

Canadian Churchman

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Family Newspaper



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

Vd. 41.

TORONTO, CANADA, THURSDAY, MARCH 12th, 1914

No. 11

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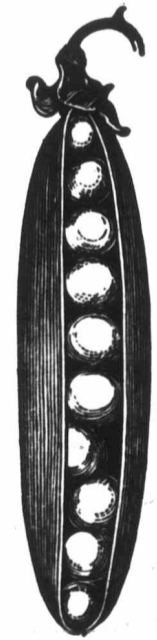
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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

FOURTH SUNDAY IN LENT.

(March 22nd.)

Holy Communion: 253, 258, 262, 407.

Processional: 386, 518, 567, 630.

Offertory: 118, 120, 508, 644.

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General: 112, 122, 411, 782.

The Outlook

Treatment of the Indians

Canon Tucker delivered a very frank and fearless address at the Ottawa Social Service Congress on what he called the action of a certain Provincial Government of the Dominion in trespassing on the inalienable rights of the Red men and depriving them of the easy means of access to the full status of citizenship. After reviewing the relations between the Indian and the various Governments, Dr. Tucker pointed out that in the Eastern Provinces the matter had been settled by the Indians relinquishing titular rights and receiving in return certain grants and compensation. But in British Columbia different methods had been adopted; "the Provincial Government negotiated with the Indians by means of treaty, at the same time openly denying to the Indians the rights acknowledged to be theirs by White men in other Provinces." Canon Tucker says that for forty years the trust of the Indians in our King and Governments "has been sublime were it not pathetic," and that if the arrangement proposed in British Columbia is carried out to the full "it will be no more, no less than a betrayal on the part of Canada of her sacred trust, and it will leave a stain on the name and honour of the Canadian people." We hope these

courageous words will be heeded in the proper quarters, for the Canon is not a man who is likely to speak without warrant. He recommended the appointment of a Superintendent-General of Indian Affairs, and that the Indian be given the rights and privileges of a full-fledged citizen. He urged that the Indian be treated as a man and helped along until he could become a real citizen. The school system, as it applies to the Red man, must be revolutionized, and the problem of the Indian be solved by developing him into a Canadian.

Comity in Church Discipline

Led by the report in a Canadian paper, our contemporary, the "Living Church," of Milwaukee, noticed that a certain ex-clergyman was announced to preach in a Toronto Church, and it was thought that the Church authorities could not have known that the gentleman in question had been deposed in the United States, since it seemed improbable that "they could deliberately desire to recognize as in good standing a priest whose right to exercise priestly office had been stripped from him by his canonical Bishop, acting from what he esteemed to be sufficient cause." We are glad to know that either the report was baseless or else that the mistake, if made, was over-ruled in time, since the gentleman did not actually preach, as announced. So far, so good. But the "Living Church" goes on to say that another case is known of "a deposed priest of the American Church, who never having been restored, has for several years been Rector of a parish in a Canadian diocese. Then follow these comments:—

It is greatly to be desired that a formal understanding should be reached between the Churches of the Anglican Communion whereby sentences of discipline pronounced in one of them shall be recognized in all. A black sheep does not become of lighter hue when he crosses an international line and seeks to regain a priestly position which he had forfeited by judicial process. The very act of seeking to do so adds contumacy to whatever causes may have led to his deposition. The American Church protests against the disregard of its sentences of deposition by the Canadian Church. And if that disregard is intentional, knowing the facts, we believe the protest may well be made officially and formally by our Presiding Bishop.

We entirely agree with this expression of opinion. It ought to be impossible for an ex-clergyman in one Church to be given clerical status in another Church in communion with it, and our desire in calling attention to these facts is to emphasize the importance of proper discipline, to say nothing of ordinary courtesy.

A Splendid Example

It is impossible not to call special attention to the recent Consecration of All Saints' Church, Ottawa, because of the unusual character of the occasion. One individual donor gave several lots of land, a fine stone Church completely furnished, and an organ, his children presenting a peal of bells in gratitude to God for the fifty years of happy married life enjoyed by their parents. The gift altogether amounted to about \$100,000.00. The Bishop of Montreal, in his sermon, aptly pointed out as an example to others how ap-

propriate it was for those who are successful in business to devote a share of their wealth to the Giver. It is also satisfactory to note that the donor has been able so to arrange matters that no change shall be made in the future in the character of the Services of the Church. We offer our congratulations to the clergy and all others concerned in this very memorable occasion, and we hope that, as the Bishop of Montreal said, the example will be followed by others to the utmost of their ability.

Is This Legitimate?

A correspondent has sent us extracts from two Western papers. One tells of a Church Whist Drive, followed by "an informal dance," when some "well-known dancing experts" were to give "an exhibition of the Tango Dance." Further, that the men of the Church Club visited another Church Club to play off a tie in a Card game, the description being that "some good scoring was obtained at the various tables, three grand slams being obtained" for one Church. At another place we read of a Pancake Supper, and a Concert Programme from 8.0-12.0 on the night of Shrove Tuesday, dancing being interspersed with the Music and Readings. This was a curious way of celebrating the eve of Lent, which is generally regarded as a period of self-denial. We wish to enter our respectful, but firm protest against these methods of so-called Church work, which we believe to be spiritually deadening and morally deplorable. If our Church, or indeed, any other Church community, has to depend upon such methods of raising money and social fellowship we can only say that they are far removed from the spirituality and simplicity of New Testament life and service. The old Church idea was "holy things for holy persons," and it is only along such spiritual lines that we can expect God's blessing.

The Decay of Preaching

It is often said that we do not possess so strong a type of preacher as in former days. If there is any truth in this assertion perhaps one cause of it may be found in the varied pressing demands made upon a clergyman in connection with his Church to-day. A recent utterance of a clergyman seems to indicate this in a telling way:—

"Many of our Churches to-day are looking for business managers instead of preachers. They want a man who can run things, even if they are not run right. They are more interested in having the various organizations and departments of the Church kept going at top speed than they are in having the best and clearest statement, the most persuasive statement, of the Gospel truths. I am not saying this is wrong, but I am saying that the Churches need not grumble when they go to look for preachers, and cannot find them. The modern 'pastor's study' is a misnomer. In most cases it has been superseded by 'business manager's office,' and with a telephone jingling on one side of them and the typewriter clanking on the other, with an occasional noise from the door bell, rung by some one who must see the minister at once, it is not great wonder that the sermons of the modern minister lack some of the polish and depth

of those a former generation of preachers gave to the world."

It is an old saying: "They made me keeper of the vineyard, but mine own have I not kept." As water never rises above its own level, so a man's preaching will never rise above his own spiritual life. It stands to reason, therefore, that if a preacher is "cumbered with much serving" he cannot "dwell with the King for His work."

Islam and Christianity

Anything that comes from that great authority on all things Mohammedan, Dr. S. M. Zwemer, who spoke in Toronto the other day, is worthy of the most careful attention. He has just said that no one can work among Moslems who is at all uncertain about the Deity of Christ, since the Koran denies all that makes our Lord a Divine Saviour. Dr. Zwemer also points out the anti-Christian character of Islam as that which compels every missionary to look upon the doctrine of the Trinity and of the Deity of Christ as the very heart and life of Christianity, without which there is no message, no power, and no blessing. And then he adds these words, which convey their own remarkable message:

I have never known any Moslem who, convicted of sin and accepting Jesus Christ as his Saviour, found the least difficulty in believing in His Deity. Every Moslem who reads the New Testament sees immediately that Jesus Christ claims to be one with the Father, and that He is not mere man in the New Testament as He is in the Koran and Moslem tradition. The barrenness and helplessness of Unitarian teaching is proved by the whole history of Moslem theology. A knowledge of God as full as we need, as full as He Himself intended we should have, is impossible without the Christian doctrine of the Holy Trinity. So-called pure monotheism among Moslems has always degenerated into some form of pantheism or deism. The human heart craves a God who loves; a personal God who has close relations with humanity; a God incarnate who can be touched with the feeling of our infirmities. Such a God the Koran does not reveal. A being who is incapable of loving is also incapable of being loved, and, as some one remarks, the very contemplation of so barren a deity "pours an iceflow over the tide of human trust and causes us to feel that we are orphan children in a homeless world."

Advertising the Church

We have received a pamphlet compiled by a well-known American journalist, showing why Churches should advertise in the daily press. The pamphlet gives a number of display advertisements already used for this purpose, and most of them are applicable anywhere with a few changes of name. The writer is not an advertising man, but has for a score of years been endeavouring to popularize religion through the daily press, and his weekly religious articles are published by many newspapers in the United States and Canada. If any of our readers connected with Churches would like to see what can be done in the local press by means of effective advertisements they should write for a copy of this pamphlet to the compiler, Mr. William T. Ellis, Swarthmore, Pa., U.S.A. Most of the advertisements are admirable for the clearness and forcefulness of their appeal, and whether for ordinary Sundays, or for such special occasions as Good Friday and Easter Day, they suggest splendid methods of bearing witness

to Christ and His Church by getting into papers announcements and testimonies that will prove of spiritual service.

Is There Any Comfort in It?

A number of business men were talking together the other day, and the conversation turned on the subject of religion. One of them referred to the writings of Henri Bergson, and a request was made to describe the point of view of the brilliant French philosopher. When the exposition was over, one present, a man of wealth and culture, enquired, "But is there any comfort in it?" This is a pointed enquiry, for all our thought, and, indeed, all our efforts must be tested in the light of it. The Christian Gospel is essentially a Gospel of Comfort. It is intended to bind up broken hearts, to bring consolation to the weary and down-trodden. The message of Christ to men was the most comforting that ever came to this world, and if it does not comfort us now it is because we really have not entered into its life and power. There is nothing more striking than the presence and prominence of joy in the life of the early Christians. "They were filled with joy and the Holy Ghost," and only as this joyous message is brought home to-day to needy hearts and weary lives will the Gospel find its full justification. It will be well, therefore, to test anything and everything that is brought before us to-day by the one question: Is there any comfort in it?

REPENTANCE AND REGRET

In his second Epistle to the Corinthians St. Paul says: "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret" (Ch. 7:10). Not a little confusion exists as to the precise meaning of repentance. To many it is hardly more than a pious regret. This may be explained in two ways. First, the word is used very loosely in common speech, and means little more than a vague sorrow; second, there is a tendency in modern preaching to ignore this New Testament doctrine altogether. We still hear the Gospel of faith declared, but to the Apostles there was something more than faith to be preached. There are repentance toward God as well as faith toward the Lord Jesus Christ. We may quite easily obscure the fact of sin in the doctrine of faith. Unless we carefully explain why faith in Christ is necessary, we shall be in danger of making salvation a kind of complimentary recognition of the Son of Man. Faith in Christ is not a kind of spiritual patronage of the Man of Sorrows. It is in consequence of deep and sincere repentance before God that the sinner is constrained—at the bidding of the Holy Spirit—to exercise saving faith in the Lord Jesus Christ. As a result of this over-emphasis on faith, the place of repentance in modern preaching has been considerably overlooked, and it is obvious that this truth may be traced to a further fact. The doctrine of human guilt is not given the same fearless emphasis that it received fifty years ago. Human depravity is not a flattering doctrine to the proud and haughty spirit of modern days. Man has done so much. He has harnessed the forces of nature to the chariot of progress; he has discovered much and adapted a great deal, and all the world seems at his feet. It is in consequence of these things that we shrink from declaring the whole counsel of God by saying in Scriptural language, "All have sinned and come short of the glory of God." But the plain truth is, human nature is bankrupt, and the natural man is insolvent. It will be seen readily that if we neglect this doctrine we shall

also neglect the doctrine of repentance, for unless the fact of sin is patent to the natural man, we cannot argue for repentance.

The doctrine of repentance occupies a considerable place in the teaching of Christ and His Apostles. It was the ever-recurring note in their preaching. And it may be urged without apology that what was indispensable in the preaching of the Redeemer must ever be indispensable in the teaching of the redeemed. Repentance was declared necessary as a prelude to salvation, for it implied a recognition of a fact, namely, that between God and the sinner a great gulf was fixed. Sin was not simply a regrettable accident in the human climb. It was the "mailed fist" in the face of God. It created the need of a deep and sincere repentance before faith in the Lord Jesus Christ could be operative. When men were convicted of sin, their repentance was very manifest, and it issued in the anguished cry, "God be merciful to me a sinner." When men feel the pressure and horror of sin, repentance becomes a real factor at work. It includes a number of things we may consider. It implies, first of all, a definite change of mind. The wicked man forsakes his ways and the unrighteous man his thoughts as he turns to the Lord. This change of mind creates a new attitude toward God, out of which springs saving faith in Christ. Sin is viewed in all its seriousness, and human transgression becomes a personal matter for which the sinner is responsible. Repentance involves, in the second place, a definite forsaking. The sinner sees that all compromise is impossible. He discovers that his soul cannot have two masters. In consequence of all this he forsakes the one and chooses the other. He takes side with God. He makes a break with the past. Yet again, repentance implies a deep heart-sorrow for all the sin of the past. St. Paul speaks of it as "godly sorrow," which may be understood to be the antithesis of a "worldly sorrow" which he mentions elsewhere. This godly sorrow is a sorrow born of the Holy Spirit. It is the result of seeing life and sin and destiny as God sees them. It results in a great contrition. This must not be understood to mean a great emotional display, for sometimes the most heart-reaching sorrow is devoid of all spectacular emotion. When the soul sees that sin crucified Jesus the Lord there comes a great wave of anguish over the spirit, and a great renunciation is made as the result.

We are called by Christ to a repentance which brings deeper, sweeter joy as the days go by. Repentance is sometimes tinged with sadness as we think of the wasted years when we followed the course of this world. And so it sometimes happens that a deeper repentance is necessary. It may be shown us that we were only superficial in our early sorrow; we may discover, as we examine our hearts, that our early repentance has left a greater regret. We may find to our secret dismay that the Christian life has not satisfied in the way we imagined. The past may grip us too tightly, and we may have occasion to come tremblingly to the Cross once more and tell our sad story. Indeed, this is the initial step to the deeper blessing. The early experience is repeated. We deplore the fact that we have kept back part of the wonder of our personality, and we long that God should be all and in all. Let us not shrink from the task, heart-searching though it be. Let us put ourselves in an attitude of humble contrition before God, that there may steal over our senses, the solemn thrill of the Spirit, as we know, for the first time, it may be, the unspeakable quietude of a repentance in which there is not the faintest trace of regret.

A PLEA FOR UNITY

By the Rev. Professor Cosgrave, B.D., Trinity College, Toronto

(Sermon preached at St. James' Cathedral, Toronto, February 22, and at St. Stephen's Church, Toronto, March 1, 1914.)

1 Corinthians xii. 25, "That there should be no schism in the body."

IN the human body God has seen to it that there should be no schism. The eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. At every turn the eye needs the hand, the head the foot to reach its ends. They are obliged by the very structure of the human frame to have the same care one for another. The moment they cease to co-operate, the moment they act independently of one another, health is gone, the body is diseased.

In social life the same great principle must be observed. Every forward step in human civilization has been effected by sympathetic co-operation. The wider and more complete the co-operation, the greater has been the advance. The cause of civilization has suffered many set-backs because schism prevailed in the social life of the world—because men refused to practise the sympathetic co-operation necessary to all progress. Often what was won by friendly intercourse in one generation was imperilled or lost by desperate conflict in the next.

Thank God men are awakening to-day to the necessity of world-wide co-operation. We respect and admire nations which our forefathers hated. We are ready and willing to enter into the fullest co-operation with them for the furtherance of all which makes for the improvement and enrichment of human life. What has come to be called "Internationalism" is recognized now as indispensable to the progress of civilization. The statesman regards it as his highest duty to promote goodwill and friendly co-operation between the nations which form the civilized world. We are witnessing in our time the gradual disappearance of the schismatic spirit from every department of social and industrial endeavour.

UNIVERSALITY OF RELIGION.

Now there is no human interest so universal as that of religion. There is nothing in the world that can be so much injured by schism, and yet it is just here in the sphere of religion that the schismatic spirit survives in its worst form. Religion is the one department of human life in which men most persistently refuse to co-operate and confer together. The cause of religion suffers badly, because no cause can prevail in a world constituted as ours is without co-operation. Elements in the Christian religion which should be in close contact with one another are now isolated in different societies between which there is little or no intercourse and sometimes not even an exchange of courtesies. The present attitude of the Christian denominations to one another is as detrimental to the progress of true religion as antagonism between nations is to that of civiliza-

tion. What is called Interdenominationalism is as necessary to the progress of religion as Internationalism is to the advance of civilization. Ecclesiasticism seems to be the last stronghold of the schismatic spirit. The exclusiveness practised in a greater or less degree by all Christian denominations is out of date in every other sphere of life. The churches are almost the last surviving apostles of negation, prejudice and partisanship.

Again the schismatic spirit which prevents intercourse and co-operation among Christians of various kinds is responsible for the shocking

Christianity is essentially a cementing, not a dividing force. With the spirit of schism which divides men into hostile camps it has nothing at all to do.

Now, that there should be different forms of Christianity in the world is perfectly natural and not at all a matter for regret. In days when the intercourse between countries and nations was not as great as it is in our time, Christianity took different form and shape in different lands. Thus there came to be a Latin Christianity among the Latin nations perpetuated in what we call the Roman Catholic Church; an English Christianity represented throughout the world to-day by the Anglican Communion; a Scotch Christianity which we know as Presbyterianism and so forth. All that is perfectly easy to understand. Each race gave Christianity a form corresponding to its own temperament and genius. But in our time these several forms of Christianity, originally confined each to its own country, have spread all over the world and are jostling one another in every city and town. Chaos reigns in Christendom, and will reign as long as these organizations ignore one another, and each refuses to recognize the

ministry of any body but its own. In the meantime the cause of the Christian Religion at home and abroad is hindered, and the love and fellowship of Christians is a subject of ridicule for the unbeliever.

THE REMEDY.

Now what is to be done? How is this state of things to be remedied? The union of these various religious organizations into one body or church—however proper it may be as an ultimate ideal—is not within the sphere of practical politics. Many of us have grave doubts about schemes of church union. We do not like to see men abandoning their principles. We have a horror of any form of Church union which would be reached by each denomination giving up whatever in its doctrine or discipline was objectionable to any of the others. We have no taste for the least common denominator of Christianity. Our

first efforts must be directed not to the union of one church with another, but to the promotion of better relations and fuller co-operation between them all. The immediate question is not whether the Christian denominations will unite with one another, but whether they will recognize one another in a friendly Christian spirit. Will they "put away all bitterness and wrath and anger and clamour and railing with all malice, and be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven us," (Eph. 4:31-32).

We are pleading then not for any form of church union, but for a greater degree of manifested unity. Behold how good and pleasant a thing it is, brethren, to dwell together in unity! (Ps. 133:1). I believe the idea that this increased unity can only be brought about by the surrender of principle is quite wrong. We ought not, we shall not, be asked to give up anything. Our Episcopal form of Church government, our confirmation, our forms of worship—all these things have come down to us from the first age of the Church and we must not be asked to abandon them. The great question before us Anglicans is not whether we shall give up our historic episco-



THE ROYAL PROCESSION ON THE WAY TO THE OPENING OF THE BRITISH PARLIAMENT.

want of charity; the misunderstandings and misrepresentations which have prevailed so widely in Christendom. This spirit of schism leads men to a practical denial of the most fundamental Christian principles in their dealings with one another. Once again the cause of religion suffers. Christianity is the religion of love. It cannot flourish in an atmosphere of hate.

EXCLUSIVENESS.

The spirit of exclusiveness again is in the plainest possible contradiction to the teaching and practice of Our Lord and Saviour Jesus Christ. He set Himself to break down national and religious prejudices. He laid the foundations of a Catholic Church. His new commandment is that men love one another. No story is more thrilling than that of how Christianity broke down the barriers between man and man in the ancient world. In the light of the Christian revelation the idea of "Humanity," the conception of a great brotherhood of all men first took shape in the human heart. That there can be neither Jew nor Greek, that there can be neither bond nor free, that there can be no male and female but all are one man in Christ Jesus, (cf. Gal. 3:28).

pate and our confirmation—we have no thought of doing anything of the kind—but rather whether we are or are not to seek to enter into closer relations and fuller co-operation with Christian communions which do not have a historic episcopate and do not practise confirmation. How much are we going to demand as a condition of co-operation? Are we to say to Presbyterians and Methodists, because your ministers are not ordained by Bishops and because your communicants are not confirmed, therefore we cannot work with you and we must continue to ignore your organizations wherever they exist? Is this difference in Church organization of such importance as to justify the separation and isolation which now exists? Great Britain is a monarchy. The United States is a republic. Does the one say to the other, because your government is not organized as ours is, therefore we can have nothing to do with you? Do they not on the contrary seek to recognize one another in the fullest way possible and by an ever-increasing spirit of friendliness and co-operation seek to further their common interests?

One may believe in the maintenance of such friendly relations and intercourse with the United States without being disloyal to the idea of the monarchy. Similarly, it is one thing to believe that there have been Bishops, priests and deacons in Christ's Church from the Apostles' time, and that this form of church government is the most effective as well as the most ancient. It is quite another thing to maintain that a Christian society organized in a different fashion is no part of Christ's Catholic Church, and that its ministrations and labours must be ignored no matter how widespread and successful they may be.

TRUE CATHOLICITY.

The desire for closer relations and more intimate intercourse with other Christian communions felt and expressed to-day by many persons does not necessarily indicate any slackening in their devotion and loyalty to their own communion. That should be more clearly recognized. It really means that they are feeling their way from Sectarianism to Catholicism. The day was when loving your own country meant hating your neighbour's. Then an Englishman friendly to the French was supposed to be ipso facto unfaithful to his own country. Thank God we have passed that stage in international affairs. We know to-day that true patriotism does not mean hating other nations, but is quite consistent with the deepest respect and admiration for them. But have we got so far in the sphere of religion? How often to-day is a man who is enthusiastic about a fuller degree of Christian unity and seeks to promote more friendly relations with other Christian bodies suspected, if not accused, of disloyalty to his own communion!

We must begin then by ridding ourselves of the idea that a greater degree of Christian unity can only be secured by one or more of the denominations giving up their principles, and that Interdenominationalism is therefore practically disloyalty to your own church.

No one should, I believe, be asked to give up anything. We should inquire not what the Christian churches have to give up, but rather what they have to give.

Now, unless we start with the assumption that our communion has a monopoly of Christian truth we shall be prepared to admit that all have much to give. Every candid student of history estimates highly the value of those great religious movements which resulted in the formation of the Christian societies which are around us to-day. No fair-minded man denies that they have done much for the souls of men. Their zeal and devotion at home and in the mission field are proclaimed throughout the whole world. Their grip on certain parts of the truth of God is firm and strong. They have a message for our time and for us. With them, if we are all to grow into the complete Christian life, we must give and take.

Why, let me put to you, why is it that so many millions of persons are passionately devoted to that much abused Church of Rome? How is it that she has trained so many saints of God? If she contains nothing but a mass of corruption and superstition, as some would have us believe, then her persistence and success are an unheard-of miracle.

The Protestant communions again have behind them a history of which they are not unjustly proud. Many of us are grateful to them for what they have done in the cause of religious freedom. They exercise, without question, a profound influence on the religious life and thought of all English-speaking nations. It is becoming increasingly difficult for us to ignore their contributions to Christian thought, their service in the

field of Biblical scholarship, the part they are taking in the evangelization of the world.

ISOLATION IMPOSSIBLE.

A policy of isolation on the part of any Christian denomination—our own or any other—is a profound mistake. It thereby mutilates its own life and retards the cause of the Christian religion in the world. The great task before the Christian leaders of the future is to gather up the fragments of a sundered Christianity and piece them together into a whole in which every part will have its true relation to the others. Our own immediate duty is clear. It is to look for grounds of friendship with Christians of all kinds. I am thankful that this is being done to-day in a greater degree than ever before. Men are more reasonable in their discussions of this question than they were even ten or fifteen years ago. They are more ready to acknowledge that our disunion is bad economics, bad strategy, above all, bad religion. The World Missionary Conference held in Edinburgh in 1910, the Student Volunteer Conferences at Rochester and Kansas City have given many of us a foretaste of the inspiration and enthusiasm which will follow a greater manifestation of unity. Everywhere there are signs of a new charity and a new wisdom.

CHURCH UNITY LEAGUE.

A large number of Churchmen in Canada are anxious that some effort should be made towards a greater manifestation of unity. A policy of exclusiveness appears to them to be injurious at once to our Church and to the cause of the Christian religion in the world. It is for this reason that the Church Unity League has been formed to promote by all constitutional means the cause of Christian Unity—to help in bringing Christians of all kinds to understand and appreciate one another more perfectly. [All who belong to the Church of England in Canada, men and women, above the age of 21, are eligible for membership. The annual subscription is 25 cents, which entitles the members to receive all the literature published by the League]. I am sure that there are many in this congregation who will be glad to join the Church Unity League and to study with us this difficult and important question. Let us do something in our day and generation to promote in the Universal Church the spirit of truth, unity and concord that all they that do confess His Holy Name may agree in the truth of His Holy Word and live in unity and godly love.

It remains for us to banish from the hearts of all men the spirit of schism—the spirit which erects barriers between Christians and prevents the good-will and friendly co-operation which should prevail between those who profess one Lord, one Faith, one Baptism.

It remains for all Christian communions and every member of the same to cherish the spirit of love. Love that suffereth long and is kind—Love that envieth not, that vaunteth not itself, that is not puffed up, that taketh not account of evil, that rejoiceth not in unrighteousness, but rejoiceth with the truth. For Love is the great cementing power. It is Love that shall ultimately insure that there shall be no Schism in the Church which is the Body of the Christ.

WORK IN INDIA

By the Rev. Leonard A. Dixon, B.A.,
Trivandrum, Travancore.

THE members of the Trivandrum Association made a new departure in their work when on Christmas Day they included the Government Leper Asylum in the range of their activities. In this institution there are some 150 poor unfortunates who are literally dying by inches from this dread disease. They are cut adrift from their families, spurned by society, and were it not for the asylum which is maintained by Government, they would be out on the road-side begging. As the majority of them are young men, the members of the Association felt that here was a suitable field for active service. Application was made to the Durbar Physician for permission to bring the Christmas message and some Christmas cheer to these poor fellows, and consent was gladly given. A few of the Europeans of the station hearing of the proposal provided some refreshments for the occasion.

On Christmas afternoon about a dozen of the young men went out to Olampara where the Asylum is situated. The number had to be limited on account of the danger of infection. The doctor in charge had selected a beautiful spot on

a slope of a hill under the palm trees where the proceedings could be conducted. A very good phonograph had been procured with some good Malayalam records. This with a few songs and recitations provided the programme. It was pitiful to see the way in which the lepers appreciated it. It was even more pitiful to see the eager looks on their faces as they listened, many for the first time, to the story of the first Christmas, of the shepherds of Bethlehem, and of the coming of the world's Saviour. A Christian doctor who was a member of the party gave them a very fine address on what the coming of that Saviour meant to the world, and what it would mean to each of them individually. The lepers listened intently, and at the close many of them applauded as well as their fingerless hands would permit.

After the proceedings were over, one of the lepers, a young Brahmin, who had contracted the disease during his second year at college, expressed their appreciation of the kindness that had been shown. He said that they felt their isolation deeply, as for the most part they were deserted by their Hindu relatives and friends; and that it must be something in the religion of the Saviour Christ which would induce these members of the Association to give up their Christmas afternoon for wretches such as himself.

One of the most encouraging features of the afternoon's undertaking was the permission granted to the Association for a small group of men to visit the Asylum weekly in future. This permission was formerly withheld. We are arranging now for a little group of men to go out on Sunday afternoons and by individual work seek to bring these poor unfortunates to the personal knowledge and acceptance of the Saviour whose birth we celebrated.

THIS AND THAT

Thoughts of an Eastern Churchman

WHEN are we to have an end of this miserable Kikuyu business? The very name has got on my nerves. In some quarters I notice there is a disposition to regard it as presaging a "crisis" in the Church of England, which may very likely end in a serious schism. Some prominent man said the other day that it might result in "splitting the Anglican Church in twain from top to bottom." There is a familiar ring about this kind of talk to an old stager like myself, who has seen at least half a dozen "crises" in the Church. The Colenso affair, the Essays and Reviews, the Gorham Judgment, the Jerusalem Bishopric, not to mention the Ritual controversies of the seventies and eighties, each of these in their turn, according to certain fearful and credulous souls, were destined to rend the Church of England into fragments. And yet they all ignominiously failed to create the tiniest crack in the loosely but strongly compacted fabric of our great Communion. The Church of England is a much tougher proposition than certain of its well-meaning but weak-kneed sons would seem to imagine, and will hold together a while longer, in spite of a dozen such incidents as the present unhappy and absurd controversy.

Now, I yield to no one in my appreciation of the value and importance of what is known as the Apostolic Succession, which is our undoubted possession. To me it is one of our most valuable assets. It links us with the historic past. It enables us to hold our own in whatever company we may chance to find ourselves, and again, it undoubtedly guarantees a certain doctrinal continuity and stability. Without it we would be immeasurably poorer. But why should its possession involve this contemptuous repudiation of others not so highly favoured, as a certain type of Churchmen seem to imagine must result therefrom. A good pedigree is not to be despised and there are few people, however democratically inclined, who do not highly prize a long, honourable, unbroken line of descent. But the man who on the strength of this adopts a stand-offish manner, and refuses to hold social intercourse with others, presumably not so highly favoured, is regarded by all right-thinking people with contempt. I cannot see why our exalted pedigree as a Church should justify or involve our non-recognition of the orders of other religious bodies. Certainly they deliberately separated from us. But whose fault was it? As a staunch Churchman myself I am forced to confess that in the great majority of cases in England, where our unhappy divisions originated, the bulk of the

KIKUYU

blame must be laid at the door of the Church, not of course in its corporate capacity, but in the character and attitude of individual clergymen. There is little or no excuse for dissent in England to-day, for a more devoted, blameless, energetic and able class of clergy it would be impossible to find anywhere. Historic dissent, however, is not the product of this or the preceding generation, but of the deadness, apathy, worldliness and, in some instances, utter ungodliness of large numbers of the clergy of the Georgian era. What modern Churchman would tolerate or live contentedly under the conditions that so widely prevailed in the Anglican Church within the memory of even some few still-living men. The parson who is tempted to get on his high horse and talk about "schism," should remember that it takes two to make a quarrel, and that there is the passive or negative schism of those who "hate to be reformed" and contemptuously refuse to make the smallest concession to tender consciences, as well as the active and positive schism that makes a visible breach in the unity of the Church.

Here is a striking utterance of St. Augustine that I recently came across. Some of those old fathers certainly had, as Carlyle put it, a wonderful "grip" on essential and fundamental and therefore eternal truths. One is continually impressed with the modernity of many of the more illustrious of the early fathers—Tertullian for instance. These words of St. Augustine are just as applicable to present conditions as they were when written fourteen or fifteen centuries ago. They exactly express the demand of modern labour as summed up in the words of one of its leaders to-day, "We want justice, not charity." "Thou givest bread to the hungry, but better were it that none hungered and thou hadst none to give to. Thou clothest the naked: oh, that all men were clothed and that this need existed not! For if thou hast done a kindness to the wretched, perhaps thou wishest him to be subject to thee. He was in need. Thou didst bestow: thou seemest to thyself greater because thou didst bestow than he upon whom it was bestowed. Wish him to be thine equal."

If I were asked to name the greatest evil of the age, and the most serious menace to the mental and physical health and fitness of the civilized world to-day, I would unhesitatingly answer "cigarette smoking." One realizes the tremendous advance in the habit, in the last very few years, very vividly on board an Atlantic liner where men spend the greater part of the day, especially in winter, in the smoking room. Formerly the average smoker enjoyed his post-prandial pipe and there was an end of it for the time. Now he fills up the time between pipes with cigarettes. The trouble with cigarette smoking is the apparent impossibility of moderation. A man can smoke his three or four pipes per diem, and thoroughly enjoy them, but when once the cigarette habit gets its grip upon him all sense of moderation seems to be lost. Ten, fifteen, twenty, and even more cigarettes a day, is a common allowance for the average cigarette smoker, who as a pipe user would probably be quite content with four smokes at the outside. There is a fatal facility about the smoking of cigarettes that favours and fosters our indulgence in the habit. They are so easily carried about, so easily lighted, so easily smoked; one cigarette more or less is such a small matter, they are so cheap, they can be smoked in so many places where a pipe or even a cigar would not be tolerated—all this tends to make the cigarette user lose his sense of proportion.

And then added to this is the evil practice of inhaling. Cigarette smoking in the ordinary pipe fashion is, I understand, comparatively innocuous. But who smokes a cigarette pipe fashion? not one in twenty. The vast majority of cigarette smokers are "smoke eaters." Otherwise there would be nothing in it. Without some kind of "bite" or "sting," cigarette smoking would be flat and insipid, and not comparable with pipe smoking. The result is that tens of thousands of young men and boys to-day are gradually reducing their respiratory and vocal organs to a state of chronic degeneration, and laying the foundation of serious ailments in the years to come. The custom has hardly been long enough in vogue to fully manifest its evil effects. For in its present form and extent it is only a thing of yesterday. But its disastrous effects on the mental, moral and physical health of the race are found ere long to declare themselves on a large, as they have already done on a small scale.

Downeaster.

DETAILS have now come to hand of the letter addressed by the Bishop of Zanzibar to the Archbishop of Canterbury in which he intimates his dissent from the Primate's decision to submit the question of the Kikuyu Conference to the Consultative Council of Bishops next July. As already mentioned, the Bishop considers the Archbishop has prejudged the question by speaking of the different religious bodies as "Branches of the Church of Christ," which he himself is unable to do, simply calling them "non-conforming bodies of Christians." In addition Bishop Weston makes a number of statements against the dioceses of Uganda and Mombasa including the charge of surrender by the late Bishop, Dr. Tucker, to an "undenominational Society of a Mission District of Christians baptized by priests of the Church."

The Archbishop replies to the Bishop of Zanzibar, and says that his letter does not affect the decision to submit the matter to the Consultative Council, though the Archbishop notes with satisfaction the indication of readiness on the part of Bishop Weston to drop the terms "heresy and schism."

THE SPECTATOR.

The "Spectator" approves heartily of the Archbishop's decision, and speaks of the charge of heresy and schism as a "fantastic notion." It is also pointed out that the question in the last resort must be one of law, and the point at issue is: Is it illegal for a Bishop or a clergyman of the Church of England to administer Communion to persons who are not members of the Church of England, and who have not been episcopally confirmed? It is urged that on the answer of the Consultative Council the whole future of the Church of England depends, for if this course were declared to be illegal, "a condition of things which could only be described as utterly disastrous to the Church of England would have arisen." The article goes on to point out that it would condemn the Bishops and clergy "who gave and give the Communion to the late Prince Albert and Queen Alexandra, since those Royal Personages originally belonged to non-episcopal churches and were not episcopally confirmed." It would also equally condemn "all the Anglican clergy who in the past, like Archbishop Tait, have given Communion to members of Scotch Presbyterian churches, or to persons who though they belonged to no other church had never been confirmed, or expressed themselves as ready and desirous to be confirmed." The Bishop of Zanzibar's view is said to imply "not the Church of England as we now know it, and as the law knows it and has known it for over 300 years, but a body existent only in the imaginations of the High Church party."

BISHOP TUCKER.

Bishop Tucker writes to the "Times" explaining the circumstances of his handing over to a non-episcopal Society the evangelization of a certain district in his diocese together with some 52 adult Christians. The question which he had to decide was whether this little band of Christians should be left alone or handed over to another society in view of exceptional demands elsewhere. This is how the Bishop states his case:—

Because I made arrangements for the evangelization of a region of my vast diocese which we were utterly unable to work and with it entrusted a little company of 52 adult Christians to the tender and loving care of a non-episcopal Mission, I am, forsooth, to be held up to the execrations of an indignant Church as guilty of a crime for which the Bishop of Zanzibar, if he had the power, would attempt to exact condign punishment.

My offence, as I gather from the Bishop's letter to his Metropolitan, is apparently that, like his Grace, I practically, by my action, acknowledge non-episcopal churches as "branches of the Church of Christ." Yes, Sir, I do. To this charge I plead guilty. I am proud to take my stand with the Archbishop of Canterbury and with my brethren the Bishops of Uganda and Mombasa in this matter. Nor do we stand alone. We have behind us in the position we have taken up, some of the greatest divines of our Church in the days gone by, some of the profoundest scholars and thinkers of this our day, some of the most earnest and God-blessed workers in the field of Christian Missions, and last but not least the Christian conscience of the nation. We do not fear the issue. We are grateful to the Bishop of Zanzibar for having narrowed down the con-

troversy to the one point as to whether non-episcopal churches are "branches of the Church of Christ" or not. By the answer to this question we stand or fall. May God defend the right.

The controversy is still being maintained, and all further developments of importance shall be noted. It is useful to have the issue narrowed down in the way the Bishop of Zanzibar has put it, whether non-episcopal Churches are "branches of the Church of Christ" or not. This would make a good subject for discussion in Canada.

"The Tale of a Tub"

A Lesson of Christian Unity

SAMUEL Hebich was an eccentric and most devoted German missionary in Western India nearly half a century ago. Here is a sample of one of his quaint addresses in one of the chaplaincies in India.

He read the fourth of Ephesians, and expounded it till he came to the 16th verse, which he read slowly, and repeated the words, "fitly shoined togeder."

He paused a few seconds and abruptly put the question, "Did you ever see a tob?" This homely appeal roused the audience and caused a smile to pass over every face.

"If you go to P— (a factory in the neighbourhood) you will see some fery large tobs. You and I cannot make a tob; it requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of vood, but many, and de many must be fitly shoined togeder. Dere are four tings to make a cood tob.

- "1. It must have a good bottom.
- "2. Each of de peecees must be fitly shoined to de bottom.
- "3. Each von must be fitly shoined to his fellow.
- "4. Each von shall be kept close by de bands outside.

"Von peece may be narrow and de next peece be vide, yet it shall be a cood job; but if a leetle shtone or bit of shtick vill come between de peecees, it vill not do at all. If de peecees are near, but do not touch, it vill not do at all; and if all de peecees but von touch, and are fitly shoined togeder, and dis von fall in or fall out of de circle, it is no tob at all. Now, if vee haf a cood bottom, and efry peece be fitly shoined togeder from de top to de bottom, haf vee now a tob? No, it vill not hold vater for von moment till de bands are put on. De bands press hard on each peece of vood, and den are dey more fitly shoined togeder.

"Oder foundation can no man lay dan dat is laid, vich is Jesus Christ. Here vee haf de cood bottom for our tob. It is perfect, and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God.

"Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles vee read often of being 'filled vid de Holy Ghost,' and ven gadered togeder for prayer vonce de whole house did shake vid His power. Shust so now He fills vid peace and shoy de soul dat loves de Lord Jesus, and likewise de company gadered togeder in His name. Sometimes! not always? Vee shall see. Vat is de shmall shtick or shtone between de peecees of vood dat make de tob? It is de leetle quarrel, de hard vord, de dirty bit of money, dat keeps broder from being fitly shoined to broder. Vat is de space between de peecees from top to bottom, troo vich you can see de light? It is de coldness dat you feel but do not tell. De Major's wife and de Captain's wife vill bow, but not speak or greet each oder as formerly, because vispering has come between dem. Vat is de peece of vood dat falls out of de circle? It is de proud, unforgiving spirit dat efry von can feel is in de meeting, and vich causes all heavenly peace to run out. You are fery sorry dat you haf no blessing and you leave de meeting because it can do you no cood. You stay at home mit de devil, and become dry intect.

"Oh, beloved, be fitly shoined togeder! You haf no power of your own. Dat vich shall keep you is de encircling bands of de love of Jesus, from head to foot, and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall fill you to overflowing. Den all who come into your midst shall be refreshed, and de name of the Lord Jesus be glorified!"

Brotherhood St. Andrew

HAMILTON.—ST. MARK'S.—A most impressive service was held in St. Mark's Church on Sunday immediately after the early celebration when five lads were admitted to the Junior Department of the Brotherhood. Rev. C. A. Sparling, Rector, read the service and was assisted by John Bowsted, a past director of the order. Those initiated were Will Hancock, Gordon Harbison, Percy Hoadley, Jack Griffiths and Kenneth Farthing. The Junior Brotherhood of St. Andrew is different from most boys' organizations in that it deals only with the serious and religious side of a boy's life. Every member is pledged to pray each day for other boys, to take some definite part in the work, worship of the Church, to read his Bible daily, and further, to make at least one earnest effort each week to get some other boy to do the same. Several Anglican Churches in the city already have Junior Chapters and find them most beneficial both to the boys and to the parish. It is safe to say that the boys are entitled to some credit for the present prosperous state of St. Mark's Church and Sunday School.

The Churchwoman

HAMILTON.—The annual meeting of St. Luke's branch of the W.A. was held on February 17, with a good attendance. The reports of the president, secretary and treasurer showed everything to be satisfactory and progressing. The total receipts, including value of bales, were about \$250.

LENNOXVILLE.—The annual meeting of the Quebec Diocesan Branch of the W.A. was held here February 17th-18th, the largest number of delegates being present in the history of the W.A. meetings. Service was held in St. George's Church by the rector, the Rev. R. W. E. Wright, assisted by the Rev. G. H. Parker. Mr. Wright gave an address on the text, "She hath done what she could"; pointing out the precious gifts that members of the W.A. can offer. Besides their money, their work, their prayers, they can bring a life of gentleness, purity and faith. The sessions were held in the Church Hall, Mrs. Colin Sewell, of Quebec, the president, occupying the chair. A letter of greeting was read from the Bishop of the diocese.

In her annual address, the president said:—"I am glad to note that several new branches have been formed, and one at Levis re-organized, also that several girls' branches have been started. I hope we shall not stop here, but that before long every parish in our diocese will have a branch of the W.A."

The treasurer's report was very satisfactory, as were all reports submitted. Interesting discussions followed the reading of the reports of the Dorcas secretary, the Diocesan Library and Literature secretary, the Deanery secretary, the Thank-offering secretary and the editor of the Leaflet.

Certain sums of money were voted for various urgent appeals, among others Bishop Lucas' emergency fund, the Indian School in the diocese of Algoma, a bed in hospital in India and a church in the diocese of Honan, China.

While the ballots were being taken for the president and other officers, the Branch reports were read, nearly all of them showing satisfactory work and progress. At noon, business was suspended for the noontide prayer. An inspiring address was given by Canon Shreve. The speaker bade his hearers to remember especially this year in their noontide prayer the greater apportionment which this diocese has undertaken for Missions and the grave crisis in the entire Anglican communion, caused by the Kikuyu conference. A resolution regarding a memorial fund proposed by the Lennoxville branch, was passed by a small majority. The balloting resulted in the re-election of all the officers of last year.

The afternoon session was devoted to the affairs of the junior branches of this diocese. Mrs. Kirby, their diocesan secretary, read a most encouraging report of the work done, showing that the juniors had raised a sum of money that worked out at more than \$1 per head. New branches have been started, and growing interest is shown everywhere. A lecture on the junior pledges illustrated by excellent slides was given by Miss Jackson, secretary of the junior branches for the diocese of Montreal.

CHAPLEAU.—The tenth annual meeting (since re-organization) of the W.A. branch in St. John's parish, was held on February 25th, the president, Mrs. Soanes, in the chair. The devo-

tional exercises were conducted by the Rector, Rev. P. R. Soanes. The Rector, after congratulating the members on the year's work, spoke of his earnest desire to see the comparatively small debt of \$1,200 on the church cleared off during the coming year, so that by Easter, 1915, the church may be consecrated. The president in her address specially emphasized the wonderful increase in the success of this branch, since the decision to give a tenth of all money raised for parochial purposes, to Missionary objects, through the Diocesan Board. The recording secretary's report showed progress in all lines—six new members joined during the year. The total membership is now 50. A Mission Study Class has been held. The treasurer reported total receipts to be \$2,168, expenditures, \$1,566. Some of the items were: Offering towards church debt, \$500; paid towards cleaning and redecorating church, \$500; outfit for boy in Moose Fort School, \$25; bed and furnishing in St. Paul's Hospital, Honan, \$50; missionary tenth, \$83.80; thankoffering, \$25.41. A balance of \$601.58 was left—\$457.61 to be voted on by the meeting. \$350 was voted towards the new heating apparatus just installed in the rectory, and \$25 for this coming year's outfit for the boy at Moose. The thankoffering secretary reported \$27 received through the boxes. Two bales each to Osnaburgh and Fort Hope, arduous and isolated Mission stations in the diocese and two bales for Moose Fort, was the report of the Dorcas secretary. All the former officers were re-elected by acclamation.

Church News

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

PREFERMENTS AND APPOINTMENTS

IVERSON, Rev. F. H., B.A., incumbent of Fitzroy Harbour to be Rector of Iroquois. (Diocese of Ottawa.)

NOVA SCOTIA.

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

HALIFAX.—ST. MARK'S.—The Bishop confirmed 25 persons here March 1st. He gave a most impressive address.

ST. GEORGE'S.—On March 1st, Rev. W. H. Cunningham preached on "The Temptation of Christ." The band of the SS. Empress of Ireland played two numbers during the service and accompanied the hymns.

STELLARTON.—CHRIST CHURCH.—The report at the annual parish meeting showed satisfactory balances and progress in the different departments. The Sunday School is particularly encouraging, attendance having more than doubled. The Mission givings increased 65 per cent. Special credit is due to both the Chancel and Woman's Guilds. A handsome panelling has been placed in the east end of the chancel through the efforts of the Chancel Guild. A beautiful Holy Table has been given by Mrs. Baylee and family, in memory of the Rev. O'Dell Baylee, who, for many years, served in this diocese.

The regular meeting of Amherst Rural Deanery was held here February 10-11th. Eight clergymen were present. At evening prayer, Rev. W. P. Robertson preached an excellent sermon. The Holy Communion was celebrated by Rural Dean Andrew assisted by the Rector, Rev. R. B. Patterson, by whom the address of the quiet hour was given. Several of the clergy attended the opening of the new church at Trenton and the Confirmation also held there by his lordship the Bishop.

QUEBEC.

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

QUEBEC.—ST. MICHAEL'S.—The C.E.M.S. meetings have been regularly held. On February 10th, Mr. W. Teakle, president of St. Matthew's branch, read an excellent paper on the work of the society.

DIOCESAN BOARD OF THE CHURCH SOCIETY.—Some months ago a committee was

appointed by the Diocesan Board to consider the following questions:—1. How to meet the increased responsibility due to the improved scale of stipend; the sum required is necessarily larger, for the present. 2. How to obtain funds to meet the urgent need of a second priest to work on the Magdalen Islands. 3. How to raise funds to enable the work on the Labrador to be more efficiently done, including the upkeep of the Mission boat. The committee made the report in November, that they saw no other way than by some re-arrangement of Missions and by reduced help being given to some of the older Missions. At a special meeting of the Board held at Bishopthorpe, March 2nd, the apportionments of a number of Missions were increased, thus effecting a saving in the funds at the disposal of the Board, and enabling them to be used for the objects indicated above.

RICHMOND.—ST. ANNE'S CHURCH.—On the Wednesday during Lent addresses will be given to men only by Rev. F. J. Belford, Rev. Ernest Roy, Rev. V. Hobart, Rev. I. Macdonald and the Dean of Quebec.

LEVIS.—This parish is under a deep debt of gratitude to Mrs. W. Seton for her magnanimous gift of \$250, which entirely liquidates the accumulated water taxes of seven years' standing on the Church property. This generous gift is most opportune in view of a declining Church population and the cost of extensive Church property to be maintained and kept in repair by the remaining few.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—In a recent sermon here Rev. Dr. Symonds described the Bishop of Zanzibar's objections regarding Kikuyu as of the lightest and most frivolous kind.

CHURCH OF ST. MARTIN'S.—Whether this church will rebuild on the present site, or a new location will be chosen, will depend on the offers received for the present site, according to members of the committee appointed by the church to receive offers for the property.

SYNOD OFFICE.—The Executors of the estate of the late Robert Reford, with the family, have most kindly arranged to pay the whole sum of \$25,000 subscribed by the late Mr. Reford towards the Permanent Endowment Fund, even though the conditions have not been fulfilled. The grateful thanks of the Church in the diocese goes out to them for their considerate and generous treatment. Their kindness is very much appreciated. This sum is to be divided between the Widows' and Orphans' and Superannuation Funds.

VERDUN.—ST. CLEMENT'S.—At the annual parochial tea on February 19th about 200 persons were present. Rev. J. J. Willis spoke on "Sociability," and Mr. J. G. Brock on "Missions." The Rector, Rev. F. L. Whitley, presided.

MAISONNEUVE.—ST. CYPRIAN'S.—At the recent churchworkers' banquet here over 200 sat down. Dean Evans, Revs. R. Y. Overing and Dr. Charters made addresses. The Men's Society has been revived.

OTTAWA.

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

OTTAWA.—On Feb. 27 a branch of the Church Unity League was formed. The following officers were elected:—President, Lt.-Col. W. P. Anderson, C. M. S.; vice-president, W. F. Garland, Esq., M.P.; secretary-treasurer, Mr. W. P. Joynt; executive committee, Mr. Geo. Burn, Mr. A. G. Parker, Dr. Adam Shortt, C. M. G.; Messrs. W. H. Pennot, J. R. Jackson, and J. E. McClenaghan.

ST. GEORGE'S.—That Stefansson had done grave injustice to missionaries in his remarks on the present condition of the Eskimo in the Arctic Circle, near Herschel Island and Fort McPherson, was one of the sentiments expressed by Rev. C. E. Whittaker in a lecture delivered by him on March 2nd, to a large audience in the Parish Hall. His subject was "Work amongst the Eskimos," and the lecture, teeming with stories of the greatest human interest, was the best mis-

sionary lecture that has been heard in Ottawa for some time.

FITZROY HARBOUR.—Before leaving here Rev. F. H. Iverson was presented by the St. Thomas' congregation with a purse of \$30, and by the St. George's congregation with a purse of \$41. He has been rector six years. Many members of the other communions attended the church at his last service.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto preaching on I. Tim. 5: 4 "Learn first to show piety at home," said, "The old idea of home, fireside and family circle is gone. Since the family is the unit of society, we must first consider the standard God has set up for the home. The great family of God in Heaven is the model for the family on earth. Our permanency as a nation depends upon our honouring God's law." He pointed out how the selfish desire for pleasure is leading to the destruction of home life. The menace to the nation from the apartment house, where children are not desired because of the trouble they entail, was also referred to, the preacher characterizing it as "a blotting out of the purpose of holy matrimony and a shirking of responsibilities to the State."

TRINITY COLLEGE.—The Divinity Convocation for the end of term will be held April 28th, when Right Rev. Dr. Roper, Bishop of Columbia, will receive the degree of D.D. Last Monday the Theological Society held its regular meeting. Mr. G. F. Kingston read a paper on "What is Christianity?"

GRACE CHURCH.—Dean Abbot of Hamilton preached in this church last Sunday evening on the text, "Master, we have toiled all the night and have taken nothing."

WYCLIFFE COLLEGE.—Rev. Dr. Griffith Thomas gave the first of his Tuesday evening Lenten lecture series, on March 3rd. From "Jerusalem to Carthage" was the subject. After reviewing the teaching about the ministry in the New Testament, he traced the development of episcopal government in the early centuries. With Cyprian of Carthage came the high-water mark of sacerdotalism, a thing unknown in the New Testament and not to be confused with Episcopacy. Last Tuesday evening Dr. Griffith Thomas showed the development of the later Church which followed the false lead of Cyprian and ended logically in the claims of Rome. He also showed by contrast what happened in the Church of England at the Reformation.

HOLY TRINITY.—The funeral service for the late E. G. Fitzgerald, K.C., who has been people's warden for the last two years, was held in this church, March 7th, with the full choir in attendance. On Sunday morning, Rev. D. T. Owen, the Rector, paid a high tribute to his worth. After the offertory, the Dead March in Saul was played.

ST. ANDREW'S.—The main feature of the Valentine social held on the 14th ult., in St. Andrew's Hall, under the auspices of the finance committee of this church, was the presentation of a beautiful gold wristlet watch to Miss Jennie Parker, in recognition of her three years' faithful work as organist. In making the presentation the Rev. A. A. Bryant referred to the fact that during her three years' service not once had she missed a Sunday at the organ, and at the choir practices she had only been absent three or four times.

A meeting was held February 26th by the congregation of the church, at which they decided to call a meeting on March 12, to take steps to bring about the separation of St. Andrew's from the parish of Chester, of which St. Barnabas is the parish church. It will be necessary to circulate a petition and present it to the Bishop.

DEER PARK.—CHRIST CHURCH.—There is a movement in the parish among the members of the A.Y.P.A. to organize a Boy Scouts' Club. A prominent official of the Boy Scouts will give an address to the Association shortly with a view to organization.

NIAGARA.

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

HAMILTON.—ST. GEORGE'S.—At the services in this church last Sunday, Rev. Canon Howitt, the Rector, made extended reference to

the Convention of the International Prophetic Association, which was held at the Moody Institute in Chicago last week, which he attended. He said there was an attendance of about two thousand at each of the sessions and at times this was increased to three thousand five hundred and it was necessary to hold two or three over-flow meetings. The theme of the addresses delivered was the second coming of Christ and the consensus of opinion was that the approach of that event was near at hand, although no time or date was mentioned.

SYNOD OFFICE.—The Bishop will hold confirmations on March 12th at Port Robinson, March 13 at Fort Hill, March 15 at Welland, Holy Trinity and St. George's; March 22nd at Hamilton, Ascension Church and St. George's; March 24, St. Mark's, Hamilton; March 25, St. John's, Hamilton; March 29 at St. Catharines, St. George's, St. Thomas' and Christ Church; March 30 at Port Colborne; March 31 at Dunnville; April 1 at Cayuga.

HURON.

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

CALEDONIA.—CHRIST CHURCH.—A branch of the Anglican Young People's Association has been organized in connection with the church of the Six Nations, with a membership of forty. The congregations of St. John's Church and Christ Church recently gave a surprise party to the Rev. and Mrs. E. Lee at the parsonage. A presentation was made to Mrs. Lee of a silver brooch of Indian make and an engraving from St. John's, and an oil painting framed in gilt, the work of Mr. James Beaver, an Indian from Christ Church; and a beautifully carved walking cane, the work of Chief W. D. Loft, to Mr. Lee. In addition to the above-mentioned gifts the pantry, cellar and granary were supplemented with offerings in kind. Following the presentation St. John's congregation gave Mrs. Lee an Indian name, Yah-go-dyo-gwe-neh, meaning "Leader of people," and Christ Church gave Mr. Lee the name of Soe-ne-wi-yah, meaning "Man of good words."

WINDSOR.—CHURCH OF THE ASCENSION.—The Bishop visited this parish on March 1st and confirmed a class of 48 candidates—14 girls and boys and 34 adults. The class had been prepared by Rev. W. H. Snelgrove, the Rector.

SANDWICH.—ST. STEPHEN'S.—The A.Y.P.A. branch, which was formed here last November, has a membership of 159. On February 17th, the members entertained the A.Y.P.A. branch from All Saints', Windsor, to an oyster supper. About 200 sat down. Rev. H. Dobson Peacock, the Rector of this church, Rev. P. N. Harding, Curate of All Saints', and Mr. Justice O'Neill graced the occasion with their speeches.

ALGOMA.

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

POWASSAN.—Rev. P. A. Paris presented a former Roman Catholic woman to the Bishop for reception into the Church on his visit, February 15th.

NORTH BAY.—ST. SIMON'S.—At a "Social" in this parish, the presentation of an armchair to the lay reader, Mr. Sharvill, was made. The proceeds of the evening were \$20. A branch of the Junior W.A. has been formed recently.

QU'APPELLE.

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

SYNOD OFFICE.—In the Lenten Letter issued this year the Bishop says:—"This Lent I am asking the people of the diocese to make a special effort, under the direction of the clergy on behalf of the new Diocesan College, which is now nearing completion. This special appeal will be of the nature of a canvass for funds for the building. I am asking the clergy to make, or arrange for, a house to house canvass for shares in the goodwill of the college. All being well, the college will be formally opened by the Primate of All Canada, in the early part of June. I sincerely hope by that time much of the required \$40,000 will be provided, and that our people in every parish in the diocese will be able to rejoice in the possession of a substantial and well-equipped col-

lege, where their sons may be prepared to enter the sacred ministry of God's Church."

REGINA.—ST. PAUL'S.—For one week beginning February 9th, "Palestine" re-appeared in Canada. Bishop Harding officially opened the exhibition and Canon Hill presided; all the Anglican clergy of Regina united in the work. Great crowds thronged the Parish Hall both in the afternoon and evening, and keen interest in Jewish work was manifested. Over \$300 was realized for M.S.C.C. Jewish work. The untiring efforts of Rev. F. Stanford and Mrs. Morell were greatly appreciated. The costume lectures were all under the personal supervision of Mrs. R. M. Stephens, (nee Miss Frances Schor), of Ottawa, who gave life and reality to the Palestine studies with her remarkably able addresses, and her admirable depictions and descriptions of life in the East. Mrs. Stephens also brought to Regina a load of her curios and models which were regarded with such interest when her father, Rev. Samuel Schor, was in Canada last year.

SASKATCHEWAN.

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

SASKATOON.—EMMANUEL COLLEGE.—On February 24th a semi-social and semi-official function was held here on the occasion of the signing of an agreement between Emmanuel College and the University of Saskatchewan, and also the signing of an agreement between the diocese of Saskatchewan and the Colonial and Continental Church Society of London, England. By these agreements the college passes officially into the hands of the Colonial Church Society for a period of 10 years and a satisfactory arrangement is made regarding the university land on which the college stands. The practical effect of the agreement with the Colonial Church Society is that students educated for the ministry at Emmanuel may be sent to any diocese in western Canada instead of only into the diocese of Saskatchewan as heretofore. The ceremony was attended by the Bishop of the diocese and representatives of the university and collegiate. Service was held in the chapel followed by the signing of the papers in the hall of the college. This was followed by a social and musical evening, the programme being provided by the students.

LAC LA RONGE.—This Mission has lost a faithful Indian worker in Samuel Abraham, who was "called Home" on January 16th, at the age of 45. He was born and baptized at Cedar Lake, and did not begin his education till at the age of 19 he was sent to Emmanuel College at Prince Albert, where he stayed three years. Then, 20 years ago, he was sent to Little Hills, eight miles from here, to start a day school. Four years ago, he went over to the H.B.C. store across the lake, as general assistant. Every Sunday found him over at the Mission, ready to give his services, for no stipend did he get latterly. He was laid to rest two days later. He leaves a widow and three children. On the same day that he passed away, the Father of Love took to Himself one of our schoolboys, little Isaiah Cook, age 8. He was such a merry, round faced, roguish little fellow when he came in a year ago, his eyes sparkling with fun. He is the third of our school-children called up to their Heavenly Home within three weeks, this Christmastide (as well as our Lay reader), the first children we have thus lost since the school opened seven years ago.

MACKENZIE RIVER.

James R. Lucas, Bishop.

HAY RIVER.—ST. PETER'S MISSION.—Rev. A. J. Vale writes in his Annual Letter:—"We feel our first word of this Annual Letter must be one of praise and thanksgiving to Almighty God for His many and great blessings bestowed upon us during the past year; first of all for His sustaining grace and strength to our staff during the time we were so very short-handed; for the gift of a Bishop who is so conversant with the needs through his many years of experience; for restoring Mrs. Vale to us in renewed strength and, with her, two new fellow-workers, Miss Howard from the Deaconess House, Toronto, Ontario, and Mr. C. G. Johnson, M.A., formerly of London, England, and later from Toronto, Ontario; for spiritual progress as evidenced by the increased appreciation of the monthly celebration

of the Holy Communion, and on the part of the Indians, manifest tokens of greater respect for the Lord's Day and His Holy Word; for the two very helpful visits of our Bishop, (during the summer visit he had the pleasure of witnessing the attendance of every Protestant Indian in the village at church service, and at its close every communicant partook of the Lord's Supper); for the continued and increased assistance being rendered to us by our dear friends of the Woman's Auxiliary; for the complete freedom from severe illness on the part of both the staff and the children, with one exception. This absence of illness is more marked when we think of the Roman Catholic Convent School at Providence having lost thirteen of their children by death during last year.

During the year we were permitted to baptize two little children, and to marry one of our ex-pupils to a Protestant Indian from Fort Simpson, the sphere in which our Bishop has laboured for the past twelve years. We regret the inability to announce the launching of our new steamer, for which Bishop Lucas has chosen the name of "Dayspring." The delay has been caused by necessary alterations required by the Government Boat Inspector. We had hoped to have the boat ready to convey our new Bishop throughout the diocese on his first Episcopal Visitation. Our season's crop of vegetables was not quite up to the average owing to the dry weather in the spring. The high winds prevented us from getting our nets into the water until after the fishing season, was well advanced, so our catch amounted to 7,300 instead of 10,000 or more. Detachments of the R.N.W.M. Police have been located at Fort Simpson, 250 miles north-west of here, and at Fort Resolution, 80 miles east of us. This now practically completes the chain of stations on this most northerly line of waterways. The Government has also placed a steam fire patrol boat on these waters so as to reduce as far as possible the destruction of timber by forest fires. We have acquired a little more partially cleared land from the Indians and now hope in the spring to have the whole of our land surveyed and properly staked out. Bishop Lucas has asked the writer to visit Forts Simpson, Resolution and Smith during this winter, as there is no one nearer to do so. This will entail a journey covering a little over 1,000 miles by dog-sled and will extend over a period of about six weeks. I ask for your prayers?

Our little branch of the W.A., composed of the ladies of the staff and the larger girls and boys, is once more in full running order. In connection with this fish nets are being made and the money earned devoted to missionary causes in Japan, as the children are very much interested in the sphere of service of Miss Hamilton, who formerly was one of our staff. Our school children voluntarily contributed \$24.50 of their chance earnings as their Easter offering. The total contribution for the whole year, given at this Mission was very nearly \$300.

COLUMBIA.

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

VICTORIA.—That sermons on municipal politics and on the works of Browning had nothing to do with the Gospel and were not within the function of the pulpit, was the declaration of Dean Doull in the course of a discussion of "The Church and the Modern Man," addressed to business men in the Y.M.C.A., February 25th. The Dean pointed out that a mistake was being made in exaggerating the peculiarity of the modern man. There was no essential difference in his nature, only a superficial difference in circumstance which called for a slight change in the clothing of the same fundamental message of the necessity of repentance, maintained the speaker. It was the branching off into sensationalism which was responsible for the failure of the Church to hold and win men. On the faithful preaching of the Gospel depended the Church's ultimate success. Nothing else satisfied the craving of the immortal soul.

CALEDONIA.

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

SMITHERS.—Rev. H. G. Kingstone writes regarding his work:—"I hold services here, Telkwa and Aldermere. We hope to build a church some day at Hubert. The work here is conducted

under peculiar conditions, but by the grace of God, I believe that progress is being made. Continuous Sunday labour, gambling (the Western spirit seems to be thoroughly saturated with it, for men throw dice in order to determine whether the shopkeeper or the supposedly intending purchaser is going to pay for the cigars), and drinking to excess, and the uncontrolled language which naturally follows, together with houses of ill-fame which exist in nearly all small towns and villages (although fortunately, so far, they do not exist in Smithers) and tallow all railroad construction—railway lines—appear to be the chief moral defects of the North British Columbian communities. Here, as elsewhere in Canada, fair criticism is not relished. The love of flattery is almost a natural weakness. To offset the above defects, we must say that men and the few women who are here, are hospitable and generous to a fault (for they will generally lend money even when there seems no immediate prospect of getting it back, if a man is in need of it), warm-hearted, optimistic, enterprising, willing to take chances as they say, and in the long run treating you pretty much as you treat them. The Golden Rule is their idea of life and religion. I need hardly add that all forms of Christianity look alike to them. I am speaking, of course, of the multitude, not of certain individuals."

A "bake social" was held on February 10th, which brought in \$44.

YUKON.

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

DAWSON.—ST. PAUL'S.—The W.A. here held a successful sale of work, net proceeds, \$1,100. Part of this sum will be used to clear off the cost of painting the church last summer.

LITTLE SALMON.—A rectory, 17 feet square, with a mud roof, and a church 26 feet long by 18 feet wide and a chancel 9 feet long, the whole with a shingle roof, make up the equipment of the Rev. C. Swanson here.

CARMACKS.—An acre of land has been donated for a church and cabin to be built next year.

HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

Extracts from letter from Dr. P. V. Helliwell.

KAIFENG, November 30, 1913.—"We had a good meeting of our Brotherhood last night, although not very large. Hsu is turning out to be a veritable wonder as an interpreter and he now comes up to me beforehand and we go over the matter together. I do hope that he may remain with me and complete a medical course. Then again on St. Andrew's Day, after Communion in the early morning, and our two services here, Hsu and another came up to my room. This boy he brought was up before and deferred making any decision until he had heard from his parents at home, but to-night he knelt and accepted Christ, and prayed for help to bring his home people into the light, who as yet do not even know the 'Name.'"

December 7, 1913.—"To-night we had another most encouraging talk, Hsu and I, with another lad from the school who (Hsu says) was quite a notoriously hard customer, as schoolboys go, and who having accompanied his friend here before, when the latter accepted Christ, now came with this friend to accept himself. So after a most careful explanation of what was involved, we knelt all together and he made the great surrender. May he be kept in the narrow way. I know your prayers are going up on high and are mighty to the pulling down of these strongholds of the enemy, remember specially this pair of boys."

December 21, 1913.—"This week in the bitter cold weather, Mr. and Mrs. Simmons and Mr. Williams all went out to their new posts and Mr. Trivett and I accompanied them on horseback some 25 lee. The progress was slow and tedious and their big caravan was quite a sight (nearly a dozen carts in all) and Mrs. Simmons in a four-man chair, most cosy and comparatively speedy (only second to horseback). To-day we had a Christmas sermon from Mr. Trivett. In my evening talk with Hsu and a boy called Ma Feng Ming, one whose diffidence might have long

kept him from making his decision unaided, he came out strongly finally and would not be denied the honour of decision even over-night, as I suggested, fearing his possible unreadiness."

Wei-hue.—Dec. 28, 1913.—"I am on a visit to the Canadian Presbyterians north of the river, and I find everything very fine and the people most pleasant and delightful. They have a fine church here (built by Toronto Rosedale Presbyterians) and many good houses, but their hospital is quite inadequate and they hope to build this year."

Kaifeng.—Jan. 11, 1914.—"The city Cathedral is going ahead and they are working on the great brick arches now. Meantime, the little meeting rooms are absolutely crowded out and the people cannot get in at all, even our own people cannot get a corner of a seat. Mr. and Mrs. Simmons are getting settled out at Suijoe. Mr. Bruce from the Presbyterian Mission is here on a visit of inspection regarding the opening up of Y.M.C.A. work by one of their men. It would be an excellent thing and would be the beginning of a work among the host of Government students, whom we do not touch at all."

January 25, 1914.—"The Bishop is busy getting a new assembly hall built for the boys' school and the city church also is going up which needs constant supervision. Everything is being pushed in view of the deputation coming out soon."

Correspondence

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

ARCHDEACON CODY AND CONFIRMATION.

My dear Editor,—The Rev. T. L. Bruce discusses Archdeacon Cody's question, "Is Confirmation universally and absolutely, under all circumstances, necessary?" The question can be looked at in two ways. "Is Confirmation itself necessary, that is—Scriptural?" or "Is Confirmation necessary, as a preliminary to Holy Communion?" The latter question is much to the front, even among people who feel very strongly about the importance of Confirmation. That seems to me to be the point involved in the question of administering Holy Communion to the baptized members of churches which do not practice Confirmation. I venture to suggest the following considerations. The rule requiring Confirmation as a preliminary to Holy Communion, is not Scriptural, and therefore cannot be enforced by any church, desiring to be regarded as a National Church, a branch of the Catholic Church. A church satisfied to be a sect, and to minister to a few, is at liberty to make rules to suit herself, just as a club does; but a church claiming to be Catholic and Apostolic, must stand by Scripture. The rule of the Church of England, was made (no doubt) to meet certain existing conditions, and no doubt served its purpose, but I agree with Archdeacon Cody to this extent, that Confirmation as a necessity before Communion, is a question which is open to discussion. We have to consider that the Church's rule has done two things. First, it has given Confirmation a kind of importance which it does not really possess, and secondly, it has tended to deprive it of its real importance. We teach that our Lord instituted Holy Communion, and that it is necessary to salvation, and we then inform our people that before they can receive what our Lord ordained, they must receive something which He did not ordain. We are willing to practically excommunicate our people, rather than let them escape Confirmation, and we make Confirmation equally necessary to salvation with Holy Communion, by tying the two rites together. In that way we give Confirmation an importance which does not belong to it. On the other hand, we have deprived it of its own importance by overshadowing it with Holy Communion. In its present condition it means to many people one (or all) of three things, or it is important on account of those things.

1. A preparation for Holy Communion (in the shape of classes).

SOCIABILITY IN CHURCHES.

2. The public renewal of Baptismal vows.
 3. A stepping stone to Holy Communion.

None of these three things have any real connection with Confirmation. In the Book of the Acts of the Apostles, we find that the laying on of hands, meant the gift of the Holy Spirit. Our modern practice has deprived Confirmation of its own special character, and in that way has deprived it of the importance it ought to possess. I am firmly convinced that we ought to confirm our children at an earlier age than we do, and before they get a chance to discuss the question, but if adults come to us, and are willing to be communicants, but not to be confirmed, on what ground ought the Church to force Confirmation on them? We are then met with the statement, "If people want our Communion, they must accept our Confirmation. If they don't like our rules, they need not come in." But I again submit, that such ought not to be the attitude of a Church with a universal message. It can be the attitude of a sect, or club, but a Catholic Church must want the people to come and receive what she has to give, and cannot make the way any narrower than her Lord does. If we relaxed the rule requiring Confirmation as a preliminary to Communion, would we be much worse off than we are now? A condition of things, where we would have a large number of people unconfirmed, but regular Communicants—may be preferable to the existence of large numbers of people who are confirmed, but who never go to Communion. The people in one set are trying to obey our Lord's command, even if they do not see their way to accepting what is not of directly Divine institution. The people in the other set have accepted the Apostolic rite, but are living in direct disobedience to our Lord's command. We seem to have lost our ideas of the true proportion of things. All the arguments mentioned by Mr. Bruce, as reasons for Confirmation, have (in my judgment) no bearing on the question, "Has the Church of England any right to bar the way to the Lord's Table, by insisting on a rite which He did not ordain?" In discussing this question, I wish to make it clear that I have very strong views on the "Sacramental" character of Confirmation, and it is because of such views that I do not like to see it occupy what I believe to be a wrong position in the Church. I also want to make it clear that I am writing with a desire to get more light on a difficult question. A mere appeal to a rubric does not quite satisfy men, who recognize that rubrics are—in many cases—obeyed or disobeyed, just as it suits us.

For instance, the rubric ordering morning and evening prayer to be said daily in the churches, and the Litany to be said on Wednesdays and Fridays, the ante-communion office to be said when there is no Communion, notice to be given by intending communicants the day before Communion, baptism to be administered at public services, three sponsors to be in attendance, marriage to be preceded by the calling of banns, the Churching of Women, catechizing to take place at a public service, a Godparent as witness at Confirmation. It may be argued that all these are not of the same importance as the rubric referring to Confirmation, but once we introduce the idea that individuals are to be judges of the relative importance of rubrics, the appeal to a rubric has little weight. Is not the direction concerning Confirmation before Communion, a matter of rule and not of principle? If Confirmation created a spiritual condition in the recipient, without which condition Holy Communion would be useless, I would not discuss the matter. But the exception allowed by the Church shows that such is not the case. A person who is ready to be confirmed, is just as much unconfirmed as one who has no intention of being confirmed. There is no essential and vital connection between Confirmation and Communion, or the Church could make no exception. The whole matter is one of discipline and rule, and the authority that makes the rule can relax it still further if it is desirable. I think that the whole question of Confirmation needs careful study and discussion. When the Prayer Book was put into its present shape, an ideal was put before the children, Baptism, learning the Catechism, being catechized, preparing for Confirmation, being confirmed, Holy Communion. What may be an ideal under certain conditions, and for a certain class of people, may cease to be an ideal (or become an impossible one) under other conditions, and for other classes of people. I believe that careful study will end in strengthening the position of Confirmation. At present, I think many people regard it as an arbitrary rule of the Church, which must be kept at any cost, because it is a rule.

Yours,
F. G. Plummer.

THE GUILD OF ALL SOULS.

Sir,—Since my letter appeared I have received a circular about the Guild of All Souls from a Winnipeg friend, which is a very attenuated statement of the objects of the Guild as compared with Mr. Ross's sermon which I quoted accurately from "Church Times." My object is thus achieved—not to get up a disputation—but to demonstrate quite clearly the attitude of the Guild of All Souls towards Article 22. I am permitted to say that the first intimation received by the Primate of the introduction of the Guild of All Souls into this diocese was through the public press! Comment is needless. May loyalty prevail against disloyalty!

H. M. Speechly.

WANTED—YOUNG CANADIAN CLERGY FOR THE CANADIAN WEST.

Sir,—You were kind enough to publish a short time ago an appeal from the Bishop of Saskatchewan, addressed to the clergy in eastern Canada, for workers in the West. Since then the need has become more urgent, and to emphasize it, and to keep it before the people we have decided to put an advertisement in your columns. To this advertisement I beg to call the attention of the younger clergy in the East, especially those born and brought up in Canada. We are asking for 14 young ordained clergy, preferably unmarried, to fill vacant positions. These vacancies are due partly to losses caused as the Bishop has explained, partly to the development of the work demanding more ordained men for its proper conduct, and partly to the fact that this year we have only one man qualifying for admission to the ministry.

We are appealing especially for young Canadian clergy. This is not because of any prejudice against others, for we can only speak with admiration of the splendid devotion of those clergy who have come to us from the Motherland, and we shall be glad and thankful, if, in response to the Bishop's recent appeal in England, we can secure more men of the same stamp, but we feel that the appeal should be laid first of all and in the strongest way before our own Canadian Church. We are deeply jealous of our political and ecclesiastical autonomy, and we claim all the dignity and privileges of self-government, and we ought to feel that, for the establishment and upbuilding of the Canadian Church, the Canadian clergy and people are primarily responsible. We ought to be prepared not only to occupy the more honourable, and lucrative posts, but also to do the hard and self-sacrificing work as well, and not leave that to those whom we call to our aid from the Mother Church. As it is, outside of the Indian work, which is manned almost exclusively by Canadians born in the West, we have in our actual missionary work less than half a dozen Canadian born clergy, and of the 60 men in the college only two are Canadians. Comment surely is unnecessary. In every other department of western activity Canadians are conspicuous. Canadian born farmers are converting the prairie into a garden. Canadian born lawyers, doctors and educationalists are largely monopolizing the other learned professions. Enterprising and aggressive Canadians are engaged in the various business activities in our cities and towns. Why should not the young Canadian clergy be as largely represented in the Church's work, especially in the Mission field where the foundation stones of the Church's future are being laid, and where the nation is in the making? We therefore appeal to the Canadian clergy to come and help in this work of building up on the plains the Canadian Church. At the same time, we shall be glad to have the help of any other suitable persons, who recognize the need and opportunity, and who are prepared to throw in their lot with us in the work. What we want is the very best men, men of strong personality, men who can grip men, men who are broad-minded, practical and tactful, men who are prepared to work in loyal co-operation with those in authority.

As there may be some who are not prepared to cut free from former associations, but who might be willing to give five or six months, or a year in order to see for themselves what the work is like, and to give us temporary aid, we shall be glad to hear from such and to answer any inquiries. These may be addressed either to the Bishop or myself at Prince Albert, Sask.

Yours very faithfully,

A. D. Dewdney,
Archdeacon and Organizer of Missions.

HOW TO MAKE MONEY.

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

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Books and Bookmen

"The Life in Grace." By the Rev. W. J. Carey (London, England: Longmans Green and Co., Montreal: The Renouf Publishing Co., 90 cents net).

This is the usual Lenten volume to which the Bishop of London writes an introduction. It comes from one of the leading workers of Pusey House, Oxford, and, as such, naturally bears the marks of its origin. While there is much in it that is thoughtful and helpful if read with discrimination, the book as a whole will not find acceptance by any but those of the author's way of thinking. Thus, his view of the seven Sacraments is quite opposite to the statement of the Article.

"The Biology of the Cross." By J. B. Lawrence (New York and Toronto: Revell Co., 75 cents net).

A volume of lectures presenting the Atonement as a vital part of human life. As the title suggests, the treatment is largely concerned with what may be called "the Science of the Life of the Cross." The writer shows that the Cross is not merely a doctrine to be accepted, but a power to be experienced, and that the need of vitalizing our Christianity which is so clamant to-day, can only be accomplished at the Cross. This is a thoughtful and helpful contribution to the study of the Atonement and well deserves attention.

"The Prayer Life." By Andrew Murray, D.D. (London, England: Morgan and Scott, 2s. 6d. net).

The latest book from this well-known devotional author. He shows how intense and universal are the evils resulting from prayerlessness, and with remarkable insight and true spirituality he points the way into the more abundant spiritual life and closer fellowship with God. As there are few needs greater than that of prayer, so there are few men more capable of dealing with the subject than Dr. Murray with his profound spiritual experience. Part I. treats of "The Prayer Life"; Part II. of "The Inner Chamber"; Part III. of "The Deepest Secret of Pentecost." This is a book to be pondered and prayed over in secret.

"The Life of Fuller Purpose." By J. Stuart Holden, London: Robert Scott.

Mr. Stuart Holden is now a well-known figure at Northfield, and in this little book we have a sample of his line of teaching there. It contains a series of five addresses delivered before the ladies of the Northfield League in July, 1913, the subjects being (1) The Excluded Redeemer; (2) The Furnished Guest-chamber; (3) The Reflected Lord; (4) The Sufficient Assurance; (5) The Great Divide. As the titles indicate the addresses deal with the Christian life, and their strength lies in the direct personal appeal.

"What Jesus Said." By Will Reason, M.A., London: Robert Scott.

"What Jesus Said" is the title of a series of Talks to Boys and Girls. The relation of the title to the talks is that the latter are based on selected sayings of Our Lord, as—e.g., the Beatitudes. The talks themselves are extremely interesting and suggestive, and well calculated to secure the attention of the children. Not every one who writes for children understands the child-mind, but Mr. Reason both understands it, and how to reach it.

"Great Texts of the Bible." St. Luke, I. Vol., 2 Corinthians and Galatians, I. Vol. Edinburgh: T. and T. Clark. Toronto: Upper Canada Tract Society. \$3 per vol.

This series is now so well known that we need only to announce the volumes as they appear. These two are the latest additions to the series, and Dr. Hastings has exercised his usual good judgment as well in the selection of texts as in the material for sermon building. Preachers and Bible Class teachers will find many helpful suggestions in these volumes.

We have received the new edition of "5,000 Facts About Canada," compiled as usual by Mr. Frank Yeigh. It is a wonderful testimony to our ever-growing land. Canadian Tract Publishing Co., 588 Huron Street, Toronto, 25 cents.

The Family

CANADA AND THE UNITED STATES.

By Amos R. Wells.

Let politicians talk their fill,
And papers print what papers will,
The common folk on either side
Of the invisible divide—
Canadian, United States—
Are providential working mates.

Each with a continental task,
A neighbour's helping hand we ask.
Each under heavy burdens bent,
We ask a friend's encouragement,
Each holding Britain mother-dear,
We ask a brother's loving cheer.

Three thousand miles without a fort—
What confidence does that import!
Upon the lakes that wash each shore
There's not a single ship-of-war!
And now, with amity's increase,
A blessed century of peace!

Both are the heirs of boundless wealth,
And of a sturdy nation-health.
We both extend our welcoming hands
To honest poor of other lands.
The same high hopes of splendid growth
And world-wide service move us both.

Now on our lengthened border-line
We give but one glad countersign—
Be it the same till time shall end—
This: "Who goes there?" "A friend!" "A
friend!"
And let us to all nations prove
That nations can as brothers love.
—The Youth's Companion.

LAYING BARE JERICHO'S WALLS.

Structure Which Fell to Blast of Joshua's Trumpet is Excavated.

In the journal of the German Palestine Society Prof. Theirsch gives interesting particulars of further excavations carried out on the site of Jericho by Prof. Sellin.

The chief work of the past year, he says, has been the laying bare of the great outer wall of the city, which is described as "something extraordinary, even in its present reduced state—something majestic and overwhelming." The excavators found proof that this outer wall is Israelitish work.

The inner wall, which is badly preserved, is the original Canaanitish defence, which fell to the blast of Joshua's trumpets. The outer wall is identified as the work of Hiel, whose achievements are described in the 16th Chapter of the First Book of Kings:—"In his (Ahab's) days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram, his first born; and set up the gates thereof in his youngest son Segub."

"One finds again in this work," says Prof. Theirsch, "this man of resolute character, who did not shrink even from the sacrifice of his own flesh and blood."

A SUNDAY IN THE MISSION FIELD.

The following description of Bishop Hine's visit to the Belgian Congo State gives one an idea of the variety of work in the Mission Field: I spent a Sunday here and had a curious mixture of services. By kind permission of a merchant, a Spanish Jew by race, I was able to have a Chinyanja celebration of the Holy Communion in a shed in the yard of his business house. About fifty Nyasas and Yaos came, a few of them Likoma or Kota Kota Christians, others representing the Scotch and Dutch Reformed Missions in Nyasaland and North-West Rhodesia. When this was over I walked on to Lubunbashi, some two miles away, and took an English celebration in the house of the manager of the mine, where also later on I had English matins and sermon.

In the afternoon I went to the Cinematograph Theatre to baptize the child of the proprietor, who is a Greek, and belongs to the Holy Orthodox Church, but was anxious to have his child baptized by me, as no Greek priests visit this country. It was a curious ceremony, surrounded

by scenery of the stage, the friends sitting in the stalls, none of them, I think, speaking or understanding English. However, I have baptized in many places and under many strange conditions in the last twenty-five years. Trine immersion is considered essential to a valid baptism in the Orthodox Eastern Church, and the parents had provided a foot-bath full of warm water for the purpose. But rather to my relief, at the last moment they decided that the child was too delicate to be immersed, and asked me to follow the usual Anglican method. After the ceremony everyone drank champagne and ate cakes.

Later on in the evening I went to the Hotel Roi Albert to take English evensong in the concert-room attached to the hotel. This finished the day.—Scottish Chronicle.

READ, MARK, LEARN AND INWARDLY DIGEST.

It is said an acquaintance met Horace Greeley one day and said: "Mr. Greeley, I've stopped your paper."

"Have you?" said the editor. "Well, that's too bad," and he went his way.

The next morning Mr. Greeley met his subscriber again, and said:

"I thought you stopped the 'Tribune'?"

"So I did."
"There must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before."

"O!" ejaculated the subscriber, "I didn't mean that I had stopped the paper; I stopped only my copy of it because I didn't like your editorials."

"Pshaw!" retorted Mr. Greeley, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."—Exchange.

A BIBLE AFLOAT.

What a Water-Soaked New Testament Accomplished.

During the Crimean war some of the vessels of the British navy were allowed to enter the harbour of Nagasaki. The Japanese authorities were very anxious that no foreigners should gain an entrance into their country and equally anxious that none of their people should reach the foreigners' ships. An officer named Murata was in charge of the force that was to guard the shore.

Near the city was an island where a few Dutchmen had been permitted to live. On one occasion, as Murata was on a trip of inspection in a boat, he found floating on the water a book different from any he had ever seen. By guarded questioning he learned that it was in Dutch, and told about the Creator, Jesus, and morals and religion.

Curiosity led him to send a man to ask the Dutch more about it. On learning that it had been translated into Chinese he sent to China for a copy, and secretly began the study of this Chinese New Testament, although at great risk to himself.

When the missionaries came to Japan Murata sought baptism, although it endangered not only his life but that of his family as well. He said: "I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen or heard or imagined such a person. I was filled with admiration, overwhelmed with emotion, taken captive by the record of His nature and life."

KIND WORDS.

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

FIRST ANNUAL REPORT OF STANDARD RELIANCE MORTGAGE CORPORATION

The Standard Reliance Mortgage Corporation of Toronto held its annual meeting of Shareholders to-day in the offices of the Company, at 84-88 King Street East, Toronto. The following report was submitted and approved:
Your Directors have much pleasure in submitting herewith the first Annual Report and Statement for the past year accompanied by the Balance Sheet to December 31, 1913, showing the result of the Company's operations.

The Directors are pleased to submit the First Annual Report and Balance Sheet of the Corporation for the period ending 31st of December, 1913.

The Order in Council approving of the merger of the Standard Loan Company and the Reliance Loan and Savings Company of Ontario was passed on the 21st day of April last, and the actual merging took place on the first day of May.

It will be noted that, after paying all fixed charges and expenses, including outlays consequent upon the amalgamation; the balance available for distribution has been sufficient to allow of payment of the usual dividends to the Shareholders, and an addition of \$100,000 to the Reserve Fund, which now stands at \$400,000.

We are pleased to be able to report a substantial increase in the Debentures placed by the Company, and also in the Savings Accounts. By reason of this our total Assets now stand at over \$5,100,000, or an increase of over \$300,000 since the merger, and the net earnings of the Corporation are greater by over \$30,000 than the combined net earnings of the two Companies prior to the amalgamation.

The shares held by the Corporation in the Dovercourt Land, Building and Savings Company, Limited, represent assets consisting of real estate having an actual value largely in excess of the par value at which the shares are now standing on the books. To fill a vacancy in the Directorate since the amalgamation, Dr. E. Jessop of St. Catharines, a large and influential shareholder in the Company, was elected.

Since the last annual meeting of the Standard Loan Company, now an integral part of the amalgamation, the death of one of the most distinguished Canadians, Lord Strathcona, has taken place. We feel sure that all our Shareholders deplore the great loss which the Dominion of Canada has sustained by the passing of one of the most notable figures in the history of our country. He was, at the time of his death, a Director of this Corporation.

We take great pleasure in bearing testimony to the efficiency displayed by the officials and agents of the Corporation in performing their respective duties.

Respectfully submitted on behalf of the Board.
(Signed) N. H. STEVENS,
President.

Dated, Toronto, 13th February, 1914.
BALANCE SHEET AS ON DECEMBER 31st, 1913.

ASSETS.	
Mortgages and Securities	
Against Real Estate . . .	\$4,255,220.43
Loans	31,376.62
Stocks, Bonds and Debentures at cost	411,716.60
Real Estate, foreclosure	88,162.85
Office Premises	174,560.53
Office Furniture	5,000.00
Accrued Rentals	548.84
Agents' Balances	3,357.97
Municipal Debentures, at cost	33,603.91
Cash on Hand and in Banks	106,785.06
	<u>\$5,110,332.81</u>

LIABILITIES.

To the Public—	
Debentures with Accrued Interest	\$2,119,989.05
Deposits with Accrued Interest	512,877.58
Mortgages Assumed	13,195.53
Unclaimed Dividends	688.62
Accounts Payable	1,217.49
Dividend, No. 2, Payable January 2, 1914	63,225.01
	<u>\$2,711,193.28</u>

To the Shareholders—	
Capital Stock Subscribed	\$2,070,810.00
Less Unpaid thereon	85,705.72
	<u>\$1,985,104.28</u>

Reserve Fund	\$ 400,000.00
Balance at Credit, Loss and Gain	14,035.25
	<u>\$5,110,332.81</u>

LOSS AND GAIN ACCOUNT.

Interest on Debentures and Deposits	\$ 122,521.14
Dividends, Nos. 1 and 2 Transferred to Reserve Fund	118,471.88
Balance Carried Forward	100,000.00
	<u>14,035.25</u>
	<u>\$ 355,028.27</u>

Balances, Dec. 31, 1912	\$ 3,691.72
Net earnings after deduction of expenses of management and provision for all known Losses	351,336.55
	<u>\$ 355,028.27</u>

CHAS. BAUCKHAM, Secretary.
H. WADDINGTON, Managing Director.

AUDITORS' CERTIFICATE.

We have audited the accounts of the Standard Reliance Mortgage Corporation for the year ending 31st December, 1913. We have seen the municipal debentures, received certificates from the Corporation's bankers as to the bank balances, verified the cash on hand, obtained a certificate from the Corporation's officials as to the value of the stocks, bonds, debentures and loans, and we certify that the above Balance Sheet is in accordance with the books of the Corporation.

G. T. CLARKSON, F.C.A.
A. C. NEFF, F.C.A.
Chartered Accountants.
Toronto, 12th February, 1914.

After adopting the report, the Shareholders elected the following Directors for the ensuing year: Lord Hyde, W. S. Dinnick, Herbert Waddington, Hugh S. Brennen, E. F. B. Johnston, K.C., John Firstbrook, Nathan H. Stevens, E. Jessop, M.D., J. A. McEvoy, David Ratz, James Gunn, David Kemp, E. C. McNally, W. L. Horton, Rev. G. I. Taylor, M.A., R. H. Greene. At a subsequent meeting of Directors the following officers were elected for the ensuing year: President, Nathan H. Stevens, of Chatham; Vice-Presidents, W. S. Dinnick, Hugh S. Brennen, John Firstbrook; Chairman of Executive Board, E. F. B. Johnston, K.C.; Managing Director, Herbert Waddington; Assistant General Manager, E. E. Lawson; Secretary, Chas. Bauckham; Treasurer, Chas. R. Hill; Inspectors, E. N. Wright, F. E. Dalton.
Head Office: 84-88 King Street East, Toronto.

Personal & General

Dr. W. A. Young gave a medical talk to St. Anne's Men's Club at their gathering on Monday night.

The Dean of Trinity College and Mrs. Duckworth were guests last week at the See House, Hamilton.

The death of Sir George W. Ross, Liberal leader in the Senate of Canada, removes a notable Imperialist and an able statesman from the ranks of our outstanding public men.

The Archbishop of Ottawa showed practical interest in the great Social Service Congress at Ottawa both by presiding at one of its meetings and also appearing on the platform at other services.

The special lecturer at Trinity College last Saturday was the Rev. Alex. McMillan, of Mimico Presbyterian Church, who gave an excellent address on "Edinburgh in the Life and Works of Sir Walter Scott."

By the death of Dr. Driver, Regius Professor of Hebrew at Oxford and Canon of Christ Church, one of the foremost British scholars has passed away. His books are among the best-known in use by students. Dr. Driver was one of the revisers of the Old Testament.

Christian David Ginsburg, the Biblical scholar and writer, died on Sunday. He was born December 25th, 1831, and was one of the original members for the revision of the English version of the Old Testament. He was the author of many religious works.

The address of Bishop Farthing in reply to the address of welcome to Ottawa at the Social Service Congress was one of the ablest efforts of many splendid addresses during this remarkable Congress. The Bishop "rang true" on the question of Christian Citizenship.

Sir Edward Grey, the Foreign Secretary, in presiding at a lecture delivered by Lord Haldane, the Lord Chancellor, at University College recently, made the aphorism that the "difficulty in diplomacy was not to tell the truth, but to get the truth believed when you have told it."

The Hon. George E. Foster, speaking at the Social Service Congress, made the following comment: "How much the churches have lost in the past! Instead of uniting against the common foe they thought they had enough powder and shot to fire at each other, and the loss can never be estimated."

Yet another "largest organ in the world"! has just been erected in the Centenary Hall, Breslau, by the famous firm of Walcker and Company. This instrument contains 187 speaking stops and 15,133 pipes on five manuals and pedal. Liverpool is thus thrown into the shade, as far as mere size goes.

A feature auguring well for the work of the Social Service Congress was the presence and warm approval of its efforts and objects by H.R.H. the Duke of Connaught. It was a source of great satisfaction to hear one so high in authority and the uncle of our King speak so earnestly for Righteousness, Sobriety, and Chastity in our beloved land.

The "Mail and Empire" says: "London preachers are in favour of amending the law which permits lotteries and raffles for religious and charitable purposes, contending that if it is wrong to hold a raffle in a saloon it cannot be right to hold one in the church. If congregations took religion as seriously as it deserves there would be no need for artificial means to stimulate them into generosity for church purposes."

The Rector Caught.—The Rector of a small Bucks parish out for a walk found a small child standing by a shut gate. "Please, sir," said she,

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4½% Paid on Debentures, in all denominations, for one year and upwards.
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Manager

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"will 'e please open the gate for I?" He did so, smiling. But the fastening being low he wondered, and asked the little girl why she could not open it herself. "If 'e please, sir," said the child, "they ha' just fresh tarred he." The Rector looked at his hands and found it was so.

An interesting historic relic has been discovered in a wall at Grove House, Southsea, in the form of a large stone. This on examination has proved to have originally formed

part of the keystone at the entrance gate of the Citadel at Quebec when it fell into the hands of the British in 1759. The residence in question is now St. John College, and the Principal has consented to the stone being presented to the Canadian Government. The Mayor of Quebec has gratefully accepted the stone, which is to be built in St. John's gateway that is being reconstructed in that city.

The Illustrated London News, as we mentioned recently, has given us

some idea of the discoveries made of late in the lands of the Bible stories. The unearthing of these remains began with Sir Henry Sayard's excavations in Nineveh, and have afforded constantly growing material from which to reconstruct the lives of ancient races. The German and United States investigators vie with our own in research. But we were not prepared to find that in what is now Southern Russia, the diggers are at work and have been fortunate enough to come across an untouched tomb of a Scythian monarch of probably three hundred years before the Christian era. In it were found costly golden trappings and vessels with food and drink for the dead. The remains show a civilization of a Greek influence in that remote and practically unknown region.

British and Foreign

The Rev. Dr. A. Smythe Palmer preached a sermon at Holy Trinity Church, Wanstead, in words of one syllable. The text was, "The Word was made Flesh," and the preacher used nearly eight hundred monosyllabic words.

The parishioners of Walmersley, near Bury, Lancs., have commemorated the thirty-nine years' incumbency of their late Vicar, Canon J. D. Evans, by the erection of a handsome tower. This, with a clock and a ring of six bells, four of which were presented by the children of Mr. and Mrs. William Yates and two by Mr. Arthur Smith, was dedicated by the Bishop of Manchester on a recent date.

The Essex Bishopric may be regarded as a revival of the old bishopric of the East Saxons. After Mellitus was expelled from London in 616 by the heathen sons of King Sebert, the mission work was revived in 656 by St. Cedd, brother of St. Chad of Lichfield, at Tilbury and near Maldon. Although he and Wina have been styled "Bishops of London," they were really Bishops of Essex. The first actual Bishop of London, who lived at Fulham, was St. Erkenwald, who was consecrated in 675 and died in 693.

The Rev. G. F. Irwin, Vicar of Wallington, Surrey, who acted as secretary to the English Committee who arranged the Mission of Help to Western Canada in 1912, recently received from the Provisional Committee of the Synod of Rupert's Land an interesting recognition of his services in the form of a beautiful silver vase. The smoothness with which the arrangements for the great Mission in Western Canada were carried out was due in no small measure to Mr. Irwin's unremitting care and forethought.

At a recent meeting of the Executive Committee of the Liverpool Cathedral it was reported that by the will of the late Mr. Samuel Sewell Bacon, of Bold Street, Liverpool, a sum of £1,000 had been left to the Cathedral. The late Mr. Bacon was a Wesleyan Methodist, and his legacy is an indication that the Cathedral scheme is supported not only by members of the Church of England, but by Nonconformists as well. The gift of a window for the main building, in memory of the Neilson family, was accepted, as was also the gift of a window by Miss Mary Wainwright, of Liverpool, to the memory of Florence Nightingale. It was reported that good progress was being made with the erection of the building.

Canon Augustus Jessopp has died at the advanced age of ninety. He began his life as a country parson, and after twenty years of city work returned to it, and to this change of residence we owe many delightful books, such as "Arcady: For Better or for Worse," and works which did much to illuminate the English mind on old-time country ways. Besides,

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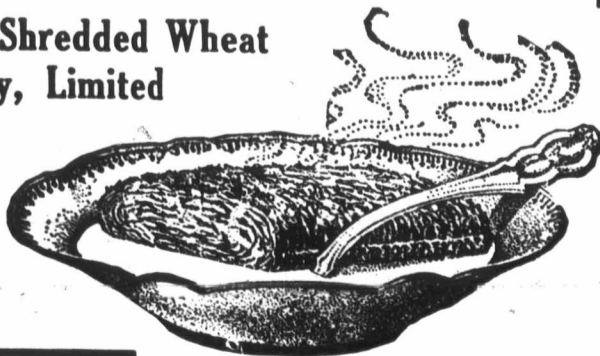
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we had unfolded much detail of early Church diocesan work, the coming of the Friars, and the plague and pestilence which desolated old England so often. Perhaps the incident which attracted most popular notice was his account of the ghost of a clergyman which he saw in the library of Manning Hall, and was convinced of the reality of his vision.

DEATH

MARSH—On February 20th, 1914 at "Grape Grange," Clarksburg, Ont., Rosamond Matilda, widow of the late W. J. Marsh, of Clarksburg, and daughter of the late Rev. Francis Evans of Woodhouse, Ontario.

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Boys and Girls

PROCRASTINATION.

There's a boy at our house,
And you'll sometimes find him in it,
Who, when asked a thing to do,
Says: "I will, but—wait a minute."

If his mother asks for wood,
And is wanting him to bring it,
He is sure to answer her,
"Yes, I'll come, just wait a minute."

When he has a task to do,
And is wanted to begin it,
He is sure to answer first,
"Yes, I will, just wait a minute."

If an errand he's to run,
Or a race that he may win,
He is ready with reply,
"Yes, I will, just wait a minute."

Should he reach the pearly gate,
And the angel ask him in it,
Will his answer then be, too:
"Yes, I'll come, just wait a minute?"

Wesley N. Speckman, in North-western Christian Advocate.

FOR THE MOTHER

The sun beat warm against the outside of the little house, and almost persuaded the bird swinging in his cage that it was Spring, instead of Winter. At least, he broke into so cheerful a song that Berta looked up from her knitting, and Karl from the little ship he was fitting with sails. The two children had been working silently, an upturned tub serving the

one for a seat, and the other for carpenter's bench, but now Berta held up the long stocking that had busied her and viewed it approvingly.

"I am nearly done," she said.

"So am I," answered Karl.

Berta bestowed a careless glance upon the carefully-made, pretty-rigged little vessel, and then looked back at her knitting.

"But mine is real work, useful work, to help our mother," she remarked, "and that toy is only play."

"Maybe—maybe not," replied Karl briefly. Berta's self-satisfaction was exasperating; she need not be so sure that no one but herself thought of helping the mother, or that no plans but her own were of any use. When the father had gone away to the far country across the sea, the children had talked it over together—that while he was making a new home for them they must help to earn bread in the old one. Berta was doing her best, but Karl thought, with a sigh, it was easier for big girls to find work than for little boys. When he had tried two or three times and failed, Berta seemed to think he had forgotten.

"The stockings will bring money," said Berta. "I shall sell them at the store, and then I shall have something to give mother." She rolled up her work and went indoors, and never once noticed how skilfully the little boat had been made, nor how patiently the boyish fingers had toiled at it; she only wondered how Karl could be content to idle over such things.

The stockings were finished and sold the next day, but, even with the price burning as a delightful secret in her pocket, Berta did not at once tell her mother; she was waiting for Karl to come home. So it was evening, and they all were together around the little table, when she drew forth her tiny hoard.

"I earned it, with the knitting, for you, mother."

Karl's eyes were shining, his hand was in his pocket; he, too, had a delightful secret, and in a moment a second pile of coins lay beside Berta's.

"I sold the little ship," explained Karl. "One day when I was in the small shop down by the water, where so many things are kept for the sailors, I heard a little boy asking for such a boat. It made me think, and I made one and took it there. The man said he did not have calls enough for such things to pay for it, but he told me of a toy shop where he thought they might want it. They did, and I am to make more for them—as many more as I can make this Winter."

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The glad mother praised both her children, but Berta's eyes were thoughtful, for that little boat, of which she had been so scornful, had brought more than the stockings. But she was an honest young soul, and when she next wrote one of her painstaking letters to her father, she put under the head of the things she was learning: "Not to be too sure my work is more important than other people's work."—The Morning Star.

THE LION OUTWITTED

(An African Folk-Lore Story.)

With us the fox is credited with being the most cunning animal, but in Africa the natives always think the little rabbit, besides being really wise, has this quality. As "Brer Rabbit" he has been immortalized.

I will give one of the many stories about him told among the Winamwanga—a Central African tribe.

A certain Master Bunny had been busy finding food for himself and his little family, moving about here and there the whole of one morning.

As the day wore on and the sun had risen high, it became too hot to be pleasant, especially as he was not able to change his beautiful fur coat for something lighter. Just at this junction he spied a cave which looked both cool and inviting. He made for it and was soon inside enjoying the refreshing shade.

A lion chanced to pass that same way and, feeling the oppressive heat too much for him, walked into the very same cave as Master Bunny had done. The poor rabbit stretched full length on the rock inside, saw him coming and, as can be imagined nearly died of fright.

He thought to himself, "Oh, dear! Oh, dear! I'm done for now; I've never been boxed so tightly before. I can lose nothing, but perhaps gain something by being polite to Mr. Lion; anyway, I'll pay my respects to him and gain a little more time to think."

So, jumping up, he bounded across to where the lion had settled and throwing himself backward flat on the ground in front of him, he clapped his forepaws together (the usual native way of greeting a chief) and said:

"Good morning, grandfather." The lion was evidently pleased, and responded to his salutation graciously, bowing and clapping his paws together, at the same time saying, "Good morning, my child."

The rabbit was meanwhile thinking desperately what he could do to save his life. His usual ready resource was hard put to this time, but quick as thought, what turned out to be a happy solution of his difficulty came to

him. Running in desperate earnest to the low entrance of the cave, he stood on his back legs and putting his front paws against the projecting rock, he called out excitedly, "Grandfather! Grandfather! The cave is tumbling down! Come quickly, and help me to hold it up!"

The lion, with a scared look, jumped up at once and was instantly by the rabbit's side, helping him with all his might to avert such a terrible disaster.

Master Bunny, so far successful, said as soon as he was there, "Keep on holding, grandfather. I'll run to fetch a prop. Don't leave go, mind, till I come back or you'll be killed for certain."

"All right," said Mr. Lion, "I'll hold on until you come." The kind and thoughtful rabbit bounded away, chuckling to himself at the complete success of his clever ruse.

Poor Mr. Lion, tired and hungry, kept on for hours supporting the cave, as he imagined, wondering whether it was better to remain where he was or risk letting go and perhaps be crushed to death.

At last, feeling he could stand the strain no longer cramped up as he was, and having decided that the rabbit was not coming, and saying to himself, "I can meet death but once anyhow," he let go and rushed outside, fearing the worst.

To his surprise and chagrin, he found on looking around that the rock overhead had been quite firm and strong all the time. The "king of the forests" muttered to himself, "Ah! I ought to have known that rascally rabbit better; I deserve this for my sheer stupidity."—Emmeline E. Dewar, in The Southern Workman.

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