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

Vol. 40

TORONTO, CANADA, THURSDAY, FEBRUARY 20th, 1913

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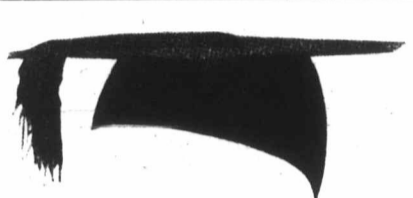
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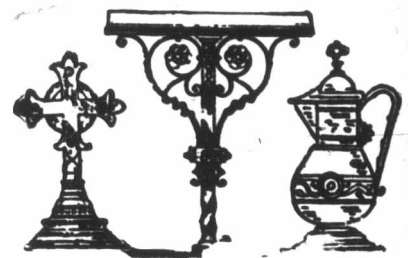
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LESSONS FOR SUNDAYS AND HOLY DAYS.

February 24.—St. Matthias.
 Morning—1 Sam. 2:27—36; Mark 1:21.
 Evening—Isai. 22:15; Rom. 8:1—18.

March 2.—4 Sunday in Lent.
 Morning—Gen. 42; Mark 5:21.
 Evening—Gen. 43 or 45; Rom. 11:25.

March 9.—5 Sunday in Lent.
 Morning—Exod. 3; Mark 9:2—30.
 Evening—Exod. 5 or 6:14; 1 Cor. 1:26 and 2.

Appropriate hymns for Third and Fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

THIRD SUNDAY IN LENT.

Holy Communion: 242, 255, 263, 515.
 Processional: 314, 318, 623, 654.
 Offertory: 114, 421, 503.
 Children: 509, 722, 723, 731.
 General: 117, 496, 560, 608.

FOURTH SUNDAY IN LENT.

Holy Communion: 253, 258, 262, 407.
 Processional: 386, 478, 567, 630.
 Offertory: 118, 120, 500, 644.
 Children: 695, 699, 700, 753.
 General: 112, 122, 411, 782.

The Outlook

The Antarctic Expedition

The whole world has been thrilled with the news of the tragic end of Captain Scott and his four companions on their return from the exploration of the South Pole. While our hearts go out in deep sympathy with the bereaved relatives, we all rejoice at this fresh testimony to magnificent endurance amid awful privations and the proof afforded of noble character in circumstances of supreme testing. The words of the "Mail and Empire" express this in fitting language:—

"What a record of manhood—supermanhood would seem the better word—is that last letter of Captain Scott's, written with fingers made numb by starvation, cold and exhaustion, written as he was sinking to his death on that field of awful desolation! Of his intrepidity, his spirit of self-sacrifice, and his steadfastness under crushing reverses and the bitterest of disappointments the world already knew. But the true metal of his noble character never came through a test more searching and more approving than this last supreme one, wherein, putting aside his own agonies of mind and body, he expressed regret at the breaking down of his well-laid plans, lamented the fate of comrades and praised their manfulness, and commended the families of the expedition to the kindness of the British public. How scrupulous the brave man was to render testimony to the success of the rival who had anticipated his own achievement."

And now that both North and South Poles have been reached we would make our own the words of the Toronto "Globe" by saying that we hope no further Government assistance will be given to expeditions which cannot add appreciably to our knowledge of the conditions of those latitudes. The toll of life has been terribly heavy, and the value is surely not commensurate. The day may come when aeroplanes will be able to go over these regions. Till then let us be content with what has been achieved.

Reclaiming the Bad Boy

"The Government spends more money upon the care of hogs than it does upon the care of delinquent children." This was the startling statement made the other day by Commissioner Starr, of the Toronto Children's Court. He declared that neither the Legislature nor the municipality had come to realize the importance of caring for neglected and dependent children and saving them from a possible career of criminality. The Children's Court is doing a great deal in this respect, and over 90 per cent. of juvenile delinquents last year have "made good." Only one boy has shown a want of tractability, and he finally became amenable to reason under firm but kindly treatment, for the boy is now in a good position, and is even spreading a good influence among his companions by passing on some of the advice he received in the Court. Mr. Starr explained that his Court was more like a school than a Court, and every effort is made to enable children to realize the injury caused to themselves as well as to others by wrong-doing, while everything is done to help them to regain self-respect. It is a great satisfaction to people in general to know how wide is the jurisdiction of the

Children's Court, for it does not deal only with children's offences, but where a child's delinquency is traceable to parental neglect it can bring legal pressure to bear upon the parents. This is surely a work of the very first importance, and calls for sympathetic interest and co-operation.

A Great Step Forward

The first native Indian Bishop has just been consecrated in Calcutta, when Dr. Copleston, the Metropolitan of India, officiated, assisted by ten other Bishops of Indian Sees. The Governor of Bengal and Lady Carmichael were present, and the large congregation included Indians from every part, as well as Singalese from Ceylon and Burmese from Burmah. Canon Sell, the veteran missionary of Madras, preached the sermon, and the new Bishop, Dr. Azariah, commences his work with the prayers and good-will of the entire Anglican Communion. The Bishop of Madras, through whose persistent efforts this splendid step forward has been taken, declared that the event was the most important in the history of the Indian Church since Bishop Middleton landed in Calcutta a century ago, and that all looked forward to it as the beginning of a new era in the Indian Church. At least half of the congregation present at the service were Indian Christians. It has long been felt that after a hundred years of work much more responsibility might well be given to educated and able Indian Christians, and this step will be assuredly fruitful in developing a self-government of the native Christian communities. Those who have had the privilege of meeting Bishop Azariah will specially rejoice in this great event, for he is a man of exceptional capacity.

A Modern Martyr

Under this title the "Spectator" recently called attention to the splendid devotion of Dr. George Turner, who received a Knighthood in the last list of honours. According to the account in the "Times" of Sir George Turner's work for the lepers in South Africa, the honour was the result of the King's own suggestion. After years of hard work in South Africa, during which he discovered a serum and virus with which he stamped out rinderpest, and saved millions of pounds, as well as a great deal of suffering, Dr. Turner then felt led to face the problem of helping lepers at Pretoria, and for three years he laboured without extra pay of any sort, seeing the lepers early in the morning and again in the evening, besides giving to them his entire time for two days in the week. When he returned to England, having reached the age limit, he settled down to the study of leprosy, and about two years ago, one morning when he was shaving, he noticed a white mark on his hand. "It was the stamp of the disease he had set himself to fight." For years the contagion had lain dormant. Paralysis has already deprived him of the use of his left arm, but his spirit is undaunted, and he is determined to spend the rest of his life among lepers, either in the East or in South Africa. There is no disease which has laid so strong a hold on imagination as leprosy, and several noble workers in the mission field, both Protestant and Roman Catholic, have consecrated themselves to the service of those who are afflicted with this terrible scourge. We rejoice in every expression of this spirit of self-sacrifice, and we feel sure that whether in the discovery of a cure or in some other way, such martyrdom will be crowned with the highest possible rewards.

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The Blond Eskimo

Dr. Stefansson, the famous Arctic explorer and ethnologist, delivered a most interesting lecture before the University of Toronto recently on the discovery of a new race of men, the Blond Eskimos in Victoria Land. He found thirteen tribes of these, only three of which had been visited by white men before. He also addressed the Empire Club, and emphasized the necessity of Government intervention to preserve them. In particular, he urged the need of Governmental quarantine against contagious diseases, particularly the measles, which proves fatal in nearly every instance, as evidenced by the ravages made among the Eskimos of the Mackenzie River district, where, out of a population of two thousand sixty years ago, there are left only about forty to-day. According to Bishop Stringer, it is incorrect to say that Dr. Stefansson is opposed to the introduction of missionary work among these people, and we rejoice that the Bishop is endeavouring to get men to undertake evangelizing work in this new field.

A Pertinent Question

In connection with the recent Church census taken in Liverpool a writer in an English paper calls attention to a reason for the diminution in attendance, and therein what seems to be growing irreligion, which may possibly go to the real root of the matter, both in England and elsewhere. He refers to the fact that the failure of the Churches does not lie in undermanned parishes and the paucity of buildings, but in unwillingness to work on God's plan. By this is to be understood the necessity of placing God's work of worldwide evangelization in the first place. The Church is using remarkable effort to Christianize England, and yet withal there seems to be not a little failure with decreasing communicants and attendance, and so the writer asks whether, if we were to cease to spend great sums of money on Church extension, and largely to reduce workers, and send both money and workers into other lands, "it might not be that we should find God's blessing resting on our work in a far greater measure than we see it now"? Attention is also called to the fact that in the Birmingham diocese it is proposed to raise in five years \$500,000, to be chiefly spent on buildings, while the total contribution of the diocese to the missionary work of all the societies is only some \$37,500. The writer has undoubtedly put his finger upon a weak spot, and, even if his contention is not wholly true, the discrepancy between home and foreign work is absolutely wrong. He quotes the speech of a well-known missionary, whose words go straight to the point:—

"We want to have a thoroughly Christianized England first, and then to proceed with the Christianization of other continents. Then we are striving after the impossible. For it is not God's programme. Every argument from Scripture or from history proves conclusively that our first duty, before we proceed to the thorough Christianization of any one country, is to see that the Church is effectively planted everywhere . . . and then to get ahead with our special work at home."

A Courageous Act

President-Elect Wilson has given a striking instance of his courage in regard to what is known as the Inaugural Ball at Washington, which has heretofore been an evening adjunct to the dignified ceremony of initiating the President into office. Every four years the citizens of Washington have enjoyed the privilege of paying from \$5 to \$10 for admission to a building where they could see the new

President and his wife as they appeared for a minute on the balcony for a look at the dancers. Every four years merchants have spent thousands of dollars in preparing for the Inauguration, relying, so it is said, on the proceeds of the Inaugural Ball for reimbursement. All this is not regarded by Mr. Wilson as suited to the dignity of an Inauguration, and very many in the United States are in hearty agreement with him. Indeed, some who ought to know are inclined to think that behind the action of the President-elect there lies a genuine sensitiveness to propriety, since there is reason to believe that Mr. Wilson was mainly influenced by the hint which had got abroad that this year's Ball would be a revelry of recent disgraceful inventions in dancing. In any case, those who are concerned for the best interests of national life will be profoundly thankful for this courageous effort to correct and purify social life.

SOME LENTEN COUNSELS

During the last week or two some important pronouncements have been made, bearing on the observance of Lent, and they are so timely that we feel it will be a service to pass them on to our readers. The "Churchman," of New York, rightly says that the problem of Lent "is to translate an ancient tradition into a form which shall be vital for the help of the Christian life to-day. Slavery to a form now, as in our Saviour's time, defeats the spiritual end for which the form was originally given." It proceeds to refer to some considerations which will help to the solution of the problem. First of all, Lent should be used by the clergy as "a systematic opportunity to develop neglected virtues in the ministry." One of these is the necessity of careful reading and study, and a clergyman is urged to devote each week to one book of real intellectual force and value, as well as some easier reading of biography and poetry. This would develop character and knowledge for future service. It is unutterably sad when it is said of clergy, as is not seldom the case, that "they do not read." Then comes the question of what is popularly known as self-denial, though it really means the denial to self of certain things. As the "Churchman" remarks: "It is of the genius of the Anglican Communion that it prescribes no definite form of fasting, but puts upon the individual the responsibility of discovering the discipline which he needs." This will mean that a man must neither indulge himself by any "formal rule of fasting," nor "weaken his body by a lack of nourishment when the demands of his work require him to keep his body strong." Our contemporary calls attention to a remarkable quotation from the recent autobiography of Father Tyrrell, in which he comments upon the intemperance with which the Jesuit prescribed fasting, and associated high living with seasons of spiritual rejoicing: "The spirit of the Gospel in this matter," he said, "is a golden mean between the rigour of Manichæism and the profusion of gluttony, and makes for the Greek moderation and good taste for which, as a matter of history, the Church has done little or nothing."

Perhaps, in some future age, the Church may conclude that an equably distributed temperance in eating and drinking is a greater end than occasional periods of deficiency, over-balanced by longer intervals of excess." Readers of Count von Hoensbroech's remarkable book, "Fourteen Years a Jesuit," will recall a similar striking testimony. The great New Testament principle is, "Glorify God in your body," and whether this means fasting or careful consideration by regular exercise and moderate food, the result

ought to be to make our bodies more thoroughly fitted for the service of God. In this connection the Bishop of Southwark has been writing with great wisdom in his *Diocesan Magazine*, and we cannot do better than reproduce his words:—

"I personally know no one who observes the fast during Lent by way of entire abstinence from food until evening every day; there are not many working under the strain of life in our diocese who could prudently abstain from meat, if they are accustomed to eat meat, more than twice a week; some, perhaps, cannot abstain more than once a week—on Fridays; many may not be able to do even this. Clearly, it is a case in which our Church has in general left the mode of observing the fast—and particularly in the matter of self-denial in food—free to the individual conscience. Only let the exercise of self-denial be real; let it not be isolated, but accompanied by times for quiet study and meditation, for further prayer, and by more thoughtful almsgiving—times of quiet, for we are over-busy and over-talk ourselves; the test of almsgiving, be it remembered, is not what we give, but what we retain, and why we retain it. Lastly, and above all, let it be real in the sense that we can all feel the impulse and support of an effort made not by individuals, but by the Church as a corporate body; 'the good of it' is not so much the good I am to get by it, but the good of a clear, united, unmistakable testimony to our belief in the things of the Spirit and our determination to use all means to discern them."

Turning once again to the New York "Churchman," we pass on the earnest plea for "moderation, even in Lenten preaching." The many services of the season are perfectly astonishing, and "if many services mean national salvation, we would seem to have reached the Millennium." But Lenten preaching is being sadly overdone, and far too many special sermons or addresses are being given, involving "a form of dissipation." No wonder that clergy break down, physically and intellectually, because they are overwhelmed with work during a special season like Lent. The question is, indeed, a serious one from almost every point of view, and we entirely endorse the opinion that "it is time to call a halt," for unless there is thorough efficiency by the body, mind, and soul being kept perfectly healthy and vigorous the quality of work is certain to suffer. A writer in England some time ago had an article with the curious title, "Satan Disguised as a Railway Train," by which was meant the temptations offered to clergy to travel for the purpose of fulfilling preaching and speaking engagements instead of remaining at home in their studies, pondering Divine truth and feeding their own minds and hearts with a view to better work later on. There is a real danger in the activities of modern Church life, and many a clergyman is in peril of the old charge, "They made me keeper of the vineyard, but mine own have I not kept." It is so much easier to organize some parochial effort, or to address some public meeting, or to take a series of Lenten services than it is to concentrate attention on Divine truth by strenuous thought and earnest meditation, and yet, inasmuch as the quality of our work will never be higher than the reality of our spiritual life, it behoves all who have to serve God in the Church's vineyard to be particularly careful about their inner devotional life. "Solitude is the mother country of the strong," as Tennyson says, and, unless we "dwell with the King for His work," the work and ourselves will assuredly suffer.

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Ham,

THE SOUTH POLAR TRAGEDY

CAPTAIN SCOTT'S LAST MESSAGE

"We are weak. Writing is difficult, but for my own sake I do not regret this journey, which has shown that Englishmen can endure hardships, help one another, and meet death with as great a fortitude as ever in the past. We took risks. We knew we took them. Things have come out against us, and, therefore, we have no cause for complaint, but bow to the will of Providence, determined still to do our best to the last."

"But, if we have been willing to give our lives to this enterprise, which is for the honour of our country, I appeal to our countrymen to see that those who depend on us are properly cared for. Had we lived, I should have had a tale to tell of the hardihood, endurance and courage of my companions which would have stirred the heart of every Englishman."

"These rough notes and our dead bodies must tell the tale, but surely, surely, a great, rich country like ours will see that those who are dependent on us are properly provided for."

"March 25th, 1912."

(Signed) "R. SCOTT."

FINE TESTIMONIES TO THE DEAD HEROES.

The references in the London papers are particularly worthy of notice. "The Daily Telegraph" in its editorial, says:—

"Few and scattered indeed are those of British blood who have not by now known that heart-shaking thrill of pride and pity which the story of Scott and his companions sent throughout our race."

The heroism of Captain Oates in going out to die rather than to be a handicap on his companions, is also the subject for these highest tributes of admiration by the newspapers.

"The Morning Post" says:—

"We never have heard of greater heroism than this, not even among the ancients who made an art of dying nobly, while Capt. Scott's unique dying journal should teach all of us how to live and how to die. We do not think it probable this journey will ever be made again, at least in the practical future. It has been made twice in one winter, and these white, storm vexed uplands of the Antarctic will resume the loneliness in which they have existed since the birth of the world. But they have not existed for humanity in vain, since they have been the occasion for this great heroism."

"The Standard" considers Scott's journal one of the most amazing documents of the world's history. "That it should have been written at all is wonderful. That it was written in such a tone of temper is more wonderful still. The record is complete and leaves no uncertainty and suspense, such as existed over the fate of the Franklin expedition. A merciful veil is drawn over that terrible death scene in the frozen hut with the Antarctic blizzard shrieking a savage requiem, but over the rest of the story there is no mystery."

"The Daily News" says: "Assuredly Scott's reputation as a Polar strategist will not suffer because nature proved too strong for science. The disaster is tragic, but noble in itself and ennobling."

"The Times" in an editorial, says:—

"Nothing in the painful yet inspiring narrative is more touching than the fidelity with which Captain Scott and his comrades, fighting for their lives with the remorseless forces of nature, clung in their ever-increasing peril and weakness to their scientific records and geological specimens. It was thus that they snatched victory out of the jaws of death."

MEMORIAL SERVICE AT MASSEY HALL.

Toronto paid homage to Great Britain's hero-dead last Sunday, when loyal British subjects filled Massey Hall to the doors and listened to the tribute given Captain Robert Falcon Scott and his four comrades. Boy Scouts, in uniform, acted as ushers. Two of these same Boy Scouts were brothers of Dr. Charles S. Wright, of Toronto, one of the more fortunate members of the Scott expedition. There was also in the audience a relative of Capt. Oates, who perished with Capt. Scott.

The Scripture lesson was taken by Rev. T. T. Shields from that familiar passage of 1st Corinthians: "O death, where is thy sting; O grave, where is thy victory?" "Crossing the Bar," was sung by Frank Oldfield, accompanied by Dr. Ham.

The Bishop of Toronto's remarks were touching and full of patriotic utterances. He said: "There are times to speak and times to be silent, times when silence is better, and this seems to be one of those occasions when no human voice can utter the feelings we have. At such a time as this throughout the Empire we feel and appreciate how small is that class of the outstand-



CAPT. ROBERT F. SCOTT, R.N., who, after reaching the South Pole, perished, with four of his party, on his return journey.

ing heroes of the world. All classes and conditions of men contribute their splendid quota to this class of heroes; not only those of the Antarctic, not only those of the 'Immortal Six Hundred,' but others of the military field have contributed. There are the missionaries to the frozen North, to the isles of the sea and to Darkest Africa, who have given heroes to this group.

"This is a splendid type of heroism. Here we have men of science exploring and striving to wrest from Nature her torrid and frigid secrets in the interests of the world. It all brings to our minds the names of Franklin, Greeley, Andre, and Robert Falcon Scott, the last of whom, born June 6, 1868, in Devonshire, was only in the prime of his life, which he gave up in the interests of science. His promotion was rapid and his ability had won for him the Order of Commander of the Victorian Order.

(Continued on page 119, column 3.)

NOTES AND QUERIES

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

"What is the force of the word 'then' in the rubric, 'The Priest shall then place upon the Table so much bread and wine as he shall think sufficient?'"

Quite obviously it refers to that particular point of time in the Service. The Elements are to be placed at that moment, and not before, or after, on the Holy Table. This means that they ought not to have been placed there before the Service commenced. The only satisfactory way of complying with the obvious terms of the rubric is the provision of a credence table.

"What is the meaning of the word 'oblations' in the prayer for the Church Militant?"

It refers to any gifts, either in money or kind, which are not to be devoted as alms to the poor. It includes all gifts other than "alms." There is no reference to the elements. You will notice this distinction in the rubric before the prayer in the reference to "the alms for the poor and other devotions of the people." This is the view held by that great liturgical scholar, the late Bishop Dowden, of Edinburgh, in his "Further Studies in the Prayer Book," and has been acknowledged as true by Dr. Lock, the Warden of Keble College, Oxford.

"Can you give me any information as to the extent of religious liberty in countries where Roman Catholicism has chief power?"

In Austria there is an inscription upon the door of the Methodist Mission Hall: "Only for Invited Guests." This is due to the fact that liberty of worship is not granted to Protestants in Roman Catholic Vienna, and the Protestant missionary cannot advertise his services in the newspapers, and the only inscription he can place on the door of his Mission is the one above. Quite recently a young Spanish soldier was apprehended and tried for his conscientious refusal to bow the knee in the presence of the Host. He was sentenced to six months' imprisonment, but the King has just granted him a pardon in response to urgent appeals from friends of religious liberty in England. It is generally understood that where Roman Catholicism is in a minority it demands religious liberty, because freedom is of the very essence of New Testament religion, but where it is in the majority it refuses to give liberty to others, because freedom is contrary to the position of the Roman Catholic Church.

"When should the banns of marriage be published?"

The practice varies, some doing it "after the Second Lesson," as the Prayer Book seems to direct, others contending that this regulation is only for "Evening" Service, and that the proper place for publishing banns in the morning is still after the Nicene Creed, and not after the Second Lesson. The rubric "After the Second Lesson" at the head of the Marriage Service seems to have been improperly inserted by the printers on their own authority in place of the proper rubric, "Before the Sentences for the Offertory." After the Nicene Creed there was formerly a clear direction on the subject: "Then shall notice be given of the Communion, and the banns of matrimony published." This latter clause was cut out by the printers on their own authority. If these two rubrics were altered without authority, they are still the law of the Church, and therefore the banns of matrimony would still be properly pub-

lished after the Nicene Creed in the morning. But custom and convenience, especially when the Nicene Creed is not used, will probably continue to favour the present practice of publishing them after the Second Lesson.

"Is it true to say that the English Reformation was due to the divorce of Henry VIII.?"

No, it is absolutely untrue, because it confuses between occasion and cause. While the immediate occasion of the Reformation was the divorce, the cause, or rather causes, were very much deeper, and formed part of the general upheaval of the sixteenth century. It may be safely said that

England would have been affected by the Reformation quite apart from the personal circumstances of the King. This may be seen by the simple fact that years after Henry's divorce and death, when these conditions had ceased to concern the people, the Reformation movement made great progress, without any Royal or other compulsion. Leading works on the Reformation, like Lindsay's, afford abundant proof of these statements, and the first chapter of a new book, recently noticed in these columns, "The English Reformation," by C. S. Carter, (Longmans and Company), will also provide ample evidence.

PURITY



AN APPEAL TO THE HOME AND THE CHURCH

By the VEN. ARCHDEACON MADDEN, Liverpool, England

PURITY is a Possession, not a negation, or denial, or a holding back. It is inward in the Spirit, not outward in the flesh, for it is a heart enriched with "whatsoever things are pure," a life endowed with "whatsoever things are lovely."

Purity is also a Passion, leading, drawing the human soul ever onward and upward towards holiness of life, towards perfection of manhood, towards the stature of the fullness of Christ. Purity is insight, vision, Penetration. It clarifies, inspires, reveals, for with it is the Vision Beatific, "The pure in heart shall see God."

Power also belongeth unto it, for all courage, all valour, all true chivalry are there. What stronger breastplate than a heart untainted? His strength was as the strength of ten, because his heart was pure.

The goal of manhood is reached, and only reached, by the path of purity, the radiant, shining path, that guides all human nature whither it ought to go, and indicates to us what men were meant to be.

But Purity is not only a possession and a passion, it is a Trust, a deep responsibility resting on every man, and every woman. We are to keep ourselves pure, to feed the flame of holiness within, until it burn up and destroy all that is unbefitting there, till the hand and heart and all the several members are identical, until the heart, no longer now the "Empire of opposed kings," flames forth white with the whiteness of the Pure Son of God. That is our trust, your trust and mine. "Keep thyself pure."

And this trust rests with peculiar responsibility upon the Home, rests there primarily, because placed there by the Creator Himself.

As parents, when our child is born, we are entrusted with

A CHARGE FROM GOD.

Our child is innocent and pure as driven snow, and it is ours, for Him, for Him we are to nurse it and nourish it. But childhood passes soon, soon come the days when forces start within, and as the body grows, so grows desire. At such an hour who best can tell? who best interpret?—surely the parent. He alone with delicacy of speech and loving tenderness, he best can tell, and he alone discover to his Child, the meaning and the purport of it all. And when a parent leaves his duty to another, he leaves it to a worse, for none can take his place. And if he leaves it to a worse chance, to vulgar opportunity, his silence must be cruel to his child, and may be criminal as well.

We warn our children against the grosser sins, against the sin of falsehood, against blasphemy and theft, and these are gross, in that no circumstances nor lapse of time can make them right, and gross sins because they do not serve, nor ever can serve, either a natural or a useful end. But this more subtle sin, subtler in this, that what is sin to-day may one day, in obedience to the holy law of God, be both natural and fitting, to pass this by silently, to leave warning to another, is to incur a risk no parent ought to take. All risk in this is wrong. To leave this information to a companion at school, or to some fellow-worker in the shop or office or factory, to trust to chance at all in this, is to betray a trust, and leave our child an open and an easy prey. It is to leave him undefended in a shameless world, naked and unprepared, inadequate to meet a sin too palpable, ignorant, unstrung, and then, alas, no longer innocent.

That this is so is testified by many, all those, in fact, who study youth and morals.

PARENTAL DUTY.

Mr. Putterill, late General Secretary of the Y.M.C.A., was of opinion that "ninety out of every hundred youths who fall, fall in the first instance through ignorance."

Dr. Butler makes a strong appeal: "Does not every dictate of humanity and reason point to the conclusion that the dawn of this knowledge should be invested with everything that is tender and loving and pure and sacred, instead of being shrouded in the mists of innuendo, or blazed abroad with every accompaniment of coarseness and levity and obscenity?"

Canon Lyttelton, the Head of Eton, says: "The ordinary misgiving that a father may, without meaning it, suggest exactly the mischief which he is warning his son against, is quite groundless."

And so experience and common sense, both these allied, demand that parents tell their children the sacredness of what is physical, and that it is incumbent on them so to instruct, to warn, to guard, to keep the body what it is and must remain, a temple of the Holy Ghost, a temple meet for Him, a little lodging growing and expanding as the body does, to stop up and to close the avenues which lead into the soul against entrance of the foe that would defile, to set a watch behind the ear, to put a barrier behind the eye, to sift all sights and sounds, and to secure, that what imagination bodies forth may thus be free from taint and tincture of the Evil one.

This must be

DONE AT HOME.

Around the hearth tradition grows apace. The thought of what father might say, or mother would think, this is the great preventive, the antidote to every ill outside. Home purity, home courtesy, home chastity in everything, in dress, in manners, conversation, in all,—these make, or their omissions mar. What father says is the sheet anchor always, even though "youth be at the prow and pleasure at the helm." And mother's praise or blame has helped or hindered, helped many a youth to answer "No" point blank, and hindered "Yes" a thousand times. The home's the thing, the home example all, we each one carry with us home. An ounce of Mother is worth a pound of schoolmaster.

From the responsibility of the Home we pass to the Church. The Church must

FACE THE FACTS.

How stands the nation morally? Here is the black, dark record, facts every one, 200,000 women on the streets of our great towns. Think what that terrible figure means, double, treble the number of men and youths degraded and vicious.

Apart from this, this open and offensive sin, there are 50,000 children born out of wedlock annually in England and Wales. We turn to the Law Courts. There we find that 7,000 judicial separations take place every year, springing in most part from the immoral source, and always tending to that source again.

Divorce cases are increasing, and in many of these there is no innocent party. In all this London holds an evil pre-eminence. It is the very Metropolis of Vice. The "Lancet" doubts "whether in any other city there is so shameless and flaunting sin."

A journalist of eminence thinks Christian London more morally vicious than any pagan city, that if London were overwhelmed in a day, the archeologist of the future would discover more evidence of moral debasement, more evidence of

unnamed vices, than have been laid bare in Pompeii or Herculaneum.

London does not stand alone. In all our large cities there are open hot-beds of pestilent moral corruption. What is the Nation's history to-day? physical deterioration, a falling birth-rate, and secret sins sapping the manhood of England.

If these things be so, then the Church must gird herself for the conflict, must "Strike for the King." Her first unmistakable duty is to witness fearlessly to the paramount law of purity, for both men and women alike. Not only Caesar's wife, but Caesar himself, must be above suspicion,

ONE LAW FOR ALL,

the law of Chastity. And there must be no compromise on the Sacredness of the Marriage bond, "Until death us do part," there the Church must stand firm.

There are other, if less spiritual powers at the disposal of the Church. She can enlist the forces of good to repress the open vice of the streets. This we did in Liverpool. Streets were cleared, evil houses suppressed, keepers imprisoned, landlords punished. Our testimony is unflinching after fifteen years' experience. "The law is good, if a man use it lawfully." To refuse to take action in the face of manifest evil is to endorse and perpetuate the evil.

This is the verdict of the Natural Conscience. When Christianity enters into the question, it does not impair, but intensifies the obligation.

There are

SOCIAL CONDITIONS

demanding the attention of the Church. The lack of privacy in the home, the herding together of young people in single bedrooms, all sources of immodesty, precursors of unchastity.

A living wage for women needs urging upon employers; for in that direction lies the virtue of many sorely tried women, poverty-pinched and desperate.

The Church, the Church which is governed and sanctified by the Spirit of Purity, must face the forces of Evil, face them fearlessly, face them in the might of the Holy and Pure Son of God, and so facing them, she will conquer.

THIS AND THAT

Thoughts of an Eastern Churchman

The city of Halifax is shortly to undergo as complete a transformation as has ever befallen any place on this continent, when by the expenditure of many millions of public money it will become a modern, up-to-date seaport, and according to the fond expectations of the more progressive of its citizens, "the gateway of Canada." I use the word "transformation" advisedly, for the city is not only to be enlarged and its shipping facilities extended—its whole "lay-out" is to be reversed. North will become south, and south north, the residential end will become the business end, and the present business end will develop or deteriorate into a condition of relative unimportance, so far as can at present be seen. The general effect of these "improvements," however particular sections of the city may be affected, will be to greatly raise the value of real estate. One effect, it is said by competent judges, will be to greatly enhance the value of the large properties held by St. Paul's Church, and to eventually create a magnificent endowment. St. George's, it is expected, will also benefit in this way. The city, it is to be feared, will pay very heavily for these improvements. The residential district in the south end will be virtually destroyed, and the beautiful natural park, at the apex of the triangle, at whose base Halifax stands, the finest of its kind on the continent, will be seriously encroached upon, and its approaches spoiled by the network of railway tracks skirting the new wharves. But as Halifax has been clamouring for the past third of a century for some really big government favours, it must be willing to take the bitters with the sweet. Beggars can't be choosers. Halifax cannot be at the same time a great modern Atlantic seaport and a quaint eighteenth century "colonial" garrison town. But the progress of transformation is likely to be slow, tedious, and painful, and when accomplished, Halifax as we know it to-day, or anything remotely resembling it, will be a thing of the past.

Bishop Richardson is, I am thankful to say, in harness again after his recent severe operation for appendicitis. He preached last month on Christian Science to a very large congregation in Fredericton Cathedral, and later on presided at

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the quarterly meeting of the diocesan committee. All the various reports were of an encouraging character, but there are still a number of vacant parishes. Over \$7,000 was added to the capital of the invested funds last year. Rothesay Boys' School is full to overflowing, and estimates for enlarging the building have been asked for.

Rev. Horace Dibble, a member of an old New Brunswick family with a splendid record in the Diocese of Fredericton, has been elected to the very important parish of Amherst, N.S., Amherst, which may be described as the "Birmingham of the Maritime Provinces," is probably the most important manufacturing centre east of Montreal, and is working ahead at a rate which will soon place it in at least the second rank of Canadian cities. Mr. Dibble, who has been living for some time in California, has accepted the election.

I suppose you Ontario folks have been experiencing the same abnormally mild winter that we are down here, and that the same remark is being made that the "climate is changing." It is funny how one generation after another cherishes this idea. For over fifty years, here and in England, whenever the winter has been unseasonably mild, I have heard the same thing. People as far back as my memory stretches, have talked of "old fashioned winters," and no doubt will continue to do so long after the youngest of us has passed out of living memory. At least seven people out

of ten will persistently argue with you that the winters of their childhood were vastly harder than they are at the present time. Any man over the legal age is prepared to do this. The fact of the matter is that the hard winters impress us, and we forget the mild ones. I have kept a diary of the weather for considerably over forty years, and in looking back into the seventies I find three or four in Ontario quite as unseasonably mild as the present. In 1875, if my memory does not fail, ploughing was carried on in the Western Peninsula in every month of the year. But this notion is apparently ineradicably rooted in the mind of the average Britisher and American, and our great grandchildren will no doubt continue to tell lurid stories about the hardness of the winters in the first quarter of the twentieth century.

The Act which recently passed the English House of Commons for the suppression of the White Slave Trade has, I see, already taken effect, and the flogging penalty has been decreed in several cases. I am glad to see that an agitation has already been started in this country for the passing of a similar act. The existence of this infamous traffic in Canada has been denied. This may possibly be the case. But it is just as well to be on the safe side. And, anyway, it is high time we put ourselves on record among other civilized nations on this question. In a sense, everything not directly forbidden by statute is tolerated. Down Easter.

before his conversion, did not understand the Scriptures. He felt conscientiously moved to do many things contrary to the name of Jesus of Nazareth. After his conversion, how quickly he recognized their spiritual import. "Straightway he preached Christ in the synagogues that He is the Son of God." It is right relationship with Christ that determines our spiritual understanding. The Kingdom of Heaven is first a home, then a school. It is when the heart is satisfied with the vision that the head rejoices in the growing knowledge. God's first gift is the gift of life, the second the gift of knowledge, the third the gift of power. The disciples sought to turn the children away from hearing Christ. Christ taught them that they must become as little children before they could understand Him.

LEAVE IT WITH HIM.

Yes, leave it with Him,
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting,
They need not your care
As they grow.
Dropped down in the valley,
The field anywhere—
There they grow;
They grow in their beauty, arrayed in pure white,
They grow, clothed in glory, by heaven's own light—
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store;
But you, who are loved,
And guarded and led,
How much more
Will He clothe you, and feed you, and give you
His care!
Then leave it with Him; He has, everywhere,
Ample store.

Yes, leave it with Him;
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care.
You, you know.

THE BEST IS YET TO BE.

For all men, small as well as great, even for those who have succeeded, and conquered apparently all honours, it is true that the best is yet to be. Heroic Paul, earth's intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or law or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is in a series of ascending climaxes, and because it waxes ever richer and richer, for every man, whether young or old, it is better farther on, and the best is yet to be.

THE SOUTH POLAR TRAGEDY.

(Continued from page 117.)

"We express our sympathy to the bereaved of the disaster. Our prayers go out for those who have lost their loved ones. But it is not all of life to live or to die. There is something else worth while. In your lives have some objective, have some achievement. 'A sacred burden is this life you bear.' We bow to the will of Providence, and are determined to do our best."

One of the most touching incidents in the service was in the prayer by Rev. John McNeill, of Cooke's Church, when he referred to the "wee lad" left fatherless by the disaster and asked that it might be made a guide to him in his future life.

THE WORD IN THE WORLD

THE GIGANTIC WORK OF THE BIBLE SOCIETY

SEVERAL splendid addresses illustrating the great work which has been done, and giving impetus to the great task of universal distribution of the Scriptures, were delivered last week at the 73rd annual meeting of the Upper Canada Bible Society, when a large attendance filled the ground floor of Association Hall, Yonge Street, Toronto. The President, Dr. N. W. Hoyles, K.C., occupied the chair.

A HOME APPEAL.

Rev. Dyson Hague spoke on "God's Book for the World," pointing out that the great ordinary problems of life are the same for all times, and in the Bible are to be found the answers and explanations for them all. Wherever the Bible goes it will save souls and right wrongs. It is the great humanizer. A nation's salvation depends on its men, and the salvation of the men depends on the Bible's teachings. All men are great sinners, but Christ is a greater Saviour. Moreover, this Book tells of a God who lives for ever, and Christ is always above and before the world beckoning the great brotherhood of men to follow Him. The speaker urged the Society to send out a whole, un mutilated Bible in which every word of the original is included. He made a strong plea for more of the comfort of the Bible and less criticism. It was the Bible and its blessing and comfort which the people craved.

A MESSAGE FROM AFRICA.

Rev. A. W. Banfield, missionary to the Nupe tribe, Northern Nigeria, West Africa, spoke of the difficulties he had met with before he could give these people the Bible in their language. First, he had to learn the language, then reduce it to symbols or writing, and then translate the Bible into their language; in short, practically make a new language. Then a difficulty comes in the name of God; to the Nupe tribe when it is a fine day, God is smiling; cloudy, and He frowns; thunder, and He is shaking Himself; lightning, and He is winking, and as in the case of the shooting stars, God has been chopping wood. There are 850 different tongues in Africa, 100 in Northern Nigeria, and of this 100 only five of them have various parts of the New Testament translated.

But when the language had been made, his troubles were ended, for he found the British and Foreign Bible Society only too willing to do the rest. This had been the experience of all missionaries, and he blessed the Society for its great aid.

A GREAT MISSIONARY SOCIETY.

That the British and Foreign Bible Society, together with its various branches, was the greatest missionary agency in the world was shown by the Rev. W. A. Brown, missionary superintendent of the International Sunday School Association, Chicago. Because of its spirit and the way it carries on its work it holds this proud position.

Without it the hands of the missionaries would be tied.

During the last year 7,394,523 copies of the Holy Word in 440 languages using 80 kinds of alphabets were issued. Never once were the presses stopped or was anyone even put off. They were only too anxious to do the work, and now the Bible was printed in every language that has a literature. Referring to the difficulties experienced by missionaries in mastering the languages, Mr. Brown gave some amusing instances of mistakes made in the Philippines by himself. After a great deal of preparation he preached his first sermon and entreated the congregation to "cleanse your hearts," but the effect was somewhat nullified when he found afterwards that he had been asking them to clean their cats. He eulogized the work of colporteurs, illustrating from his own experiences in the Philippines and elsewhere. These men work hard and receive little thanks for their pains. Some even have suffered martyrdom in recent years. In view of what the Bible had done for them he urged that everyone do their part to distribute it throughout the world. Very few American and Canadian churches contribute to the Society, and he hoped that this would be remedied. To aid the work there should be an annual Bible Day in the churches and Sunday Schools, and the missionary societies should see to it that the Bible is distributed in the community, and especially among strangers.

THE QUIET HOUR

DIVINE ORDER IN THE CHRISTIAN LIFE.

"One thing have I desired . . . to behold the beauty of the Lord and to inquire in His temple." —Ps. 27:4. The Bible is a wonderful book. It not only declares unto us precious truths, but it sets them in their divine order. "There were two reasons why the Psalmist desired to dwell in the House of the Lord," says the Rev. George Matheson, "he wanted to behold and he wanted to inquire. Beholding and inquiring, the vision of the beauty and the study of the truth, make up together the perfect way. Without either of these our religion is a maimed religion. To behold the beauty without inquiring is mere sentiment, to inquire without beholding the beauty is mere criticism; perfect faith unites both. Yet there is an order in their union; the beholding of the beauty comes first. I cannot with any profit begin to inquire until I have begun to gaze; I cannot understand the reason until I have felt the power." "Open Thou mine eyes that I may behold wondrous things out of Thy law." It is only when God opens our eyes—shows us the way of life in Christ—that we can recognize and appreciate the wonders of God's Book. St. Paul,

Brotherhood St. Andrew

At a meeting of the Executive Committee held 29th ult. it was definitely decided to appoint Mr. F. A. Williams, of Sydney, B.C., as Western Travelling Secretary. Mr. J. M. Hargreaves, Dominion Council Member for Winnipeg, was present at the meeting and explained the feelings of the Winnipeg members in regard to the matter. Mr. Williams will probably make his headquarters in Winnipeg, and should be ready for active service early in March.

ALL SAINTS' CHAPTER, BURKS FALLS, ONTARIO.—The members of the new Brotherhood chapter of Holy Trinity Parish, Chedoke, Ontario, have contributed \$25.00 towards the Extension Work Fund. A probationary junior chapter has been formed at North Cobalt. One of our members who does not wish his name mentioned has invested the sum of \$200 in the name of the Brotherhood Forward Movement Fund, and will apply the interests for that purpose. Any profits accruing from the sale at any period will also be applied to the same fund. On Saturday, February 1st, a three-hour conference was held in Ottawa to enable the Assistant Secretary to reach as many men as possible. The meeting was very successful in every way, nearly sixty men being present at the meeting.

The Chapters in Ottawa are in splendid condition. St. Bartholomew's senior chapter which has been dormant for some time is being revived and there is a prospect of a new junior chapter in the same parish.

ST. LUKE'S, OTTAWA, will soon have a probation senior chapter and the junior chapter will be reorganized and revived.

ST. CLEMENT'S SENIOR CHAPTER, VERDUN, MONTREAL, has been revived.

The chapter in connection with the Church of the Advent, Montreal, is inactive.

A probationary senior chapter will probably be formed in St. Alban's Church, Montreal.

A probationary senior chapter will probably be formed at St. Stephen's, Lachine, Montreal.

THE JUNIOR LOCAL ASSEMBLY, MONTREAL, has been revived.

CHRIST CHURCH JUNIOR CHAPTER, OTTAWA, reported inactive.

A probationary senior chapter has been formed at St. Hilda's Church, Toronto.

The senior chapter in Grand Forks, B.C., reported inactive.

The Churchwoman

HALIFAX.—The first of a series of Mission Study Classes under the auspices of the Diocesan W.A. was held on Monday, the 10th inst., at the Church of England Institute, when Miss Pooley, of the Cathedral Branch, read an excellent paper on Livingstone. On Monday last a paper was read by Miss Mary Ritchie, of the St. Paul's Branch, who took for her subject, Dr. Carey.

TORONTO WOMAN'S AUXILIARY.—The February Board meeting was held in St. Mark's Parish House on Thursday, the 6th. The Corresponding Secretary reported three new life members, Mrs. Hardy, Miss Harley, and Miss Willgress, who was for many years our missionary at Hay River, and has been made a life member by Mr. and Mrs. Whittaker, as a thank offering. The March Board meeting will be held at Holy Trinity. The Girls' Auxiliary of All Saints', Toronto, gave a banquet to which 250 girls sat down, many were not members of the W.A., but were by this means enabled to hear something of our aim and objects. The scheme is recommended to other branches as one way of spreading interest among women and girls.

The Church Embroidery Guild meets every Tuesday morning in St. James' Parish House, they would like more workers to enable them to undertake more work for Mission churches.

The Treasurer reported receipts for the month, \$2,116.70, also \$300 had been left to the W.A. by Mrs. Booth, of All Saints', that it had been given with an additional \$50 to provide a ward in the Kangra Hospital, India, under Dr. Haslam.

The Treasurer spoke of our W.A. pledges and hoped they would be fully met before her books closed on March the 21st, also of the need of supporting the work we have undertaken, and our great responsibility in the foreign field as we have agreed to take up all work among women and children in China, Japan and India, (therefore there is great need for concentration.

The Dorcas Secretary reported 6 bales and 4 parcels, 2 communion sets, and 2 sets of linen, also one organ sent to Missions. Outfits are needed for the Blackfoot Home, and an organ for the Railway Mission. She made an appeal for beds for the Hospital in Honan, China, and bedding for Shulus Hospital, New Westminster Diocese.

The President spoke of an offer of service which had come from Dr. Margaret Phillips, who had worked most successfully in a mission hospital in Peking, she has been accepted by the General Board to work under Bishop White in Honan. She won 9 gold medals during her course of study, and is well equipped in every way to take charge of our new hospital. We trust the women of the W.A. will do their best to support her. The noon-day address was given by the Rev. Burgess Brown, of St. Simon's Church. The Secretary for Junior Branches reported that a new pledge of \$50 had been taken up for the Blind School in Gifu in our new Diocese of Mid-Japan. The Extra-Cent-a-Day amounting to \$282.67 was divided as follows:—For roof on church at Forty Mile, Yukon, \$132; balance on debt on church at Muskoka Station, Algoma.

HAMILTON.—The monthly meeting of the Diocesan Board was held at the Church of St. John the Evangelist on February 6th. The secretary said that Miss Bowman (a missionary from Japan), regretted that she had not time to visit all the Niagara branches, who were desirous of hearing of her work. The Dorcas Secretary reported the receipt of three sets of communion linen, and requested another for a Mission in East Hamilton, three large bales had also been sent to the North-West. The Junior Secretary reported a new Branch formed in St. George's, Guelph, with 25 members. The Literature Committee Secretary-Treasurer had heard from 20 Branches all but one of which, had missionary literature read at their meetings, while others were holding Mission Sunday classes. One Branch at their annual meeting always voted \$2 to be spent on missionary literature, this might be a good idea for others to copy. The editor of the "Leaflet" had nine new subscribers, and she is anxious that business men should advertize in this widespread and much read little paper. The Treasurer's receipts were most encouraging, she said the pension fund was doing good work, as it is supporting a missionary whose health has given way under the strain of excessive work. Miss Bates, of St. Catharines, is now a life member of the General Board. The Extra-Cent-a-Day Fund had a good balance on hand, out of which was voted \$100 towards different appeals from the Dioceses of Athabasca, Caledonia, Keewatin, New Westminster, Qu'Appelle and Mackenzie River.

Good returns have been received from the Girls' Branch of St. Thomas, St. Catharines. \$100 has already been received from the Babies' Mite Boxes.

LITTLE CURRENT.—A Women's Guild was organized at Holy Trinity parsonage on Thursday last, February 6, which will devote its work toward raising funds for the Sunday School. The meeting was opened by the incumbent, Rev. C. C. Simpson, with Scripture and prayer. The following officers were elected:—President, Mrs. C. Grey; vice-president, Mrs. Wm. Galley; secretary-treasurer, Miss I. Marshall. The Guild will meet each Monday.

Church News

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—An exceedingly helpful meeting of the Sunday School Teachers' Institute was held on Monday evening, February 3rd, at this Institute. On the recommendation of the Executive Committee, the Rev. V. E. Harris was unanimously elected President to succeed the late Dean Crawford. The feature of the evening was the presence of the Rev. R. A. Hiltz, General Secretary of the Sunday School Commission of the Church of England in Canada, and at one time rector of St. Matthias, Halifax, and a former President of the Sunday School Teachers' Institute. Mr. Hiltz gave a practical and helpful talk on "The Preparation of the Lesson," which was greatly appreciated by the teachers present, and was followed by a helpful discussion.

Mr. W. B. Kellogg has presented his splendid electric lantern to the Institute "with the understanding that it is to be lent, free of charge, to any church or church organization of the Church of England in this city, and that this privilege is also extended to the Y.M.C.A. and any of the Protestant churches, when the lantern is available." This splendid gift is greatly appreciated, and will be most useful in the work of the Institute and of the many Church organizations which centre around it.

An interesting series of lectures on the "Poets of the Church," are being given in this Institute on Thursday evenings during Lent. The Rev. Canon Llwyd opened the course with a lecture on Wordsworth to-day, February 20th; Canon Vroom will lecture on Keble, February 27th; Dr. Fraser Harris, on Coleridge, March 6th; the Bishop on Tennyson, March 13th; Canon Llwyd, on Browning.

MONTREAL.

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

MONTREAL.—ST. GEORGE'S.—The funeral of the late Professor Alexander Johnson, vice-principal emeritus of McGill University, who died so suddenly at Ottawa on Monday morning the 10th inst., took place on Thursday afternoon the 13th inst., from his late residence, 5 Prince of Wales Terrace, Sherbrooke Street. The burial service was held in this church of which the deceased gentleman was a very old and highly respected member, and was conducted by the rector, the Rev. Canon Paterson Smyth, assisted by the Rev. Dr. O. W. Howard. There was a large attendance of relatives, old colleagues and friends at the service. Wreaths and other floral tributes from relatives and friends were many, amongst them being floral expressions of regard and esteem from the Royal Society and the Bible Society, of which Dr. Johnson was president. The floral tribute from the Bible Society, of white and pink carnations, was unique in shape, being arranged in the form of an open Bible.

ALL SAINTS'.—The Rev. J. E. Fee, M.A., late of St. Mary's, Hochelaga, was duly inducted into the rectorship of this parish by the Bishop of Montreal on Thursday evening last, the 13th inst. A large congregation was present at the service which was most impressive and almost every parish in Montreal was represented amongst the clergy who were present. The Rev. G. Quintin Warner and the Rev. J. L. Flanagan read the prayers, and the two lessons were read by the Rev. Dr. Symonds and the Very Rev. Dean Evans respectively. The Rev. A. P. Shatford preached the sermon. This church was founded many years ago as a Mission in what was then an outskirts of the city. All Saints' has rapidly and steadily grown. In 1887 it was erected an independent congregation with its own rector, and from thence onwards its progress has been remarkable. So much has the city advanced northwards in recent years that to-day this church might almost be classed as a central church. At the beginning of the present year the new rector took charge as successor to the Rev. James A. Elliott, now at St. Mark's, Port Hope, Ontario.

DIOCESAN COLLEGE.—The lectures on Church history, in the scheme of co-operation between the four theological colleges, which were the subject of so much discussion at the Diocesan Synod, will be conducted on a new plan in the curriculum for 1913-1914. By the new arrangement there will be one course conducted by the Rev. Dr. Howard of the Diocesan College, and another by Rev. Professor Robinson, of the Wesleyan College, and it will be left to the different colleges to choose to which course they will send their students. The two courses will be exactly parallel in subject, the history of the Church being taken from the sixth century onward, and divided up into three periods, in each case. The Diocesan College continues to reserve for treatment in its own classes such subjects as Church, ministry and sacraments, liturgics and pastoral theology. At the meeting of the Anglican Board on Thursday evening last, the new scheme for the Church history lectures was unanimously adopted.

POINT ST. CHARLES.—GRACE CHURCH.—Archdeacon Ker, the rector of this parish, has decided to retire from the active ministry of the Church some time during the present year. In the past twenty-four years he has been toiling very hard in building up the work of the Church at Point St. Charles, and for the past two years he has been in bad health, and this latter circumstance has caused him to come to the above deci-

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sion, a decision which he has been forced to come to with great regret. Dr. Ker was born in Monaghan, Ireland, on April 22, 1848, was educated at Trinity College, Toronto, and was ordained deacon in 1876, and became priest in 1879. In the former year he was incumbent at Glen Sutton, where he remained until 1881, when he was appointed rector of Dunham, and in 1889 he was offered the living of Grace Church, Point St. Charles, then a small community, and after twenty-four years of arduous labour in that district, Dr. Ker will resign the parish with which he has practically grown up. During the last thirteen years his good work has been recognized, and in 1909 he was made an honorary Canon of Christ Church Cathedral, while the following year he was made Archdeacon of St. Andrew's.



ONTARIO.

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

BROCKVILLE.—ST. PAUL'S.—Two handsome walnut chairs, the gift of the late Mrs. William Shortt, through her executors, have lately been placed in the vestry of this church, to which Mrs. Shortt had already in her lifetime presented a rich solid oak Holy Table as a memorial to her husband, the late Rev. Wm. Shortt.



TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL BUILDING FUND.—Diocesan Sunday—Services next Sunday at St. Aidan's Church, 11 a.m., and St. Cyprian's at 7 p.m.

"The Cathedral, as a building, will be a visible embodiment of the greatness of the mission of the Church of Christ, a witness of the faith of a Diocese in God and the Unseen. In a community set on money-making the spiritual is in special danger of being forgotten in the temporal, and the seen is perilously apt to stifle the thought of the Unseen. A man's ambitions become bounded by the horizon of this world, and the idea of God slowly fades out of his heart. He needs some dominating and impressive object which will remind him of the presence of his Creator, and of the life of the world to come." Please send your subscription to the Secretary, 87 Howland Avenue.

ST. ALBAN'S CATHEDRAL.—The Bishop of the diocese held an Ordination in this cathedral on Sunday morning last when he advanced to the priesthood the Rev. G. F. Saywell, M.A., and the Rev. C. Paterson Smyth, M.A. The former is a graduate of Toronto University and Wycliffe College, and is the curate at St. Anne's, and the latter is a graduate of McGill University, Montreal, and of Trinity College. He is the curate at St. Alban's Cathedral. The Ordination sermon was preached by the Rev. Canon O'Meara, the Principal of Wycliffe College, who in the course of his sermon dealt with the duties of those who were called to exercise the functions of the Christian ministry. He declared that Materialism prevailed at present as perhaps never before, and indifference, worldliness and unbelief could be seen in many places. Men with courage and strength were needed, who, when they had heard the call to service and discipleship, would follow Christ wherever He might lead. The Litany at this service was sung by the Bishop.

In the evening an interesting service took place in the cathedral when the Rev. F. G. Plummer, the rector of St. Augustine's, Toronto, was formally inducted and installed as Canon Precentor of the cathedral by the Bishop of the diocese. The Bishop was assisted in the ceremony by the Revs. Canons Macnab and Murphy and the Ven. Archdeacon Ingles, who, after meeting the Rev. Canon Plummer at the west door, conducted him to his stall. The sermon was preached by the Rev. J. E. Gibson, the rector of the Church of the Ascension, Toronto, who chose for his text Genesis viii., 22. Large congregations were present both morning and evening. At the close of the latter service the Bishop and the members of the Chapter of the cathedral returned to the Chapter House where the newly-installed Canon took the usual oath of obedience to the Bishop as Dean of the Cathedral.

On Monday evening, February 10, Trinity East Branch of the A.Y.P.A. were to have had an illustrated address on India, but for some unknown

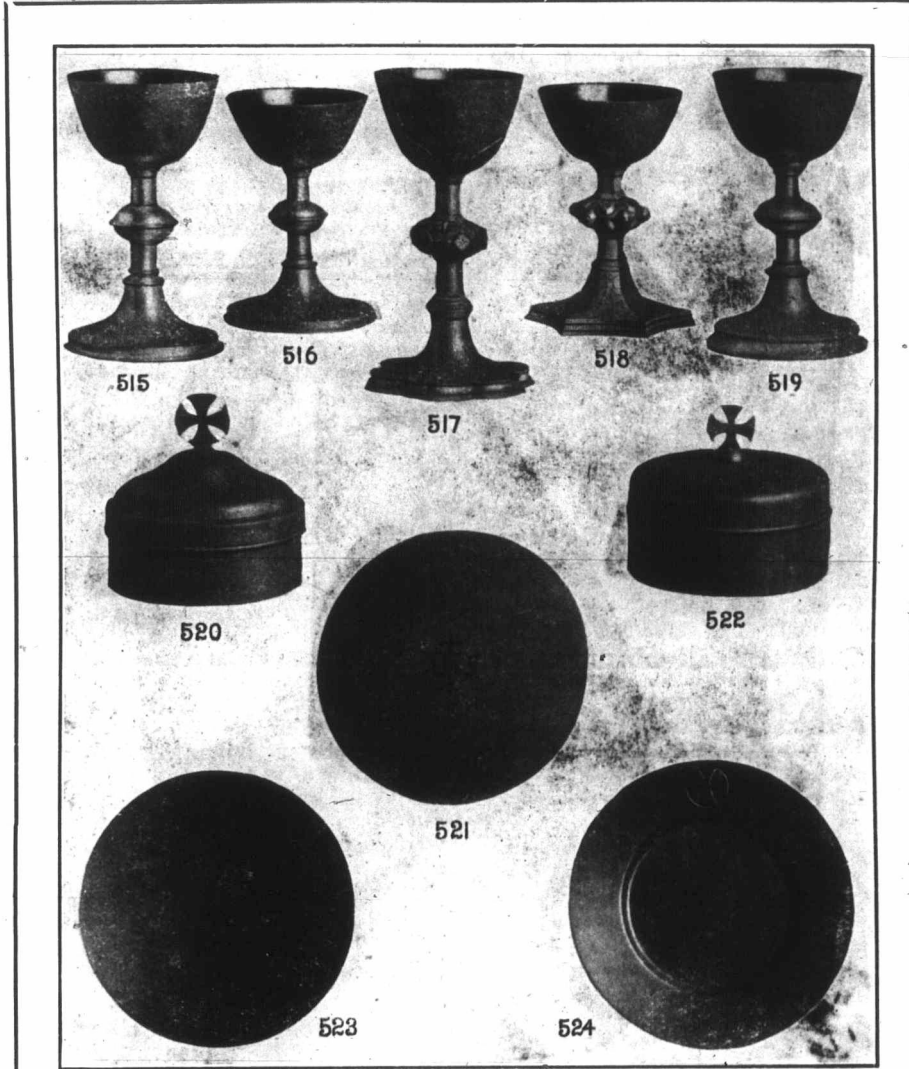
reason the speaker failed to appear, and the rector, the Rev. Canon Dixon, at a minute's notice, took the meeting and gave an illustrated story entitled "True as Steel," which was more than appreciated by a good-sized audience.

SHARON.—ST. JAMES'.—At a congregational meeting held in the schoolhouse on January 2nd, 1913, to discuss important matters, it was proposed by Mr. Knight, and seconded by Mr. Brammer, the people's churchwarden, "That a vote of thanks be tendered to Mrs. Thomas Wayling for her liberal contribution to St. James' Church, which enabled some of the interested members to make the much-needed repairs, and also for supplying a new furnace, all of which adds greatly to the appearance and durability of the building; to the comfort of the congregation. This generous contribution from Mrs. T. Wayling, we trust, will be long remembered by the present congregation with deepest gratitude, and we earnestly hope that she may be long spared to do her part in the maintenance of services as she has done in the past. And we further pray that she may be daily assisted by the Holy Ghost, the Comforter, to think and to do all those things that are pleasing in the sight of God during her remaining years, and in the world to come, occupy a distinguished place

among the ransomed of the Lord, in the House not made with hands, eternal in the heavens. Signed in behalf of the congregation, the Rev. George Scott, John Brammer, W. D. Grose."

THORNHILL.—TRINITY.—A very successful sale of work, tea and entertainment was held in Victoria Hall by the ladies of this church on Tuesday, February 4th. The proceeds of the evening amounted to about \$190.

ST. LUKE'S.—On Sunday morning last at the request of the Bishop of the diocese, the Rev. A. E. Mussen, at present in charge of the parish, read a letter which he had received from His Lordship, in which he announced the fact that he had offered the rectorship of this parish to the Rev. G. F. B. Doherty, M.A., at present the curate at St. Paul's Cathedral, London, Ont., who had accepted the appointment. The rector-designate is a graduate of Toronto University, and after taking his degree there he took a Divinity course at Trinity College, where he was a prizeman. Mr. Doherty was ordained to the diaconate in 1906 by the late Archbishop Sweatman, and he spent the first year of his ministry as curate of St. Barnabas', Chester, where he had charge of St. Andrew's Mission Church. Almost



CHALICES, PATENS AND BREAD BOXES

No. 515.	Sterling Silver Chalice, gilt lined, 7 in. high	\$18.00
No. 516.	Sterling Silver Chalice, gilt lined, 6 in. high	17.00
No. 517.	Sterling Silver Chalice, gilt lined, handsomely decorated, 8 1/2 in. high	60.00
No. 518.	Sterling Silver Chalice, gilt lined, handsomely decorated, 6 1/2 in. high	50.00
	Sterling Silver Chalice, gilt lined, handsomely decorated, 6 in. high	36.00
	Sterling Silver Chalice, gilt lined, handsomely decorated, 4 1/2 in. high	22.50
No. 519.	Sterling Silver Chalice, gilt lined, plain, 7 1/2 in. high	27.50
No. 520.	Silver Plated Bread Box, gilt lining—	
	3 1/2 in. diameter	5.25
	3 in. "	4.50
	2 1/2 in. "	3.60
No. 522.	Sterling Silver Bread Box, gilt lining—	
	3 1/2 in. diameter	12.00
	3 in. "	10.50
	2 1/2 in. "	8.50
No. 521.	Sterling Silver Paten engraved I.H.S. on back, gilt lined, 5 1/2 in.	7.50
No. 523.	Sterling Silver Paten, as No. 521, without engraving	6.75
No. 524.	Sterling Silver Paten, plate shape, gilt centre, 5 1/2 in.	8.00

Write to Ecclesiastical Department

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MONTREAL

immediately after he was ordained priest in 1907 he accepted the curacy of St. Mark's, Parkdale, under the Ven. Archdeacon Ingles, and after remaining with him for a year he accepted the incumbency of Tillsonburg in the diocese of Huron. In 1910 Mr. Doherty accepted the curacy of St. Paul's Cathedral, London, Ont., under the Rev. Canon Dann, who a few months later died whilst on a visit to England. During the interregnum the parish was placed in charge of the Rev. G. F. B. Doherty and he has remained in this position under the present rector, the Rev. Canon Tucker, up to the present time. Mr. Doherty is a good preacher and an excellent organizer, and he is in every way fitted to fill the responsible position which he has been called upon to fill.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The Rev. William Burt, of Lowville; the Rev. George Tibbs, of Erin; and the Rev. Arthur H. Howitt were ordained to the priesthood on Sunday morning last in this Cathedral Church by the Bishop of Niagara. The Ordination sermon was preached by the Very Rev. H. P. A. Abbott, M.A., the Dean of Niagara, who took for the subject of his sermon "Some Aspects of the Ministerial Life."

ORANGEVILLE.—ST. MARK'S.—MEN'S BANQUET.—The most successful "Men's Banquet" ever held in connection with St. Mark's Church took place the 10th inst. The first speaker was Mr. D. M. Rose, Secretary of the Anglican Laymen's Missionary Association. He presented the necessity of efficiency in Church affairs as being as necessary as in the business world and by examples showed the tremendous advances made by churches which had introduced ordinary business methods into the financial management of their parish and missionary efforts. Mr. Samuel Charters, M.P.P., of Brampton, gave an address on a patriotic line, making his chief points the several necessities of character which must be in the men of any country before that country can reach its highest attainment. The next speaker was Mr. Liddy, who gave an address on a biological subject. The last speaker was Mr. Noble, from Hamilton. He spoke of his former life as a saloon keeper and of the increase in his happiness when he gave it up. He told of the struggle it was to see his duty as steward of the mercies of God, but after having decided that not less than a tenth should be given back to the God who gave all, that a new joy came into his life and even his earthly prosperity was increased. So deep was the impression made by Mr. Noble that at the close of his address applause seemed out of place, but all stood and reverently sang, "Nearer My God to Thee."

HURON.

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

INGERSOLL.—ST. JAMES'.—The Rev. Canon Tucker, M.A., D.C.L., is preaching in this church on every Thursday evening during Lent. His subjects as announced on the Lenten notice are: "Temptation," "Revelation," "Redemption," "The Fullness of Time," "Perilous Times," and "Personal Responsibility." These are all very important and interesting themes, and the congregation of this church are much enjoying the able and instructive discourses of this eloquent preacher.

BEACHVILLE.—TRINITY.—This church which has been closed for some months was opened at the beginning of the New Year by the Rev. Rural Dean Perkins, of Ingersoll, under whose supervision the Sunday services will be continued by the students of Huron College. So far the congregations have been very encouraging, and it is hoped that they will continue to grow.

ALGOMA.

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

LITTLE CURRENT.—HOLY TRINITY.—Mr. J. B. Wallace, manager Merchants Bank in this place, was taken ill in November with typhoid fever, and seemed to be well on the way to recovery towards the end of December, but

took a relapse, and as he did not gain in strength very rapidly was advised by his friends and physician to go away for awhile. Accompanied by his wife and two daughters he left for his father's home in Napanee, Ont. We regret to learn he is gaining in health very slowly. Much anxiety is felt by his friends in Little Current where he has been choirmaster and organist, also people's warden, for a number of years in this church.

MOOSONEE.

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

COCHRANE.—HOLY TRINITY.—The incumbent, the Rev. J. R. Bythell, the Woman's Auxiliary, and the A.Y.P.A. are to be congratulated on the gathering held on the evening of Shrove Tuesday, the 4th February, being an old English custom in modern dress. After supper, the Rev. Mr. Sinclair gave a very suitable address in which he pointed out the great value of the proper use of the Season of Lent.

QU'APPELLE.

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

REGINA.—DIOCESAN SYNOD.—The following gentlemen were elected during the morning session as members of the Executive Committee of the diocese and as delegates to the General and Provincial Synods, respectively:—

Executive Committee Clergy—The Revs. Canon Pratt, Canon Cornish, Canon Hill, Canon Williams, Rev. R. D. White, Rev. A. C. Calder.

Laity—Messrs. H. D. Pickett, J. R. C. Honeyman, D. Ellis, E. O. Miller, J. R. Peverett, A. E. Wilson, H. Christopherson, T. H. O. Harrison, S. Spencer Page.

Delegates to the General Synod—Clergy—The Rev. E. H. Knowles, Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Very Rev. Dean Sergeant Canon Pratt, Canon Cornish.

Laity—Messrs. J. R. C. Honeyman, H. D. Pickett, H. H. Campkin, E. L. Elwood, R. B. Gordon, H. Christopherson.

Delegates to Provincial Synod—Clergy—The Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Rev. E. H. Knowles, Canon Cornish, Canon Pratt, Dean Sergeant, Rev. W. H. White.

Laity—Messrs. H. D. Pickett, J. R. C. Honeyman, H. H. Campkin, E. L. Elwood, S. Spencer Page, R. B. Gordon.

A very large amount of work was accomplished on the third and closing day of the Synod. At the evening session the Ven. Archdeacon Dobie moved a resolution in which the Synod as a whole was asked to show its deep appreciation of the work done by the members of the Prairie Brotherhood. After the Archdeacon and the Bishop had spoken on behalf of the Synod as a whole and the Rev. W. J. H. McLean had replied on behalf of the members of the Prairie Brotherhood, the resolution was unanimously passed.

RUPERT'S LAND.

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

WINNIPEG.—THE PROPOSED NEW DIOCESE.—The cause of the division of the Diocese of Rupert's Land, by which the western portion will become a new See, took a decidedly favourable turn at a meeting of the committee which was held on Thursday, the 30th ult., in the Synod Office. The chairman, the Rev. W. P. Reeve, read a letter from Archbishop Matheson, encouraging the committee in its work, and promising to take active leadership himself on the adoption of the report of the Synod. The Archbishop furthermore assured the committee that he would do his utmost when the time came to promote financial arrangements, and would promise the new diocese that it would receive fair and generous treatment in every way from the mother See of Rupert's Land. The report of the sub-committee appointed to collect data in connection with the proposed diocese, showed that the territory outlined for western Manitoba contained 65 parishes, of which 20 were independent rectories. The remaining 45, with various points in connection with each centre, were receiving missionary support. The territory contained a Church population of 18,000, 3,000 families, 100 churches, 44

parsonages, Church property to the value of \$350,000, against which there is only a liability of \$50,000. The revenue of the territory for Church purposes was \$80,000 per annum, exclusive of all missionary grants. The work in the district was now performed by a staff of 50 clergy, in addition to many licensed lay readers. The resources thus brought to light showed that the new diocese would be one of the strongest ever set apart in Western Canada. The Church was well established in most of the districts, and the Church members were accustomed to the working of its institutions. Of course, there would be a considerable territory that was as yet in the pioneer stage, in addition to a number of weaker parishes that would require assistance.

The proposed new diocese raised \$6,000 during the past year for the home mission fund, which was two-thirds of the entire amount raised by the whole of the diocese three years ago. It was pointed out that with the stimulus of a new corporate life much more would doubtless be given for mission work within the boundaries of the See. The amount required to finance the working of the new diocese was just about half of what was now employed for the entire bishopric. When it was taken into consideration what would be raised in the new territory itself for missionary purposes it was decided that a further sum amounting to about \$9,000 per annum would be required for a few years. In other words, it was pointed out that if the new diocese received half of what the old diocese at present enjoyed from sources other than voluntary contributions to the home mission fund, it would be satisfactorily provided for. These extraneous resources referred to were the income of the Church Endowment Fund and missionary grants from England. The conclusion thus reached showed that all that was required was the fair and generous treatment promised by the Archbishop, in which position he will doubtless be supported by the Synod and the Church people of Winnipeg, who will be greatly benefited by the setting apart of the western territory, thus giving greater opportunity for episcopal administration in the city and surrounding country. The chairman also announced that he had received a letter from Canon Matheson, saying that he had withdrawn all opposition from the scheme. The meeting adjourned after marking the stage thus far attained, and another meeting will be held before long to complete the undertaking.

The Grants Committee of the Synod held its annual meeting on January 30th when the apportionments from the various parishes in the diocese for missionary purposes were made for the coming year. Grants were also made to the different aided missions. On the following day the Executive Committee of the Synod met and passed all the recommendations of the Grants Committee. The treasurer of Synod, the Rev. Canon Jeffery, made a most satisfactory statement of the diocesan accounts for the year 1912. The report was the most encouraging one ever given in the history of the diocese. The contributions to the various funds reached the highest level ever attained. The amount paid into the Home Mission Fund was over \$22,000, being nearly double that given in 1911. The Archbishop, who presided at the meetings, expressed warm satisfaction at the result. A large amount of business was transacted at the meeting. Among other forward movements it was decided on the suggestion of the Archbishop, to employ a travelling clergyman to visit a number of scattered districts in the newer settlements during the coming summer. It is hoped that a suitable man will offer himself for this work which will be both interesting in itself and most useful to the Church. Should any clergyman desire a change of work for six months of the summer with plenty of healthy outdoor work it would be well for him to apply for the post. Recommendations from the Deanery of Portage la Prairie, looking towards the readjustment of the parishes of Gladstone, Arden and Plumas were adopted by the Executive. Changes were also proposed in the arrangement of the Missions of La Riviere and Pilot Mound. Dr. Page, the General Missionary, who has been indefatigable in his work since his appointment, is proving an acquisition to the diocese. His visits to the various parishes and deaneries are greatly appreciated and are fruitful of useful results. At a meeting of the clergy of the Deanery of Winnipeg, the Rev. H. C. C. Heathcote, rector of All Saints', Winnipeg, has been nominated to the Archbishop as Rural Dean in succession to the late Rural Dean Chambers. The Archbishop has confirmed the appointment, and great hopes of aggressive work are entertained as a result of Mr. Heathcote's acceptance of the position. On the nomination of the congregation of St. Alban's, Fort Rouge, of the Rev. John Morris to

the rectorship of that parish, the Archbishop has offered Mr. Morris the appointment, and it is understood that he has accepted it and will assume charge in March. In the meantime the parish is being served most acceptably by the Rev. R. Brown who recently arrived from England.

NEW WESTMINSTER.

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

VANCOUVER.—The many friends of Archdeacon Pentreath will regret to hear of his continued serious illness. He has been under the care of physicians since the New Year.

The Palestine Exhibition has come and gone. The weather during the time of the exhibition was the worst in the history of the city, with the consequence that the attendance was very much smaller than would have been the case otherwise. During the last few days, however, the exhibition was crowded. Many testimonies have been given to the great benefit of the exhibition, and Mr. Schor and his daughters have made many friends for themselves and their work. Mr. Schor preached most acceptably in several of the city churches.

Canon Downie, of Port Stanley, is spending a few months in Vancouver, and as might be supposed, is interesting the clergy in "Our Empire."

Bishop Stringer was a welcome visitor to the city. He spoke in Latimer Hall on recent developments in his diocese.

Bishop Roper gave a series of addresses on "Some Modern Interpretations of the Person of Christ," to the students of both Halls of the Anglican College in Latimer Hall on February 12th and 13th.

Bishop de Pencier gave an address at the monthly meeting for prayer in Latimer Hall on February 3rd.

Rev. Jocelyn Perkins has written to say that he hopes to send out £30,000 from the British Columbia Church Aid Society this year.

Members of the Church were interested to notice that Archbishop McNeil had asked some students in Loretto Abbey to pay the rent of a room for work among Japanese in Vancouver. He no doubt referred to the mission being conducted by Miss O'Melia, who a few months ago gave up her work among Japanese under the auspices of the Anglican Church, joined the Roman communion, and is now conducting a mission for them within a few doors of her former work.

The appointment of an Immigration Chaplain for Vancouver is being discussed. The Romanists and Methodists have chaplains and the Presbyterians speak of appointing one.

Rev. H. St. G. Buttrum, B.A., rector of St. Saviour's Church, has been awarded his Bachelor Degree by the Board of Examiners. Mr. Buttrum wrote in Latimer Hall last May. His work is all the more creditable in view of the growing work in the parish. He is president of the Clericus of the Diocese. He has lately instituted a series of men's services for Sunday afternoon. They are proving very successful.

COLUMBIA.

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

PRINCE RUPERT.—The Rev. E. C. and Mrs. Burch, who are on their way to Los Angeles, California, for a two months' visit, left February 7 on the "Prince Rupert." The Rev. Mr. Burch, who is rector of St. Andrew's Church, has been forced to take a vacation on account of ill health. It is sincerely hoped by the numerous friends he has made during his short sojourn in this city that the change will completely restore him. During his absence the duties of the parish will be carried on by Bishop DuVernet.

SOCIAL SERVICE COMMISSION.—It is interesting to record that through the interest of one of our own clergy, a Social Service Commission for the city and district of Victoria has been formed. Dr. Macdonald, Roman Catholic Bishop of Victoria, is chairman, and our own Bishop vice-chairman, while the Rev. W. Stevenson, of the Baptist Church, is the secretary. All the ministers of religion in the Victoria district are members and the work of the Commission is in the hands of several committees which report monthly. What an influence must all this have in the furtherance of Christian brotherhood!

RELIGIOUS EDUCATION IN SCHOOLS.—This matter has been under discussion for many

years past. Lately much interest has been taken in the paper read by one of the Vancouver teachers before the Teachers' Convention in Victoria. The Methodist ministers' meeting has been discussing the question, and it will appear on the agenda paper of the next Victoria Ruridecanal Conference. Much wisdom and love will be needed to arrive at a solution which will be at once useful and acceptable.

YUKON.

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

RAMPART HOUSE.—The Bishop, accompanied by the Rev. C. E. Whittaker, visited this place on the way from Mackenzie River in August last. A church and a mission house are being erected here. The Rev. Amos Njootli is in charge.

MOOSEHIDE.—The Rev. J. Hawksley was in charge of this station until mid-summer, when the Rev. B. Totty returned from his furlough and resumed his work. During the year several Indians have been confirmed in the Bishop Bompas Memorial Church.

WHITEHORSE.—The Rev. W. G. Blackwell is in charge. This little town is becoming one of the most important in the diocese. The Pueblo copper mines are in full swing, giving employment to a large number of people. The reports of the rector are most encouraging. Several candidates have recently been confirmed by Bishop Stringer. Mr. Brett and Mr. Blackwell are graduates of Huron College, London, Ont.

Correspondence

WOMEN ON THE VESTRY.

Dear Mr. Editor,—

As one who is keenly interested in the fact, that a committee was appointed at the last Synod of the Diocese of Huron, to consider and report upon "Women as Members of the Vestry." I have been much surprised at the postal communication that has recently been sent to the rectors of parishes. Whether by order of the committee or an individual member of it, taking this mode of obtaining personal knowledge, I do not know. The question put to the rector of a parish is, "Have the women of your parish, either by resolution or petition expressed the wish to be members of the Vestry?" This, to my mind, is a very unfair way of proceeding. In the first place, women know very well, that no rector can give them this right, that it must come from the Synod and therefore they are not likely to send in petitions to rectors. I know of several instances where rectors have invited women to attend the vestry meeting, but they had to much sense of dignity and justice to accept so false a position. If the sending out of these postals was by order of the committee, then the right and fair thing to have done, was, to ask each rector to call a meeting of the women of his parish, and put the matter before them. When I consider the formation of the committee at the last Synod, the Convener of which, showed himself in deadly opposition to "Women on the Vestry," when the matter was brought before the Synod of 1900, and that several other members of this committee hold like strong opinions, it looks to me, as if the intention is to throw all the obstacles possible in the way of granting justice to women. Whoever heard in parliamentary usage of forming a committee to consider a matter and bring it before a debating body, and have the Convener and many of the members of the said committee, in deadly opposition to the matter proposed, unless the intention was to obstruct and defeat it. The Churchwomen of Huron feel that they occupy a humiliating position in being disfranchised, while their sisters in seven of the leading dioceses of Canada enjoy the right of voting. It is also humiliating to find, that men think women are capable of ministering to their physical needs, (witness all the men's banquets and Church socials made possible by the work of the women), but when it comes to the finances of the Church (to which women contribute largely), or, to considering plans for the advancement of the Church, or casting a vote for a vestryman, or members for Synod to represent the parish, that then, women do not possess sufficient intelligence to sit side by side with men. Is it any wonder that women are getting restive? It would be well for the clergy and male laity to take heed, lest they strain the patience of the women to the breaking point. There are many of the clergy deeply anxious to see that women

THE CHURCH IN BRITISH COLUMBIA.

To the Editor,—

As a resident of British Columbia who has had considerable opportunity of studying local conditions I read with a good deal of interest the letter of Mr. Phillips regarding the appeal of the British Columbia Church Aid Society for funds to help the Church in this province. The appeal says, "At least £25,000 has to be raised for this year's needs," and that "provision has to be made for a scattered population distributed over the 400,000 square miles of British Columbia." It also says that "150 clergy in a territory of 400,000 square miles is hopelessly inadequate."

The unwary reader will naturally assume from the above:—

1. That the whole of the province is inhabited. Only a very small portion of it has ever been even explored. Comparatively little of it has been surveyed and only a comparatively small portion of it can ever be inhabited on account of the numerous lakes and vast mountain ranges. Why not as well appeal for clergy for the Yukon with its 197,000 square miles on the ground that there are but half a dozen clergy for that vast area.

2. That the 392,480 people in the province are evenly scattered throughout the province. As a matter of fact 203,684 out of the total live in towns and cities according to the local census. It is estimated that at least two-thirds of the whole population live within very few miles of Victoria and Vancouver.

3. That because the population has doubled in ten years the Church needs help. If the population has doubled in number in ten years the population's wealth has much more than doubled.

4. That the Anglican clergy alone are responsible for the spiritual welfare of the people. What shall we say of the 32 Baptists, 54 Roman Catholic, 80 Presbyterian and 114 Methodist parsons in the province? The Church of England in England may hold itself responsible for the total population but everyone knows that is not and cannot be true in Canada.

5. That an appeal for this amount has been made by some responsible local person or persons. The writer would like to know who is really responsible for such an appeal. It is not the estimate of any Synod in the province. I am inclined to think the author of the appeal adopted an exceedingly high standard in the hope of getting at least a portion of it from an unknowing but ever sympathetic and trusting English constituency.

Mr. Phillips asks why Churchmen in this province do not resent such appeals. The following are some of the reasons:—

1. They are for the most part unaware of them. Not every clergyman and few laymen read Church

papers from England. Any paper printing such appeals here would be laughed at. Those who know are indignant.

2. Many Church people in this province have been unaccustomed to paying the whole expense of services in England and take assistance as a matter of course.

3. The matter is never discussed in Synod. At the end of each session a vote of thanks is moved to everybody in general, but details are passed over.

No one questions the good intentions of those who make extravagant appeals for the Church here. But many do question their wisdom. I am told that the sum of £30,000 is to be sent out this year. This will mean £1,000 per parson in the Church in the province. It will mean that for every dollar the whole Church in the province raises for all purposes another dollar will be added from England. And all this in addition to the endowment of Bishopsrics and Archdeaconries in the past to say nothing of the yearly contributions of several other organizations. The result of all this will be the differences between dependent and disinterested Anglicans and independent and interested members of other communions. As a well-known parson of another communion said not long since, "The Anglican Church will never take her true position in the province till she ceases to depend upon the pennies of maid-servants in England." If half the energy now being put forth in England on behalf of the Church in this province were expended here an equal amount of money, a greater amount of interest and an infinitely greater self-respect would result.

A British Columbia Churchman.

are accorded their rightful position, the position intended for them by Christ, for we read in Galatians 3:28, "There is neither male nor female, for ye are all one in Christ Jesus." There are also many noble laymen, who recognize this truth, and see the justice of allowing more than half of the Church, to have a voice in its management.

One Who Waits.

APPEAL FOR POCKET COMMUNION SET.

Sir,—Three written offers have been received, and other verbal offers made since, in answer to this appeal. I am sending these kind offers to the clergyman for whom appeal was made, that he may choose one of them. I thank very cordially those who so promptly and kindly responded to this appeal, and the clergyman himself will, no doubt, do the same.

T. G. A. Wright.

London, February 13th, 1913.

WOMEN'S WAGES.

May I be allowed just a few words with reference to a letter or article in your issue of 23rd January, upon "Women and Bargains." It is just one point I want to touch upon, and that is the very unfair wages paid to women who work with sewing machines for shops or factories. I feel that is a wrong that ought to be redressed. We should blush with shame to pay a woman 10c. or 25c. for some of these articles of clothing. I say **some**, not **one**—and then those who are paying this wage, may be living in luxury themselves. I am only pleading for honest pay, not generous gifts. I have heard more than once from Toronto, asking that a little help might be given, as the worker could earn only such scanty pay, although labouring carefully at her task, and she quoted the prices named above, adding she had also to provide her own thread. Is not this disgraceful? Wages are in many cases high in these days, but this weary toiling over these little garments, is it half a dozen for 25 cents? Surely, surely, we could better that. Can any one make enquiries about this for the sake of the poor unpaid workwoman. I have not her letter so cannot refer to it, but I have not forgotten the little coins she was given, and she was one of many, no doubt, full of cares, her house to look after, her own system weakened by ill-health, and perhaps children to clothe and feed—and Oh, what labour.

Caroline Macklem.

Books and Bookmen

Restatements of doctrine abound on every side, and the latest called "Our Growing Creed," by the Rev. W. D. McLaren (Edinburgh, Scotland: T. and T. Clark, \$2.75 net), is described as "the Evangelical Faith as developed and reaffirmed by current thought." The first section deals with "The Need of Reaffirmation," in view of present confusion and unrest, past progress, and fresh factors. Section II. treats of "The Form of Reaffirmation," and proceeds along the three lines of Fatherhood, Evolution, and Collectivism. Section III. follows with "The Results of Reaffirmation." Each chapter consists of the author's own analytical comparison under the three heads already mentioned, and a historical comparison giving the Biblical and ecclesiastical developments appropriate to the section. This is written for the author by Professor Adams of Melbourne. The author has in mind those readers "who with satisfied heart but with dissatisfied reason" still cling to the Christian Faith, and also those "whose dissatisfaction has produced a reluctant but definite discarding of that Faith." He makes his appeal to those who wish to maintain and restore faith, and he is not without hope that the disbeliever, or the nominal Christian, or the orthodox Evangelical will find help and guidance in this restatement of truth. Mr. McLaren writes with remarkable ability, ample scholarship, and real insight into modern problems, and his reaffirmation of what he calls "the Evangelical Faith" will be read with great interest even by those who are unable to follow him. The main difficulty to many readers will be the author's strong and per-

sistent championship of the theory known as Conditional Immortality. This has never been regarded as part of "the Evangelical Faith," and its statement here will not carry conviction to those whom the author calls "orthodox Evangelicals." Indeed, it may be said without hesitation that his book would have been all the better either without this section, or else with a very different treatment of the eschatological problem. Evangelicalism in the widest, fullest meaning of that term, does not harmonize with the theory of annihilation. Apart from this, however, though it must be remembered that the eschatological argument bulks largely in the book, Mr. McLaren's work is remarkably forceful, fresh and helpful.

The question of Christian Unity is very much to the fore just now, and every book which sheds light from any quarter is to be welcomed. For this reason we are glad to have "Episcopacy and Unity," by the Rev. H. A. Wilson, (London and New York, Longmans and Company, 3s. 6d. net). It consists of an historic enquiry into the relations between the Church of England and the Non-Episcopal Churches at home and abroad, from the Reformation to the Repeal of the Occasional Conformity Act. The author desires to arrive at a clear statement of the teaching and practice of our Church on the important questions of Church Government and Intercommunion with Non-Episcopal Churches. He remarks that "all Christians are beginning to yearn wistfully for Reunion," and he frankly confesses that his own gaze "is turned to the English Nonconformist Churches." As a Churchman he considers that any surrender of the ancient system of Episcopacy is ludicrous, but at the same time that it is impossible to avoid the fact that the origin and growth of Dissent in the past has been very largely due to a degeneration in the conception and expression of Episcopacy. The book is marked by adequate knowledge and a fine spirit, and whether it carries conviction or not, its attitude will have to be resolutely faced and its positions taken into account.

The Advent of Christ is unfortunately a subject on which Christian people differ very widely in certain respects. But this is no reason why the positive spiritual teaching of the New Testament should not be closely studied. Mr. S. D. Gordon in his new book, "Quiet Talks about our Lord's Return" (Toronto: F. H. Revell Co., 75 cents, net), states the view that commends itself to him as the result of careful study of the Bible. It is at once exegetical and devotional, without any controversy, and while he will not find all Bible students able to follow him in detail it is impossible to read the book without being impressed afresh with the reality, solemnity, and yet gladness of the thought of our Lord's return. A study of the book is calculated to do for the reader what it has evidently done for the writer, profoundly affecting his outlook as a follower of Jesus Christ.

Where is the preacher who has not known the distress of searching for a text and subject? Once that search is successful, the sermon is half prepared. There is only one way to divert the energy thus expended to the real preparation and that is by expository preaching. Exposition saves a preacher from fads, ruts, hobbies, repetitions, and all such things that distress him and his congregation. What is expository preaching? How shall we do it? Where is a good example? What are its principles? These are just the questions that Dr. F. B. Meyer answers in a book of 140 pages, "Expository Preaching—Plans and Methods," (Upper Canada Tract Society, 75 cents). He gives six expository sermons. He shows how greater variety and freshness go hand in hand with deeper spirituality and comprehensive treatment of subjects as they occur in the range of almost any one book of the Bible. For everything connected with this important subject, Dr. Meyer's book should be read, studied and followed.

The Family

EATING A CHURCH.

Of all the things that may befall a church, nothing could be much stranger than the destruction of a little house of worship north of Hudson Bay, as once reported by the Bishop of the diocese.

He had attended a Synod of the Canadian Church at Winnipeg, and there had seen a missionary Bishop who had been six weeks on the way, having come most of the distance in a canoe. The Missionary Bishop reported gravely that the diocese of a brother Bishop had "gone to the dogs."

Being asked for an explanation, he said that the Eskimos in the diocese had built a church with whales' ribs for rafters, and covered it with walrus hide. The little church held eighty persons; but in the time that elapsed between two services the building was set upon by a pack of famished dogs, and actually devoured it in a few hours.

THE ICELANDIC BURIAL HYMN.

I know that my Redeemer
Lives, crowned upon the throne;
Lord over earth and heaven
He saves, and He alone;
He conquered death by dying
Upon the accursed tree,
And from His death sprang glorious
Eternal life for me.

Christ conquered death by dying—
Jesu, Thy mortal pain
O'erthrew the King of Terrors
And broke the captive's chain.
What though this earthly body
Obey Death's dread behest?
The soul soars free rejoicing
To mansions of the blest.

I think upon my Saviour,
I trust His power to keep,
His mighty arm enfolds me
Awaking and in sleep.
Christ is my rock, my courage;
Christ is my soul's true life;
And Christ (my still heart knows it)
Will bear me through the strife.

Thus in Christ's name I'm living;
Thus in Christ's name, I'll die;
I'll fear not though life's vigour
From Death's cold shadow fly.
O Grave, where is thy triumph?
O Death, where is thy sting?
"Come when thou wilt, and welcome!"
Secure in Christ I sing.
After the Icelandic of Hallgrim Petursson,
A.D. 1674.

THE HIGHEST OCEAN WAVE.

Although severe tempests often lash both the Atlantic and the Pacific Oceans into mighty waves, there is reason to believe that the most tremendous seas are those that run south of the Cape of Good Hope and Cape Horn.

Sailors in modern times have never seen such waves as those described by early navigators, which were reported to rise to the height of 100 or even 130 feet. La Perouse, indeed, asserted that he saw waves in the Pacific towering to a height of nearly 200 feet, in these more prosaic days we can only say that the highest wave yet measured had an altitude of about 52 feet.

That was in the Southern Ocean, a little north of the Antarctic Continent and it is quite certain that the highest waves ever seen in that region did not exceed 58 feet. The highest waves ever observed in the Indian Ocean were about 40 feet. The highest waves in the North Atlantic are from 25 to 29, and in the Mediterranean from 16 to 19 feet.

Even the smallest of these mighty waves has great destructive power, for they often travel at a speed of 25 miles an hour. A wave 30 feet high contains thousands of tons of water, and when this immense force is exerted against any structure the ruin wrought is likely to be impressive.

The great size of the waves in high southern latitudes is explained by the fact that south of the Cape of Good Hope and Cape Horn there is neither windward nor leeward shore, and the prevailing winds are westerly. So when a westerly gale springs up it finds a long westerly swell, the effect of a previous wind, still running. The newborn wind increases the steepness of this swell and forms majestic storm waves that sometimes reach a length of twelve hundred feet from crest to crest. The average height in feet of sea waves is about half the velocity of the wind that causes them, reckoned in miles an hour.—Youth's Companion.

Personal & General

The Edmonton Street Railway carried 1,061,264 passengers in January, 1913. This shows wonderful growth.

It is estimated twenty thousand whales are killed annually, yielding 620,000 barrels of oil worth \$15,000,000.

It is expected that the Rev. G. F. B. Doherty, the new rector of St. Luke's, will enter upon his duties on or about March 1st.

Premier Borden has accepted an invitation to speak at a public dinner in Albany, N.Y., on February 22nd, Washington's birthday.

Another of those regrettable and disastrous fires visited Elk Lake City on Saturday last, loss over \$100,000, and two men reported dead and three missing.

Dr. Paul Helliwell, our Medical Missionary in Honan, has, we regret to learn, undergone an operation for appendicitis. It is expected he will shortly return to Kaifeng.

Mr. W. J. Gage is worthy of the greatest praise and the warmest appreciation of the people of Canada for the devoted work he has done for the National Sanitarium Association.

GILLETT'S PERFUMED LYE

FOR MAKING SOAP, SOFTENING WATER, REMOVING PAINT, DISINFECTING SINKS, CLOSETS, DRAINS, ETC. SOLD EVERYWHERE REFUSE SUBSTITUTES

Miss Georgie Sadlier, eldest daughter of the Rev. C. A. Sadlier, Superintendent of the Araucanian Mission, has been visiting relatives in Hamilton. She is now spending a few weeks in Ottawa, but will return to Chili before very long.

The annual conversazione was held at Alma Ladies College on Friday last

and was a brilliant success. Over eight hundred guests were present; the decorations were unique and appropriate to St. Valentine. The London Harpers provided the music.

Here is an echo of a recent Church Club dinner. A Missionary Bishop, dictating an answer to a request for a special sermon said: "Until February 15th my time belongs to the Board," etc. But the letter as presented for signature read, "Until February 15th my time belongs to the Lord; you must therefore apply to John W. Wood, Secretary."

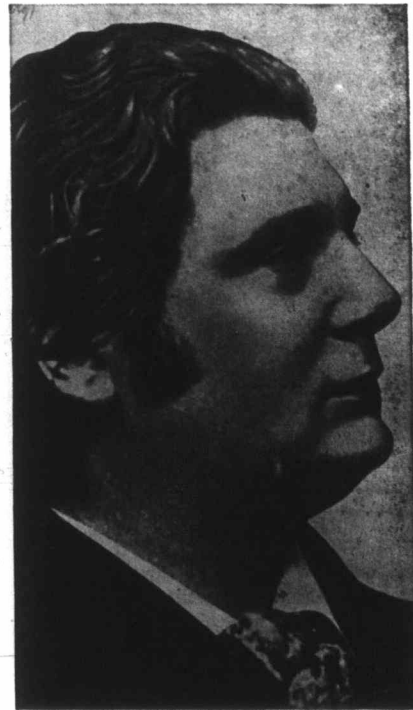
The Island of St. Lucia, B.W.I., was brilliant with bunting the other day on account of the arrival there of Prince Albert, the second son of King George of England, who is making a tour of the West Indies on board the British armored cruiser Cumberland, which is a training ship for the naval cadets of Great Britain. The young Prince landed Friday amid popular demonstrations. He will remain in the Windward Islands for two weeks, proceeding then to Trinidad.

Adrianople, containing the great Mosque shown in our last issue, is in flames and in imminent danger of total destruction, according to advices received by the War Office, February 14th. The fortified city has been ablaze since the 13th, and a large body of the Turkish soldiery has deserted the town, despite the efforts of Shukri Pasha, the commandant, to restrain them. The bombardment of the Holy city continues, and the Bulgarians predicted the ultimate razing of the city.

Hoodwinking the Churchwarden.—An East Anglican clerical correspondent sends us the following: "A youthful child of the much-esteemed Vicar of an adjoining parish came to her father on Christmas Day and said, 'Father! will you give me some money for the collection, please?' On giving the child a penny she said, 'Haven't you two half-pennies you can let me have?' 'Why, my child?' inquired the father, 'Because they sound more when put into the plate.' 'But, my dear, they are of the same value, and God knows they are.' 'Yes, father; but the churchwarden doesn't.'"

Lady Organists' Jubilee.—Lady organists are comparatively rare, but surely there are not many who can claim the honour of the Misses Wiseman, who for fifty years have given their voluntary services as organists at the village church of Coddendam, Suffolk. The sisters have just been presented with a testimonial from the parishioners as a token of their appreciation of the valued services rendered. In acknowledging the gift Miss Wiseman said they had been blessed with good health, and during

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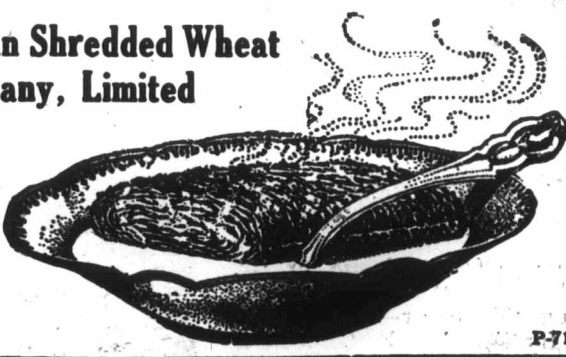
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the Canadian ad seen a mis- weeks on the nce in a canoe. ravelly that the "gone to the he said that the a church with d it with walrus y persons; but wo services the famished dogs, ours. L HYMN. one; orious ng— in. ing; die; ur ly. ? elcome!" im Petursson, WAVE. lash both the into mighty at the most tre- 1 south of the ever seen such ly navigators, height of 100 indeed, asserted towering to a e more prosaic ghest wave yet 52 feet. , a little north s quite certain in that region est waves ever about 40 feet. lantic are from from 16 to 19 bty waves has ten travel at a ve 30 feet high ter, and when inst any struc- be impressive. high southern at south of the there is neither the prevailing westerly gale rly swell, the ing. The new- of this swell hat sometimes feet from crest et of sea waves, nd that causes -Youth's Com-

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The Old Reliable
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BELLS

the fifty years they had not been kept away more than a dozen Sundays.

The English Government announces that it has completed arrangements for an ice ship to patrol the Atlantic off the Newfoundland banks and warn liners of the presence of bergs. The whaler "Scotia," which was formerly used in the Scottish Antarctic expedition, will leave Dundee at the end of February, and will be stationed in the spring off the eastern coast of North America, going northward to watch the breaking up of the ice and report its movements at the wireless stations at Newfoundland and Labrador. Three scientists aboard the vessel will make oceanographical and meteorological observations, as well as the movement of the bergs.

In the presence of a distinguished gathering of officers and friends of the Boy Scout Movement, his Honour, Sir John M. Gibson, K.C.M.G., K.C., acting in the dual capacity of Lieutenant-Governor and Chief Scout for the Province of Ontario, officially opened the splendid new Scout Headquarters and Scout Officers' Club-rooms, in the Dominion Bank Chambers, Bloor and Sherbourne Streets, last Thursday, marking another step in the remarkable advance of the organization during the past year. The rooms presented a gay appearance. Flowers were placed on every table, trophies, flags and Scout emblems decked the walls, and a cheerful fire was burning in the grate, giving the place a most comfortable appearance. Indeed, the committee is to be congratulated on the success with which the event was attended.

The Duke of Connaught, Chief Kah-Rah-Kon-Tye, the Lasting Sun, was welcomed into the deliberations of the Six Nations Indians Council at the primitive Oshweken Council house on Saturday, and enjoyed one of the most unusual experiences since his arrival in Canada. In 1869 as Prince Arthur, his Royal Highness was created a chief of the council. With great ceremony Indian representatives of all the nations in picturesque garb and fantastic regalia turned out to receive their distinguished chief. The Governor-General was accompanied to the reserve by Hon. Dr. Roche, Minister of the Interior. The party was greeted just outside of Oshweken shortly before noon with a mounted Indian escort decked out in war paint, feathers and buckskin and brandishing the tomahawk. Warwhoops intermingled with cheers marked the entry of the party into the village, which was thronged with Indians from all parts of the reserve, wearing their most ancient dress.


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52-18

His Royal Highness the Duke of Connaught, Governor-General of Canada, once more made a plea to the people of Canada to stamp out the great white plague, by preventing the occurrence of fresh cases, on Saturday afternoon at the University Convocation Hall when he received for transmission to his Majesty the King an assurance that the King Edward Memorial Fund of \$1,000,000 had been completed from the trustees of the National Sanitarium Association. The hall was comfortably filled, and many distinguished men were present. After Mr. Gage had presented a certified statement showing that the total amount already contributed was \$1,062,413.76, the Duke replied expressing his pleasure that the fund, had been successfully completed. In commencing, his Royal Highness expressed his pleasure at being present in the capacity of honorary president of the association. "I know that in giving their consent to such a memorial the King and Queen acted as my brother would have wished," he continued, "for he would have desired no finer monument to his memory, nor could one have been devised more fittingly to remind us of one of the greatest interests of his life's work."

THE MUTUAL LIFE ASSURANCE COMPANY OF CANADA,

For the year ending in January, 1913, report of which appeared in our last issue.

Business in Force:—For many years the progress of the Mutual Life Assurance Company of Canada, while not spectacular, has been rapid. To glance at the annual Reports for the last twenty years is to observe year after year an almost monotonous prosperity, happily unrelieved by a single calamity. The business of the Company in force 31/12/12 was \$77,921,143.88. The yearly increases have been so regular that one can almost foretell without being a prophet that within a very few years the hundred million mark will have been passed.

Assets to-day amount to over twenty millions. All these funds are invested within the Dominion of Canada, and no speculative securities of any kind are carried. It is claimed by the company and its claim is valid that not since its foundation has one dollar of the policyholders' funds been lost.

Splendid new offices of the Company were completed and furnished during the past year.

Mortality:—Referring to the mortality experienced last year the ratio of actual to expected was exceedingly low. This year it is 54% which, while higher than that of 1911, is still extremely favourable.

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

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Mr. Wn goch, Ma almost ec eczema, a tried almo about, he advised D he used, a after usin and has n was also hands by ment, af failed."

A Commonsense Message of Cheer To People With Bad Complexions

All too many people try to cure pimples, skin blotches, and bad complexions without stopping to think what really is the cause of their affliction. In the majority of cases the reason lies in the fact that their systems do not get properly rid of the waste that accumulates in the human body. This waste accumulates and clogs in the lower intestines and generates poisonous matter, which is absorbed into the system, permeates the blood, and displays itself not only on the surface of the skin, but in various ways that cause illness more or less serious.

There is one commonsense way to cure this, and it is not by the aid of drugs. Drugs give only temporary relief, and have to be constantly taken in increasing doses, and in the end make us slaves to the drug habit.

The scientific way, approved by physicians everywhere, and used by hundreds of people, is the internal bath, the simple treatment calling only for pure water. Does this not appeal to your commonsense? If you are a sufferer from any of these troubles, profit by the experience of Wm. DeVoy, 703 Seventh Avenue, Lethbridge, Alberta, who tells his experience as follows:

"After using your J.B.L. Cascade I feel it my duty as a thankful patient to express my enthusiasm for the great blessing it has been to me. You cannot feel my emotions as I write this letter in praise of your great work: words fail to express my thankfulness for first learning of your Cascade. Previous to using it I could not go a day without a drug of some sort. Since using it I have not on my word of honor, swallowed five cents' worth of drugs. I spent over \$300 in two years previous to hearing of the J.B.L. Would that all the young men and women I see in this town with their faces covered with horrid, unsightly pimples use it. They would soon get rid of them as I did."

You owe it to yourself to learn more about this simple and remarkable treatment. Write to-day a personal letter if you wish, to Dr. Charles A. Tyrrell, Room 561-4, 280 College Street, Toronto, and he will send you full particulars together with his free book, "Why Man of To-day is Only 50% Efficient."

The Rev. Canon Carnegie, the rector of the Cathedral Church of St. Philip, Birmingham, has been appointed by the Crown, Canon of Westminster and rector of St. Margaret's in succession to Dr. Hensley Henson, now Dean of Durham.

Extreme Case of Eczema

So quick to relieve the itching, so certain to heal the sores, it seems a waste of time to try other preparations in treating eczema and salt rheum when Dr. Chase's Ointment can be obtained.

You may know of many cures brought about by this great ointment, for it has a record unparalleled in the history of medicine. This letter is a fair example of many received.

Mr. Wm. Angus, postmaster, Logoch, Man., writes: "My father was almost covered with salt rheum or eczema, and, though he doctored and tried almost everything he could hear about, he only got worse. Someone advised Dr. Chase's Ointment, which he used, and to his surprise and relief, after using three boxes, he was cured, and has never had it since. My wife was also cured of salt rheum on her hands by the use of Dr. Chase's Ointment, after other treatments had failed."

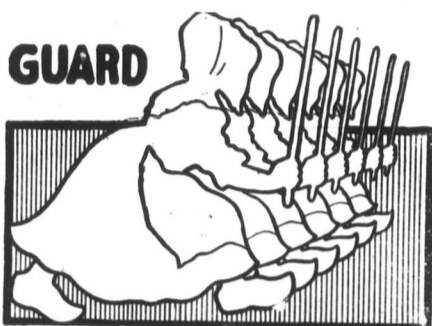
Boys and Girls

UNDER A CLOUD
By DOROTHY J. BEVAN

A Story in Two Parts—Part I.

It was midsummer day. The sun arose strong and radiant, and everywhere the country-side hummed and glittered in the scintillating light. "What a perfect day!" was the salutation of one happy child of nature to another. It was just the kind of day holiday-makers had hoped for. Picnics had been planned, parties made up, and already gay groups were setting out on pleasure bent.

But that day a message was received in Cloudland—"A heavy cloud



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will be wanted this afternoon." No sooner was the command given than one of the oldest and wisest of the clouds sailed forth on her long voyage. Dark and gloomy was the side she turned towards the earth, albeit her face shone with a silver glow sunwards.

Now, the name of the big cloud was Sorrow. With her there floated forth a young and tiny cloud, soft, fluffy and grey, whose name was Inexperience.

Never yet had she seen the earth or the earth-people, and she wanted so much to be of some little use in the world.

When, however, they drew near to the earth, instead of the glad welcome this small grey cloud expected her companion would receive, nothing but grumbling and angry words were heard.

"Look at that ugly black cloud!" said some one.

"It's always the way when we set out for pleasure," remarked another.

The whole land was hot and thirsty;

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and now, no longer sparkling in the buoyant rays of the sun, looked dull and sad.

"Oh, dear!" exclaimed Inexperience, "we've spoilt the look of everything. No wonder they don't like us!"

"But they will some day," said the wise old cloud.

"Why don't you show them your silver side?"

"That would do them no good just now," replied Sorrow.

"Well, at any rate, I will," said the tiny grey one. And proudly she turned herself round. But people took no notice of her, for she had only changed to a dull, uninteresting white.

Then the cloud, Sorrow, began to send down a steady, drenching rain. Pleasure was spoilt, of course. In one place a cricket match was stopped; in another a tennis tournament was broken up.

(To be continued.)

AN EPISCOPAL WHEEL-BARROW

It is a well-known fact that missionaries have to put up with many hardships, and that they are often called upon to endure a great deal of discomfort in their travels, but it does not seem likely that many have been called upon to ride for forty-five miles in a wheel-barrow, because no other conveyance was forthcoming! This queer mode of travelling was experienced by Bishop Montgomery when travelling in China once with

Bishop Scott. There were three attendants for each barrow, one man attending to the front, another pulling with a rope, and the third being "between the shafts." We can imagine that the journey was somewhat bumpy, and that neither missionary was sorry when the forty-five miles were accomplished in safety.

Builds New Blood Cells

It is estimated that there are over 75,000,000,000 red blood cells in the human body. These red blood cells move in the blood currents, carrying through the arteries each its little load of oxygen, which it transports to the distant tissues, that they may be invigorated and vitalized anew.

When the red blood cells shrivel and waste weakness and disease result, and it is by forming new blood cells that Dr. Chase's Nerve Food restores strength to the weakened and worn-out body.

Miss Marie Voigt, Mildmay, Ont., writes: "Dr. Chase's Nerve Food has proven worth its weight in gold to me. I was pale and thin and nervous, and my system was run down in every way. The skin became a yellow color, and I suffered great misery from piles. By the use of Dr. Chase's Nerve Food my health has been fully restored, I have a good appetite and now feel strong and happy." Working hand in hand with Nature, Dr. Chase's Nerve Food is the surest means of building up a run-down system.

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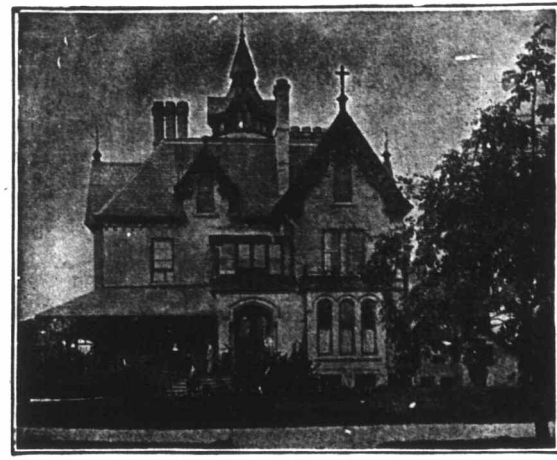
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