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Family Newspaper



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and Church Record (Incor.)

Vol. 41.

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The Canadian Churchman

TORONTO, THURSDAY, JAN. 8, 1914.

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SECOND SUNDAY AFTER EPIPHANY.

(January 18th.)

Holy Communion: 258, 270, 508, 525.

Processional: 473, 476, 527, 652.

Offertory: 322, 417, 541, 542.

Children: 298, 552, 720, 724.

General: 463, 476, 517, 584.

The Outlook

The Missionary Campaign

The Annual Campaign of the Laymen's Missionary Movement in our Church in Toronto is on the point of being opened, and the circular letter which has been sent out by the Executive is worthy of careful consideration, not only by those who are directly associated with the Movement, but also by all who are taking part in the Annual Epiphany Appeal. It is pointed out that the watchword of modern business is Efficiency, that enterprises are spending time, thought, and energy to the scaling up of the productiveness of employees of all ranks. And as the first business of the Church is to preach the Gospel to the whole world, it is the bounden duty of every Christian and of all Churches to seek to attain the highest possible efficiency in this service. It is sad to realize that inefficiency still marks a number of our parishes. Fourteen actually gave less to Missions in 1913 than they gave five years ago, fifteen others gave less than in some one year between 1908 and 1913, and less than one-third of our communicants contribute in any way regularly to Missions. The remedy is shown to be the adoption of Scriptural methods in missionary finance and the adequate cultivation of the entire constituency by means of education and personal effort. Where these principles have been carried out the results have been splendid, and the Annual Campaign is intended to produce greater Efficiency. Information will be given, and it

is hoped enthusiasm created by special missionary sermons and addresses, by parochial meetings, by the distribution of suitable literature, by individual and corporate prayer, and by personal service. The main thought of those who are responsible for this Campaign is suitably expressed in words which should be the test of all our life and service: "Our participation in Missions is the measure of our Christian efficiency." This is only another way of saying what is a still more primary and fundamental truth, that our participation in Missions is the proof of our Christian life.

Missionary Comity

The recent discussion in connection with the Edinburgh Continuation Committee at The Hague clearly showed that obstacles to cooperative action among Missionary Societies are still powerful because of different conceptions of policy and divergent ideas of organization. But we are told that in all these debates there was a perfectly fraternal Christian spirit manifested, and where definite agreement appeared impossible a friendly mutual understanding was brought about. In this spirit the Committee felt it needful to define its view of its own functions so as to remove any idea that it is aiming to interfere with the liberty of any particular Missionary Board. The following resolution was adopted:—

"In the judgment of the Continuation Committee the only bodies to determine missionary policy are the boards, the missions and the churches concerned. It believes, however, that the missionary movement is passing into an era in which missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation Committee is of the opinion that in this situation its function is to serve the boards by placing at their disposal all information accumulated by its special committee, by inviting the boards to come together as occasion arises in order that they may consider in common particular questions affecting more than one board, and by helping them through its special international connections to study missionary problems in the light of all facts."

If our Missionary Societies will only carry on their work in this spirit there is little doubt that abundant and increasing blessing will be bestowed.

What Our Church Stands For

The question of what the Church of England really means is being discussed pretty freely just now in England in connection with the Kikuyu Conference, and it is well for us to consider from time to time what and where we really are. Is it possible to discover and express definitely the essential position and aim of the Anglican Church? In September, 1896, Archbishop Benson of Canterbury paid a visit to Ireland, and at the first public meeting he attended he saw opposite the platform a motto, which described the Church of Ireland as "Catholic, Apostolic, Reformed, and Protestant." He took occasion to refer to the importance of teaching people the history of the Church of England, and especially the meaning of the above four words. A month afterwards, two days before his death, he at-

tended another meeting, and recurred to the same thought, saying that he had seen this motto in Dublin, and that there was not one of those words that could be spared. We do not believe it is possible to express more clearly, concisely, and completely what our Church means than these four words, "Catholic, Apostolic, Reformed, Protestant." And so far as this paper is concerned we intend to emphasize each and all of them without exception. In the face of everything associated with Rome we are, and must continue to be, Protestant and Reformed, while in the light of the positive, spiritual realities of the New Testament it is equally essential to be Apostolic and Catholic. This has been the magnificent position taken by our Church since the time of the Reformation, and as long as we maintain this definite, Scriptural, large-hearted position we shall be doing our best not only to represent the essential position of our Church, but also to provide our great Dominion with the type of Christian Churchmanship which she needs beyond all else. There must be nothing narrow or one-sided about the advocacy of any of these words, and, as Archbishop Benson rightly said, not one of them can be forgotten. In particular, we must insist upon the earliest, truest, and, therefore, widest meaning of the term "Catholic," and must not allow ourselves to let it become limited to anything narrow and sectional. It has been well pointed out by a modern writer that although the word etymologically means "universal," yet to many it is "a term not of inclusion but of exclusion," and to those who take this narrow and unwise meaning,

"the chief charm of it, to most of those who use it, lies in the fact that it does not connote a universal Christian Church: that it is, as they conceive, their own special and peculiar heritage into which the multitude of heretics round them have no right to enter."

This, however, is not what the word means, either in the Creed or in any other of the Formularies of our Church. And we intend to let it be seen as far as we possibly can that our Church stands, as it always has stood for comprehensiveness, not exclusiveness, and for a Churchmanship which is as close as possible to the fundamental principle laid down in Article VI., that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

Is Gambling a Sin?

Some little time ago an English Member of Parliament made a speech in which he denounced gambling, and Bishop Welldon, Dean of Manchester, thereupon declared that under certain circumstances gambling is not a sin. The Bishop says that "a man who risks money that he could easily afford to lose, and risks it openly and honestly—although I do not think he is making a good use of his money, and although I think he is setting an example which may do harm to others—yet he is not, in my judgment, committing a sin." It strikes us that the Bishop is on very dangerous ground in urging that what may do harm to others is not a sin if the doer is in comfortable circumstances and is ready to risk loss. Indeed, we would go much further and say we believe the argument of the Bishop tends to put a

seriously wrong estimate on money. To risk money for no good end is to waste power, and to take money unearned from others is surely the essence of evil in social life. Whether a man can afford to lose or not, it is difficult to see how one who wishes to live truly can either win or lose in gambling with a good conscience. Then, too, there are the evil effects of excitement brought on by the risk of power, and we are not surprised to find that people have spoken in pretty strong terms of the Bishop's position. It may seem a little thing to make a small bet, but it may be questioned whether it is really slight. Current history connected with betting is such that it is difficult to see how anyone can justify gambling on the grounds set forth by Bishop Welldon. The question is one of great seriousness, and we should be glad to hear from any correspondents. In what respects, if any, are we to regard gambling as sinful?

Religious Toleration

We have just read that a Colonel in Spain, a Protestant, has been sentenced to six months' imprisonment for refusing to attend Mass. He declared that it was against his conscience to attend the Service, and for this offence he has to go to prison. We are glad and thankful that such a state of affairs is impossible in Canada, but it ought to be impossible everywhere, since no man, be he Roman Catholic, or Protestant, or Mohammedan, or Jew, ought to suffer in this way on account of his religious convictions. It is evident that a great deal has yet to be done in Spain and elsewhere before there can be absolute religious toleration, but the very fact that this incident is being reported in different parts of the world will do more than anything else to bring about the desired effect. We sincerely hope that our Roman Catholic contemporaries in Canada will use their influence to bring about a better state of affairs among their co-religionists in Spain by pointing out the splendid results they enjoy over here in the possession of absolute freedom to worship God according to their conscience.

Personalities and Politics

It is very saddening to read from time to time of the extent to which people and newspapers go in dealing with personalities when prominent politicians are concerned. The distinction between the notice given to men in other professions and that given to politicians is very striking. It is rare to find a newspaper with any pretension to respectability alluding to an ordinary person in high social circles in a captious or malignant way, for, whatever be our national faults a desire for malignity is mercifully not one of them. We are far too partial to proper reserve and fair play. And yet with a politician the matter is often entirely different, for the basest motives are attributed to him, and there is a constant disposition to find flaws in his private life. Why should this be? It is suggested that politicians have a double personality—their own and the part they play in public conflicts. In the latter capacity they are like pawns in a great game, and it is as pawns they are judged, and not according to their own personality. A statesman once said that he had to show himself to his foes and friends, that the one might see he had no hoofs and horns, and the other that he did not possess wings. In the same way every politician finds himself the object of both blame and praise, but the public man, be he politician or not, will never allow these things to deflect him from what he believes to be his right course, and in the midst of attacks upon his honour and integrity he will remember the motto of the Scottish school: "They say! What do they say? Let them say."

The Soul's Attire

The figure of clothing, or investiture, is found, in both parts of the Bible, connected with the spiritual life, and the opening days of another year seem to suggest the wisdom of calling renewed attention to some of those aspects of truth which are connected with this most helpful symbol of Christian living. The Prophet Isaiah called on Jerusalem to "put on beautiful garments," while the Apostle Paul speaks of our "putting off" and "putting on." This thought of clothing, or investiture, is associated with the past, the present, and the future, and it tells its own story of requirement, power, and possibility.

In relation to the past, we are reminded that our Christian life commenced by an investiture with Jesus Christ. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). We "put on" Christ when we enter trustfully into the power of His Death. In the same way we are said to have "put off the old man" (Eph. 4:22; Col. 3:9), and "put on the new man" (Eph. 4:24; Col. 3:10). In both instances the statement is in the past, and reminds us of the time when we commenced our Christian life. We "put off" the old man, our unregenerate self, and "put on" the new man, our new life in Christ, by a conscious acceptance and realization of our regeneration. These are the fundamental realities which lie at the basis of our Christian life. All else springs out of them. In Eastern countries we sometimes come upon a Mohammedan Mosque which was formerly a Christian Church. The structure of the building testifies to the strangeness of its present use, for the cruciform shape shows that it was designed for the worship of the Crucified. In the same way the very existence of a child of God is a proof that he is intended for holiness and obedience. He has been created in Christ Jesus unto good works. The foundation of his life is laid in Christ, and the structure to be erected on that foundation is a life of character and service.

The attire of the soul is also associated with the present life of the believer. He is exhorted "to put on the Lord Jesus Christ" (Rom. 13:14), to "put on the whole armour of God" (Eph. 6:11, 14; Rom. 13:12; 1 Thess. 5:8), and he is to "put on" the various aspects of Christian character which mark the true follower of Jesus Christ. And "above all these things," as a robe which covers and completes the whole, he is to "put on love, which is the bond of perfectness" (Col. 3:12-14). This clearly means the discipline of a holy life and its various virtues. The call is imperative. The time past is to suffice to have lived in the garments of sinful flesh; we are to invest ourselves with the garments of salvation, the armour of light. Because we are Christ's, and a new creation in Him, we are, "therefore," to put on love. The medieval symbol of faith is a figure holding a cup and gazing on the Cross. Our faith views the Atoning Sacrifice and takes the cup of blessing from our Master's pierced hand. This holy character and conduct made possible by Christ and protected by the armour of God is the great proof of our true Christianity. "We love because He first loved us." The spring of Christian love is the love of God shed abroad in our hearts. We cherish a true attitude towards others because we are ourselves the objects of Divine consideration. This disposition of the child of God represented as apparel is as searching as it is beautiful. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness" Col. 3:12-14). Every one of these elements calls for special meditation and personal appropriation. When our hearts are full of compassion and kindness we are living a true Christ-like life, because it will be the expression of our love. It was said of the late Lord Shaftesbury that "the ragged children of London were rarely out of his thoughts, waking or sleeping." The Workhouse and the Infirmary were the constant haunts of General Gordon, one of whose favourite sayings was, "Love is the object of discipleship." And on that wonderful night when the death-blow was given to the Slave Trade, Wilberforce playfully asked, "What shall we abolish next?" How unlike the attitude of another man, who is reported to have said concerning some people whose case was being pressed upon him for aid: "Why should I concern myself with them; they are not my poor?" Divine grace is Divine philanthropy, and pours itself out not only upon the good and gentle, but also upon the unthankful and the evil. So with the other elements of this wonderful "clothing": humility, meekness, long-suffering. These, too, are God-like and Christ-like. "Bear all men," said Ignatius to Polycarp, "as the Lord also hath borne thee." This attire of the soul also looks forward to a wonderful future, for we are pointed to a day when this corruptible must "put on" incorruption, and this mortal must "put on" immortality (1 Cor. 15:53). Then will our garments be, indeed, complete and perfect, with spirit, soul, and body, redeemed, restored, and transformed for evermore.

This thought of the attire of the soul, past, present, and future, may seem beyond our possibility and power in its severe demand and high standard. But God never commands without providing grace for obedience; "God's biddings are enableings." And the promise of the Holy Spirit under this same figure of attire is the encouragement to every soul to go forward and upward in the Christian life. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). It is the consciousness of the gift of the Holy Spirit that enables us to respond heartily to the calls to "put on" Christ, the armour of God, and the true Christian character. The watchword of the Middle Ages was the imitation of Christ, but the New Testament takes a step further and speaks of the impartation of Christ as well. We are able to follow our Lord only as we receive Him, and any idea of reproducing His perfect life is only practicable as the outcome of receiving into our souls His Divine grace and power. The question is sometimes asked, "What would Jesus do?" But this is only answered when we have asked a previous question, "What has Jesus done" for us, and in us? Thus by the impartation of Christ, the imitation of His perfect life is not only rendered possible, but has actually commenced. It is the completion of this process that the Apostle has in mind when he urges us to "put on" that which we need. And as we look forward to another year let us never forget that our life is Christ's, that we are to cultivate what He has implanted, to live His life over again, and to show in every possible way Whose we are and Whom we serve. A familiar motto for the New Year reminds us a little of this life dressed in God's "beautiful garments," as we endeavour to "adorn the doctrine of God our Saviour" in all things:—

"Speak a shade more gently
Than the year before,
Pray a little oftener,
Love a little more,
Cling a little closer
To the Father's love;
Life below will liker grow
To the life above."

WHAT AILS THE ORIENT?

By the Rev. Canon Edwards Rees, D.D.

(The following is the full text of the sermon preached in Leeds Parish Church, on the occasion of the Leeds Annual Festival of the Society for the Propagation of the Gospel, by Canon Edwards Rees, D.D., Rector of Gorton, Manchester.)

“AND he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?”—Judges 18: 24.

You all remember this singularly vivid and arresting story. It is a story of insult added to injury. The lapse of three thousand years has not robbed it of its dramatic quality and pathos. The tribe of Dan found the country in which they were settled too strait for them, and they sent out five commissioners to prospect for them in the neighbouring lands. In the course of their journey the prospectors were hospitably entertained at the house of one Micah, a gentleman who dwelt on the skirts of Mount Ephraim. This Micah lived in state, and he had a domestic chaplain, who, it is true, was a renegade and irregu-

challenge us. We Western men come into contact with civilized men whose civilization differs in type from our own, chiefly in China, Japan and India. What is the most significant, the increasingly visible result of that contact? It is nothing less than social disintegration and moral disaster for the older peoples. Japan has an ancient civilization upon which modern elements have been more or less deftly grafted. The resultant is marvellous in fact, and still more marvellous in seeming. But without going so far as to say that the hybrid product which the next generation will fully behold is destined to speedy ruin, it is legitimate to infer from the symptoms that its life will be insecure. Already the best observers—among them the shrewd men who deal in what they call “securities”—are noting a deterioration of Japanese morality, which they think will be

my gods, and the priest, and what have I more?” Nay, she is already saying it, for, as the author of the “Call of the World” has told us, “Things are moving in China at a pace compared with which Japan’s progress was a dragging dawdle.”

DISCONTENT IN INDIA.

How about India? We have governed the continent—for a continent it is—for a century and a half, and we have established within its bounds a comity of peoples upon whom we have conferred the “blessings of civilization”—of our civilization that is. You know how under our sway the wealth of India has grown, and you know how security has been increased, so that now life and property are as safe in Madras as they are in Manchester, in Lucknow as in Leeds. We have educated the “classes” of India until their youth can vie not unequally with our own, and now we are going to set about the prodigious task of educating the “masses” too, as we are educating the people of England. Our government of India has been the noblest, the most disinterested, and, on the whole, the most efficient, known to history. It has tempered impartial justice with unsleeping beneficence, so that it is at once the envy and despair of our competitor nations. With what net re-

FOR THE NEW YEAR

“WILKINSON.” L.M.
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The Past has claimed another year,
The restless, Present hastes to flee,
The Eager Future crowdeth near,
And soon the end of Time shall be.

Man blindly rears his Babel towers,
And hugging close the ancient Lie,
Still seeking Godlike sense and powers,
Gropes after sightless guides, to die.

Yet, Thou, O Christ, art Yesterday,
To-day and Evermore the Same,—
For that Thy Power hath endless sway,
None fail of all Thou call’st by Name.

Then why cast down? Within the Veil,
Almighty Arms our Hope enfold,
And as the fiercer roars the gale,
Faith triumphs more in Love’s firm hold!

Know,—when in Love He hides His Face,
That Shadow the Almighty flings
Is thy securest Hiding-place,
The secret shelter of His Wings.

larly ordained. He also possessed household gods in which he trusted and a genuine sacrificial vestment which he prized. The spies noted these things. Presently they returned home, having found what they wanted—a large land where the people dwelt secure and unsuspecting. To the conquest of this country a band of six hundred marauders was dispatched soon after, and these in their turn came to the house of Micah. They repaid his recent generous hospitality with theft—the theft of his gods and his vestment—and the perversion of his house-priest. When Micah discovered his loss he collected his retainers and pursued the marauders. The pathetic plaint of the text was the remonstrance which he addressed to them when he overtook them. Their reply to his remonstrance stands recorded as a piece of contumely barbed with mean flouts and gibes.

THE TASK OF FOREIGN MISSIONS—JAPAN.

The history is three thousand years old, but it is charged with significance for the men of the twentieth century, and for Englishmen especially. The tremendous task of Foreign Missions, as we all know, is threefold. It is to minister the Gospel and Sacraments to our own kith and kin in partly-settled lands beyond the seas; to nurture savage and barbarous races in the Faith of Christ and the practice that belongs to it; to announce the saving good news to men who have an ancient civilization of their own to which they may have recently added parts of ours. I ask you this afternoon to think of these last in connection with the lesson which leaps out of the narrative. to

cumulative. Japan has changed, and the perils of changes are overtaking her. What we see is an antique system of faith and morals—a curiously compacted system—submitted to the solvent of Western ideas. Presently we shall have Japan crying out in her agony, “Ye have taken away my gods, and the priest, and what have I more?”

THE “NEW BIRTH” IN CHINA.

The revolutionary change which is being consummated in China is a historic phenomenon of the first magnitude. Of that there can be no doubt. It is more—it is an awful portent. The polity which has withstood the assaults of the ages is sinking into swift oblivion. The sheet-anchors of immemorial custom are ceasing to hold. The sanctions of age-long beliefs and superstitions are being rapidly dissolved before our eyes. New vices are being added to a grisly catalogue of old ones, and communities of men whose traditions of ordered life were old when our ancestors roamed about in sheepskins are questioning whence cometh salvation. The operative cause of this portentous new birth we know. It is the powerful solvent of Western ideas, against which China instinctively sought to protect herself as against her deadliest foe, but against which she will struggle no longer, because now she instinctively perceives that to do so would be as futile as it were to seek to repel the sunlight or the incoming tide. Presently she, too, will be saying to those of us Western men who have ears to hear and hearts to feel, “Ye have taken away

sult. That in the people whom we have fostered and educated we have planted an unappeasable discontent; that almost from end to end of the continent there is open or secret disaffection; that under our peaceful and peace-seeking Raj there is a growing criminality and moral laxity, and a deepening and darkening pessimism. “Unrest” we call it. But the operating cause of it is exactly expressed in the plaint of the ancient Hebrew, “Ye have taken away my gods, and the priest, and what have I more? and what is this that ye say unto me, What aileth thee?”

THE MEASURE AND THE CAUSE OF OUR FAILURE.

It is our work. We have not desired to do it; but we have done it nevertheless. We have done it not by our teaching so much as by what we are; by the contagion of our example; by the kindling contact of our mind with the native mind; by our very presence. Again and again we have seen native races disappear before immigrant Europeans as snow melts in the face of the sun; and even when a resolute effort has been made by the Europeans themselves to check the evanescence the effort has nearly always availed nothing. The peoples of China and India are not likely to vanish because we have gone among them, but their ethos—that most intangible and yet most real of entities—bid fair to be disintegrated while we look on with unseeing eyes and hang impotent hands. So it has come about that, while we have done very great things in India

and for it, and while we are essaying to do even greater things, we are like to fail as utterly as if we had been of "the lesser breeds without the law." We have caused the surface of the land to be traversed by noble roads; we have driven splendid railroads across and across its bosom; we have tunnelled its mountains and channelled its deserts; we have bestowed sanitation upon its foulest places; we have evoked order out of its turbulence and have infused a spirit and purpose into its hopelessness and apathy. And all to the end that the discontent and the misery, the faithlessness and the profligacy of its peoples may grow from more to more. With the purest intentions, and with a competence which has amazed the world, we are failing as though we had been actuated by nothing better than the wantonness of irresponsible power and the lust of an insatiable greed. We are failing because, in all our designs and contrivances, our purposeful planning and execution, we have forgotten to place the first things first. As a ruling Power we have all the time a little and sometimes wholly forgotten the soul of a people. We have not been careful to remember, what we profess to know so well, that peoples live by their formed character, and that character is fashioned and sustained within, silently and secretly, by a process that is not commensurable with those by which bridges are built and hills are tunnelled and imports and exports are equated.

THE REMEDY.

What is the remedy? What else can it be but to give better than we have taken? What we have taken, unwittingly but not less really taken, what we are likely to be taking with catastrophic completeness, is the vital energy of the peoples whom God has committed to our tutelage—the sap of their life's tree, the moral force from which the potency of all worthy life and happiness and progress flows. We are breaking down the buttresses upon which an immemorial moral culture and social institutions of a secular stability have been stayed. That culture no doubt was woefully imperfect. The social institutions are doubtless permeated with frightful perversions of spiritual truth. But they are the spiritual capital of the races whom we are endeavouring to set on a new march of development. We are communicating to these races the awful corrosive of our ideas, the damning wealth of our vices, the whole equipment of our endless mechanical appliances, and we attach to the gift the fatal condition of a preliminary spiritual bankruptcy. Look at the matter in the light of the teaching of history. What can the issue be but that they will presently say to us—"Ye have taken away our gods, and the priests, and what have we more? And what is this that ye say to us, What aileth you?" Our plain duty is to give them of our best; and our best is the knowledge of God in Jesus Christ. The task to which we must apply ourselves as never before is to bring to them the light and the joy, the strength and the peace that are to be found in Him. Until we discharge this task in a degree very different from that in which we have hitherto discharged it we shall be weighed and found wanting. Events have of late come quickly to reveal to us the extent of our failure. "The Christian nations," says a recent writer, in a judicious survey of the situation, "The Christian nations seem, indeed, to have had for their main mission in the East to teach people who really believed in moral values the superior uses of violence, and the lesson is being reluctantly learned."

THE PERIL THAT THREATENS.

I refuse to-day to regard this matter with the eye of calculating prudence. It might well be that this generation shall not pass without witnessing the spectacle of a Japan and a China resuscitated under Japanese influence and an emancipated India, armed with Western weapons of precision and with the terrible Western spirit of greed and aggression, standing together, a brown and a yellow world against a white one. And the ultimate issue might be an Armageddon which would mean the abatement of our pride, the collapse of our material prosperity, the beginning of the overthrow of our civilization. This, which has often been predicted, might be the outcome of the impact upon our Western life of Oriental peoples who know how to die, and have been freed by us from the pressure of secular custom and inherited scruples and prejudices. This, or something like this, must happen unless the hitherto "unchanging East," which is now changing so fast, can be moralized and inspired with ideals which are higher than those that it is losing.

CHRISTIAN DUTY AND PRIVILEGE.

I prefer to regard this matter from the standpoint of Christian duty and Christian privilege. That China can be moralized is being proved in a hundred districts of that vast dominion. That India can be uplifted into loyalty to the Lord Christ is being demonstrated as never before—witness, for instance, the wonderful transformation which is being operated by Christian Missions, and not least by our own S.P.G. Missions, in the Punjab. The duty and privilege are ours, and so is the unique opportunity. It is the duty of every one who helps to make, or who sells, a bale of cloth for exportation to India or China. It is the duty of every one who profits, however remotely, by "our glorious Indian Empire," or by the increasing trade with China. It is the urgent and inevitable duty of every one who with understanding calls himself a Christian. It was possible for semi-heathen marauders to scoff at those upon whom they were inflicting the cruelest wrong. It ought no longer to be possible for us. Better far it would have been to have left the nations of India to their ancient superstitions than to have awakened them to the fatuity and degradation of them without furnishing them with a substitute. Better to have left them to their nauseous and defectively nutritious bread than to fash them and then refuse them the Bread of Life.

THE DAY OF GOLDEN OPPORTUNITY.

The duty is plain, and it is very urgent. The day of golden opportunity is here. Shame on us if in this day of special opportunity which our God is giving us we fail to do the duty more fully and faithfully, and with a liberality far exceeding the somewhat pitiful measure of our gifts in the past. Shame on us if we are not more instant in prayer. The Society asks for a 60 per cent. increase in our contributions to its needs, which are the needs of the awakening continents. It wants £75,000 more to enable it to evangelize those who are crying for the light and waiting for salvation. Seventy-five thousand pounds! Some day, soon it is to be hoped, we shall marvel at the Society's timidity. We must hope that the Society will live to wonder at its own moderation. Less than a thousandth parts of the profits that flow to us from our trade with the countries to which it will serve to bring the Message of Hope and the Power of an Endless Life! We must send as quickly as may be the consecrated men and women who are so sorely needed to carry the message, and, God helping them, to impart the power. We must strengthen the Missions before it is too late. In God's economy it is, indeed, never too late, but our day of special opportunity may pass ungrasped if we do not bestir ourselves. Fifteen centuries have elapsed since such an opportunity was offered to the Church. Our duty to our brother-men demands that we should take it gladly and thankfully. The loyalty that we owe to England calls upon us to grasp it, for here we may help save England. The love of Christ constrains us to take each his part of the glorious responsibility which He has bestowed upon us. And what are we if we refuse this token of His love for us?

LAYMEN'S MISSIONARY MOVEMENT

CANADIAN COUNCIL.—The annual meeting of the Canadian Council, Laymen's Missionary Movement, took place last night. Owing to the remarkable success of the campaign inaugurated throughout Ontario by the Laymen's Missionary Movement a similar campaign is at present being planned for British Columbia. Mr. H. K. Caskey, the general secretary of the Movement, will leave for the West shortly to arrange for the campaign which will commence at Nanaimo on February 13. There will be some meetings held at Edmonton and Saskatoon. A campaign will be undertaken later in the year to cover the Maritime Provinces.

INTERCESSION.—A special meeting for men of the Church (clergy and laymen) for Intercession, will be held in the Church of the Redeemer, Monday evening, January 12th. A large number of men from every parish should plan to be present. It is especially urged that prayers for missions generally, for our own missionaries, for this campaign in our city, be offered daily by all men, both privately and at family devotions. Every parochial missionary committee and every group of canvassers should meet together for prayer before the work is attempted. The can-

vass is not merely for money, but for men's heart interest. Only with Divine aid can men be won to large and unselfish living, and active participation in missionary work.

THE BISHOP'S LETTER.—Dear Brethren,—With great earnestness I ask the attention of the whole Church to this annual appeal put forth by the city committee of the Laymen's Missionary Movement, and would specially emphasize the privilege and duty of earnest and continuous prayer to the Lord of the Harvest, not only that He would send forth more labourers into His harvest, but that He would indeed stir up the members of His Church throughout the diocese as never before to rise to the full measure of their responsibility where the solemn call to evangelize the world in this generation is concerned, and to the inestimable privilege of being workers together with Him in bringing about the glad consummation when "all ends of the earth shall have seen the salvation of our God." I ask particularly that the Special Prayers and Litany provided shall be used at all parochial gatherings for stirring up interest in Missions, and at the Sunday services during the three weeks of the campaign—viz., Sundays, 11th, 18th and 25th of January. Praying that in view of the larger objective which is set before this diocese for 1914, there may be an awakening of greater interest in the cause of the King and His Kingdom, that shall result in greater zeal and more generous giving,

I am,

Most faithfully yours,
James Toronto.

Bishop's Room, December 16th.

Brotherhood St. Andrew

HALIFAX.—The annual meeting of the Halifax Local Assembly took place at the Church of England Institute Monday, 29th, and was one of the best attended for a number of years. President, G. E. M. Stephens, occupied the chair; the opening service was taken by Rev. T. H. Perry. The secretary, Foster Heffler, presented an interesting report covering the work for the past year. It referred specially to the visits of J. A. Birmingham and Mr. A. M. Hadden of New York. The following officers were elected for the ensuing year: President, F. A. Heffler; vice-presidents, G. E. M. Stephens and E. L. Lydiard; secretary-treasurer, G. Kendall Wright; assistant-secretary, James Gabriel; chaplain, Rev. Canon Vernon; representatives of the different chapters on the executive committee are to be elected by the chapters. On the motion of Dean Llwyd, a vote of profound sympathy with A. B. Wiswell, one of the Dominion Council of the Brotherhood, in the sudden death of his daughter, Miss Gertrude Wiswell, was passed by a standing vote. An interesting discussion, led off by the Dean and taken part in by a number of those present, as to the work to be undertaken by the Brotherhood Local Assembly during the coming year, then took place. An account of the work done by the Brotherhood Chapter, at Portsmouth, New Hampshire, was given by Mr. Hardy of that place.

HAMILTON.—On Christmas night in the schoolhouse of the Church of the Ascension about 100 less fortunate men of the city were entertained to a sumptuous Christmas dinner by the Brotherhood of St. Andrew of the church. After the turkeys had been done justice to, a programme was given, including songs and recitations, some of the guests themselves taking part. During the evening the rector, Rev. Dr. Renison, spoke and welcomed the men to the dinner on behalf of the Brotherhood. The gathering was also honoured by a visit from the Bishop of Niagara, who welcomed the men. "We are fellow-workmen, you and I," said his lordship. "You, perhaps, toiling with pick and shovel, while I travel over my busy diocese of some 40 towns, helping my clergy and lifting them up when they get discouraged. We are all brothers and brother to that One born on the hay and straw in a stable in Bethlehem. To-day millions of people celebrate the anniversary of that wonderful birth. May God bless you all with a happy and prosperous New Year is my heartiest wish."

Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles.

—Charles Kingsley.

The Panama Canal

The greatest undertaking of modern days will be brought to a conclusion during the present year, and it is fitting that our readers should have some idea of a work that bids fair to revolutionize many of the most important matters connected with the commerce and intercourse of the world.

The photograph (supplied by New Process Electro Corporation, New York) shows the first fleet of boats, passing through the huge Gatun locks, at the Atlantic end of the Panama Canal. In this series of three locks, boats are raised from sea level to the surface of Gatun Lake, which is 85 feet above sea level. In this picture the fleet, composed of dredges, tugs, piledrivers, scows and launches, split into three separate tows, is passing through the middle lock. The man in the foreground, with his back to the camera, is Colonel Goethals, the "big man" of the Canal, who has been in charge of the work since 1907. This was the first time that the Colonel had an opportunity of seeing more than one boat pass through the locks. Probably the next fleet to pass through will be the fleet of American battleships, which will pass through the entire length of the Canal.

With the blowing up of the Gamboa dike on October 10, water was let into Culebra Cut, thus connecting up the waterway for the entire length of the "Big Ditch." All that now remains to be done is to dredge out the dike, remove the debris of the dike, and the Canal will then be open to the world's traffic.

Among the striking facts about the Canal the following seem to be particularly interesting:—

Time required to go through the canal, from ten to twelve hours.

Freight will be charged \$1.20 a ton; passengers are free.

The canal will save 8,000 miles between New York and San Francisco.

New York is brought 5,000 miles nearer Valparaiso and the west coast of South America.

Atlantic seaports are over 4,000 miles nearer Australia.

Bulk products like wheat, lumber, minerals, wool and hides will get lower freight-rates through the canal from Pacific ports.

Eastern machinery, textiles, manufactures and finished products will enjoy cheaper rates to Pacific ports.

Immigration will be deflected in large numbers from New-York to Pacific ports.

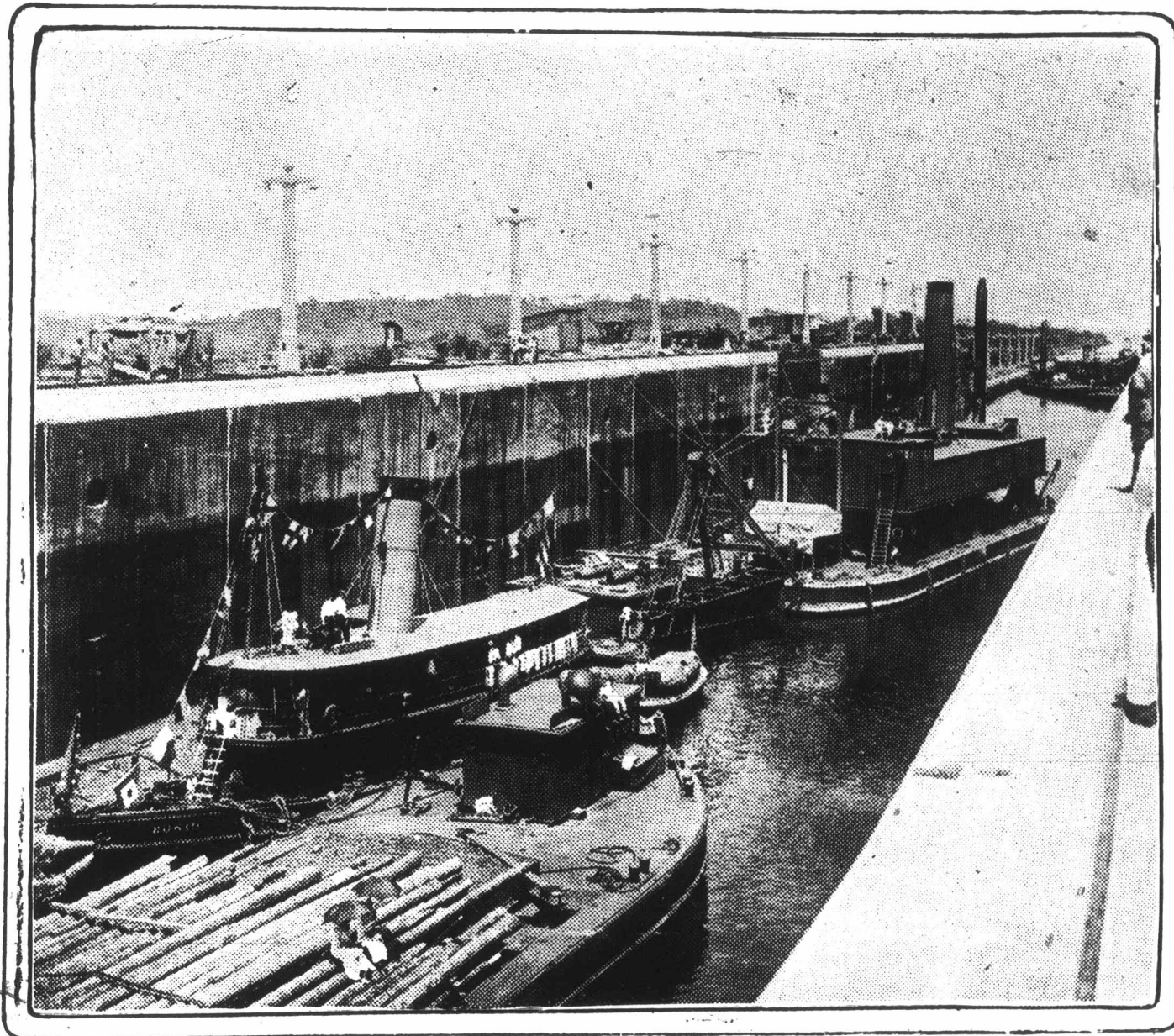
The cost of operating the canal will exceed \$4,000,000 annually.

About 2,500 employees will be required.

To pay interest on the investment and operating expenses approximately \$15,000,000 revenue per annum will be needed. Traffic experts estimate that for the first few years the average annual tonnage will be 10,000,000 tons, not enough at the \$1.20 rate to make the Canal self-supporting.

The rates charged are the same as those at Suez. It is, however, quite impossible to overlook the other side and what the work has meant to those who have lost their lives during the progress.

One would never dream, amid all the canal enthusiasm and energy and the sort of joyousness that prevails among the workers, that every day on an average ends more than one life—that thirty or forty die each month in Ancon hospital alone, and that two dozen new graves stand ready all the time at Ancon cemetery for the occupants whose speedy coming may be depended upon. The stories of the manifold sufferings of the workers of former years are more picturesque than those of today; and, in a way, sadder, in that the fearful loss of life due to ignorance of the causes of the tropical diseases seems, in the light of our present knowledge and splendid use of it, quite needless. There is the story of the thousand Chinamen who went to work on the railroad, and who began to die off so fast from yellow fever that the rest of them, discouraged and heart-sick, committed suicide. The place where they lived and died bears record of this story in its name—Matachin—"Dead Chinaman." There is the story of the gang of light-hearted Irishmen, arriving full of energy and ambition, who succumbed even more



FIRST FLEET THROUGH GATUN LOCK.

quickly to the climatic conditions than did the Chinese, and died off promptly, to a man. There is the story of the French consuls who went with their families, one after another in quick succession—sometimes only six weeks apart—each one sickening in a short time, of the dread fever, and paying the penalty with heart-rending unoriginality. The quarters of the French consulate, which are now the home of the American legation, are still so surrounded with the traditions and memories of those tragic French happenings that not a servant can be induced to sleep there at night. All go home when dusk falls, to return only with morning light.

But in spite of all this it is a great satisfaction to realize that through constant care on the part of the American authorities the death rate has been reduced to a very slight percentage, mainly by means of care in regard to mosquito bearing diseases. Indeed, through the constant alertness of Colonel Goethals and his medical subordinates, Panama has almost become a holiday resort, compared with the awful sacrifice of life during the years of the French occupancy. As Canada will share very largely in the great advantages of the Canal, Churchmen will pray that by means of the material benefits accruing from the scheme there may be moral and spiritual advantages as well.

The Quiet Hour

"THREE NIGHTS WITH JESUS CHRIST."

Meditation for the Quiet Hour.

By the Ven. Archdeacon Naylor, M.A.

(Notes of the first of three addresses delivered at a Quiet Day, connected with the Annual Conference of the Montreal Diocesan College Association).

The first night is mentioned in St. Luke vi.: 11, 12, 13: "and he went out into the mountains to pray and he continued all night in prayer to God."

1. It was an all-night prayer.
2. It was a prayer as the Representative of men.

3. It followed a crisis in His life. (Verse 7—rejection.)

4. It was a preparation for the choice of the Apostles.

5. The result was that His course of action became clear. He knew what to do. The pleasure of God the Father always came first. He had only one choice as the Son of God, namely, "What is right." Men are wont to ask themselves, "Is this the wisest thing to do? Is this the correct thing?" But Christ said, "What is the right thing to do?"

6. We see Him as the King of men, shaping His kingdom.

7. He went up into the mountains to pray. He was lifted up above the world. Jesus is the Son of God and the Son of Man. As Son of Man He has our experiences and our thoughts. There is no great dissimilarity between His thoughts and the thoughts of his contemporaries.

The people of his day thought of mountains as nearer to God. It was a spiritual elevation.

8. It was night. There was great silence. No voice reached Him from the world. Let us have a "quiet day," as Jesus had a quiet night.

9. It was an all-night prayer. This implies that a great deal was on his mind. His rejection, things which had taken place and which were to come. How difficult it is for us to prolong our prayers! We grow weary. The things that we want to pray for, how soon we forget about them. But there is an intensity in Christ's prayers. Let us realize how much we need things when we ask. We ask for the awakening of souls and that God's name may be glorified. How important it is to continue long in prayer. We see the Son of God confessing the majesty of the Father. Let us remember that we do so when we say, "Holy, Holy, Holy," and feel it within ourselves. There should be two nights which above all others call us into the mountain as ministers. Saturday night in preparation for the Sabbath, and Sunday night to leave our mistakes with God, to pray that He will bless the message. It is a wonderful thing that God has placed the interest of His Kingdom in the hands of men. He might have placed it in hands of angels. We need to realize this, and with this our great opportunities and privileges.

KIKUYU: A Missionary Conference of Vast Possibilities

[Since our recent reference to the subject we have received two pamphlets one by the Bishop of Zanzibar, entitled "Ecclesia Anglicana: for What Does She Stand?" and the other by the Bishop of Uganda, entitled "The Kikuyu Conference: A Study in Christian Unity." These, together with the account in our issue of September 25th, give both sides of the controversy regarding the Conference held in Kikuyu last July. Our readers will thus be able to obtain the fullest and best information on the various points. The pamphlets can be obtained from the Renouf Publishing Company, Montreal (6d. each), the Canadian agents of Messrs. Longmans, Green & Co. We also append the leading article on the subject which appeared, under the title of "Kikuyu" in the "Times" of Thursday, December 4th.]

It is an accidental fate of creeds and councils and conferences that they suddenly add a new and a lasting significance to place-names. Constantinople and Nicæa, Trent and Augsburg and Dort, Hampton Court and the Savoy are so many milestones along the road that has brought the Christian Church to its present stage, but we think of the names of the places rather than of the tale of the actual miles. Much the same is clearly going to be true of that journey towards greater and more effective oneness, which, in spite of all discouragements by the way, and in spite of some denunciations from its own ranks, the Christian Church is solemnly bound to take. Lambeth with its "quadrilateral" lies along that road; so does Edinburgh with its World Missionary Conference and its Continuation Committee lately assembled at The Hague; so, again, does the Derbyshire township of Swanwick, from which a good half of the Anglican missionary enthusiasts at home and abroad have lately received a pentecostal inspiration. But within a month of the Church Missionary Society's gathering at Swanwick this list of notable places received an addition from British East Africa; in fact, the assembly of last June in Kikuyu was so notable that even an East African Bishop who was not present can venture to say of it "that there has not been a conference of such importance to the life of the Ecclesia Anglicana since the Reformation." It is the able and devoted Bishop of Zanzibar who thus speaks of Kikuyu; and though in his recently published letter in which these words occur the Bishop shows signs of some mental excitement and admits some considerations, such as the heinousness of Modernism and the piety of the Catholic League, which are beside the point, yet we do not hesitate to subscribe to his verdict about the Kikuyu Conference. More obscure and more remote places have before now marked the path towards great results, and we believe it will be so here.

We print elsewhere a digest of a long and carefully reasoned statement in which the Bishop of Uganda proceeds to justify, not the action—for there has been as yet no irrevocable action—but the negotiations towards inter-action, which marked the meetings of himself and the Bishop of Mombasa with non-episcopal missionaries of Kikuyu. By a happy chance, and in the ordinary course of his duty to his diocese, Bishop Willis has arrived in England just at the moment when his brother of Zanzibar has practically impeached him of heresy, because of the part he took in these negotiations. We do not now stay to inquire whether the Bishop of Zanzibar would have rushed into this impeachment if he had been more familiar with the facts, or whether he is even now better informed than he was when he wrote his fulmination. Happily this is no question of persons or of societies; for most people with any knowledge of men and institutions would find it hard to choose between the zeal and devotion of the Universities Mission and the same qualities as displayed in the British East Africa spheres of the Church Missionary Society. But the Bishop of Uganda knows that a great number of English Christians not necessarily connected with either society are anxious to learn that something can be and will soon be done to facilitate a gathering up of the scattered forces of the Christian cause against a degraded and disintegrated heathenism and against the resolute and united army of Islam, which otherwise will enter in and possess, while we are composing our petty differences of administration. He knows, too, that the Mohammedan leaders are prepared to steal our methods and that they are watching, for instance, the successful operations of the Bible Society with a keen desire to know how the Koran can be produced and distributed after the fashion hitherto associated with the Gospel of Jesus Christ. The natural means by which to prevent this is to work for, to lay far-seeing plans for, the ultimate creation of one united native Christian Church in the British East Africa Pro-

tectorate. It is the head and front of the offending of the two C.M.S. Bishops that they have realized this.

No doubt, the Bishop of Uganda would himself be the first to say that the united service of Holy Communion at the close of the Kikuyu Conference stands outside the arrangements for future inter-action and federation. Nevertheless, the fact that the Bishop of Mombasa did officiate at such a celebration, in a church belonging to the Established Kirk of Scotland, where missionaries of several denominations joined with Churchmen in the highest act of Christian worship according to the order of the Anglican Prayer Book, is in itself of high significance and of gracious promise. It serves to illustrate a common experience that a proceeding which makes excellent Christian people at home quake in their shoes, as though some misguided Uzzah had laid hands on the Ark of the Covenant and must needs be smitten for his error, becomes a natural and almost instinctive action, when men are face to face with the forces of paganism out in the high places of the field. Not even in Edinburgh, where men of different views could look right through the views into each other's hearts, was such a course adopted; not even when the Edinburgh Continuation Committee was assembled under the roof of an English Bishop, with his chapel ready for the service and himself ready to officiate—not even then has Christian courage been equal to such a venture at home. Nor, we repeat, is it proposed that general and frequent inter-communion on these lines should be part of the British East Africa plan. But the plan is submitted, by those who united at Kikuyu in this memorable service, to the anxious consideration of the authorities at home. The task of the authorities is admittedly no light one. They will face it, we hope, with a real effort to think themselves into the spirit and the circumstances of Christian missionaries, who intensely deprecate the perpetuation among their black brothers of those barriers which seem so impregnable at home. They will look, we venture to trust, even at the historic Episcopate itself and ask whether, not the institution, but our conceptions of it and our administration of it, may not be capable of reconsideration. Amid the fitful glimpses that we have of its origin it is possible to discern the fact that the Episcopate arose as a means towards unity. Ought it ever to have developed into a pretext for perpetual dissidence abroad and at home?

A Great Churchman

The Dean of Canterbury, Dr. Wace, has just passed his 77th birthday. He has led a most active and a most useful life, and it is satisfactory to know that he retains to a marvellous extent his fine intellectual powers and, in hardly a secondary degree, his astonishing bodily vigour. His writings are always fresh, incisive, invigorating and inspiring, and are recognized as the work of a high-minded, clear thinking, far-seeing scholar. It may safely be said that they exert an influence all the world over.

The Dean has recently contributed some interesting recollections to a London newspaper and in a passage relating to his earlier King's College days, gives a well-balanced view of the position of Frederick Denison Maurice, and pays a just tribute to the influence of Brewer. "Maurice's teaching, I believe," said the Dean to his interviewer, "had a widening effect on Church thought. It was greatly through him that the influence of Coleridge permeated the Church. To a very large extent Maurice humanized theology and brought it into contact with all human thought. One of his most ardent sympathizers was Professor Brewer, the eminent historian. Brewer knew Maurice intimately, and he recognized in him a great philosophical mind, as he had done in the case, otherwise so widely different, of Newman at Oxford. Brewer, in my opinion, was the best teacher with whom I have ever been acquainted, and my mind owes more to him than to any other man I have ever met. His lectures on Shakespeare, Bacon, Pope and Coleridge left in the minds of his hearers a deep conviction that in English literature, which has been so strangely neglected until comparatively recent times at the Universities, we have one of the most powerful of all instruments of education." The writer of the article justly describes the Dean as "a true son of the Church and one of its most powerful and eloquent champions."

The Churchwoman

FORT WILLIAM.—The W.A. of St. Paul's raised \$1,310 at their recent one-day "Sale-of-Work," of which \$1,050 was clear profit, most of the materials having been given. This beats last year's record of about \$1,000 gross proceeds. Nothing but praise can be given to a band of devoted women who give of their time and skill to produce articles which they then sell at legitimate market prices, "holding up" nobody.

PRINCE RUPERT.—The W.A. of Prince Rupert are not at all behind the rest of their great society in their activities. They have succeeded, even at this early stage in our Church's history, in developing a standard of missionary earnestness which speaks well for the future of the Church. They endeavour, not only to raise money, which they can do splendidly, having gathered together in the neighbourhood of \$500 this year, but also to increase missionary knowledge and enthusiasm, and they are in this respect meeting with great success.

EDMONTON.—On December 17th, Mrs. Bernard, the president of the Calgary Diocesan Board of the W.A., presided at a meeting of the W.A. members of Edmonton, who convened to organize a Diocesan Board for the new diocese. The Bishop of Calgary gave an address.

PORT COLBORNE.—Recently, the members of the Senior and Junior branches of the W.A. here presented a life membership certificate and gold pin to Mrs. D. Russel Smith, the honorary president of both the Senior and Junior branches. On the same occasion Mrs. Carter, president of the Senior, received a life membership and pin by the members of her family.

STELLARTON, N.S.—A successful bazaar was held by the Women's Guild, the Church Guild and the Sowers' Mission Band of Christ Church, on December 2nd. A new floor of first-class quality birch has just been laid in the chancel, the expense being met by the Church Guild.

Church News

PREFERMENTS AND APPOINTMENTS

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

ALDERSON, Rev. R., rector of Okotoks, to be Rural Dean of High River (Diocese of Calgary).

LINDSELL, Rev. J. E., rector of New Liskeard, to be rector of Gravenhurst (Diocese of Algoma).

FISHER, Rev. John, Rural Dean, incumbent of Port Elmsley, to be rector of Wales (Diocese of Ottawa).

NEWFOUNDLAND.

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

CARBONEAR.—ST. JAMES'.—The annual service of the Church of England Assistant Association was held here, January 1st. At the annual meeting in December the reports showed 130 members in good standing. Debates and lectures are features of the winter's programme. The Association has an Insurance and Benefit scheme which is working splendidly.

ST. JOHN'S.—BISHOP SPENCER COLLEGE.—At the recent Christmas closing of this College His Excellency the Governor and Mrs. Davidson, the Bishop of Newfoundland, Revs. Canon White, G. R. Godden, Hewitt and Clayton were present. Mrs. Davidson distributed the prizes.

NOVA SCOTIA.

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

HALIFAX.—MISSIONARY STUDY INSTITUTE.—At a meeting called by the interdenominational Men's Missionary Committee it was decided to hold a Missionary Study Institute, under

the auspices of the Missionary Education Movement in Halifax, on February 2nd and 3rd next. The Lieutenant-Governor, the Bishop of Nova Scotia and A. S. Barnstead, chairman of the Men's Missionary Committee, were appointed honorary members of this committee of management. Dean Llwyd, Canon Vernon, C. A. Evans and Mrs. H. W. Cunningham are the representatives of the Church of England on the committee. Rev. Prof. Falconer, of Pine Hill Presbyterian College, is chairman of the committee.

CHURCH OF ENGLAND INSTITUTE.—The concluding lecture in the course at the Institute on "Great Preachers of the Church" was given on December 28th by Archdeacon Armitage, his subject being "Bishop Latimer." In opening he referred to Archbishop Benson's phrase, "The bright and blissful Reformation," as one of the best descriptions of a period which had possibly been more pregnant to England and the English than any other. Of late years there had been a somewhat unfortunate tendency to belittle the great heroes of the Reformation, yet in many respects Cranmer, Ridley and Latimer were perhaps the greatest men England had ever seen. The Prayer Book enshrines the thought and heart of Cranmer. Cranmer was the statesman of the Reformation, Ridley the scholar, and Hugh Latimer the preacher. Latimer was a man of the people, his father a yeoman. As a lad his body was well trained by archery. Later he was sent to Cambridge, where he spent twenty years as student, teacher and preacher, and was well versed in Roman philosophy and theology. His conversion to Reformation principles is attributed to Thomas Bilney, one of the quiet thinkers and workers of the movement. Having heard Latimer preach, Bilney asked his permission to make his confession to him. In the course of doing this he told Latimer of the way in which he had entered into peace by faith in Christ. Latimer began to preach the doctrine himself. On one occasion Bishop West of Ely went to hear him when Latimer preached of Christ as the Great High Priest, and appealed to Bishops and clergy for a larger life of service. The Bishop desired him to preach against Luther, and upon his refusal to do so inhibited him. The case came at length before the court of Cardinal Wolsley, and Wolsley gave Latimer the license to preach everywhere throughout the kingdom. The Archdeacon spoke of his appointment as Bishop of Worcester, the difficulties of which were very great. It was stated that of the 312 clergy of the diocese 300 did not know the Ten Commandments, and many did not know who gave the Lord's Prayer. When the Six Articles were issued, Latimer resigned his Bishopric. After a silence of eight years he came forth to preach at St. Paul's Cross, and thus exerted a tremendous influence during the reign of Edward VI. "Three men," said the Archdeacon, "stand out in the history of the Church as the greatest preachers since the days of the Apostles. These were Chrysostom, Latimer and George Whitfield."

HALIFAX.—ALL SAINTS' CATHEDRAL.—A number of members of the Cathedral choir, under the direction of Mr. G. F. Austen, the organist, visited the City Home, December 29th, and sang Christmas hymns and carols. The little chapel was packed with inmates of the home who greatly enjoyed the musical treat provided. A brief service of Scripture reading and prayer was conducted by the chaplain, Canon Vernon. The Dean asked for a collection of \$600 on Christmas Day to pay the balance of the missionary apportionment of the Cathedral, and the balance due for interest on the loan upon the building. The response was over \$700.

CALEDONIA.—Church re-opened at Caledonia.—For the past twenty years, or more the Anglican Church here has been without a minister, and during these long years the edifice had got into a very bad state of decay. Recently the church has been thoroughly restored, and December 14th saw the opening. The credit of the restoration is due to Mr. and Mrs. Edwards, who by holding a fete last summer got \$400 for repairing. St. John's Church, Lunenburg, gave their old organ. A Bridgewater churchman presented a new lectern. Archdeacon Martell, of Windsor, officiated at the opening services, and as the other two churches, Baptist and Methodist, closed their churches for the day in honour of another house dedicated to the Most High, there were large congregations at both services. The collection at the service was \$57. The last service held in the church before its re-opening was in July, 1889.

TRURO.—ST. JOHN'S.—The Rural Deanery of Amherst met for its 126th session here on December 9th and 10th. The Rev. H. E. Dibblee, rector of Amherst, was the "ad clerum" preacher. The Rev. W. P. Robertson, Truro, gave at the quiet hour a heart searching address on "Cleanse

Thou me from my secret faults." This was followed by a celebration of the Holy Communion by the Rural Dean, assisted by the rector of the parish. Chief business of this meeting was the D. M. B. apportionment. The question of Prayer Book Revision was brought up and it was decided to invite the Rev. Canon Vroom to address the May meeting on this important topic, while at the February meeting, Rev. Dibblee will lead a discussion on the subject. The Deanery meets next on February 10th and 11th, 1914, at Stellarton.

POINT DU CHENE.—ST. ANDREW'S.—The regular quarterly meeting of the Deanery of Shediac was held here on December 9th and 10th. A very thoughtful sermon was preached by the rector of Dorchester. After the reading and discussion of the usual Greek, Latin and English Lectures, various matters of business were disposed of, among which were (1) the acceptance of the selection of music made by the music-committee of the Choral Union, for the next festival service, which is to be held in Amherst. (2) The assignment of the apportionment for the year 1914. (3) Voting a sum of money for the purchase of "The Shediac Deanery Prize" which will hereafter be annually presented, by the Deanery, for competition in Rothesay Collegiate School.

WOLFVILLE.—The Rev. R. F. Dixon, the rector of Wolfville, has been staying with his brother, the Rev. W. E. Dixon (vicar of Whaddon, England). He gave a lecture recently in the public hall on Canada and Nova Scotia. The lecturer spoke of the vastness of Canada, its great history, and its still greater future. The right kind of Englishmen were sure to get on, but some had made themselves very obnoxious to Canadians. These, however, were the exception, and a better class was coming out. Mr. Dixon also spoke of the work of the Church in Canada, and of the great crisis which confronted the Church in the western provinces.

QUEBEC.

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

QUEBEC.—ST. PETER'S.—The formal opening of a Mission Hall on December 28th was conducted by the rector and Rev. Ernest A. Willoughby King. Fifty worshippers were present. The rector's text was Exodus 20:24. Mr. King praised the residents of the locality for the zealous and prompt way in which they had co-operated in providing a hall for services and Sunday School work and other parochial gatherings. Speaking of prospects, Mr. King said he had obtained subscriptions for the site and rebuilding of St. Peter's Church and rectory in a central locality amounting to seventeen hundred dollars. Twelve hundred and twenty-five have just been paid towards the purchase of the land, three hundred are assigned to the future church, one hundred dollars have been given for discretionary use and seventy-five remain as a nest-egg for over four thousand required for the full payment of the chosen lots.

LENNOXVILLE.—BISHOP'S COLLEGE.—On December 30th, several of the women graduates of Bishop's University met for the purpose of organizing an Alumnae Society. Among those present were Miss Bryant, M.A., Principal of Knowlton Academy, the first woman to receive the degree of B.A. from Bishop's; Miss Drummond, M.A., Principal of Magog Academy, who has the honour of being the first woman matriculant at Bishop's. Miss Vandry, who was elected president of the society, graduated in 1896 and received the degree of M.A. from McGill University in 1900. While Principal of the Lennoxville Academy, she encouraged several of her pupils to enter Bishop's College. In recognition of her efforts, the Rev. Principal Whitney in 1905 asked her to accept the "ad eundem" degree of M.A., thus making her the first woman to receive a degree from Bishop's University.

MONTREAL.

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

MONTREAL.—ST. MARY'S.—In memory of the second son of the Rev. H. Jekill, who died last October, a brass cross has been presented to this church by the Rev. H. Jekill and his family. In memory of his third son, Mr. Jekill presented a small brass lectern for the Holy Table. The

rector, Rev. R. Y. Overing, dedicated the gifts. Rev. J. L. Flanagan, rector of the Church of the Ascension, preached the sermon. Rev. H. Jekill was a former rector of this church.

WESTMOUNT.—ST. MATTHIAS'.—The Bishop recently confirmed 54 persons, prepared for confirmation by the rector, Rev. James Lee. Many of the class were adults. The Bishop in his sermon set forth not only the dangers besetting the Christian, but also the inspiration and guidance of Christ.

ONTARIO.

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

BROCKVILLE.—ST. PETER'S.—Before the ordination here on December 21st, the rector, Rev. H. Bedford Jones, presented the Bishop of Kingston with an illuminated address on behalf of the congregation. The ordination sermon was preached by Rev. J. H. Coleman, M.A., of Merrickville, on the Divine Commission. Messrs. J. Cantrell of Frankville, S. F. Tackaberry of Japan and O. G. Lloyd of Parham were ordained deacons. Rev. W. J. E. Hains of Maynooth was advanced to the priesthood.

OTTAWA.

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

OTTAWA.—ST. BARTHOLOMEW'S.—Their Royal Highnesses the Duke and Duchess of Connaught entertained the scholars of St. Bartholomew's Sunday School at Government House, December 24th. A beautiful Christmas tree was erected in the ballroom, and each child was presented by the Duchess and Princess Patricia with a handsome gift, H.R.H. the Duke of Connaught presenting each child with a flag. Needless to say, Canon Hannington, the rector and all the Sunday School were delighted.

TORONTO.

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

SYNOD OFFICE.—The annual statement and appeal of the Bishop of the diocese on behalf of Diocesan Missions asks for \$23,000 for the year. It shows 44 missions (120 stations) occupied by 33 ordained missionaries, 3 clergy in temporary work, and 6 lay readers. The total grant to missionaries is \$18,300. Archdeacon Ingles with four chaplains and one deaconess give all their time to the work in public institutions (jails, hospitals, etc.), and two city clergy in addition give part of their time. This department costs \$5,850. All the clerical missionaries in the diocese, except three, have free houses. To completely man the missions with clergy ten additional ordained men are necessary.

ST. STEPHEN'S.—Mr. George Garrett and Mrs. Garrett were the recipients of a handsome silver tea service on December 29th, the gift of the officers and members of the Garrett Bible Class of this church. The occasion was the annual Christmas At Home, when about seventy members and their lady friends were present.

AURORA.—TRINITY.—The Missionary Prayer and Study Union is to hold a Missionary Institute for the Rural Deanery of West York in this church on January 12th and 13th. Study classes led by Professors Cotton and Cosgrave and Miss Ramsey, of Toronto, will be held each evening, 7:30 to 8:30. Rev. C. E. Whittaker, Rev. J. R. S. Boyd, Rev. H. C. Priest, Dr. J. Y. Ferguson, of Formosa, and Mr. R. W. Allin will give addresses. Miss J. Thomas will conduct the conference. Revs. C. J. McKittrick and J. H. Colclough will give the devotional addresses. All the delegates, so desiring, are to be entertained by members of this church.

HASTINGS.—ST. GEORGE'S.—A large number of the parishioners of this church gathered at the parsonage on December 29th to spend a social evening and to bid "good-bye" and "God-speed" to Rev. Wm. and Mrs. Burns. After luncheon, provided from the baskets brought by the ladies of the congregation, an address to the rector was read, speaking briefly of his eight years' work in the parish. A purse of money was given with it. In replying, Mr. Burns expressed

his deep gratitude for all their kindnesses. Mr. Burns came to Hastings Mission in 1905. The next year he set on foot preparations for a new church. In 1908 the new church was an accomplished fact, mainly through his influence with the late Mr. Henry Johnson, who gave \$2,500 towards the building of it; also \$800 for a new pipe organ. In the same year, when Mr. Johnson made his will, he left \$40,000 to the Mission Fund, \$300 a year of the interest of which goes to St. George's Church. On December 28th, in his farewell sermon, Mr. Burns stated that he had baptized about 100, about 60 had been confirmed, 40 had been laid to rest, over 40 he had married. He had preached about 1,000 sermons, celebrated Holy Communion over 300 times, and driven in all kinds of weather a distance of about 20,000 miles. Mr. Burns will rest for a couple of months to recover his voice.

SCARBORO.—CHURCH OF THE EPIPHANY.—The first public gathering in the new Church of the Epiphany was held on New Year's Eve. It was found necessary to use the building, although not yet complete, because there is no other large enough for parish gatherings. It was well warmed, seated with chairs, and lighted by lanterns hung from the rafters. Some 250 people crowded the building at 8 p.m. for the annual Sunday School Christmas entertainment. The Christmas tree was found to contain amongst other gifts a handsome cocoa set for the rector and Mrs. Luce, a pair of salt cellars for Mrs. Luce and a leather pocket-book for Mr. C. H. Quarterman, a student from Wycliffe College, who has been assisting in the work. At 11 p.m., light refreshments were served. A Watch Night service followed, for which nearly 100 people remained. Mr. Luce spoke from the words: "Ye have not passed this way heretofore. Sanctify yourselves," Josh. 3: 4-5. The closing moments of the old year were spent in prayer.

PICKERING.—ST. GEORGE'S.—On January 4th Bishop Reeve confirmed here eight candidates who had been instructed by the Rev. W. A. Phippen.

NEWCASTLE.—ST. GEORGE'S.—Bishop Reeve held confirmation here on December 28th, when 15 persons were confirmed. In Orono, at St. Saviour's, a part of the same parish, 27 received the rite, 25 of whom were members of Presbyterian families. Both classes were prepared by the rector, Rev. J. S. Fenning, M.A. At Newcastle, a stained-glass window, a memorial to the late William McIntosh, has just been installed in the church by the McCausland Company of Toronto. The subject, "Christ's visit to Emmaus" is splendidly portrayed, and the memorial, which is of two panels, is a distinct addition to the number of beautiful windows already in the church.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—There were 800 communicants at the Cathedral on Christmas Day. On December 21st the Bishop confirmed 59 candidates.

HAGARVILLE.—ALL SAINTS'.—On Christmas morning, Rev. H. J. Leake, M.A., rector of this church, dedicated two memorial stained glass windows, depicting incidents in St. Peter's life. The Hopper family gave one which has as its subject Christ saving Peter from the deep. The Seymour family gave the other which showed St. Peter in prison being awakened by the angel.

HURON.

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

SYNOD OFFICE.—We are informed by letter from the Bishop that the appointments to Chancellor and Secretary-Treasurer of the diocese copied under this heading from the London Free Press in the last issue are entirely false. The Bishop states:—"To begin with the Chancellorship is not vacant, Mr. V. Cronyn, K.C., being still an honoured Chancellor and Archdeacon Young is still our most efficient Secretary-Treasurer."

LONDON.—ST. GEORGE'S.—The family of the late Samuel Sloan, Esq., have erected to his memory a beautiful stained glass window in this church. It was seen by the congregation for the first time on Christmas Day.

BRANTFORD.—ST. JUDE'S.—December 28th was the Rev. Rural Dean Wright's last Sunday

as rector of this church. In the evening the Rev. H. A. Wright referred in a brief way to the progress of the parish during the time of his father's incumbency. Twenty-one years ago St. Jude's was a small and straggling congregation with a debt of some \$4,000. This debt has been wiped off, the parish hall and rectory have been enlarged, the church interior improved and a plan is now well under way for enlarging the parish hall again. In addition to this, Trinity congregation was organized in Eagle Place and a church and parish hall built, the money for this undertaking having been obtained chiefly by the personal effort of the rector. St. Luke's Church was also built at a cost of \$2,000 and opened free of debt. A year ago Trinity was a mission of St. Jude's, contributing only \$400 to the stipend of the curate. To-day it is a separate and self-sustaining parish and under the leadership of the Rev. Mr. Latimer is making rapid progress. A year ago St. Luke's was in a critical condition, but to-day it, too, in connection with the new mission established at Echo Place forms a separate parish, and under the leadership of the Rev. Mr. Lester this new parish is forging ahead at a rapid rate. St. Jude's, shorn of its missions, stands alone again, and should, therefore, be in a position to make even more rapid progress in the future than in the past. Mr. Wright asked for the new rector the loyal support of St. Jude's congregation, and hoped they would ever remain loyal to the Church of England and to the teachings of God's Holy Word. Much regret is expressed that the Rev. Rural Dean Wright is leaving the city. He will live in Toronto.

At the Sunday School concert on December 30th a presentation of a purse of gold was made to the retiring rector.

The Rev. H. A. Wright will remain in the city for a time. The Bishop has asked him to take charge of St. James', Terrace Hill, and St. Paul's, Holmedale, until they should be erected into separate and independent parishes.

HURON COLLEGE.—OBITUARY.—Rev. Canon J. W. P. Smith, bursar of Huron College, and one of the best known and most esteemed clergymen in the diocese, died at his home in London, January 2nd, after being critically ill with heart trouble for some weeks. The late Canon Smith, who was bursar of Huron College for the past 19 years, was 72 years of age, and one of the first graduates of the college. He was born at Cainsville, near Brantford. His first charge was Belmont and Harrietsville, from where after a ministry of four years he went to Strathroy for four years. From Strathroy he came to London and was rector of Christ Church for 21 years. Upon resigning from this charge he was appointed bursar of Huron, in which position he continued up to the time of his death. Bishop Williams spoke warmly of his work and worth. Although quiet and unobtrusive, he was nevertheless a most diligent worker and when steady and laborious work was necessary none were more ready to do it than Canon Smith. The funeral took place on Monday afternoon. A very impressive service was held in St. Paul's Cathedral, which was conducted by the Bishop, assisted by several of the clergy. The students of Huron College, of which the late Canon Smith was the Bursar, were present in a body, and a large number of the clergy of the diocese were also present. The Rev. Principal Waller and the Archdeacons and Canons of the diocese were the honorary pallbearers.

WIARTON.—The congregation presented Rev. C. K. Masters, M.A., B.D., with an address of welcome on his first appearance in the parish. Mr. J. Aston, the lay reader, who has been conducting the services during the vacancy was presented with an address of appreciation, accompanied by a handsomely-illustrated volume on the English Cathedrals.

RUPERT'S LAND.

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

ST. PETER'S INDIAN RESERVE.—Every year a Christmas dinner for all the Indian men and women over 50 is provided by Winnipeg friends. Canon Murray and J. G. Dagg have been the moving spirits. They sent down about 200 pounds of turkey, 100 pounds of plum pudding, and oranges, apples, candies, etc. About 125 gathered. They came in all manner of conveyances and from various distances. Their ages too were varied—many of them being between 80 and 90 years, and a few older. The dinner was given in the Dynevor Indian Hospital, about two miles below Selkirk, where willing hands worked several days making preparations. After finish-

ing the excellent feast each man was given tobacco and each woman a pound of tea, and all were given apples, oranges, candy, etc., to take home to their families. Chief Wm. Asham, who is a real orator, and Councillor Wm. Harper expressed the gratitude of the Indians to their Winnipeg friends. Appreciative speeches were made of the noble work being done by Miss Gill, superintendent of the hospital, and Mrs. Kerr, her assistant, in giving splendid medical attention to the Indians when they become patients in the hospital, and also for administering to the many out-patients requiring medical attention. It is probably the last time the Indians will all meet on their present reserve. It is fully expected that before another Christmas the much-vexed question of their lands will be settled and most of them will be moved to their new reserve, near Fisher River, and their annual feast will be a thing of the past.

QU'APPELLE.

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

MOOSE JAW.—By the will of the late T. W. Robinson, of this city, \$5,000 has been left to the diocese to be voted to the help of needy clergy.

REGINA.—ST. MARY THE VIRGIN.—Rev. Wm. Simpson, who is in charge of this mission church, has organized a campaign to collect subscriptions for the purpose of meeting the debt on the temporary building which has been erected. Prospects are of the brightest for a strong congregation.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—A shack which was used by the contractors who laid the sewer in North Park, north of the C.P.R. grade, has been taken in hand by the rector of this church, and Sunday School has been held there regularly every Sunday at 4 p.m. Electric light, benches and a stove have been installed, and St. John's has received permission to use the building as a mission church. Last week a Christmas tree and entertainment was put on and the room was packed. Prizes were donated, refreshments were served, and everybody had a very enjoyable time. A large number of children attended. There is no other religious service in this part of the city, and Canon Smith thinks that this is the nucleus of a new Anglican church for Saskatoon. Week-night services will probably be held there during the winter.

EMMANUEL COLLEGE.—A very successful concert and Christmas tree took place at Emmanuel College, December 30th, in connection with the work of the Sunday school. This organization is the result of the energetic enthusiasm of Miss Lile, the lady superintendent. Many children in the vicinity of the college, on account of distance, are debarred from attending their respective churches. To meet the needs of such Miss Lile has initiated this work at the college chapel, which bids fair to meet with large success. Principal Lloyd and Prof. Carpenter in a few appropriate remarks expressed the hope that the proceedings would only be the commencement of many such gatherings.

CALGARY.

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

LETHBRIDGE.—ST. AUGUSTINE'S.—By bequest of the late R. E. Sherlock, the new St. Augustine's Church receives \$5,000 for a new organ.

GRASSY LAKE.—There was recently dedicated here a suitably inscribed white marble font which was donated to the church by Mr. J. Davis.

COLUMBIA.

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

VICTORIA.—The Bishop of Columbia has this year sent out to his clergy a Christmas remembrance in the shape of a very handsome photo-

graveure of himself by Elliott & Fry, Baker Street, London, put up in a neat and attractive cover, and ascribed, "With the Bishop of Columbia's dear wishes for a Happy Christmas." The Bishop, it will be recalled, spent several months in England this year, and the photograph is not only a reminder of the fact, but is a souvenir and remembrance which is highly prized by all those who have received it.

EDMONTON.

EDMONTON.—ST. FAITH'S.—On December 17th the Bishop of Calgary confirmed 28 persons in this church. This number included beside the class prepared by the rector, Rev. W. G. Boyd, a number from the Church of the Good Shepherd and the town of St. Albert.

HOLY TRINITY.—The Bishop of Calgary confirmed 18 persons here on December 18th. They were prepared under the instruction of Rev. C. Carruthers, the rector.

MID-JAPAN.

Heber J. Hamilton, D.D., Bishop, Nagoya.

NAGOYA.—ST. JOHN'S.—Under date of November 24th Miss Margaret Young writes:—Yesterday, November 23rd, was the Japanese thanksgiving day. It is called "Niiname-matsuri," when his majesty the Emperor eats first the new rice of the year's growth. It being a general holiday, and so near the time that we appoint in the homeland for "thanksgiving," I thought it would be a good day to settle upon for the kindergarten and Sunday School children to go to church. Yesterday the church was full of children, and they brought their offerings—a goodly pile—enough that afterwards when it was divided into equal allotments we were able to give some rice and some vegetables and fruit to 60 different families. We asked at the police-station for them to tell us of 55 deserving poor families, and the remaining five lots we gave to some poor within our own community.

There are three texts of Scripture that the little ones have learned in connection with this thanksgiving service. The Lord, He hath made all things beautiful in His time, (Eccl. 3:11). Thou crownest the year with Thy goodness, and Thy paths drop fatness, (Psalm 65:11). The Lord will make her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody, (Isa. 51:3). Now, of course, the children do not fully appreciate the meaning of Thanksgiving, but they are beginning to understand that the **One True God**, He Who created the world, He Who made the sun to shine and the rain to fall is the One to Whom thanks should be given for their daily bread; and many of them tell us that they do not forget to offer up a little prayer of thanksgiving before they partake of their food at meal time. Therefore it has not been difficult to lead them a step farther and ask them to bring some small gift in kind or money as a thankoffering to God for His loving care throughout the year, and join with us all in songs of praise for the bountiful harvest that is being gathered in this autumn, and for numberless other blessings. They brought their offerings with cheerful faces, and I trust, with thankful hearts. There was also a collection taken up and Y. 4.34 (\$2.17) was collected. Some few of the parents, grand-parents and servants came with the little ones. They, too, will have their conceptions enlarged regarding the true meaning of "niiname-matsuri," their thanksgiving day. From now we are going to be very busy with preparation for Christmas. The kindergarten teachers began to-day to write out hymns and make other preparations for that festival. So, you see as soon as one special season has passed another comes on and the little ones are seeing that each season as it comes emphasizes in some way the Lord's many blessings to us.

Correspondence

NOTES FOR THE CLERGY.

Sir,—The writing of "Outis," printed on page 805 of your Christmas Number anent the work of preaching is more than a little interesting and instructive. I am hoping that some of our clergy

will take up the suggestion and state their views, and methods which they adopt.

The suggestion that we should read books on Homiletics as often as possible is excellent. To the list mentioned might be added the work by Bishop Boyd Carpenter, the present Dean of Westminster. There is also an excellent little work published by Charles Kelly, of Paternoster Row, entitled, "Nineteen Century Preachers And Their Methods." It is by the Rev. John Edwards. It goes without saying, that a note book should be in constant use wherein is written down any striking thought we may come across in our reading, such as: "To be with Him and to be sent by Him is the beginning and essential part of the preacher's training." "Prepare by a close and detailed study." "The true preacher is a man with a 'message' and he makes it his single aim to so present that message that it will not fail to influence men." These three quotations are given because they happen to be the first, among many, and not because they are the most valuable.

So far as reading sermons by the master preachers is concerned this is done regularly by the writer. Every sermon in which there is anything that grips is carefully noted and laid aside for future use. There are some very fine sermons published from time to time in our Church newspapers which we may well make our own by careful thought. Such sermons are filed away according to text or subject under the headings, "Sundays After Trinity," "Advent," "Christmas," "Epiphany," "Special Occasions," etc. Books of sermons are without number, but I find those printed as stated are admirable, yet strange to say very few of our clergy seem to keep them for use.

"Outis," suggests that a man in a settled sphere should write out a sermon in full at least once a month. Why not write each and every one? I can hear any number exclaim, "We haven't time." Are you quite sure of this? The writer is in a parish of some considerable size and is engaged in making his influence felt in ways seldom adopted by his brother clergy being secretary for two Public School Boards, a member of an Educational Committee in connection with a local religious institution, where he gives an address every six weeks, etc., yet he finds time to write out each of the two sermons he preaches every week, nor is visiting neglected. In his present parish he has preached 189 sermons, all of these have been carefully written out on the typewriter before being preached, and in many instances have been written twice. In the first instance a cheap, common scribbler is used, the pins having been removed. The pages are carefully numbered and each sermon dated afterwards, the Church Calendar also being added. When the book is full it is taken to the printer who puts in the stitches again, the sermons having first been indexed. In this way I have 509 pages of closely typed sermons, all of which has been "read, marked, learned," and I hope, "inwardly digested." Certainly I know the sermons have been none the worse for being written, prior to being preached. It clarifies the thought, fixes the subject in the memory, and gives assurance, there being little need even for notes. Further, after they have been written in the pages of the scribbler at least one of the two weekly sermons is written again. Two copies being struck off this time by use of carbon paper, one copy for a man upwards of 80 years who is unable to get to church, and the other for a man who is most regular in his attendance, but cannot hear a word uttered. When the first copy was given him he said, "Now I have the whole thing. I can follow the service in the Prayer Book, I know what lessons are being read in church, the numbers of the hymns are on the board, and now I've got your sermon. Thank you."

What one can do, why not another? I see no reason why my name should be published with this, that is supposing you see fit to publish the letter. You, Mr. Editor, have visited this parish, and we have spent a few minutes together here. You have seen a little of the conditions, and know what is necessary and likely to make any demand on my time, yet I am prepared to place the books of typewritten sermons in your hands should anyone doubt the accuracy of the statements made.

One suggestion. Is it not possible for you to publish a really good sermon in your own paper each week? A sermon with a definite object and one that will grip? Another suggestion, perhaps this time to "Outis," Why not analyse the methods of the great and outstanding preachers of past and present fame and give us the result in your notes? I hope now that the ball has been set rolling, it will be kept rolling.

Yours,
Messenger.

[Considerations of space alone prevent our issuing a sermon each week, but we do so as often as possible. We have passed on the other suggestion to "Outis."—Ed. Canadian Churchman].

INVOCATION OF SAINTS.

Sir,—In reference to Mr. Capel B. St. George's letter on "Invocation of Saints," I would like to point out that the Greek word in Hebrews 11:1 does not mean "spectators," and therefore the text will not bear the construction put upon it. The word, (from which our word "martyr" is derived) signifies "One who testifies or gives evidence," and is therefore the same as a witness technically so called in law courts. The meaning of the text is that the Old Testament worthies and Maccabean martyrs mentioned in chapter 10 are witnesses bearing testimony, by what they had accomplished, to the power of Faith. The word "also" refers back to the end of the 10th chapter. He describes the endurance of the Christians to whom he is writing, and evidences that they are not of those who are likely to turn back from faith and then, to encourage them—after giving a list of just men who had lived by faith—he says we are "also" encompassed by a crowd of witnesses to that which we believe in. A further "crowd of witnesses" is added to us of this day in the saints who have proved the reality of faith in the Son of God. Sinners converted, apostles and teachers who have built up the Church of God, holy men and women of our own acquaintance who have lived holy lives. Martyrs who have died for the faith. These all are the "crowd of witnesses" whose lives testify to us of the power of faith. I do not see, however, how the text can be tortured into any support of the idea of "Invocation of Saints." The word "spectacle" in 1 Cor. 4:10 is different altogether. It is theatre in Greek, and there is no allusion at all to a theatre in Heb. 12. If the apostle had meant spectator he would have used the word "theates." The other word, "martus," is never used, in the New Testament, for "spectator."

E. W. Pickford.

Brighton, Ont.

STATEMENTS QUESTIONED.

Sir,—In your issue of December 24th, there are two statements, one in "Notes and Queries," the other in a letter by C. H. Thomas, M.D., to which exception may justly be taken.

Bishop Sanderson was using a well-known form of words (vide Canons, 1640, etc.), when writing in the Preface, "of Princes of blessed memory since the Reformation"; and, as in such usage, was referring to the definite break with Rome, which was caused by Henry VIII.'s acts but more particularly by the publication of the first Prayer Book and Ordinal of Edward VI. There are no doubt many who would object to stopping there for Reformation; and there are also many who would gladly accept that period as the only true Reformation moment in the history of the English Church. As there were continual changes in succeeding years, to make the Reformed Prayer Book acceptable to all, it is impossible to stop with Edward's reign. It is correct therefore to hold that, as a fact, the Reformation was the accomplishment of a certain limited historical period; but its final settlement was delayed by the ever rebellious Puritan spirit, necessitating the various revisions of the Prayer Book down to 1661. So that it is also correct, in a general sense, to hold that the Reformation extended to that date.

The other objection is to Dr. C. H. Thomas' condemnation of the use of liquor by the clergy. Why should they not as ministers of Christ be at liberty to use it? Even if they may be called "winebibbers" as was their Master before them. Take all the greatest religious teachers the world has ever known, and Jesus Christ is the only one who did not lay down the command, "Thou shalt not drink wine." And with the same unlikeliness to the followers of the world's wisest religious leaders, the Apostles never forbade the use of wine. Jesus Christ made wine; and thus manifested forth His glory. Could He have done otherwise and be what St. John claims He is? When "by Him all things were made." He caused the grape to carry the ferment spore and created its pulp and juices in such proportions as made them most conducive to affording the alcoholic ferment spore its opportunity to fulfil its life's design. We all agree that we have afforded too many opportunities for excess in drinking. Abolish the bar, and then legislate the drunkard either a criminal,

or an incapable. And in the latter instance place him in a Neal or other institute and cure him. But leave God and nature alone, they know what is best for man; in spite of all those great founders of religious systems, who, in this matter, so profoundly differ from the Christ of God.

Geo. Bousfield.

Ottawa.

MODERN PREACHING.

Sir,—Will you permit me to raise my voice in protest against the use of the leading pulpits of our Church in Canada on the big festivals of our Church, not to preach the message as laid down in Holy Scriptures, but to introduce new-fangled ideas such as Socialism, etc. Has the present generation grown tired of hearing the story of the Nativity?

The report in a daily paper of the sermon preached in one of the oldest pulpits in Toronto, may not be correct, but if it is I would like to know where the message of Christmas is contained in it. I think a sermon I had the pleasure of listening to last night, not by a noted speaker, not in a big city church, contained a very great truth. He said, "There is no use seeking new themes for Christmas sermons." The old, old story dominates them all. For several years I attended the church referred to—in the old days one could hear the Gospel faithfully preached, but now it is apparently out of date. Capital and Labour are good catchwords to obtain popularity with a certain class.

"Old Fashioned."

[We have omitted the references to localities so as to avoid anything purely personal and at the same time to concentrate attention on the important principle emphasized.—Editor, Canadian Churchman].

AN APPRECIATION.

Editor, the Churchman:—

Sir,—Having just read your splendid editorial, "The Great Sign," in the Christmas number of the "Churchman," I cannot forbear writing to express my appreciation of the article, and the stand you are taking for the Divine inspiration of the Scriptures.

In these days when men are seeking, some to know, and others to discredit God by means of the wisdom of this world which is foolishness with Him; when men—some of whom profess to be His followers—endeavour to explain away that in the Bible which their finite minds cannot understand, it is encouraging to find a journal that wields such an influence as does the "Churchman," taking an unequivocal stand for the supernatural in the Scriptures. So long as we hold fast the fundamental truths of the Gospel as a revelation from God, so long may we as a church hope to have power to influence for good the lives of men. Let us, however, once discard such truths and we become veritable reeds tossed about by every wind of doctrine.

Long may the "Churchman" teach the truth revealed to us in "The Book."

A Constant Reader.

Books and Bookmen

It is a fact of no little significance that in this age, which professes to discount "otherworldliness" and which lays a preponderating emphasis on the purely social aspect of the Gospel message, a well written book which seems likely to throw new light on man's destiny beyond the grave is sure of being called for in many editions. Nor are writers wanting to enter this field. One of the most recent of these is the Rev. William P. Robertson, B.D., at present rector of Truro in the diocese of Nova Scotia, and formerly on the staff of St. Patrick's Cathedral, Dublin. He names his book "Immortality and Life Eternal" (Skeffington and Son, London: 3s. 6d. net). There follows a sub-title, "A Study in the Christian Contribution to a Universal Hope." These words are a little ambiguous, but we find that Mr. Robertson means nothing more by a "universal hope" than the world-wide expectation among all races of men at all periods of history of a continued existence after death. How does the Christian belief in immortality surpass non-Christian beliefs? What is its peculiar contribution? That is the question which Mr. Robertson sets himself to answer. He begins by a rapid survey of the non-Christian hopes, ancient and modern; and then passes on to a description of

the present position of physical research. In this connection we frankly avow ourselves to be among the number of those to whom this type of investigation is distasteful. The atmosphere of the seance strikes us as being profoundly dangerous to spiritual health. We cannot imagine any early Christian trying to bolster up his triumphant faith by such researches. The method in question could only be born at a time when men's minds were clouded with a doubt. The man who knows Christ to-day, like the disciple of the first centuries, walks in the sunlight and does not worry himself with efforts to light a candle, accompanied, as they seem to be, with no little danger of getting burnt. When Mr. Robertson passes to his main point in the consideration of the special contribution of Christianity to the general hope of immortality, we find ourselves again in hearty agreement with him. He finds the kernel of such contribution to lie in the particularly Johannine conception of eternal life. This life, which is nothing less than the Divine Life conferred on man at his new birth, does not merely look forward to eschatological developments in the future, but is during the present, as always, instinct with ethical activity. The presence of this Divine Life in a man now, fills earthly existence with meaning, and guarantees, by its intrinsic character, a future of boundless possibility. Such is Mr. Robertson's view of the Christian contribution, and we thank him for his message. We would suggest, however, that his book would have gained in value by a treatment of other surely outstanding aspects of the New Testament revelation in this particular. We desiderate sufficient expression of the peculiarly Christian certainty, of the vital connection of Christ's "parousia" with the Christian's hope, of the glorious future for social life, suggested by the phrases "the Kingdom of God" and "the New Jerusalem." Not least do we miss the lack of reference to the solemn shadows cast by the very brightness of Christ's revelation and to the destiny of those who by rejecting Christ cut themselves off from the "Life Eternal."

The new issue of The Canadian Almanac, which forms the sixty-seventh of the series, is unusually valuable, and is indispensable to every office and library in the Dominion. Many of the lists given are not found elsewhere. It contains among other things:—Astronomical calculations, eclipses, star, latitude and tide tables, customs tariff, banks with branches, patents and copyrights in Canada, the British army, navy, and Canadian militia list; postal information, complete list of post-offices, with railway on which located, or nearest railway station, carefully revised to date; list of newspapers, with their circulation and politics; titled Canadians; Dominion and Provincial Governments; foreign consuls in Canada; complete clergy list of all denominations; legal and judicial information; county and township officers; educational institutions; Canadian amateur athletic records; life assurance companies; bank and other stocks, showing dividend and highest and lowest prices at which sold; map of British Columbia, engraved and printed in colours. 520 pages. Handsomely bound in dark red cloth, gilt title. Price, \$1.00. Published by the Copp, Clark Company, Limited, Toronto.

The literature which offers help to the religious teachers of the young is developing unprecedented proportions. "Stems and Twigs, Ten Minute Talks to Children," compiled by Y. Ellis (Robert Scott, 2s. net), is by no means a volume of striking addresses, but for that very reason will probably be found more useful by those who are seeking suggestions for quiet practical talks to boys and girls.

The Family

THE POSTMAN.

By Walt Mason.

I wonder if the postman knows
How he distributes joys and woes
With every trip he makes?
He plods along from door to door,
Makes one heart glad, another sore,
And ties of friendship breaks.
He brings a grist of urgent duns
To those distressed and sad-eyed ones
Whose tailors business mean;
He trudges to the poet's home
And brings him a rejected poem
From haughty magazine.

Oh, all there is of grief and wrath
He scatters as he takes his path
Along the village streets;
And heartaches, troubles, and despair,
And things that change to white the hair,
Attend his toiling feet.
And all there is of hope and bliss,
The plighted vow, the written kiss,
He carries as he wends;
The letter from a roaming boy,
That fills a mother's heart with joy,
The greetings from old friends,
The rapture of the glowing bride,
The requiem of those who died,
He carries in his pack;
The whole long tale of human things
To every village door he brings
As he pursues his track.
I wonder if the postman dreams
Of all the futile hopes and schemes
He carries as he walks?
Of all the yearnings and the fears,
Of all the torture and the tears,
The solaces and shocks.

WHAT IS EARTH?

What is earth, sexton?—A place to dig graves.
What is earth, rich man?—A place to work slaves.
What is earth, greybeard?—A place to grow old.
What is earth, miser?—A place to dig gold.
What is earth, schoolboy?—A place for my play.
What is earth, maiden?—A place to be gay.
What is earth, sempstress?—A place where I weep.
What is earth, sluggard?—A good place to sleep.
What is earth, soldier?—A place for a battle.
What is earth, herdsman?—A place to rear cattle.
What is earth, widow?—A place of true sorrow.
What is earth, tradesman?—I'll tell you to-morrow.
What is earth, sick man?—'Tis nothing to me.
What is earth, sailor?—My home is the sea.
What is earth, statesman?—A place to win fame.
What is earth, author?—I'll write there my name.
What is earth, monarch?—For my realm 'tis given.
What is earth, Christian?—The gateway of heaven.

THE QUEEN'S HANDICRAFT.

The Queen and Princess Mary have this year eclipsed their own records in the number of articles which they have collected for the London Needlework Guild.

Her Majesty spent several hours on successive days at the Imperial Institute in her annual task of unpacking and sorting the thousands of garments sent in for distribution among the poor, but it was impossible to know then what total would be reached by the bewildering number of articles which the packages revealed.

It was estimated a few days ago, when the work of classifying and arranging was proceeding energetically, that at least 60,000 garments had been passed under review. The royal contributors include:—

	Garments.
The Queen	16,000
Princess Mary	3,000
The King	1,020
The Prince of Wales	100

A large parcel of warm woolen articles has also been received from Princess Victoria, and the young Princes have contributed knitted socks and caps.

Among the 16,000 gifts in the Queen's collection are half a dozen children's petticoats in pretty pinks and blues, which her Majesty has crocheted for the Guild, while Princess Mary has made two "puzzle" jackets, one in purple, the other in blue. A "puzzle" jacket, it should be explained, is a child's garment which passes over the head and fits snugly, the "puzzle" apparently being how the wearer gets into the jacket.

The Princess, being a group president, a dignity which she attained four years ago, has a number of small tables to herself for her collection of 3,000 articles, which include quantities of infants' and children's clothing. Blankets, cosy bedroom slippers, woolen "cross-overs," flannel clothing, little boys' suits, little girls' frocks and socks, and stockings by the thousand pair are numbered in the Queen's array.

The King has included warm winter overcoats, as well as children's clothing, in his collection, and there are some blue frocks for little girls from the Prince of Wales, in addition to clothing for men and boys.

When the garments are unpacked and arranged in proper order the public are invited to see the thousands of articles made for the poor by the guild workers.

Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 6th February, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Markham (Armada) and Rural Mail Route, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Markham, Armadale, and at the office of the Post Office Inspector, Toronto.

A. SUTHERLAND,
Post Office Inspector
Post Office Inspector's Office, Toronto,
December 24th, 1913.

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Personal & General

Rev. R. J. Moore was in Ottawa last week.

The Rev. W. J. Southam is still in Quebec. We are informed he is improving, but necessarily slowly.

Twenty-four thousand Chinese were executed during 1913. Many of them were political offenders, many were robbers.

We have sold out the whole of our Christmas special issue. A large order from Western Canada just received, takes the balance of our supply.

The Ontario chapter of the American Guild of Organists of the United States and Canada held a special meeting in Hamilton, December 29th.

The rector of Wolfville, N.S., the Rev. R. F. Dixon, sailed for home on January 8th. He has been visiting his brother, the vicar of Whaddon, in England.

The serious illness of Sir James Whitney in New York, official reports of which were made public on Sunday last, caused profound sorrow throughout this Province. At the time of our going to press hope is still held of better news.

One of civilization's martyrs, who suffered intense agonies for seven years, following thirty years' work among the Indians in the Mackenzie River and Great Slave Lake District, Rev. Father Gascon of the Oblate Fathers, died recently at the Junionat.

To-day Dean Du Moulin of Cleveland is to be consecrated, as previously announced in this column, as Co-adjutor Bishop of Ohio. The Canadian delegation attending the consecration will include the Bishops of Toronto, Niagara, Ontario and Saskatchewan, also Provost Macklem.

British post office had a record Christmas business, according to statistics just published. It is estimated that 26,000,000 country letters were handled in London Christmas week. There was an unusually heavy foreign mail, both inward and outward. The total of postal packets dispatched abroad was probably 60,000,000.

The executive committee of the Toronto Central Committee (Anglican) and a few other laymen, met in the Church of the Redeemer School House on Tuesday evening last, and spent an hour together in intercession for the success of the January campaign. The Epiphany was a most fitting occasion for a gathering for such a purpose.

The marriage of Miss Bristol and the Rev. Dr. Renison took place quietly at All Saints' Church, Hamilton, on Saturday, January 3rd. The Ven. Archdeacon Cody, assisted by the Ven. Archdeacon Forneret officiated. On account of the illness of Mrs. Bristol the reception at the house after the wedding was cancelled. We heartily extend our congratulations.

England's oldest woman, Mrs. Rebecca Clarke, aged 109, of Wood Green, near London, presided, December 26th, at the wedding breakfast of her baby son, Harry, aged 67. Cold weather prevented the old lady from attending the wedding. At the breakfast she proposed the health of the newly-married couple, ate the first slice of wedding cake, and recited verses.

It is not generally realized how greatly the King is interested in stamp collecting. He has again manifested this interest by consenting to become patron of the sixth Philatelic Congress of Great Britain, the greatest event of its kind during next year. It will probably be news to most people that at least one postage

stamp—a recent Canadian issue—was designed by his Majesty.

An organization known as the East Toronto Social Conference, which has for its object, the helping and the rehabilitation of the needy, and also the prevention of the overlapping in charitable work, was formed last Monday evening in the Y.M.C.A. Building, East Toronto. The Rev. W. L. Baynes-Reed, rector of St. John's, Norway, was appointed chairman. The organization is an undenominational one.

One of the very greatest of modern scholars has just passed away in the person of Dr. T. K. Abbott of Dublin. Among his valuable works were two remarkable discussions; one on the word Anamnesis (Remembrance) and the other on the phrase, "Do this." His position was that the meanings could not be "Memorial" and "offer this," and his arguments have never been answered and are now generally admitted by all leading scholars.

We regret to record the death of Mr. Rupert G. Muntz, an active member of Christ Church, Deer Park, who was injured recently by being struck by an automobile on the Avenue Road Hill and died on New Year's Day. Mr. Muntz was well known in Toronto, being one of the officials of the Consumers' Gas Company. He is survived by a widow and three children, to whom, with his mother and family our warmest sympathy is extended.

"A clergyman's small daughter was sent to bed supperless, just before her father's return from a short trip. Hearing him enter, some time later, the young lady called down, 'Mamma, I want to see daddy.' There was no response. A moment later, 'Mamma, please let daddy get me a drink of water.' When that, too, failed, a small white figure came to the head of the stairs and said sternly, 'Mrs. Hastings, I am a very sick woman. I must see my pastor at once.' Needless to say her pastor went up."

Lord Radstock died suddenly in Paris the other day in his 81st year. For more than half a century he had been a great force in Evangelistic work. If ever the story is told of his remarkable work for Christ among Russian and French aristocracy, it will prove positively enthralling. Although nominally a Churchman, he was always somewhat of a free lance, but everyone respected him for the faithfulness of his testimony and the consistency of his life. He had a most lovable disposition, and the fullness of Christian joy abode in his heart. A constant visitor to Keswick and other Conventions he will be greatly missed by a wide circle of Christian friends.

Sirloin or Surlon.—King James I. is said to have been so well pleased with a loin of beef as to knight it and make it Sir Loin or sirloin. However, a story of the same kind was also told of Henry VIII. and is to be found in Fuller's "Church History." Dining with the Abbot of Reading, Henry—according to this authority—ate so heartily of a loin of beef that the Abbot said he would give 1,000 marks for such a stomach. "Done!" said the king and kept the Abbot a prisoner in the Tower until he grew ravenously hungry and won his 1,000 marks and knighted the beef. But Webster characterizes this etymology as "erroneous," saying that the true spelling should be "surlon"—the "sur" being equal to "super."

A testator, after citing the obligations he was under to a particular friend, bequeathed to him at the bottom of the first page of his will ten thousand—pounds, of course, thought the delighted legatee, but on turning the page he found the missing word to be "thanks." A similar story is told of an old lady, who,

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in her last illness, promised the priest to leave him a sum of money for parish purposes. When she was dying she asked the priest to come nearer the bedside and gasped out: "Father — I've — given — you—" "Stop," said the priest, anxious to have as many witnesses as possible. "I will call in the family," and opening the door he beckoned them all in. "I've given you," panted out the dying woman, "a great deal of trouble."

British and Foreign

The oldest church chorister on active service in England has recently died in the person of Mr. Fred Moore of Stafford, aged 89. He completed 78 years' service in St. Mary's Collegiate Church, Stafford, and had seen five successive Bishops of Lichfield conduct Confirmation services therein. Mr. Moore could recall the days when the organist wore knee breeches, top boots and powdered hair.

At a meeting of the Captain E. J. Smith Memorial Committee held lately at Westminster, under the chairmanship of Bishop Boyd Carpenter, it was arranged that Lady Scott should be the sculptor of the Memorial to be erected at Lichfield. The monument will take the form of a bronze

statue, rather more than life-size, on a pedestal of rough granite, with a suitable inscription. Arrangements are in progress with regard to the Liverpool part of the memorial scheme, which will consist of a stained glass window in the new Cathedral.

The Rev. Henry Hodgson, curate of Crediton, Devon, is in Exeter Hospital in a serious condition as the result of a strange accident. He possessed a Boer shell which he believed to be harmless. Desiring to fit a handle to it, Mr. Hodgson heated a French bayonet, bent it and fitted it to the shell, which instantly exploded, shattering Mr. Hodgson's right leg, smashing the furniture, blowing out the window and embedding the fragments of the shell in the walls and furniture. Mr. Hodgson, whilst seriously injured, retained enough consciousness to summon his servants and direct them in the use of the poker as a leg splint prior to his removal to the hospital; but it is not believed that he can escape the loss of his leg.

The Church of Clynnog Fawr in Carnarvonshire is one of the historic shrines of Wales, and not the least interesting feature of the ancient foundation is the Chapel of St. Beuno, which was recently reopened after its restoration. St. Beuno was one of the famous Celtic Saints of the end of the sixth century. In the twelfth century the Carmelites founded a religious house at Clynnog, and the church continued a collegiate church until the sixteenth century. In his address at the reopening service the Bishop of Bangor said that the tower of that ancient church had weathered the storms of centuries. "God grant that it might see their dear and beloved Church pass successfully through the storms by which she was now tossed, and see the malice and hatred of her enemies come to naught."

On a recent Sunday evening the Archbishop of Armagh dedicated some beautiful additions to the Cathedral Church at Armagh. In 1888 the nave was first opened for Divine Service. Eighteen years later, under the direction of Sir Thomas Drew, the great east window was inserted, and, through the generosity of the late Dean and of Mrs. Shaw-Hamilton, the eastern and western arches of the tower were raised. The changes prepared the way for the enrichment of the chancel. This latest work has now been carried through from plans furnished by Mr. Fellowes Prynne. A beautiful and artistic screen has been erected in the choir. At the side it is of panelled Bath stone, richly carved and gilded, while in the centre is a mosaic picture of "The Last Supper." The halo round the head of the figure of Christ is of mother-of-pearl, and there are eight statuettes in niches representing the four Evangelists and the four angels. At the sides of the screen are two gates of wrought iron, giving entrance to a little retro-chapel under the east window. Here are placed the stalls of the Chapter which have been removed from the

choir, the Primate's throne being placed just within the respond of the sanctuary proper.

Boys and Girls

THE MISSION FIELDS AND "MINCE PIE."

The memory of Mrs. Pigott's mince pies suggests to the writer the following little poem:—

Little Jack Horner
Sat in a corner
Eating a very queer pie;
He saw in a trice
It held everything nice
From the lands where the mission
fields lie.

From Ceylon came the spice,
And from China the rice,
And bananas from African Highlands;
There were nutmegs and cloves,
Sent from Borneo's groves,
And yams from the South Sea
Islands.

There were nuts from Brazil
All the corners to fill,
And sugar and sago from Siam;
And from Turkey a fig
That was really so big,
Jack's mouth thought "It's larger
than I am."

A Syrian date
Did not turn up too late,
He need not for tea to Japan go;
Tamerinds were not few,
There were oranges, too;
And from India many a mango.

"Now," thought little Jack,
"What shall I send back
"To these lands for their presents
to me?
"The Bible, indeed,
"Is what they all need
"So that shall go over the sea."

LIGHTNING'S PRANK.

An extraordinary example of the effect of lightning on a fine old silver fir tree is to be seen in the old churchyard at Brightwalton, a Berkshire village nine miles from Newbury. Its effect on the tree was as if the latter had been demolished by some explosive, the limbs and huge sections of the trunk being hurled in all directions evidently with terrific force. The violence with which these pieces were thrown may be realized when it is stated that one of them, weighing about two hundred pounds, was hurled over some farm buildings, falling at a distance of 60 yards from the site of the tree. A large splinter was embedded in a slate roof near by. Only about eight feet of the trunk of this tall tree remains erect, and this is stripped entirely of bark and split downwards in a hundred different places. There is an entire absence of the appearance of wood being burnt. The debris covers a circle of 150 yards diameter, one piece of wood being picked up at a distance of 85 yards from the tree.

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THE BOY WHO WOULDN'T FIGHT.

The little boys in Class-room No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor, until Miss Edith felt like jumping out of the third-story window to get rid of the sound.

But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big and the playground so small that the rooms took their recess by turns. It was No. 4's turn at twelve.

And now you will see why they have been so eager to get out; there is a new scholar to-day, and they want to "size him up," as boys say.

"Where are you in arithmetic?" asks one.

"Partial payments," replies the newcomer.

He has been using his ears in the class-room, and he knows his arith-

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metic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four." The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payments out of sight.

"Let's have a fight," now says the stoutest little rascal of the party, and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them.

There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his pockets, and says, with an effort: "I don't fight."

Did you ever see a gay-coloured little balloon floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny little rift appears, and the balloon is a piece of shrivelled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to fight. Partial payments went for nothing; a four-bladed didn't count. He was a scorn and a by-word.

A week has passed by, and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon; but she has forgotten her sandwich and jelly cake.

"What am I going to do about Charley Graves?" she says to herself. "I can't let him fight, and yet—"

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window; but, seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply and recess comes to a sudden end.

Up comes the panting, dusty crowd.

"But what is this?" she cries, for the new boy's lip is bleeding, and his forehead is swelling visibly: "I thought you wouldn't fight."

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but when Micky twists little Tom Poaque's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lip

up with pink courtplaster, and tried to look sorry; but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—Elizabeth P. Allan.

A TEA PARTY TALE.

By Gertrude Bowen.

Marjorie was very, very happy, there was no mistaking it; for joy-beams sparkled in her eyes, and the new gladness that had come to her lent an extra lightness to her step. She skipped merrily down the street, and burst with a cheerful clatter into the nearest house:—

"I'm going to have a tea-party all my own," she cried breathlessly to the two little next-door girls; "Aunt Lou said I might, and I want you both to come. She's going away this afternoon, Aunt Lou is, and she'll let" Marjorie reserved this best until the last—"she'll let me use her dishes. They're the same ones Aunt Lou used to give her tea-parties with when she was a little girl."

"Oh!" cried Lois and Geraldine together, "we'll go to your party for certain sure; just see if we won't."

Lois and Geraldine had been Marjorie's best friends ever since she could remember. It seemed that they had played together always, for when they first learned to walk their wobbly, uncertain steps had led them toward each other. Geraldine was a little taller and bigger than the other two, but Lois and Marjorie were almost like sisters.

Marjorie had no mother dear to tell things to, or to help her over the hard places, and so the next-door girls grew to be very near, because they shared the sunshine of her brightest days, and the shadow of the dark ones. Mother dear had gone from earth long ago, almost before Marjorie knew how much her protecting love meant. Of course, there was Auntie Lou, but she didn't altogether understand little girls and their ways. You see, she thought that if small people had plenty of bread and butter, and good, clean homes and faces, they ought to be perfectly happy. Now, you know as well as I that those are splendid things to have, but sometimes one wants a bit of "mothering" besides.

And now this wonderful thing had happened, Aunt Lou had suggested that Marjorie have a tea-party, and had brought out delicious things to eat from a middle shelf, and her very own china tea-set from the tip-top shelf of all.

It seemed that Aunt Lou had been a little girl herself once upon a time, with the same wants and pleasures that little girls have at this very day; for there was the tea-set—that showed it plainly enough.

"I'll be ever so careful," Marjorie said, as she lifted them down and placed the precious pieces side by side.

And Aunt Lou had only smiled and said, "I'm sure you will, Marjorie."

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Aunt Lou had grown wonderfully kind and good of late. She even brought out the prettiest cloth for Marjorie's little table—a lacy cloth all starched white that hung far down over the edges.

It was a very happy trio that sat down to the small table spread for three. Marjorie had drawn up low chairs to sit on, chairs that weren't so high that their feet dangled uncomfortably a long way from the floor. These were the right kind.

They had cakes and jelly to eat, sparkling red jelly that shivered and shook. Marjorie filled up the cups, not with real tea, of course, but with something better and more suitable for little girls.

"You've got to hold the lid on," she explained as she poured out a cupful, "because it rattles round and falls out if you don't."

"Won't you have some more sugar?" Marjorie gave the bowl a little push toward Lois. A gentle shove it was, but the edge of the table was, oh, so near, and the other things took up a lot of room. And so, though Lois' hand shot out to save it, she was a few seconds too late, and the plump bowl reeled and went crashing to the floor, where it lay in two broken pieces almost at Marjorie's feet!

"Oh, Marjorie!" cried Lois, with a frightened gasp.

In an instant the three chairs were forsaken, and Marjorie was bending over the jagged pieces of what had been a brave white sugarbowl only a minute before. Her lips quivered pitifully, and the other two tried their best to comfort her. But the deed was done; it couldn't be helped now, and besides a sweet, sugary trail led over Aunt Lou's good carpet.

After the next-door girls had gone Marjorie's heart grew heavy. What would Aunt Lou think? When she had been so kind about lending her dishes, how could Marjorie ever, ever tell her what had happened? All the joy and gladness of the early day went out as quickly as it had come, and her cheeks burned red with sorrow and shame. What would she do?

She picked up the pieces as they were on the table, and placed them together. They fitted exactly, and from a little distance one would never know but that the sugar-bowl was perfectly good and whole.

And then a mean suggestion thrust itself into Marjorie's head. Suppose she put it back on the shelf just as it was, Aunt Lou might never know what had happened, not for some time, anyway.

But Marjorie's better nature won the day. She would do what was right—she would tell Aunt Lou herself that very night.

"Aunt Lou," she began bravely; "I'm sorry, I didn't mean to, but I—"

"Well?" Aunt Lou eyed her sharply. "I broke your white sugar-bowl!" Marjorie expected she hardly knew what after this confession, but nothing could have surprised her more than what Aunt Lou really did.

"Oh, is that all?" she cried in a relieved kind of voice; "bring it here, will you?"

"I broke it myself in the same place a long time ago," she said. "See where I had it mended so well that you could hardly find the place. We'll have it mended again, and I'll give them all to you to keep."

"Oh, Auntie Lou!" cried Marjorie, clinging to her; "I'll never be afraid to tell the truth again, never." Aunt Lou held her tight for a minute, then kissed her, and said, "That's right, dear. Sometimes it takes courage, but it's always best."—"Playmate."

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