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Family Newspaper



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and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JUNE 18th, 1914

No. 25

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The Canadian Churchman

TORONTO, THURSDAY, JUNE 18, 1914.

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Address all communications,

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THIRD SUNDAY AFTER TRINITY.

June 28th.

Holy Communion: 246, 259, 507, 563.

Processional: 383, 465, 478, 612.

Offertory: 9, 22, 479, 670.

Children: 691, 700, 705, 714.

General: 213, 493, 494, 779.

The Outlook

M.S.C.C. Report

We congratulate the M.S.C.C. office on the report which reached the Church public last week. The missionary letters from the field are calculated to rouse interest by presenting the real state of affairs. The Report of the Acting General Secretary, Mr. R. W. Allin, who is taking the work of Canon Gould in his absence, is excellent. His emphasis on work for the foreign-born in Canada, we hope, will be fruitful.

Fresh Air

We trust that many of our readers will respond to the appeal of the Head Deaconess of the Church of England Deaconess House, Toronto, which was printed in our last issue. Imagine what it must be like for a child to have to play on the blistering pavement and in the dusty air of a city. Imagine what it must be like to be cooped up in the top flat of a house under the scorching roof and there to eat, to work, and to try to sleep. Just a day across the lake and back for the tired mother; just a day in the shady groves and on the water-lapped sands for the dusty children of a city street! Most of us know what a week, fortnight or month's change means to us. Let us earn the right to our own vacation by helping to provide a breathing space for some others who need it more than we do. Read what Mr. Moore says about the Twenty-third Psalm in this issue before you make up your mind how much you will give.

Ordination Services

It is an inspiring sight to see a number of young men dedicating themselves to special service for the Kingdom of God and their dedication being acknowledged and blessed by the Church. It is a moving thought, as the Bishop lays his hand on their heads, that thus for long centuries gone the Church has commissioned her ministers. The most solemn moments are when the young men are taking their vows, the congregation silenced in prayer for them and the Bishop actually commissioning them. But there is an element which enters into the ordination services, which reduces the solemnity for a great many. That is the element of weariness. The last ordination service we attended extended from half past ten to half past one. The majority of the congregation did not attend Morning Prayer, and so came at eleven. A three hours service, or at the least two and a half hours, is a physical strain. When the body is tired, the mind is tired and the spiritual forces lag. We admit everything that anybody can say in extolling our incomparable liturgy. If the length of the ordination service ministered to the edification of the ordinands or the congregation, then by all means let us have it longer if necessary. Did you ever observe a congregation at the close of an ordination? Do they linger on the scene of such momentous happenings, young men taking their vows for life? Nearly everybody scurries off—to dinner. When the ordinands come out of the vestry after service they see no groups of friends waiting to wish them success. The solemnity of the ordination services is not because of but *in spite of* its length. It is the occasion and actual ordination which are the truly emphatic things. We can understand why one Bishop of the Canadian Church never held ordination services on Sundays, Trinity or other. A Holy day that fell on a week day was chosen. But this is not the intention of the service, we feel sure. The service contemplates a congregation and not a handful of leisured people. We do hope that something will be done in the coming revision to relieve the physical strain by reason of the length of ordination services. If any of our readers have suggestions we shall be glad to give them publicity.

Brides' Month

June is the best of months to marry a pair. The Prince has come riding out of the west to claim his Princess and together they journey on with their faces to the rising sun and the shadows behind them. We are glad to notice that more and more the marriage services are being held in Churches. It is the fitting place for two of God's servants to plight their troths and pledge their vows. But why is it that so few of our Church members pause for the Holy Communion service at that time, as provided by the Prayer Book? Time is not the consideration here. Ten minutes is the limit for many a marriage service conveniently shortened. It is useless to say the people must hurry for a train. That reminds us the hour of marriage is set not according to the convenience of the clergy but according to the railway time-table. An extra half hour ought to be calculated. If a bride says she is in no frame of mind to partake of the Holy Communion at such a time, then she is in no frame of mind to hear the marriage service. The religious element in the marriage celebration of two Christians is all too small. We plead for the celebration of the Holy Communion as the best means of emphasizing the need of the

blessing of Christ on the union. By the way, do you think there would be so many hasty marriages or divorces if the man and the woman knew that they must solemnly engage in this highest act of devotion?

What is a "Saint"?

In a recent article in the "Times" a "saint" is described as "an artist in holiness; one who is good for the joy he feels in goodness without ulterior aim; who forgets his own soul in his love for the souls of others. He is a spiritual genius, the owner of inaccessible secrets of sanctity, of which he is unconscious, by which he lives. Above all, he loves good more than he hates evil." This is a striking instance of the extent to which modern writers have departed from the simple teaching of the New Testament. A "saint," in the proper sense of that term, is not one who is specially holy, for the word is applied in the New Testament to every follower of Christ, and refers not to spiritual condition or state, but to spiritual position in the sight of God. A "saint" is one who belongs to God, is owned by Christ, and is ready for Christ's service. Thus the title is naturally applicable to the weakest, humblest, most inexperienced disciple, because it describes God's possession and purpose rather than any spiritual accomplishments. It would be well if we could always keep in mind this New Testament idea, for it would help us to remember something of God's plan and object in claiming as His own every life that is united to Christ. The thought that a "saint" means one who possesses some exceptional character tends to create a distinction between people which is foreign to the New Testament simplicity and directness. Once again let it be said that in the strict meaning of the word the term "saint" refers to a believer's position, not to his condition.

A Needed Reminder

A well-known story has just received fresh attention and is eminently deserving of constant and varied applications:

It is said an acquaintance met Horace Greeley one day and said: "Mr. Greeley, I've stopped your paper." "Have you?" said the editor. "Well, that's too bad," and went his way. The next morning Mr. Greeley met his subscriber again, and said: "I thought you stopped the 'Tribune'?" "So I did." "There must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before." "O!" ejaculated the subscriber, "I didn't mean that I stopped the paper; I stopped only my copy of it because I didn't like your editorials." "Pshaw!" retorted Mr. Greeley, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

This goes direct to the point, and has a special bearing on religious newspapers. It is impossible to suit every reader, and the idea of a newspaper or a magazine never express-

ing any convictions but those that all its readers will endorse is at once an impossible and an absurd idea. Let us be definite in our convictions whether as writers or readers, and let us "agree to differ" when we do not find ourselves able to do otherwise.

The Higher Apportionment

It was a dramatic moment in the Synod of Toronto at the presentation of the Missionary Society's report when, after the Chancellor of the diocese, in words made eloquent by earnestness and conviction, placed before the Synod, he had shown the extent of the obligations the Synod with one mind voted to assume the higher apportionment (\$49,000) for missionary work. Decided regret was expressed that the M.S.C.C. Board were compelled to leave some calls partially or wholly unanswered. Several delegates wanted to know what amount would cover all the appeals. The Chancellor's words are such that no one should forget: "The Parish is the unit in the raising of the funds. In the last analysis everything depends on the rectors." We do hope that the diocese of Toronto will be able to realize its commendable ideal. There are some croakers in every parish and there are some who are really doing their best and cannot do more. But our missionary giving has not yet reached the limit of self-denial. In some cases it has not touched the fringe. Earnest presentation and unselfish giving alone will accomplish the task.

One discordant note was struck by some remarks on the comparative value of missions. But this, by a law of harmony, was resolved and only added to the richness and fullness of the closing chord. For any man who has thought about missions for ten minutes realizes that there are two classes of missions. It cannot be otherwise. There are missions to races which are destined, as far as we can see, to play a large part in the future ages, if the Lord delay His Coming, and there are missions to races which are destined, as far as we can see, to play a very small part, if any, in the coming ages. Anyone can observe the difference in prospects between the Japanese and Chinese races and the Indians and Eskimo of Canada. But for anyone to suggest that the mission work among the Indians and Eskimo should be curtailed or starved in order to develop the work among other and larger races is shortsighted to a degree. These are missions of the Order of the Good Samaritan and are the testing places of the Christlike spirit of the Church. Forsooth, why need any Christian send a missionary to the lepers in Van Dieman's Land? Those lepers will play absolutely no part in the coming ages; but have they no souls to save? Why should anyone go to the Indian races, which, according to some, are dying off through consumption and epidemics? They will play no part, but have they no souls to save? Why should anyone disturb the Eskimo in their habits and beliefs of centuries? They will play no part, but have they no souls to save? If it is folly to spend in such work money which had better be spent in China and Japan, for any man to spend a life in such work is not a folly, but a sin. It is a marvel that St. Paul mayhap or some other good Christian man in his benighted and deluded love for souls preached the Gospel of the Love of God through Christ to the ignorant savages of Britain who were generations behind their neighbors in civilization and had already a "religion" in the Druidic beliefs. The motive which impels the giving, sending and going in the missions of the Order of the Good Samaritan is a pure passion for souls, as souls burning with a steadiness and zeal that embraces all the

world. Christ said "Go ye into all the world." On Indian and Eskimo work the Church of England in Canada spends a very small part of its total income. Certainly this is a negligible amount for anyone who is considering the obligation to fulfil the whole of the Lord's Commands. And most certainly too small an amount for any man to try by it to make a rift in the lute. For anyone to suggest that there are other ways of spending such a small amount is true, but not particularly instructive. To suggest that there are better ways of spending that amount is not true, and it is mischievous.

There is a difference, but no antagonism, between these two classes of missions. Both are necessary. The average man is more attracted by the "investment mission"—an investment of life, love, effort and money which will bear a high rate of interest in the development of the nations in this world as well as the next. And it is particularly for this class of mission, together with parts of our Canadian West, that the increased apportionment was asked and so willingly voted. The Asiatic missions seem to be in somewhat the following position: At the present rate of support and advance, they will hold their present possessions but will not be free to go in and possess the whole land. They can only be second-class missions, so to speak. By an appreciable increase of equipment and workers they will be vastly more effective and a higher rate of return obtained. They will have the chance of becoming first-class missions. That increase means all the difference between occupation and efficiency. It is a question of statesmanship. These fields will not always be fallow. Indeed, they are springing with life now. Whether the noxious weeds of rationalism and agnosticism and the poisonous growth of Buddhism and Mohammedanism are to get so far ahead that the good seed of the Gospel of Christ will have little chance to grow depends on the present activities of the Christian Church. Now is the time to sow the good seed. The best way to keep the land clean is by sowing good seed. Idle land catches all the weeds the wind carries.

That Missionary, Statesman and Apostle, Dr. John R. Mott, who, from a world-wide knowledge, sees the strategic points, says that Japan, China and India are the three danger points for Christianity now. In his conference with the Board of our Missionary Society, he said:

"Japan does not need Medical Missions, this branch is ably led by the Japanese themselves. What is needed is evangelization; widespread evangelization and a greater distribution of forces. Their Educational system is good. Six millions of their youth are in Universities and Schools. We have fairly good Middle Schools and High Schools and Colleges, but we need a great Christian University that will rank with the Imperial Universities in efficiency. They need also a College for women of University rank."

A great Christian university cannot be founded without money to provide equipment and teachers. Here is an opportunity to "get in on the ground floor." We realize from our own country the tremendous influence of our universities. What is discussed in the classroom this generation will be the common possession of man on the street next generation. Let that source be Christlike and the stream of influence will be Christlike. A generation is only a day and night in the history of a nation. We, as Anglicans, are too busy, and rightly so, maintaining our own work, that we have little in-money and men for such an undertaking. But, appreciating the strategic position of such a work, we can in-

telligently co-operate with other Christians that the work can be done. Certainly such a knowledge of such a necessity will prevent any comfortable feeling of being level with our task.

Regarding China, the same man said: "Education has by far the greatest opportunity. Keep the Medical work strong also." Thanks to the excellent judgment and foresight of Dr. White, the Bishop of Honan, these are exactly the lines we are working on. At the inception of the Canadian work, Bishop White clearly stated his determination to have an evangelistic, educational mission. The medical work has been since developed through the commendable generosity of one congregation in particular. In this land our duty is plain. It is to strengthen by all means in our power, men, money and prayer, the work already begun. Regarding India, Dr. Mott said:

"The most important work at present is evangelistic. There are sixty million outcasts or untouchables. I have come to agree with the position of the Bishop of Madras that within ten years we could have ten million of these led into the Christian Church if we could supply the teachers. Those sixty millions are soon to be absorbed either by Hinduism, Mohammedanism, or Christianity. In the North, the great need is evangelization in its Colleges."

Our own work in India is as yet small. But it is contributing to the common cause. It is a satisfaction to know that it is being conducted along the lines suggested by such a missionary expert. One work in India is rapidly developing. We should not hold our hand. The task is tremendous, overwhelming, indeed, but for our Support and Inspiration.

Some might imagine that with all our expenditure that we shall soon reach the point where we shall rest on our oars. Not so, according to Dr. Mott. The equipment needs to be improved. Our existing properties were provided at a time when the Church was very small. The colleges are not up to the mark. You do not find one hospital efficient in the modern sense. If better property and equipment were provided it would scale up the efficiency of our present staff and they would do better work. Better homes for missionaries, better plants and colleges and hospitals are needed. Our missions are undermanned. Sadly so. Dr. Mott gives a graphic picture when he says: "We must have more missionaries if we are to remove the present impossible strain which is at the breaking point. Strain is due not so much to impending failure as to unparalleled success and unprecedented widening of opportunity. I find the thing that helps me most is opposition. Difficulties help me as nothing else do. The thing that strains me most is to stand in front of a harvest field that is all ripe bending over, and see that if I had reapers enough I could gather the whole in and then not have the people to do it. That is the condition of the missionaries at the present moment. This is most true of China, or equally with Japan. The 'strain of the work leads to the physical breakdowns which you have experienced among the missionaries.'"

The only answer the Church can possibly give is by accepting the higher apportionment through all our dioceses. Many of us individually are giving all we can. But remember, this increase is to be obtained not only by *intensive* but also *extensive* culture. We must arouse the indifferent. Many of our people give little or give nothing to missions. From them must come their part of this increase. We are thankful that the Board of Missions made the venture of faith in us. It is the best compliment they could pay us. We, as members of the Canadian Church, will justify before the world their faith in us.

"THE BROTHERHOOD IN THE PARISH"

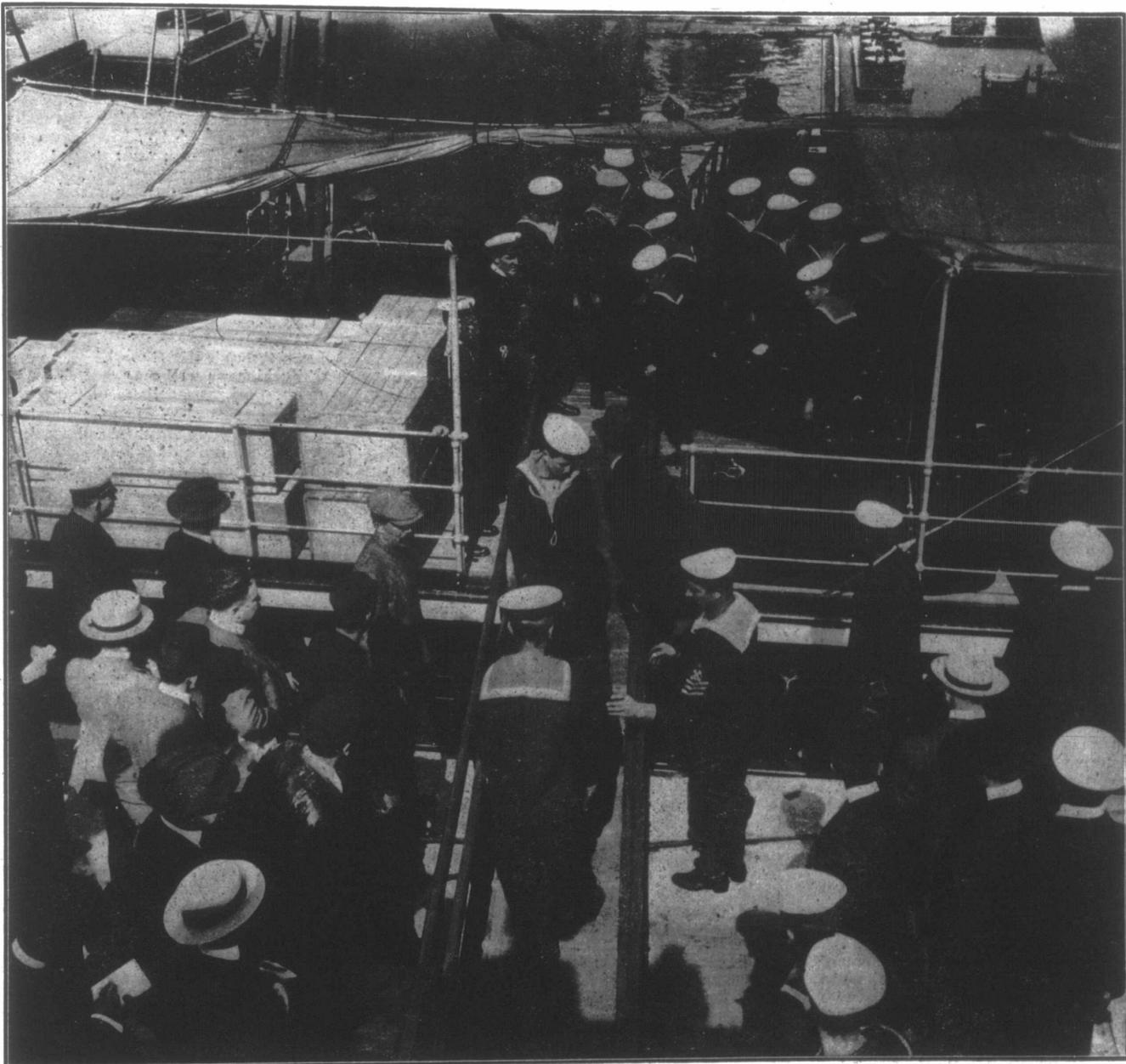
An Address given in Trinity College, Toronto, April 24th, 1914.

BY THE RIGHT REVEREND J. A. RICHARDSON, D.D., BISHOP OF FREDERICTON.

MR. CHAIRMAN, and Brothers of St. Andrew, I am not prepared to assent to all that the Provost has so kindly said about the "tower of strength to the Brotherhood," but I very gladly stand here to tell you to-night that the Brotherhood has been a tower of strength to me, something which, from my standpoint, is of much more importance. I believe in the Brotherhood of St. Andrew with all my heart. I learned to believe in it first of all some twenty years ago, when I was at the be-

by the Brotherhood, whose most insistent purpose was the bringing of men to Jesus Christ through the Church. For more than seven years, I watched these men work, and worked with them, and, as I watched, my faith in the Brotherhood was deepened and made more strong, as I learned through those laymen the power of its appeal. For seven years more, I have looked at the Brotherhood from the standpoint of a Bishop, and my faith in it has never faltered. As I go up and down my diocese, I know that, when I meet a

their own. I believe that in every parish it is possible to have a live Chapter of the Brotherhood, if only the clergy are content to *work* as well as wait for it. But there is the point of weakness: We clergy are not always willing to work for the Brotherhood. I am amazed sometimes at the attitude of some of our clergy towards the work of the Brotherhood in the parish. They seem to assume that it is a machine for which no power is required,—that it must supply its own power. I venture to say that the same assumption is made with regard to no other society in the Church. If I give you a complicated piece of machinery, designed for a special purpose, you will not set it up, and then sit down to watch it do its work. You will certainly take care that the machine is connected with some driving power. You will certainly not think that it is unnecessary to



THE LAST CHAPTER IN THE TRAGEDY OF THE "EMPRESS."

Bluejackets of H.M.S. "Essex" removing the bodies of victims of the "Empress of Ireland" disaster, from the "Lady Grey" at Quebec. (At the Synod of Toronto just closed a resolution of sympathy with the Salvation Army was passed by a standing vote. The Bishop later read a letter from the Acting Commissioner acknowledging the resolution.)

ginning of my College course. I believed in it then, as I believe in it now, because it seemed to me that an organization of men, pledged to pray and to work for the extension of Christ's Kingdom, is an organization worth while in the Church,—an organization that comes very close to the centre of the Christianity that we call our own,—an organization that is distinctly and characteristically Christian in its spirit and in its aims. That was the beginning of my faith in the Brotherhood.

Then, some years later, it was my good fortune to be called to the Rectorship of a Parish in which the Brotherhood of St. Andrew was very much alive. There I found a little band of men, whose hearts God had touched,—men whose most characteristic claim was that they were members of the Brotherhood, whose most characteristic work was being done along the lines laid down

man who belongs to the Brotherhood, I have a man upon whom I can depend, a man who is ready to do something; and my faith in the Brotherhood is stronger to-day, in spite of all the difficulties that confront us, than it has ever been before.

THE PARISH PRIEST TO BLAME.

I venture to make a bold statement to-night,—a statement with which all of you, perhaps, will not agree, and yet a statement of which I am very sure. It is this, If the Brotherhood of St. Andrew is a failure in any parish, generally speaking, the fault will be found with the parish priest. There are exceptions, of course,—as there are exceptions to every rule,—but, under ordinary circumstances, the fact is as I have stated it. With profound respect for my brother clergy, the responsibility for a Brotherhood failure is usually

give to it the supervision that all machinery requires. You will certainly not expect the machine to work a miracle. The Brotherhood of St. Andrew is a magnificently designed machine, but it requires power, and the source of this power, humanly speaking, is in the parish priest. My brothers of the clergy, you are responsible for the Brotherhood Chapter in your parish, just as you are responsible for the Sunday School, for the Boys' Club,—no more and no less. If you tell me that there is no material in your cure, out of which to make a Chapter of the Brotherhood, there is only one answer to your plea,—a very obvious answer,—You must make it. That is what you are for. Do not sit down, and say complacently, even if sadly, that you have no straw, therefore you cannot make bricks. Grow the straw. That is your business. If the material is not at hand, make it. That is what you are for.

Remember, I beg of you, the relation in which you stand towards these men, who want to do the work of the Brotherhood in your parish, or, better let me say, who ought to be doing that work. The work of the Brotherhood is the work of saving souls, of bringing men into the Kingdom of Christ,—the very work for which you were ordained, and, in relation to your cure, the very work for which you were licensed. The members of the Brotherhood in any parish are, in a real sense, the deputies of the parish priest, and the responsibility rests upon him of giving to them definite leadership and real guidance.

What is the value of the Brotherhood in any parish? That is the question which I am to discuss with you to-night. Well, the value of a Chapter in any parish depends upon the Chapter. That is a truism, you will say. Obviously. But of all things, a truism is least likely to be remembered. You are most likely to forget those things which are so true that no one dreams of doubting them. It is a truism to say that two and two make four, yet there are multitudes of people in Toronto to-day, who, in their financial affairs, habitually assume that two and two make six. It is a truism to say that "whatsoever a man soweth, that also shall he reap," yet there are plenty of men in the world who seem to forget the fact. They sow meanness, and expect to reap generosity; they sow selfishness, and expect to reap love; they sow lust, and expect to reap purity and peace; they sow to the flesh, and expect to reap of the Spirit everlasting life. If, therefore, you remind me that I am guilty of a truism to-night, when I tell you that the value of the Brotherhood in any parish depends upon the Brotherhood, I can only say once more that there is nothing we are so likely to overlook in life as the things which are perfectly distinct and clear.

THE VALUE OF THE BROTHERHOOD.

I come back, then, to my question,—What is the value of the Brotherhood in any parish? Let us go back to first principles this evening, and mark once more the beginnings of the Brotherhood in the first chapter of the Gospel of St. John. "The next day after John stood with two of his disciples; and, looking upon Jesus, he saith, Behold the Lamb of God." There is the Brotherhood in its beginning—in the learning to look to Jesus as the Lamb of God, which taketh away the sins of the world. Nothing can take the place of a vision of the Crucified Redeemer. Nothing else can make you willing, much less make you want, to devote your life to seeking and saving that which has been lost. Nothing else can compel you to that service, which finds at once its beginning and its end in love, for love is only the pulse-beat of a grateful heart. Is not that one reason for making so much of our Corporate Communion in the Brotherhood? We delight to kneel together at God's Altar, not simply because it is a solemn duty, and not only because it is a supreme source of spiritual strength, but because we catch there ever and again a vision of that new-old truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What was the next step in the development of the Brotherhood ideal? "Master," said the two disciples, "where dwellest thou? He saith unto them, come and see. They came and saw where He dwelt, and abode with Him that day." That is the second step in the personal experience of Jesus Christ out of which the Brotherhood begins. We see Him as the Lamb of God first of all, and then the Lamb becomes the Shepherd, and we follow Him. "He goeth before them, and the sheep follow Him." Jesus beheld them following,—timidly, hesitatingly, fearing lest they might be rebuked for over-boldness, and *He turned*. Always that is true. Always He beholds. No matter how fearful the first step towards the life of service,—no matter how halting and hesitating the first advance,—Jesus beholds. Ah, did you think that no one noted that first effort you made to lead a nobler life,—that first feeble aspiration after better things,—that first faint struggle after a more unselfish life,—that first resolution to be more of a Christian life? Jesus saw it all. He marked it in its every stage. His eye was always over you for good. *Jesus turned*. He not only marked the first beginning of your feeble following. He turned. You have not to follow at a distance wondering if He will ever see you, wondering whether you will ever be privileged to see His face. He beholds,—He turns,—He holds out His hand in welcome,—and, like the first disciple, you abide with Him.

CONVERTED MEN.

Are these beginnings yours, my Brothers of St. Andrew? Have you looked to Jesus? Have you learned to follow Him? And are you striving to abide with Him? These are the essentials to your membership. If these beginnings are not yours, there is nothing that can take their place. If there has not been this personal experience of Jesus, then you are a weakness, and not a strength, to the button which you wear. The Brotherhood is an organization for converted men. Does that sound startling? Then let me put it in another way. The Brotherhood is an organization for men, who are living the converted life, for men, that is to say, whose Baptism doth represent their profession, which is to follow the example of their Saviour Jesus Christ. Remember, and ponder, Bishop Gore's strong saying,—"Unless your Baptism is followed by the converted life, it is evacuated of all meaning." There is a real sense in which that is true, and we do well to mark it.

Does all this sound very commonplace? Well, that is the beauty of the Brotherhood. It is the most commonplace thing in all the world, the most characteristically common Christian thing you can imagine. The Brotherhood does not seek for exceptional men to become its members but for ordinary men,—for men to whom the Christian experience is real, and whose hearts are big enough to make them want other men to share that same sublime experience. Remember it, you who are leaders in the Brotherhood. In your search for members, look for the ordinary men. Do not look for the men of special endowment, and extraordinary gift, but for the ordinary Christian, for if only he is Christian, as well as ordinary, there is in him that which will enable him to respond to your appeal, and do great work for God, and for the Kingdom. O Churchmen of Toronto, do not be satisfied to have the Brotherhood weak and struggling. In all this wide Dominion, there is hardly a city where opportunities are knocking at the Church's door as in this city that you are so proud to call your own. The streets are full of men who never go inside a place of worship. Everywhere there are multitudes of men, who are simply waiting for the invitation which every Christian man can give. Will you let them wait in vain?

INDIVIDUAL WORK.

What is the next guarantee of value in the Brotherhood? It is the willingness to work along the lines followed by the first disciples of our Lord. Listen again. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." Notice four points. *It was individual work*. That is the true genius of Brotherhood work. It is the work of man with man. And that is just what makes it hard, just what sometimes makes it such a trial to many of us. It is so easy to work in a crowd, and so hard to break through the reserve that surrounds the individual, and speak to him of the things that count for most of all. Yet that is the task to which we Brotherhood men have set our hands. Our point of attack is the individual. And it is by far the most effective way, for the world is not going to be won by the preaching of the pulpit, or by the making of general appeals, but by witnessing to Jesus Christ, and a witness is the voice of one person to another. The greatest power for spiritual progress lies in the impression of one life upon another life, in the impact of one personality upon another personality. When we accept that principle of progress, we are only doing very tardily and reluctantly what politicians have been doing for generations. In a recent political campaign this instruction was given,—"When you have gained a convert, put him immediately to work upon some doubtful one." It is a true instruction. When you have gained a convert, set him immediately to work upon another man. I ask you this,—Is your religion worth very much unless it makes you willing to do at least that much for its advancement in the world? Hubert Carleton has been quoted as saying again and again, "You cannot be much of a Christian unless you work at it." The witness is true. The weakness of our common Christianity lies in the fact that so few of us are willing to work at it.

BEGIN AT HOME.

It was work that began at home. "He first findeth his own brother." Most of us understand the difficulty of that. We like to go to the man who is far away from us, the farther away

the better. But the best Brotherhood work cannot be done by long-distance telephone. It is work at close quarters. I suppose that our shrinking from this work that lies close at home belongs to our lurking feeling that one's brother knows so much about oneself. There is always the consciousness of inconsistency to make us hesitate to speak. Yet it is still true that the man next to us is the man for us to tackle first.

It was an appeal to experience. "We have found the Messiah,"—there is the simple statement. "Come and see,"—that is the invitation. If we have found Him, then we need not hesitate to say so. "I have found Him to be this and that to me; come and see for yourself." You do not need profound scholarship to say as much as that. You need only the courage of conviction.

"And he brought him to Jesus." That is the last step in this Brotherhood example. He brought him. He was not satisfied to point in the direction in which Jesus might be found. He brought him to the Master. The work of the Brotherhood is to *bring* men to Jesus,—not to urge a man to go in this direction or the other, but to import into the relationship the element of leadership and guidance. Many a man can be *brought* into the Kingdom through the Church, who could never be driven into the active religious life. If you want to get a man to church, or to a Bible class, go after him, and ask him to come with you. To follow this plan will involve some self-denial, no doubt, but you will find it to be wonderfully effective.

Are you ready to do this kind of work? Are you ready to take the individual as the point of your attack? Are you ready to begin with the man next to you? Are you prepared to appeal to your experience in support of the invitations that you give? Are you willing to *bring* men to Jesus through His Church? These are questions with which we well may test the worth and value of our work as members of the Brotherhood.

Three more elements of value let me refer to briefly. If your Brotherhood work is to be successful, you must do it in the strength of a strong *inspiration*. And what must the inspiration be? This, I think,—the sense and certainty that God has sent you into the world to do this work for Him. That is the secret of strength. The sense of vocation is always power. And you need not hesitate to feel sure that you are called. Do not make the mistake of thinking that the work of the ministry is the only vocation. It is not so. The ministry is the representative vocation, but every earnest man has the right to be sure that God has sent him into the world to work for Him. If only you can be sure all the time of that,—sure that you are sent,—then no task will be too hard for you. In the midst of your own weakness, you will remember the strength of Him Who sent you into the world to do His will, and the recollection will enable you to triumph over difficulties. You do not need great intellectual power to do the best kind of Brotherhood work. I have known men of very ordinary power,—men of even less than ordinary power,—men who looked quite unfit for the work which they were seeking,—and yet men who were splendidly successful. Theirs was the inspiration of a clear vocation.

To the inspiration of a felt vocation, add the *aspiration* of a firm faith in God. Because it is God's work which you are trying to do, believe and be sure that he will not let you fail. Dare to dream dreams, and you will see visions. God is able. Let that be your anchor. Believe big things, and big things will come to pass. Have faith in God. Hope thou in Him.

And one thing more,—*Perspiration*,—that is, hard work. You have found Jesus for yourself, and you want to make Him known to other men. Are you willing to pay the price in work? Professions, promises, badges, conventions, chapter meetings,—these things are all well, but the Brotherhood will stand or fall, live or die, by the presence or absence of this very ordinary element,—hard work. But that is our point of frequent failure. We are so easily discouraged. We volunteer and then fall back in lethargy. It looked so easy in the distance, and it proved so hard in the reality. We are like the young man, who made up his mind to be a lawyer, and, accordingly, made his way to the city to begin his study. But in three days he came back again, and in answer to his friends' enquiries this was his reply,—"The law is not all it is cracked up to be; I am sorry that I ever learned it." There are plenty of men like that in the Church,—men who are enthusiastic about the Brotherhood for a very little while, and then give it up, thinking that they have found out everything about it. My brothers, the real joy of serving Christ can only come to you as you give yourself to it without reserve. There is no place in the Brotherhood

Twenty-Third Psalm

"He maketh me to lie down in green pastures. He leadeth me beside the still waters."

Rev. F. J. Moore, B.A., St. James' Cathedral, Toronto.

Green pastures, still waters,—it would be difficult to draw a more perfect picture of an ideally-conditioned life. It was, of course, life as it is known to a sheep that the Psalmist had in mind, and no doubt green pastures and still waters are greatly appreciated even by dumb sheep "that nourish a blind life within the brain," but it is always the content of our own thoughts that gives colour to things outside ourselves. And it was more than just green grass and clear water (answering to the idea of plenty of food and drink, and that the best), that the Psalmist was thinking of. There were many things in his mind that "green pastures" stood for, and "still waters" did not mean water undisturbed, but life undisturbed,—life calm and peaceful,—like one long calm evening by a lake of molten gold, when birds sing their vespers, and the weary sun keeps just awake to listen. "Green pastures,—still waters,"—not only meat and drink, but quietness and love and joy and peace,—an all abundant life.

"He maketh . . . He leadeth . . ." So it was with the Psalmist a present experience. His was one of the lives that had been cast in pleasant places, and he had always been able to see the goodness of God in His gifts, and the reflection of His face in the "still waters" of a quiet life. And it was no doubt in a moment of soliloquy on his present blessings, and the love of God which he recognized in the blessings, that his soul conceived this song of confidence and joy. Its inspiration lay in the blessings of the past and the present; but its spirit of confidence and hope sprang from the Psalmist's knowledge of the source whence the blessings came.

Not all who know and love the Twenty-third Psalm will have the same immediate ground of hope for future blessings as the author of it. And there is always something infinitely pathetic in the picture of a poor but godly mother, whose life has been cast in a cramped and barren place where neither green grass nor life-giving waters can ever come, teaching the child of her bosom and heir of her lot to lisp the lines that blend so ill with her own estate. Yet down in the "homes of want and woe," where life that green pastures and still waters typify is more of a dream than an experience, there is often a belief in the goodness of God, and a confidence in His providing love, that is equal to that born of fairer conditions. They have some deep (or simple) meaning of their own when they say "He maketh me to lie down in green pastures, he leadeth me beside the still waters." It may be that they hope some day He will; it may be that there are meadows in their life even now that others know not of. Perhaps there are some who call the desert "green pastures," and the parched, stony hollows "still waters," because they believe that the place where they are is the place that He has appointed for them. With them it is enough that "He leadeth me" and, let the way be smooth or rough, barren or fruitful, their consciousness of His presence and their confidence in His skillful guiding, make it just the same.

And that, after all, is the important thing. Material blessings may be an *aid* to faith, but they should never be allowed to become *part of our reason* for faith. The Psalmist did not believe that the Lord was his shepherd because his life was so abundantly blessed; his blessings may have inspired his song, but they did not create his God; rather he recognized that God had blessed him, and that his life was what it was because God had made it so.

When Job was so rich in substance that he was counted the greatest man of the East, he had no greater faith than he had in the moment of his most utter desolation, when in wonderful confidence he said, "He knoweth the way that I take, and when He hath tried me I shall come forth as gold."

It is of infinitely greater importance that we should be able to say, "He leadeth me," than that we can say, "My way is in a green pasture and beside still waters." The way we walk today is no guarantee of the way we shall walk to-morrow, and there are waters that must be troubled before they can yield their blessing. But still or troubled, if we know that "He leadeth," we have the witness in ourselves that all is well.

for half-hearted men. Any man can become a member of the Brotherhood, but it takes all of the man that there is.

What will such a Brotherhood as this, of which I have been speaking, do for the parish? Let me try to tell you that in a few closing words. It will certainly lay splendid stress upon a common Christian duty, and that is worth while. If you were doing nothing by all your work, you would at least be holding up before the congregation in which you live and labour this ideal,—that it is the common duty of every Christian man to bring his brother man to Jesus Christ. Then you are presenting to the Church a magnificent ideal. Make much of that. The Church may fall far short of the ideal so presented, but it is at least good to have it emphasized. Then, again, you are insisting upon the weakness of individualism, and the strength of individuality. There is every opportunity for the exercise of individuality. The unit of value is not the congregation, but the man. The real point of attack is not the great aggregate of human life, but the single soul. It is one by one that men are brought into the Kingdom. Hence the importance of the Brotherhood ideal,—one man praying and working for one other man. Be sure that the true strength of the Church is individual effort, and personal appeal. In the work of the Church, it is not your purse that will count, nor your person, but your personality,—the impress of your life upon the lives of other men. And that means the coming very close to other men. You must get close, or you will not reach them. No man can do Brotherhood work by proxy. Proximity is the essential thing. If that should seem hard to you, then remember that Christ is at the centre of all human life and human interests, and the nearer you draw to Him, the nearer you must draw to your fellow-men. Get close to God, and you cannot be very far away from any man.

What more can I say to you? This only,—be true to the Brotherhood, you who are its members. It is the most magnificent machine God ever gave to the Church for this particular purpose. It is apostolic in its spirit; it is catholic in its character; it is everything that is good in its ideal. Will you not give to it your undivided sympathy, your loyal support? There are here in this hall to-night enough men to simply revolutionize the Brotherhood in Toronto, if only they would try. Go home, and fall upon your knees. Ask God's forgiveness for your slackness, and God's strength for your weakness, and God's wisdom for your ignorance. I have been talking with some of the leaders with whom I have been associated for many years, and they tell me that there is a hesitating spirit in the Brotherhood to-day,—a spirit of irresolution and faltering. God forgive us, if that be true. If the Church of England in Canada allows the Brotherhood to go down, she will be guilty of a sin that is enough to condemn her for all time. In all the Church, there is not another society quite like it. The C.E.M.S. is a good society, but, in my judgment, it could never fill the place of the Brotherhood of St. Andrew. And what a splendid work it has done for the Church during all these years! It has brought thousands of laymen into the active religious life. I could go through the ranks of the clergy and pick out scores of earnest men, who, if you should ask them where they found their vocation for the ministry, would reply, "In the Brotherhood of St. Andrew." I could show you Bishops in the United States and Canada, who would tell you that the Brotherhood of St. Andrew first taught them to work for men. Guilty, indeed, should we be to let it languish.

One word more to you, whose homes are in Toronto. It is to Toronto that the Brotherhood of Canada has learned to look for leadership. You will not let us look to you in vain. Here is the active centre of the Church's active life. Here is an opportunity such as seldom comes to any Church. Do not turn from the strong challenge that is sounding in your ears. Pray about it. Get together in your Assembly meetings. Organize your Chapters. Let your leaders of the past have the happiness of looking out upon the field to-day, and knowing that their efforts have not been lost, because the Brotherhood to-day is carrying on the work for which God called it into being, and for which it stands. May God make you all strong to do that work!

"The summer evenings when the sick could be gathered at the door for the Master to heal have sped away. He is seeking for representatives to-day who shall go in Christ's stead and do His healing work."

The Churchwoman

ZENANA MISSION.—On May 19th the Canadian Auxiliary of the Zenana Bible and Medical Mission held its annual meeting in Toronto. The speakers on the programme were the Revs. J. W. Aikens, Metropolitan Church, John McNeill, Cook's Church, Mr. Imrie, Indian Road Baptist Church, and the newly-appointed deputation secretaries, Miss Steigenberger-Campbell and Miss Turner. The chair was taken by the Hon. S. H. Blake, K.C. A number of young ladies from Havergal, St. Margaret's and Branksome Hall colleges, dressed in the various costumes of the women of India, presented a very pretty picture. Miss Steigenberger-Campbell and Miss Turner, the newly-appointed secretaries from England, would like it known that they are open to engagements to address Sunday Schools, Young People's Unions, Christian Endeavour, or any other meetings on behalf of India. Their address is 14 Selby Street, Toronto, the headquarters of the Z.B.M.M. in Canada.

SASKATOON.—The ninth annual meeting of the Diocesan W.A. was opened in Saskatoon, on May 11th. That evening there was a gathering for the delegates. The first meeting of the Executive was held in St. John's Hall. After business was finished it adjourned to St. John's for the Holy Communion Service. Canon Smith took for the subject of his address St. Mark 8: 1-9. 120 W.A. members together remembered the dying love of their Risen Lord. The united thank-offering of \$159.30 was presented. The delegates were entertained to lunch by the St. John's W.A. and during that hour, there was more time for greeting old friends and new, including two delegates from the Pas, one of whom represented the Devon Mission, all Indian members. The afternoon session opened promptly at 2 p.m. Rev. J. Tucker directing the thoughts of the members to the supreme importance of the dynamic power of the Holy Spirit and the assurance that we may have this power if we are ready to receive. Mrs. Myatt voiced the feelings of the local W.A. members in the warm welcome she extended to the visitors. Mrs. Strong spoke the gratitude of the delegates when she replied to the welcome and extended a hearty invitation to the assembly to meet at Prince Albert next year. Mrs. Peverett, president of the Regina W.A., brought sisterly greetings from there and was welcomed to a seat on the platform. Letters of greeting were read from various other dioceses, from the editor of the "Leaflet," the general corresponding secretary, Miss L. Mitchell (written in Cairo), Miss Napper of California. Miss Tuckey of the local Y.W.C.A. very kindly made all attending delegates free to use the Y.W. rooms for rest any time during the days of session. The president, Mrs. Matheson, then read her address. Special thanks are due to God that during these days of "financial stringency," \$200 had this year been given to extra-parochial funds, a sign of real progress in true missionary giving. Mrs. Matheson reminded members that money was not the most important thing, the W.A. ideal is higher than that: it was to pray for missionary work, to spread a real live interest in it and to further the extension of the Lord's Kingdom. That must never be forgotten. Six new Life members were welcomed, a most gratifying feature of the year's work. The corresponding and recording secretaries' reports were read, 98 diocesan branches with 777 members. Mrs. J. Jarvis read an exceedingly able paper on "The practical working of the W.A." The treasurer's report was most encouraging, \$2,680 having passed through her books. The General Board and "Our Own Missionary" pledges have been fully met, but there is a deficit on the Parsonage fund. Miss Newnham said a few words about her visit to Egypt.

At the public missionary meeting, the Bishop gave some "Moosonee experiences," both as regards work among the four tribes who live round the Bay as well as touching on the difficulties of travel and the hardships so cheerfully borne by the men who are carrying on the work. Rev. G. Trench spoke on "Prairie Missions," telling of some of the discouragements, but only to show the way out. He spoke warmly of all the work carried on by the W.A. in small and lonely stations, remarking that it was always a good sign when a Mission expressed a wish that a branch might be started.

The Thursday morning session opened with a Bible reading, the W.A. Litany and the taking up of the diocesan thankoffering which, as the president reminded the meeting, was an act of worship. It amounted to \$110. The president announced that \$10 had been handed in for the Parsonage fund, Miss Napper had sent \$5 and

Miss Kellog had given 13 books for the Junior library. The Dorcas secretary reported a great increase in her work; though the actual cash value of new bales was only \$132, yet many good bales of second-hand clothing had been sent, which were very valuable. Outfits had been provided for 12 children at the new Pas school. A letter was read from Miss Halson on the subject. Mrs. Edwards (Vermillion) asked that bales of second-hand clothing might be sent to prairie Missions where they were a source of income to the churches, being sold to those who had no time to sew. Deanery reports were read from Saskatchewan, Battleford and Lloydminster, showing how greatly the work is helped on by these combined meetings. The men of the Lloydminster district have undertaken to provide an outfit for a boy at the Pas. Miss Halson is hoping to visit this diocese on her return from the Triennial. It would be a good thing if the deaneries could arrange for visits. Miss Moody from the Deaconess Home, Toronto, who has spent a year at the Battleford school, was introduced to the delegates. She will shortly be taking up work at the Pas school. The "Leaflet" report was better than it looked, for although the number taken is smaller, yet this year every number is paid up to date. Mrs. Cross reported 10 new united thankoffering boxes had been sent out. At noon prayers were read and Rev. H. Broadbent said a few very earnest words on the absolute necessity of prayer in and for our work and the certainty of answer to all prayer when offered in the right spirit (based on St. Matt. 7-8). St. James' W.A. entertained the delegates to lunch.

The first business at the afternoon session, after prayer, was the discussion on pledges for the coming year. There was an unanimous feeling that advance and not retreat must be the word; accordingly the salary of "Our Own Missionary" pledge was voted at \$720. The Parsonage fund was to remain at \$750 and a great effort to be made to clear this. The General pledge was voted at \$300 instead of remaining at \$250. Reports were read from 33 branches, three being entirely Indian. Two reports might be specially mentioned. In one Mission a number of acres had been cultivated on co-operative principles, and the profit used for paying off the Church debt. In another the ladies had specialized on aprons and had cleared \$100 by them. Mrs. Collier then read a very stirring paper on "The Missionary Work of the W.A."

Life members' fees and diocesan thank-offerings amounting to \$235 were voted as follows:—\$35 to the new women's hospital at Palampur, Kangra. Rev. B. Pullinger gave the closing address on the words "Lovest thou Me?" urging that the Lord's love to us and our responsive love to Him, should be the motive power in all our work. Mrs. Jourdain briefly explained her plan for raising funds to pay off the diocesan deficit—that every member should write one or more personal letters to personal friends, briefly stating the debt and its cause and asking if even a little help might be sent. The result of balloting for the diocesan officers was read. It was a subject of congratulation that so many of the old officers were willing to act for another year. Only three officers had to be replaced. It was decided to send greetings to the Provincial Methodist Missionary Society which is about to meet in Saskatoon. Places for work among non-Christian foreigners have been made for the new year, and work has been done during the past year. A great influx of Jews was reported. This annual meeting closed with the General Thanksgiving and the Doxology.

TORONTO.—In spite of rather unpropitious weather, the Diocesan Monthly Board Meeting of the W.A., held in St. John's, Norway, on June 4, was very well attended. The Rev. W. L. Baynes-Reed welcomed the members of the society. The officers' reports were read. The Corresponding Secretary reported twelve new life members:—Miss O'Meara, Mrs. McMann, Mrs. Grundy, Mrs. Wm. Griffiths, Mrs. P. Seager, Mrs. E. A. Thompson, Mrs. B. Duff, Mrs. F. E. Powell, Mrs. Sisson, and Mrs. Milne (Lindsay), Miss S. Pexton (Brampton), Mrs. Phippen (Pickering). Mrs. Charles Fleming was made a life member of the General Board, by the Church of the Redeemer branch. The Treasurer's receipts were \$1,814; expenses, \$3,307. Mrs. H. C. Rae has been appointed assistant treasurer. 96 bales were sent from the Dorcas Department, also 1 set of communion linen, 1 set communion vessels, 2 surplices, 1 font, some hospital furnishings, 1 stove. The Junior Department also sent 9 bales, and 13 quilts. Nine new books have been added to the W.A. library. It was announced that the text books for mission study this year are "India Awakening," and "The Kangra Mission," by Dr. Archer, both of which are on sale at the

M.S.C.C. office. In the Babies' Branch, 55 new members have been enrolled. 4,390 "Leaflets" were distributed in Toronto Diocese this month, an increase of 17. The Extra-Cent-a-Day Fund, amounting to \$141, was voted for a stove and other furnishings for the school at Moose Fort, which is being rebuilt after a most disastrous fire. At the noon hour, the meeting adjourned to the church for a short service. The Rev. J. R. H. Warren gave a very helpful address on the clause from the W.A. members' prayer, "On those who are far from the Church of their fathers, in a strange land." A number of interesting letters were read, several of them being acknowledgments of grants of money sent after the annual meeting. A resolution of congratulation was passed to Miss Alice Turner, who has recently been elected President of the Columbia Diocesan Board. Another resolution was sent to "The Salvation Army," expressing the heartfelt sympathy of the W.A. with them in their recent severe loss on the "Empress of Ireland." The next meeting will be held in St. John's, West Toronto, on October 8th.

Church News

NOVA SCOTIA.

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

HALIFAX.—ST. MATTHIAS'.—A particularly enjoyable evening was spent in the Parish Hall of St. Matthias Church on May 26th last, when the A.Y.P.A. held their annual banquet. The hall was decorated with flags and bunting. The chair was very ably taken by E. H. Small, the president of the society, and at his left Rev. T. H. Perry, Rector of St. Matthias'. The toast list was of high order, the speeches eloquent and witty and an enjoyable programme was rendered by the various members of the society.

FREDERICTON.

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

ST. STEPHEN.—CHRIST CHURCH.—Archdeacon Dowling, D.D., Archdeacon of Syria, has resigned his office of Archdeacon, which he has held during many years under Bishop Blyth in Jerusalem and the East, owing to advancing years and physical infirmity. The Archdeacon, who is a graduate of St. Augustine's Missionary College, Canterbury, England, spent 25 years of his early ministry in the diocese of Fredericton, where he was successively Rector of Douglass and Bright, York County, St. George's, Carleton, St. John, and of this church. He is well known to the few of the older clergy of the diocese who remain of his contemporaries, for his devotion to the service of the Church. Many years ago, owing to a break-down in health, he returned to England, and later went to the East, where he has faithfully filled positions of importance and honour in connection with Bishop Blyth's work. Dr. Dowling has made a specialty of the study of the Orthodox Greek Church, and has written several valuable and interesting books and pamphlets on that subject. All old friends of the Archdeacon will wish him many years' restful quietude during his remaining days in England, the land of his birth. His address will in future be "c/o Henry Rougier, Esq., 40 St. Mary Axe, London, E.C., England."

ST. JOHN.—ST. LUKE'S.—An impressive Ordination service was conducted by Bishop Richardson at St. Luke's Church, St. John, N.B., on Trinity Sunday. An interesting and instructive sermon was preached by Archdeacon Raymond, after which the candidates were presented to the Bishop by Dean Schofield of Fredericton. The Rector of St. Luke's, Rev. R. P. McKim, Rev. Walter Dunham, and Rev. J. Lyman Cotton also took part in the service. The deacons raised to the priesthood were Rev. W. T. Haig, formerly curate in the Cathedral, but who is now to be Rector at Richmond, Carleton County; Rev. F. H. Howell, who will remain at New Denmark. Those ordained deacons were J. H. A. Holmes, who will go to Hammond River; Thos. Parker, who will go to Cambridge, Queen's County; J. Robinson Belyea, who will go to Burton; Robert T. McKim, son of Rev. R. P. McKim, of Wycliffe College, who will go to Bayswater and J. Vivian Hobbins, also of Wycliffe College, who will go to Welsford. Rev. Fred Ellis, formerly curate at St. Luke's, was to have been raised to the priesthood here, but at the request of Bishop Richardson he was ordained in Toronto.

QUEBEC.

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

CATHEDRAL OF HOLY TRINITY.—The Ordination services, Trinity Sunday, when five deacons were advanced to the priesthood by his Lordship Bishop Dunn, were very impressive, and were attended by a large congregation, including his Royal Highness the Duke of Connaught and Princess Patricia, who together with other members of their party, occupied the vice-regal pew. The deacons upon whom Holy Orders were conferred are: Rev. C. H. Hobart, Rev. M. B. Johnson, Rev. F. A. Sisco, Rev. N. R. Ward and Rev. John Vernon Young. The Dean of Quebec was the celebrant for the occasion, while the preacher was Rev. H. M. Little, Rector of the Church of the Advent, Montreal. Rev. A. E. Dunn acted as the Bishop's chaplain. Archdeacon Balfour presented the candidates.

The public funeral for victims of the "Empress" wreck was held in the Cathedral at 9 a.m., June the 4th. Representatives of the Army and Navy and of various public bodies were present.

HULL.—ST. JAMES'.—Canon Smith, Rector of this church, was tendered a presentation, June 8, in the school-room, when he was given a purse of \$150 in gold by the members of the congregation. Canon Smith leaves for England with his family on the 13th inst. to spend a two months' vacation. The presentation was made by Mr. W. H. Garrioch, who stated that he was speaking on behalf of the entire congregation, who were desirous of giving their Rector a small token of their appreciation of his untiring devotion during the 30 years that he had been in charge. Rev. Canon Smith, in acknowledging the gift, stated that he was deeply touched by the evidence of goodwill evinced towards him, and that he trusted that he would be spared to remain amongst them for many years to come, as their pastor.

THETFORD MINES.—The new Anglican church here was dedicated on the festival of Low Sunday, by his Lordship the Bishop of Quebec, accompanied by his Chaplain, the Rev. H. C. Dunn; the Rev. Canon Shreve, of Sherbrooke, acted as celebrant and preacher. The Rev. Philip Callis is the Rector.

COOKSHIRE.—The Rev. E. R. Roy's stipend was increased \$100 at the annual vestry meeting.

ST. PETER'S.—On June 1st, the Parochial Branch of the W.A. manifested their esteem for their president, Mrs. Kirby, by presenting her with a diocesan life membership badge and a bouquet of flowers, bound with pink ribbon—the Quebec W.A. colour.

RICHMOND.—ST. ANN'S.—The Rev. W. S. G. Bembury has resigned this parish to become Rector of the Pro-Cathedral at Sault Ste. Marie, diocese of Algoma.

LA TUQUE.—The Bishop of the diocese has appointed the Rev. H. S. Laws, Sawyerville, to the Rectory of La Tuque. Mr. Laws will take up his new work as soon as possible. In the meantime the Rev. P. R. Roy, of Melbourne, is acting as locum-tenens. Melbourne is being served by the Rev. J. J. Roy, assisted by a student.

LEVIS.—The Bishop of the diocese has licensed John Hunt, lay assistant to the Immigration Chaplain, to be lay reader in the parish of Levis and New Liverpool under the direction of the Rev. W. H. Cassap, B.A., and also to assist in the parishes in and around Quebec.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The following were ordained in the Cathedral on Trinity Sunday:—To the priesthood, Rev. A. T. Phillips, of Aylwin; to the diaconate, Ernest Augustue Merryweather, who will take charge of St. Aidan's, Ville Emard; Wallace James Hamilton Lummis, who goes to River Desert; John Andrew Rattray, who goes to Alleyne; Percival Samuel Corson Powles, M.A., who is to be tutor in the College, and will take charge of St. Cuthbert's during the summer; Joseph Irvine, who goes to Mille Isles; William James Bradbury, B.A., who goes to North Shefford; Isaac Strowbridge, who goes to Leslie, residing at Otter Lake.

ST. LUKE'S.—The beautiful new organ of this church was dedicated by the Bishop of Montreal

on June 4th. This marks the 60th anniversary of the building of St. Luke's Church, and all during this month a series of Diamond Jubilee services and socials will be held to commemorate the event. After the dedication service was read a recital on the organ was given by Mr. Arthur Egg, F.R.C.O., organist of Christ Church Cathedral. The fine tone of the new instrument, combined with the skill of Mr. Egg, made the recital a very pleasing one. On June 7th, the Bishop preached in the evening and dedicated several stained glass windows, while at the morning service Holy Communion was celebrated and Rev. Canon Rexford, M.A., principal of the Diocesan College, preached. In 1877 the Rev. Canon Rexford was Rector of St. Luke's Church; much interest was attached to his sermon in consequence by the congregation. During the month reunion of past and present members of the congregation will be given under the supervision of Rev. D. B. Rogers, Rector of the church. On Sunday, June 21, the preacher in the morning and the evening will be the Bishop of Toronto, who was Rector of St. Luke's Church from 1880 to 1882. On Sunday, the 28th, the Rev. A. P. Shatford, M.A., Rector of St. James the Apostle, will be the preacher in the morning, while in the afternoon, the Rev. D. R. Rogers, M.A., the present Rector, will preach.

ONTARIO.

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

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

BISHOP'S VISITATION.—The Bishop of Ontario is making a visitation tour through the Rural Deaneries of Hastings and Prince Edward. He has preached and held Confirmations in Belleville, Napanee, Deseronto, Tyendinaga, Picton, Wellington and many other parishes. The good people of the Church are rejoiced to have his Lordship amongst them once again, and to hear him preach with his old-time force and vigour.

OTTAWA.

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

EGANVILLE.—The church here was consecrated on June 2nd by the Archbishop of Ottawa. The church was crowded to the doors, there being beside the officiating clergy, many clergy from other centres such as Beechgrove, Renfrew, etc. Rev. A. W. Mackay, Rector of All Saints' Church, Ottawa, preached an inspiring sermon. At the same service, Mr. W. Lett, was admitted by the Archbishop as lay reader. After the service, the Archbishop left for the parishes of Cumbermere and Rothingham.

OTTAWA.—ALL SAINTS'.—On Trinity Sunday, H. A. Clark and G. Hutson were ordained deacons by the Archbishop. They have just completed their course of studies at Trinity College. Rev. W. Grant Jones, of South Monckton, was admitted into the priesthood. The sermon was preached by Rev. E. A. Anderson, Rural Dean of Ottawa, and Rector of St. Matthias' Church, Hintonburg.

COLUMBIA.

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

NANAIMO.—ST. PAUL'S.—Canon Silva White, Rector of this church, accompanied by Mrs. Silva White and family, left recently for his new charge at Wearmouth, Sunderland, England. The Canon had been in charge of the Nanaimo parish for nearly ten years, and his change is much regretted by many of his old parishioners, who met before his departure and presented him with a purse of gold, accompanying the gift with an address of appreciation of his services in the district, and regret at his leaving. The occasion was also used to welcome the new Rector, Rev. J. Cockshott, who arrived last week from England, and has already commenced his parochial duties. The Ladies' Guild of St. Paul's also showed their regret at the departure of the Canon and Mrs. Silva White, when they presented the former with a handsome desk-set of gunmetal and the latter with a silver wrist-watch, an address accompanying the gifts.

REV. PAUL L. BERMAN,
Who is in Charge of the Jewish
Mission at Toronto, recently
taken over by the
M.S.C.C.

The work now being carried on by the Mission consists of: Gospel services, open-air work, night school, reading room, visitation—homes and hospitals, mothers' meetings, Sunday School and Sewing Class. Average attendance: Sewing class, 30; Sunday School, 40; mothers' meeting, 15; reading room, 20; Saturday and Sunday, evening services, 40; open air work between 200 and 300.



SYNOD OF THE DIOCESE OF TORONTO

JAMES FIELDING SWEENEY, D.D., BISHOP

The 62nd Annual Synod of the Diocese of Toronto was held in St. James' Cathedral Parish House, June 9th-12th.

The Synod opened with a celebration of the Holy Communion in St. James' Cathedral at 10.30 on Tuesday morning, the sermon being preached by the Ven. Archdeacon Warren.

Mr. J. D. Falconbridge was elected hon. lay secretary, and Rev. W. J. Brain, hon. clerical secretary.

THE BISHOP'S CHARGE.

The main item in the Bishop's charge was a call to the clergy to lay proper stress on all sides of the Church's teaching. As custodians of the Church's Faith and Order, they could not weaken or dispense with any part of the Church's principles and practices, without being untrue to their vocation. The Bishop made another strong appeal for assistance in the building of the Cathedral, and said that he hoped they would see it complete soon after 1915.

The following interesting figures were given:—Communicants on roll, 34,905 as against 30,929. Communicants on Easter Day 24,858 as against 21,841. Sunday School scholars have increased from 27,399 to 31,195. Their contributions from \$25,282 to \$29,563.

The annual service was held in the evening in St. James' Cathedral, the special preacher being the Bishop of Kingston.

Nearly the whole of the second day was taken up with the consideration of the report of the sub-committee on Lay Representation. The committee's proposal of three representatives from each congregation for 200 names on the register, with one additional for every hundred, to a maximum representation of six, was eventually modified to three representatives for the first 150 names, with one additional for every subsequent 50 names, to a maximum of six; with a limitation clause, reading: "That at least two representatives shall be resident in the parish or mission, or be members of such congregation."

The Synod adjourned at 4 p.m. to a Garden Party in the See House grounds. At the missionary meeting in the evening, three splendid addresses were given by the Rev. P. Berman, Rev. Dr. Renison, and Mr. D. M. Rose. The Bishop was in the chair.

The chief item of interest in Thursday's proceedings was the discussion of a proposal to allow the women in free-seated churches the right of voting in vestries. After a lengthy and spirited debate the Synod declared itself by a large majority in favour of the proposed change, though the resolution will not become law until it has been confirmed by the Synod of 1915.

Chancellor Worrell pointed out that legal difficulties precluded women from voting for lay delegates, and that the office of churchwarden was still confined to men.

The report of the Rectory Trust Fund showed that in the course of the year the rectors had given \$22,000 to the extension and mission work of the Church in Toronto; \$4,500 had been given to retired clergymen in the city, and money had been given towards paying chaplains of public institutions.

The report of the Sunday School Commission showed that good work was being done in that direction. \$6,580 had been raised for the year. An eloquent appeal for the religious teaching of the young was made by the Rev. Canon Tucker.

The report on the State of the Church occupied the attention of Synod on Thursday night, and continued well into the fourth day.

The shortage of clergy in the diocese and the matter of Church extension both caused considerable discussion. The Chancellor suggested that a committee of the Synod should have the general supervision of Church extension, but the matter was eventually referred back to the Executive Committee.

On the motion of Archdeacon Ingles a resolution of sympathy with the Salvation Army in their recent losses through the sinking of the "Empress of Ireland," was passed in silence by a standing vote, a copy of the resolution being

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sent to the Army Headquarters. The report of work amongst the Jews in Toronto showed that much good work was being done by the Rev. P. Berman in Holy Trinity parish.

During the discussion of the Moral and Social Reform report, importance was laid on the work of the Juvenile Court, by a speech from Commissioner Boyd. Stress was also laid on the Housing Problem; Canon Dixon instancing two houses where 137 men had been found sleeping, and nine where 557 were found.

A resolution to raise the Bishop's stipend to \$6,000 was passed with acclamation.

The committee elections resulted as follows:—
Executive Committee:—Archdeacon Cody, Canon Dixon, Canon Plumtre, Rev. L. E. Skey, Canon O'Meara, Canon Marsh, Hon. S. H. Blake, Hon. W. H. Hoyle, T. Mortimer, Dr. Millman, L. H. Baldwin, James Nicholson. The Bishop's appointments were:—Archdeacon Ingles, Archdeacon Warren, Rev. E. C. Cayley, Rev. Provost Macklem, Rev. C. J. James, Rev. Canon Morley, A. R. Boswell, Justice Hodgins, Dr. N. W. Hoyles, H. T. Beck, H. H. Campbell, N. F. Davidson.

Delegates to General Synod.—Archdeacon Cody, Rev. E. C. Cayley, Rev. Provost Macklem, Canon Plumtre, Canon O'Meara, Rev. Dyson Hague, Archdeacon Ingles, Canon Dixon, Dr. J. A. Worrell, Hon. W. H. Hoyle, Hon. S. H. Blake, Thomas Mortimer, F. C. Jarvis, Dr. Millman, L. A. Hamilton, Evelyn Macrae.

Clerical—Substitutes—Canon Marsh, Canon Davidson, Canon Allen, Archdeacon Warren and Rev. W. J. Southam, equal; Dr. Boyle and Rev. C. J. James, equal; Rev. J. S. Broughall.

Lay—Substitutes—L. H. Baldwin, N. F. Davidson and A. H. Campbell, equal; Judge Hodgins, Clarence Bell, J. E. Jones, H. Waddington, H. P. Blachford.

TORONTO.

James Fielding Sweeny, D.D., Bishop.

William Day Reeve, D.D., Assistant.

JEWISH MISSION.—An event unique in the history of Mission work among the Jews was a presentation made on Trinity Sunday to the Rev. P. L. Berman, of a gold chain and fob by the Jews of the Mission. The following was the inscription:—"Presented to the Rev. P. L. Berman, by the brethren of the Church of England Mission to the Jews in Toronto, on his ordination to the priesthood at St. Alban's Cathedral, Trinity Sunday, 1914." Mr. R. W. Allin, of the M.S.C.C., voiced the appreciation of the society of Mr. Berman's self-denying efforts.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The annual meeting of the Niagara Council of the Girls' Friendly Society was held in the Cathedral Guild Room on May 27th. The president, Miss Ridley, was in the chair. Miss Robinson, secretary of the Central Council for Canada was present and addressed the meeting, speaking particularly of the Triennial Meeting which is to be held at Holiday House, Hamilton Beach, from September 18th to 21st. The agenda covers many important points for discussion, such as the social betterment of working girls, housing problems, etc. The council feels the great need of a G.F.S. Lodge or boarding house. During the year some 50 members from the Old Country have been commended to this diocese, and though these girls have been looked after as well as possible, the society has been greatly handicapped by its lack of quarters, where they may be welcomed and cared for until they have found positions. The question has been thoroughly gone into and as soon as sufficient funds are available, the work will be commenced. Any subscriptions will be most gratefully received and acknowledged by the secretary, Miss Doolittle, 212 James Street, South Hamilton.

NIAGARA W.A.—The June meeting of the Diocesan Board of the W.A. was held in St. Mark's, on the King's birthday. Holy Communion was celebrated by the Rev. C. A. Sparling. The business meeting at 10.45 opened with prayers and singing "God Save the King," followed by an address by the Rector on the last clause in the members' prayer, "Hasten, we pray Thee, Thy Kingdom." The president then spoke most feelingly of the late disaster to the "Empress of Ireland," and the great loss the Salvation Army had sustained. The corresponding

secretary was instructed to send them a letter of condolence. A resolution of sympathy was passed with Mrs. Lowe, who has lost her mother, Mrs. Carter, of St. Catharines. The recording secretary announced that Mrs. Fanix, of Dundas, and Miss Hutton, of St. Mark's, had been made life members of the Diocesan Board by the members of their branch. The Dorcas secretary has been getting busy, she has shipped 45 bales and 4 parcels this month. The secretary of junior branches has also sent 6 bales and 8 parcels. These officers request that all parcels for foreign bales be sent to the Central room, 233½ James Street North, by June 15th. The school at Moose Fort has been destroyed by fire. Branches are requested to send quilts and clothing for them, to the same place and date. \$25 was sent them from the E.C.D.F. The literature committee urged attendance at the Summer Schools to be held in Lennoxville, P.Q., Port Hope, Ont., and Rothesay, N.B., from June 29th to July 6th, and also drew attention to the request in the May and June Leaflet for books from Mrs. Hamilton (Japan), where they can enter free of duty if the postage is paid. It was also suggested that during the summer holiday we should devote a portion of the time usually given to W.A. work to earnest prayer for Missions. Excellent reports were given by the secretary-treasurer of the E.C.D.F., the literature committee, the Babies' Branch, and last, not least, the treasurer, who reports encouragingly of the united thankoffering and other funds. An interesting letter was read from Miss Spencer, Japan, describing an annual meeting of the W.A., lately held there. Miss Moody read an amusing composition, written by an Indian girl at Yale School, B.C. Miss Jacobs comes in October to take up work among the Jews; workers are asked for in our city and personal service urged on the members of all branches. The meeting closed with the Doxology.

HURON.

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

ST. PAUL'S CATHEDRAL.—The Bishop held Ordination services here last Sunday. H. C. Light, B.A., H. R. Williams, B.A., P. H. Street, B.A., A. S. H. Cree, J. S. Johnston, and Murray A. Hunt, all graduates of Huron College, were ordained deacons. The Ordination sermon was preached by the Bishop of Fredericton.

BRANTFORD.—GRACE CHURCH.—Rev. C. Paterson-Smyth, the new curate of this church, preached his first sermon here, June 7th.

HURON COLLEGE.—Rev. Principal Waller, of Huron College, has returned from Montreal, where the preliminary examinations for Holy Orders have been held. Huron College men did particularly well, Mr. H. C. Light taking a particularly high stand in the examinations. There were a large number of candidates from other dioceses writing. The tests are held by the Provincial Synod of Canada and are regarded as a severe test. Whole course—R. Buchanan, B.A.; H. G. Light, B.A.; Rev. P. J. K. Law, A. S. H. Cree, star in one subject; C. L. Abbott, star in two subjects; J. S. Johnson, star in two subjects. First half—J. Cottam, F. C. Mantell, H. B. Metcalfe, R. E. Charles, W. F. D. Smith, F. L. Lewin, C. Simpson, star in one subject; W. Jones, star in two subjects. Mr. V. Luplan, of Huron College, was taken ill during the examinations, and was able to write on four papers only. However, he will be allowed to write on the balance next year.

TYRCONNEL.—The annual meeting of the Deanery Chapter and Sunday School Association of Elgin was held in St. Peter's Church, Tyrconnel, on June 2. The convention opened with celebration of the Holy Communion. A conference of the Deanery W.A.M.A., was addressed by Miss Gower, of London. The afternoon was devoted to the Sunday School and A.Y.P.A. work, including a report by the Deanery inspector, Rev. Canon Downie, B.D., and conference of superintendents of the various departments led by Rev. H. P. Westgate, B.A. Excellent papers also were read by Miss H. Robinson and Miss Ruby Kane, while Mr. E. D. Bennett gave some very practical information regarding new methods in Sunday School work. The work of fostering the missionary spirit among the young people and the call for candidates was ably dealt with by Mrs. Elliott. The Rev. E. Appleyard, Dominion secretary, gave valuable information regarding A.Y.P.A. organization. It was later decided to have a Deanery association for the better unification of the young

people's work. The evening session was devoted to the consideration of missionary problems. Address was given by J. W. J. Andrews, diocesan secretary for Missions.

TILSONBURG.—The meetings of the Rural Deanery of Oxford were held May 28th in St. John's Church. The gathering embraced the workers in the Women's Missionary Society, Sunday School, A.Y.P.A. and Church workers generally. Holy Communion was celebrated at 8 a.m. Mrs. Rowe, of Norwich, the secretary of the Deanery branch of the W.A.M.A., was in charge of the missionary meeting, which was opened by the Rev. R. J. M. Perkins. It was decided to continue the maintenance of a Bible woman in the foreign field. In the afternoon the annual convention of the Sunday School Association was held. Rev. R. A. Hiltz, M.A., was the first to conduct a conference and dealt with the work of the organized adult Bible class. Mr. David T. Appleton gave a practical address on "The Problem of the Boy." Mr. E. D. Bennett, of St. Thomas, discussed "The Business End of the Sunday School" and used diagrams and printed matter to make plainer the points he presented. In the evening Mr. Hiltz gave one of his fine talks on the "Mission of the Sunday School Teacher," pointing out in an inspiring manner the points of excellence in the work of the teacher. Mr. J. C. Smith, Principal of the Collegiate Institute, of Ingersoll, gave a well thought-out address on many important phases of the work of the Sunday School.

DEANERY OF PERTH.—On May 29th, the Deanery Chapter opened with the Holy Communion. During the afternoon a Sunday School conference was held. "The Sunday School and the Home," was spoken of by Rev. R. A. Hiltz. "Mission Teaching in the Sunday School," by Rev. C. C. Purton. "What Pupils should do for their Teachers," by Miss M. Farrant. A discussion on the Bishop's A.Y.P.A. Circular was led by the Rev. J. B. Fotheringham. The A.Y.P.A. was shown to be a great acquisition to the Church. At the evening session the "Method of Sunday School Teaching," was illustrated with a class by Dr. Silcox, of Stratford.

STRATFORD.—The spring meeting of the Deanery of Perth was held in St. James' Church and Schoolroom, Stratford, on Friday, May 29. There was a celebration of the Holy Communion by the Rural Dean, Rev. W. J. Taylor, assisted by the Rector, Rev. W. T. Cluff. A considerable amount of business was afterwards transacted. The Rev. H. M. Langford was elected secretary of the Deanery. An increasing number of parishes are using the duplex envelope. It was felt that the annual missionary campaign would be more successful, if held early in the Fall. The S.S. Convention, held in the afternoon and evening, opened with a short service by the Rural Dean, who then asked the Rev. W. T. Cluff, and the Rev. T. J. Charlton to preside. The following were the speakers and readers of papers:—The Rev. R. A. Hiltz, M.A., Rev. H. M. Langford, Rev. C. C. Purton, Mr. J. W. Anderson, Mrs. Winter, Mr. F. H. Thompson, K.C., Dr. Silcox and the Deanery Inspector, Rev. T. J. Charlton, F.R.A.S. The Rev. J. B. Fotheringham, B.D., gave an address upon the work of the A.Y.P.A. A Deanery branch of the society was formed. The ladies of St. James' Church afforded hospitality to the delegates, who expressed their deep appreciation.

HIGHGATE.—CHURCH OF THE REDEEMER.—Miss Elizabeth Pearce left on June 1st for Macleod, Alberta, where she will be matron of Huron's Mission School (St. Paul's), 15 miles from Macleod. Many of her friends from Highgate, Ridgetown and Trinity, gathered at the home of Mr. and Mrs. Furman and with a beautifully-worded address, touching on her noble, self-sacrificing life, presented her with a purse of \$60 in gold. Her Sunday School class of six little boys presented her with a Teacher's Bible. Miss Pearce being such a earnest worker in all branches of the Church, is leaving a vacancy which will be very hard to fill.

MOOSONEE.

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

COCHRANE.—Bishop Anderson left here early in June to visit the Missions in his diocese along Hudson's Bay. His son Robert went with him and Mr. Dixon will travel with the Bishop as far as Osnaburg Mission, which he will be in charge of.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

FORT FRANCES.—ST. JOHN'S.—On May 24th the Bishop held an Ordination service in this church, at which the Rev. W. H. J. Walter, who for little more than a year has been working in the Mission of Pinewood, was advanced to the priesthood. The sermon was preached by Archdeacon Maltby, the Rector of the parish, who also presented the candidate. The Litany and the Epistle were read by Canon Lofthouse, of Rainy River, with whom the Rev. W. H. J. Walter has been working since coming to the diocese. The town of Fort Frances has during the past few years made considerable progress, and the Church has made great efforts to advance in line. Marks of success are not lacking; the congregations are good, the W.A. is active and the wardens and vestry are endeavouring to keep abreast of the needs of the parish, their efforts having manifestation in the newly-renovated interior and exterior of the church. At the evening service the Bishop preached.

STRATTON.—On May 25th the Bishop conducted a service of dedication in the church here, which has recently been built, the work on the building having been done very largely by the personal efforts of the incumbent, the Rev. F. Cousins. The church is a very comfortable and well-built structure. The Bishop referred in terms of appreciation to the work of the Rev. F. Cousins in Stratton and Barwick, in which Mission Mr. Cousins has successfully laboured for the past ten years, having in that time built a church in each place, doing most of the work with his own hands.

Empire Day being the day when the Ladies' Guild of the church hold their annual social event, a splendid supper had been prepared in a hall near by. A social evening was held.

RUPERT'S LAND.

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

DIOCESAN SYNOD.

(Concluded from last week.)

The report of the committee in statistics was introduced by Hon. J. P. Curran. Meantime Rev. G. H. Broughall, and Chancellor Machray were appointed a committee to carry greetings to the Woman's Auxiliary.

It was decided that the parochial year end on December 31st, and that the financial parish year be the same as the Synod financial year, and "that the annual parishioners' meeting be held on the Feast of the Epiphany, or on some week-day near thereto as may be more convenient."

The third day's sessions were remarkable for a discussion on temperance and the attitude of the Church of England upon the subject, which occupied about seven hours, and revealed a striking divergence of opinion among the delegates. The debate began in the early afternoon and did not reach a conclusion until nearly midnight. Ultimately, it was decided that a strong representative committee of ten should be appointed by Archbishop Matheson to formulate a programme of constructive work to guide clergymen and laymen in temperance reform work. A number of strong and eloquent speeches were made by clergymen and laymen on the question, and feeling ran high at times. The Archbishop made an emphatic declaration that the Church of England needed a policy on temperance in reply to some members of the Synod, who thought there was no need for a policy, but only for constructive and educative effort. "The trouble is that at present the question is mixed up in politics, and it ought not to be so. I have always prayed for the taking of the question out of politics, and the placing of it in the hands of a commission of highly-paid men, who shall be lifted out of the mire of politics. But we need a policy, so that we shall cease to be told that we are cold on this question or that we are allied with the liquor interests."

Three laymen present considered that in "banish the bar" lay the solution of the question, and Dr. H. M. Speechly said that so great was the evil of drunkenness that he was prepared to make the experiment of abolishing the bar. He said that as an independent Churchman and Conservative. After these laymen had spoken, a number of clergymen thought that the press should be excluded, but Rev. R. B. McElheran, Rev. W. B. Heeney, Canon Matheson,

Dean Robinson and W. R. Mulock protested against any muzzling of the press, and the motion to exclude the press was overwhelmingly defeated.

Eloquent speeches were made by Canons Murray and Matheson, the latter protesting strongly against bringing of the Church of England into "entanglement in the mess of political controversy." Canon Gill thought that they ought not to trust to "an arm of flesh" for help, and that any law made by "carnally-minded legislators" could not overcome the evil. W. R. Mulock brought in a resolution favouring prohibition, but this was defeated. The feature of the evening session's debate was the number of amendments proposed before the decision was reached, no less than six being proposed. The following finally carried: "In regard to the question of temperance reform now before the people of the province, your committee deprecates the passive attitude that to all appearance has characterized the members of the Church of England; recommends that rural deaneries and parishes should take steps to awaken the interest of people in temperance; and recommends that the Synod appoint a strong and representative committee to take into full consideration the formulation of a programme of constructive work, which will guide our Sunday Schools and our clergy and our people in the work of educating the young in temperance and of dealing with the reclamation of those who have fallen victims to the vice of intemperance." Other decisions of the evening session were that women should vote in parochial meetings, which was passed by the casting vote of the Archbishop, and that the Synod approved of a carefully considered plan of religious instruction in the day schools of the Dominion. A resolution to this effect was ordered to be sent to the General Synod.

Rev. Dean Robinson brought forward the report of St. John's College for the year, which showed the most successful year in its history. The college had done splendidly at the university examinations, and taken fifteen honours, a number quite beyond their proportion. A discussion arose on the report as to the reason why Canadian young men did not enter the work of the Church. It was held that they had not appealed to their own constituency as much as they ought. The following are the results of the Synod elections:—

Board of Management of M.S.C.C.—Rev. R. B. McElheran, Rev. Canon Matheson, Chancellor Machray, and Judge Curran.

General Synod—Clergy—Rev. Canon Murray, Archdeacon Fortin, Rev. W. B. Heeney, Canon Matheson, Rural Dean Thomas, Rural Dean McElheran, Dean Coombes, Canon Jeffery.

Laymen—Judge Curran, J. G. Dagg, Chancellor Machray, Sheriff Inkster, G. W. Baker, Dr. Speechly, Hon. G. R. Coldwell, E. L. Drewry.

Provincial Synod—Clergy—Rev. Canon Murray, Rev. Canon Matheson, Rural Dean Thomas, Rural Dean McElheran, Archdeacon Fortin, Rev. Dean Coombes, Rev. C. S. Quainton.

Laymen—Judge Curran, Chancellor Machray, J. G. Dagg, Hon. G. R. Coldwell, Dr. Speechly, G. W. Baker, Sheriff Inkster.

WINNIPEG.—HOLY TRINITY.—At the morning service on Trinity Sunday, there was dedicated the beautiful window which has recently been erected in the north transept by Mr. and Mrs. J. H. Brock, in loving memory of their eldest son, Norman. Before the service Archdeacon Fortin made the following brief remarks: "The key to the theme of the window is 'Go ye, therefore, and teach all nations.' The subject of the teaching must be the Word of God. In the smaller compartments, we have, on the left, St. John writing his Gospel; on the right we see Lois teaching the Scriptures to her grandchild, Timothy; whilst in the centre we behold Venerable Bede dictating his translation of the Holy Oracles to an amanuensis. In the larger figures we find on the left the first printing press ever brought into England in 1477, and set up by Caxton in Westminster, close to the Abbey. A workman is actually at work on the rude and simple invention which subsequently was to attain such marvellous developments. In the centre stands Caxton himself, explaining the principles of the press to the Queen, the young prince and a member of the Court, who seem deeply interested in it. He holds out a printed sheet that has just been taken from the press, and with prophetic vision points out the ineffable blessings which the liberated Word of God will achieve for England." The window is from the firm of Messrs. A. L. Moore and Son, St. Augustine House, 80 Southampton Row, Russell Square, London, S.W.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

ATHABASCA.—ALL SAINTS'.—On Whit Sunday the Bishop held an Ordination in this church. The candidates were the Rev. R. Little of Montreal Diocesan College, who was admitted to Priest's Orders and Mr. W. Minshaw of Latimer Hall, Vancouver, who was ordained deacon. The candidates were presented by the Rector, Rev. A. S. White, who also preached the Ordination sermon. The Rev. R. Little has been working in the district around Athabasca since last October, and will continue in charge of this work. Mr. Minshaw enters the diocese for the first time, and will work in that portion of the district which lies to the north of the town of Athabasca.

PLEASANT VALLEY.—HOLY TRINITY.—

On May 23rd this church was burnt to the ground. The cause of the fire is not known. The country around had been on fire for weeks previously, and the bush was still burning at no great distance and there was a high wind blowing at the time, but the church had been safely fire guarded. It was concluded, however, that a burning ember had been carried by the wind and alighted on the roof of the church. Only 12 months previously the Bishop had dedicated and conducted the first service in this church. Since that time services have been held there every Sunday without intermission by a lay reader, a homesteader of the district, and occasionally as opportunity would allow by the clergyman. Arrangements had been made for the Bishop to again visit this church on the Sunday after the fire occurred, this of course had to be postponed. The sympathy of the people in Athabasca for this rural congregation was so genuine, that within a few days the churchwardens found themselves in a position to rebuild the church without going into debt. Over \$300 was promised in cash, and much more in voluntary labour from the homestead. It was decided that rebuilding should be started immediately, on a safer site, and that the new building be larger than the one destroyed. Many of the church furnishings destroyed in the fire were gifts from the Old Country. Among those who contributed to the rebuilding fund was the W.A. of All Saints', Athabasca, who donated \$25.

WINDEMERE.—Services were commenced in this district last winter by the Rev. R. Little. Now an earnest appeal has been made to the Bishop for help to erect a church. A deputation waited on the Bishop, a site was chosen. His Lordship promised assistance, and it was decided to commence work in the fall as soon as the ground was frozen enough to permit the hauling out of the logs.

HONAN.

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

ST. ANDREW'S FIELD DAY.—The weather could not have been better for the annual field day, which took place on Friday, May 1st. Over a thousand spectators occupied the seats prepared for them. In the grand stand, with the Bishop, were Canon S. Gould and Mr. L. A. Hamilton, our two delegates from the Canadian Church. All the high officials of the province, with the exception of the Governor, were present. They included the Commissioner of the Interior, the Commissioner of Education, the head of the Foreign Office, General Ts'ai Teh Kweh, etc. Before the races commenced, there was a short display of military drill, Indian clubs and dumbbells. There were some special championship medals given by the Commissioner of Education for the first, second and third boys getting the three highest places. Three out of the best five boys were Christians. The judges were General Ts'ai, the Honan Deputy-Commissioner of the Post-Office and the Rev. N. L. Ward. After the distribution of prizes, refreshments were served in St. Andrew's School Assembly Hall.

CONFIRMATION.—The Bishop held a Confirmation service in the City Church on May 3, at 11 a.m. Out of the 11 candidates who received the Laying-on-of-Hands, seven were students from St. Andrew's School. These boys had received thorough attention and a great deal of preparation; and we consequently hope and pray that they will continue to grow in grace more and more until they come unto our Lord's everlasting kingdom. Their names are:—Wang Pae Hsien, Hsuen Chang Yuan, Wang Yr Yien, Wang Tien Ying, Hsu Ing Wei, Ih Tao Yuan, Ih Hsiu K'ang.

CHINA.

CHINA.—The Rev. Dr. Taylor writes from Shanghai as follows:—There is a very distinct and strong unifying movement which is drawing the Churches closer together. This is decidedly more marked than it was even two years ago. The recent meetings of the China Continuation Committee, which I attended, plainly showed this fact. Anglicans, Presbyterians, Methodists, Baptists and others of various nationalities worked together in a harmony and unity of purpose that was almost startling. There was no attempt to get a "least common denominator," but a frank and generous recognition of one another's convictions, and a willing desire to work together in harmony, and wherever possible in co-operation. This attitude found its highest and clearest expression in our Committee of the A.Y.P.A., addressing itself to the problem of Evangelism, not in its militant, but educative and best sense. We are farther ahead in true Church unity in China, I believe, than in any other country, certainly far ahead of the Christian countries of Europe and North America. In this movement our Church is taking the lead. And it has the foremost representatives of the most extreme types of Churchmanship both of England and the United States. You will be glad to know these facts.

China is still very unsettled. It is hard to say what the outcome will be. One thing is becoming increasingly apparent, that not armies, or particular forms of government, nor education, but only morality and religion can save or make a nation. The hopeful element in our work for students and young men is that the most thoughtful of them are coming to realize this. China is a long way ahead of where she was before the revolution. But officialdom is still rotten with selfishness and immorality. As Mr. C. T. Wang, ex vice-President of the Senate, said the other day, "Religion, and the Christian religion, is the only thing that can save China." In spite of the political unrest, trade is increasing everywhere. Christian work pushes ahead and our opportunities were never greater. I gave Canon Gould and Mr. Hamilton an insight into Christian work here. They were tremendously impressed. Especially so with our student and association work and Christian leaders. Mr. Eddy comes to China the end of June for six months. I plan to visit the Mission Hill retreats at Kuling and Pretacho (near Peking). Mr. Eddy and I are to address the missionaries on the general theme of Evangelism for the educated classes in China. I shall hope to go to Karsuzaira in Japan about August 15 and spend a month there. Then for three months hard work with Mr. Eddy in Evangelistic meetings in 10 to 12 students' centres through China. God has entrusted us with a work of great responsibility and opportunity.

Correspondence

ARE OUR SYNODS GETTING BETTER?

Sir,—Let me congratulate you on those fine articles in your last number entitled "Talk in Synods," and "The Issues of Synods." The first was very clever, and the second most suggestive. It is true that much of the time of a Synod is of necessity taken up with the discussion of the temporalities, with statistical and canonical matters, but I submit that the change that has come over many of the Diocesan Synods in the last twenty years or so is a matter for deep thankfulness to God. Take, for instance, our Toronto Synod this week. On one day we had a splendid inspirational speech from Canon Tucker, on the value and future of the Sunday School, followed by an earnest and eloquent appeal for "Our Empire," by Canon Downey. Another day we had a grand appeal on behalf of the work amongst the Jews by the Rector of Holy Trinity Church, the Rev. Mr. Owen. Appeal after appeal to heart and head were at various times made by various speakers on behalf of the missionary work of the Church in Canada and the non-Christian world. At another session of the Synod the Judge of the Juvenile Court, Mr. Commissioner Boyd, made a very eloquent appeal on behalf of the far-reaching work of those who are endeavouring in the name of the Master to seek and to save the lost. As a matter of fact the report of the Committee on Temperance, on Moral and Social Reform, was in itself a revelation of the tremendous practical problems that face the Church to-day. Think of it! The Housing Problem, the Preventive and Constructive Work for Children, the Down Town Work,

the Censorship of Theatres, the Moving Picture Shows, Immigration and the care of young women amidst the White Slave perils, the Public Amusement questions, the matter of Rescue Home and Detention Home for women and children. Why the problems of this committee alone are to be the subject matter of a great international or inter-continental congress to be held in the famous city of Basle, on the banks of the rushing Rhine, in the month of September next! I have no hesitation in saying as one who watches with intense interest the proceedings of our Synods as an index of our Church's corporate life, that many of our Churchmen are spiritually wide awake. Years ago the interest of the Synod centred in and circled round the discussion of matters canonical, and legal, and financial, and constitutional, and everybody discussed these things as *the main things*, as *the things* of primary and supreme interest. Nowadays, when the committee reports on Endowments and Investments and Lands and Funds and Revenues, and details of changes in Canons and Constitution and Rules of Order and Procedure, one notices sometimes that men sit round reading papers, chatting, or dozing, but when matters that touch the life of the home, or the child, or the city or county, or the Sunday School, or moral or missionary work, is brought up it evokes instant interest, and general enthusiasm. Surely we must thank God for this. It shows that the tide of Christian enthusiasm is rising, and that the Spirit of God is graciously working in our midst. Dyson Hague.

PRAYER BOOK REVISION.

Sir,—In the issue of the "Canadian Churchman" of the 21st of May, I notice your correspondence columns are open for remarks regarding the above subject. In reading the proposals of the committee as given in your issue of the 21st ult., I notice the word "Hell" has been retained in the Creed, with note of the meaning intended to be placed in the word. Now that a revision is being made, is it not possible to make use of some word, (or even a sentence if necessary), in order to make the intention plain, without any words of explanation being necessary? The word "Hell" appears clearly to have two meanings, namely, the unseen world, or Hades, and also the place of torment. The revisers of the Bible have been careful in making a distinction, and in places in which the place of torment is referred to, the word "Hell" has been used, and in others the word Hades has been used. Is there any valid reason why the same rule should not be carried out in our Prayer Book, by substituting the word "Hades" for "Hell" in the Creed, and thus saving the necessity of any words of explanation being necessary? G. R. Howard.

Dear Sir,—I have followed the articles of the Bishop of Kingston in regard to Prayer Book Revision, with very great interest, and wish that they were published in pamphlet form for general information. I would, however, like to learn whether anything has been done by the Revisers to correct the wording of the Absolution, in Morning and Evening Prayer. The faultiness of our present use is best seen by comparison with the version in use in the United States, where a redundant "and" has been omitted. For the purpose of illustration, I quote from both Books:—
(Our present version), "ALMIGHTY GOD, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins; He pardoneth and absolveth all them that truly repent," &c.

(United States version), "ALMIGHTY GOD, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, hath given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins. He pardoneth," &c.

One suggestion I have heard made is to leave the "and" in its place, and omit the "He" before "pardoneth." But one or the other change should be made, for as the Absolution reads in our present version, we have a subject with no predicate, as a careful reference to the two versions will readily show.

I would like to know whether the special Collect, Epistle and Gospel for the Festival of the Transfiguration (which I rejoice to see restored) are printed in the new Book.

I may add that as one who has some decided leaning to the "Hands off the Prayer Book"

school, I am delighted with the result of the committee's labours, as shown by the Bishop.
Faithfully yours,
George W. Harvey.

RELIGION AND PLAYS.

Sir,—Recently you expressed your regret at the parades of young men and boys on Sundays, and the inevitable result in the abandonment of Sunday School on that date, and the loosening of church and school attendance and duties. I should like to protest against the popular representations of sacred subjects. These began very simply by the statement in a novel called "The Initials" of the acting by the peasants of Ober Ammergau of the Crucifixion, which appealed to the idle rich of England and the States, and resulted in the vulgarising and destruction of any religious feeling in connection with this spectacle. Then we had a so-called revival of the old miracle plays of the monks, notably of "Every Man." Doubtless there was good in these representations when they were got up by an illiterate peasantry, but it is not going too far to say that in these later times and with modern associations, such spectacles are altogether unseemly, and productive of harm and destructive of pious associations. Now we have so-called Biblical plays and operas advocated by people with advanced views. Your readers can do much, more than they think, by expressing abhorrence of such debasing spectacles. An able dramatic critic, commenting on one produced recently in London wrote, "I may be old-fashioned, but I cannot say I approve of using the theatre as a means of presenting religious plays, full of incidents which thousands hold deeply sacred." R.

VOTES FOR WOMEN.

Dear Mr. Editor,—In the news column of the "Canadian Churchman" of June 4th, I noticed the following item, "Sir Hugh Shaw Stewart says: 'Numbers of us look forward with nothing short of dismay to the prospect of the Church by the action of her own clergy being plunged into the vortex of party strife and political controversy on the question of extending the franchise to women.'" "

This, no doubt, is in allusion to the petition to Premier Asquith and his Cabinet, signed by 150 Anglican clergy, several of whom were Bishops, asking for the enfranchisement of women, and also to the debate in the House of Lords on this question.

It ought to allay the perturbation of mind of Sir Hugh Shaw Stewart and those others he refers to, to know that at the head of the Anglican Church of acknowledged statesmanlike ability and undoubted spiritual attainments like the Archbishop of Canterbury, the Bishop of London and the Bishop of Oxford, earnestly urged the enfranchisement of the women of England, during the late debate on this subject in the House of Lords. Associated with them are the Bishops of Lincoln, Hereford and Kensington. The Bishop of London stated in the House of Lords, "that he would have no doubt of the success of his bill to 'raise the age of consent,' if women had the right to vote." The Bishop of Lincoln wrote thus in regard to the petition to the Government for the enfranchisement of women, "With all my heart I hope the effort now being made by our Church League, may bring our clergy to perceive the importance and recognize the claims of the Women's Movement. No greater question has arisen within our times, and its close connection with women's work and status in the home, the Church and the nation is obvious. We want men to begin seriously to think about it."

The Bishop of Kensington says, "If only they (the clergy) know what is behind the movement, they would all be in it." Bishop Hamlyn says, "When the franchise of women comes—as ultimately it must come—how disastrous it would be to the Church to have opposed, or even stood aloof, while they were bravely struggling to obtain what is their just due."

If your readers, Mr. Editor, wish to have reliable information regarding the Church and the enfranchisement of women, let them subscribe to a monthly magazine published in London at 1½d. single copy, entitled, "The Church League for Women's Suffrage." The Bishop of Lincoln is at the head of the committee responsible for it. It may be obtained from the office of the League, 6 York Buildings, Adelphi, W.C., London.

Thanking you, Mr. Editor, for kindly giving space to this.

Sincerely yours,
E. M. Tilley.

Personal & General

On account of our present offices being about to be pulled down to make room for a new skyscraper, we have now removed to our new and larger offices at 8 Sheppard St., Toronto.

Rev. Mr. and Mrs. Ecclestone of Granton, have gone to England.

The Bishop of Kingston was in Toronto last week to preach the Synod Sermon.

Toronto Synod passed a resolution granting women the right to vote at vestry meetings.

The sympathy of every member of the Synod of Toronto and the Diocese at large goes out to the Rev. W. L. Baynes-Reed in his great bereavement in the loss of his wife, the sad news of whose death was conveyed to the Synod during its late session. Mrs. Baynes-Reed passed away following an operation on Friday last.

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Mr. Beverley Jones celebrated the 75th anniversary of his birthday on June 11th. Archdeacon Cody moved, seconded by Chancellor Worrell, a very warm motion of congratulation, which the Synod of Toronto, then in session, carried unanimously. Mr. Jones has been a member under four Bishops and was confirmed by Bishop Strachan.

The wedding of the second daughter of the Bishop of Toronto and Mrs. Sweeny, Miss Kathleen Chipman Sweeny to Mr. Cecil Philip Liebich of Montreal, took place in the Cathedral of St. Alban the Martyr last Tuesday in the presence of a very large congregation. The Bishop, assisted by Canon Macnab, performed the ceremony.

Two and a half inches of snow and hail fell in one section of Paris, June 8th, and the amazing spectacle was witnessed of horses struggling through snow on a June day in the Avenue des Champs Elysees. The air had in it a wintry chill, the temperature being 40 degrees, and here and there quantities of snow lay throughout the night where it had drifted.

"The Archbishop of York speaks for the great body of moderate, intelligence opinion," declares the London Daily Mail, "when he calls upon Parliament to force the settlement of the Ulster question on the Government and the settlement he indicates must involve the withdrawal of the time limit and the limit of area from the Government's earlier proposals for the exclusion of Ulster."

The biggest cinematograph feat yet is that of an Italian company, which is now at work upon "The Holy Bible From Genesis to Revelation." Many of the scenes will be filmed in Palestine. Six thousand people will take part in it. As a film of such length—30,000 feet—would occupy a long time in exhibition, the company have decided to divide it into fifteen parts of two reels each. The flood and the fall of Babylon are two of the proposed scenes.

Recently a certain Bishop was a guest at a dinner party, when a lady, noted for her witty remarks, said to him:—"Do you know there are times, my lord, when it is positively dangerous to enter a Church?" "When is that, madame, may I inquire?" responded the Bishop in his most dignified tones. "Why," said the lady, "it is when there is a canon at the reading desk, a big gun in the pulpit, when the Bishop is charging his clergy, the choir murdering the

anthem, and the organist trying to drown the choir."

Andrews was at a concert the other day and behind him sat a lady with a child on her lap, which was crying unceasingly. Unable to stand it any longer, Andrews turned smilingly to the lady and asked:—"Has that infant of yours been christened yet, madame." "No, sir," replied the lady. "If I were you I would call it 'Good Idea,'" said Andrews. "And why 'Good Idea,'" said the lady, indignantly. "Because," said Andrews, "it should be carried out." It was Andrews who had to be carried out.—Pearson's Weekly.

Rev. Professor Wrong, of Toronto University, writing of the Canadian view of Ireland to the Times, points out that while Ontario Orangemen and Quebec Catholics still fulminate from time to time, they live together in the same State with no injury to each other. French Canada is probably the most clerical country in the world, he says, yet no one suggests any aggressions have been made on the rights of Protestants. Arguing from this Professor Wrong urges that the only way of ending the present Irish difficulty is for Irishmen themselves to settle it by conference and agreement among themselves.

On the eve of the re-assembling of Parliament a remarkable letter on the Irish question appears from Dr. Lang, Archbishop of York. His Grace has the credit among thinking men for exceptional clear-sightedness. His views no doubt will carry additional respect because he invariably shows extreme deliberation in putting them into print. "Thousands of thoughtful citizens at this critical moment appeal to the members of parliament, especially the leaders of all the parties, to lift this grave and insistent problem out of the entanglements of party pride and politics and to face it afresh with a resolute determination to seek peace and ensure it."

In England, June 8th, the ancient and historic church at Breadsall, dating back to Norman times and containing many priceless relics, was destroyed by fire during the night. While no direct evidence was obtainable that the fire was started by suffragettes, they are suspected by the authorities. Consumed by the flames was an ancient chained Bible which was unique in Derbyshire, while monuments to Erasmus Darwin, the poet, and the grandfather of Charles Darwin, the famous naturalist, and other Derbyshire notables were ruined. Fortunately, however, the church register, dating back to 1573, was saved, as it was kept in the rectory, which escaped the flames.

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The number of women students at German universities has been nearly quadrupled during the past six years. In the winter of 1908, when the German universities were first thrown open to women, there were 1,108 women students enrolled; to-day there are 3,686 women taking regular courses, and as many more who are attending lectures. More than 6 per cent. of the total number of students at the German universities are women. Somewhat more than one-fourth are studying medicine. Nearly 400 of the women students are foreigners. Russia sends the largest number, and America the next. The women have for three years been going more to the non-Prussian universities. Leipzig and Munich, especially, have had large gains in that time, and the smaller institutions, like Jena, Würzburg, and Freiburg, have also made relatively large gains.

Miss Fish, Glasgow, delivered an address on the modern child at a conversazione held in Ayr Town Hall re-

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By order,
R. C. DESROCHERS,
Secretary.

Department of Public Works,
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cently in connection with the Educational Institute of Scotland, of which she is president. In the course of her address Miss Fish took the early Victorian child as a type for comparison with the child of to-day. That child had been brought up under the system of repression. The child of to-day was under a milder rule. He was encouraged to self-expression; his individual tastes and aptitudes were carefully considered; his obedience was secured with little recourse to instruments of punishment. But the change was often carried too far, and the modern child was frequently allowed to have his own way in all things, and showed himself as tiresomely talkative and as impudently assertive as the child of an older day had been silent and shy. A great change had gradually come into the amusements and pleasures of childhood, and it was much to be regretted that children of to-day should be encouraged, through the example and over-indulgence of their parents, to seek expensive forms of amusements instead of the simple pleasures that used to satisfy children, and should thus acquire habits of extravagance that might influence for evil all their future life.

British and Foreign

Bishop Middleton, the first Bishop who was sent out to India, was consecrated on May 8th, 1814, just about one hundred years ago.

For the first time for fifty-three years a Confirmation service was recently held in Little Harrowden Parish Church, Northamptonshire.

It is stated that, subject to official sanction, Redgates, a mansion situated at Springfield, a suburb of his Cathedral city, has been selected for the episcopal residence of the new Bishop of Chelmsford.

The Rev. G. A. Cooke, D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford and Canon of Rochester, has been appointed by the Crown Regius Professor of Hebrew and Canon of Christ Church, Oxford.

At a Confirmation which was lately held at Wretham in Norfolk, the Bishop of Norwich confirmed Mr. William Sharp, a large farmer in S.W. Norfolk, who at one time was a prominent Nonconformist and a local preacher connected with the Primitive Methodists.

The Bishop of Buckingham has been presented with a motor-car in recognition of the efficient manner in which he has discharged the duties of the Archdeaconry of Buckingham. Only a few weeks ago the Bishop was presented with episcopal vestments and a cheque to defray his consecration expenses.

Nine clergymen were recently taken leave of by His Grace the Archbishop of Canterbury at a special service which was held on a recent date in the private chapel in Lambeth Palace. These clergymen, who come from widely-scattered parishes in different parts of England, are coming out to Canada to work in connection with the Archbishops' Western Canada Fund.

The Rev. William Greenwell, D.C.L., F.R.S., Rector of St. Mary-in-the-South Bailey, Durham, and formerly Minor Canon of the Cathedral there, recently celebrated his 94th birthday. A subscription portrait of this distinguished archaeologist and Church historian was painted a few years ago by Mr. A. S. Cope, R.A., and finds a fitting place in the Library of Durham Cathedral. Dr.

Greenwell, despite his great age, enjoys good health, and is able to undertake ecclesiastical and other duties.

Monkton Priory Church, in Pembrokeshire, contains the only chain Prayer-Book in Wales. It was in use before 1645, but in later times it was lost probably for centuries. It was found in 1904 and preserved by the Rev. Canon Bowen, R.D., F.S.A. The interior of this Priory Church is remarkably beautiful. In 1902 the late King Edward VII., Queen Alexandra, and Princess Victoria visited it, and so did the Archbishop of Canterbury in 1907. After a long and painstaking effort Canon Bowen has nearly completed its restoration.

The friends and officers of the National Cathedral at Washington, D.C., who recently have been greatly rejoiced by a munificent gift to secure the services of the cathedral architect, Mr. Henry Vaughan, to complete the entire working plans and specifications for the whole structure, are now cheered by the great gift, through the New York Chapter of the National Cathedral Association, of the cathedral sanctuary. This is the east end of the cathedral, comprising the inner chancel, the apse and flying buttresses from the existing substructure up to and including the roof, and west to the choir proper—one of the most beautiful portions of the building and estimated to cost upwards of half a million dollars. The donor's name for the present is not made public. The work will proceed as soon as the architect can draw the plans and the contract can be let, and building operations will be pushed rapidly forward.

Boys and Girls HARNESSING THE WATERS

By W. J. Lampton in the New York Sun.

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

Little drops of water
From the sea arise
By evaporation
Up into the skies.
Little drops of water,
In the form of rain,
Presently are coming
Back to earth again.
Little drops of water
Soak into the sand
Making creeks and rivers
All throughout the land.

Little drops of water
In the rivers run
Over falls and rapids
Sparkling in the sun.
Little drops of water
Don't seem very strong
In the falls and rapids
As they dash along.
Little drops of water,
Just the same, are those
Which, combined together,
Run the dynamos.
Little drops of water,
Every day and hour
Gath'ring for the struggle,
Make electric power.
Little drops of water,
Tiny at their source,
Bring to man the wonders
Of a mighty force.

THANK YOU

It is in the home with those we love best we fail to say "thank you." The wife scarcely thinks to speak the simple words when the husband restores to her the handkerchief she has dropped or rises and gives her the easy chair which he has occupied until her entrance, and how sadly often does the young girl forget to express gratitude for the numberless little things the loving mother does for her. It is taken for granted that mother shall neatly mend the ripped dress or sew the missing button on the garment or mend the holes in the stockings. The girl does not say, "She is here to do these things," but her actions speak louder than words. Then how often the husband forgets to speak a word of gratitude to the wife who cooks, mends and washes for him, takes care of his children, and finds time to prepare some dainty dish that he is fond of and meets him with a smile and a pleasant word when he returns home from his labours of the day. Too often, indeed, he takes it all for granted that he receives nothing more than his due, and is too often inclined to find fault with what he chooses to consider a slight or an oversight than to remember the hundred and one things he has reason to be thankful for. In the depths of her heart, the most loyal wife and mother must sometimes miss and long for the speech of affectionate thanks. Many of the amenities of life become matters of habit. Would it not be well for us in our homes to cultivate the habit of saying, "thank you"?

HOW THE WORLD SLEEPS

Most people sleep on their sides, with the knees drawn up.

Elephants always and horses commonly sleep standing up.

Birds, with the exception of owls and the hanging parrots of India, sleep with their heads turned tailward over the back and the beak thrust among the feathers between the wing and the body.

Storks, gulls, and other long-legged birds, sleep standing on one leg.

Ducks sleep on open water. To avoid drifting shoreward, they keep paddling with one foot, thus making them move in a circle.

Sloths sleep hanging by their four feet, the head tucked in between their fore legs.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tails.

Hares, snakes, and fish sleep with their eyes wide open.

Owls, in addition to their eyelids, have a screen that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.

VISITS TO GRANNY IN THE OLD LAND

One of the pleasantest memories of my younger days is that which I am going to tell you.

Once, a long time ago, I stayed at Granny's, who lived in a big tumble-down house standing on the narrow cobbled street. I recollect a set of circular steps leading up to the front door, and the old-fashioned

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"link extinguisher" in the wall. There was a huge brass knocker on the front door, with a quaint Latin inscription on it.

I remember, too—dimly, though—staggering along the cobbled street, clasping our big, yellow cat which had got out of bounds.

The old city wall passed high up along the back of the garden, with the spires of the Minster peeping over it.

The next time I went to Granny's I was much older. As I passed over the familiar cobbles I saw the old house again, a little older, a little more decayed, but with the knocker as bright as ever, and the link extinguisher, its cap cocked at a confidential angle towards the knocker. This second visit is quite easy to remember, for it is only about five years ago.

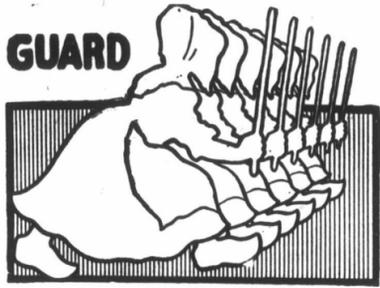
Auntie met me at the door, and inside was Granny, in her big rocking-chair by the dining-room fire. Here again was a little change—a little greyer, a little more bent, was Granny.

I was presently taken up the back stairs to my room. I spent my holiday pleasantly enough, admiring the lovely stained glass windows in the Minster on the river banks, and on rare occasions going out to a staid tea-party with my aunt.

I came away with such pleasant memories that I was overjoyed, three years after, to get a gracious letter from my aunt asking mother to allow me to pay them a long visit in the summer. The day came when I was to go, and I was all excitement and conjecture.

Would my aunt be improved in her dress, or would she still be wearing that horrid yellow and brown bodice, as of yore? Would I be treated as a guest of honour, and be allowed to go up and down the front stairs, now that I had a pigtail and long skirts and fine kid shoes? Wasn't it possible that I should have a serviette at dinner, instead of keeping on my pinafore? Such thoughts came buzzing through my head as the train rushed along. I wondered vaguely if the five old ladies (all sisters) who lived at the next house would have tea with us, and if so, if I should be expected to kiss them. I sincerely hoped not, for the two eldest had whiskers!

At last we arrived, and I was being driven over the old familiar "kidneys" to the grey old house where Granny lived, and there, sure enough, were my old friends, the knocker and extinguisher, just the same, to all appearance, as ever. Out I jumped, paid the man, and ran up the steps.



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My aunt was out in the hall, but no sign, thank goodness, of any visitors. I saw at once that Auntie had on a new silk dress, and she looked quite nice as she held out her arms in welcome.

* * * *

It was just as I had hoped it would be. I was taken without more ado up the front stairs; the carpet so soft that my footsteps made no noise. At the top another surprise awaited me. I was to have the best spare room to sleep in! Then, as I turned to thank my aunt, I saw she looked rather wistful and sad, and—I couldn't help it—I hugged her! And we became the best of friends.

After removing the stains of travel I went in to see Granny, who was in bed, not very well. As time went on I was made keenly aware that Granny was getting weaker and weaker. I hovered in and around the sick room, not taking any interest in anything but Granny's welfare.

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Mr. Emanuel Bernard, farmer, St. Paul's, Kent County, N.B., writes:—"About eighteen years ago my wife was bad with kidney disease, and suffered greatly from headaches, pains in bowels and stomach, and her heart was affected. For a year she was treated by her doctor, with no apparent benefit. She then used five boxes of Dr. Chase's Kidney-Liver Pills with most satisfactory results. This gave us such a good opinion of Dr. Chase's Kidney-Liver Pills that we always keep them in the house to be used for all derangements of the kidneys, liver and bowels." Dr. Chase's Kidney-Liver Pills, 25c. a box, 5 for \$1.00, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

Then came a day I shall always remember. It was quite early, a Sunday morning in June, and I stole into Granny's room to look at her and feel her pulse, for some instinct—is it a nurse's?—seemed to draw me to the bed of sickness. The curtains of spotted muslin waved to and fro in the breeze—the sweet melody of the Minster bells came in at the open window—the peaceful garden lay below, bathed in sunlight, and God's spirit radiated from the sweet, pale face on the pillow.—I. N. H.

* * *

A PRISON WITHOUT WALLS; INMATES DARE NOT ESCAPE.

In New Guinea they have an extraordinarily effective method of controlling prisoners whereby they are able to dispense entirely with the high stone wall that usually hedges about convicted violators of the law.

Picture to yourself an aggregation of men who have been found guilty of every crime on earth, desperate fellows, many of them, men who have not stopped at murder, men whose hands are doubly, often trebly, dyed with the stains of the foulest of deeds, violent characters who would hesitate at nothing which would serve their ends. Prison guards hardened to danger are afraid of this class of men in other countries. Let them loose upon any community, with their liberty at stake, and even the bravest guardians of the law might hesitate before trying to effect their capture. Only the thickest of stone walls, the broadest of iron bars are strong enough to hold them.

"Those who favour the rule of kindness instead of that of restraint in dealing with prisoners are often deeply interested in the success of the government of New Guinea in controlling their prisoners and keeping them from running away without the high wall or the iron bars of other prisons," says the Rev. C. V. Hall, a missionary who has just returned to this country after a five years' tour of the world. The Rev. Dr. Hall explored various parts of New Guinea for nearly five months, and he was greatly interested in the spectacle of the New Guinea prisoners, quiet and passive within the prison bounds, even though no wall, no bars, no visible barrier of any kind stood between them and perfect liberty.

"You know," said Dr. Hall, "the Dutch are at present doing with New Guinea what the British did with Australia years ago. They are shipping their convicts from Java to New Guinea, and one of the most striking experiences of the country is to see their methods of controlling the prisoners and keeping them within bounds without so much as a prison wall.

"When the new convict arrives he is marched out into the prison yard and into a certain alley of the prison grounds. This takes place the morning after he reaches the prison. The rules of the prison are then read to him and the bounds within which he must keep are clearly stated and pointed out. Then he is told there

is no possible chance of his attaining liberty.

"You may escape from this place," he is told, "that is easy enough, for, as you see, there are no walls, and the guards do not trouble too much about the prisoners getting far away. But in any direction that you go there is something to stop you. You will inevitably be devoured by cannibals."

Then the prisoner is ordered to face about, and there, before his eyes he sees more than a hundred human heads staring at him. The government has bought these heads from the head hunters of the wilds which lie beyond the prison bounds. They are the heads of those who have gone to make many a cannibal feast.

The new prisoner, as brave as any man often, and usually more reckless than the average human being, finds after this exhibition no inclination to take to the wilderness. Instead, he keeps well inside the prison bounds, and as the weeks go by and shuddering tales of savage massacres and the hideous orgies that follow them, are whispered through the prison he finds liberty less dear and becomes less and less willing to pay its probable cost. The horror of the brooding mountains and the forest paths never trod by the foot of civilized man and haunted by menacing, ghoul-like figures takes possession of him and he cowers closer and closer in his little place of safety.

The Rev. Dr. Hall joined an expedition into the interior of New Guinea, and he and his party in the course of their wanderings discovered a new tribe of natives whom they named "Ki-Kis," which in the native language means "eat-eat." Dr. Hall believes these natives to be descendants of the Australian aborigines.

"We started at the mouth of the Fly River. There were three white men and a troop of native soldiers. We embarked in canoes at that point and made half of our journey in that way and the remainder on foot.

"After four days of river travel we left the canoes and took to the mountains. It was then that we made our most interesting discovery of the journey. Our choppers going on ahead to break down some of the dense growth so that we could move forward came upon them first—the strange people whom we named the Ki-Kis, which in the native dialect means 'eat-eat.' The reason for conferring this name upon the strange people we had from one of the cannibals of the valley below. He informed us that the people of the mountains were 'very good eating.' He also explained that they made their homes in the mountains so that they might flee from attack.

"The first Ki-Kis woman that we saw we took to be a tree, not because she had that romantic resemblance to a tree which one looks for in a dryad, but because she was modestly attired in the bark of a tree, which she had wrought into a garment resembling a tube. I have heard of the tube skirts which women are now wearing in civilized climes, and I suppose that the garment of our savage sister was much like that in shape. Some of those to whom I have described this garment have declared that the Ki-Kis belles must be wearing slit skirts, or how otherwise could they manage to get about in this narrow, tubelike garment. But I really think they put the garments on over their heads, and it is not long enough to impede their progress. The interesting part of the costume is that in making it the Ki-Kis maiden has made use of the wisdom of the wild animal and the bird, not to mention the serpent, for she has made herself practically invisible in the forest by this garment of forest hues.

"The men of this tribe were also more given to dress than their brothers of the valleys. They wore shoulder ornaments made of forest treasures, feathers, berries, etc. Both men and women are very much smaller than the valley people and not savage at all. Instead they are extremely timid, so much so that it was impossible to get near enough to them to learn much of their ways.

"They live upon roots, nuts, berries, and other wild fruits, and apparently are not cannibals. The principal motive of their lives is to escape from their pursuers farther down the valley. They are lighter in colour than the cannibals. You couldn't call them brown or copper colour; it is more truly described as a lighter black.

"There is no doubt that cannibalism is rampant in New Guinea, and that the cannibals of the valley regard the Ki-Kis as a reserve stock in case of famine. The Dutch Government does what it can to stamp out the practice, but so far there is no decrease in it, and the gruesome news of what happens among the natives is suppressed by the Government.

"In other parts of the world there is also much cannibalism, but so far as I was able to gather information in the course of my travels it is generally on the decrease, especially in the Marquesas group, and yet it was in this group that I saw a human sacrifice and met a native chief whose skirt was made entirely of the hair of persons whom he had killed and helped to devour.—New York Herald.



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