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Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, FEBRUARY 12th, 1914

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The Canadian Churchman

TORONTO, THURSDAY, FEB. 12, 1914.

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QUINQUAGESIMA SUNDAY.

(February 22nd).

Holy Communion: 259, 307, 317, 323.

Processional: 4, 179, 202, 215.

Offertory: 36, 175, 196, 210.

Children: 233, 336, 337, 341.

General: 22, 34, 177, 186.

The Outlook

Public Morality

We have recently received several shocks which necessarily cause a good deal of concern to all who are desirous of seeing morality reign supreme in our midst. The story told of the Union Life Assurance Company by the Permanent Liquidator reveals a state of affairs which we would fain hope will be the last of its kind. It is deplorable to read of the series of contrivances which served to maintain that company in business, while all the time those whose confidence was being sought and obtained were being kept in the dark. After years of curious manipulations it would seem that in utter desperation resort was had to the money market in 1910, and nearly \$800,000.00 were obtained by a new stock issue. One of the matters of real regret is that British investors were exposed to this daring and really unscrupulous operation, and we cannot be surprised if British capital does not come into Canada as speedily as it formerly did. Surely there ought to be some way of protecting investors against such abuse. Canada might well learn from the proposal in the United States to prevent interlocking Di-

rectorates, for if these were made legal the Trust evil would be given a deadly wound. While a single corporation may have far-reaching power, yet if its directors are debarred from being directors of other corporations there will be avoidance of that concentration which is now so often prejudicial to the public welfare. Sound law and strict enforcement with thorough supervision would do much to reassure investors, and above all, to give the whole of our Dominion a fair name for righteousness and truth.

Law for Rich and Poor

It has hitherto been the boast of all Institutions connected with British law that no distinction is possible between rich and poor in regard to the application of justice. But lately there have been two or three serious setbacks to this idea, and we are not surprised that many people are wondering what is the matter. When a well-known public resort is summoned for breach of law, and twenty society people are called as witnesses, it does not seem right that their names should be withheld from the public, while in ordinary cases among middle class and poor the names would appear in the Law Courts. Then, too, the stories abroad about automobiles in the suburbs, to the effect that minor charges are registered, and yet that grave and very serious matters are not dealt with by the officials are, to say the least of it, ominous, if true. Perhaps worst of all is the case of tampering with the ballot at Welland, where the air is filled with allegations of carelessness and fraud. That that investigation should be searching, wide-reaching, and impartial goes without saying, for interests of the highest importance are at stake. The suspicion that our elections are liable to manipulation is intolerable, and this, together with other matters, gives point to a newspaper criticism, that "within the past ten years there has been a distinct decline in the directness and sureness of justice in Ontario." We must, therefore, insist that neither private interests nor political considerations should have any weight in connection with our Law Courts. The old motto must be upheld at all costs: Let justice be done though the heavens fall.

Criticism and Criticism

The question has recently been raised whether Biblical criticism need make the Church uneasy. The answer is that it all depends upon the criticism. There is a devout criticism, which, dealing with the question of time and circumstances under which books were written, is likely to prove, as it often has in the past, profitable and valuable. But there is also a criticism which is destructive because it proceeds from presuppositions that are fatal to any real belief in the supernatural element of the Bible. It is this that rightly causes anxiety in the Church, though it is not anxiety for the Bible, but for the faith and life of the people. When we are told that Old Testament criticism has been of value to the cause of truth, it is natural to enquire what is meant by the criticism, since the general tendency of much modern scholarship has been to reconstruct the historical fact of the Jewish nation at several points. It gives an entirely new account of early Jewish religion, of the time of the patriarchs, of the person of Moses, of the origin of ritual, of the religion of David, and of the structure and composition of the books themselves. Now, considering that there is

absolutely nothing to support these contentions in Jewish history and very much that is entirely opposed to them, it will be seen that grave issues are raised, for it is impossible to accept an account of the Jewish people entirely different from that which they themselves have preserved, and which has been endorsed by our Lord and His inspired Apostles. When Christ and St. Paul found their essential teaching about Sin, Salvation, and Society on the early chapters of Genesis it does not seem possible to be content with regarding these chapters as mythical. What is still more important is that from the Old Testament men proceed to the New, and criticize the latter with similar rationalistic principles. There are those to-day who started with denying the integrity of Genesis and have ended by denying the Incarnation of our Lord. The whole tendency of modern criticism in Germany, from which English, American, and Canadian criticism derives its inspiration, is towards a view of our Lord Jesus Christ which is utterly opposed to that which the Church holds and has held for centuries. Indeed, there is no prominent critical theologian in Germany to-day who may be said to hold the Chalcedon doctrine of the Incarnation, which was simply the effort to express all the facts of the New Testament without attempting to reconcile them. It is, therefore, essential to make quite sure what is meant by criticism, for there is a criticism which is nothing but helpful and there is a criticism which is nothing but disastrous to the spiritual life and interests of any ministry and community where it is preached and taught.

The Comity of Missions

Amid the various discussions that are proceeding at the present time the views of the Bishop of Bombay (Dr. Palmer) will be found interesting. He has just set forth in his quarterly Letter to his people the reasons why he has thought is advisable to join the movement towards a union of Churches. This is what he says in the course of his communication:—

"I am well aware that almost half the clergy in this diocese would much rather that I had not taken part in this movement. But I wish them to know that at the Episcopal Synod in January, when we discussed this whole subject, I found that all my colleagues of the episcopate were strongly and heartily in favour of our going in with this movement. It seems to me best that I should co-operate with them until I find that this line of action brings me into a position where my continuance in it would compromise the truth. I believe that at the moment the limits of actual co-operation are very narrow because we really do not think sufficiently alike and do not know each other well enough. On the other hand, there are hardly any limits to the improvement of mutual knowledge and the possibility of the revision of opinion. However convinced a member of any Christian community may be that his community is the only true Church, I defy him to deny that it loses by the absence from its membership of many men and women whose Christian graces and powers he is constrained to admire. Still, I do not go into this movement hoping for any definite advance toward reunion, nor for any particular advantage to the mission-

any cause except increased knowledge of men, methods, and facts."

This strikes us as the true method of approach to these problems, and the latter part of the Bishop's words are of especial value, that "there are hardly any limits to the improvement of mutual knowledge and the possibility of the revision of opinion." The Bishop finally defies any one to deny that a Church "loses by the absence from its membership of many men and women whose Christian graces and power he is constrained to admire." When an Anglican Bishop takes a line like this, ordinary people may well follow him, and there are those in Canada with whom Bishop Palmer's words, coming from so definite a High Churchman, ought to have the greatest possible weight.

Prayer for Students

The General Committee of the World Student Christian Federation invites all Christian people to unite in the observance of Sunday, February 22, as the Universal Day of Prayer for Students. As a result of the growing volume of intercession the Christian Student Movement has continued to spread until to-day it is recognized as the principal fact in the religious life of the Universities and Colleges of the world. It is pointed out that prayer for students is of transcendent importance, because in many respects the key to the solution of problems related to the evangelization of students, and therefore God in the world is found in a fuller manifestation of the power of God in answer to prayer. There are many Christians in all parts of the world who have not yet realized their privilege and duty to be intercessors, and if only they would take this upon their hearts and pray for our students the results would be immediate and abundant in their own lives and in the lives of those for whom they make intercession. We are glad to call attention to the appeal sent out by the General Committee, and we hope that the day will be observed in our Church as widely as possible. Prayer means power, and prayer for students involves limitless possibilities.

A Lantern Slide Exchange

It has been decided by the Sunday School Commission to start a Lantern Slide Exchange for the benefit of Sunday Schools and young people's organizations. Any clergyman may become a member and have the use of as many sets of slides as there are members, free of all rental charges, on the payment of an annual membership fee of \$2.00. The initial expense is the purchase or donation of a set of slides upon joining, as set forth in the rules. By this new arrangement many Churchmen will be enabled to run a lantern without the expense of continually buying new slides, or paying high rental charges. The Exchange will be located in the Offices of the Sunday School Commission, 137 Confederation Life Building, Toronto, and application should be made to the Rev. R. A. Hiltz for particulars. The coming parcel post will reduce the carriage charges to distant places. The possibilities connected with such an effort are almost endless, and we strongly urge upon our readers the importance of obtaining full information about the proposals together with the provisional rules and regulations. Our columns a few months ago showed clearly what one Church in Toronto, Trinity East, has been able to do under the enthusiastic and wise guidance of Canon Dixon, and now there seems the likelihood of a very much further development of this most valuable opportunity of giving Biblical messages "through the eye to the heart."

SECRETS FOR LIVING

There are certain things which helped to make the Apostle Paul the saint and servant of God that he was. We must not suppose that he had an easy path, any more than some of us. In fact, he had a very hard time of it, and he could say what we could not, at all events with the same fullness of meaning. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 5:8, 9.) Think for a moment of what those terms suggest—troubled—perplexed—persecuted—cast down. And then, "We which live are always delivered unto death for Jesus sake." (Verse 11.) Now, of course, we cannot say that. The Apostle Paul's path was indeed a great deal rougher than ours. The storms of persecution for Christ's sake continually howled around him, and he tells us that he and his fellow-Christians were looked upon as so many sheep for the slaughter. So the Apostle had much to endure, but he found in his pathway that Christ was all-sufficient. Now, in speaking particularly to those who, through grace, have made a start in the Christian life, the first thing, of course, is to know the Lord Jesus as our own personal Saviour. No one can lead a Christian life until he is a Christian. We must know Christ as our Saviour, and receive at His gracious hands the forgiveness of our sins and the salvation of our soul, and when we can say that Christ is ours, then in reality we begin to live the Christian life. The things that made Paul the saint and servant that he was are four in number. The first is in 2 Cor. 4:16, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." The outward man, as we well know, needs daily renewal. Therefore we go to bed and sleep, and sit down to our meals in the course of the day. Now, if the outward man needs to be renewed thus, so does the inward man. Somebody may say, "But how does the renewing take place? What contributes to it?" First of all, prayer, which is the very breath of the Christian. If we neglect the throne of grace—if we seldom bow our knees in prayer to our God and Father in heaven, we shall suffer great loss. But there is more. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." There is, then, a renewal that comes from waiting on the Lord. Now, "waiting on the Lord" means more than simply bowing our knees in prayer to God in the morning, and again at night. We must also wait upon Him with His Word before us, to hear from Him, to receive through the pages of His blessed Book some communication from Him whose words are spirit and life. We have but to read the first Psalm to see that the one who meditates upon God's truth is likened unto a tree planted by the rivers of water, whose leaf never withers, and who brings forth fruit in his season. Let us, then, remember that the inward man should be renewed day by day. When God's redeemed people were journeying from Egypt to Canaan the manna fell every day, and every day they gathered it up. So must it be with us. We can do so, not only in our own bedrooms, but when we walk along the busy street, or when serving in the warehouse or office where we are employed. All the day long, though our minds be engaged with business, we can be in the spirit, if not in the attitude, of prayer, and God's Word may be treasured up richly in our hearts and memory.

The second point will be found in 2 Cor. 4:18, "While we look not at the things which

are seen, but at the things which are not seen." There is a contrast between things seen and not seen. The things which are seen are temporal, they perish and pass away; it is the unseen things that are eternal. And the Holy Spirit is given to us in order that we may enter into them. Now, these were the things at which the Apostle looked. His eye was on the invisible. Men of the world would not understand this. They might say, "How can anyone look at things that are not seen?" It is a mystery which they cannot explain. But it is simple enough to the Christian. We are called upon, then, to have the eyes of the heart fixed upon the unseen—upon the things that God has prepared for them that love Him, things which eye hath not seen, nor ear heard, neither have entered into the heart of man. They are all revealed in the Holy Scriptures, and the Holy Spirit is given to us that we may know them. Of course, we have to do our daily business and do it well. A Christian servant should be the best of all servants, and a Christian master should be the best of all masters. There is no doubt about that, and thus in our daily calling, we should glorify the Name of our Lord Jesus. But this does not militate at all against what has been said.

The third thing that had a powerful influence on the Apostle is found in 2 Cor. 5:10. He had just been saying that he laboured, earnestly endeavoured, strove, made it his chief business that, whether present or absent he might be well pleasing to his Lord and Master. "For," adds he, "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Now, the Apostle was not only a saved man, but he was also a servant of Christ. And so he said in substance, "I may not find that everybody will pat me on the back, and say, 'Well done,' and I do not make it my aim to win the esteem of men; my one ambition is to be acceptable to my Lord and Master in that day when I shall be manifested at His tribunal." So should it be with us, for we must all appear there, and our life pass under the scrutiny of our gracious Lord and Master. If anyone should say, "But how does that agree with St. John 5:24, where we are told that we shall never come into judgment, the answer is that while Christians will never come into judgment on account of our sins since it was for these that Christ died, yet our life will come under our Master's judgment and review. The Apostle did not lose sight of that. He was anxious that his life should receive his Master's approbation.

One other thing which is recorded in 2 Cor. 5:14 is, "The love of Christ constraineth us." It is blessed to have the heart under the powerful influence of the love of Christ. Of all the mighty factors in the life of the Apostle, that was the mightiest. He says elsewhere, "The Son of God, who loved me, and gave Himself for me." And so he judged that if the Lord Jesus Christ had died for him, and he was, by God's grace, among them that lived, it became him not to live unto himself, but unto Him Who died and rose again. It ought to be so with us. True, we do not move in the same circle as the Apostle; we have neither received his great gifts nor his call to service; but if our lot is cast in the humblest sphere, we can and should live and move in it, to the glory of Him who died for us and rose again. It is needful to remember that the Name of the Lord Jesus is written upon us, and that at home, in business, in the Church, or in whatsoever circle we have to be, we are to carry ourselves so as to please our gracious Lord and Master. And His grace is sufficient for these things, enabling us to be and do all that He desires and wills.

"THE KIKUYU HERESY"

SERMON BY ARCHDEACON CODY

(Delivered at St. Paul's Church, Toronto, Feb. 1st, 1914)

"Endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. 4:3.

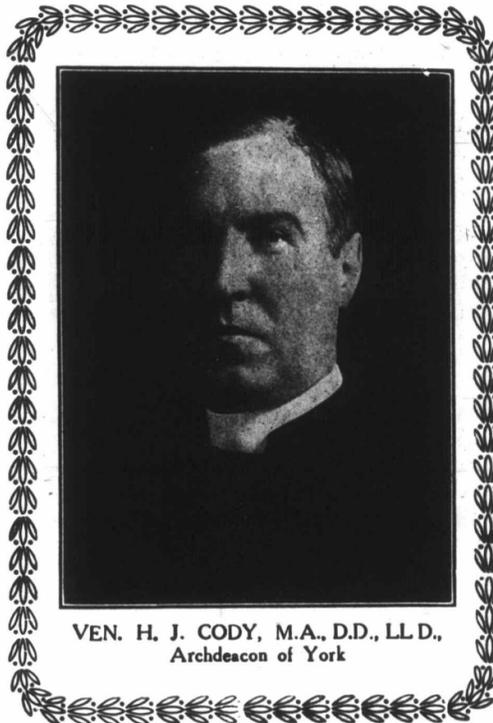
THE CONFERENCE.

I. We have all been reading much in the newspapers and magazines of late about what is called the "Kikuyu Heresy." This is a comment passed in some quarters on a conference of missionaries held in a little village in Eastern Equatorial Africa. The missionaries could have no idea that their gathering together would be fraught with such momentous consequences. "Behold how great a matter a little fire kindleth"; but in this case, the fire was the flame of devotion, love and Christian consecration. Many an unknown place has been made famous in the annals of Church history by its association with a council, creed or conference. To Nicaea, Spire, Trent and Dort will be added, perhaps, the name of "Kikuyu." It lies about half-way between the coast and the Victoria Nyanza on the Uganda Railway, 7,000 feet above the level of the sea, in charming and thickly-wooded scenery. It bids fair to be a landmark in modern Church history.

In that part of Africa there is an unexampled missionary opportunity. The district is about half as large again as the United Kingdom, and has a population of 4,000,000, mostly pagan. The Uganda Railway has awakened the natives; they are changing their places of abode; European colonists are entering; and there is a general desire for education. Their old religions are breaking down; their paganism is decadent, weak in vertebrate and readily forsaken whenever a strong rival presents itself. There is a militant Mohammedanism on the coast, strong, definite, clear-cut in its creed; and it is bidding for the allegiance of these millions of wavering pagans. There is a united Roman Catholicism; and there is, as is unhappily the case in many mission fields, a divided Protestantism. The Church of England is the strongest body here, having been first in the field, and the only one to produce a native ministry. The issue presented at this conference was: Is Protestantism to be in Eastern Africa represented by a dozen different types, independent one of the other, sometimes opposed, or is it possible to work in harmony, along converging lines, avoiding unnecessary overlapping, and doing nothing to block the way towards the ultimate formation of a united native African Christian Church? In June of last year in Kikuyu about sixty missionaries met together. They represented our own Church Missionary Society, and Presbyterian, Methodist and Baptist missions. The Bishop of Uganda, Dr. Willis, was in the chair. They met to discuss the possible federation of the different missionary forces in Eastern Africa, not to attempt the impracticable task of amalgamating existing Churches or missionary societies, not to eliminate the distinctive characteristics of different bodies, but to avert dissensions between native Christians, which are scarcely yet visible above the horizon. The proposals for this scheme of federation were all to be submitted to the Ecclesiastical authorities of the Home Church and the various missionary Societies concerned. There was no thought of setting up a brand new Church, independent of historic Christianity. The federation provisions were as follows:—

1. A loyal acceptance on the part of all the federating bodies of Holy Scripture as the supreme rule of faith and practice.
2. The acceptance of the Apostles' Creed and the Nicene Creed as a general expression of fundamental Christian doctrine.
3. The acceptance of the Deity of Christ and His Atoning Death as the ground of our forgiveness.
4. The recognition of a common membership among all these different native Christians. Members of other communions than the Anglican who removed into the Anglican sphere of work would be welcomed as visitors to the Lord's Table.
5. A regular administration of the two sacraments, Baptism and the Lord's Supper.
6. All recognized as Ministers in their own Church would be welcomed as visitors to preach in other federated Churches.
7. There was devised a common form of worship, not necessarily to supersede the worship of each particular body, but to enable all the members of all the Churches to become familiar with something like a common order. This common form was based on the Book of Common Prayer.
8. A common form of Church organization (not, of course, of Church Government). There

was to be what is called a "Comity of Missions." The whole country, in order to be covered by missions, was divided into missionary districts. One missionary society was not to interfere with the sphere or district of another. The Government approves of this, even at the present time; it forbids one missionary society to build a European mission station within ten miles of another. Within its own area each Church is left free to develop its work on its own lines. Such an organization is adaptable to every form of Church government, and means that the whole field will be occupied. Surely it strikes one as a marvellous step forward. Here is offered a working arrangement to secure common action, a reciprocal recognition in worship, and a common policy against a common foe. These proposals represented, in Bishop Willis' words, "a sincere attempt to prevent lines of divergence from growing deeper and to prepare the way for a union which, if it is unhappily impossible for ourselves, may yet be possible for native Christians in the future." These men and women, meeting under the shadow of a dark paganism all about them, felt that the spirit of God had touched their hearts and drawn them close to-



VEN. H. J. CODY, M.A., D.D., LL.D.,
Archdeacon of York

gether. If one said at the close of the gathering, "Who shall forbid bread and wine, that by these outward symbols we may show to all that we are the common servants of a common Master?" had they not at least the apostolic spirit? They held a common service of Holy Communion in the only building there, a building of the Church of Scotland, according to the form of service in the Prayer Book. All the missionaries present joined in that service, and received the emblems of the broken body and shed blood of their common Master and Saviour, Jesus Christ, from the hands of Bishop Peel, of Mombasa. "Under the circumstances," says Bishop Willis, "the Master Himself would have justified the action, as His presence beyond all question hallowed the scene." Is it any wonder that the *Times* spoke of this as "a natural and almost instinctive action when men are face to face with paganism out in the high-places of the field." Of high significance and gracious promise I believe it to be. We naturally expect the thanksgiving and the benediction of Christian people when they read of this marvellous step towards united action against the common foes of paganism and Mohammedanism, for the uplift of the downtrodden, for the salvation of the lost. Instead of blessing we hear from some quarters the charge of "Heresy." I want to show you to-day that this so-called "Heresy" is eminently Christian and is true to the spirit of the Church of England; and that the reverse of the action there taken would have been alien to the Spirit of Jesus Christ and inimical to the best interests of His Church.

THE CONTROVERSY.

II. This brings me to the chapter of the controversy. From the first the members of the Universities' Mission to Central Africa had refused to take any part in these proceedings. One of the saddest and most humbling things in connection with this discussion has been the thought that the Universities Mission, called into existence by David Livingstone, should have departed so far from the spirit and policy of its founder, and should to-day be represented by the Bishop of Zanzibar, who condemns the whole proceedings, and brands his brother Bishops as "Heresetics." David Livingstone, who opened up Darkest Africa to the Gospel, who did more than any man to cleanse the Island of Zanzibar, and to make it possible on the site of the old Slave Market to build a Christian Church—David Livingstone, if he went into the church at Zanzibar, would, on the Bishop of Zanzibar's principles, be repelled from the Lord's Table because he was not an Anglican and confirmed. Last October, Dr. Weston, Bishop of Zanzibar, wrote an open letter to the Bishop of St. Alban's in England, asking what the Church of England really stood for. Among other things he objected to this policy of federation. He claimed that what to us seems Christian statesmanship was a betrayal of Catholic principles. Above all he objected to the "open Communion," which had taken place at Kikuyu. These are his words:—

"If our own position is so chaotic that a Bishop, consecrated for the very purpose of ordaining priests, may publicly communicate with a Church without episcopacy, the whole purpose of our life and work is gone."

This Bishop repudiates the word Protestant as applied to our Church, claims episcopacy to be necessary to the very existence of a Church, and unchurches everybody who is not in an episcopal Church. His two brother Bishops, of Mombasa and Uganda, he charges with being heretical in their teaching as to the meaning and value of episcopacy. I would not like to regard Bishop Weston as truly representative of any large number of members of the Anglican communion. When I tell you that in his open letter he pleads that Christians should be taught a "sane and moderate invocation of the Mother of God and other Saints," you will at once for yourselves be able to classify him as an extreme type of reactionary. The Bishop of Zanzibar's "Open Letter" and Bishop Willis' account of the Kikuyu Conference were followed by a series of letters in the *Times*. At first the discussion dealt with the terms of intercommunion between Churches. Then Dean Hensley Henson raised the question of Orders and pressed the issue, whether the Church of England holds Episcopacy, however highly to be esteemed, as so essential to a Christian Church that its absence excludes from Christian fellowship. A new element was introduced by Bishop Gore's distinct threat of secession if there should be any possibility of a recurrence of such an "Open Communion." Such an Open Communion, he says, seems "to the great mass of High Churchmen totally subversive of Catholic order and practice." A handful of toiling, weary, sorely beset men and women, in the midst of a degraded heathenism and in the face of a united, conquering Mohammedanism, craved for strengthening and refreshment for their souls. To them Bishop Peel administered the sacrament of strengthening; and in so doing expressed to them the mind and heart of Jesus Christ. But this seems to Bishop Weston to be heresy and schism, and to Bishop Gore to be a betrayal of Catholic principles, which cannot be endured. In the bush the Kikuyu people were exposing their sick and dying to be eaten by hyenas and in the villages there was blackest moral abomination. These men and women of God, bearing the marks of sacrificial service, met together, and felt that in the presence of the Lord and in the face of the foe they were one. But, say Bishops Gore and Weston, "this is heresy; we cannot abide it." Which line of action is heretical? Which is more Christian? Which accords best with the noblest traditions of the Church of England? It is interesting to note that such great organs of public opinion as the *Times*, the *Spectator*, and the *Pall Mall Gazette* heartily supported the more liberal and Christian attitude of Bishops Willis and Peel.

INFERENCES.

III. From the newspaper controversy certain inferences may fairly be drawn:—

1. There is a very widespread and deep concern for the welfare of the Church of England and of other religious communions in England and in the mission field. The religious appeal is still strong.
2. There is a very wide and deep divergence of opinion on matters of vital importance; and yet there has been conspicuous candour and an absence of personal bitterness. There is a broad and progressive element that claims to be the true representative of Anglican teaching; there

is a narrow and reactionary element that stands over against it, claiming to represent "Catholic principles."

3. There have emerged two different standards of doctrine. One is Holy Scripture and our Book of Common Prayer; the other is something called "The whole Catholic religion and practice as professed and practised by the East and West." There can be no doubt as to which represents the true Anglican position. We know no other standard than Holy Scripture and our Book of Common Prayer, based upon it.

4. There has been revealed an enormous amount of solid Protestant opinion, the existence of which was scarcely dreamed of.

5. The threats of secession have not been received with alarm. It has been boldly said that even if Bishop Gore and his friends departed they would carry with them a very small proportion of the total membership of our Church. I doubt if they would feel altogether at home in the Roman Church. They have been practising an almost unrestricted right of private judgment, which they would have to forego under the stricter discipline of the Roman Church. I am bound to say, however, that this controversy reveals some whose continued adherence to the Church of England is a most perplexing fact.

6. There has emerged a deep desire for the union of Christian forces. The circumstances of modern life, the dangers which confront the Christian faith, the tasks that face it at home and in the foreign field, all combine to drive home to the conscience of Christendom the shame of that disunion which robs it of much of its influence.

ISSUES INVOLVED.

IV. Lastly, I wish to mention some of the vital issues that have been raised by this controversy. They touch both the being and the well-being of the Church of England:—

1. Is the Church of England to be within her own broad limits comprehensive, or to be an exclusive sect? This is the issue which the *Spectator* hopes will be definitely fought out. Is the Church to remain a comprehensive, national institution, or to be narrowed to an episcopal sect, and to become a body inspired by Roman exclusiveness? Bishop Weston is not seeking a freedom for himself which is denied him, but is seeking to impose fetters on his fellow-Churchmen. His protest involves an attempt to curtail liberty, to narrow the Church, and to forbid a great body of loyal Churchmen from doing what they believe to be in accordance with the true traditions of the Church of England, the true interpretation of its rubrics and the Spirit of Jesus Christ. One of the greatest scholars of to-day at Oxford, Dr. Sanday, urges that a place must be found in the Church of England for all its various sections. "The Church, indeed Christendom," he says, "needs all, and we cannot afford to spend our time in squabbling."

2. Is Confirmation universally and absolutely under all circumstances necessary? Dr. A. C. Headlam, late Principal of King's College, London, puts the matter in brief by describing our existing Confirmation rubric as "a wise and healthy rule of discipline, but not a Catholic principle." History and law alike, in England, have interpreted the rubric in the broader sense.

3. Is the Church of England compelled by her formularies to have no lot or part with non-Episcopal Churches and absolutely to unchurch them? The recent discussions demonstrate that Scripture, history and true Anglican tradition emphatically say No. In Bishop Moule's weighty words, such a tenet has never since the Reformation been affirmed with authority by the Church of England; never has it been authoritatively declared "that Divine grace runs only for certain in the episcopal channel, and that all other ministries are not only irregular, but invalid, and are to be shunned in the name of spiritual truth." This exclusive view of Episcopacy and the nature of the Church is really a stupendous innovation in Anglican teaching. It is derived from the Tractarian Movement, really from that view of the Church which Newman taught, developed, and then found incompatible with Anglicanism. He witnessed to this incompatibility by going over to the Church of Rome. This exclusive theory of the episcopate and of salvation (a) Cannot be proved from Holy Scripture. (b) It is forbidden by modern historical research. Much water has run under the bridge since the early Tractarian days, and historical knowledge makes these rigid and exclusive theories of Church government impossible. (c) It is contradicted by the present-day facts of life and experience. Bountiful fruits of Divine grace are found outside episcopal communions. (d) It is not asserted in our own formularies. The Prayer Book amply asserts Episcopacy as our own historic order, and as dating "from the Apostles' times," but it "never draws (I quote the Bishop of Durham) a ruthless and untenable inference against the Church life of others." We assert with full con-

viction our own order, but we do not presume to pass judgment on others. The definitions of the Church in Article XIX, and of "Ministers lawfully called" in Article XXIII, are purposely drawn in broad terms, without specific reference to Episcopacy, as in their original form. They were the outcome of conferences between Anglican and Lutheran divines, and were meant to be comprehensive. (e) It is incapable of proof from the views and practice of our most representative Churchmen for two centuries. Take four great Anglican witnesses for the larger doctrine in the seventeenth century. Bancroft carried his colleagues (including Andrewes) with him in consecrating Presbyterian ministers, without re-ordination, as Bishops for Scotland. Andrewes claims "our government to be by divine right, yet it follows not that a Church cannot stand without it." Ussher, after asserting to DuMoulin the greatness of Episcopacy, professes his love and honour for the Huguenot Church of France as a true member of the Church universal. Cosin asserted in his will his union of soul with all the orthodox, "which I desire chiefly to be understood of Protestants and the best Reformed Churches." This whole historical argument is well summed up in Professor Sanday's words ("Conception of Priesthood," p. 95): "It should be distinctly borne in mind that the more sweeping refusal to recognize the non-Episcopal Reformed Churches is not and can never be made a doctrine of the Church of England. Too many of her most representative men have not shared it. Hooker did not hold it. Andrewes expressly disclaimed it. Cosin freely communicated with the French Reformed Church during his exile. Indeed, it is not until the last half of the present (i.e., nineteenth) century that more than a relatively small minority of English Churchmen have been committed to it." Thus Scripture, historical research, our own formularies, and the observed facts of religious life, combine to reject this exclusive view of Episcopacy, which could lead the Bishop of Zanzibar and his supporters to condemn in Kikuyu an act that is truly apostolic, a spontaneous fruit of the Holy Ghost. To hold this broader view of Episcopacy in common with our greatest Anglican divines should not involve the imputation of disloyalty to our own historic order. It is possible to hold Episcopacy as a centre of unity, a bridge of continuity, an instrument of good administration, a primitive form of Church government "from the Apostles' times," without holding the untenable position that without it there can be no Church, no valid sacrament, no certainty of salvation. While loyal to our own ancient order, I repudiate with all my heart this reactionary innovation which seeks to unchurch and stigmatize all non-episcopal communions. It is not scriptural, it is not Anglican. I do not think it is essentially Christian.

4. Is the Church of England in her re-union efforts to seek re-union first with the Roman Church and the Greek Church, or with the sister Churches of the Reformation? For my part, I say most decidedly, "First with our Protestant fellow-Christians." Great patience and wise waiting may be necessary, but surely in this direction our efforts must first be made. With Rome as she is there can be no re-union. Roman and Greek Churches alike reject our orders, our Church, our sacraments. Self-respect might well join with loyalty to Scriptural truth and standards in bidding us rather draw nearer to the sister Churches of the Reformation, who accept, as we do, the Creeds and the authority of Scripture. Our connotation of Catholicity is not confined to the Greek and Roman communions. To wait in isolation in order to be in the future a possible centre of reunion between Rome and Russia on the one hand and the non-episcopal Churches on the other, will be, I fear, a weary and sorry task. Such isolation will not be splendid, but suicidal. Our path of Christian union leads not towards Rome, but towards those non-episcopal Churches who hold the fundamental truths enshrined in our Book of Common Prayer, Churches which a Pan-Anglican Conference has freely and fully declared to have been manifestly blessed in their work for Christ at home and abroad. The future of Protestant Christianity, with all its hopes and possibilities of ultimate re-union on the basis of God's own truth, is vitally interested in the decision which the Church of England may reach on this momentous matter.

5. Is the Church of England to repudiate the terms "Protestant" and "Reformed"? Law, fact, doctrine, history, answer No. In Archbishop Benson's fine phrase, "our Church is Catholic and Apostolic, Protestant and Reformed."

6. This scheme of federation in Eastern Africa is big with possibilities for the whole mission field. Everywhere in face of the non-Christian religions will a closing of the missionary ranks be found invaluable and inevitable. The spirit of narrow and blind sectarianism which ruined African Christianity thirteen centuries ago cannot be allowed to neutralize the serious effort that has been made to secure unity of action be-

tween the different Protestant communions. Everywhere on the field the Christian missionaries are forced together. Their closer relations will sooner or later react on the Church at home, and as Bishop Westcott prophesied, reunion will come from the circumference, and not from the centre. The journey of the Christian Church must be towards more effective oneness. In spite of many discouragements and some denunciations from its own ranks, the Church is bound to travel in this direction. With the unity of the Spirit there may well coexist much variety of form and administration.

What does the *Ecclesia Anglicana* stand for? So asks Bishop Weston with insistence and emphasis. May I quote an answer from Dr. Diggle, the Bishop of Carlisle? "The Church of England stands for the Christ of God and His inclusive love for all the brethren. Build it on these two rocks, and the gates of hell can never prevail against it. But build it on other foundations laid by men—the stubble of archaic traditions, and the sands of medieval assumptions, foundations which neither free intellects nor free spirits can accept or revere, and then when the rains descend and the floods come and the winds blow, the Church of England will fall and great will be the fall of it." Thank God, the Church of England does stand for the Christ of God and His inclusive love for all the brethren, and sends far and wide the Apostolic greeting: "Grace be with all them that love our Lord Jesus Christ in sincerity."

The Jerusalem and the East Mission

(We have received this article through the kindness of Canon Powell, President of King's College, Windsor, N.S.)

All branches of the Church look upon Jerusalem as a sacred city, and many Christians of all races long to see the very places where Jesus Christ lived and died and rose from the dead. Many, who can never hope to visit this land, do what is more noble, they deny themselves to help the poor and ignorant here for the sake of Christ. The Canadian Church has the unique distinction of being the only branch of the Anglican Communion, across the seas, which undertakes a special work in Palestine. She regularly provides for a large part of the expenses of our hospital in Jerusalem. A Canadian University, too, King's College, Windsor, N.S., by conferring the D.D. degree on the Archdeacon of Syria has done an honour to one of our Chapter and shown its appreciation of his books on the Eastern Churches. Our Bishop has just come back from England with renewed health. He has worked twenty-six years here, and longs, before he lays down his office, to see his work placed on a firm basis. So he is still hoping to finish the buildings for the Boys' School and Girls' School, which are half completed, and also to buy a house at Mount Camel, so as to avoid the heavy house-rent which we pay here for our school. I fear, however, that he may not see his hopes fulfilled, for money is coming in so slowly to the General Fund, that we are in danger of closing down some of our work. The old Church of this land is spiritually in a very depressed state. We must, if we hope to convert Jew and Moslem, give a sound religious and secular education to the native Christians. This we are trying to do. The result seems even greater than could have been expected. One sees a good many men and women who seem far removed from the general mass of dirt, ignorance and dishonesty. They come of the same stock, but they have been able to have a sound Christian education and training. In conclusion, let me assure all members of the Canadian Church, who visit this land, that if they will pay us a visit as soon as they reach Jerusalem, they will receive a warm welcome.

Arthur S. Hichens,
Canon-in-Residence,
St. George's College, Jerusalem.

Love towards God has been shown in many curious ways; and men have differed, honestly, about methods of serving Him truly. We are not all agreed as to worship or rite or ceremony; but we can all hear the cry of need and distress of the brethren, and human misery speaks in the universal tongue. "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—The Living Church.

SMITHERS, B.C.

By the Right Rev. F. H. Du Vernet, D.D.,
Bishop of Caledonia

THE first passenger divisional point on the Grand Trunk Pacific Railway, 226 miles east from Prince Rupert, is called "Smithers," after Alfred W. Smithers, of London, Eng., the chairman of the Board of Directors of the Grand Trunk Railway Company.

The first passenger train came into Smithers on Saturday evening, October the 4th, from Prince Rupert. From this it will be seen that the town is yet in its infancy. In appearance Smithers is a 200-acre clearing, surrounded on three sides by forest and on the other side by the railway. Looking from the town towards the railway, there is to be seen in the background a magnificent snow-capped mountain range, the chief peak of which is known as the Hudson's Bay Mountain. Looking from the foothill of this mountain one can see far up the Bulkley Valley to the south, and, looking over the town directly across the Bulkley River to the east, in the distance one can see a long range of lofty mountains, known as the Babine Mountains. Amidst these beautiful surrounds is the town of Smithers, consisting of very new buildings, including several shops, business houses, restaurants, pool-rooms, rooming-houses, an hotel, and two churches, one on each side of the town, the Methodist on the north side and the Anglican on the south side.

The picture shows our church as it stands on the corner of King Street and First Avenue. It is called "St. James'," for two reasons. Because the Senior Woman's Auxiliary of St. James' Cathedral, Toronto, contributed \$300 as a memorial to the late Mrs. Wyld, and also because the clergyman in charge, the Rev. Henry Grasett Kingston, B.A., LL.B., is a grandson of the late Dean Grasett, who was for so many years rector of St. James' Cathedral, Toronto. In the pioneer stage of this diocese the Bishop finds he has to study economy and strike out on new lines. The Smithers building, though not large, has cost \$1,546, not counting the price of the site, which is \$1,100, which has yet to be paid for in instalments, a friend in England having contributed the first instalment. It consists of a Church Hall (24 feet by 24 feet), with a residence of two rooms (10 feet by 12 feet each), attached, the whole forming a very neat building, which has been painted dark red with white trimmings. When the congregation grows the rooms will be thrown into the church and a chancel added.

St. James' Church was opened on Sunday, December 7th, with an attendance of twenty-five and an offertory collection of \$5.80. Mr. Kingston is doing a good work both here and also at Telkwa, thirteen miles away. It is interesting to note that as soon as the place was named the Bishop wrote to Mr. Smithers, asking him to allow his name to stand first on the subscription list, which he did, sending £50. There still remains \$1,000 due on the building, which the Bishop has advanced as a loan, hoping that in time it may be refunded. The general manager of the Grand Trunk Pacific told me lately that the railway company would not attempt to do much building at Smithers until they could bring their material from the East on their own trains. The two ends of steel will probably meet the last week in May next, but there will be ballasting to be done after this, so that it will likely be September before there can be much material delivered from the East, but such is the optimism of the West that many are eager to "get in first." In the spring the building activity, which has quieted down on account of the winter weather, will break out afresh with renewed vigour.

It is encouraging to know that the Anglican Church was early in the Bulkley Valley. Rev. F. L. Stephenson was the only resident clergyman of any denomination in the Valley for over five years.

NOTES AND QUERIES

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

Do you vouch for the reliability of all advertisements in your paper? I ask this in special reference to Stock Companies.

While it is of course impossible to guarantee absolutely all advertisements, yet we continually do our utmost to limit our columns to advertisements which we believe to be thoroughly reliable. We take all proper and necessary precautions, and it does not seem practicable to do more.

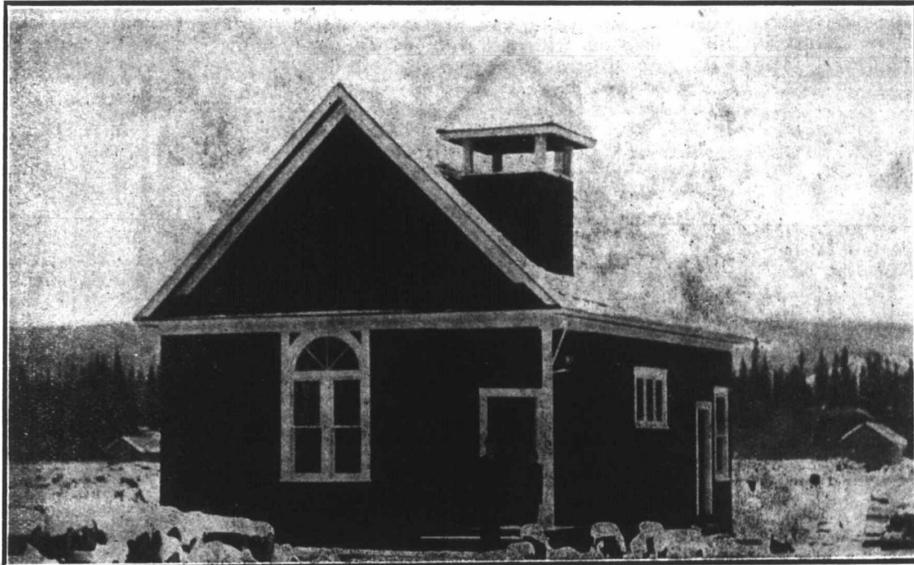
Where can I discover material for the study of Prayers in the early Church, especially the relation of extemporary and liturgical intercessions?

Perhaps a new book, "The Early History of the Liturgy," by Dr. Srawley, will suit your purpose. It is published by the Cambridge University Press as one of "The Cambridge Handbooks of Liturgical Study," (6s. net). The object is to provide students with information concerning liturgical developments during the first four centuries. Two points are argued, and, we believe, fully established by Dr. Srawley; one

defend every act of fallible men like them, yet we are fully justified in maintaining that their conduct generally in defending it against the Roman party, even in opposition to their spiritual rulers, was worthy of great praise. . . . Therefore, instead of viewing them as a body, formed and settled, and therefore at variance with Apostolic usage, it is more accurate, as well as more charitable to consider them as Episcopal Churches, sede vacante, or with Episcopate in Commission, protesting communities, which have fallen back on their own spiritual rights, the basis of Faith, and are but waiting the time, unhappily delayed, when they may themselves complete what is wanting in their organization, and develop themselves into their just and original dimensions."

On many sides Mr. Winston Churchill's, "The Inside of the Cup," has been recommended. Can you give some guidance as to the character and value of the book?

In our issue of August 14th last this book was reviewed, and its main points mentioned and criticised. But inasmuch as since then it has had a very large circulation all over the country it may be well to repeat and amplify what was then said. With the fundamental purpose of the book in its emphasis on social service we are of course in entire agreement, and nothing but good can come from the plea for the Church to follow its Master in the pathway of human brotherhood and self-sacrifice. But it is a deplorable thing that this admirable plea should be injured by the introduction of personal feeling and prejudice. Mr. Churchill is a strong opponent of conservative theology, and in particular he dislikes the doctrine of the Virgin Birth of our Lord. The result is that he has blended in his picture a worldly Church and a theologically conservative one in such a way as to imply, and, indeed, to state that these two are inseparable as cause and effect. If Mr. Churchill knew a little more about present-day pastoral life and work he would know that there are conservative clergy and churches who are doing as thorough social work as the most rationalistic Church ever has done, or will do. It is this insistence on the necessity of cutting adrift from old-fashioned teaching in order to enter upon the field of Christian social service that makes this book not merely a disappointment, but from the highest point objectionable and dangerous.



ST. JAMES' CHURCH, SMITHERS, B.C.

Rev. H. G. Kingston, standing in the doorway

that extemporary prayer was widely practised in the Christian Assemblies of the early periods, and the other that it is impossible to trace an Apostolic Liturgy in any of the existing forms.

What was the view of Lutheranism and the German Reformation taken by the leading Tractarians?

You can find this from Palmer's work "On the Church," in which he points out that Luther and his associates could not help themselves in their protest against Rome by reason of the entire absence of the episcopate, and that it was therefore impossible to retain the episcopal succession in Germany. This is the clear distinction he draws between the Reformation in Germany and in England. To the same effect are the words of Tract XV. which you may be glad to see:—

"It may be said that we throw blame on Luther and some of the foreign Reformers who did act without the authority of their Bishops. But we reply that it has been always agreeable to the principles of the Church, that, if a Bishop taught and upheld what was contrary to the orthodox faith, the clergy and people were not bound to submit, but were obliged to maintain the true religion; and if excommunicated by such Bishops, they were never accounted cut off from the Church. The true Faith is prior in importance to the Church, which is but built on it (Matt. 16: 18). Luther and his associates upheld the truth; and though it is not necessary to de-

SCHOLARS' EXAMINATIONS

Advent 1913 Results.

We give below the results of the Scholars' Examinations conducted by the Sunday School Commission so far as the relative standing of the best candidates from each diocese is concerned. In addition to these a large number of others were successful in obtaining certificates, but their standing did not entitle them to rank among the five best from their respective dioceses. We regret that space does not permit us to publish this list in addition to the other.

In reference to the examinations it is a pleasure to be able to record that the number of candidates again shows an increase. Applications were received from 12 dioceses for 1,386 sets of papers, as compared with 1,147 from the same number of dioceses in 1912. These applications were divided amongst the different grades, as follows: Junior, 544; Middle, 529; and Senior, 313.

The report of the Commission's Examiners shows that the papers sent in were of a high order, 23 obtaining a first-class out of the 96 sets of papers submitted to the Central Board.

The honour of heading the list in the Junior Examination belongs to Doris Chappell, of St. Matthew's, Winnipeg, and in the Middle Examination to Irene Lawrence, of St. Mary, Portage la Prairie. To these two candidates are awarded

The two silver medals open for competition in the Dominion, given by Grace Church, Toronto, in the Junior Grade, and the Rupert's Land medal given in the Middle Grade.

While no medal open to general competition is offered in the Senior Examination, the honour of obtaining the first place belongs to Katharine Baldwin, of St. Alban's, Toronto, who made the splendid average of 94 3/4.

The Gold Medal, offered by Miss May, of St. John's Church, West Toronto, to the Senior boy in the Deanery of Toronto obtaining the highest marks was won by Fred. Nixon, of St. Matthew's, Toronto.

The total number of certificates issued was 312, an increase of 58 over 1912.

Junior—First Class.

Name.	Parish.	Average.
Chappell, Doris,	St. Matthew's, Winnipeg.	98 3/4
Garland, Doris Annie,	Portage la Prairie.	97
Astrop, Florence,	St. Agnes, Carberry.	91 1/2
Spence, Lucie,	St. Matthew's, Winnipeg.	84 3/4

Junior—Second Class.

Drury, Nellie,	St. George's, Westbourne.	73 3/4
Gilhooly, Winifred,	St. Stephen's, Calgary.	70 3/4
Roberts, Olive,	St. Matthew's, Toronto.	70 3/4
Jones, Dorothy,	St. Stephen's, Calgary.	69 3/4
Cobb, Ethel,	St. Stephen's, Calgary.	69 3/4
Glade, Maggie,	St. John's, Coppercliffe.	69 1/2
Johnston, Edward,	St. Stephen's, Toronto.	69
Eamer, Gilbert,	St. Augustine's, Alsask.	68 1/2
Duck, Annie,	St. John's, West Toronto.	65 3/4
Reid, Wilhelmina,	Christ Church, Gananoque.	62 1/2
Cowan, Jane,	Christ Church, Gananoque.	62 1/2
Smiles, Jane,	St. John's, Coppercliffe.	60 1/2
Jackson, Louise,	St. Peter's, Cookshire.	56 1/2
Brindley, Mabel,	St. John's, Coppercliffe.	55 3/4
McKee, Laura,	St. Alban's, Toronto.	53 1/2
Moulton, Myrtle,	Westport.	53
Atherton, Edith,	Fort Qu'Appelle.	52
Newmarch, Patty,	Fort Qu'Appelle.	51 3/4
Williston, Lulu,	Hardwick.	50 3/4

Junior—Pass.

Fieldus, Milly,	St. John's, West Toronto.	45 1/2
Billings, Willie,	St. Michael's, Moose Jaw.	43 3/4
Passmore, Sadie,	Gravenhurst.	42
McLeod, Aileen,	Hardwick.	41 1/2
Benson, Dorothy,	Gravenhurst.	40 3/4
Johnson, Kitty,	St. John's, Moose Jaw.	37

Middle—First Class.

Lawrence, Irene,	Portage la Prairie.	97 3/4
Lawrence, Kathleen,	Portage la Prairie.	93
Lord, Marion S.,	Holy Trinity, Winnipeg.	92
Johnstone, Jean,	St. Chrysostom's, Winnipeg.	90 3/4
Garland, Kathleen I.,	Portage la Prairie.	87
Parmenter, Helen,	Christ Church, Gananoque.	79 3/4

Middle—Second Class.

Bird, Edward,	Christ Church, Gananoque.	72 3/4
Pratt, John,	St. Mark's, Parkdale.	70
Breadner, Helen,	St. Alban's, Toronto.	67 3/4
Martin, Anita,	Christ Church, Gananoque.	67 3/4
Eamer, Clair,	St. Augustine's, Alsask.	67
Johnson, Amy,	St. John's, Moose Jaw.	64
Knight, May,	St. John's, Coppercliffe.	63
Eamer, Alfred,	St. Augustine's, Alsask.	62
Hodgins, Lillian,	St. Michael's, Toronto.	62
Adair, Mildred,	Christ Church, Gananoque.	61 3/4
Marshall, Rex,	Sawyer'sville.	61 3/4
Smith, Irene,	St. Clement's, Riverdale.	61 3/4
Baldwin, Warren,	St. Alban's, Toronto.	59 3/4
Merritt, Kathleen,	Bracebridge.	57 3/4
Hyland, Ethel,	St. John's, Coppercliffe.	57
Fowler, Gladys,	St. Michael's, Moose Jaw.	56 3/4
Harrison, Nellie,	Bracebridge.	56 3/4
Ord, Pansy,	Sawyer'sville.	54 3/4
Dutcher, Alice,	Hardwick.	53

Middle—Pass.

Cowan, Ruby,	St. Matthias, Ottawa.	49 3/4
Anderson, A. E. O.,	St. Matthias, Ottawa.	45
Ford, Jessie,	St. John's, Moose Jaw.	44 3/4
Kirby, Margaret,	St. Peter's, Cookshire.	44 3/4
Emmett, Lillian,	Gravenhurst.	42
Elliott, Blanche,	Sawyer'sville.	35 3/4

Senior—First Class.

Baldwin, Katharine,	St. Alban's, Toronto.	94 3/4
Jordan, Frances A.,	St. Alban's, Winnipeg.	89 3/4
Orr, Mabel,	St. Peter's, Winnipeg.	88
Golby, Margaret,		87
Gorsline, Rae,	Westport.	86
Downie, Alma,	St. Matthew's, Winnipeg.	83 3/4
McGowan, Blanche,	St. Matthew's, Winnipeg.	82 3/4
Bayard, Dorothy M.,	Trinity, St. John.	82 3/4
Ross, Rowena,	St. Matthew's, Winnipeg.	82 3/4
Johnston, V. Ken.,	Christ Church, Gananoque.	81 3/4
Hallamore, Elsie M.,	Trinity, St. John.	79 3/4
Stanbury, Freda M.,	St. Alban's, Toronto.	77 3/4
Bing, Madge,	Resurrection, Toronto.	75 3/4

Senior—Second Class.

Name.	Parish.	Average.
Forbes, Katharine M.,	St. Mark's, Parkdale.	74 3/4
Norman, Ruth,	St. Mary the Virgin, Toronto.	71 3/4
Bird, Godfrey,	Christ Church, Gananoque.	70
Whelpley, Fay,	Trinity, St. John.	70
Betz, Gretchen,	Trinity, St. John.	68 3/4
Vera Rigby,	St. Peter's, Cookshire.	68
Husbands, Pattie,	St. Peter's, Cookshire.	65 3/4
Welch, M. Olive,	St. Stephen's, Calgary.	63 3/4
McFeetors, E.,	St. John's, Coppercliffe.	65
Craig, Winnetta,	St. Michael's, Moose Jaw.	62 3/4
Jones, Gertrude,	Gravenhurst.	60 3/4
Acton, Joseph A.,	Christ Church, Gananoque.	57
Dawson, Lily,	St. James', Dundas.	56
Campbell, Minnie,	Bracebridge.	55 3/4
Hull, Lily,	St. James', Dundas.	52 3/4
Sheardown, Inez A.,	St. John's, Moose Jaw.	52 3/4

Senior—Pass.

Gorsline, Gordon,	Westport.	48
Matthias, Florence D.,	St. Paul's, Regina.	48
LeVatte, Marjorie,	Louisbourg.	41 1/2
Price, Nellie,	Gravenhurst.	39 3/4
Clifton, Fred.,	St. Mary's, Whitewood.	36 3/4
Telling, Reggie,	St. Mary's, Whitewood.	33 3/4

Laymen's Missionary Movement

ST. JOHN, N.B., CAMPAIGN.—On Tuesday, 2nd February, nearly 240 Anglican laymen of the ten parishes in St. John city attended the supper in connection with the Missionary Campaign in the city. Bishop Richardson described the meeting as the "largest and most representative gathering of churchmen which he had ever seen in St. John." The Bishop spoke of the progress which had been made in recent years in the diocese and its present needs. Seven years ago there was a general feeling of discouragement, and no less than 16 missions were vacant. Only four are vacant to-day. The chances are good that these will be filled within the next few months, and a feeling of hopefulness is everywhere noticeable. Not less than 10 or 12 more men are needed in the diocese, however, if all the work is to be done which should be attempted. Mr. R. W. Allin spoke on the problems of Canadian immigration. Dr. G. B. Archer, of India, dealt with "The outlook in India," and Mr. D. M. Rose, of the Anglican Laymen's Missionary Movement, discussed the practical questions of the duplex envelope system, and every member canvass.

The campaign in St. John is one of the most thorough yet conducted. Special missionary addresses have been given for two Sundays in every church by the above speakers, as well as by diocesan missionaries, and in addition a meeting has been held in every parish to study methods of the Every-Member Canvass. Each parish is now engaged in the Every-Member Canvass and large results are looked for.

Brotherhood St. Andrew

OTTAWA JUNIOR ASSEMBLY.—On Sunday afternoon, 1st of February, the quarterly meeting was held at St. George's Parish Hall. The parish chapters represented were:—St. Matthew's, All Saints', St. Luke's, St. Bartholomew's, St. Barnabas', Trinity, Ottawa South, and All Saints, Westboro.

Excellent reports were presented of visiting amongst boys with a view to getting them to attend Bible Class, influencing others to become regular in reading the Bible, and to increase the attendance at the Confirmation Classes. The character of the work appeared to be strong and aggressive, and indicated a virile force behind the various activities.

All Saints', Westboro, has been added to the list of active chapters. The President made an appeal to the meeting for a leader who was required for a new probationary chapter and one of the older boys present immediately volunteered.

The first speaker of the day was Conrad Bower, of Trinity, who gave an excellent talk on Prayer and Service. The Rev. Lennox Smith followed, winning the interest of everyone by his very practical presentation of the subject, "Right Living."

The Secretary, John R. Dawson, urged the appointment of a committee to take up the work of reviving dormant chapters and establishing new ones, this action was agreed to, and a committee was elected for this important work. In addition

to this they will join with the Executive Committee of the Senior Assembly in making full arrangements for the visit of the General Secretary about the end of March.

The formation of both an Intermediate and a Junior Chapter on probation in Trinity Church, St. Thomas, has taken place, a probationary Senior Chapter in Trinity Church, Aylmer.

THIRD WESTERN ONTARIO CONFERENCE, Windsor, February 13th to 15th, 1914.—Friday, 8 p.m.—Quiet Hour in All Saints' Church, conducted by Rev. Dr. Faber, of Detroit. Saturday, 8 a.m.—Corporate Communion in All Saints' Church. 10 a.m.—Subject—"Why I am a Brotherhood Man." (a) Ideals—Rev. Horace W. Snell, B.A.; (b) Practices—Mr. R. J. Buchanan, B.A.; (c) Results—Mr. J. A. Birmingham. 1 p.m.—Luncheon in the Church of the Ascension School-room. 2.30 p.m.—Special meeting for boys. Subject—"The Brotherhood Chapter." (a) "If it succeeds—Why?" Rev. A. L. G. Clarke. (b) "If it fails—Why?" Mr. Allan Andrews. 2.30 p.m.—Session No. 3. Special meeting for men. Subject—"The Senior Brotherhood Chapter." (a) "If it succeeds—Why?" Rev. Stanley McDonnell. (b) "If it fails—Why?" Mr. Henry C. Light. 8 p.m.—Subject—"Modern Problems Confronting the Church." (a) "Indifferences," Rev. C. C. Waller, M.A., D.D. (b) "Immigration," Rev. H. C. Attwater. At the conclusion of this session a short service in preparation for the Holy Communion service will be held. Sunday, 8 a.m.—Holy Communion in all churches. 11 a.m.—Regular services in all churches with special Brotherhood sermons. 4 p.m.—Men's mass meeting in All Saints' Church. Chairman, Bishop of Huron. Subject, "Men and Religion." Speakers, Rev. Lawrence E. Skey, Mr. N. Ferrar Davidson, K.C. 7.30 p.m.—Regular services in all churches with special Brotherhood sermons.

We would like to make it clear that this Conference is not only for members of the Brotherhood, but we cordially invite all the clergy, church men and boys, that may be interested or who desire to know something of the Brotherhood objects and work. We trust that every parish will have one or more delegates present. If you have not already done so, plan now to be in Windsor on February 13th, 14th and 15th, and bring another man or boy with you.

The Churchwoman

OBITUARY.—Death came with tragic suddenness February 4th, to Mrs. Mary Sheraton, widow of the late Rev. Dr. Sheraton, first Principal of Wycliffe College, who passed away some eight years ago. The late Mrs. Sheraton, while not enjoying the best of health, had not been poorly or dangerously ill of late. She was in good spirits as she prepared to retire for the night, and later went to her room. She died soon afterwards from heart failure. The late Mrs. Sheraton was the second wife of the late Dr. Sheraton, and the daughter of the late Judge Stewart, of Nova Scotia. She was born in Halifax. She was held in very high esteem by all students who passed through Wycliffe during her husband's regime, and kept in close contact with many who had gone into missionary work in all parts of the Dominion and foreign fields. Mrs. Sheraton was a member of the Church of the Redeemer, Bloor Street West. The funeral took place from the residence of Dr. N. W. Hoyles, on February 6th to Mount Pleasant cemetery, Rev. C. J. James and Archdeacon Cody conducted the service. The casket was borne by four former students under Dr. Sheraton, Canon Bryan, Revs. L. E. Skey, Prof. Hallam, and L. E. Davis.

OBITUARY.—The death of Mrs. Morley, wife of Canon Morley on the morning of the Festival of the Purification, (February 2nd), removes from the Church Militant a member whose usefulness has been of unusual quality, a Churchwoman of splendid type, loyal and active, comprehensive in her views of Church effort. In her husband's parish she was looked up to as a splendid organizer, and her wonderful knowledge of human nature gave her leadership wherever it was her lot to labour. The funeral took place on the afternoon of the following Wednesday, and was very largely attended. The service was held in St. Alban's Cathedral, conducted by the Bishop of Toronto, assisted by Archdeacon Ingles and Canon Plummer. The pall-bearers were: Provost Macklem, Archdeacon Warren, Canon Greene, Revs. T. W. Paterson, C. J. James, and H. McCausland. The interment was in St. James' Cemetery.

TORONTO.—The February Board meeting of the W.A. was held on February 5th in St. James'

Parish House, and was largely attended. Four new life members were reported. The treasurer's receipts were \$1,392.40; expenditures, \$1,033.15. The Dorcas Secretary reported receipts, \$518.82; expenditure, \$338.18, while the amount for furnishings was \$242.78. The appeal for help to the sufferers from fire at Longford Mills received in response \$71.80. The Extra-Cent-a-Day Fund, \$281.19, was voted to an emergency appeal from the Bishop of Mackenzie River to help reimburse the loss in the Arctic of the supplies sent from San Francisco to Herschel Island for the Rev. Mr. Fry for his work among the blond Eskimos.

A very inspiring noonday address was given by Rev. E. C. Cayley, who took for his text the fourth and fifth clauses of the members' prayer. Mrs. Lucas, wife of the Bishop of Mackenzie River, was present, as were Mrs. Whittaker and Mrs. Waller. The latter gave an interesting address in which she told how difficult it is to bring some of the Japanese women to Christian meetings. The March Board meeting will be held in Holy Trinity school house on the fifth.

HAMILTON.—The monthly meeting of the Board of the Niagara W.A. was held on February 4th, at the Church of St. John the Evangelist. The Rector, Canon Daw, officiated at the celebration of the Holy Communion at 10 a.m. He also gave a helpful address on the clause in the Members' Prayer, "May those of us, whom Thou hast called to service, hear and obey Thy call." He said it was a good thing when this new clause found a place in the Members' Prayer, a clause the substance of which is found in many of our Prayer Book Collects. He then gave several illustrations from this source in which the same petition is clothed in different words. In old days a quiet, silent waiting that God's will might be shown to His servants, was used. Like Samuel waiting for God's call, or as in the New Testament, Simeon and Anna waited quietly for God, and by and by they received the revelation, they have left us that wonderful hymn, "Lord now lettest Thou Thy servant depart in peace."

The President opened the business meeting in the Sunday School, reading a part of the 52nd Psalm, followed by prayer, our missionary, Mrs. Jones, who is very ill, being especially remembered. The Corresponding Secretary said one copy of the year book will be sent to each branch. The Dorcas Secretary has sent off 4 bales this month, and the Junior Secretary 2. In her annual letter she has made a special appeal for a hospital in India. The Literature Secretary reported that a weekly study class has been formed for city branches during Lent. Miss Counsele, of Grimsby, is the leader. This committee is sending out papers to the branches that they hope will be found interesting and helpful.

In response to an appeal from Bishop Lucas, who says the supply ship, "Gloria," has been lost on its way to Mr. Fry, missionary to the blond Eskimos, the sum of \$85 reported on hand in Extra-Cent-a-Day Fund has been voted to their relief. The Secretary of the Babies' Branch reports 9 new members. The Treasurer, after reporting the receipts and expenditure, gave an outline of the funds the W.A. are most interested in; first our city missions to strangers and foreigners; then parochial pledges, those which each individual parish has to do with, and no one else, after which Diocesan pledges which each branch in the diocese is expected to contribute to; then general pledges, where every diocese is concerned; this is a growing need as new work is constantly cropping up, hence this is the fund always before us, it is our own back-bone, and must be kept strong and vigorous. The deaconess working among the Jews, said on the whole the work was encouraging. There were many drawbacks, as converts are much persecuted by their own people, and she asked for our prayers. This was followed by two short papers by the literature committee. Mrs. Rhodes then gave an extract from a letter from a Saskatchewan settler describing his experience on the prairie, and their delight at the completion of a crude church, saying it is "Our Father's House," where we meet to sing His praises and hear His Word. Mrs. Gwyn then gave a short paper on "The Advance of Islam in Africa." A vote of sympathy was passed standing with the family of Mrs. Shepherd, of Elora.

The Corresponding Secretary read several letters, among which was one from Mrs. White, Honan, China, saying that in consequence of famine prices, instead of costing \$15 to keep a child in "The Door of Hope," it will now cost \$20 or \$25. The Diocese of Calgary has undertaken to supply the needs of the Sarcee Home, so the money devoted to that object can be used for some other purpose. City representatives are asked to send in all funds at once to the Treasurer. The meeting closed with the Doxology.

NORTH BAY.—The Mother's Union is now one year old. The event was the occasion of a "high tea" in the school-room on January 22nd last when members and their husbands and some guests sat down to the number of forty. Addresses were made by Mrs. Little, the President, and the Rector, Rev. C. W. Balfour. An illustrated talk on "Old London" was given during the evening.

Church News

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

PREFERMENTS AND APPOINTMENTS

LINDSAY, Rev. J. E., M.A., B.D., Rector of Port Burnell, to be curate of St. George's Church, Ottawa (Diocese of Ottawa).

KING, Rev. Harold G., M.A., Rector of St. Paul's Church, Fort William, to be rector of St. Paul's Church, Vancouver (Diocese of New Westminster).

MILES, A. C., B.A., formerly incumbent of Creemore, to be Rector of Sunderland (Diocese of Toronto).

MATTHEWS, GORDON, to be incumbent of Georgina (Diocese of Toronto).

NEWFOUNDLAND.

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

ST. JOHN'S.—THE CATHEDRAL.—On January 25th the Bishop of the diocese preaching here spoke in his sermon of the loss which the whole diocese has sustained by the death of George Henry Bishop, canon of this Cathedral. The record of his ministerial work might practically be summed up as; seven years on the Labrador, and well nigh thirty-six years in Hermitage Bay. I first met him at Battle Harbour in 1878. The life of a Labrador missionary 45 years ago was a very different thing from what it is now. Exposure and travel, storm and drift, poor living, and above all the awful sense of isolation when opportunities of communication with the outside world were so few and far between, were enough to try the constitution of the bravest. Hermitage Bay, where he spent the best part of his life, has been the scene of the labours of some of the noblest of our missionaries—first, Jacob George Mountain, then Canon Edward Colley, then Canon Bishop. Canon Bishop's work has all along been distinguished by great simplicity and zeal. His charge began at Hermitage and terminated by a circuitous route at Cape la Hune, a coast line of over 100 miles. The highway of travel there was, and is, the sea. Even now there are hardly any roads to speak of. His flock were located in thirty different harbours, containing two or three up to a score of families. More than once he declined the offer of a higher and easier place. All recognize his worth and have felt the power of his self-denying labours and devotion to duty.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The Interdenominational Institute was held February 2nd and 3rd, in St. Paul's Parish Hall. There were afternoon and evening sessions and a number of addresses from prominent clergymen of different denominations. Lieutenant-Governor McGregor was the chairman. This Institute is held under the direction of the Missionary Education Movement, the agency in which the various denominational Mission Boards co-operate in promoting missionary education.

CLERICUS CLUB.—The January meeting of the Clericus Club was held January 20th at Rev. L. J. Donaldson's residence, the Bishop presiding. An interesting paper on "The Problem of Church Union from the Standpoint of the Methodist Church" was contributed by Rev. Dr. Bond,

pastor of Grafton Street Methodist Church. A hearty vote of thanks to Dr. Bond was passed on the motion of Dean Llywd and Archdeacon Armitage. The Bishop in putting the motion personally thanked Dr. Bond and also told of the interesting work being inaugurated by the Commission on "The World's Conference on Faith and Order." The February meeting of the Club will be at Rural Dean Cunningham's, and the reader of the paper, Rev. J. McKinnon, Principal of Pine Hill Presbyterian College.

WINDSOR.—CHRIST CHURCH.—The annual reports show that the missionary special offerings, including the W.A. offering, totalled \$1,217. The current account receipts, from envelopes and open collections, amounted to \$2,500. Under Archdeacon Martell's rectorship, the year has been very prosperous.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

ST. JOHN.—ST. JOHN THE BAPTIST.—The annual meeting of the congregation was held Jan. 29th, the Rev. J. Collins, priest-in-charge, in the chair. The amount received was more than \$4,500, including about \$800 for missions and outside objects; and in addition to this there was raised towards the memorial to the late Rev. J. M. Davenport, who founded the Mission, and the deceased trustees, more than \$1,100. There is a balance in the treasurer's hands and no outstanding accounts, while the apportionment for diocesan and foreign missions has been met within a few dollars.

ST. STEPHEN.—CHRIST CHURCH.—Mr. Justice Grimmer, who has been appointed judge of the Court of Appeals, has for a number of years been vestryman and church warden of this church. He will be much missed in church work on his removal to St. John, where he will be required to reside.

QUEBEC.

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

CHURCH SOCIETY.—At the annual meeting of the Church Society held in Quebec on February 4th, the following officers were elected:—President, the Bishop of Quebec; Vice-Presidents, the Archbishop of Ottawa, the Dean of Quebec, Rev. Canon von Iffland, Archdeacon Balfour, John Hamilton, Chancellor of Bishop's College; Capt. W. H. Carter, R. Campbell, Chancellor of the Diocese; Rev. Canon Shreve; Honorary Counsel of the Church Society, R. Campbell, Esq., Chancellor of the Diocese; G. G. Stuart, Esq.; Auditors, C. W. Walcot, Col. G. E. Allen Jones, F. C. Wurtele, A. E. Scott, P. G. Owen; General Treasurer, Edwin Pope, Esq., General Secretary, Ven. Archdeacon Balfour.

SILLERY.—ST. MICHAEL'S.—The first of a series of missionary meetings organized by the W.A. of this parish was held on Wednesday, the 4th inst., at the Mountain School House, at 8 p.m. The special speaker was Mr. W. H. Wiggs, of Quebec, who gave an illustrated lecture on the Missions of the Church. A collection was taken up in aid of the funds of the W.A.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.
Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. JAMES'.—Statistical returns presented at the last Advisory Board meeting showed 260 families connected with the parish, consisting of 255 men, 338 women, 155 boys and 156 girls, 63 persons are not included in the families. The Secretary for the Memorial School Building reported \$1,850 on hand. The Board considered that we should aim at \$1,100 during the year 1914 for M.S.C.C.

The fourth annual supper for the men of the church was held under the auspices of the Men's Association, being served by the Woman's Auxiliary of the church, on Monday, February 2nd. Rev. A. P. Shatford was the speaker. He delighted all by his eloquence.

OTTAWA.

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

TEACHER TRAINING.—Miss Higham, a graduate of St. Christopher College, of Blackheath, London, has been secured by the Sunday School workers of Ottawa, to give a course of lessons during the next three months, on teacher training and Sunday School teaching. A conference of the clergy was held with the Archbishop presiding, and Miss Higham outlined her plan of instruction. On February 5th there was a large gathering of the clergy and teachers in St. George's School, at which the arrangements were carefully considered and agreed upon. The teachers of each grade from the kindergarten to the Bible class, will meet for instruction on different evenings of each week. Miss Higham comes with the highest recommendations and her addresses have impressed and assured all of her zeal and efficiency.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The annual congregational reception, held at the Church of the Redeemer Parish House, February 5th, was a great success. His Lordship the Bishop of Toronto, assisted by Mrs. Sweeny, Bishop and Mrs. Reeve and the clergy of the cathedral, received the many guests, including visitors from other parishes. The Bishop, in a short, optimistic address, referred to the splendid progress made on the construction of the new cathedral during the past year, and predicted that greater advancement would be made before their next gathering. Canon Macnab, on behalf of the clergy and sidesmen of the cathedral, presented Mr. F. A. Hall, chairman of the sidesmen, who is retiring, with a handsomely embossed silver salver, in recognition of his twenty-one years' service in the work of the cathedral. Mr. Hall made a happy response, and reported the finances of the cathedral were in excellent shape, greater contributions having been made for maintenance and missionary purposes during the past year than ever before. It was impossible to hold the reception in the crypt because the new heating apparatus for the cathedral in building takes up most of the room.

Preaching from the parable of the Wedding Feast, Archdeacon Paterson-Smyth, rector of St. George's Church, Montreal, scathingly reproved present-day society people for the lavish way in which they entertained in his sermon last Sunday evening here, remarking that a great deal of it was done merely for purposes of ostentation. He pleaded for more of the grace of humility, so lacking in the daily life of the present age. He referred in a general way to the extravagant and ostentatious hospitality in vogue among wealthy society people of the present day, sternly reproofing them for wasting large sums of money merely for the sake, in many instances, of making a display before their fellows. Speaking of the three types of invited guests in the parable, he graphically described their foolish excuses, which he showed to be utterly unworthy. In conclusion, he made a solemn appeal to the younger generation to take a more sensible view of life than do certain of their elders.

ST. JAMES' CATHEDRAL.—A special farewell service was held in this church on Tuesday at noon last, when Miss Florence Hamilton, who is a graduate of the C. of E. Deaconess and Missionary Training Home, was taken leave of. The Bishop of Toronto conducted the service. Miss Hamilton is going out to Japan to work in the diocese of her uncle, who is the Right Rev. Heber Hamilton, the Bishop of Mid-Japan.

ST. JAMES'.—The Toronto Church of England Sunday School Association will hold its annual meeting on Monday, February 16th, 1914, in St. James' Schoolhouse. At 5 p.m., Rev. R. A. Hiltz will give an address on Teacher Training, and at 5.30 p.m. Miss Knox, principal of Havergal College, will teach a Model Lesson. Tea will be served at 6.30. At 8 p.m. the President of the Association, the Bishop of Toronto, will preside at the meeting and present the diplomas and medals to the successful candidates in the Advent Examinations, conducted by the Sunday School Commission.

ST. STEPHEN'S.—On February 2nd the members of the Men's Club held an "English" night. A large number of members were present, especially Englishmen. A varied musical programme

was given. At the recent annual social reunion of the congregation a prize was awarded to Major Cooper for the best motto for the Men's Club, "Be strong to do that which is right." Mrs. Booth (Secretary of Mite Boxes) was presented with a clock.

ST. AIDAN'S.—The ministers of the Anglican, Baptist, Methodist and Presbyterian Churches in the district of Balmy Beach and Kew Beach have organized a Beaches Ministerial Association. In this way the work of the churches can in many respects be more closely co-ordinated and the particular problems of the locality more successfully faced. The Rev. E. A. McIntyre, the rector of this church, is president.

ST. MARY THE VIRGIN.—The basement of the new church on Westmoreland Avenue, opposite Northumberland Avenue, was opened for services on Wednesday evening. The Bishop of Toronto, Rev. Anthony Hart, and other city clergy were present. A reception will be held to-night, Bishop Reeve being the principal speaker.

ST. JOHN'S, PORTLAND STREET.—The men of this church last week gave a banquet, the Rector presiding. A splendid attendance of men was the result, who greatly enjoyed the addresses of Mr. R. D. Harling and Mr. A. C. McConnell, of the Church of the Epiphany, who spoke on Church Finance. Mr. Harling, who is a capital speaker, gave many helpful points on the many sides of finances in a parish church, and from his experience pointed out the way to avoid many difficulties and the best methods to obtain the greatest results.

UNIVERSITY CONVOCATION HALL.—Last Sunday morning Archdeacon Paterson-Smyth, of Montreal, preached to the students from Rom. 2:14, 15. Dr. Paterson-Smyth said that a dim realization of the being of God is forced upon all mankind by means of what we call conscience, and that although this power tends to keep our lives clean, the ultimate choice in the matter rests with the individual. He defined conscience as the stamp which God has imprinted alike on all mankind, whether heathen or Christian, making the individual dimly cognizant of His divine plan. All the people who had been born into the world were in need of Christ's salvation, because all had sinned. "The deep, strong love of God for humanity underlies all things, permeates all things, and is without bounds. The light must have been dimly evident to all: we find traces of it in the works of the old philosophers. Seneca recognized that there must be a supreme being who was the creator of the universe, as is shown by his writings. This divine law embraces all nations for all time and eternity. Anyone who is not obedient to this law does wrong to himself, and to humanity. God made all men with a religious instinct, a sense of relationship to Him. All feel the imperative power leading them to God. A whisper comes to the heart of every man, 'My son, give Me thy heart.' All the instincts which have been given to us should be followed to a certain extent, but they should be curbed by the restraining influence of conscience. If they are allowed to run wild, the result is the same as that which follows when a locomotive is allowed to run off its rails.

"The working of conscience is really the touch of the loving hand of God, touching the motive of every act, and saying, 'You ought' or 'you ought not.' Many a man who does not believe in a Divine Being has sweated at the midnight hour when the recollection comes upon him of the misdeeds which he has committed; when his conscience goes pacing up and down in restless and insistent chastisement, rebuking the guilty one for his sins. Christ does not wish any of His beloved humanity to depart from Him, and that is why He debates with us through our conscience, striving to save us from ourselves, and battling for the possession of our souls. What can that love of God not do for us? It points out the path which we should follow, but it does not force us to tread that path. Why did He not make that power of conscience strong enough to save us of itself? It was because He made us as men, free with the power of choice. It is by the exercise of that choice which is approved by conscience that we travel aright. Conscience says what should be, but does not go further.

"The Atonement is the great completion of the salvation planned by God as a result of man's first failure to obey conscience," concluded Rev. Mr. Smyth. "It is God's completion of the law of conscience. 'To sit alone with my conscience is judgment enough for me.'" "I have often thought that we shall be judged by the reviving memory of the record of conscience."

EAST TORONTO.—ST. SAVIOUR'S.—The attendance at the new mission in the district north of Danforth Avenue, which was recently started by this Church, is increasing very rapidly, and the committee of the church

intends to start a campaign for the building of a mission church. At present the mission is conducted in one of the rooms of the Palmer Avenue School, which has been given to the church by the local school board for Sunday evening services. On Sunday night last a large congregation attended when Bishop Sweeny preached. His sermon was explanatory of the relationship existing between God and humanity.

LAKEFIELD.—ST. JOHN THE BAPTIST.—The Ruridecanal Chapter of Northumberland and Peterborough met here on Jan. 19th-20th. Thirteen of the clergy were present, including Archdeacon Warren. At the evening service the preacher, the Rev. R. L. Brydges, M.A., Secretary for Moral and Social Reform, taking for his text the words of St. Paul, "I am debtor," spoke strongly on the debt that all men owe to humanity and the crying need in our day for the Church to give herself more and more to Social Service. In the morning the Holy Communion was celebrated at 9 o'clock, the Rural Dean officiating, assisted by the Rev. H. A. Ben Oliel, the Rector. In the Chapter meeting, after the Greek Testament reading from Philippians, Rev. C. H. Holdsworth read a paper on "Essentials of True Pastorship." Mr. Brydges read a paper on "The Social Opportunity of the Country Church." After lunch, papers were read by Canon Davidson on "The Use of Our Forms of Worship," and by the Rev. C. Lord on "The Duty of the Clergyman to Those of His Parish Outside the Church."

NIAGARA.

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

ORANGEVILLE.—ST. MARK'S.—At the services on Sunday last at this church, the rector, the Rev. George W. Tebbs, announced that Mr. Andrew Carnegie had given a donation of \$1,000 towards the purchase of a new pipe organ for the church. The new instrument will cost over two thousand, and will be installed this year. St. Mark's is an exceedingly pretty church, entirely free from debt, with a large congregation, splendid surpliced choir and full orchestra. The present rector, Mr. Tebbs, succeeded Canon Rix now of Prince Rupert, B.C., who followed Canon Henderson, M.A., now of Toronto, retired, who was rector for forty years. Mr. Carnegie has also given \$12,500 to the Public Library here, which bears his name.

McNAB.—The Rural Deanery Meeting for the Deanery of Lincoln and Welland, was held in the church and parish hall of Christ Church, McNab, on Tuesday, the 3rd inst., when the Lord Bishop of Niagara and a number of the clergy were present. Holy Communion was celebrated in the church at 10.30 a.m., at which the Rev. Canon Piper was the celebrant, assisted by the Rev. Harry Bruce. Rev. A. D. Caslor was the preacher. An important business meeting was held at noon, after which luncheon was served in the basement by the ladies of the Woman's Auxiliary. In the afternoon the Rev. H. I. A. Almon, B.D., read a paper, the subject of which was, "Is Christianity Declining?" This was followed by a paper on "Church Unity," by the Rev. Canon Piper. Interesting discussions followed both these papers. The next meeting is to be held in Thorold on April 21st.

HURON.

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

LONDON.—CRONYN HALL.—With the aim of increasing the interest among Anglican young people throughout the city and establishing A.Y.P.A.'s in every church in London and district, the presidents, past presidents and vice-presidents of the local A.Y.P.A.'s met on Feb. 4th in Cronyn Hall. The object was to form a union, and the project of holding a big rally of all Anglican young people in the spring was discussed. No definite action was taken, however. Bishop Williams was elected Honorary President, and Rev. S. E. McKegney, President.

ST. MATTHEW'S.—On February 8th the anniversary of this church was marked by special sermons and music. At the morning service the Rev. H. Ashby, of the Church of the Redeemer, preached, and Archdeacon Richardson at the evening service. The church under Rev. E. Applevard, Rector, has completed a very prosperous year.

BRANTFORD.—GRACE CHURCH.—On February 3rd the A.Y.P.A. held a banquet. Pleasing

features of the evening were the presentation of a reading lamp to Rev. J. C. Potts, the curate, who is leaving to take the rectorship of St. Paul's Church, Clinton, and the presentation to the churchwardens of a large photograph of Archdeacon Mackenzie, who has just passed his seventy-seventh birthday. Mr. Myring, the president, emphasized the need of a parish house, and stated that the association had decided to give \$500 towards the Sunday School improvements.

THORNDALE.—The church had a meeting on February 2nd and decided to build a new church at a cost of about \$5,000, as the present building is very cold in winter and liable to floods from the river.

PARIS.—ST. JAMES'.—On February 3rd the A.Y.P.A. held their first annual banquet. A letter of regret at not being able to be present was read from the esteemed rector, Rev. C. C. Purton, owing to indisposition. The society now numbers about 120 members, and exerts a vigorous influence for the advancement of the church and betterment of conditions in general.

INGERSOLL.—ST. JAMES'.—Rev. Dr. Griffith Thomas preached at both services here February 1st to large congregations.

ST. THOMAS.—ST. JOHN'S.—St. John's Church schoolroom was the scene of a happy gathering on February 2nd, when the congregation, convened by the Ladies' Aid Society of the church, tendered a pleasant surprise to the rector, Rev. W. F. Brownlee, and Mrs. Brownlee, and made them the recipients of a purse of gold and an address expressive of the very deep regard in which they are held by young and old throughout the congregation. The affair was originally planned as a "house-warming" for the splendid new rectory adjoining the church, recently completed and occupied, but the interest manifested by the congregation necessitated the use of the schoolroom. The Rector made a feeling reply to the words of the presentation address. He thanked all for the repeated tokens of good-will which had been manifested during his brief stay in St. John's. He added words of praise for the faithful efforts of the Ladies' Aid, which had become an inspiration for other congregations in the city. Something of the growth of the congregation was indicated in the fact that there were upwards of four hundred as compared with about seventy-five some five years ago. Mrs. Brownlee also expressed the pleasure that was her's in labouring in St. Thomas. The Ladies' Aid has been a remarkably active society. By their own efforts they have built the rectory.

TILSONBURG.—ST. JOHN'S.—The Rev. J. E. Lindsay, of Port Burwell, delighted all who heard him speak before the A.Y.P.A. here, February 2nd. He told of his impressions of Ireland and the Irish in a delightfully informal and entertaining way.

PORT BURWELL.—The Rector, Rev. J. E. Lindsay, B.D., has placed his resignation in the hands of the Bishop and will leave for Ottawa on the first of next month. He has accepted the offer of the Archbishop of Ottawa to become the assistant minister of St. George's Church, Ottawa.

BURFORD.—TRINITY.—On February 3rd a congregational meeting was held here for the purpose of discussing the building of a Parish Hall. The subscriptions promised amounted to \$500. Together with the \$500 left for the purpose of building a parish hall by the late Canon Wade, the sum of \$1,000 is now realized, and the building will be proceeded with this summer.

LISTOWEL.—CHRIST CHURCH.—An event of very special interest took place here, February 3rd, when members of this church and many other friends gathered in the parish hall to mark the completion of Rev. H. M. Lang-Ford's five years as rector of Christ Church. The parish hall was crowded to the doors. After a bright programme of recitations, etc., was provided, after which the rector and Mrs. Lang-Ford were called to the platform, Mr. R. E. Georgehegan, the people's warden, read an address, expressive of the highest appreciation of Mr. and Mrs. Lang-Ford's services during the past five years. Mr. T. G. Anderson, the rector's warden, made the presentation, consisting of a purse of gold and club bag to Mr. Lang-Ford, and to Mrs. Lang-Ford a gold-headed umbrella.

RUPERT'S LAND.

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

BRANDON.—Sunday, the 1st February, was a red-letter day in the history of the Church

of England here, when the new St. Matthew's Church was opened for services. The Primate was present and dedicated the building, and had the assistance in the services of the Bishop of Qu'Appelle and New Westminster, two former rectors of St. Matthew's. The church seating 600 was crowded at all the services, and hundreds were turned away. A fine spirit was shown by the other Anglican congregations in the city, who closed their churches for the day, and joined in the special services. The new building is a very fine specimen of Gothic architecture, and will serve as the pro-cathedral for the new diocese for some years. It was most fitting that on the occasion of the opening of the new church the induction of the Rev. C. S. Quanton as rector should take place. For him and his energetic congregation there is a great work to be done.

ST. JOHN'S COLLEGE.—The annual general meeting of the Winnipeg branch of the St. John's College Alumni Association was held, January 29th, in the college building. A large number of members were present at the meeting, at which the officers for the year 1914 were elected. Robert Fletcher was elected president of the association. Archbishop Matheson is the patron and the honorary president is Dr. Harvey Smith. The regular business of the association was disposed of, then the report of committees was received, the most interesting being from the committee on presentation of the college council. Rev. Canon Matheson outlined the scheme, which, in brief, amounts to the abolishment of the senate and its representation to be given to the Alumni Association by direct election. The committee on the warden's salary fund reported success and collections good.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—Assembled on parade on Feb. 1st the Royal Army and Navy Veteran's Association evidenced esteem and respect to one whom they consider the greatest man in Canadian history of the present century. Regard for Lord Strathcona's soldierly attitude was expressed at a recent meeting of the Association when the Veterans considered the sacrifice of time and money he had made to maintain the body of men known as "Strathcona's Horse." The 50 men who attended St. John's Church yesterday wore medals and ribbons, evidences of campaigns on foreign lands.

CALGARY.

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

RED DEER.—ST. LUKE'S.—The first quarterly meeting of the Rural Deanery of Red Deer for 1914 was held at the Parish Hall on January 14th and 15th. The Rural Dean, Rev. C. W. Moore, presided. Archdeacon Dewdney attended and laid before the meeting several matters of importance, and expressed his appreciation of the successful effort of the parishes in the deanery in meeting their apportionment for 1913. The first session was devoted to the apportionments of the sums required of the Deanery, \$950 in all. The work of laymen in the church was also discussed. At the celebration of the Holy Communion, Archdeacon Dewdney gave an address on the needs of self-sacrifice, and Bible study.

EDMONTON.

Bishop-Elect, H. A. Gray.

EDMONTON.—The second meeting of the Synod of the Diocese of Edmonton was held in All Saints' Church, Edmonton, on January 29th, 1914. Morning Prayer was said at 8.45, when the Lord Bishop of Calgary and Edmonton addressed the Synod as follows:—"My Brethren: The highest public responsibility committed to the ordinary citizen is, to choose his representative in the legislature. The possession of a vote is a most solemn trust—an education in itself so to speak—so suggestive is it, to observation, reflection and the thoughtful exercise of personal responsibility, for honest minds. And, surely, a specially great

and precious responsibility rests upon you, the clergy and the canonically elected lay-delegates from organized parishes in this new diocese, to choose the man who is to be your Father-in-God, the Bishop and pastor of Christ's flock committed to him, in this portion of our Church. It is one of many signs of development and progress, in our Church in this ecclesiastical province, that the choice of the Bishop of Edmonton is given to you, its legally constituted representatives, by our Provincial Synod. The vote you each have is a most solemn trust. It is to be a matter of conscience with you every time you exercise it. It has been my duty and my great privilege to suggest the prayer for Divine guidance, which was circulated throughout the diocese some time ago. It is not my duty to suggest, nor in any way influence, a single vote. It is my duty to ask each of you to exercise your elective franchise under the canon, realizing the responsibility of your act whenever you vote; and to vote as straight as if you were on oath.

"Although your duty as Churchmen is rather an unusual one out here, do not hesitate to discharge it. Let your official acts show that here, as elsewhere in His Holy Church, Jesus Christ is most truly enshrined, because His Holy Spirit rules and guides you. Let the whole Church and all who are onlookers at this day's proceedings, see that we humbly wait on, we confidently act in, Him, whom we pray our Almighty and Everlasting God for:

"Strengthen us, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in us Thy manifold gifts of grace; the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness; and fill us, O Lord, with the Spirit of Thy Holy Fear, now and for ever."

"The God of Israel, He giveth strength and power unto His people; Blessed be God."

After the service the Synod adjourned to the schoolroom and was formally opened by His Lordship. Rev. Canon Howcroft and E. C. Pardee were elected Honorary Clerical and Lay Secretaries, respectively. The roll was called, and 28 clergy and 51 laymen answered. The Chancellor gave a brief explanation of Canon 14—on the appointment of a Bishop—pointing out how the voting for the new Bishop was to be carried on. Following this the clerical and lay delegates nominated candidates for the new Bishopric by ballot, as follows:—Laity—Ven. Archdeacon Gray, Rev. W. G. Boyd, Rev. Canon Webb, Right Rev. Lord Bishop of Fredericton, Rev. C. Carruthers. Clergy—Ven. Archdeacon Gray, Rev. W. G. Boyd, Right Rev. Lord Bishop of Fredericton, Rev. Canon Webb.

The Synod then proceeded to the church where a celebration of the Holy Communion was held, the celebrant being the Bishop of Calgary and Edmonton, assisted by the Ven. Archdeacon Gray, Revs. Canon Webb and W. G. Boyd. Immediately after communion balloting took place. (The totals of the five ballots were given in our last week's issue).

The first ballot resulted as follows:—

	Clerical ballots.	Lay ballots.
Archdeacon Gray	11	28
Rev. W. G. Boyd	11	14
Bishop of Fredericton	4	7
Canon Webb	2	1
Rev. C. Carruthers	..	1
2nd Ballot.		
Archdeacon Gray	10	31
Rev. W. G. Boyd	12	15
Bishop of Fredericton	5	5
Canon Webb	1	..
3rd Ballot.		
Archdeacon Gray	10	32
Rev. W. G. Boyd	12	15
Bishop of Fredericton	5	3
Canon Webb	1	1
4th Ballot.		
Archdeacon Gray	14	34
Rev. W. G. Boyd	12	15
Bishop of Fredericton	2	2
5th Ballot.		
Archdeacon Gray	16	34
Rev. W. G. Boyd	12	16

As the number of clerical votes necessary to elect was 15 and lay votes 26, Archdeacon Gray was declared to be elected. It was then moved by Canon Webb in a very feeling and appropriate address that the election of Archdeacon Gray be made unanimous; the motion was seconded by the

Rev. W. G. Boyd, and carried by a standing vote. The Clerical Secretary then informed Archdeacon Gray of his election and reported to His Lordship the consent of Archdeacon Gray to the submission of his name to the Metropolitan. The Bishop then spoke very feelingly to the Synod of the great work to which Archdeacon Gray was called.

The Bishop-elect was then asked by His Lordship to address the Synod. This he did in terms of deep appreciation, and thanked those present for the confidence they had placed in him, and asked for their prayers and co-operation. The "Te Deum" was then sung, after which the Synod adjourned to the schoolroom where various matters of business connected with the Synod were discussed and carried out. A splendid spirit of unanimity and concord characterized the Synod which was brought to a close by the Benediction pronounced by His Lordship.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—Rev. Harold G. King, Rector of St. Paul's Church, Fort William, has been offered by the Bishop and has accepted the rectorship of this church. Mr. King's coming is looked forward to with great interest. He has stood for aggressive Christianity in Fort William, where he has been a force in the town. Mr. King is a graduate of Trinity College. He was ordained in 1903 for the Mission of Powassan, in the Diocese of Algoma. In 1905 he was appointed incumbent of Gravenhurst. After three years he was appointed to the rectory of St. Paul's, Fort William, and for the last five years he has been remarkably successful there.

Correspondence

OUR CHURCH IN THE COUNTRY.

Sir,—One of your recent correspondents said that people in country parishes might be greatly helped if they could see and hear new faces and voices more often in their churches and I for one heartily agree with him; and not only that, I believe that we would have a more uniform growth throughout the country if our ministers were not allowed to stay too long in one place.

As it is, one parish will be steadily advancing in every way under the leadership of a worker with a love of souls, while another parish will be dormant under a man who is minister in name only, whereas if these were changed about the work of the first might shame the latter into getting busy, to use a slang expression. Also I would like to see our Bishops issue a letter as to what stand our clergy should take in reference to the L.M.M., as at our Conference held at our county town last November, one minister of our church was conspicuous by his absence, his excuse being that it brought the Church to the level of the sects. That kind of talk does not win members to our Church, leastwise not in this section of the country.

Farmer.

[We are glad to be able to give our correspondent the following extract from page 33 of the General Synod Report, 1908:—Message No. 14.—"The President of the Upper House begs to inform the Prolocutor of the Lower House, that the Upper House has adopted the following resolution:—That the Upper House declares its appreciation of and confidence in the Laymen's Missionary Movement for the purpose of arousing laymen everywhere to recognize the claims of the missionary work of the Church in the world, and the duty resting upon all to contribute towards it in a far more liberal spirit and on a far higher standard of giving than have yet been attained—that the above resolution be sent to the Lower House and their concurrence in it requested."—Arthur Toronto, President. Message No. 14 concurred in. "By the permission of the House. Rev. Canon Hague moved, seconded by Mr. W. B. Carroll, That this House do concur in Message No. 14, and heartily endorse the Laymen's Missionary Movement." The resolution was put to the Synod and declared carried. It will be seen that the Laymen's Missionary Movement has received the definite approval of the most authoritative Body in our Church.—Ed. Canadian Churchman.]

SOCIABILITY IN CHURCHES.

Sir,—A short time ago the "Canadian Churchman" contained an article in which reference was made to the case of a man and wife having attended one of our churches for four months without having during that time received a single greeting from any member of the congregation. I can more than match that with my own experience. I was a member of a certain congregation of the Church of England in this city (Toronto) for over a quarter of a century, during which time I was a regular contributor to the maintenance and mission funds, to an extent which, I feel certain, was not less in proportion to income than that in which any other member gave; and besides always did my part, I thought, in helping to make up any special fund which was asked for. Nevertheless, although I am not of an extraordinarily retiring disposition, I at last came to feel myself such a stranger in the congregation that, after lengthy consideration of the step I was contemplating, I wrote the official charged with the duty of sending out the collection envelopes, requesting him not to supply me with them any more, and stating that for the reason I have just mentioned, and because of the depressing effect upon my spirits which the realization of that fact was having, I did not wish to be any longer a nominal member of that particular congregation. No envelopes have since been sent me, and apparently I have as fully disappeared from the ken of every member of the congregation as if the earth had swallowed me. In connection with the instance you cite you ask, "Is it a lack of the Spirit of Christ?" to which is due this failure to manifest the slightest interest in a fellow-worshipper. It happens that "Lack of the Spirit of Christ" were the very words in which, several times before I read your article, I stated the reason why I left the congregation to which I refer. Even when I attended watchnight services in that church, and at the close looked about for someone with whom I could exchange the appropriate greetings, I found everyone apparently intent on getting as quickly as possible into the frosty atmosphere outside of the building, which, cold though it was, was nevertheless scarcely more chilling than that within. I have attended some meetings of a Bible Class in a Methodist church not far from the one to which I have been referring, and oh, what a difference in the effect on my spirits between the manifestations of friendliness I experienced there and the coldness to which I had long grown accustomed in my own church! Can it be wondered if, as the result of such experiences, persons leave our Church and become members of other denominations in which they can feel that they are receiving that Christian human sympathy which is denied them in the Church in which they have grown up?

Excommunicated.

AN APPEAL.

Sir,—Through your columns may I appeal for money in support of the Indian work in York Factory, and the work among the railway construction camps. The latter work with its influence on the Indians themselves is very important. Anybody who wishes to contribute towards the support of the work at York Factory or Port Nelson can send donations to the Bishop of Keewatin, Kenora, Ont.

Richard Faries, Missionary-in-charge.
York Factory, Hudson Bay, Man.

GO TO CHURCH SUNDAY.

Sir,—That Chicago should experiment with the Go to Church Sunday idea is no surprise. Any kind of proposition may have a try out in Chicago. Chicago has many exclusive religious experiments, Chicago takes up and tries "to go one better" with every religious experiment it hears of as being tried in any other city.

Chicago got all her religious forces together, Jews and Gentiles, Roman Catholic and Protestant and said, let's have a "Go to Church Sunday." The work was well organized, and advertised and much personal work done. Foresight was used and the results will be conserved and followed up.

Yesterday was a great day in Chicago. A general increase of 100 per cent. in Church attendance is reported. In some of the down town churches yesterday's attendance was 300 per cent. of the average.

Thousands of hearts were warmed to Christ yesterday that have for years been cold and neglectful. Wills were strengthened by the appeal for resolution to make every Sunday a go to Church Sunday. The regular Churchgoers were aroused to their opportunity. Preachers, I think, after yesterday's experience, will centralize their preaching more on Christ. Conservative clergy and laymen are convinced of the good of a "Go to Church Sunday." It was a day of spiritual awakening in Chicago. Many persons, who had not attended Church for years, sheds tears of repentance and gladness last night. Many who did not get out to Church yesterday will be affected by the results of yesterday. Everybody knew of the movement and the majority responded. As a conservative Canadian, not given to fads in religion, I express my thankfulness to-day that I went heart and soul into this movement, and now express the hope that all towns will try out the idea.

I hope, Mr. Editor, you will use your paper to push the idea of "Go to Church Sunday," in Canada.

If Montreal, Toronto and Winnipeg would take the lead, you would have a nation-wide movement.

An interesting coincident here was the choice of February 1st, the fourth Sunday after Epiphany. The Epistle and Gospel were both appropriate and the Lessons of Morning Prayer could not have been more apt—Isa. 56: 1-9; St. Luke 4: 14-33.

Albert L. Murray.

St. Matthew's Rectory, Evanston, Illinois.

February 2, 1914.

Books and Bookmen

"Is Christianity a Colossal Failure?" By One of the Bees (London, England: Stanley Paul and Co., 1s. net).

This is a serious charge against modern religion, with special reference to the sweated labour of women and children. There are several illustrations of the extent of sweating in London, and while we do not believe the writer is accurate or fair to Christianity, yet the material here adduced calls for the earnest attention of all who desire to follow our Master and to live according to His truth.

"Studies in the Apocalypse." By R. H. Charles, D.Litt., D.D. (Toronto: Upper Canada Tract Society, \$1.35).

Four lectures delivered before the University of London, two giving a short history of the interpretation of the Apocalypse, and the other two dealing with certain aspects of the contents. It is in these last two sections that Dr. Charles provides his special contribution, by giving some of the conclusions to which a prolonged study of apocalyptic literature has led him. The book is introductory to a Commentary which is soon to appear, and these discussions will certainly whet the appetite of students for the larger work. Even though it may not be possible to endorse Dr. Charles' views, it is of course imperative that the work of such a profound scholar should receive the most careful attention. His conclusions certainly do not lack novelty and fascination, and they will assuredly have to be faced by all who take up these questions.

"Modern Substitutes for Christianity." By Edmund McClure (London, England: Society for Promoting Christian Knowledge, 2s. net).

An attempt to deal with six of the most important modern substitutes for Christianity. After an introduction dealing with the reaction against a mechanical universe and providing a brief summary of the philosophical and religious tendencies of the time, Canon McClure takes up in turn, "Non-Miraculous Christianity," as associated with Mr. J. M. Thompson; "Mysticism divorced from Dogma," associated with Eucken; "Modern Theosophy," with which Mrs. Besant's name is connected; "Christian Science" and Mrs. Eddy; "The Cult of the Superman," with the name of Nietzsche; and "Secularism and Rationalism," with special reference to Fraser's "The Golden Bough." On all these the writer comments with freshness and force, and shows that they all tend to ignore the miraculous element in Christianity. Nothing could be better than this little book for providing clergy and other Christian workers with some acute and convincing criticisms of some of the more important tendencies of the present day. Within its own limits Canon McClure has ably accomplished his purpose.



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Personal & General

Rev. W. J. Southam left last week for Florida for two months' rest, under his doctor's orders.

Miss Sedgwick is home from her work in China, and spoke in Windsor on her work last week.

The Annual Conversazione was held at Trinity College on the 29th ult., and proved as enjoyable as the Trinity dances always do.

When is it dangerous to go to church? When you are being bombarded by the Vicar's (Vickers), maxims from the pulpit.

Miss Kathleen Baldwin, of St. Alban's Cathedral Sunday School is the successful winner of first place for the Dominion in the recent Advent Interdiocesan Examinations.

Fort William will greatly miss the Rev. H. G. King, who after many years of energetic work, has accepted the Rectorship of St. Paul's, Vancouver.

The Rev. C. E. Whittaker and Mrs. Whittaker are to leave early in April for Fort Macpherson to resume their faithful and self-denying work in the Arctic regions.

Miss Connell spent last week in Orillia, Barrie and Collingwood in the interests of the Church of England Deaconess and Missionary Training House.

The sudden death of Mrs. Sheraton on Wednesday the 4th inst., came as a great shock to her many warm friends. Fuller particulars will be found under "Churchwoman."

Professor H. S. Hele-Shaw, the noted authority on engineering, has invented a machine for recording the human gait. He contends that a person can thereby be identified by his manner of walking as easily as by finger prints.

Two Canadians—Livingston of Vancouver, and Jeff Taylor of Toronto—are taking part in the trials and probably will figure in the next Varsity boat race. Livingston takes third place in the Cambridge, and Taylor third place in the Oxford boat.

The Annual Meeting of the Georgina Houses Association took place recently. The enlarged and remodelled buildings, and also the new wing were open for inspection. This splendid work is a great adjunct to the Church's activities in Toronto.

A largely-attended reception was held last Tuesday in honour of Miss Florence Hamilton at the Deaconess and Missionary Training House. Miss Hamilton left the same evening for Calgary, where she makes a short visit before leaving via Vancouver for Japan to take up work under the M.S.C.C.

Dr. Rainsford, of New York City, will preach in the city next Sunday, not at St. James' Cathedral, but at the University Convocation Hall. It is reported that Dr. Rainsford is now no longer a clergyman of the Protestant Episcopal Church in the United States, having been released from his ordination vows at his own request.

Right Hon. Ronald Crawford Munro-Ferguson has been appointed Governor-General of Australia, to succeed Baron Denman, who has held that post since 1911. Mr. Munro-Ferguson is 54 years old, and married a daughter of the Marquis of Dufferin. He was lord of the treasury in 1894, and owns about 26,000 acres of land.

Bishop Lucas confirms the news received of the loss of the steamer from San Francisco to the Far North, bearing the supplies for the Rev. Mr. Fry to be used in connection with the work among the Blonde Esquimaux. An emergency appeal sent in to the Toronto W.A. was at once re-

sponded to by a vote of \$281.00, made from the Extra-Cent-a-Day Fund. Our Churchwomen once again first!

A Constantinople despatch says the Turkish Government has decided to admit women to the university where special lectures on hygiene, gynaecology, domestic economy, science and women's rights will be delivered for their benefit. The decision is of extreme daring, and denotes serious effort on the part of the Government to incline the Mussulman world toward modern civilization by placing it on a level with the Western world.

A witness in a magistrate's court in Nova Scotia had sworn that on the 29th of the month he had been at a certain place. "Where were you on the 30th?" he was asked. "Sawing wood for Jones." "And on the 31st?" "Hauling hay for Brown." "And on the 32nd?" "Working for Smith." "And the 33rd?" The witness was about to reply when his wife interposed. "You old fool," she exclaimed, "don't you know there are only 32 days in a month?"

Capt. Francis Inch, commander of the steamship Volturno, which was burned in mid-Atlantic on October 11th, 1913, with a loss of 135 lives, was presented February 4th with the freedom of the city of London in a silver casket, and also with a gold medal, a gold watch and chain, a purse of gold and Lloyd's silver medal. The presentation was made by the Lord Mayor at the Mansion House. He told Capt. Inch that the tokens were in recognition of his "heroism and staunch allegiance to duty." At the same time a diamond and sapphire pendant and a silver tea service were presented to Mrs. Inch. The Lord Mayor and William Marconi, the wireless inventor, delivered eulogistic speeches, in reply to which Capt. Inch modestly denied having done anything but his duty.

Two foreigners were found quarrelling by Canon Tucker, of St. Paul's Cathedral, near the public library, last week, according to the London press, and one of them threatened Dr. Tucker, who interfered to protect the combatant who was being worsted. One of the men when first noticed by Canon Tucker, was beating the other over the head with a baseball bat, while two women, also apparently parties to the trouble, looked on. The Canon wrenched the club from the man's hand and telephoned for the police.

The Archbishop of Canterbury has decided definitely against instituting impeachment proceedings against the Bishops of Uganda and Mombasa, on charges of heresy and schism arising out of their action at the Kikuyu conference, East Africa, last June. The matter is now to be referred to the consultative body of Bishops of the Church of England, which meets in July. The Bishops will then be asked to decide whether the scheme for a federation of Protestant missionary societies proposed at the Kikuyu Conference contravenes the principles of Church order, and whether the Holy Communion service which closed the Conference at which many of the communicants were not members of the Church of England was consistent with the principles of the Church of England.

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Cobourg. The choir of St. Andrew's Presbyterian Church, Cobourg, of which Rev. Wm. Beattie is pastor, appeared February 1st in Geneva gowns and "mortar boards" for the first time. These vestments were the gift of Mr. J. A. Culverwell, of Port Hope. In referring to the gift, Mr. Beattie said that the wearing of gowns was a very old custom, dating back to the days of Calvin. He spoke in appreciative terms of the generosity of Mr. Culverwell, who is himself an Anglican, and who some time ago

presented vestments not only to his own church, St. John's, but also to the choir of the Baptist Church in Port Hope.

Seventy-Seven Years Young.—Archdeacon Mackenzie celebrated his 77th birthday February 1st, (Sunday), and his myriads of friends and admirers, not only in Brantford and Brant County, but practically from coast to coast, rejoice in the fact that he is still mentally and physically alert. For thirty-five years he has been the rector of Grace Church, and proved

himself an able man, a forcible preacher, a never-tiring worker in the Master's vineyard, and the friend and consoler of those in trouble or distress. The church showered many honours upon him, but the chief of all his delights must be the knowledge that he is so genuinely enthroned in the affections of everyone.

Three new Bishops have just been appointed to the three newly-constituted Sees in England. The first Bishop of Chelmsford is the present Vicar of St. James the Less, Bethnal Green, London E., the Rev. J. E. Watts-Ditchfield. Mr. Watts-Ditchfield is famous as a "man's parson," and lately, on his way back home to England after spending nearly a year in Australia and New Zealand in the interests of the C.E.M.S., he visited Vancouver, Winnipeg, Toronto and Montreal and gave very interesting addresses in each place in connection with his visit to Australasia, as also in reference to his work in his home parish. He is a graduate of Durham University. The Bishop Suffragan of Lewes, in the Diocese of Chichester and Vicar of Hove, the Right Rev. L. H. Burrows, D.D., has been appointed first Bishop of Sheffield. Dr. Burrows was previously Vicar of Croydon. He was consecrated to the Episcopate in 1909. He is a graduate of Oxford. The first Bishop of St. Edmundsbury and Ipswich is the Ven. H. B. Hodgson, Vicar of Berwick-on-Tweed since 1897 and Archdeacon of Lindisferne since 1904 in the Diocese of Newcastle-on-Tyne. He, too, is a graduate of Oxford University.

gregation, which included the Mayor and Corporation, who attended in State, and a large number of doctors and nurses. In the course of his address he dwelt much upon his father's associations with Yarmouth, and touched on the many times he had visited it after his work had made it necessary for him to leave the town and to go to London. "First and foremost," said the Bishop, "he was a true lover of the place of his birth, and then came that title, divinely rather than humanly given, which was inseparable from his name, James Paget, Surgeon."

The Good Work of the Downy Woodpeckers

Much is said nowadays about planting trees and taking care of the forests. It is certainly necessary to protect the trees, for lumbermen chop them down, fire destroys them, and there are certain insects, called borers, which eat out their very life.

There is one little bird, called the downy woodpecker, which tries to help save the trees. His sharp ears hear the borers eating into the trunks of the trees, and his quick bright eyes spy out the nests of the borers which are tucked away in the bark of the trees. The woodpeckers eat up the borers and destroy their nests, and thus they save many trees from destruction. This is the reason that the State of Washington has honoured this bird by choosing it for the new State seal.

The downy woodpecker is only about six inches long, with black and white feathers and a red patch on the back of its head. It chirps "Clink! Clink!" like the big hairy woodpecker, only not so loudly.

Reynard the Swiftfoot

By Jessie M'Clure.

Perhaps of all the wild animals near our homes the fox is the most crafty and cunning. He is both hunter and hunted. The most common of the tribe is the red fox, with his white throat, in striking contrast with the tawny red of his body. The under parts of the body and the tip of his bushy tail are white also. You have all heard of the silver fox, whose pelt is one of the most valuable in the market. But a silver fox is rarely met with.

Some men have started to raise foxes and sell the hides. It is a paying business, but it takes a great deal of care and watchfulness on the part of the man who undertakes it. I have seen near Petrolia a fox farm, all covered in with closely-woven wire, in order to keep a prisoner the cunning red fox.

Reynard is a cousin to the dog, and is built much like him, but he has very pointed ears and a sharp, keen nose. Strange, isn't it, that the dog should be such an enemy to his cousin, the fox? But Reynard the Swiftfoot is very fleet and is not easily run down by the hounds.

British and Foreign

The late Canon Turnbull, who died recently, had held the living of Penistone, in Yorkshire, for the past 56 years.

The new Deanery, recently completed on the grounds of the Cathedral of St. John the Divine, in New York, was formally dedicated by the Bishop of the diocese on the 8th January, with a service of Benediction in the presence of a large company of people belonging to the diocese, both clergy and laity. Bishop Greer made an address. The deanery was built by Mrs. Clinton Ogilvie as a memorial to her husband.

Bishop Ryle, Dean of Westminster, preaching to a large congregation in Westminster Abbey on Sunday night, the 28th ult., said that day was the 848th anniversary of the consecration of that Collegiate Church. On Holy Innocents' Day, 1065, Stigand, Archbishop of Canterbury, in the presence of Queen Edith and the chief notables of the country, consecrated the building, which had been a witness of the nation's faith from that time till now. The passing year had been memorable for the reinauguration of the Henry VII. Chapel and the revival—after a lapse of 700 years—by the King of the solemn religious service for the installation of the Knights of the Bath.

The centenary of the birth of the late Sir James Paget, the great London surgeon, has lately been fittingly celebrated at Yarmouth, his native town. He was both born and baptized in the town and he spent a portion of his life there and he is rightly held in great reverence and esteem by its inhabitants. The celebration was kept up for some days, and on the Sunday the Bishop of Stepney, Dr. Luke Paget, one of Sir James Paget's sons was present in the parish church at the services, together with Mr. Stephen Paget, and other members of the family. Special remembrance was made during the services of the late distinguished surgeon. The Bishop of Stepney preached to a large con-

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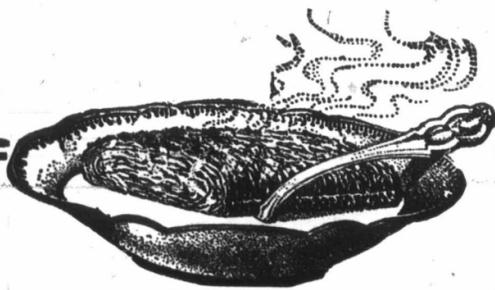
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Mr. Rowe could not take his children to a fox farm, but he told them that he had read an interesting little story about the fox which he would read to them. I listened, too, and I shall write it down for you.

"When Reynard, the red fox, found a long, narrow passage in the lime rocks on the bluff, he thought it the finest place in the world for a den. It was wide enough and deep enough for the needs of a growing family, and as the opening was concealed by a tangle of shrubbery it would take a pair of eyes almost as sharp as his own to find it. When he found three other passages leading out, he at once set off in search of his mate.

"She was a slim creature with the same sharp eyes and reddish-brown fur, and, as she approved his choice of a home, they moved in at once. The news that a pair of red foxes were living in the den in the rocks spread very quickly among the wild folks on the bluff. The coon in the hollow beech knew it, and so did the weasel. The rabbits and the squirrels knew it, and took good care to give the place a wide berth. The hen-hawk, on her nest high up on the bluff, knew it and did not care. For a fox, no matter how hungry he is, will never touch the flesh of birds that eat flesh.

"In April there were five young foxes in the den, and it took all Reynard's cunning to keep them in food, for they grew rapidly and had great appetites. They were supple, graceful little creatures, with silky brown coats that shaded to a white on their stomachs. Their ears and forepaws were black. Their beautiful bushy tails were tipped with silver. They were as playful as little puppies, and chased each other in and out among the bushes, barking and yelping in pure glee, until their mother, fearful that they might be heard by hunters, boxed their ears and sent them whimpering to the far end of the den.

"They had nothing to fear from the wild folk of the bluff, but they did fear man. The father and mother were constantly on the watch. Twice during the summer, when the smell of the decaying meat about the door of the den was strong enough to betray them, they moved to other quarters.

"The fox cubs were growing so fast that it kept the father and mother very busy supplying them with food. These cunning hunters would not go near the poultry yards until forced to by scarcity of food. They knew that if the farmers missed their fowl traps would be set, so they ate rabbits, blue-jays, partridges, and even grasshoppers. At last when very hungry the two old foxes trotted down to where Farmer Gordon's turkeys were roosting on the fence under the trees in the orchard. They killed a great many of the turkeys, who seemed stupid, and beyond flapping their wings could not help themselves. Back and forth the foxes went, carrying their booty to the den. You may be sure they all feasted till they were full. Then they buried the fowl they had not eaten, leaving a foot or a tip of the wing showing above the ground, to mark the place, when food should be wanted again.

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"The farmer was very angry at being cheated out of his thanksgiving turkey, and he set traps and offered a reward of five dollars for the capture of Reynard the Swiftfoot—who was now Reynard the Outlaw, with a price upon his head.

"A number of men and boys set off one day to hunt for the foxes. They came across the cubs playing outside, when the old foxes were away. The men quickly closed up the passages and with their dogs ran out the young ones. But all attempts to capture the parents were in vain. The dogs were baffled again and again. Skillfully baited traps were passed by, for the fox, even in his hunger, does not forget his cunning. His keen sense of smell warns him to keep away from anything that has been touched by human hands. So, unable to get enough food, and with their family gone, these two desperate outlaws trotted away many miles from their pleasant home on the bluff and found a new den which would be safer for them than the old home."—Playmate.

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