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Family Newspaper



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

Vol. 40

TORONTO, CANADA, THURSDAY, FEBRUARY 27th, 1913

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The Canadian Churchman

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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 2.—4 Sunday in Lent.

Morning—Gen. 42; Mark 5:21.
 Evening—Gen. 43 or 45; Rom. 11:25.

March 9.—5 Sunday in Lent.

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

March 16.—6 Sunday in Lent.

Morning—Exod. 9; Matt. 26.
 Evening—Exod. 10 or 11; Luke 19:28 or 20:9—21

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

FOURTH SUNDAY IN LENT.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 138, 259, 260, 373.
 Processional: 47, 130, 623, 633.
 Offertory: 128, 394, 594, 640.
 Children: 507, 695, 706, 787.
 General: 37, 129, 436, 752.

The Outlook

"A Canadian Point of View"

Under this title Mr. Frank Wise, President of the Macmillan Company, of Canada, writes in the London "Daily News and Leader" for February 4th. He complains of an English magazine article on the influence of the United States on Canada, written evidently by a young man who had lived here a year or so, but who had failed to grasp most of the big, salient facts which make Canada what it has lately become. Mr. Wise sincerely regrets that criticism involving poking fun at Canada should find a publisher. The real trouble is that people in England do not realize that Canada is not just across the Channel. Although it is British, it is not, therefore, English, since we are not the only people on this continent, and Canada is not an island like Australia. "It is our contiguity to our neighbours that makes us what we are in our customs, manners and habiliments, even while our hearts and natures are British." Canadian reading must necessarily be largely American, since only very little British news is found in our newspapers, while for light reading it is impossible to look to English popular magazines, since there is nothing in them to attract the general Canadian reader. Not one in five thousand Canadians ever sees an English daily newspaper, while, of course, American papers are found everywhere. Mr. Wise remarks that the amazing thing is that we are so national in Canada and take such a pride in the Empire in view of the fact of our propinquity to the nation to the south of us. He concludes that those of the same family should refrain from unjust criticism of one another, and that it is in England in particular where the effort is to be made. We hope the article will be read and pondered in the Old Country, where it ought to do genuine service.

Another Defence of Canada

The London "Times" has just inserted a letter from the Young Women's Christian Association, of Saskatoon, pointing out in reply to a recent appeal for educated women immigrants to go West, that they must come with an open mind and be prepared to learn. The letter seems to be particularly sensitive in regard to the Bishop of Winchester's recent appeal, which, it is said, showed a condescending attitude towards Western Canada. We have not seen the Bishop's words, but, assuming the criticism is correct, we are in hearty agreement with those who have written to the "Times" to point out that "Canada is not an irreligious and uncivilized country, but is striving earnestly to attain the highest ideals." Not long ago in Toronto an English speaker of prominence gave an address to a large gathering, in which he "talked down" to his audience, and gave them the most elementary information. The result was that he almost wholly failed to grip his audience, and thus lost a splendid opportunity. Canada is usually ready to hear those who come from the Old Country, because a young country has much to learn from an old one, but, on the other hand, the conditions are so entirely different in the Dominion that the conservative and often conventional Englishman sometimes forgets that new conditions require new methods, and an elasticity of outlook and temperament which can adapt itself to new ways.

A Blow at Mormonism

From time to time Mormonism shows signs of definite effort to win people from the Christian Faith. Only the other day there appeared in one of our papers some lines for Mormon children, which were almost a parody on one of our Christian hymns, and which contained a deplorable association of the names of our Lord and "Joseph Smith." It is, therefore, important that all available facts should be known about Mormonism. When Joseph Smith was commencing his work over seventy years ago in the United States a man exhibited four Egyptian mummies, together with some strips of papyrus covered with hieroglyphics. Smith claimed to be able to read them by Divine revelation, and said that they were autographs of Abraham and Joseph. As the result, he issued what were alleged to be translations of these documents in a Mormon book, "The Pearl of Great Price." Quite recently Bishop Spalding, of the Protestant Episcopal Church at Utah, looked at these writings, and sent a copy of the Mormon book to several leading Egyptologists. He has now published the answers of these scholars in a pamphlet called "Joseph Smith as a Translator." There is absolute agreement on the part of these authorities that the hieroglyphics are the ordinary incantations used by the Egyptians in connection with their burial ceremonies, and that identical documents are found in almost every Egyptian tomb. The outcome is, of course, disastrous for Joseph Smith's claim to "Divine revelation," to say nothing of ordinary honesty, and we look forward to the Bishop's pamphlet proving decidedly effective in showing the utter baselessness of the Mormon claims.

Ecclesiastical Statistics

It was recently announced that the London "Daily News and Leader" had decided on a Religious Census of London similar to the one taken by this paper ten years ago. In response to an appeal signed jointly by the Bishop of London and Dr. F. B. Meyer, representing the Church of England and the Nonconformist Churches, the authorities of the paper have decided to drop the idea and to institute other enquiries into religious methods instead. The decision will be received with satisfaction by those who feel with the Bishop and Dr. Meyer that church attendance on any given Sunday is no necessary proof of the actual life of the Church. This opinion finds expression in several English religious papers, and it was also noticed in a New Year's Message to the Congregational Churches of England by Principal Adeney, of Lancashire College, Manchester, the chairman of the British Congregational Union.

"I think we have had enough of statistics. The question is not the size of the church, but its quality, its tone, spirit, efficiency. Suppose, for a change, instead of asking, How can we get the people to come to church? we ask, How can we induce the church to go to the people? The people do not believe in us because they think we want to use them for our own purposes. If only Christian people were Christlike in serving God by their service of man, they would compel attention and prove their right to be by what they do."

Another Opinion

The decision against the Religious Census is, however, not by any means universally welcomed. The "Record" expresses its regret

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that the opportunity has not been taken to see what is the actual state of the case in connection with London churches, and the able correspondent of the "Church of Ireland Gazette" takes a similar line. He feels that people in general will regard the Churches as afraid to face the facts and let the public see how attendance has been falling off during the last ten years. He also remarks with great force that as the church services are the centre of our organized religious life, and as all denominations rejoice when new churches are built, it must obviously follow that a steady growth of absence from church argues a lack of interest in religion. The result is that it is feared that much more injury will be done to religion by dropping the Census than by carrying it through. And this is the forcible conclusion:—

"Everyone knows the multifariousness of the activities of the present day. What we do not know is their success in reaching the people. A policy of cowardice is not a road to success."

THE CHURCH FROM WITHOUT

From three or four different quarters comments have recently been made on the state of the Anglican Church in Canada, which seem to call for attention from all those who are interested in the progress of our Communion. In an able and suggestive article in the current "Church Quarterly Review," a writer, who calls himself "Academicus," has a great deal to say that is valuable on "The Position and Future of the Church of England," much of which has a special reference to the Anglican Church in Canada. The writer well remarks that the strength and usefulness of a Church is to be measured "by the loyalty and earnestness exhibited by its members and the affectionate confidence which it inspires in them." Tried by these tests, the question arises whether the Anglican Church is holding its own in the Dominion of Canada. It has to be confessed that "in hardly any of the colonies, nor in the United States, does the Church command anything like a numerical majority of the people." This from the standpoint of Canada and the United States is, of course, a very inadequate description of the situation. One cause for this limitation is said to be the fact that the earliest settlers were mainly recruited from those who were fleeing from the Church, or from those who had dissented from us, a fact which gave rival organizations a start which the Church has never succeeded in overtaking. Then, again, it is remarked that the Church in the colonies, and still more in the United States, has never shaken itself completely free from certain exclusive tendencies, which act to some extent in the way of preventing it from becoming popular. A third cause is that there has been a tendency in some instances to rely overmuch and for too long a period for the supply of clergy on the Church in England instead of producing ministers for themselves through their own colleges and universities. Such a tendency is, of course, inevitable in a rapidly developing country like Canada, but it can go on too long, and as soon as colleges and universities take root it is absolutely necessary that the youth of the country should regard the call to the ministry as one of imperative obligation on themselves. Unless this is done "the Church must remain an exotic in the land in which it is planted." It is said that there are dioceses within which it would be hard to find a single native-born clergyman. All these considerations provide food for serious thought on the part of Canadian Churchmen. With reference to the last point,

the need of a native-born ministry, the current number of "The Greater Britain Messenger," the organ of that valuable Society, the Colonial and Continental Church Society, remarks that the lack is largely traceable to the absence of religious teaching in the schools; and as, moreover, Sunday Schools are rare, the result is that young people grow up with but little knowledge of the Bible, and are not likely to furnish the future ministry unless some much greater effort is made to reach them. Meanwhile, in the opinion of the writer, it is obvious that for the present candidates must be sought elsewhere, and chiefly in England, though it is rightly noted that opinion is becoming stronger and stronger that Canadian-born men are the best. Short of this it is a satisfaction to know that the policy of the Society is to send out men to be trained in Canada, and Canadian-trained men are the next best factor in the situation.

The same general question of our Church in Canada has been raised in connection with the important Welcome Meeting given last month to those who returned from the recent Mission of Help in Rupert's Land. One speaker remarked quite frankly that if an ecclesiastical building was seen anywhere in Canada it might be pretty certainly regarded as not belonging to the Anglican Church, that the Church in Canada is "a very bad fourth among the religious bodies." The speaker said that while he had returned to England a more ardent Imperialist, he had come back "a very chastened Anglican as the result of his experiences," and among other things he said that "Roman Catholics surpassed us in numbers, money, practical effectiveness, statesmanship, and astuteness," and that "unless vastly greater efforts were made he trembled to think of the future of the Anglican Church in Canada." It is not surprising that such an expression of opinion should have impressed Churchmen over in England, and the able and far-seeing correspondent of the "Church of Ireland Gazette" drives home these considerations by saying that "the speeches delivered were not the utterances of men transfigured by a lively imagination of things as they ought to be, but the sober statements of convictions that the Church in Western Canada has much leeway to make up if it is to take its proper position." The impression derived by this writer is that the Church "has somehow not gripped Canada as it ought," and among other comments we read that "it is whispered that leadership is not in evidence among the clergy and their chiefs, and that on this account progress has not been as rapid as it might be." These statements cannot be said to be pleasant reading for Canadian Churchmen, but if they are true they ought to drive home the necessity of giving special attention to the points seen by men who have no object to serve but the very best interests of our Communion.

The supreme business, therefore, is as to how conditions may be improved. The thoughtful writer, just quoted, suggests that if some of the more promising younger men in England could settle in Canada "not to rule, but to work themselves to the front by adapting themselves to new conditions and sacrificing themselves to their highest ideals, good would be done." This is an admirable suggestion, especially the words "not to rule," for if there is anything that Canadians will not tolerate it is the Englishman, be he Churchman or not, who comes over here to show people how to do things. Nor is Canada likely to be content with a mere reproduction of the ways of the English Church. Only a little while ago a Methodist minister out West pleaded with a clergyman of our Communion to avoid certain things which were driving his people away to the Methodist Church,

where they were not really wanted. The clergyman replied with definiteness that, having been accustomed to these particular things in England, he was not prepared to give them up in Canada. Nothing could be more fatal to the true progress of our Church and the avoidance of anything like an exotic character. Another suggestion by the writer already mentioned is that a number of really good University men should come to Canada from England, "and take their theological training in its colleges." This, too, is an admirable and fruitful suggestion, and would do more than anything else to enable young English University men to gauge the situation, and to see in what essential respects Churchmanship in Canada is necessarily different from what it is in the Old Country. Reverting to the article in the "Church Quarterly Review," the writer adds some considerations which, though primarily intended for the Church in England, have very definite bearing over here. He remarks that the Oxford Movement has not strengthened the Church and tightened its hold upon the country so much as has been expected, because "the mass of Englishmen have had, and have to-day, a staunch and almost unconquerable strain of individualism and Protestantism in them," and that wherever this has been mitigated and weakened the result has been latitudinarianism and indifference rather than a deepened Church life. The Oxford Movement is shown to have appealed more to the clergy than to the laity, and more to the learned than to the mass of men. Intellectual unrest is also shown to be an important factor in the present state of the Church, and the growing neglect of the observance of Sunday, and the tendency to treat it as a day of pleasure are among causes leading to indifference, and even hostility, towards religion. Then again, the Church of England still suffers from being "too official, too aristocratic or monarchial, too little representative in character." There has been a mistrust of the laity instead of a genuine effort to use them. We can see the bearing of these matters on our own Canadian life, and it remains to enquire how the present difficulties can be met. The article in the "Church Quarterly Review" pleads for improvement in the sermons and the effort to make them more interesting and impressive. Further, the necessity is shown for a more thorough pastoral work amongst old and young, a keener desire to influence children for Christ and the Church, and a more determined effort to teach young people the essential elements of our Holy Faith. We are, therefore, grateful to these various writers who have endeavoured to diagnose our situation, and, while their words are in some respects unpleasant, yet they are a reminder that faithfulness to the "old paths," a loving, loyal adherence to "the Old, Old Story," and a determination to evangelize the unsaved, and to build up the members of our Church, will do more than anything else to lengthen our cords and strengthen our stakes. The Gospel is still "the power of God unto salvation," and, if it is preached out of a full heart and lived out of a consistent life by clergy and laity combined, the result will always be the best testimony to its efficacy. Wherever men go and whatever be their circumstances, there are two things ever the same: the human heart with its needs and the Gospel with its grace; and in so far as these two are brought together in every possible way in our congregations the clergy will never lack hearers, or the people fail to receive blessing.

The present issue is increased in size on account of the heavy advertising.

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A VISIT TO PRINCETON

By the REV. W. H. GRIFFITH THOMAS, D.D.

TWO years ago I received quite unexpectedly an invitation to deliver a series of lectures known as the "Stone Lectures," (founded by Mr. L. P. Stone), at Princeton Theological Seminary, Princeton, New Jersey, U.S.A., and the subject proposed to me was "The Holy Spirit." I gladly accepted the invitation for several reasons. I felt that it was at once a privilege and an honour to be the first Anglican to be invited to deliver these Lectures on a Presbyterian Foundation. Then, too, I had heard so much of Princeton, and had read so frequently of the men who were connected with the Theological Seminary that I was particularly drawn to the idea. For a number of years past I have been a pretty close student of that valuable theological magazine, the "Princeton Theological Review," formerly known as the "Presbyterian and Reformed Review." Its able articles and informing notices of books, the latter being almost always signed, had made Princeton Seminary familiar.

First of all, however, a word or two seems necessary about Princeton University, which ranks with Harvard and Yale, as one of the oldest Universities in the United States. Originally founded by Presbyterians, it is now one of the recognized Universities in the United States, and stands in the forefront of educational life and work. It will be recalled by many that the President-Elect of the United States, Dr. Woodrow Wilson, was formerly President of this University. Its buildings are all grouped together on a Campus, except that there is a block of buildings to be used as a Graduates School now in process of erection some little distance away. Several of the buildings reminded me vividly of Oxford and Cambridge. There was a gateway

buildings known as dormitories, but their social life is expressed in the form of Clubs, membership of which is by election. These Clubs are the property of the members, are very exclusive, and form a natural rallying-point for Graduates when they return to visit their old University.



Alexander Hall, Princeton, N.J.

The Theological Seminary was founded just over one hundred years ago by the General Assembly of the Presbyterian Church. The great central region of the United States was at that time being rapidly settled, and the supply of educated ministers was far from equal to the demands made. The result was the foundation of Princeton, and for a century past the Seminary has furnished to the Church that established its men of missionary zeal, evangelistic fervour, pastoral loyalty, and scholarly ability. The great name of Charles Hodge is well known as one of the outstanding personages of Princeton. After beginning with three students the Seminary has given instruction to about six thousand men. The present number is about one hundred and seventy. At the present time there are ten Professorships and six Instructorships. An examination of the various branches of work makes one wonder how it is possible to get everything in. Hebrew is compulsory, and in addition to Biblical Philology there are courses in Apologetics, Philosophy of Religion, Biblical Introduction, Old and New Testament Exegesis and Criticism, Biblical History and Theology, Church History, Systematic Theology, Practical Theology, English Bible, Missions, Homiletics, and Elocution. The marvel is how all these subjects can be included in the curriculum. Like all the Presbyterian Seminaries, Princeton has from the beginning been catholic in its hospitality, opening its doors for the ministry of all Christian Communions, so that the place has always been more than a Training School for Presbyterian ministers, though naturally Presbyterianism has had the bulk of its men. It should be remembered that the Seminary is not a School of the University, but a



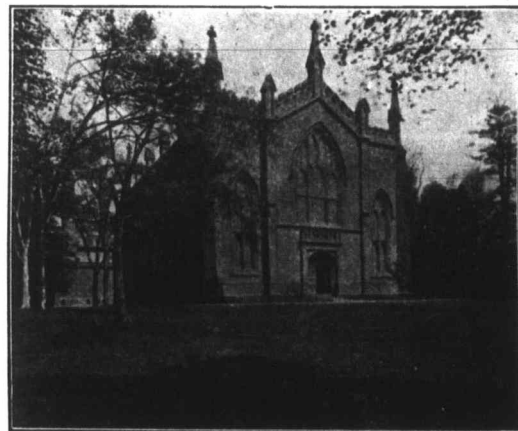
Lenox Library.

like the entrance to one of the Cambridge Colleges. There were graceful towers, like that of Magdalen College, Oxford, besides cloisters and quadrangles. It is impossible to enter into any description of the University buildings; it must suffice to say that they are particularly interesting and attractive in their number and variety, and oftentimes in their architectural beauty. There is, however, one thing that will interest people outside the United States in the laws laid down for the Freshmen. The course at Princeton extends to four years; the men being called Freshmen, Sophomores, Juniors, and Seniors. The way in which the poor Freshmen are treated was an amusing surprise to a staid and solemn Britisher. Thus he is not allowed to wear any colours, everything must be black, even to his socks and garters! He may wear a little scull cap which must, of course, be black. He can have no cane, no turning up of the trousers, no umbrella, no "negligée" shirt. He must be in at nine o'clock in the evening. The mackintosh to protect his shoulders, which may be of yellow oilskin in every other case, must be of a black hue. He must not walk on the grass, only on the footpath. If he meets a Senior he must get out of his way, and there is one street, Prospect Avenue, where Clubs abound, along which the poor fellow is not allowed to walk. When in the Convocation Hall he cannot have a seat on the main floor, and he is actually not allowed to go to the main restaurant in the town. All this, and more than could be mentioned, was a great revelation, especially in view of the boast of our friends across the border that theirs is "the land of the free." The men sleep in large

to compare Princeton with other similar Institutions.

The Lectures which fell to my lot were six in number, and were delivered daily from Monday, January 27th, to Saturday, February 1st. I also addressed the Students at their Sunday Services on January 26th, and preached in the Protestant Episcopal Church on the evening of that day. My stay was made still more enjoyable by the bountiful hospitality of my hosts, Professor and Mrs. C. R. Erdman, and the social fellowship enjoyed with several of the staff. President Patton, although not at all well, was at several of the Lectures, and I had the pleasure of meeting Professors Warfield, Davies, Vos, Greene, and others, with whose writings I have long been familiar. With the students, too, I had not a little social intercourse. Following the usual Princeton rule, the students of the Seminary mostly have their meals in Clubs, though they sleep in large dormitories. I attended two of these Clubs, while on another occasion I was welcomed to a reception of the British Club, where to my great satisfaction, I found representatives from England, Scotland, Wales, Canada, Australia, and Ceylon. After an enjoyable programme we closed the evening with the American National Anthem, the British National Anthem, Auld Lang Syne, and the Doxology.

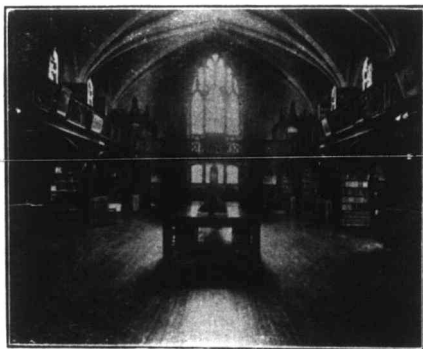
At the close of my week at Princeton I paid a short visit to Philadelphia, about fifty miles away, where I preached for Dr. Floyd Tomkins in Holy Trinity Church in the morning, conducted a Presbyterian Bible Class for my Presbyterian host in the afternoon, and preached in a Presbyterian Church in the evening. Dr. Tomkins is one of the most prominent clergymen in the United States, and a splendid specimen of large-hearted Episcopalian Evangelicalism. He is a Trustee of the Christian Endeavour Society, and in various ways is a great power in the community. It was also a real pleasure to enjoy the hospitality of Mr. C. G. Trumbull, the well-known editor of the American "Sunday School Times." I also saw some of the



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historical spots of Philadelphia, including Independence Hall and the Liberty Bell. One of the most interesting experiences was a visit to that marvel of modern days, the Curtis Publishing Building, where the "Ladies' Home Journal" and the "Saturday Evening Post" are printed and published. Through the courtesy of a member of the staff I was taken over a great part of this building. On one floor there is a restaurant, hospital, a rest room, a reading room, and a library for the girls employed. Altogether there are 1,700 women workers, and 400 can have meals at the same time. For thoroughness of detail and completeness of arrangement I have never seen anything to equal it. Another place of remarkable interest in Philadelphia is the great store owned by Mr. John Wanamaker, a former Postmaster-General, and one of the leading Sunday School workers in America. He has a huge organ occupying a large part of the store, and at particular times in the day it is played, crowds of people coming in to hear the performances by leading organists of the city.

Altogether my visit was one of great enjoyment and I hope also of profit. It was good for an Anglican to experience something of the Presbyterian atmosphere, and perhaps the Presbyterians were not altogether averse from coming into touch with a member of a Church with which their own had the closest fellowship in the sixteenth century, a fellowship which we may well hope will one day be resumed in full measure.



Interior View.

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distinct Institution, though, of course, the University contributes much to the value of the Seminary work. The Presbyterian Church is to be congratulated on the splendid equipment provided for them in the Princeton Seminary, for there is a thoroughness about everything which cannot help impressing the visitor, especially if he endeavours

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RELIGIOUS INFLUENCE IN THE HOME*

By the REV. CANON R. C. JOYNT, M.A., Vicar of Christ Church, Gipsy Hill, London, England

It is widely held that English homes are to-day less influenced by the spirit of Christ than they were in times that may still be called recent. But it is difficult to subject this view to a strict statistical test. A census of attendance, for example, at family worship is impossible, though this method in other spheres is not without its admirers. Nor are any means available for ascertaining with accuracy in how many homes the children are daily assembled round a mother's chair for instruction in those things of the soul of which the Christian parent is the best of all teachers. There is no table to be had showing what percentage of the manhood of the country bows in private audience before God in the morning, or draws around his home and heart the sheltering curtains of pardon and protection in evening prayer. And still less are we able to estimate the private religious habits of that immense but elusive element in our national life, its young people, or to suggest in how many cases this "fairest flower in the garden of creation is offering and unfolding itself to the influence of Divine wisdom, as the heliotrope turns its sweet blossoms to the sun."

HEAVY ANXIETY.

But, still, the opinion is strongly prevalent that in these august concerns things are not well with us, not even as nearly well as once they were. So men's hearts are failing them for fear; and on many hangs a mantle of heavy anxiety, which not seldom resembles the damp and clammy folds of real despondency. The Press, too, is conscious of falling away, not only in that section of it which is usually called the religious Press, but some secular papers which take time occasionally to bestow attention on the things which contribute most richly to the formation of the national character strike an anxious note.

And yet, while there is in the signs of these times—the decay of reverence for the holy Day, the idolatry of pleasure, the disintegration of the family, the slackening of the response to the elementary duty of public worship, the dethroning of the Bible, the free discussion in books of the relations of sex, the loosening of the marriage tie—an impressive call to prayer and searching self-examination on the part of the shepherds of Christ's flock, the dirges of despair and defeat are not the music which best befits the army of the Captain of our salvation. The harps of Zion are out of place on the drooping willow's bough. A *marche funèbre* may accord with the feelings of those who follow an obsolete Bible or worn-out Gospel to their sepulchre; and the "Last Post" will be suitable when the Church must confess that the final victory has gone to her foe and not to her Lord. But this is not yet.

NEEDLESS TIMIDITY.

The instruments of the Church's orchestra, so to say, may be many, and more or less symphonious; but in it the notes of the trumpet are not conspicuous or are sorely out of tune to-day. So she is timid and apologetic when the times demand that this should be her chief instrument, and that it should give not the uncertain sound which is inspired by consumptive lungs, but the steady, far-carrying strain which rouses and rallies the hosts of light to advance to a victory assured and complete.

The function of this great convocation is not, I take it, to denounce from its place of sheltered security the shortcomings in religious practice of those whom we call on Sunday our "dearly beloved brethren." It is rather, I assume, to bring ourselves and our ministerial message and methods under the most strict and searching scrutiny. Our personal life as Christian men, and our ways of exercising our preciously privileged position are surely the first and chief, if not the only subject of our examination and review.

PIETY AT HOME.

If our dominating ambition is that personal religion may be, in Wordsworth's beautiful phrase, "the dear and genuine inmate of the household of man," our wisdom will lie in the direction of looking searchingly before all else at our own domestic ways, so as to see whether the beauty of the

*Paper read at the Islington Clerical Meeting, January 14.

Lord our God is on the pastor's home; whether love, unselfishness, forbearance, thoughtfulness, mutual burden-bearing, that sharing of joys, which doubles, and of sorrows, which halves them, sympathy, elder-brotherliness of the wise kind towards children, with strong gentle tenderness towards the nearest of all, are all stamped legibly on the life of the master of the clergyman's home; whether "the dear and genuine inmate" lives conspicuously there; whether the family prayer is a real bending and binding of hearts before the Lord of the house, recognized as ever present Auditor and Spectator of all, and pervaded by that ineffable something which bears witness to its reality; in short, whether the perfume which pours its fragrance through the dwelling where the alabaster box of self-will is broken at the Redeemer's feet every day is appealingly obvious. If all this is blessedly there, "virtue" is then daily going out of even our homely dwellings whose ways and whose effect we cannot estimate, as we cannot by any ministerial punctiliousness manufacture it if the fair flower of spiritual religion does not blossom on our own hearth-stone. If, that is to say, peevishness, impatience, self-centredness, indolence, or worse than these rear their noxious weeds there!

PERSONAL HABITS.

What think our wives, sisters, sons, of our personal habits, and of the degree of our conformity to the tremendous things of which we are the commissioned ministers and stewards? "I see those books lived every day," said the wife of one of our greatest living teachers to a friend who was praising her husband's books. "I see them lived every day." Happy the man on the platform or floor of this hall of whom those nearest to him can say that they read his "fine" Sunday morning sermon every hour of the preceding week in the convincing phrases of his own personal conduct.

And we occupy not only the master's place in the home, but the teacher's place in the school and the church. The freest and most privileged spot in the wide world is the Church of England pulpit. Here lie our greatest possibilities; but, alas! too often lie buried. Which of us knows not that sickening sense of powerlessness as we ascend, and of failure as we descend, the pulpit-stair? For the heart that is kept tenderly sensitive by the dew of the Spirit there are few agonies more poignant than those of the first few moments after his sermon.

THE SOCIAL GOSPEL.

And here a strange thing has to be noted; that the rapid advance to the front of the pulpit in recent times of what is called the social gospel has been almost, if not entirely, contemporaneous with a distinctly seen retrogression in our land of what is well called, though often with a disparaging suggestion, other-worldliness, or, better, the culture of the soul. The soul is not at all popular now as the preacher's theme. But I make no apology for declaring that the discussion of great social problems, the teaching of ethical systems, the denunciation of back-to-back dwellings and excessive rents in the quarters occupied by the poor, the need of good drainage, and the value of fresh air and open spaces, though they are great, very great things, pressing and urgent, are not properly the predominating employment of the Christian pulpit. No holy oil of consecration or ordaining hand is needed to commission us to condemn the abominations which stain large tracts of our social system. But I cannot find in the New Testament that this was how the world was turned upside down and the Cæsars shaken from their rotting throne. Is not our work before all else to build a throne in human hearts for our crucified Redeemer? Is not the grand morality love of Him? Is not our urgent task to show forth His beauty, grace, love, power, that men will lift to His brow the chaplet of their homage? And then when He is in the midst of the throne, does not everything in the way of moral duty ever follow as a matter of course? Is not much "social" preaching but trying to white-wash the walls while the house is burning, or to repair the bedstead while the patient is dying through the need of the physician's care?

We possess many special opportunities, besides the more general teaching of the pulpit, of en-

forcing the duty and beauty of home-religion, understanding by that expression Jesus our Lord as in obvious and recognized control of the domestic details of life.

MARRIAGE.

1. The Marriage Service.—For most marriages we find a considerable congregation ready to our hand, and largely composed, too, of elements not too conspicuous at Morning and Evening Prayer. If we as freely used a liberty, which we possess, at the close of this service as we take a license, inexpedient and unauthorized, which we do not possess, for mutilation or alteration at its beginning, we should make full proof of the privilege of replacing "what the Holy Scripture doth say" by an address of a more intimate and personal kind, giving exhortation and instruction in pleading terms on the sanctity of home-life, dwelling on such topics as family and private prayer, regular attendance at the services of the Church, the inestimable help obtained where husband and wife kneel together for a few brief moments of united intercession for their mutual needs, the daily reading of the Bible, a careful censorship of the books admitted, and those other features of a holy family life which are found where our Lord is recognized as the chief Resident, witness of all the activities of the home, and hearer of all its speech.

BAPTISM.

2. Holy Baptism.—The Order of this Sacrament is one of the most precious jewels in the casket of worship. For this, too, are usually gathered many whose awkward ways betoken unfamiliarity with the ordered details of Divine worship. They therefore offer a fine soil in which to plant homely counsels and truth, lovingly and solemnly delivered, in a brief, but well-considered address on the things which make home-life holy and happy. Such a home as we have in view is one in which, as in a plantation within the demesne of our Lord Jesus Christ, that beautiful little aggregate of possibilities, the baptized child, can grow up in the atmosphere of the love of God and the communion of the Holy Ghost. The font, like the pulpit, is the grave where lie buried, turned to stone, many seeds of opportunity which, had they been sown with faith and labour, would now be rewarding us with a harvest of incalculable value in the religion of the English home.

CONFIRMATION.

3. Confirmation.—This is the true shepherd's golden chance. Clay literally in the potter's hand is each one of those young, solemnized hearts. Roots of doctrine are here well laid and secured, and fruits of practice as carefully enjoined. What a time it is! What results those classes may yield to the present and future home! And the appeal from the very ground of the heart to the parents, former candidates and other sections of the flock assembled (after the weeks of public and personal teaching) for that final message on the night preceding the great day itself of laying on of hands! If home-life is not in this unique and precious season painted in the beautiful colours of the Gospel of the true Lord of the house, never again will come to us an occasion so propitious for this task.

BURIAL.

4. The Burial of the Dead.—The custom is widening of inviting the carrying of the bodies of the blessed dead to the parish church on their way to the place of sleep. Few things in this connection are more desirable. What more efficient occasion could offer itself for a few pleading and pointed words from a sincere and manly heart, emphasizing the need of habitual culture of the spiritual life in the daily routine of home? His audience will listen receptively to such a message when it comes from one who had with unwearied diligence and sympathy sought by the ministry of the Word and Sacrament—reverently celebrated in the sick room—to secure for the dying sufferer an entrance, abundantly ministered, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

VISITATION.

5. Pastoral Visitation.—To be "a good visitor" seems, to superficial thinking, an easy thing. But it is not so. To "do" a large number of houses week by week is easy enough for the man of diligent and methodical ways, though I am not quite sure that even this much is either the ideal or the attainment of too many. But it is quite another thing to seek to bring every soul whom we pastorally approach face to face with God, and to carry the holy breath of heaven into every house, and thus earn that high anonymous encomium

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SOME PHASES OF CONTINENTAL CRITICISM.

By the Rev. Professor JAMES ORR, D.D.

which the Holy Ghost has written for our learning: "I perceive that this is an holy man of God, which passeth by us continually." He must needs be bathed in communion with God who would visit with power. This part of our work gives us great scope for re-kindling the cooling or smoldering fires of domestic religion. But it is an art only slowly and painfully acquired to "drop in" just at the time when family prayer is wont to be made, if made at all, and take our place in the circle; to welcome the bride and bridegroom on their return to their new home, and initiate them there and then into the use of the family altar; to pray beside the cot of the newly baptized infant, and then emphasize the importance of that child being made familiar from the earliest dawn of consciousness with the sight of his parents at prayer; and also not merely with the fact that he is baptized, but was actually made a member of Christ, the child of God, and an heir of Heaven by the gracious bequest of the Testator Who sealed the covenant with His own blood; and familiar, too, with those helps of Scripture and prayer which will enable him to "lead the rest of his life according to this beginning." Perhaps there are few of our ministerial sins more guilty than the nebulous haze in which the child of Evangelical environment is allowed to grow up as to the benefits of the Sacrament of his admission into the Church.

Visiting our people's home, in such a spirit as this will make it seem to them and to us the natural thing to gather round the Throne of Grace, even when the special conditions mentioned by way of example are absent. The altar of domestic religion is built of many stones. They are hewn on the mountains of prayer by the pastor, and inserted by the noiseless processes of the Holy Spirit in answer to prayer and the touch and toil of the spiritual man. If religion in the homes is feeble, intermittent, or absent we will do well to adjust the blame honestly. "Even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let Thine hand, I pray Thee, be on me."

A HOLY LIFE.

The clientele of the Islington Meeting ought to furnish examples in abundance of the marvelous influence wielded through the sheer force of personal religion—the Bible, the Prayer Book, and the Church of England system being translated into the irresistible eloquence of a holy life. Such men walk with God, the thinnest of veils hiding their Redeemer's face from His Servant's view. This is the most urgent need of to-day.

Pardon all this: it sounds too like a pastoral lecture. The lecturer is the speaker. It is because I feel that religion in the home rises or falls largely with our faithfulness that I have dared to say so much. The potentiality of this assembly is literally immense. If we can go back to our villages nestling in the sequestered beauties which winter cannot disfigure or disguise; to those great towns where men flow into the workshops like a tide; to the quiet suburbs where comfort and complacency do not always entrench themselves, away from the more crowded highways of life—oh, if we can go home with a requicker sense of the grand solemnity of our office, with a renewed vision of what the Man of Calvary Who is the Son of God is to hearts that fully trust and obey Him, we shall forgive the halting phrases of one who holds himself the least worthy in this company to be an instructor of his fellows, and we shall return to the round which is not trivial and to the task which only our own low views can make common, in the in the spirit of familiar words—

"Themselves first training for the skies
They best may lead their people there."

Divine love is perfect peace and joy, it is a freedom from all disquiet, it is all content and happiness; and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God, which passeth all understanding. Through all the universe of things, nothing is uneasy, unsatisfied, or restless, but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving are as totally suppressed and overcome as the coldness, thickness and horror of darkness are suppressed and overcome by the breaking forth of the light.—William Law.

A GOOD many currents are in motion in the domain of Continental Old Testament criticism, many of them ultra-rationalistic, but not a few of them also, it is interesting to note, more conservative in character. One thing certain is that the Wellhausen school of criticism, notwithstanding the tenacity with which it is upheld by its adherents, by no means maintains the place it did in Holland and Germany—its original stronghold. The new Babylonian school assails it on one side; conservative writers challenge its presuppositions on other sides; and in critical circles themselves modifications are being introduced into many of its most characteristic positions, which cannot but develop into much wider divergencies.

I.

As one sign of the times a glance may be taken at Holland. It has formerly been pointed out that the chair which A. Kuenen, the "Coryphaeus" of the Grafian critical movement, formerly held in Leyden, is now occupied by B. D. Eerdmans, formerly a disciple, but now the most uncompromising opponent of the Wellhausen theory—indeed, of the critical documentary theory generally. It is the fashion of critical writers here to pooh-pooh Eerdmans, but that is not quite how he is taken in influential organs of opinion in Germany, and whatever may be said of the arbitrariness of his constructive efforts—still at bottom rationalistic—it is vain to deny the force, learning and destructive efficacy of his main attacks on the existing critical positions. His latest contribution on the Book of Leviticus leaves very much to be desired, but it at least takes firm ground against the idea that the laws in this book took their shape in the post-exilic age, or after Deuteronomy—a result, as he points out, directly opposed to the Wellhausen contention, and "very important for the history of the Israelitish religion."

Eerdmans, however, does not stand alone, nor is his the most positive voice in this connection. The same University of Leyden has recently had addressed to its students a series of lectures of a thorough-going conservative character by Dr. A. Troelstra, minister of the Reformed Church at the Hague. The first of these lectures, on "The Organic Unity of the Old Testament" (November 25, 1911), was published separately, and may be seen in translated form in "The Bibliotheca Sacra" for July, 1912. The riper fruit of this course is a book since published on "The Name of God in the Pentateuch" (published by the Society for Promoting Christian Knowledge),* a study of Ex. vi. 1ff, in which he endeavours to show that the interpretation is untenable which supposes the passage to mean that the name of "Jehovah" was first revealed to Moses at the Exodus, and makes this the basis of a distinction of documents in the earlier history. He acutely points out that if the passage bore the sense alleged, we should look for a document in which the name "El Shaddai" is exclusively used, and draws attention to the uncertainty of the Hebrew text in many instances, as shown by the LXX., &c. The book is a thoughtful study of the meaning and relations of the Divine names in the early stages of revelation, and well deserves attention.

II.

It may be noted further that as in Leyden a very decided change of atmosphere is thus manifest, so it would appear to be in the University of Utrecht, where, in room of the lately deceased Prof. Valetan, a man of advanced critical views on the Old Testament, a successor has been appointed, Dr. A. Noordtz, whose attitude on these questions is understood to be distinctly more conservative.

Turning to Germany, we find there also many phenomena in the critical school indicative of a disposition to break away from not a few of the older contentions of the Wellhausen party. The Jena scholar, H. Baentsch, since deceased, was an example of this tendency in his work on "Israelitish Monotheism," where, with much quaking and searchings of heart, he broke from

*Reviewed in this issue.

the dominant Wellhausen view that Monotheism in Israel first came in with Amos and Hosea, and argued for a monotheistic belief as far back as Moses. This revolution in the way of conceiving of the religion of Israel—so manifestly in accordance with the Biblical facts—has been making headway since, and has another able representative in Paul Volz, who in his book on "Moses" forcibly contends against the low views of the "pre-prophetic" religion of Israel put forward by Stade and others, vindicates the high religious position of Moses, shows that the worship of Jehovah, with exalted attributes, was far older than Moses, and declares that "the critical investigation which has hitherto prevailed must undergo essential alteration." All this is to the good, and must soon react profoundly on the modern critical theory as a whole.

III.

Foremost among the learned critical writers who have for a long series of years combated the excesses of the Wellhausen school, is Prof. Ed. König, of Bonn, who, following up many earlier works has more recently crowned his labours by the publication, first, of a "History of the Kingdom of God till Jesus Christ" (1908), and now by a comprehensive "History of the Religion of the Old Testament, critically represented." The appearance of this last work is itself a sign of the times. Prof. König is himself a critical scholar, accepting in its main features the current literary analysis of the Pentateuch, but this makes only more remarkable his all but entire divergence from the modern critical school in its most distinctive positions, and his effective defence of the great facts of the Biblical revelation against those who seek to overturn them. Even on the so-called documents his views are very different from those of the newer critics: his "E document," e.g., he carries back to the time of the Judges, and regards it as resting on far older materials. He powerfully vindicates the patriarchal stage of revelation as against those who would deny or ignore it; defends the personality of the patriarchs, and the substantial truth of their history; brings out the manifold corroborations of the pre-Mosaic history afforded by recent discovery; combats the theories of those who deny to Moses and the fathers a knowledge of the one true God, and generally presents a four-square front to most of the negative and destructive critical theories of the present hour. The sweep of his book is remarkable, leaving little untouched that needs to be noticed in regard to modern views. Such a thorough and scholarly work, so positive in tone, is bound to have a great influence. It need not be doubted that König's affirmations will gain increasing weight and acceptance as time goes on, and will not remain without effect on the critical construction as well.

IV.

A word in concluding may be said of the work of yet another writer who is coming forward prominently in criticism of the prevailing theories—J. Dahse. Dahse has done service in directing attention to the doubts attaching to the present Hebrew text in its use of the Divine names, and has now issued a work entering fully into the question. An article of his has just appeared with the title, "Is There a Revolution in Pentateuchal Criticism?" (also published in English by the Society for Propagation of Christian Knowledge).* He cites from Johannes Lepsius a prophecy in 1903 that in ten years no stone of this proud structure (the Wellhausen hypothesis) would be left upon another, and asks whether in this prophecy Lepsius was right, or in error. He quotes the confident opinions of those who think he was wrong, but proceeds to give reasons for believing that the documentary hypothesis has more vulnerable points than is supposed. The present writer is of the same mind, and, without venturing to attach a precise date, is convinced that the prevailing hypothesis will, ere many years, as surely be ranked among obsolete theories as are now the once famous speculations of the Tübingen school on the New Testament.

(Adapted from The Life of Faith.)

CHURCH UNITY

Important Contributions to the Discussion

CANON PLUMPTRE.

In the circular appeal on behalf of Christian Unity, one of the motives actuating the signatories was, they said, the insistent demand for co-operation among the various churches and societies at work in the Mission Field. A remarkable letter was addressed last month to the "Times" newspaper, by Dr. R. F. Horton, on his return from a tour in the East. In that letter he describes a widespread Unity Movement in India, due chiefly to the influence of Mr. J. R. Mott. In eight great Indian centres Dr. Mott has gathered together the missionaries of the respective provinces, and reviewed the whole problem of missionary work. These meetings were followed by an All India Conference of 58 members, held at the end of December which (to quote Dr. Horton's letter) reviewed, digested and consolidated the conclusions reached by all the conferences, and has produced a complete and deliberate programme of missionary work for the Indian Empire. The whole field surveyed, the task as a whole faced, the whole missionary force brought into line, the whole future considered, the deliberate and united effort, with the greatest economy of existing resources and agents, to offer the Christian Gospel to the Whole Indian Empire—that is the main practical result of this unparalleled effort. It has been resolved to form a permanent representative Missionary Council in each Conference Area, and an All India Council elected by the provincial councils. And pending the formation of the Councils, an Indian Continuation Committee has been formed to prepare for the completion of the great scheme. Of course the crucial question is co-operation. It was recognized at Edinburgh that by effective co-operation of the churches and societies the work might be doubled without increasing the missionaries by a single unit. Accordingly the central point of the whole Conference was the report on Co-operation. This was presented by Bishop Lefroy, the Metropolitan of India. The report was a masterly and statesman-like document, showing how all churches and societies may act in comity, may avoid overlapping, may agree about payment of teachers, exercise of discipline, and reception of members from other missions the questions which are apt to cause friction. It was a thrilling moment when the great charter of Christian Unity was unanimously accepted, and the whole conclave rose to give thanks to God for the spirit of love and discipline and sanity which had made it possible. The unity was not forced or strained. Three Anglican Bishops, one bearing the honoured name of Westcott; two Bishops of the American Methodist Episcopal Church, Lutherans, and what we call in England Free Churchmen, were drawn together by a force stronger than the centrifugal forces which separate them. The need of India, so manifest to those who live in the country, or even visit it, overcome all sectional differences. It seemed as if the Captain of the Host was present, and all arms fell into their proper places to compose the one army of occupation for the deliverance of India. . . . This great unifying and consolidating work on the field itself may well encourage all the churches at home to back up the resolution and noble idealism of their workers abroad. And even those who have not as yet been interested in the missionary enterprise may be drawn in by the sight of a united army bent upon victory and adequately organized to achieve it."

REV. R. B. NEVITT.

There are two points in Dr. Symond's letter in your issue of January 2nd, which seem to show a failure on his part to grasp the central point of our objection to his scheme. Or else it shows our inability to grasp the central point on which his project turns. Much bitter and futile discussion might be saved if these be cleared.

The status of a lay reader has nothing to do with the question. He is not a minister in any sense which corresponds with the ministry of the Dissenting bodies. If the Church Unity plan alleges them to bolster up its pulpit invitation, does it mean that the Dissenting minister is still to be regarded as a lay preacher? No one is con-

fused by the presence of a genuine lay reader in the pulpit. The confusion of thought arises when a soi-disant minister of the Gospel exercises ministerial functions in the pulpit. To those who look on preaching as the main work of the sacred ministry, his presence in the pulpit of the Church will look like a full recognition of the preacher as a minister. The chief difficulty arises when "the sermon" is to be preached. The only rubrical direction for "the sermon" occurs in the office for Holy Communion. At once the presence of that minister in the pulpit focuses attention upon his right to celebrate or to assist officially and actively about the communion. If he can, then is he "a priest" in the Prayer Book sense. If not, then he is not, and what is the value of his invitation to the pulpit? Is it solemn fooling? What do the promoters of this plan desire to show? Will they say to Churchmen that this minister is not a "Mass Priest"? And in the same breath pat the minister approvingly upon the back and say: "We fully recognize that you are a minister as far as you can go?" That looks to us perilously like keeping the promise only to the ear. It puts the preacher in a hopelessly false position, and is no recognition of his ministry at all. It only serves to emphasize the lack of sacerdotal power and function in the Dissenting minister.

Again, on what ground do they offer communion to Dissenters? Is it because the latter have none? Is it because ours is better? When an offer of a gift is made, the value of the gift at once is put in question. For my own part I can conceive that Confirmation would be infinitely more acceptable to a Dissenter as his means of access to the Holy Table than a red-sealed parchment with the Bishop's signature attached. What is the meaning of the plan? We fear it will be explained to Churchmen as of no importance in the least and to Dissenters as the longest step which Holy Church has ever taken. And it seems to me Dissenters have a right to say, "What means this gift? Is it to supply our lack? Or is it full and plenary confession of the validity of our orders and our ordinances?"

Churchmen have a right to ask Dr. Symonds what is his conception of the part his plan would play in bringing Christians together. The question is are the "Gospel Ministers" Gospel "Priests"? Is their conception of the sacred ministry correct, or ours? Government and jurisdiction are beside the question. It is a question of Orders and of Sacraments.

Stockport, England, Jan. 16, 1913.

QU'APPELLE SYNOD.

A resolution re the "Circular Letter" was introduced by Archdeacon Johnson and carried unanimously: "That this Synod is of the opinion that the methods suggested by the authors of the circular on the Christian Unity are not in the best interests of the Church and if carried into effect would fail to further that end which all most earnestly desire; and this Synod commends to all interested the World Conference on Faith and Order."

A MONTREAL INCIDENT.

It is stated that the Rev. J. L. Flanagan, rector of the Church of the Ascension, has filed a protest with the Bishop of Montreal against the action of the Rev. Dr. Symonds preaching in his parish in any but the parish church. Dr. Symonds had preached in the St. Giles Presbyterian Church. He stated that there was no Church law preventing him from preaching in another parish without obtaining the consent of the rector of the parish. Mr. Flanagan said that it was against the practice in the Church of England. Commenting on this, the Toronto "Globe" remarks that it shows how far away Church Union is between Anglicans and Presbyterians.

God is too wise not to know all about us, and what is really best for us to be, and to have. And He is too good not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves, meanwhile, casting all our care upon Him, since He careth for us.—Henry Parry Liddon.

WOMAN'S REALM

This column is intended for matter of interest to our numerous lady readers, and any enquiries, suggestions, and criticisms for it should be addressed to "Sylvia" at the office.

GERMANY'S NEW ORDER OF DOMESTIC SERVICE.

The Fatherland has a domestic problem. This, as we well know, is not an experience peculiar to that country. In Germany, however, it has been met by a new institution called "The House Sisters' Society." Commenced two years ago in Berlin by a teacher, it is now rapidly growing and extending to other cities. The plan is to train and utilize educated girls who have a liking and aptitude for housework, and to whom the earning of daily bread is a necessity. Daughters of poor country doctors and clergymen are a sample of the type accepted by the Sister-School for a year's compulsory training at a very moderate sum. A uniform is worn and the title of Sister is added to her Christian name. To some extent she is regarded as a member of the family and often takes her place at the family meals. The Matron of the Training School makes all arrangements with applicants desiring the House Sisters' services, and is scrupulously careful on behalf of her refined students that desirable homes only are entered by them. Off-duty times and salary are settled between employer and matron. Many people have found this new order ideal in its working value. Take, for instance, the case of a professor and his wife. Their six-roomed flat is carefully kept by "Sister Gretchen," who cooks excellently, is quick and thorough in her work, and performs wonders by her ability and daintiness. After placing the meal on the table she takes her seat, but is ready to give her larger share in the serving and removal of plates, and only joins in such conversation as is required or desired of her. At the end of the meal she clears away and goes back to her duties, including the washing of dishes. The "Schwester-Schule" and its Matron make a second home to which "Sister" may resort in all difficulties, and where she is always a welcome visitor. Such has been the demand and appreciation, that five hundred girls instead of fifty could easily be placed. The School also aims to give training in the care of children and infants, and for this a crèche is arranged in the institution. It is not surprising that the movement is spreading. While of such practical value this unique institution is giving an object lesson on the dignity of labour, and demonstrating the value of educational training in the work of the home.

MISS DEBORAH ALCOCK.

"Tell me the names of some books to give the children." "Do you know of a good Sunday story for my girl?" "Can you name a first-rate tale with an historical setting for my boy?" These, and the like, are questions sometimes asked on birthdays and other anniversaries. One is often thereby introduced to books which are well known and valued by others, and which in turn become familiar to the questioner. "Not for Crown or Sceptre," "The Czar," "Crushed yet Conquering," are titles of stories by a venerable English lady who died a few weeks ago, and whose praises as an authoress were sung in many religious papers. Girls and boys in their teens, and sometimes fathers and mothers, find these historical stories very absorbing. A well-known lady, herself a writer, spoke warmly of Deborah Alcock's powers, and said that as a girl of ten she started to read and love these tales. "Parts of 'The Spanish Brothers,'" she said, "I can repeat by heart, even to the present day."

AN ALL DAY WORKING PARTY.

The Nursing Mission of Toronto, which sends out nurses to give attention to the sick poor, had an All Day Working Party on February 11. This sounds like a formidable undertaking, but is in reality a great saving of time. When a large number of women and half a dozen sewing machines tackle garments it is surprising how many are completed at the end of the day. The Nursing Mission had about one hundred ladies taking part at various times of the day. Some came in the morning, some in the afternoon, while others spent the whole time from 9.30 to 6.00. As a result of steady hard work, nearly three hundred articles were added to the supply cupboards. More than a hundred dollars was contributed and

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spent on materials, while above all, and better than all, was the interest evoked in the work of the Mission and the loving service so freely given. This scheme of an All-Day Working Party is capable of wide application to missionary and similar efforts.

SPEAKING NOTHING BUT WELL.

The closing of the Bridewell Police Station, says the "Law Journal," finally severs the old palace of Bridewell from its legal associations, and it tells a story of the time when it was used largely as a prison for women offenders. The notorious Mme. Cresswell, who died in the prison in the reign of Charles II., bequeathed £10 for a sermon to be preached at her funeral on condition that the preacher said nothing but well of her. The man who undertook this difficult task concluded his sermon by saying: "By the will of the deceased it is expected that I should mention her, and say nothing but what is well of her. All that I shall say, therefore, is this—She was born well, she lived well, and she died well, for she was born with the name of Cresswell, and she lived in Clerkenwell, and she died in Bridewell."

Sylvia.

THE GOSPEL OF THE TANYARD.

By the Rev. Harrington C. Lees, M.A.

"He lodgeth with one Simon a tanner."—Acts x. 6.
 "He abode many days."—Acts ix. 43.
 "The world cannot exist without tanners, but woe unto him who is a tanner."—Talmud.

He lodgeth with Simon the tanner!
 Behold what a triumph of love
 It wrought on a man, and his manner,
 When grace is outpoured from above.
 The man who with pride has been swelling
 That nothing profane or unclean
 E'er touched him, is gone to the dwelling
 Of an outcast despised and mean.

The Saviour who went to the dinner
 Of him who was lost in the crowd,
 And pardoned the publican sinner,
 Has meluted the fisherman proud.
 O Lord of the sky who can see us,
 As even our nearest cannot,
 O Christ Who went home with Zacchæus,
 Purge out from our spirits this blot.

The gold that lies all undetected
 In barren unpromising reef,
 The jewels o'erlooked and rejected,
 Are lost by our own unbelief.
 Why should we accept with a stammer
 The lodging of Simon, when Christ
 For carpenter's cottage and hammer
 Heaven's sceptre and throne sacrificed?

When God has once showed us that no man
 Is barred from the meat of the Word,
 'Tis easy to welcome the Roman
 And tell him his prayers have been heard,
 The tiny repugnant idea
 That triumphed in Joppa, has grown
 To a torch that beyond Cæsarea
 Its heavenly radiance has thrown.

God help us to draw back the shutters,
 And flood the black chambers with light.
 Christ teach us to stoop to the gutters,
 And rescue the children of night.
 Though others desert them or shun them,
 Grant us to extend them a hand.
 And when by Thy grace we have won them,
 Enable us by them to stand.

(The Record.)

BISHOP JOSCELYNE

The Coadjutor Bishop of Jamaica, the Right Rev. A. E. Joscelyne, D.D., feeling that the West Indian work is not suited to him, has, with the concurrence of the Archbishop of the West Indies, decided to resign, and is arranging to resume work in England at an early date. Those who know Jamaica well, are aware that the administration of the diocese is over-burdened with intricate financial problems, and constant building operations (due largely to hurricanes and other similar calamities), all of which are difficult for a Bishop, whose main interest is the religious life of the people, to cope with. Bishop Joscelyne will be able, we feel sure, to do a useful work for the Church in England, for which his seven

years' life in Jamaica, as well as his previous experience in two London parishes and his recent tour on the Mission of Help in Western Canada, will give him special qualifications. The Bishop expects to be in England just before Easter.

The Synod of the Church in the diocese of Jamaica has just passed the following resolution: "That in view of the resignation of the Right Rev. A. E. Joscelyne, D.D., Coadjutor Bishop of Jamaica, this Synod of the clergy and elected representatives of the congregations of the diocese, begs to convey to His Lordship its regret that the nature of the work of a Bishop in this West Indian diocese, should have been found such as to make him feel it necessary to resign his office of Coadjutor Bishop. The Synod would assure the Bishop of its sincere admiration of his many high qualities, and its appreciation of his efforts to build up the Church in this island by the circulation of Church literature and in other directions. The Synod recognizes the Bishop's sound and moderate Churchmanship, and feels that his deeply spiritual teaching, and in particular, his devotional addresses to the clergy and lay members at the annual Synod, have been of great value, and that their withdrawal will be a real loss which will be generally felt by the Church in the diocese. In bidding farewell to Dr. Joscelyne, the Synod wish him under Divine blessing, happiness and success in his future work; and in its good wishes it would include Mrs. Joscelyne and the other members of the Bishop's family."

The Churchwoman

TORONTO.—CHURCH OF THE REDEEMER.—A meeting of the Junior Workers of the W.A. was held in the Guild room of the schoolhouse on Wednesday afternoon of last week, the 19th inst., at which an address on the subject of "Fostering and Developing the Spiritual Side of the Child Through the W.A." was given by Miss Gertrude Dixon.

GIRLS' FRIENDLY SOCIETY.—A large meeting of women and girls was addressed at St. Luke's, Brantford, on Thursday evening last by Miss Charles, the Travelling Secretary of the Society. Miss Charles has been instrumental in establishing three branches of this Society at Brantford, namely, at St. Jude's, Trinity, and St. Luke's, and each of these is carrying on a good work.

Brotherhood St. Andrew

TORONTO.—ST. GEORGE'S.—A well-known Brotherhood man, and one who was for many years a member of the St. George's (Toronto) Chapter, Mr. Robert B. Street, passed away at his residence, 68 Roxborough Avenue, on Thursday last, after a short illness. A couple of weeks ago he was taken ill with an attack of influenza, and on Sunday last complications set in and he rapidly grew worse, the end coming on the 20th inst. The late Mr. Street was born in 1849 in West Flamboro, near Hamilton. He came to Toronto at an early age, and entered the service of the Home Bank in 1878. He was actively connected with the St. Andrew's Brotherhood, and served several years as treasurer. He is survived by a widow, two daughters, and a son. The funeral took place from St. George's Church on Saturday afternoon last, and there was a large attendance of Brotherhood men.

OTTAWA.—An interesting meeting, lasting from 4.30 to 7.30 p.m., was recently held in Ottawa on the occasion of a visit of the Assistant Secretary, with a view to obtaining as much benefit as possible from a somewhat rare visit of head office officials. The meeting was a success inasmuch as nearly sixty men were present.

The first speaker was the Rev. W. M. Loucks, rector of St. Matthew's Church, Ottawa, whose subject was "The Call to Service."

Mr. C. C. Stenhouse then spoke on "How the Brotherhood of St. Andrew answers the Call," giving incidences of the way in which the spirit of personal responsibility became the dominant factor in the life of the man who is truly consecrated to service, alluding especially to the essential importance of greater interest being taken in the development of the spiritual life of the boys, and urging that every means be taken to overcome that tremendous percentage of newly-confirmed members of the Church who fall away in such large numbers each year.

An interesting discussion was then held on how the seniors might assist the juniors in their work. The Rev. W. A. Baily addressed the meeting on

the subject of "Consecration," with strong, fearless words assailing the complacent attitude of the half consecrated man, stating that men who do not live up to that which they profess are a greater stumbling block in the way of the younger generation than the honest infidel.

Great credit for the management and conducting of the conference was due to Mr. R. K. Sampson, President of the Local Assembly, and the committee in charge.

LONDON.—Lord Strathcona has sent to Mr. T. R. Clougher a cheque for £100 towards the funds of the St. Andrew's Brotherhood in England.

Church News

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—At a special meeting of the parishioners of this church which was held in St. Paul's Hall on Monday evening, the 19th inst., the following resolution was moved by Dr. W. H. H. Beckwith and seconded by R. M. Symons:—"Resolved, that this meeting approve of a vested choir for St. Paul's Church, and that the time for introducing such change and the other matters in connection therewith be left to the vestry." The following amendment was moved by Mr. C. C. Blackadar and seconded by Col. Thos. Mowbray:—"Resolved, that no steps be taken in the direction indicated in the resolution just proposed, that is the introduction of a vested choir unless said resolution receives a two-third vote of duly qualified parishioners present at this meeting." After considerable discussion, the amendment was put by the chairman, Archdeacon Armitage, and was lost on a vote of 41 to 34. The motion for a surplice choir was then put and carried by a vote of 40 to 36. Andrew Mackinlay was elected a churchwarden in place of Frank Rhind, who resigned.

Archdeacon Armitage recently preached a strong sermon on the increase of the gambling spirit in every walk of life. Card playing on Sunday being a practice in Halifax. One of the worst features of gambling is that it drags down innocent recreation to the lowest level, ruining many of our finest sports. It is surely coming home when Archdeacon Armitage says that the spirit of gambling is often encouraged by churches and in the homes. Recently he saw in a house he was visiting, a doll's carriage won by a little girl at a "drawing," the mother mentioning particularly that the ticket "only cost five cents." It is the desire for something for nothing that is at the bottom of the gambling evil.

CHURCH OF ENGLAND INSTITUTE.—The Rev. Canon Vroom delivered the second lecture on the 20th inst., in the Lenten Series at the Church of England Institute. His subject was the poet "Keble." Mr. S. R. Cossy, a vice-president of the Institute, occupied the chair.

DARTMOUTH.—CHRIST CHURCH.—The choir were vested in surplices for the first time at the morning service on Sunday, the 16th inst.

ONTARIO.

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

KINGSTON.—ST. JAMES'.—The following are the Lenten services as arranged by the rector, the Rev. T. W. Savary, M.A.:—On Sunday mornings the sermons will be on the armour of the Christian soldier. On Sunday evenings the subject will be St. John's message to the Churches. On each Tuesday evening, at 7.00, there will be a short lantern service for the boys and girls of the congregation, with an address on two Old Testament heroes, Joseph and David. On Wednesdays, at 7.45, there will be a short service with study of the lives of certain of our Church of England reformers. On Thursday afternoons there will be held, at 4.00 o'clock, a short service of missionary intercession and reading. On Friday evenings there will be a service in the Church at 7.45, when different clergymen of the city will speak.

The annual banquet of the Men's Club of this church took place on the evening of the 4th inst. The banquet was held in the schoolhouse, and

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of interest to our enquiries, suggestions, be addressed to

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onto, which sends the sick poor, had February 11. This rtaking, but is in . When a large dozen sewing ma- prising how many e day. The Nurs- dred ladies taking y. Some came in noon, while others to 6.00. As a re- rly three hundred supply cupboards, as contributed and

Dr. Gordon, the Principal of Queen's University, was the speaker of the evening.

BROCKVILLE. — ST. PAUL'S. — The Ven. Archdeacon Dobbs, who for the past twenty-three years has been the rector of this parish, has been appointed to the position of chaplain to the penitentiary at Kingston by the Bishop in the place of the Rev. Canon Cooke recently deceased. The Archdeacon expects to enter upon his new duties immediately after Easter.

STELLA. — ST. ALBAN'S. — A pleasing event took place on Monday evening, February 3rd, when some eighty parishioners of the parish of Amherst Island gathered together at the rectory and presented the Rev. J. C. Dixon and Mrs. Dixon with an address, a very pretty painting in water colours of the rectory and the church, and a purse of money. Mr. W. H. Moutray, of Stella, read the address and Mrs. F. Howard, of Emerald, made the presentation. The Rev. J. C. Dixon, on behalf of his wife and himself, made an appropriate reply.

AMHERST ISLAND. — The annual missionary services were held in the two churches on 20th and 21st February. The Rev. J. Connolly Dixon, rector, conducted the services, and the special preacher was the Rev. W. F. Fitzgerald, Kingston, who preached two eloquent and inspiring sermons. The parish is now completely out of debt and thriving in every way.

TORONTO.

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

TORONTO. — ST. ALBAN'S CATHEDRAL BUILDING FUND. — DIOCESAN SUNDAY. — The Rev. Canon Morley will preach on Sunday next at St. John's Church at 11 a.m. and at St. Jude's at 7 p.m. A stranger landing in Toronto and walking up from the Bay cannot but be impressed by the magnificence of its commercial and municipal buildings. He realizes at once that Toronto is a powerful and public-spirited municipality, as well as a great centre of the commerce of Canada. But when he looks for an outward sign and symbol of the Christian faith and seeks for the stately fabric which tells of the reverence and love of Toronto Churchmen for the living God, and which embodies their gratitude and their homage to Him to Whom they publicly attribute their wealth and their ease, what Church is there in the centre of the city which in any worthy degree proclaims to citizen or to stranger our faith in Christ and witnesses by its stateliness and grandeur to the greatness of the unseen God we worship? There is not one. A Cathedral on St. Alban's Square will supply this deficiency and wipe away this reproach. Please send your subscription to the Secretary, 87 Howland Avenue. — Advt.

ST. ALBAN'S CATHEDRAL. — At a meeting of the advisory committee of St. Alban's Cathedral Fund, which was held on Friday afternoon last in the Synod Office, the pleasing fact was announced that 600 subscribers had already been secured and that the Fund was steadily growing. The Bishop, who presided, urged the great necessity for vigorous work in view of the desire to have the building ready for the Church Congress in 1915. It was resolved to press on the canvass. The position was explained to be as follows: — The first one hundred thousand dollars had been secured; \$32,000 has been raised on the second \$100,000. A vigorous attempt will be made during the next few weeks to finish the second \$100,000. The building, when completed, will represent half a million dollars. The work already done and the contributions paid in and promised amount to nearly half of that amount. The Rev. Canon Paterson Smyth, the rector of St. George's, Montreal, preached in the Cathedral on Sunday evening last.

THE BISHOP OF TORONTO. — On Sunday last the Bishop preached at the Cathedral in the morning. In the evening he held a Confirmation service and dedicated the new font at the Mission Church of St. James' the Less at Mount Dennis. On Sunday last the Assistant-Bishop preached at Thornhill in the morning and Richmond Hill in the evening.

HOLY TRINITY. — The Ven. Archdeacon Davidson of Guelph is the preacher this week at the special Lenten services which are being held in this church. The Rev. D. T. Owen, the rector of the parish, will be the preacher at the remaining services of the series. Mr. Owen is the preacher this week at the special Lenten services in Trinity Chapel, Broadway, New York.

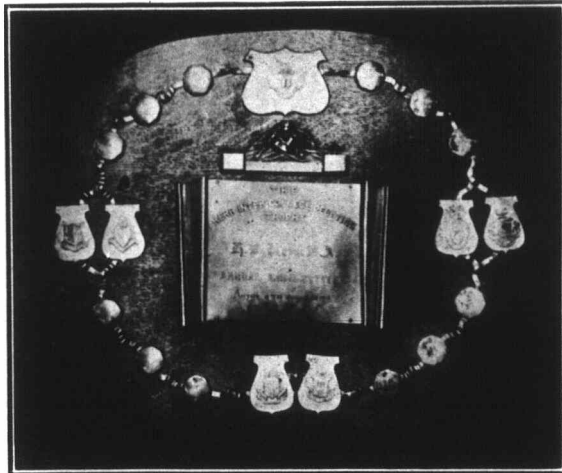
ST. STEPHEN'S. — The Very Rev. Dean Abbott, of Christ Church Cathedral, Hamilton, preached in this church on Sunday evening last, taking as his subject St. Paul's sermon on Mars Hill.

ST. STEPHEN'S. — Mr. J. J. Kelso, the superintendent of the Neglected Children's Department, delivered a lecture, illustrated with stereopticon views, on Thursday evening, the 20th inst., on the subject of "Child Welfare," before the members of the St. Stephen's Men's Club. The next meeting of the club will take place on March 27th, when the speaker will be Mr. T. C. Robinette, K.C.

ST. JOHN THE EVANGELIST. — The Bishop of the diocese inducted the Rev. J. Russell MacLean, as the rector of this parish, on Tuesday evening, Feb. 18th, in the presence of a large congregation. The mandate of induction was read by the Rural Dean, the Rev. E. C. Cayley, M.A., and the sermon was preached by the Rev. Dr. Boyle, of Trinity College, Toronto.

The club which is to be opened shortly in connection with this church is a Men's Club and not a Boy's Club. It is hoped that it will be opened in Easter week, and continue open every night from its inception.

WYCLIFFE COLLEGE. — The representatives of this college carried off the honours in the final debate in the Inter-College Debating Union of this city which took place in the University Convocation Hall on Tuesday evening, February 18th. The champions were Messrs. J. D. Mackenzie-Naughton, B.A., and G. F. Saywell, B.A., who upheld the negative in the subject: "Resolved that increased protection should be given to Canadian iron and steel industries." The speakers for the affirmative were Messrs. F. W. Waters, B.A., and W. M. Turnbull of McMaster



The Inter-College Debating Trophy Won by Wycliffe College, Toronto.

University. The judges were Mr. Justice Sutherland and Professors A. T. DeLury, M.A., and G. I. H. Lloyd, M.A. On matter they found the two teams about equal, but on style gave Wycliffe slightly the advantage. This is the third time Wycliffe has won the trophy, having held it previously in 1904-05, 1905-06.

On Monday evenings during Lent at 8 o'clock, the Rev. Dr. Griffith Thomas is giving a course of Devotional Bible Readings in the First Epistle of St. John, in Wycliffe College Convocation Hall.

SUNDAY SCHOOL ASSOCIATION. — The thirty-second annual meeting of the Toronto Church of England Sunday School Association was held February 17th, 1913, in St. James' Parish Hall. The Bishop of Toronto presided. One of the most successful gatherings in the history of the Association was held. The following officers were elected: — President, the Lord Bishop of Toronto; hon. vice-president, Right Rev. Bishop Reeve; clerical vice-presidents, Rev. Canon MacNab, Rev. J. S. Broughall; lay vice-presidents, Mr. G. B. Kirkpatrick, Mr. Evelyn Macrae; general secretary, Mr. J. S. Barber; assistant secretary, Miss M. E. Cox; treasurer, Mr. J. C. Wedd; clerical members of the council, Ven. Archdeacon Ingles, Revs. Canon Plumtre, T. W. Paterson, R. A. Hiltz, C. V. Pilcher, W. J. Brain, R. Gay, E. A. Vesey; lay members of the council, Miss Jeannette Osler, Miss Cooper, Miss Morley, Messrs. C. J. Agar, Jas. Nicholson, J. B. Linda, T. E. Davis.

Two medals were donated for competition at the last Advent examinations of the Sunday School Commission, Miss Hilda May giving a gold medal for junior boys within the Deanery of Toronto, and Grace Church Sunday School giving a silver medal for junior girls, open to the Dominion. The gold medal was won by Charles

Langstaff, St. John's Church, Weston, and the silver medal by Miss Marietta Fyles, of Portage la Prairie, Rupert's Land.

There were over 200 officers and teachers in attendance, and both the conference and supper were thoroughly appreciated.

ST. ANNE'S. — The Men's Association of this church visited the recently organized Men's Club of St. Stephen's Church, College and Bellevue Avenue, on Thursday, 20th inst. A most enjoyable evening was spent by all who were present.

ST. ANNE'S MEN'S CLUB. — Dr. James L. Hughes gave an address before the Men's Association of St. Anne's Church at 8 o'clock on Monday evening on "The Old Education and the New." During the evening a Nelson memorial shield was unveiled by the Rev. Alfred Hall, senior chaplain of the British and Foreign Sailors' Society. Dr. Hughes also presented a flag to the Public School Cadets who attend St. Anne's Church.

UNIVERSITY CONVOCATION HALL. — The Rev. Dr. Paterson Smyth, St. George's, Montreal, preached the University Sermon on Sunday morning last. His subject was the "Gospel of the Talents," or as the preacher termed it, the "Gospel of Responsibility."

Sunday was "Students' Day," being a day of special intercessory prayer for the 150,000 students in the various universities and colleges of the continent.

Sunday, what is known as "Students Day," was observed in all countries which have universities and colleges. At the opening of the service in Convocation Hall Dean Wallace of Victoria University urged the congregation especially to remember the students in their prayers throughout the day. He said the occasion was being observed in America and Europe and that 150,000 students altogether would be prayed for. Pleading for a positive and active religion Rev. Dr. Paterson Smyth, of St. George's Anglican Church, Montreal, delivered an interesting sermon on the "Parable of the Talents" or, as he called it, the "Parable of Responsibility." He emphasized the importance of keeping in mind "the spiritual law of profit and loss," which declared that unless a man exercised his soul he would lose it.

TRINITY COLLEGE. — John Henry Newman was the subject of a lecture delivered by Dr. Falconer, President of the University of Toronto, at Trinity College, on Saturday afternoon. Dr. Falconer introduced Newman as one who in 1845 had renounced his friends and to save his soul had entered the Catholic Church. A true son of Oxford, his brilliancy was recognized when he received the Fellowship of Oriol and the blue ribbon of the University. In those days Whately and he were great friends and Newman acknowledged his obligation to the affection and sympathy of Whately. Gradually these two began to draw apart and in 1836 they had separated, not even exchanging greetings. Keble, Pusey, Hawkin and Harold Froude were friends of early days. It was during a trip to the Mediterranean that "Lead Kindly Light" was written. He had not yet reached the Catholic Church, and he wrote "I begin to think that England after all is to be the hope of Christianity," but in 1838 he "felt he was walking on ice," and his idea that the primitive church was the Church of Rome now took possession of him. He now issued his tracts, and by "Tract 90" Gladstone declared he placed himself right outside the Church of England. In 1840 he wished to resign St. Mary's, but remained in the Church of England, in the hope that "she would not be found purely and essentially Protestant." Later the conviction came that he must set his face Romewards. His friends, Oakley, Faber, Ward, had preceded him. In 1846 he left Oxford for good and was received into the Catholic Church, which took him in and "found some little thing for him to do." At this time he had not made many friends in the church into which he had gone, and Kingsley charged him with having acted dishonestly. His reply was his "Apologia." With the coming of Leo XIII. things, however, changed for Newman. He was made a Cardinal without even being made Bishop.

BISHOP STRACHAN SCHOOL. — The third of a special course, of Lenten lectures under the auspices of the W.A. was given in the dining hall on Thursday evening, the 20th inst. The Rev. W. J. Southam, rector of All Saints' Church, spoke on "China's Awakening." The lecturer had spent a number of years in that country, including the time of the Boxer Rebellion, and so spoke from intimate knowledge. He first described this old world country, its great natural wealth and opportunity, its population which is nearly one-third of the entire world, and its wonderful early civilization. But all this stopped 2,400 years ago, and up to the most recent years it remained a country

Weston, and the Fyles, of Portage and teachers in attendance and supper

Association of this organized Men's Club... Nelson memorial Alfred Hall, senior foreign Sailors' Society... St. Anne's

ION HALL.—The George's, Montreal, on Sunday morning "Gospel of the day" termed it, the

"being a day of the 150,000 students and colleges of

students Day," was to have universities of the service in Victoria University especially to prayers throughout was being observed at 150,000 students... Dr. Paterson's sermon on the "Paraphrase of the Gospels" emphasized the spiritual law of the Gospel that unless a man

Henry Newman delivered by Dr. University of Toronto, day afternoon. Dr. as one who in 1845 to save his soul had A true son of Oxbridge when he received the blue ribbon... Pusey, Hawkin and early days. It was ranean that "Lead He had not yet and he wrote "I believe all is to be the 838 he "felt he was that the primitive me now took possession his tracts, and by he placed himself England. In 1840 he out remained in the pe that "she would nially Protestant." at he must set his ds, Oakley, Faber, 1846 he left Oxford into the Catholic l "found some little me he had not made into which he had m with having acted "Apologia." With ss, however, chang- a Cardinal without

DOL.—The third of lectures under the n in the dining hall inst. The Rev. W. nts' Church, spoke lecturer had spent a ntry, including the and so spoke from described this old ral wealth and op t is nearly one-third nderful early civili- 400 years ago, and remained a country

with no constitution and ruled under an obsolete form of Government. Commerce was at a standstill, social conditions were indescribable, the educational system was ridiculous, and religion and morality is the true sense, were practically lacking. Then came the new era after the Boxer uprising, an awakening by the infusion of Western ideas and ideals. The lecturer told in a very interesting way the story of the intrigues of the late Empress Dowager and the gradual coming of republican government. He spoke in glowing terms of Dr. San Yat Sen, who is said to have been the real founder of the new Chinese Republic. In closing, he gave a splendid picture of a newly awakened and modernized China.

FAIRBANK.—ST. JUDE'S.—The new organ, which has been bought by the congregation of this church, was used for the first time on Sunday last and gives every satisfaction.

WESTON.—ST. JOHN'S.—The Bishop has presented Master Charles Langstaff, aged 11, a pupil of Miss Jane Johnston, of this Sunday School, with the Hilda May gold medal for highest standing in the junior scholars' examinations in the diocese of Toronto. Wilbert Langstaff, a brother of Charles, won a like distinction last year in the Dominion examinations.

BRIGHTON.—The Rev. E. W. Pickford, B.A., R.D., who for the past few years has been the incumbent of Christ Church, Norwood, Ont., has been appointed to succeed the Rev. W. L. Creswick as the incumbent of this parish. Mr. Creswick has gone to Rochester, N.Y., to take up a special work amongst the boys of the Anglican communion in that city.

CHESTER.—ST. BARNABAS.—The Men's Club of this church are making their presence felt socially and intellectually in the community. During Lent, each Thursday evening is occupied by lectures appropriate to the Season. The rector, the Rev. J. E. Powell, opened the series by an address on "The Use and Observance of Lent." Prof. Chant, of the University of Toronto, gave an illustrated lecture on "Astronomy," on February 13th. The Rev. Canon Spencer, of Mount Forest, delivered an interesting illustrated lecture before this club on the evening of the 20th, his subject being "Pioneer Life in Canada." The lecturer made a very interesting comparison of the life in this country as it was sixty years ago with the conditions which prevail to-day. Rev. Dr. Boyle and Sir James Whitney are each to lecture on successive Thursdays. The Club has a large membership. During Lent in addition to the regular services, the rector is giving a course of lectures on the "Life of Our Lord," illustrated by limelight views taken from the Tissot pictures.

ORILLIA.—ST. JAMES.—LENTEN COURSE IN MISSIONS.—The Lenten Course of study in Missions, under the direction of the Missionary Society of the Church of England in Canada, was opened in St. James' Church on Sunday, February 9th, and continued for the next three days, the work being conducted by Rev. Canon Gould, General Secretary, M.S.C.C., Mr. R. W. Allin, Field Secretary, M.S.C.C., and Mr. D. M. Rose, General Secretary, Anglican L.M.M. Owing to the bad condition of the country roads it was impossible to carry out the arrangement made to hold meetings in Medonte and Oro simultaneously with those in Orillia, so their efforts were all centered here. The Course consisted of four magnificent sermons, or addresses, by Canon Gould, the first two at the regular services on Sunday the subjects being "Our Responsibilities—Canada," and "Our Responsibilities—Abroad," and on Monday and Wednesday evenings "The Call of the World" and "Is it Worth While." These addresses were stirring to the last degree, the last one in particular, when the speaker dwelt at length upon the situation in Turkey and Asia Minor. Study classes were held in the school house all three afternoons, followed by lantern talks for the children. While in the evening conferences for men were held. The Bishop of Toronto will hold a Confirmation service in St. James' Church on Sunday, April 13th.

HURON.

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

LONDON.—The Churchwomen of the diocese of Huron are asking by petition to be made members of the vestry in their respective parishes, as is the case of seven other dioceses in Canada. On Sunday, the 16th, at the evening service, the Rev. R. W. Norwood, of the Memorial Church, and the Rev. T. B. Clarke, of All Saints' Church, referred to the petition in most warm terms, and expressed the wish that it be signed by every woman in the parish, adding, that the early

Church was not deprived of the counsel of Godly women, and it was needed in the Church to-day.

THORNDALE.—ST. GEORGE'S.—The Rev. W. H. Dunbar has assumed the position of rector of this parish, and a public reception was lately held in Harding's Hall to greet Mr. and Mrs. Dunbar. There was a large attendance of their new parishioners and a most pleasant time was spent.

The A.Y.P.A. of this church has been re-organized the executive committee consisting of: Honorary president Rev. W. H. Dunbar; president, Mr. William Wright; vice-president, Lieut. Bert. Logan; secretary, Mr. W. G. Lee; treasurer, Mr. E. Sherriff; organist, Miss Pearl Steele. The society purposes holding four meetings. The first on Wednesday evening, February 26, at the home of Lieut. Logan. The other three will follow at intervals of two weeks.

THEDFORD.—ST. PAUL'S.—The Bishop held a Confirmation service on Thursday morning, the 13th inst., when he confirmed five candidates. His Lordship delivered a helpful address, basing his remarks on Ephesians iv., 1.

COLUMBIA.

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

MITCHOSSEN.—ST. MARY THE VIRGIN.—St. Paul's Church Hall was opened with divine service on Sunday, February 9th. The Vicar of the parish, the Rev. H. B. Hadlow, preached the sermon, taking for his text I. Corinthians xiii., 13. Mr. H. Pearson, the Vicar's assistant, took part in the service. A large congregation was present.

VICTORIA.—ST. JOHN'S.—The completion of the spire of the new St. John's Church will practically conclude the structural work of this edifice. Already the stone-work of the tower has been finished, and the builders have commenced to put up the woodwork of the graceful spire which will surmount it. Despite the near approach of its completion, the new church will probably not be consecrated before the end of April. Services have been held there, however, since December 22nd, when the historic building on Douglas Street was vacated. New pews and fittings, in addition to a handsome organ, will be installed in the course of the next eight or ten weeks. The old structure, so long one of the landmarks of the city, has been demolished, and survives only in the memory of those who were intimate with it through long acquaintance.

YUKON.

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

SELKIRK.—Mr. Field has done good work at this place in encouraging the Indians to thoroughly renovate their cabins both inside and out. It has been a struggle, but patience will accomplish much. Both Indians and white people have been attending school at this place.

CARMACKS AND LITTLE SALMON.—Plans are being made to open a new mission at Carmacks and Little Salmon. A friend has promised to erect a church. Rev. C. Swanson, B.A., who was ordained in Toronto by Bishop Stringer on December 15, 1912, and who is an honour graduate of Toronto University and among this year's graduating class of Wycliffe College, will be appointed in charge of this field of work.

Easter Presentations to the Church

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CHAMPAGNE LANDING AND TESLIN.—The Rev. C. C. Brett spent the summer in Teslin and is now at Champagne where he, with the aid of the Indians, erected a church, or rather a school-chapel, and also a small cabin to be used as a residence.

HONAN.

W. C. White, D.D., Bishop.

KAIFENG.—The annual conference was held in St. Andrew's School from January 15th to 18th. Over forty delegates attended. Besides the local delegates there were others from Kweihfu, Chengchow, Suichow, Chen-liu and Iong-Cheng. At 7 p.m., on January 15th, the Conference commenced with evening prayer. There followed immediately afterwards the reports from the chief delegates of each station. On the morning of the 16th, the Bishop delivered his Charge. He reviewed the work of the past year, and also reminded the Chinese of the fact that this Church was not a foreign but a Chinese branch of the Holy Catholic Church. On the following day a number of papers and addresses on Church topics were given. On Saturday, the 18th, the delegates were given an opportunity to lay their needs before the Bishop and ask him for definite gifts for their work. On Sunday, the 19th, there was a baptism held in the St. Andrew's Hall, when seven people were admitted into the Church. The Conference was most encouraging, the delegates being very much in earnest about the spread of the Gospel.

II. Dr. Helliwell is back from Hankow, and is now busy studying the language.

III. The sad death occurred during the Conference of the new-born child of the Reverend Wei, our only Chinese clergyman. The funeral was conducted on the following day by the Reverend George E. Simmons.

IV. SUICHOW.—Mr. and Mrs. Simmons spent their Christmas vacation in doing evangelistic work in this place. Mr. Simmons reports that originally the main city stood just north of the present one, but in the Ming Dynasty an encroachment of the waters of the Yellow River washed it away. The city of Suichow, while surrounded by a twenty-five li (8 1/2 miles) wall, is somewhat of a wilderness itself. Mr. Simmons states that he cannot account for the present decay of Suichow. There is a magnificent country under its jurisdiction, forty-eight market towns and at least a hundred villages and chais. From a Republican standpoint, the place is somewhat conservative, very few queues having been sacrificed. The chow official, Mr. Wang, came in the old-time official garb to call on Mr. Simmons. But with all his conservatism he showed an intense spirit of eager enquiry after the God we proclaim and the doctrine we teach. The Mission-house is in the walled suburb to the east, with a constituency of nearly as many people as the city proper. Here are held week-day and Sunday services, while the work among women is also a strong and encouraging feature.

Correspondence

THE MONTREAL SYNOD.

To the Editor,—Your Montreal correspondent, in reporting the Montreal Synod, mentions the names of the leaders on either side of the debate on the Co-operative plan at the Diocesan Theological College, and then goes on to imply that the opposition to the plan is due to "those Lennoxville leaders" who propose to "censure the Diocesan College." Now, sir, in the interests of accuracy and fairness, and also in the interests of the good feeling which exists between the Diocesan College and Bishop's University, I wish to point out that three of the names mentioned by your correspondent as opposing the new plan are Diocesan College Alumni and only one is a Lennoxville Alumnus. On the other hand a Lennoxville Alumnus supported the new plan, so, as far as his own lists of names go, Lennoxville men broke even. Such efforts to stir up a feeling of rivalry between these two great Church Colleges is quite unworthy of your correspondent and your columns, and is a great departure from the courteous tone and spirit of the big debate. It might be pointed out that when the worthy Principal of the Diocesan College wished to have the opportunity of presenting the College case before a full Synod, the motion to extend the

sitting and give him the coveted opportunity was moved and seconded by Alumni of Bishop's College. This big question should be faced on its merits, and it will only do great harm to have unworthy insinuations and sinister motives imputed to those who are acting in the interests of the Church.

Yours very faithfully,
Veritas.

[We append our correspondent's reply.—Ed. C. C.]
To the Editor,—

The anxiety manifested by "Veritas" to preserve the good feeling that exists between the two Anglican Colleges in the Province of Quebec is deserving of every commendation, and he will have the hearty support of all true friends of these institutions in restraining the unwise advocacy of a few over-zealous supporters of Lennoxville. The amendment to the Principal's motion was moved and seconded by two official representatives of Lennoxville, and this amendment was strongly supported by the President of the Lennoxville Alumni Association. As these leaders had been actively engaged during the past year in effecting radical changes in the organization of Lennoxville without consulting the Synod, Dr. Rexford drew attention in his reply to the inconsistent position of these leaders in now introducing a vote of censure upon the authorities of the Diocesan College for following a course similar to that adopted in connection with Lennoxville, both of which courses, the Principal held, were alike regular and expedient. If there is any responsibility here it surely rests with those who created the conditions rather than with the criticisms of the Principal.

Montreal Correspondent.

THE LOYALISTS.

To the Editor,—

In the "Thoughts of an Eastern Churchman" in your issue of February 6th, I am surprised to find some singular historical errors in regard to the early settlements of Nova Scotia. He says the "Lunenburg Dutch" are mostly descendants of disbanded German soldiers in the British service. This is not correct. The first European settlers of Lunenburg were German peasants and artificers with whom were some French Huguenots who had fled to the Protestant parts of Germany. The disbanded German soldiers in the British service during the revolutionary war settled at the Hessian line and the Waldeck line in the County of Annapolis, and side by side with them there came a number of Loyalists from New York and New Jersey of Dutch and German descent or birth. Your contributor also says that of the Annapolis Valley farmers and orchardists seventy-five per cent. are of Loyalist descent. This is wrong. The figures should be more than reversed. The New England settlers of 1760 brought over to occupy the vacant lands of the deported French outnumbered the Loyalists of 1783 by probably ten to one; these old settlers in Annapolis and King's County came mostly from Massachusetts, Rhode Island and Connecticut, while the majority of the Loyalists came from the colonies further south. In Morgan's "Canadian Men and Women of the Time" there is an absurd confusion between these two classes of settlers in the Annapolis Valley, and he calls people descendants of Loyalists whose ancestors openly sympathized with the revolted colonies in the revolution, and would fain have drawn Nova Scotia into it, and actually under the head of Morse, Rev. William Inglis speaks of the "first Loyalist settlers of Annapolis County in 1760," a ridiculous anachronism, as the war did not begin till 1775, nor close till 1783. So he speaks in his first edition of Simon Newcomb as descended from a Loyalist settler of 1761. Of course since the Loyalists came in 1783, descendants of both stocks have intermarried, but it was half a century before the rivalry and jealousy, I might say hostility, between these two sections of the population of Western Nova Scotia were extinguished. I refer your contributor to the County Histories of Lunenburg, Annapolis and King's.

A. W. Savary.

Annapolis Royal, Nova Scotia.

THE MONTREAL PLAN OF CO-OPERATION IN VANCOUVER.

To The Editor,—

In an article copied from the "Christian World" in your issue of February 6th, some surprising

statements are attributed to me. For instance, "The British Columbia Government has just granted adjoining sites for Episcopal, Methodist, Presbyterian and Baptist colleges and allocated a million and a half of timber land for their maintenance." Unfortunately this is too good to be true. The fact is that the government has endowed the University with two million acres of timber limits and has promised to grant five acres on the University site to the Anglican, Congregationalist, Methodist, Presbyterian and Roman Catholic communions respectively as sites for their Theological Colleges. The Government will not in any way contribute towards the maintenance of these institutions. Again, "what we have agreed on is to build our separate colleges in a quadrangle, to have a general staff of twelve professors, and as at Montreal, to reserve one professor to each for its purely denominational purposes." The facts are these. The Government has decided to allot the sites for the Theological Colleges in the form of a quadrangle. Before we ever heard of the Montreal scheme a co-operating committee representing the Methodists, Presbyterians and Latimer Hall met on several occasions to see in what way we could co-operate. We interviewed the Government regarding a common heating and lighting plant and the maintenance of a Theological section in the University Library and of a Tutorial Staff. We received every encouragement to hope that our requests would be granted. We also agreed to watch the progress of the work in Montreal and to consider the initiation of the plan here. The details have never been discussed as yet. We felt, however, that in the beginning the work of Theological education in a new country we should present as far as possible a united front to the whole province and endeavour to prevent unnecessary overlapping and also secure the highest possible efficiency in the teaching staff. The details however have still to be decided upon.

Yours,

W. H. Vance.

Latimer Hall.

Books and Bookmen

If Dr. H. F. Cope could visit our Sunday Schools, no doubt he could point out in fifteen minutes the secrets of our success and failure. He is the General Secretary of the Religious Education Association, and among the first experts on Sunday School matters. His opinion would be worth consideration, but as he cannot visit every school we can get his opinions in his book, "Efficiency in the Sunday School," (Upper Canada Tract Society, \$1). He is not a faddist. He does not think that the latest apparatus is the secret of success. He shows us how to use what we have. He has no "tricks and devices" for Sunday School success. But he has suggestions about everything in a Sunday School, from the ventilation of the building to the teaching of the lesson. The Grown-up Girl Problem, The Boy Problem, Grading, Adult Department, City School, Rural School and Teacher Training, all have whole chapters on them. His chapter on "The Religious Purpose, The Life Test," is a vision of what the school, any school, can do. There is no adult page in the book. A dollar voted from the Sunday School treasury for it will be an investment certain to bring high returns.

The problem of the British Navy is the subject of much discussion at present in the Canadian Parliament and in our newspapers, and every contribution to a proper understanding of the subject is worthy of attention. In "Canada and Sea Power" (Toronto: McClelland and Goodchild, \$1.00), Christopher West points out, that one of the grave questions now before us is as to the duty of Canada to the world upon the sea;

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that new forces are gathering in international affairs, and that it behoves all Canadians to understand what is being done, lest our ship of state get into troubled waters. Part I. deals with "The Economics of War," and favours that most remarkable book, "The Great Illusion," by Norman Angell. Part II. is concerned with "The Politics of War," and its conclusion is that while Canada should resist aggressions upon itself it should also avoid taking part in aggression on other people. Part III. proceeds to consider "The Morals of War," and is an able plea for international arbitration. It will be seen that the book raises a number of questions which are now actually dividing earnest and sincere men, whether in or out of politics, and while the author's conclusions do not command universal assent he writes in such a spirit of "sweet reasonableness," and with such marked ability, that he compels attention and will certainly need a good deal of answering.

Signs of renewed interest in Old Testament studies are visible, and there are welcome indications that the school of criticism hitherto dominant is being shown that points which were regarded as settled are still open. Dr. Troelstra, the successor of Kuenen, at Leyden, has written a little book called "The Name of God in the Pentateuch" (London, England: Society for Promoting Christian Knowledge, 2s.), in which the base of Biblical criticism is re-examined. A valuable preface is contributed by the Rev. Edmund McClure, the Secretary of the Society, who has translated the work from the Dutch, and we are glad that this well known Church Society should issue works from the conservative standpoint. Mr. McClure points out that the prevalent theory is being attacked in its very foundations, and he adduces illustrations of this from recent archaeological researches. Dr. Troelstra's book is an able discussion and proves beyond question that the use of the Divine Name cannot possibly settle the documentary theory. As Dr. George Adam Smith said years ago, the theory is too precarious for anything to be based on it. And with the foundation taken away criticism is seen, as Dr. Troelstra remarks, to be "built upon something that is found unstable." We hope the book will be read and pondered by those who are inclined to think that the symbols J, E, P, D, settle everything.

Another work of the same character is a booklet, "Is a Revolution in Pentateuchal Criticism at Hand?" by the Rev. J. Dahse (London, England: Society for Promoting Christian Knowledge), which has been translated by Mr. McClure from a German periodical. Professor Sayce contributes a characteristic preface. Mr. Dahse reviews some recent contributions to Old Testament criticism, and quotes a leading critic who says that "Every year brings home to us the necessity of something new and of forgetting some things which were regarded as certain." Nothing could be franker than this confession. Those who have been charged with narrowness, obscurantism, and lack of scholarship are certainly coming to their own, and can afford to indulge in a quiet satisfaction at the admissions now being made.

During the next few months much of the time of our clergy will be spent in preparing candidates for Confirmation. It is most important that this work be thoroughly done this being perhaps the only time in life when people yield themselves freely to be instructed. Otherwise the opportunity is lost forever. Confirmation training should be both through the ear and eye, oral instructions being followed by courses of reading and study which, if simple enough, will be accepted by all. In the case of candidates unable to attend classes, study by reading will necessarily form the staple of preparation, though this should always be supplemented by private instruction. Manuals for this purpose have been prepared by at least two of our Canadian clergy, the Rev. Dyson Hague and Canon Davidson. Canon Davidson's Manual, "Features of our Faith, Position and Practices" (Toronto: Gowanlock Publishing Co., Adelaide Street), has lately reached its fifth edition, and is a concise summary of teaching not only on Confirmation but on the general principles and usages of our religion. It aims to be practical in character, and to deal with present-day topics and usages. Mr. Hague's manual, "Confirmation" (Toronto: Upper Canada Tract Society), covers a wider field, and treats the subject from a different standpoint.

Clergy will naturally desire to see both discussions in order to make their own teaching clear and definite.

"Canada Monthly" for February (Toronto: Vanderhoof-Gunn Company, 15c.), gives a good deal of attention to fiction and verse. The first article is a humorous treatment of "Smuggling—The International Pastime," with cartoons; and another appropriate topic is the account of the way in which the Government of the Dominion is "up in arms against the rat." Mr. Felix Koch writes on "Canadian Government plays Pied Piper." Other varied contributions are almost equally attractive.

RECEIVED.—"Novello's Quarterly: A Book of Anthems," No. 21. Lent and Easter, 1913. "An Alphabetical List of Novello's Anthems" (New York: H. W. Gray Company, 2 West 45th Street). "Problems of Colonization and the Science of Publicity in Empire Building," by Ernest Heaton (Toronto: Heaton's Agency). "Living Issues in Moral and Social Reform" (Temperance and Moral Reform Department, Methodist Church in Canada). "Forest Conditions of Nova Scotia," by B. E. Fernow (Commission of Conservation, Canada). "The Epidemics of Typhoid Fever in the City of Ottawa," by Dr. Camac (Commission of Conservation, Canada).

The Family

DO THIS IN REMEMBRANCE OF ME.

Written for the "Canadian Churchman" by Constance Nicholson Lea.

The morning sun was shining through the stained glass windows of the old church. It cast richly coloured shadows upon the snowy linen and upon the white surplice of the clergyman. The heavy bairse doors had just closed noiselessly upon the last member of the departing congregation. A little handful of men and women knelt reverently in their pews, their Prayer Books open at the "Communion Service."

In a dim corner of the chancel that was not reached by the sunlight, stood the Angel. He was not seen by the worshippers "for their eyes were holden;" but there he stood, quiet and calm, reading with his keen, penetrating glance the hearts of the people before him.

It was a very motley group that met the Angel's vision. They represented all classes of society. Some were poor, some were rich, and some were neither rich nor poor. Some had sad

faces; some gay, some sweet and gentle, others hard and unlovely. But the Angel took no thought of the outside. His business was with the jewel, not its setting. The dress, the face, the form, were naught to him. Like an open book before him lay the inmost thoughts of the unsuspecting people, and thus he read,—

First came a man old and bent, his hair white and scanty, his clothes neat and threadbare.

Slowly the stiff old knees bend at the railing. The hands that are outstretched to receive the emblem of the Saviour's broken Body, are knotted and toil-stained. The finger nails discoloured and uneven. But the Angel's face bears a look of great gladness as he reads the thoughts beneath the rough exterior. Reverently the clergyman places the Bread in the outstretched palm. "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto Everlasting Life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with Thanksgiving." The beautiful words so pregnant with spiritual meaning, fall like the sweetest music upon the ears of the aged saint. By faith the dim old eyes see the lonely hill, the shadows of a cross, and the bleeding form of One Who is bearing His punishment.

Then, as the Chalice is put to his lips a few moments later, the words flash into his mind, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." He well knows that it will not be long before he joins the great Company of those who have bidden farewell to the weariness and toil of the earth, and are awaiting in restful expectation the joyful marriage supper of the Lamb.

Next kneels a fair young girl. This is her third communion. The sunlight falls upon the abundant brown hair as it ripples over her shoulders, and brings out the golden glints in it. She looks very fair as she kneels, her young head bowed reverently. A look of great compassion and tenderness comes into the face of the Angel. He sees beneath the fair exterior the fierce battle that is waging.

How sweet are the pleasures of earth when we are young! How fair seems the glittering bubble of worldly joy! How subtle are the arts of our Adversary. At the hour of our most sacred worship he draws near and seeks to turn our thoughts from the contemplation of Calvary. Yes,—Satan is strong, and his stratagems wonderful, but there is One "who was in all points tempted even as we are," and "He knoweth our frame and remembereth that we are Dust."

As she kneels there her despairing cry for help is heard by One Who is ever listening and answered by a vision of Himself. Thus, she too, the

young disciple whose feet have only just begun the Heavenward road, has a glimpse of her suffering Redeemer.

Great pity and sadness fill the eyes of the Angel, as he looks upon the next.

He is a man good to look upon. His hair is thickly sprinkled with silver, but the broad shoulders are not bent and the well-knit body is that of one in the prime of his manhood.

His face is stern and grave. Righteousness and Truth are written upon it. It is the face of a man who would ever show justice in all his dealings with men, but it is not the sort of face that little children love, or that poverty and age would look to for help and comfort.

What message does the Sacrament of our Redemption bring to this soul! Alas, None!

An angry spirit which he calls "righteous indignation" fills his breast, because the clergyman does not administer the Sacrament in accordance with his views, and because a ritualistic brother, a little farther along the line, has made the sign of the cross upon his breast.

There is no room in the heart of this man for the vision of the crucified Saviour, and the blessing is lost because of narrowness and pride.

Next kneels a woman whose garb of deepest mourning proclaims her recent bereavement. The thin and well-worn wedding ring upon the rough and work-stained hands tells its own sad story. Life has not been an easy road to this frail woman at any time. Poverty, sickness and grief have been her companions all along, but there was ever a stronger arm than her own to lean upon. Always the cheering voice of the one whom she loved above all else on earth; and now—she kneels for the first time by the Lord's Table,—Alone. Her whole being yearns with a longing unspeakable "for the touch of a vanished hand, and the sound of a voice that is stilled."

Only He, Who was Himself a Man of Sorrows, and acquainted with grief, who passed through the trial of Gethsemane and of Calvary, and came forth a victor, can heal this bleeding heart.

And here, at His table they meet. The lonely heart-broken woman, and the One Who was "sent to bind up the broken hearted."

The healing balm is applied. By faith she sees her Saviour face to face, and is comforted.

Thus one by one down the line the Angel reads. It concerns him not one whit; the outward form or manner with which the sacred emblems are given or received. It is ever the Spirit. Sometimes beneath the most reverent and saintly mien are thoughts worldly—unkind, or even bitter.

How prone we are to lay too much stress upon the outward form, while God sees only the Spirit of our Worship.

May the words of my mouth, and the meditations of my heart be acceptable in Thy sight, Oh Lord, my Strength and my Redeemer.

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Personal & General

The increased size of this issue is due to the heavy demand on our advertising columns. The value of advertising in the "Canadian Churchman" is being more and more recognized as we grow in circulation and influence.

Out of 56,799,994 acres, the total area of Great Britain, only 9,000,000 are unused for agricultural purposes.

Saturday was the 181st anniversary of George Washington's birth.

Over 15,000 people are homeless in Tokio on account of a disastrous fire which swept the centre of the city February 10th.

We wonder if the present beautiful condition of St. James' spire inspired the St. Alban's Cathedral "ads" in the papers this week!

Baron Macnaghten, senior Lord of Appeal in Ordinary (Judicial Committee of the Imperial Privy Council), died in London, Eng., on February 17th.

The Rev. Canon Paterson Smyth, D.D., the rector of St. George's, Montreal, preached the University sermon in Convocation Hall on Sunday morning last.

For every missionary sent abroad last year, Christian America sent 1,495 gallons of liquor. What a record! —Report of an evangelical's sermon in the Charleston (Ill.) Courier.

Another apparently infamous piece of work is the death of ex-President Madero and ex-Vice-President Saurez, of Mexico, shot down by government troops in cold blood on Sunday last.

Word of the hearty welcome of Miss Naftel to her new work in the Carcross Indian School in the Yukon has reached us. Many old friends in Toronto will be glad to hear of her work.

An electrical tow boat used on a shallow French canal has propellers at each end and is supplied with power from an overhead wire, but can also be driven by storage batteries.

Lord Knollys is resigning as secretary to the King on account of age. He has been an officer of the Royal Household for 45 years, and his name is well-known throughout the whole world.

We hope the Toronto City Council will be sure to pass the \$2,500 appropriation approved by the Board of Control to send Dr. Ham and the National Chorus to England next summer.

Philanthropists gave over \$282,000,000 in 1912. Andrew Carnegie was the leader with \$35,000,000, and the amounts taper down to \$30,000, which Fred Snodgrass handed to the Boston Red Sox.

The Rev. Dr. Rigby, after a period of ten years' service, has resigned the Headmastership of Trinity College School, Port Hope. He was for a number of years previous to that one of the Professors at Trinity College, Toronto.

Major O. E. Duffy, the last survivor of President Lincoln's Mounted Body Guard, and commanded of that organization during the troubled days of the Civil War died in Washington, D.C., on February 17th. Aged 88 years.

The death of Mr. R. B. Street, announced in another column, removes a very highly respected and greatly beloved figure from the Brotherhood of St. Andrew and other Church circles. We extend our sincerest sympathy to Mrs. Street and her family.

Mrs. Scott, the wife of the late Captain R. F. Scott, R.N., the intrepid Antarctic explorer, has been honoured by the King who has granted her the rank and precedence of the wife of the

Knight Commander of the Bath, which now entitles her to be addressed as Lady Scott.

It was in the churchyard. The morning sun shone brightly, and the dew was still on the grass. "Ah, this is the weather that makes things spring up," remarked the passerby casually to an old gentleman seated on a bench. "Hush!" replied the old gentleman. "I've got three wives buried here."

Here is an unusual diocesan note: "Dawson.—Mrs. Stringer and family reside in Dawson. The Bishop has been known to visit them occasionally, and each time he has received such a cordial invitation to stay, that he has confided to us his intention to take advantage of their kind invitation as soon as his duties will permit."

Dr. Friedrich Friedmann, whose claims to the discovery of a serum curing tuberculosis have been much discussed, sailed for New York February 18th. He took with him a quantity of the live germs which he asserts are so efficacious, and it is understood he proposes to attempt the cure of 95 out of a hundred cases of tuberculosis.

The other day a lawyer was airing his indignation. He had been robbed. It was outrageous the way things went on right under the eyes of the law. Finally the judge noticed the fretting and fuming. "What's the matter?" he asked. "Matter? It's a confounded outrage. Had my overcoat stolen right from this room." The judge smiled. "Overcoat, eh?" he said. "My dear fellow, that's nothing. Whole suits are lost here every day."

People shudder on reading that the temperature of Rome fell to zero recently. But zero there meant frost, not thirty-two degrees of frost, as it does with our thermometers. Even then the low temperature caused great suffering and immense damage. We are apt to think of the climate of Italy as being that of the Riviera, forgetting Horace's call, at his Saline farm, to heap on more wood the air was chill. There are regions among the mountains where the Italian climate is very cold and trying.

There was a smart thief at a birthday banquet given the other evening by a prominent Paris millionaire banker. The fun was at its height when a lady cried out, "My pearl necklace has gone!" The banker had a brilliant idea. "We will place a salver in the middle of the room," he said; "lights will be extinguished, and the perpetrator of this silly joke will have an opportunity of restoring the missing necklace." This was done. Then the lights were turned on again and there was more consternation. The silver salver had disappeared.

The award of the Rhodes Scholarship was made by the Committee of Selection of McGill University, Montreal, February 20th. The successful candidate is William E. G. Murray, B.A., of the class 1912, who during the two years he spent at McGill proved by his many qualifications, both as a brilliant student and a capable athlete, he is well fitted for the honour which has been conferred upon him. Mr. Murray, who will be the eleventh Rhodes Scholar McGill has nominated, is a son of P. Murray,

We regret to record the death of the Rev. Francis Pilcher, rector of St. Clement's Church, Oxford, England, father of the Rev. C. V. Pilcher, of Toronto. Mr. Pilcher, senior, had been at St. Clement's for over 30 years, and was greatly esteemed for his fearless preaching and consistent life. He was one of the very few English clergymen who showed his appreciation of religious teaching in week-day schools by taking a class in

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his own schools every morning. Much sympathy is felt for the Rev. C. V. Pilcher in the loss of his honoured father.

British and Foreign

The Rev. H. H. Kelly, Assistant Tutor of Kelham Theological College, has been appointed Senior Professor of the Central Theological College of the Nippon Sei Kokwai (Holy Catholic Church), Ikebukuro, Tokyo. The Central Theological College was founded by the gift of the Pan-Anglican Thank-offering Committee for the training of clergy and catechists of the Church of Japan.

The Bishop of Liverpool has appointed Mr. H. Chaloner-Dowdall, B.C.L., Chancellor of the Diocese in succession to the late Dr. Espin. Mr. Chaloner-Dowdall was educated at Rugby and at Trinity College, Oxford, and was called to the Bar in 1893, practising on the Northern Circuit. For several years he was a member of the Liverpool City Council, and was elected Lord Mayor in November, 1908. He is a member of the Court of Governors of Liverpool University.

Christ Church Cathedral, St. Louis, Mo., has been further adorned by a window placed in the westernmost bay of the south aisle. It is in three parts. The two lancet windows represent the marriage feast in Cana and our Lord's triumphal entry into Jerusalem. The circular one above sets forth the Transfiguration. The three are divided by stone tracery, and are most excellent in color and workmanship. The window was made in France, and is the gift of Miss Maria C. Gregory, in memory of her brother, Charles R. Gregory. Another enrichment just finished is the pair of bronze gates at the entrance to the sanctuary where the great stone reredos was placed a year ago. They are cast of solid bronze, carved and finished by hand in the Gorham studios. Mrs. B. B. Graham, who gave the reredos, and Mr. Kivas Tully, who designed it, are likewise the donor and the architect of these beautiful gates.

The Rev. E. P. Williams, the assistant curate of the parish of St. Matthias', Earls Court, celebrated the 50th anniversary of his ordination to the priesthood on St. Thomas' Day last. As he was married during his diaconate, he also celebrated the 50th anniversary of his wedding. It was felt by many of his friends that the occasion of the fiftieth anniversary of his priest's Order and of his golden wedding offered a fitting and unique opportunity of testifying to the esteem and affection in which he is held, not only among the parishioners of St. Matthias' but also among many friends outside the parish, and a committee was formed to give effect to this feeling, the result being that a circular was issued, and a crowded meeting was held in the parish school on St. Thomas' Day for the presentation of the testimonial. Major Wyndham Malet, chairman of the committee, presided, and concluded an address by asking Mr. Williams to accept, as a mark of esteem, a cheque for 200 guineas.

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Boys and Girls

UNDER A CLOUD.

By Dorothy J. Bevan.

A Story in Two Parts—Part II.

A village wedding party was drenched on the way from church; while hundreds of small children at a school treat, huddled in a barn for shelter, sent up this pathetic appeal: "Rain, rain, go away, and come again another day!"

"Oh, how can you be so cruel?" sobbed Inexperience; "you are making everyone so unhappy. Why did we come, why did we come?"

"You will know some day," replied the big cloud.

The people sadly lamented that the promise of a beautiful morning had been so woefully broken. Only the tired wayside flowers lifted their heads and gave thanks.

As the sun was sinking to rest the dark cloud withdrew from before its

face, and floated ahead to prepare a royal, downy bed of the deepest purple. The earth glistened in the golden light, and the people who had murmured in the gloom now began to laugh and sing. "What a glorious evening!" was the greeting passed between one and another.

But Sorrow had not yet revealed her own glory. As the sun sank in the west, the old cloud which received it parted her raiment in many folds, showing streaks of flaming red and gold.

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The little cloud looked on in awe and wonder, scarcely recognizing her old friend, Sorrow; and as she watched, she was filled with a great wish that she, too, might take part in a sunset, and then, to her delight, a child's voice reached her from the earth: "Do look at that pretty cloud!"

Sure enough, on viewing herself, she noticed for the first time that her dress had turned to a brilliant rosy pink.

At the top of a hill stood an old grey-stoned convent. Its walls were covered with creepers, and in the garden grew dark red roses and masses of tall madonna lilies. It was the hour of service, and through the open windows of the chapel came soft voices singing:—



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"O, by Thy soul-inspiring grace
Uplift our hearts to realms on
high;
Help us to look to that bright place
Beyond the sky;—
Where light, and life, and joy, and
peace
In undivided empire reign,
And thronging Angels never cease
Their deathless strain;—
Where Saints are clothed in spotless
white,
And evening shadows never fall,
Where Thou, Eternal Light of Light,
Art Lord of all."

The music ceased, and there fell over the place a great silence, broken only by the lowing of cattle in the pasture below. Presently a door opened, and two sisters stepped out into the garden. Softly, silently, between the roses and lilies they walked, and the face of each wore an expression of absolute peace—that "Peace which passeth all understanding."

Suddenly the vision of the transfigured cloud shone upon them. Entranced they stood awhile, their souls swept with quiet ecstasy. At length the elder one spoke: "What wonderful things clouds are! How much we should miss if our sky were always cloudless."

"Yes," replied the other, "it is always the clouds which make the sunset glorious."

"Did you hear that?" whispered the small cloud. "They say we make the sunset glorious."

"It is true, my child," said Sorrow, "and some day every one will know it. Happy they who believe it when we hang dark and heavy over them; for those who look forward to the sunset catch glimpses of our silver lining by the way."

TREASURE HUNT FAILED.

The treasure-hunting party led by Miss Genevieve Davis, an English woman, which has been searching in Cocos Island for hidden valuables for some months, arrived at Panama on February 24th on board the steamer "Melmore," with a store of experience, but without any treasure.

The party left Plymouth, Eng., in September last for Cocos Island which lies about 550 miles southwest of Panama, in the Pacific Ocean, with the object of recovering jewels and treasure valued at \$100,000,000.

POT AND KETTLE.

An amusing illustration of the old saying that the world, like a mirror, gives back to us what we bring, is seen in the following story told of himself by a well-known teacher. He said that he noted in front of his

school two men supposedly at work on some task in the street, day labourers evidently. One of them was leaning up against the fence, in meditation. The teacher took occasion about every half hour to step to the window. The man was still leaning on the fence, gazing across the school yard with a thoughtful eye. Up to 4 o'clock, when the school man went home, the laborer had apparently not moved from his post. As the teacher left the building, however, he heard the restful object of his observation remark to the scarcely less reposeful associate: "Say, wouldn't you like to be that fellow over there? He has nothing to do all day but look out of the window."

A CURIOUS CHURCH.

The most singular church in the world is probably St. John's, at Davos Platz, in Switzerland. Davos Platz is over 5,000 feet above sea level and is famous as a winter resort for consumptives on account of its great purity of air and protection from high winds. St. John's Church is a very small building, but nevertheless it has two steeples. One of these is much larger than the other, towering high above the church and presenting a most singular appearance, being twisted after the manner of a corkscrew. The steeples contain some fine chimes, which in ancient times were used to sound the alarm when there was a threatened invasion of wild animals.

SOME AMUSING BLUNDERS.

A Scotch minister innocently, perhaps, hit the mark by telling his people, "Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly we will have to see what a bazaar can do for us."

There is a certain amount of excuse to be made for the young curate who, remarking that some people came to church for no better reason than to show off their best clothes, finished up as he glanced over his audience, "I am thankful to see, dear friends, that none of you has come here for that reason."

A negro student when conducting the prayers at one of the great missionary colleges, said, "Give us all pure hearts, give us all clean hearts, give us all sweet hearts," to which the entire congregation made response, "Amen."

"MARY, MARY, QUITE CONTRARY."

Mary and Eva were sisters. Mrs. Alcott was their dear, gentle mother; Aunt Fanny was a teacher in a young ladies' school. For several years she had spent the vacations in travel; but last summer she accepted the invitation of her sister to spend the



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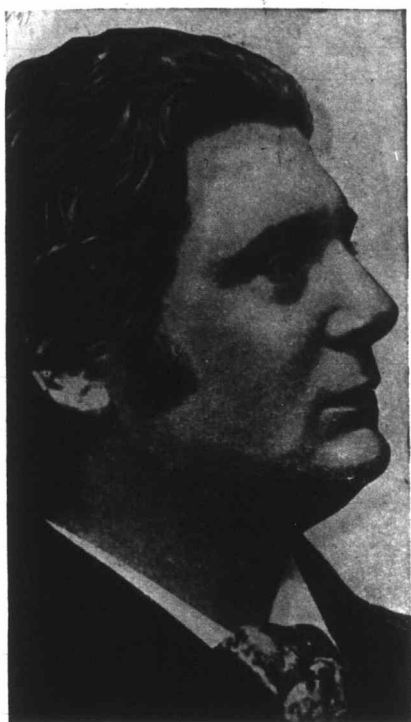
At the close of the first week she said to Mrs. Alcott: "Sister, do you

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intend to send the little girls to our school when they are old enough?"

"Certainly. I am looking forward with delight to placing them under your care."

The young teacher was silent a moment. "I hardly know how to say it, dear, for these little girls are precious to me, too. But they would never make friends in the school. Mary is too self-willed, and—"

"Remember that Mary was very ill when a baby. We had to humour her in order to save her life."

"I know. But that is no reason why the household of Alcott should continue to revolve around Mary, as its daily axis. Poor little Eva, in her efforts to keep peace with Mary, has ceased to have a mind of her own. She no longer knows what she wants. She is like a little wooden puppet, set up or knocked down by Mary."

A flush came upon the cheek of the mother. "Eva is like the character in 'Uncle Tom's Cabin.' She is very sweet and loving."

"So she is, dear. But she has lost all spirit. Your boy neighbor said yesterday that she would better go and buy a box of dynamite and get some move into herself."

"That boy shall never come into the yard again!"

"Pardon me, but the girls will lose more than the boy will. He is quite right. Eva acts as if she were seventy-five years old, and Mary is a perfect child tyrant."

"Sister!"

"I know it sounds cruel, dear. And you may think it is easy to say. But I assure you it is frightfully hard."

"Then why do you trouble yourself?"

"Because I must. It is better to say this now than to refuse the girls admission to our school a few years later on. If they grow up as they now are I—couldn't bear the—the mortification."

Mrs. Alcott arose and left the room. When night came the young teacher felt that she would better pack her trunk. But early the next morning Mrs. Alcott tapped at the door. Her face was pale.

"Fanny," she said, "I thank you for opening my eyes. I see what you do—less plainly, perhaps: still I do see it. I'm afraid my little girls are spoiled."

"Pardon me, dear, but I know they are."

"What can be done? I'm afraid it is too late."

"It is never too late to mend."

The two had a long talk. At breakfast the mother said: "Children, you know that in two or three years, if you live, you hope to go to the school where Aunt Fanny teaches."

"O yes!" they both cried.

"Well, in order to prepare you for that, I have given you into Aunt Fanny's care for the rest of the summer. You must obey her perfectly. If you do not some kind of punishment will follow. You are to begin this very day to learn that life at boarding school means obedience."

"We can have a lovely time, if we will," said Aunt Fanny, with a smile.

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When breakfast was over she added: "Since you are my girls let me ask you what you are going to do this morning?"

"Nothing," answered Mary. "It's vacation."

"First," said the teacher, "you will spend an hour in your rooms—setting them at rights, writing a letter, sewing on a button, or doing any little matter that you thought of yesterday"

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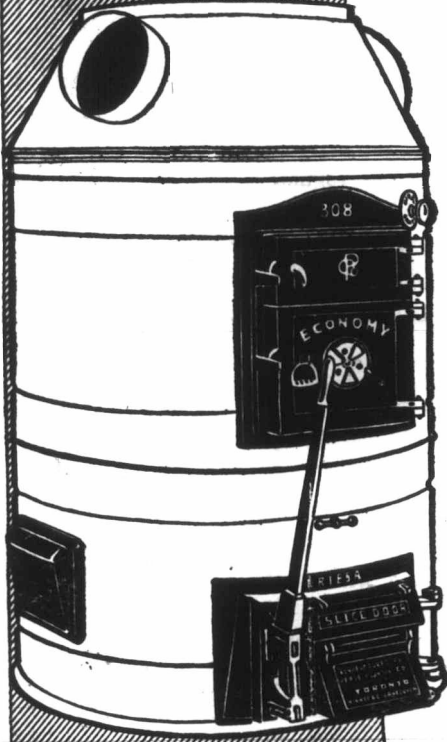
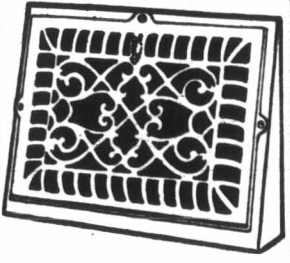
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The children are put to bed—all is quiet. Outside you hear the wild whistling of the wind, the whirling snow is fast covering the ground and the timbers and swaying trees creak and snap with reports that speak of rapidly lowering temperature. Inside, the kiddies, your wife and yourself are warm and contented—**you are fully satisfied.**

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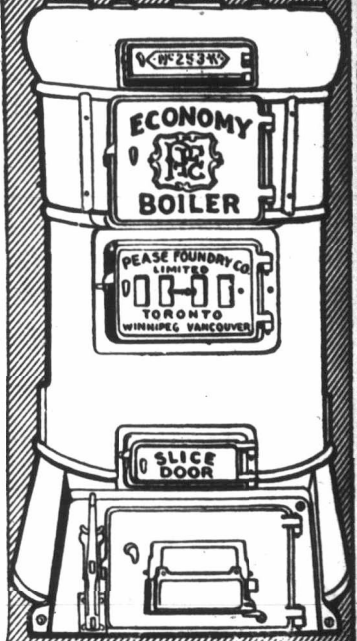
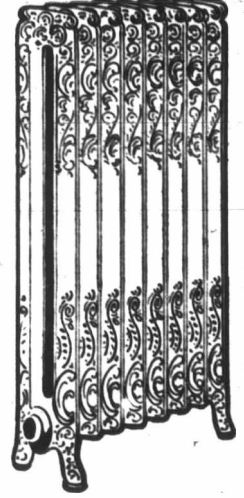
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and left undone. Pick up all the stitches in your life that you dropped yesterday—as nearly as you can."

"The maid takes care of our rooms," exclaimed Mary.

"That may be. But even a princess should have some things which she would not leave to other hands. It is not good for you to have no thought, no care for anything. At ten o'clock **Mary will go into the library and read for half an hour in her French, while Eva is in the music room at the piano. At the end of the half hour—see what a little time I am giving you!—Mary will practise, while Eva**

reads her French. This over, you may amuse yourselves until lunch. Good-bye! I've a lot to do in my room. So has your mamma."

Slowly the little girls went upstairs. Mary had been so surprised that she did not think to object, at first. Once in her room she turned to go down again, but was met by her mother, who, with great difficulty, made her obey the given orders.

Ten o'clock came, and gentle Eva went to the piano to begin practice, but was promptly pushed off the stool by Mary. "I want to practice now," said this Contrary one.

Eva turned to pick up her French reader.

"No," said the young teacher. "Eva, return to the piano. Mary, take your French book."

"But I don't want to."

"That has nothing to do with it."

The mother was forced to come and lift the little girl from the stool and drag her unwilling feet into the library, where the child sulked more than she studied.

"After to-day," said the young teacher, "if you do not work as you should you must work twice as long."

The half hour over, Mary objected to practising. "I wanted to do it a while ago: now I don't."

"This is work that must be done whether you incline to it or not."

Again the poor mother had to take the child, almost by force, and seat her upon the piano stool, where she picked away at the keys for a dreary half hour.

Before they arose from the lunch table Aunt Fanny asked what they should do that afternoon.

"O, anything!" Eva answered.

"Nothing," came from Mary. "I tell you it's vacation."

"Let's go out upon the verandah for an hour, and take turns reading aloud. That will bring mamma in

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with us. We must have her doing something, too—don't you think so?

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Mrs. Iler now writes that she has since proven this medicine to be a cure for whooping cough, and would not be without it in the house.

After the reading we'll amuse ourselves as we choose until four o'clock. Then we'll drive down to the lake and bring back some of old Abe's delicious pop-corn. Seems to me I never tasted such pop-corn as his. He would make a fortune if he were near our school," said Aunt Fanny.

On their way to the verandah they stopped in the library. "What shall we read?"

"O, let's have some more of 'Alice in Wonderland,' Aunt Fanny makes it seem as if we were with her—seeing all the wonderful sights. I never knew they were so fine."

"Humph!" said Mary. "I hate reading aloud. But if we must, why we'll have the new magazine."

"All right!" assented Eva, with a sigh.

"If you had asked Mary before you answered, Eva," said the aunt, "it would have been right to follow her choice. It is well to be yielding; but not too much so. We'll have the book for the first half hour; after that the magazine."

The hour, made as unpleasant as possible by one little girl, was over at last. Four o'clock came, all too soon for those who wanted peace. William brought the surrey and Gray Beauty around.

"Who is going?" asked the young teacher, as she sprang into the front seat and gathered up the reins.

Now, Mary wanted to go very much. She liked to drive and she was fond of pop-corn. But she was in the habit of waiting to be coaxed. "I am not going," she answered.

"Then I shall remain," replied the mother.

Eva climbed into the back seat, and away they started. No sooner had they reached the gate than Mary, the little girl who had chosen to remain behind, called out that she wanted to go. The aunt looked back, shook her head, and on they went. At this Mary acted like a wild child. She caught her hat and ran after them, crying out at the top of her voice, "I want to go now!" But Gray Beauty trotted swiftly on.

Poor little Eva begged that they wait for her sister; then begged that she might get out and run back to comfort her. Still Gray Beauty trotted along. The cries of the contrary child grew faint and were soon lost in the sound of Gray Beauty's feet.

Mary ran until she was tired; then threw herself under an elderberry bush that grew by the wayside. Sitting there—hot, dusty and angry—she began to think. After a long time Gray Beauty came flying back. Eva caught sight of her sister. "O, auntie, stop! Here's Mary!" she cried.

"No," said the young teacher, "she must finish as she began." And again Gray Beauty trotted swiftly on.

Mary screamed herself hoarse; but matters did not change. After a while she grew calm and began to think. All the long trudge home she was thinking. Later a dirty, crumpled little girl with streaked face and

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tousled hair, crept slowly into the house. She expected sympathy from her mother.

"Dearest, it is for your good," said the mother, firmly. "Don't make it too hard for mamma. I am suffering with you, and it hurts me more than it can you. Now, go to your room, wash yourself, and eat the dinner alone that I shall send up to you."

Day after day brought conflict after conflict. During them all Mary kept thinking. Finally she made up her mind to obey and to have kind thoughts for others. Eva, who was no less gentle than before, learned to know her own mind. Neither of them are perfect. We must not expect that of anyone; but if you were to visit them this summer you would not dream—except you should chance to remember their names—that they are the little girls in this story.—Christian Advocate.

WOMEN OF CHINA.

Lady Blake, in the "Nineteenth Century," tells that the women of China have not been so backward in the imitation of men as some would have us believe. The Chinese women, says the author, have often distinguished themselves in government, in literature, and even in war, and have "frequently displayed great military prowess." There were two women generals and two regiments of

women in the Taiping rebellion, and in the sixth century a woman was made a Duchess for her valour against aborigines. Chinese women appear openly in the law courts, and they have so little knowledge of the veil as to suppose that a white woman who wears one must be suffering from some skin affection.

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So many of the pains and aches we suffer, and so much of the serious disease, is directly traceable to constipation of the bowels and sluggish action of the liver and kidneys that most people realize the danger of neglecting these conditions.

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