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TORONTO, CANADA, THURSDAY, MARCH 5th, 1914

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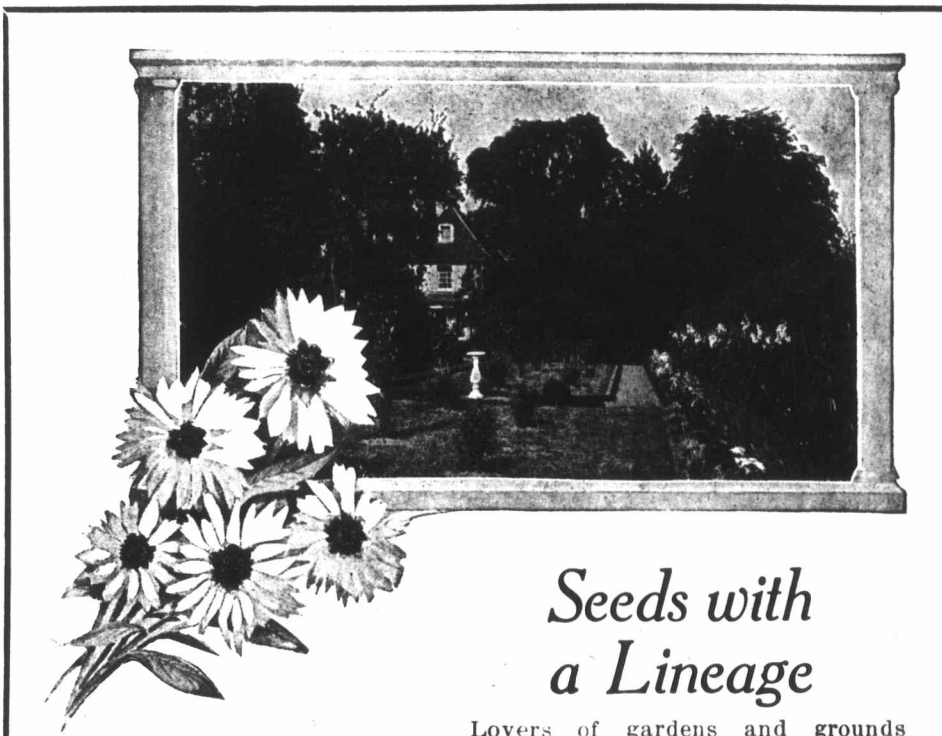
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The Canadian Churchman

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

THIRD SUNDAY IN LENT.

(March 15).

Holy Communion: 242, 255, 263, 515.

Processional: 314, 318, 623, 633.

Offertory: 114, 421, 503, 654.

Children: 509, 722, 723, 731.

General: 117, 496, 560, 608.

The Outlook

Religion in Schools.

A very remarkable gathering was held last week at which a unanimous decision was arrived at to urge upon the Ontario Government the necessity for the teaching of the Scriptures in schools. The fact that the resolution was endorsed by representative Anglicans, Roman Catholics, Methodists, Congregationalists, Presbyterians, and Jews, gives particular force to it, and Dr. Seath, the Superintendent of Education for the Province of Ontario, was urged to bring his recently announced scheme before the Government in the hope of securing their support for this plan of religious instruction, as well as a systematic teaching of morality. The religious lessons would consist of certain selected passages from the Bible, and the moral lessons would be taken from what is known as "The Golden Rule Series," which is now published in the United States, and would be specially adapted for Canadian use. While no religious body is committed to any definite action, the support given to the scheme was most encouraging, and if it should be brought about the results would be of great advantage to the life and progress of the Province. It is deplorable that religious divisions should prevent our uniting in teaching children the foundations of religion and morality, which are common to all, and which are also the basis of all true personal and national life. A similar work has been accomplished in the schools of New Zealand, and this united resolution gives good promise that our children in Ontario shall not much longer suffer from the absence of genuine religious teaching at the most impressionable part of their life.

A Disreputable Affair

In these words Colonel Denison, the Police Magistrate, described the revel at McConkey's Restaurant on the first day of the New Year, and in view of all the evidence it is not surprising that the license has been suspended for sixty days. As the Magistrate said: "The whole thing was a disreputable affair, a drunken revel, what they call an orgie . . . altogether the sort of conduct which should not be allowed in any respectable place." We are glad that so plain a description and so summary a treatment have been meted out, because it is only by means of such frankness and severity that there will be an alteration. Those who are desirous of maintaining and furthering the purity of our city life will be thankful that such a warning has been given.

Politics and Liquor

We had a striking illustration of the connection between politics and the drink traffic during the past week. A member of the Ontario Legislative Assembly, while charging his political opponents with forming a league with the liquor interests, was faced with a letter of his own, written to a Hotel Keepers' Association, and asking to be appointed representative of the liquor interests at a salary of \$10,000.00. No wonder that the scene is described as sensational and dramatic. But it is also deplorably sad to think that men of any political party can ally themselves to a traffic that is so detrimental to the highest interests of the community. That the letter will lead to the resignation and disappearance from public life of the member in question is only the least thing to hope. What is to be desired beyond all else is that these revelations should make it impossible for political influences to be harnessed to the drink traffic. In view of the marvellous power of the saloons all over the land it behoves our politicians to keep perfectly free, and to insist that no interest, financial or otherwise, shall ever be permitted to interfere with their duty to the community at large. All this shows, too, how essential it is for the Church to go on educating the people in the first principles of morality, and also at the same time providing information as to the ravages made by the drink traffic in all parts of the national life.

Religious Liberty in Spain

Some weeks ago we called attention to the case of a Spanish officer, who, according to the report, had been committed to prison because of his conscientious inability to be present at Mass, which as an officer he was called upon to attend. The incident was dismissed by a Roman Catholic contemporary as "faked," but we knew at the time that the case was absolutely correct. Confirmation of the accuracy is now found in the letter just addressed to the King of Spain by the World's Evangelical Alliance, in which the Alliance records its gratitude to the King "for the free pardon granted to Colonel Labrador, who, in obedience to the dictates of his conscience, felt compelled to absent himself from the Mass of the Holy Spirit, which, as a presiding officer at a court martial, he was called upon to attend." The letter goes on to notice with thankfulness "the many interventions of your Majesty to obtain for your Evangelical subjects relief from the consequences of legal disabilities." This enables us to say again that we sincerely hope our Canadian Roman Catholic friends will recognize the splendid position

they occupy in regard to perfect religious liberty, so different from the position of Protestants in Spain and other Roman Catholic countries. We must, therefore, urge the necessity of absolute toleration everywhere for all as the only secret and guarantee of peace and prosperity.

A Fine Challenge

It is natural that utterances of the new Bishop of Chelmsford (formerly the Rev. J. E. Watts-Ditchfield) should be much in evidence just now, and in an address delivered a few days ago he said that he had thrown out a challenge to Mr. Blatchford to produce ten men who had been down in the gutter morally and had been set on their feet and made real men by any other power than that of the Gospel. The Bishop added: "I am still waiting for the names," and he quoted a remark Lord Kelvin once made to him. "The older I grow the more firmly convinced I am of the truth of the Gospel story, and the more do I depend upon it for my own salvation." This is a testimony that should not be overlooked when men of the Blatchford type oppose Christianity and ridicule its claims. If the old saying is true, "The proof of the pudding is in the eating," then Christianity can adduce evidences beyond all question that it is "the power of God unto salvation to everyone that believeth."

Gambling

It has been estimated by the Organizing Secretary of the National Anti-Gambling League that between 375 and 500 million dollars annually change hands in the United Kingdom through betting and gambling. The figure is so enormous as to cast suspicion over its authenticity, but in reality the estimate rests on a sound basis; indeed, the amount of 500 millions is probably nearer the mark than that of 375, and one of the most serious features is that gambling is on the increase. One hundred years ago there were twenty bookmakers; now there are thirty thousand. It is impossible to procure definite statistics as to the number of their victims, but it is certain that among the working classes at least the proportion is enormous. Three striking testimonies have been given by well-known men to this evil and they are worth while passing on:—

The Prime Minister, Mr. Asquith, says: "Gambling is one of the two greatest curses of modern society, and I wish success to every effort to check the evil."

The Duke of Portland says: "I have been connected with the Turf for thirty years, and I have known no one who consistently went on betting but in the long run found himself very much the worse for having done so."

Mr. Justice Wills says: "Gambling leads to almost half the crimes of dishonesty, by previously unconvicted persons, that Judges have to deal with, and is bringing thousands to ruin and despair."

The Bible and Devotion

The season of Lent gives special point to some words of Canon Newbolt, in which he has pleaded earnestly for the Bible as a book of devotion, saying that there is no weapon like this wherewith to meet our enemies:—

It was the book of Deuteronomy wherewith Christ faced the tempter in the wild-

erness, and especially those portions with which, as a Boy, He would have become most familiar, and which were in common use in the phylacteries of the Jews. The daily Psalms, or the daily portion which we read, may be like the stone which David put into his sling, before which the giant of evil is powerless, and which will stand him in good stead better than the unproved armor of some controversial Saul. "Thy Word is tried to the uttermost, and Thy servant loveth it." It is wonderful to see how the Word of God loses none of its power in the hands of the simple Christian, who receives it as the Word of God, pure and simple, without pressing to pass it through the sieve of human reason, or confining himself to the few texts which a confident criticism conditionally approves as possibly containing the Word of God. Here is a region where English people have long been accustomed to look for the voice of the Holy Spirit. It will be a bad day for England if we allow ourselves to be deprived by a mere display of scholarship, of this simple spiritual code in which God speaks from the heart to the hearts of His faithful servants."

Laymen and Foreign Missions

It is interesting to notice how the Laymen's Missionary Movement is becoming influential in Britain. Although it has secured such a firm footing in Canada, it is only quite recently that British laymen have felt the necessity of utilizing its splendid opportunity. A Conference of laymen of prominent positions was held some months ago and consisted of a remarkable series of meetings, and since then other gatherings have been held attended by representatives of eight or nine Churches. Judging from the reports, there is every likelihood of the work, which is now so well known on this side of the Atlantic, becoming an integral part of missionary service in the Old Country. Men of all ranks and classes are joining in the effort, and we believe that it will have the same results in England as we have noticed with satisfaction in Canada.

For Christian Unity

Progress is being made towards the World Conference on Faith and Order, initiated by the Protestant Episcopal Church in the United States. The Episcopal Commission considered its special function to be limited to issuing invitations, which it has done to six of the leading Churches. Meanwhile information is being sought, and there has been much encouraging correspondence with leading Protestants in Europe, South Africa, and elsewhere. It is interesting that the deputation of non-episcopal representatives of various Churches of the United States have just returned from a visit to England, where they have been taking counsel with the leaders of the Nonconformist Churches. It is altogether premature to expect anything more than these preliminary efforts emphasizing prayer and mutual effort. It may seem a long and round-about way, but if an atmosphere of union is created it will do much to bring about that oneness which all desire. As a recent Bulletin well says: if those who will be charged with the formulation of questions for the Conference are filled with the love of Christ and submit their minds and wills to the Holy Spirit, many differences will be found to have no real existence, the bitterness of others will disappear, a greater measure of agreement will be found than we now suppose, as we find a deeper, richer life in the one Body of the one Lord.

The Preaching of Repentance

It is sometimes said that men are not made religious through fear, but through love. But is not this to forget Hebrews 11:7? "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Nor is Paul's testimony in 2 Corinthians 5 less plain. "Knowing, therefore, the terror of the Lord, we persuade men." When the angels said to Lot, "Escape for thy life; look not behind thee, neither tarry thou in all the plain; escape to the mountain, lest thou be consumed," what moved Lot to flee? was it fear or love? When the angels gave that stern and solemn message, did they not mean him to feel that his life was in imminent danger? Such a message was not calculated to draw, but to drive him from the place on which judgment was about to fall. Doubtless, Lot's wife also heard the plain warning, "Look not behind thee." But her lingering looks showed that though she was being hurried out of the doomed cities for fear of judgment her heart was still there. Lot's wife became a standing monument to all whom it may concern that God is not to be trifled with nor His Word set at naught.

The humbled prophet, Jonah, enters that great city, wherein were sixty thousand souls who could not discern between their right hand and their left, and proclaims his simple yet profoundly solemn message, "Yet forty days, and Nineveh shall be overthrown." If such a warning did not actually call men to repentance, it was well fitted to make them repent, and turn from their sins to God. His message was not mingled with mercy, for no mercy was offered, even upon their repentance. Speedy judgment was the sole burden of it. No doubt, the manner of the man was in keeping with his mission. But of this we are not told. There is no room for doubt that in countless instances it is the thought of judgment that God has used to awaken souls. The conscience must be reached and men made to feel their guilt. How shall they feel it if it is not brought before them? The solemn consequences of sin must be pressed if men are to repent. When judgment was preached to the Ninevites they could not but inquire why judgment was about to overtake them. Conscience would supply the answer.

There is a general idea that because Scripture says, "The goodness of God leadeth thee to repentance," therefore the preaching of judgment has no part in such a work. The evangelist, so it is said, ought not to speak in the way of warning, nor should he beseech men to flee from coming wrath. That sort of preaching, by which God wrought such wonders in the past, is considered unintelligent, old-fashioned, and out of date. They would have us believe that our only business is to set forth the facts of the Gospel, and the love of God, and leave the results to Him. But it is quite clear that John Baptist and our blessed Lord called sinners to repentance, and warned them to flee from the wrath to come. And it is remarkable that on the Day of Pentecost, when three thousand souls were convicted in their conscience, St. Peter did not at once administer the healing balm of the Gospel to them, but said, "Repent." St. Peter ran the lance down deeply, and did not heal too quickly. St. Paul, after relating his conversion and his previous career before Agrippa, gives him in one verse a summary of his Christian life when he says: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision: but shewed first unto them of Damascus, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:19, 20). Both of these Apostles adhered strictly to the terms of

the grand commission received from the risen Lord, "that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." St. Paul does not show the Gentiles that God should work repentance in them, but that they should repent. He laid that on them as a duty and responsibility. If they did not do so, as many did not to whom he preached, that was not a fault for which he was answerable. He fulfilled his mission when he placed the burden on them, and in a certain place he shook off the very dust of his feet against them, saying he was clear of their blood.

The pressing of repentance is in view of judgment to come, and it shows that man is a sinner. If men do not judge themselves, judgment will be their eternal portion. "God . . . now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained."

If the Apostles kept so closely to the Lord's commission and pressed repentance toward God before the reception of forgiveness, those who preach now, to say the least of it, will not be far wrong to follow in their footsteps. "Testifying, both to the Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Woe betide the man who stands up to preach to a congregation of unconverted people and does not faithfully warn them of coming judgment and press repentance in view of it. He will not be able to clear himself of their blood at the judgment seat of Christ. Alas for the congregation who gets smooth things spoken into its ears Lord's Day after Lord's Day! Far better that the people should stone a preacher with stones because he faithfully told them the truth, than that they should be able to reproach him on a dying day for having prophesied smooth things to them, saying, "Peace, peace, when there is no peace." Time is short. Eternity with all its solemn issues is near at hand. In view of these things, may God stir up the hearts of all who preach to be more faithful, and at the same time to be tender and compassionate towards the souls of their fellow-men. If our Master wept over a whole city doomed to destruction because it would not repent, may the fountains of our hearts gush forth as we think of a world ripening for judgment.

OUR GOD

By the Rev. H. Caplan.

God Who made us Willed, and bade us:— Faith should grasp him, Love should clasp him, As the Living Spirit, giving Life's beginning Free from sinning.	God Who gave us Christ to save us, And to win us, Devils within us; Loving truly, Serving duly, Can he leave us But to grieve us?
Man's neglecting, God's directing; Guilt soon shamed him, Death soon claimed him Eden losing By wrong choosing; Curses winning By his sinning.	God our Father! We would rather Doubt our being, Hearing, seeing, Than Thy craving For the saving Souls for glory, Through Christ's story
Grace discerning Mercy's yearning, Love unfailing, All prevailing: Came restoring, Lost adoring, God's own features In us creatures.	When in weakness, Or false meekness, Fail to grasp Thee, Or to clasp Thee; May Thy Holy Spirit, lowly, With us bearing, Make us daring.

For confiding
Thy providing,
From life's starting
To its parting;
Battling, vying,
Suff'ring, dying,
Make our living
One Thanksgiving.

THE ARCTIC WILDS FOR CHRIST

Details of the voyage of Rev. A. L. Fleming to Lake Harbour, Baffin Land. These extracts are taken from a letter written from Lake Harbour Sept. 12th, 1913, which reached here last Autumn.

ON the afternoon of Thursday, July 17th, I found myself standing on the bridge deck of the steamship "Nascopie" as she steamed down the mighty St. Lawrence, leaving Montreal wreathed in a haze of heat and smoke.

It was a relief to know that at last everything was on board, and we were once more bound for the land of our friends the Eskimo.

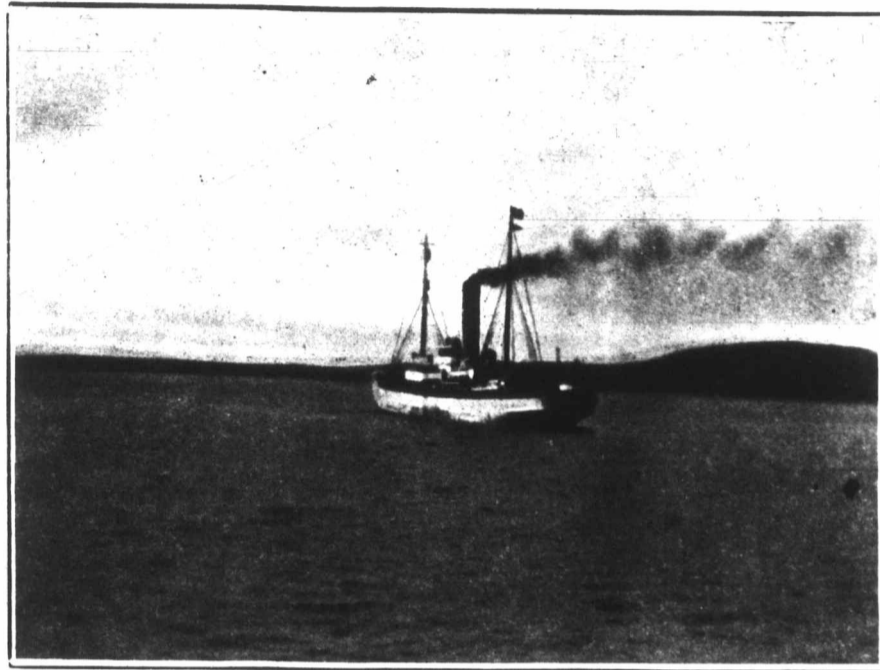
I found it difficult to realize that I was actually bound for Baffin Land once more. A greater contrast between the "Nascopie" and the "Lorna Doone," on which I sailed north four years ago, could hardly be imagined. The "Lorna Doone" was a little sailing schooner of 52 tons register, while the "Nascopie" is a new screw steamer of some 2,500 tons carrying capacity and is fitted up with electric light and all modern conveniences. The ship had not only a full cargo below hatches, but also carried a very heavy deck load, which included a large supply of wood for building purposes, one steam launch for the "Pelican," one sailing yacht, four "five-ton" sloops, four large fishing boats, over sixty canoes, some thirty tons of coal oil, one cow (which supplied us with fresh milk for breakfast and tea), three sheep, and a score of chickens. Large as the "Nascopie" is, she was unable to take all the cargo intended for her. Amongst others, I had to curtail my supplies. But there need be absolutely no fear as to my welfare during the coming winter, since I shall be able to draw upon the emergency stores sent out two years ago by our ever enthusiastic superintendent, the Rev. E. J. Peck.

On Saturday morning, July 19th, between four and five o'clock, we ran into fog, which continued intermittently for the next two days. Fortunately the weather cleared as we drew near the Straits of Belle Isle. Here we passed numbers of icebergs, of all sizes and of the most fantastic shapes. At 2.30 p.m. on Tuesday, July 22nd, we cast anchor opposite the Hudson's Bay Company post at Cartwright, Labrador, and within three hundred yards of the Hudson's Bay Company auxiliary sailing ship "Pelican," which was formerly a British man-of-war. It may be remarked that we had just cause to thank God for journeying mercies. We learned at Cartwright that two vessels passing through the straits within two days of the "Nascopie" had come to grief.

At Cartwright, Labrador, we met the Rev. J. Kirby, who is the Church of England missionary for that part of the coast. The day after our arrival he left on a trip round the southern part of the district. Rev. Percy Howard and I took alternate services for two Sundays in the beautiful little church built by the "liveyers" (i.e., white people who live all the year round on the Labrador Coast).

On Monday, August 4th, we came to the parting of the ways. The "Nascopie" was bound for Hudson's Bay and the south, while the "Pelican" was to call at the various Hudson's Bay Company posts on the Labrador and Hudson's Strait. Never have I made such a pleasant voyage as I did on board the "Old Pelican." From Captain Smith down to "Slushie," the assistant cook in the galley, her crew were good fellows all. It is true that we were only allowed one gallon of fresh water a day, which had to serve for cooking, drinking and washing; neither did we have any deck space on which to walk, as the ship's deck was lumbered high above the bulwarks—but what of that? We were all healthy and merry—save the poor fellow in hospital. Work was done, not as a task, but as a pleasure. At every change of watch you could hear the shouts of laughter and "jollying" from the fore-castle, and when in harbour, after the day's work of discharging cargo was over, the "band" would play a few musical selections calculated to rouse the most sluggish. The day following our departure from Cartwright we put into Indian Harbour in order

to get the sick sailor examined by Dr. Paddon, who is in charge of Dr. Grenfell's hospital there. The doctor prescribed for the patient and in three days' time he was able to get on deck for a while. Thus does the work of the Royal National Mis-



The Pelican Northward Bound.

sion to Deep Sea Fishermen extend its good work far beyond its supposed sphere. The more I see of the work done by Dr. Grenfell and his colleagues on the Newfoundland and Labrador Coast, the more do I realize its importance.

On Thursday, August 7th, we arrived at Rigoulette in Hamilton Inlet, which is the chief post of the Hudson's Bay Company on the Labrador. Rigoulette is famous, amongst other things, as being the place where the late Lord Strathcona, who was Canada's "man of affairs," began his



—Courtesy of "Canadian Countryman"

The Rocky, Desolate Coast of Baffin Land.

commercial career. At this post I had the pleasure of meeting Judge Malone, of Bristol, Connecticut, who had just returned from an exciting canoe trip to Alonzo Hubbard's grave with Dillon Wallace, the well-known author of "The Long Labrador Trail," etc. I had also the joy of meeting and conversing with a number of Labrador Eskimo who were visiting the trading post in order to sell some salted salmon. Here, too, I met some of the Montagnais Indians from the interior.

The missionary work amongst the aboriginal tribes of Indians of the Labrador is left entirely to the Roman Catholics. The work was started in the early days by Franciscans, was continued by the Jesuits, and is now carried on by the Oblate Fathers with much energy and devotion. I may add that the Oblate Fathers have been first in the field amongst the Eskimo of Chesterfield Inlet. While I have the greatest respect for these brave men, yet I cannot shut my eyes to the fact that they are bound to bring confusion where peace

reigned. We had our opportunity, but owing to the apathy of the church at home, the Eskimo on the west side of Hudson's Bay, north of Churchill, were allowed to remain without missionaries. Until last year the Eskimo of the north did not know of division in the Church. We taught them the pure and simple New Testament Gospel of Jesus Christ. We found that it reached their hearts, and made those who believed strong and true. If this work amongst the Eskimo is to go on, then more men must be sent to the Field without delay, and new stations and out-stations must be formed. His Lordship the Bishop of Keewatin is desirous of opening up work in that district.

Davies' Inlet was our next port of call. Here I was asked to visit a dying woman. She had been ill for nearly five months and with the exception of one visit from a good Moravian missionary had seen neither doctor nor clergyman during her illness. The shack in which she was living was typical of Labrador. On the outside it looked cheerless enough, and the inside was built simply of rough lumber, whose edges had never been touched with plane—yet everything was scrupulously clean and tidy. Captain Smith, who knew the sufferer well, introduced me and knelt with us while we prayed to the Heavenly Father for the suffering one and for those who were near and dear to her. It was a great inspiration to see this woman calmly content to leave all in the hands of her Saviour, without any doubt as to the certainty of her salvation. How many of those who read these lines are as clear on the question of their redemption as this poor lonely woman in that little Labrador shack? How many of our modern theories will stand the test not only of life, but of death? Do you

wonder, then, that we glory in that Gospel which grips both in the hour of triumph and of death?

Each Sunday throughout the voyage, whether on shore or at sea, we were able to hold services. It was a great privilege to tell the story of our Saviour to these sturdy men. As I looked into their hard, weather-beaten faces, I remembered the words of the 107th Psalm, and prayed that they might indeed "see the works of the Lord, and His wonders in the deep."

The red letter day of the voyage, so far as I was concerned, was Thursday, August 21st. On that day we arrived at Lake Harbour. About 3 p.m. we sighted the Beacon Island at the entrance to Lake Harbour, and very soon a boat, manned by Eskimo, came alongside. They were all old friends of mine, and so it is not to be wondered at that I felt an indescribable joy as I shook hands with them. Noovoolea, the young Eskimo who piloted the "Lorna Doone" into the harbour four years ago, was one of them. In about three hours' time the "Pelican" cast anchor just off the mission station, and a few minutes later I had the pleasure of greeting my old colleague, the Rev. J. W. Bilby, who gave me a most cordial welcome back to the land of my adoption. We had little opportunity for conversation at first, as the Eskimo continued to come off to the ship in boat loads and it was necessary for me to shake hands with each and every one. Sometimes I would be turning away after greeting one of the women when a grubby little hand would be thrust out from behind her neck, and a greasy little black-eyed baby would express his desire to shake hands also. What a grip the men have! I never seem to have noticed it before. In the olden days the Eskimo rubbed noses but now they have adopted the white man's mode of greeting, and it seems to me that their imitation is much in advance of the original. The warmth of the welcome which I received from the Eskimo this year will long live in my memory to cheer me when my pathway seems dreary and desolate.

Mr. Bilby says that splendid progress has been made in the work. He not only taught the Eskimo when they came to trade at the Hudson's Bay Company post, which was established two years ago, and in his leisure time translated the book of Exodus into the dialect of Baffin Land, but also he held a series of special classes during the summer for the training of those who wished to present themselves for baptism. As a result, it was his joy and privilege to baptize no less than thirty-one adult Eskimo this summer before

the ship arrived. A careful enquiry was made, not only as to the candidate's knowledge and understanding of the Gospel of Jesus Christ, but also as to the reality of the faith professed. It was only when the result of such enquiries proved to be satisfactory that the sacrament of baptism was administered. As I went through the list of names of those who had been baptized my heart warmed with gladness. It was to me like Isaiah's "feast of fat things." We came to this land to win the Eskimo to the love of Christ, and so our joy is very full when we learn that they are coming out into the light. While we rejoice exceedingly yet it is not unmixed with fear, since we know the difficulties and dangers which must ever beset those who are courageous enough to attempt to live clean Christian lives amongst a sinful and degraded heathen race. We believe that the good work will go on and increase, because we put our trust in the living and eternal God, by Whose Spirit these Eskimo have been called out of the darkness of heathenism. May I ask you to give our brethren a very real place in your prayers so that they may be made strong in Christ, to overcome all the forces of evil which surround them; and when you pray, forget not those who are still in ignorance of that Joy and Peace which comes alone from the knowledge of sins forgiven through Christ's atoning sacrifice on Calvary.

Regarding Mr. Bilby, I very much regret to say that owing to continued ill-health he has very

reluctantly found it necessary to return with the ship for medical treatment. Last year, while in Canada, I received a letter from Mr. Bilby urging me to come north this summer as he felt that he might not be able to stand another year in the country. It cannot therefore be said that this was unexpected, yet I had hoped that it might be otherwise, and that we should have the pleasure of finding Mr. Bilby well and strong. Will you pray that if it be God's will, Mr. Bilby may be restored to health and strength, so that he will be able to return to this great north land where the labourers are so few? As the Rev. E. W. T. Greenshield is returning from Blacklead Island this autumn I shall be the only missionary in the whole of Baffin Land. For myself I need say nothing. The work is difficult and lonely, but that is of little moment since I love the people and know that they reciprocate my feelings. The desire of my life is so to live from day to day that the heathen shall know that "Power belongeth unto God."

[If Mr. Fleming has been able to carry out the plans outlined in his letters, during March he will be visiting at Cape Dorset, a tribe of Eskimo who have never yet heard the Gospel, and whose chief is hostile to Christianity. The prayers of the Church are asked that he may be preserved on his journeys, and that the Holy Spirit may open the hearts of these Eskimo to the words of God's grace.—Editor, Canadian Churchman].

THE BIBLE IN THE DAY SCHOOL

(A Sermon preached by the Rev. R. C. Bartels, in St. Paul's Church, Fort William, Sunday morning, December 7th, 1913.)

"WHATSOEVER things were written aforetime were written for our learning, that we thro' patience and comfort of the Scriptures, might have hope."

"I have written to him the great things of my law, but they were counted as a strange thing."

Whatever doubts may be held as to the advisability of allotting to various Sundays of the Christian year secular terms, there can be none to that of Bible Sunday. For to-day the Church in the Collect, Epistle and Gospel provides special mention of the Holy Scriptures. And as the same Sunday has been likewise adopted by nearly every Christian body, so the Bible and its claims are practically the subject of sermons this day all over the continent. I do not need to dwell upon the steadily increasing circulation of the Scriptures or the means whereby this is accomplished, since these facts may be gathered from reports and statistics of the various societies engaged in that work. But I wish this morning to present to you something more than a mere theorizing as regards the place of the Bible in our lives.

If we consider it in the light of the message the Advent season has for us, we feel it to be the sole existing record the world has of all that relates of Him Who came that we might be saved for life eternal. But the other equally important fact, that this same Word of God is all we have of the teaching whereby we should fashion our lives which He will judge at His second Advent, whose day and hour we know not, seems to be more neglected than ever. Is it not paradoxical, the more widely we diffuse the Bible, the less we seek to know its contents? In the high-strung, strenuous age of ours, Family Bible reading, still less Bible study, are unknown in many of the households, as in this parish.

We, who are teachers of religious knowledge, know too well that any such systematic knowledge is becoming a lost art. Then let me attempt to at least suggest a remedy which is practical and not merely ideal, as the few too often criticize the pulpit for delivering.

If the majority of us, as heads of households, fail to realize the value of imparting Scriptural knowledge that deals with our spiritual life to the growing generations, then should the larger organism, of which we form units, the State, assume the task, like so many other material duties which have devolved upon it.

Let there then be placed upon our Public School curricula the study of Scripture History. Mark, it is not religious teaching aimed at, but that upon which this is based; and the absence of which is one of the glaring faults of our present admirable system of education, second to none in the world save that of the German Empire.

The inclusion of this subject, treating it as an integral part of our day-school system, and not as an "extra," relying upon outside sources for imparting it, would prepare a foundation for re-

ligious denominational teaching by the pastors of their respective adherents. The allowing some portion of school-time and curriculum to a study of such, ranking it along with secular subjects, also creates in minds of the young an importance of scripture study, and removes that idea that sacred and secular instruction should be given apart. Much of the "spade work" then, that has to be done in our Sunday School, and even home teaching, if any, would be saved, and a greater scope to inculcate the fundamental vital truths afforded.

Naturally, the Government maintains that, owing to our unhappy divisions, a lack of common agreement as to the necessity and relative importance of such truths, precludes any universal acceptance of a mode of instruction in them acceptable to all in a common system of education. But as all Christianity refers its basis of authority and guidance to the Scriptures, dealing with them by private or corporate interpretation, would not a knowledge of Scripture facts and certain memorized portions from it, facilitate their religious instruction?

I am not unaware, from experience as a supply-teacher on a couple of occasions, that certain provisions are made along above lines by the Ontario Department of Education. But I claim such knowledge is imparted in a desultory and piecemeal way, more as selections of value in a literary branch of one's studies, and altogether unworthy of the dignity of a subject that should be treated by itself entirely, as we would any national history. Also, as I have heard the Minister of Education himself state, the privilege is available for any minister to gather pupils of his flock together in the public schools for half an hour a week at end of school session to instruct them.

Teachers and other authorities have maintained this permission should be all that may be expected, is sufficient, and should be utilized by every minister in his locality. But the last hour of a week's session, generally looked upon by scholars as a period for relaxation, should be the first of each day when mind and body are more alert, and the instruction would be more effective if imparted to the school as a whole by the regular teacher. Does not this dilittante treatment of Biblical knowledge at present resemble the attitude of many souls towards that Book of Life, postponing any knowledge of its facts till times of stress, or end of life, if spared?

Now to give a concrete case, that what I have been contending is workable, and actually in practice, let me refer to the Province of Quebec, backward educationally, save in this respect. There the Protestant Council of Public Instruction has a scheme of Scriptural History to occupy in certain grades the first half-hour of each school-day session. Old and New Testament History are taught, and examinations set, according to prescribed text-books and charts, and parts of the Bible committed to memory; and no

denominational susceptibilities are offended. Of course, provision is made for Roman Catholics and others who may attend, whose parents or guardians make written objections, to be absent during such period of instruction, and be exempt from ranking in it. It is manifestly impossible for one or a group of religious bodies unless presenting a united front to request successfully this insertion into a Public School course, even with similar safeguards. Our Church has repeatedly sought it, and was lately rebuked by a Toronto weekly for advocating the identical thing the Church of Rome was striving to inflict in our Public School methods, or else establish separate schools to carry out her idea of religious instruction. All honour to them for their zeal. Let us imitate it in so far as seeking to have the Bible history taught minus any denominational basis.

It is for us to exercise our influence for this end and to remove the excuse that lack of Biblical knowledge causes much of human depravity. There is an Order of some political influence, pledged to the use of the Bible in which all denominations may coalesce without losing identity. I refer to the Orange Association, in whose councils any little influence I may have will be exerted. I have as well been asked to give a paper on the above idea before the local Ministerial Association. And may not intercessory prayer, public and private, be sought that systematic Bible History in our schools be no longer an unknown thing. And to any excuse as to difficulties, the plea of an already overburdened curricula, etc., I would ask, as you yourselves will feel with approaching shadows of death, at past neglect of God's Word and Chart to steer us to that great life Beyond. Is it not worth while? Oh, let it not be said of us as a nation as to Ephraim of old:—"I have written to him the great things of my law, but they were counted as a strange thing."

As Others See Us

A Roman Catholic View of the Bible Society

(The following is a translation of an article in the *Kölnische Volkszeitung*, the most influential Roman Catholic newspaper in Germany, and probably in the whole world. This journal bears the reputation of being very stiffly Ultramontane. Although the article is not editorial, its appearance at all in such a newspaper must be regarded as an event of hopeful significance. The article is by Dr. F. Stummer, of Würzburg, and it was printed in Germany under this title: *The Bible in the World—Opportune Remarks about Protestant Missionary Efforts*.)

IN front of me lie various publications of the British and Foreign Bible Society. There is the 108th Annual Report for the year 1911-12, a stately octavo volume of over 800 pages in small print; the Catalogue of the Central European Agency, and a booklet of a most unique character: "The Gospel in Many Tongues," containing St. John 3:16 and other passages of the New Testament in the 403 languages and dialects in which the Society circulates Bibles and Portions thereof.

These three publications introduce us to a department of the home and foreign missionary activity of Protestant churches, an activity on which they lay great stress. One really feels astonishment at the activity displayed by the Bible Society. In this respect the Society occupies unconditionally the highest place. What diversity is shown in the mere outward appearance of these books! There is the 24mo. Bible in Pearl type which the itinerating preacher may carry in his pocket, and the soldier and sailor in the narrow confined space of his locker. We have every size up to the large octavo Bible in Cicero type which the old mother may read without troubling her weary eyes. We have books with simple paper covers and every variety of binding up to luxurious morocco and gilt edges.

What a gigantic work has been necessary to make translations into 440 languages for which 60 separate alphabets have been employed! In addition to the ancient and modern literary languages there are numerous dialects of barbarous and semi-barbarous nations which have hitherto been without any literary monuments at all. It is, therefore, no wonder that in the last Annual Report the entire circulation of the Scriptures is given as 968,377 entire Bibles, 1,584,262 New Testaments, and 4,841,884 Portions, a total of 7,304,523 copies. In the Central European Agency alone 704,451 copies were circulated, that is to say, in Germany, Switzerland, Austria-Hungary, Rumania, and Servia. The financial balance of the year closes with the stately sum of £385,700.

In the German Empire 369,362 copies were

IN THE STUDY

Musings for the Clergy

BY ONE OF THEM

THE appointment of the Rev. J. E. Watts-Ditchfield as first Bishop of Chelmsford calls special attention to his recent book of Pastoral Lectures delivered at Cambridge, "The Church in Action" (London, England: Robert Scott, 2s. 6d. net). When they



Eskimo Hunters Waiting for the Seals to Rise.—
See page 149.

were delivered they attracted large audiences of undergraduates, and on every page they bear evidences of the author's practical experience and his real insight into parochial needs. In the hope of getting some of our clergy to read the book a few illustrations may be given. But no extracts can indicate the wealth of sanctified commonsense found here in all things connected with parochial matters. There are six lectures in which the Ministry, the Congregation, Work Among Men, Differences between Town and Country, and the Building up of the Church are in turn considered.

A timely word is spoken on the importance of the clergy being examples to the flock of Christ,



Eskimo Guides.—See page 149.

and he rightly says that few clergymen realize how they are watched and how people draw their own conclusions as they witness the difference between the sermon and the life:—

"Some time ago, the family of a young man who had been confirmed in my Church, removed from the parish. Some three years later I accidentally met the young fellow and

asked him how he was going on. I found he had given up Church, Holy Communion, Prayer, and the Bible. After some hesitation he told me the reason. Shortly after their removal his sister married. Just at that time, the Vicar of the Parish was seeking apartments for his Curate, and it was decided that he should come and occupy the vacant room, and the father said to his family, 'You must remember the coming of Mr. A to live with us will make a difference to our house. We have never had 'Family Prayer,' although I have often thought we ought to, but after the way Mr. A spoke about it last Sunday, he is sure to want us to have it.' 'Well,' the lad went on, 'Mr. A came to live with us. He never once mentioned "Family Prayer," he never prayed with us, if we were away from Church and Holy Communion he never asked us the reason of our absence, and when my father was ill he never prayed with him or asked him whether he would like the Holy Communion, so I got disgusted with it all, and although I know I ought not to have done so, I threw everything over and felt I could not go to Church to hear a fellow preach who lived like that.'"

The words about preaching are particularly forceful and valuable, and among other good things reference is made to the difference between extemporary preaching and the reading of sermons. It is pointed out that sermons were not read until after the Reformation, and yet even as early as the days of Charles II., the written sermon was unpopular, and a proclamation was issued by that King to the University of Cambridge, condemning the reading of sermons, and ordering the practice to cease. Mr. (now Bishop) Watts-Ditchfield rightly says that no politician would ever face a large audience and read his address, and that the extemporary sermon gains more than it loses in its ease, directness, and vigour. I wonder how many of our readers have ever come across this striking comment:—

"The famous Dr. Dollinger, in a letter to Mr. Gladstone, said: 'Depend upon it, sir, if the Church of England is to make way and be a thoroughly National Church, the Clergy must give up the practice of preaching from written sermons.'"

The new Bishop remarks that the pastoral visitor must be ready for anything:—

"Some years ago, I had tried hard to win over a woman who always received me in a kindly way. She promised over and over again to come to Church. One day I called in the afternoon and she promised to come to the Mission that night. I had my doubts as to whether she really meant to come, and so about three-quarters of an hour before the service I called again. 'Oh,' she said, 'I am sorry. I can't come. I've just had that basket of clothes sent in, and they must be mangled to-night.' I quietly said, 'You go and get ready, and I will do the mangling.' She looked at me in amazement and demurred, but I stood my ground, and at last she reluctantly went, and I mangled. How I did it, and what the people said when the clothes were returned, I never inquired, but the woman that night was touched at the Mission Service by the Saviour, and I never had to go after her again. Her conversion was worth the mangling.'"

It is well known that Bishop Watts-Ditchfield has been remarkably successful in work among men, and he urges the importance of following up cases and not being discouraged by rebuffs:—

"I called and called upon a man whom I was most anxious to reach, but in vain. At last I determined to call every Sunday on my way to the Service, and to count the number of visits I paid before I 'hooked my fish.' The man got furious. Every Sunday I called, and every Sunday I was met with an oath. Time went on until one Sunday I said, 'Do you know what it is to-day?' 'No, d— you, and I don't want to know.' 'Well,' said I, 'it's your Centenary.' 'What's that?' said he. 'It means,' I replied, 'that this is the hundredth time I've called, and I wonder whether I shall have to make it two hundred before you come to the Service.' In a fierce voice he said, almost white with passion, 'D— you, I'll come to get rid of you,' and come he did; but I never had to go after that man again. The 'one hundredth call' got him, and it was worth it, for it was for such a man that the Christ shed His Blood and died." Outis.

circulated. In the Rhine Province and Westphalia alone 43,303 copies, in Silesia 33,282 copies, in Alsace-Lorraine 12,476 copies, in Bavaria 26,314 copies; altogether in these countries with an overwhelming Catholic population, no fewer than 115,375 copies. In other words, nearly one-third of the copies sold in the German Empire have been circulated in Catholic regions. One has a still clearer view of these operations when one 'sectionizes' the copies circulated into languages. Of German translations from the Vulgate (Allioli and Kistemaker) 51,100 copies were sold; French numbered 2,563 copies, Bohemian 3,181, Italian 4,069, Polish 26,586, Hungarian, 5,140, Slovenian 5,104, Lithuanian 6,480, Ruthenian 8,885, Slavonic 320, Slovak 1,265, Croatian 4,038 copies, making a total of 118,731 copies. Here we have the same result: one-third of the entire circulation goes into the hands of people who belong for the greater part to the Catholic Church.

From this fact we at once see the eagerness with which the Bible Society conducts missionary efforts among Catholics. This eagerness on its part has led to an extended and active colportage throughout the Catholic countries of Europe and South America. We find that in Italy alone in the year under review 108,972 copies were circulated, against 91,329 in the previous year, and 76,515 in 1909. It is not without interest to note that in Italy the Roman priests and seminary pupils often visit the Bible Society's depôt in order to buy Hebrew, Greek, Syriac, and other Bibles. On the other hand we frequently read complaints of the colporteurs with regard to conflicts with the priests of the Catholic Church who often seek the aid of the secular arm against the colporteurs. One cannot but notice the efforts made to place the blame on the clergy, and indeed it seems that in several cases the Catholic clergy have allowed themselves to be provoked into unwise acts. On the whole they display a correct attitude, as for example in the Rhine Province, where the clergy have successfully instructed their flocks to demand Bibles with approbations, and to decline to receive all others.

If we consider for a moment the importance of the Bible Society's work, we must willingly admit that the circulation of God's Word carries with it much blessing, and that many modern men are pointed by the means of the Bible to God, just as the Scriptures once served Saint Augustine. It is, however, to be doubted whether the enduring success of this work corresponds to the efforts expended on it. Among all the reported "conversions" many are certainly nothing more than ephemeral effusions of feeling.

In one respect the significance of the Bible Society for Protestantism cannot be under-estimated. For many Protestants who would remain believing people the Bible is almost the only support they have in view of the internal confusions of their own Church. In this case it is perhaps well that they should be able to obtain cheap Bibles. On the other hand it cannot be denied that in a certain sense the Bible Society is a danger for Catholicism. Not a danger in the sense that our doctrines might be endangered should the Bible come among our people. This must be emphatically stated. But I believe myself right in the conviction that every copy of the Holy Scriptures and every portion of them circulated by the British or any other Bible Society means a moral strengthening of Protestantism.

Believing people in our Church listen willingly to anything from the Bible. In the pulpit, in the confessional, by the sick-bed a well-known passage from the Bible has more effect than long-winded discussions. It is also well known that Catholics frequently buy Adventist and other tracts "because they contain so much out of the Bible." When they notice that it is the Protestants who present these cheap editions of the Bible to the people and enable the very poorest to purchase them, it is only natural that they entertain the erroneous impression that the Catholic Church has some reason for keeping the Bible secret, or that the Bible is dangerous to the Church, or that the Church has hitherto not shown the necessary zeal in circulating it. It must unfortunately be said that we have really no cheap Catholic edition of the Bible. Even the new "Volksbibel" published by Kösel at a price of M. 16. 50 does not come into consideration. The Catholic "Volksbibel" printed by the Paulinus press in Trier deserves a larger circulation than it has.

But is it not possible to publish a cheap edition of the Bible, an edition which is at the same time in accordance with ecclesiastic rules, and which would be able to compete with the editions of the Bible Society? For more than ten years the association "Pia Società di S. Girolamo per la Diffusione dei Santi Vangeli" has existed. When shall we see a similar institution in Germany?

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Laymen's Missionary Movement

VANCOUVER.—Hamilton Hall presented an impressive spectacle February 17th, when about 500 men sat down to the Laymen's Missionary Movement supper. Here were gathered from every Protestant body in the city the leaders of their laymen. They had come from the various walks of life—professional men, prominent business men, and men also with hands hardened with toil. But all were brought into a bond of unity and fellowship that was everywhere manifest. Many clergymen were also present. At the head table were Chairman, Mr. E. W. Leeson, Right Rev. Bishop de Pencier, Archdeacon Heathcote, Principal Vance, Rev. Dr. Chown, Rev. C. E. Manning, Mr. D. M. Rose, and Mr. Caskey, and many other prominent clergy and laymen. Secretary H. K. Caskey briefly notified the assembly of the death of Mr. S. B. Capen, of Boston, who died recently in Shanghai, China, the speaker recounting his many great deeds and sacrifices for the cause of Christ and missions. Several able addresses followed. Mrs. Caskey said that two out of three of the men and women in Canada were not Christians; that two out of three people in the world were living in non-Christian lands and that two out of three of the Christians in Canada do nothing to help on the great cause of evangelizing the world. Continuing, he spoke of how God could bless the humblest offering as He did the widow's mite. He urged the need of efficiency along religious lines as well as along the business and other lines of life. His description of the remarkable results recently obtained in Ontario through "the every member canvass" was one of the most impressive features of the evening's addresses. The Rev. Robert Laird and Rev. Dr. Endicott spoke convincingly of the great need. A resolution was passed that the every-member canvass be undertaken among the churches here. Bishop de Pencier, who had greatly enjoyed the occasion, spoke words of hearty appreciation. The Bishop's presence and words were the source of the greatest encouragement to the many Anglicans engaged in the work. Mr. D. M. Rose, Anglican Laymen's secretary, spoke on the "work of the missionary committee." He took his auditors into confidence with him and secured many helpful suggestions. He would put the strongest men available on the committee and debar those who did not believe heartily in the cause. He emphasized the importance of prayer and referred to Mr. Long, whom he had seen and heard at Kansas City not long ago, as the first man to give \$1,000,000 to missions.

LUCAN.—Seventy-five men sat down to the missionary banquet in Trinity Church, February 27th, which preceded an excellent list of addresses in the parish hall. Mr. J. K. H. Pope, of London, spoke on the advantages of the duplex envelope, and the necessity of increasing the offering to missions. It was decided, following the meeting, to adopt the every-member canvass in the parish as a means to raise greater missionary offerings.

The Churchwoman

AMHERST, N.S.—A new organization, "The Ecclesiastical Embroidery Guild," under the presidency of Mrs. Cresswell, do excellent work and take orders for ecclesiastical work, not only for our own church, but outside. All the other guilds and societies of this parish are doing splendid work and financially this is indeed a banner year, as the ladies, including the West Highlands Mission, have received over \$850. The West Highlands Mission school has, including the font roll, over 100 children, including seniors and juniors.

HALIFAX.—The annual meeting of the Woman's Auxiliary of the Church of England Institute took place February 23rd. Canon Vernon, Secretary of the Institute presided and conducted the opening service. The Secretary of the Auxiliary, Miss C. A. James, presented an interesting report. There are now 245 members. By the efforts of the Auxiliary the lecture hall and committee room have been repainted and redecorated. The mite collectors also did useful work. A very enjoyable Synod luncheon was held; the Visiting and Flower Committees did useful work at the City Home.

HAMILTON.—The seventh annual meeting of St. Peter's W.A. and Guild was held on February

24th. Rev. J. W. TenEyck opened the meeting with a hymn and prayer and gave a short address. The reports of the different officers showed that satisfactory progress had been made during the year.

HAMILTON.—The 28th annual meeting of the Church of the Ascension branch was held February 24th. The recording secretary's report showed 104 names on the roll. Bales to the value of \$257.07 were sent away. The treasurer's report showed receipts, \$1,249.70. The Dorcas treasurer's report showed receipts, \$87.67. The treasurer's report of the Girls' branch showed receipts, \$93.59. The secretary's report of the Junior Auxiliary showed 110 names on the roll, while the treasurer's report showed receipts, \$28.03. The Babies' branch showed 26 names on the roll, with receipts of \$10.05.

HAMILTON.—The Ascension Chapter of the Daughters of the King is very active. At Christmas, parcels of clothing were sent to the Children's Shelter and the Rescue Home, and the sick and aged of the parish were cheered with gifts of fruit. Our Self-Denial Offering of Advent for the Araucanian Girls' School, Chile, amounted to \$70. We are continuing this year to support our two little girls—one in Persia, and one in India; and a Station Class for women in China. Several of the members have been kept busy lately visiting the poor in the parish, and distributing relief in the way of clothing and groceries. Three successful meetings have been held since the holidays. Two were devotional and one missionary, when the study of China was resumed. On January 26th the members assembled for their meeting at the house of the President in order to bid farewell to Mrs. and Miss Sadlier, on their return to South America.

MILTON.—The annual meeting of the W.A. of Grace Church was held February 11th. Encouraging reports were read from all officers. The president was given power to hand over to the rector money from the W.A. funds to use as he should see fit for charitable purposes.

WINNIPEG.—The Girls' Friendly Society held its annual meeting, February 4th. Mrs. J. J. Robinson said, in her spiritual address, it could be bracketed with the Brotherhood of St. Andrew's and the Mothers' Prayer Union. There are now 7 branches in Winnipeg; and over a year ago a residence for girls was opened on River Avenue, about seven minutes' walk from the C.N.R. depot. It accommodates thirty boarders, the price of board averaging \$5 per week, with two beds to a room. There is an atmosphere of home about the place; and a healthy social and religious life is thus provided for every girl who, on coming to the city to earn her living, chooses to accept such social security. In the basement is a cosy chapel, "the crypt," where family prayers are held and evening services are conducted during the week by the local clergy. The president of the Society is Mrs. Lehmann, and the lady superintendent of the lodge is Miss E. Tassell. The first annual report, presented by Mrs. Lehmann, showed a small balance on the right side—in spite of a rental of \$100 per month and a ton of coal per week. Two hundred girls passed through the lodge during this first year of its existence. Hitherto membership in the Society has not been a condition of admission, but as the minimum fee is only 36 cents a year the membership will no doubt increase rapidly. The Archbishop presided at the meeting, and short, stirring speeches were made by the Warden of St. John's and the Rector of All Saints'.

Church News

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The Institute held its annual meeting, February 20th. The opening prayers were taken by the secretary, Canon Vernon. The report of the council referred to the large part which the Institute had been enabled to take in connection with the special Mission for the Deepening of the Spiritual Life. The council has decided to commemorate the late George Wright by placing a large portrait of him in the lecture hall. During the year 34 members have been elected, 65 ladies have joined the W.A. of the Institute. The new members include two life members, Canon Binney, the Bishop's Commissary in England, and George McClearn, of Liverpool, and six sustaining members. The report referred to the annual service held at St. George's Church,

to the Lenten lectures on "Poets of the Church," to the December Sunday afternoon lectures on "Great Preachers of the Church," the various lantern lectures, Mission Study Classes, the Church Institute Boy Scouts, the Synod luncheon, the Institute's relation to Churchmen's organizations, the Diocesan Commission on Social Service, the Sunday School Teachers' Institute, work carried on at the City Home, and the general work of the Institute and its secretary, which made the Institute, not only a useful social club, but pre-eminently a Church House for the whole of the diocese. The reports of the treasurer showed receipts on current account of \$3,191.26, \$300 more than last year, with expenditures of \$3,106.76. The amount collected on the special fund for the liquidation of the mortgage and sustentation fund, with bank interest, amounted to \$1,129.28. The total receipts for all purposes during the year, including the payment of \$600 on the George Wright legacy, amounted to \$4,950.50. \$1,550 has been paid off the mortgage. Many improvements have been made in the building. A moving picture machine has been given by some friends.

The first of a series of Lenten lectures on "Some Types of English Churchmanship" was given at the Institute recently. The Bishop presided, and the lecturer was Archdeacon Armitage, his subject being "The Evangelical." In the course of his lecture the Archdeacon pointed out that the word "evangelical" was enshrined in the heart of the New Testament, and the purpose for which the Church existed was the preaching of the Gospel. He enumerated the leading features of the evangelical conception of religion. Speaking of the contributions the evangelical movement have made to the Church, the Archdeacon enumerated the holding of services on Sunday evening, more frequent celebrations of the Holy Communion, (the first clergyman to introduce an early communion service, being Daniel Wilson, of Islington), more frequent services, the great extension of missionary enterprise, especially among the heathen, shown by the formation of the Church Missionary Society, the great development of philanthropy, and many valuable contributions to hymnology.

CLERICUS CLUB.—The February meeting of the Clericus Club was held at St. George's Rectory. There was a large attendance, the Bishop presiding. An exceedingly interesting paper on "The Problem of Church Union from the standpoint of the Presbyterian Church," was read by Rev. Principal McKinnon, D.D., of Pine Hill Theological College. At the conclusion of the paper a hearty vote of thanks was tendered on the motion of Rural Dean Cunningham and Rev. S. J. Woodroffe. A resolution of condolence to the family of the late Archdeacon Smith was passed by a standing vote.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The list of special preachers during Lent includes Canon Shreve, Rev. A. W. Mackay, of Ottawa, Bishop Farthing, of Montreal, Archdeacon Paterson-Smyth, of Montreal, Rev. H. M. Little, of Westmount, and Rev. W. S. G. Bunbury, Richmond.

TRINITY CHURCH.—The Lenten programme of this church includes a series of lantern lectures on Church History on Wednesday evenings and on Friday afternoons a course of lantern lectures on the Mission fields of the Church.

MONTREAL.

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

SYNOD HOUSE.—The members of the newly-organized Actors' Church Union held a meeting February 20th in the Synod House, under the presidency of Bishop Farthing, and adopted their constitution, which is based on that of the English Church Union, and adapted to the conditions of the Diocese of Montreal. Rev. Canon Almond, Rector of Trinity Church, was chosen as official chaplain, and Rev. J. McGreer, of Christ Church Cathedral, and Rev. H. Quentin Warner, of Trinity Church, are the assistant chaplains. A committee was named to arrange for the extension of social courtesies to players who are members of the English Union or the Actors' Church Alliance of the United States. A second committee will concern itself with the selection of suitable lodgings for players. Member-

ship of the union is open to Protestants of any denomination, but the offices must be filled by Anglicans.

The Executive Committee of the Good Citizenship Department of the Methodist Union of Temperance and Moral Reform, asked the Bishop to head the movement for purity in municipal elections next April. In declining, he replied: "We are absolutely one with our Methodist fellow-citizens, and with all others of every race and creed, who desire a good civic government, and we do all in our power to arouse our membership to actively work for that end. We feel, however, that it can best be obtained by urging all citizens to rally to the support of and to strengthen the existing citizens' associations, rather than by forming another organization. The Anglican Church could not officially, or through her representatives, take any part in nominating particular candidates for any civic office; but we will do all we can to arouse our members to so conscientiously use their citizenship and to exercise their franchise, as to establish a good administration in the City Hall." Encouraging replies, it is said, have been received from the Presbyterians, Baptists and Congregationalists.

ST. MARTIN'S.—Rev. W. W. Craig, the new Rector of St. Martin's Church, preached his inaugural sermon February 15th on "The Ideal of the Church," in the assembly hall of Diocesan Theological College. Bishop Farthing was in attendance. Mr. Craig said the church had been given a Divine mission, which was to deal with the spirit of man, and that the chief work of the church was to appeal to the soul. In the evening Mr. Craig preached on the "Reality of Religion." On account of the work at present under construction in St. Martin's Church, Sunday services will be held in the Diocesan College, University Street. The Sunday School is closed until further notice.

ST. GEORGE'S.—A few weeks ago a memorial tablet to Mr. Chas. Hagar, an old chorister recently deceased, was unveiled before a large congregation. A choir of 60 voices sang some of Mr. Hagar's favourite hymns and anthems. Dr. Paterson Smyth read the dedicatory prayers. The tablet is of bronze and is the work of Mr. Illsley, the son of the organist. It bears the following inscription:—Erected in loving remembrance of Charles Wells Hagar, by the members of St. George's choir, of which he was a faithful member for 27 years. Born March 22, 1845; died on March 16, 1913.

ONTARIO.

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

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

ONTARIO SYNOD (Concluded).—At the Synod service on Tuesday evening the Bishop of Montreal was the special preacher. He said: "A wave of unbelief is spreading over the country. Men are forgetting their duty in the mad race for wealth and prominence. Our political life is affected by the germ of dishonesty, and fashion claims its victims. When we see men sacrificing everything for preferment or money, when we consider the scandals which we see taking place around us we cannot but wonder if religion is not being driven entirely out of our times. The need of the hour is a consecrated and devoted clergy, which will be fully alive to the needs of the times, and will go out with the Church and preach the Gospel of repentance to the world. It can only be the vision of Jesus Christ as He reveals Himself to us, fully accepted, as a rule of life, that will be the salvation of the world and that will save our young country from the forces of evil."

On Wednesday evening the missionary meeting was addressed by Rev. A. P. Shatford, of Montreal, and Mr. N. Ferrar Davidson. Dr. Zwemer, of Cairo, Egypt, spoke during the Synod session on Christianity and Mohammedanism. He has two missions in the Persian Gulf, at Koweit and Busra, which are aiming at the evangelization of the whole of Eastern Arabia.

The treasurer reports a healthy state of finances. The consolidated fund now amounts to \$408,608, of which \$41,422 is invested in bank stock and real estate; \$57,017 in debentures, and \$310,168 in mortgages. This fund shows an increase of \$7,080 over last year. The capital of the episcopal fund is now \$68,441, which includes a gift of \$2,000 from the Bishop of Ontario. The Missions' Giving Committee reported that contributions for the past year, including the usual generous gift of the Bishop of Ontario of \$1,100,

amounted to \$17,023, exceeding those of the previous year by \$348. Of this sum, \$7,300 was paid to M.S.C.C.; \$7,124 was paid to Diocesan Missions; \$1,877 to W. and O., and \$672 to Clergy Superannuation Fund.

A resolution to have the Executive as the only standing committee of the Synod was passed. It will consist of the Bishop, the Coadjutor Bishop, 15 clergymen and 15 lay members of Synod. Five of each order shall be appointed by the Bishop, and ten of each order elected annually by the members present. The Chancellor, Archdeacons, Clerical and Lay Secretaries, and the Treasurer shall be ex officio members. The annuities given the W. and O. Funds are increased so that a widow will get \$300 and each child under eighteen \$40.

The proposed canon about clerical stipends was left over until next year. In the closing hours of the Synod a resolution was passed regarding divorce: "That this Synod, in line with the belief of the Catholic Church of the ages, is unalterably opposed to the whole principle of divorce, and do, accordingly, urge and pray that great care be taken not to widen or popularize the practice." A motion to appoint a delegate to the convention of the Dominion Alliance was dropped because some members said the organization was political. The Bishop of Ontario denied this and strongly urged that the Church should take her stand in line with right efforts. Mr. John Muir, a secretary of the Alliance, spoke before the Synod. A referendum will be taken regarding the holding of the Synod in June for the accommodation of the country delegates. The special committee on See House Fund recommended that a Diocesan Extension Fund of \$50,000 be appealed for, to increase the capital accounts of the W. and O., and the Episcopal Funds. Rev. C. Y. Young, of Madoc, was called home the first day of Synod by a telegram announcing the sudden death of his youngest daughter. Dean Stair was absent from the first part of the Synod on account of illness.

The following delegates and representatives were elected:—

General Synod, clerical delegates—Dean Starr, Canon Beamish, Rev. H. H. Bedford-Jones, Rural Dean Woodcock, Rev. W. F. Fitzgerald, Archdeacon Dobbs; substitute, Rural Dean Jones. Lay delegates—J. R. Dargavel, Judge McDonald, R. J. Carson, Dr. Preston, T. A. Kidd, W. B. Carroll.

Mission Board, clerical representatives—Canon Beamish, Rural Dean Woodcock, Rural Dean Armstrong, Rural Dean Jones, Rural Dean Patton, Rev. H. H. Bedford-Jones, Rev. W. F. Fitzgerald, Rev. J. de Pencier Wright. Lay representatives—J. R. Dargavel, W. B. Carroll, T. S. Kidd, Dr. R. N. Preston, J. B. Walkem, Dr. R. J. Gardiner, F. F. Miller, B. S. O'Loughlin.

Provincial Synod, clerical delegates—Rural Dean Woodcock, Rev. H. H. Bedford-Jones, Canon Beamish, Dean of Ontario, Archdeacon Dobbs, Canon Armstrong, Rev. W. F. Fitzgerald, Rev. J. H. H. Coleman, Rev. R. C. Blagrove, Rural Dean Jones, Archdeacon Carey. Lay delegates—Dr. R. Preston, Francis King, R. J. Carson, W. B. Carroll, J. B. Walkem, J. R. Dargavel, Judge McDonald, T. A. Kidd, Dr. R. J. Gardiner, Col. McGill, E. R. Checkley, Judge Reynolds.

TORONTO.

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

ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto preached in this Cathedral last Sunday morning. He delivered an eloquent sermon on the subject of "Divine vs. Human—A Study of Standards," on which he is preaching a course. All our deeds are being weighed by the standard set by God, who measures our words, deeds and thoughts. So, as society protects itself by punishing offenders against its laws so does God protect His laws and punishes offenders.

ST. JAMES' CATHEDRAL.—This Cathedral Church is soon to be closed for three months while repairs costing \$25,000 are being made. The old edifice has been in constant service for more than sixty years. Tile flooring and a new heating system are among the repairs. The doors will be closed from June until September.

JEWISH MISSION.—The monthly Intercalary service, February 9th, was opened with prayers for the evangelization of the Jews by Rev. P. L. Berman. The address was given by Rev. E. Burgess Brown who said: "We must give this work a place in our hearts. It is God's work, the Jew is our fellow-man, and our Lord was a Jew. If

the Church of Christ is not for them, we deny the catholicity of the Church. We must all pray that they may be led to recognize Jesus Christ as their Messiah, and that they may be blessed in His service by the outpouring of His Holy Spirit.

CHURCH BIBLE AND PRAYER BOOK SOCIETY.—Mr. Stanley Boyde, the new organizing secretary, has begun his work and the society has been enabled to again consider appeals for assistance from needy Missions and parishes. At their last meeting the directors made grants to the following places:—Diocese of Qu'Appelle—Assiniboia, Togo, Alsask, Ogema, Redcliff, Govan, Anerley, Kindersley, St. Mary the Virgin; diocese of Saskatchewan—Hudson Bay Junction, Waseca, St. Melfort, St. James' Indian Reserve; diocese of Kootenay—Grand Forks, Peachland, Golden; diocese of Calgary—St. Michael's, Trochu; diocese of Rupert's Land—St. James' Rivers, Lily, Bowsman; diocese of Columbia—Sandwich, Victoria Charitable Institutions; diocese of Huron—Ayr; diocese of Nova Scotia—Port Dufferin. The value of the grants was nearly \$300 and comprised 1,192 combined Prayer and Hymn Books, 150 Prayer Books, 95 Bibles, 10 lectern Bibles, 70 Hymn Books, 1 desk Prayer Book, 6 Hymn Books with music, a total of 1,524 volumes. There is now awaiting consideration a long list of applications, and it is to be hoped that Churchmen will generously assist the society. One clergyman writes from a distant Mission, that in all his Mission only eight or nine people have Prayer Books, and that he cannot afford to provide them at his own expense. There are unfortunately many places where similar conditions exist. The Church Bible and Prayer Book Society is the authorized society of the Church in Canada to meet these needs, so it ought to commend itself to all Churchmen, as everyone must recognize that one of the most effective missionary agents is the Book of Common Prayer.

TRINITY COLLEGE.—Rev. J. B. Fotheringham, Rector of Goderich, gave the Lenten lectures last Saturday here on "Othello and King Lear Compared."

The close of the session in the Faculty of Divinity will be marked by a special convocation on Tuesday evening, April 28th. Bishop Roper will receive a D.D. degree and give an address on that occasion.

WYCLIFFE COLLEGE.—During Lent on Tuesday evenings, Rev. Dr. Griffith Thomas gives a course of lectures on, "Where Stands the Church of England?" or "The Meaning of the Kikuyu Conference." On March 3, "From Jerusalem to Carthage." March 10, "From Carthage to Canterbury." March 17, "From Canterbury to Oxford." March 24, "From Oxford to Kikuyu." March 31, "From Kikuyu to Canada."

Mr. R. T. McKim, son of the Rector of St. Luke's Church, St. John, N.B., has been accepted as a probationary candidate for China by the M.S.C.C. He is in the third year at Wycliffe College. In addition to theological studies he will pursue a course of reading set out by the Board.

WEST TORONTO.—ST. JOHN'S.—Rev. T. Beverley Smith, who recently returned from Florida, greeted his congregation at St. John's Church for the first time since his return last Sunday morning and evening. He acknowledged the gift of new chancel fittings, including new hangings, carpets and choir screen, which were provided by the Women's Guild. Mr. Smith seems to have entirely recovered from his severe nervous breakdown.

On Monday evening last the congregation of this church tendered a reception to their Rector, the Rev. T. B. Smith.

NIAGARA.

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

HAMILTON.—CHURCH OF ASCENSION.—About 85 men were entertained at dinner by the Brotherhood of St. Andrew chapter. The orchestra and toast list occupied the evening.

PALMERSTON.—The winter session of the deanery met here on the 17th and 18th inst. Rural Dean Naftel conducted a Quiet Hour. At the evening service the Rev. Dyson Hague was the preacher, and he emphasized the deep spiritual tone of the familiar services of the Book of Common Prayer, showing how admirably it is adapted for the common needs of worshippers. He made a strong appeal for more thoughtful and better prepared sermons. The order next day was Holy Communion, Morning Prayer and Chapter meeting. Rev. G. W. Tebbs, or Orange-

THE PROVINCIAL SYNOD OF BRITISH COLUMBIA

Rt. Rev. F. H. DuVernet, Metropolitan

vile, gave a thoughtful paper on "The Church and the Working-man" and then Canon Hague gave an informal talk on the kind of Churchman needed to-day which was practical and suggestive. All expressed their admiration at the transformation wrought in the church, which had recently been reopened after thorough renovation.

THOROLD.—It has been decided that "St. Peter's Cemetery in Thorold, a tract of five acres owned by the trustees of St. John's Church, will be needed for the Welland Ship Canal. It has been ceded to the Government. This is the second cemetery that has been expropriated for this work. Steam shovels are now working in the Hodgkinson burying ground in Grantham township. The remains in the old graves have been removed to a plot purchased by the Government in Victoria Lawn Cemetery, St. Catharines.

PORT MAITLAND AND SOUTH CAYUGA.—A churchwarden from each of the two churches in this parish called at the parsonage on February 20th, and presented to the Rector, Rev. A. W. Francis, M.A., who was recently married, a purse from each congregation, the combined amount being over \$77.

HURON.

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

GALT.—In the course of a pre-Lenten sermon, 22nd ult., Canon Ridley referred to Winston Churchill's book:

"As to the 'virgin birth' it is a most vital doctrine, and to entertain any low views of the birth of Jesus was not only to cast reflection upon the exalted character of the Virgin Mary, but to discredit the Bible itself, to scatter to the winds the venerable and venerated creeds of Christendom, and to undermine the Christian religion concerning the Incarnation, which is the foundation of the Christian faith!"

ST. THOMAS.—ST. JOHN'S.—The annual birthday social, which has for many years been an outstanding feature in the social life of this parish, was held in the school room on the 23rd. The members of the A.Y.P.A. prepared an excellent programme consisting of a dramatic play. Excellent music was provided by the S.S. orchestra. The Ladies' Aid served refreshments. The school room was filled by an appreciative company. The Rector and Mrs. Brownlee recently entertained the senior members of the choir. The members of the A.Y.P.A. have decided to discontinue their regular meetings during Lent in order that all may attend regularly the midweek services. Each Friday evening under the auspices of the Men's Club, there will be a short Litany service and lantern talk followed by a meeting of the club.

BRANTFORD.—TRINITY.—In the Men's Club-room on February 26th, Mr. W. G. Raymond spoke on Shakespeare. Rev. G. W. Latimer presided.

PORT BURWELL.—A purse of money and some sterling silver pieces with complimentary addresses were given to Rev. J. E. and Mrs. Lindsay on their departure to Ottawa. The Masons gave him a lambskin.

OWEN SOUND.—ST. GEORGE'S.—Rev. J. Ardill, the Rector, preaching recently on womanhood took Mary, the mother of Mark, as an example, the ideal woman. Hospitality, religious activity, motherhood, and home building are some of the spheres of woman. It is declared by those who are competent to know that if the great empire of India is ever to be won for Christ it must be done largely by Christian women. This arises from the system of zenanas or prisons where millions of child wives and child widows are confined. It is a strange fact that, although these women suffer the most abject misery, they still sway a powerful influence over their husbands and sons. It is only by the gentle, loving hands of consecrated women that these prison houses can be opened and those degraded women set free. He urged a revival of the old-fashioned prayer meeting from house to house.

CLINTON.—ST. PAUL'S.—The members of the congregation of this church held a reception for their new Rector, the Rev. J. C. Potts, on Monday evening last. The reception took place in the schoolhouse, which was crowded, and a most pleasant evening was spent. On the previous day Mr. Potts preached for the first time in the church, and in the course of his remarks he paid a warm tribute of regard to his predecessor, the Rev. C. E. Jeakins.

In the nature of things the main business at the first session of the new Provincial Synod of the four dioceses west of the Rocky Mountains, was the discussion and adoption of a constitution. Thirty-two delegates met in Christ Church school room, Victoria, at the call of the senior Bishop, Rt. Rev. Dr. DuVernet of Caledonia, under the authority of the General Synod.

Two draft constitutions based on the draft memorial agreed upon by the four dioceses as a basis of agreement were put before the meeting, one prepared by the Bishop of Caledonia and the other by the Rev. C. R. Littler of Victoria, who acted as secretary of the gathering. In order to bring the various differences clearly before the assembly, on motion of Chancellor Lindley Crease of the diocese of Columbia, the president appointed a representative committee to meet to bring in a report. After their report the constitutions were taken up clause by clause. With certain additions and amendments based on the draft made by the Rev. C. R. Littler, the draft of the Bishop of Caledonia was used.

By a vote of 26 to 2, it was decided to adopt the innovation of having the two houses of the Synod sit together except when the house of Bishops expressed a desire to sit apart. An effort to give the lower house equal power of initiative of the separation was debated warmly but defeated on a close vote. The Bishop of Columbia pointed out that in the Church of Ireland, the only branch of the Church in which the practice of sitting together was in vogue, the initiative was clearly left to the Bishops alone.

From Kootenay came the suggestion that outlying dioceses might be permitted to name delegates from other dioceses in order to be sure of representation, but Principal Seager of St. Mark's Hall maintained that such practice opened the way to party politics, which should be avoided. The Bishop of Caledonia's remark that the function of the Provincial Synod was rather consultative than legislative was largely responsible for the defeat of the Kootenay suggestion.

Other clauses of the constitution provided that the clerical and lay orders should sit and vote together except on the request of two members from different dioceses, when they should vote by orders and a majority of both orders be required to carry any proposition; that the president of the House of Bishops should be the Metropolitan of the province; that the House of Bishops and House of delegates vote separately and that a majority of each be required to carry a proposition, and that the executive comprise the Bishops, Prolocutor, and one clergyman and one layman, with a secretary. The matter of financing the Synod and paying delegates' expenses was left for decision of the Synod at a later date.

There was a long discussion about the appointment of missionary Bishops. The clause in the draft constitution provided that where a diocese was entirely or largely dependent on missionary society funds, the missionary society should select the new Bishop and give 30 days for the Bishops of the province to file objections on canonical grounds set out in an earlier part of the constitution. Dean Doull of Columbia proposed that where six self-supporting parishes were in a diocese, they should choose their own Bishop, otherwise the Provincial Synod should. Chancellor Crease pointed out the futility of the discussion, because such a provision had not been approved by the memorial of the four dioceses. Principal Seager urged that a minute should be filed expressing the feeling of the meeting, in favour of autonomy, but this was ruled out.

Further clauses of the constitution provided that the meetings of the Synod shall be held not less often than once in three years and shall be called by the president. Special meetings may be summoned by any two Bishops or a diocesan Synod. There was a question as to whether the executive committee should hold office for the life of the Synod or should cease to be members of the executive, as of the Synod, when they should fail to be re-elected by the diocesan Synods. It was finally decided that the executive should be elected every time there was a meeting of the Synod. After this the constitution was finally adopted as a whole amid hearty hand clapping.

Immediately upon the adoption of the constitution Principal Seager brought in a resolution that the Bishops should act as a committee to confer with the General Synod and the other provinces to ascertain the governing principles in the use of the title archbishop. Chancellor

Crease proposed in amendment that the Metropolitan be styled the Metropolitan of the province and the Archbishop of the See over which he presided. This was lost on a vote of 15 to 9, but the motion carried. This matter was introduced by special leave out of its order and as soon as the vote was taken the Bishops withdrew.

Archdeacon Scriven was elected by acclamation as Prolocutor of the House of delegates as soon as the Bishops had withdrawn. The Rev. C. R. Littler was elected secretary, George Johnson, treasurer; Percy Wollaston, auditor. Later the Prolocutor announced that his deputy Prolocutor would be Archdeacon Collison and his assessors, Chancellor Crease and J. H. MacGill. The first message from the House of Bishops was not concurred in by the House of Delegates. The message intimated that the Bishops would grant a separate sitting for the House of delegates upon the request of any ten delegates.

The Executive Committee was elected when the Bishop returned with the Bishop of Caledonia as president and ipso facto Metropolitan as follows:—Archdeacon Collison and Mr. J. C. McLellan for Caledonia; Principal Seager and Mr. J. MacGill for New Westminster; Rev. F. H. Graham and Chancellor Crease for Kootenay; and Dean Doull and Mr. Percy Wollaston for British Columbia, with the treasurer, Mr. George Johnson, as an ex-officio member. Committees on Finance, Canons, Beneficiary Funds and Religious Education were also appointed.

On a communication from the Synod of the diocese of Caledonia the question of the controversy over the possession of the British Columbia portion of the Peace River territory was gone into. A resolution of the Provincial diocese of Rupert's Land leaving the question to be decided by the assessors of the General Synod was agreed to in a resolution proposed by J. H. MacGill. The claim of Athabasca diocese to the territory arises from the Bishop of that diocese having done missionary work therein, and from an old decree of the Archbishop of Canterbury bounding Rupert's Land by the Rocky Mountains. A decree of a later Archbishop of Canterbury in 1870 bounded British Columbia distinctly as the civil province and Mr. MacGill pointed out that if the Provincial Synod was to represent the moral and religious welfare of the province, it would not do for a portion of the province to be in another diocese.

The Bishop of New Westminster asked the Synod for a ruling on the steps already taken to divide the diocese of New Westminster in two by erecting a diocese of Cariboo. The necessary endowment to provide a salary which would uphold the dignity of the office had been obtained, and the bounds of the diocese defined. The Metropolitan ruled that the powers of the Provincial Synod were absolute in the matter of the appointment and consecration of the Bishop, and a resolution confirming the action of the diocese of New Westminster and authorizing the further necessary steps was passed. The Bishop of New Westminster was instructed to call a Synod of Cariboo to pass a canon on the election of Bishops and then to proceed with the election.

In order to avoid a controversy, the report of the theological college was not heard on motion of Rev. Owen Bulkeley, who said that the representatives of the diocese of New Westminster had some very strong views which in the interests of Christianity and unity they did not want presented at the first session of the Synod. Accordingly the report will not come up till the next meeting of the Synod.

The matter of the election of missionary Bishops as discussed during the passing of the constitution, was made the subject of a resolution by Dean Doull and Principal Seager, and the resolution was unanimously carried after the reasons given the day before were briefly restated. The resolution stated that the best interests of the Church in British Columbia would be served by adhering to the ancient principle of appointing Bishops by giving the Provincial Synod concerned the right to elect Bishops whether or not they were wholly or partially supported by missionary societies.

The delegation, in addition to the three Bishops, included:—From the diocese of Columbia—Dean Doull, Archdeacon Scriven, Rev. Robert Connell, Rev. C. R. Littler, Chancellor Crease, K.C., Messrs. P. Wollaston, H. S. Crotty, and F. W. Blankenbach; from the diocese of New Westminster—Archdeacon Pugh, Rev. C. A. Seager, Rev. Owen Bulkeley, Rev. Leonard Dawson, Messrs. J. R. Payne, J. H. MacGill, C. F. Sprott,

W. L. Keene; from Caledonia—Canon Rix, Rev. W. F. Rushbrook, Rev. R. W. Gurd, Messrs. J. C. McLennan, W. J. Jennaugh; from Kootenay—Archdeacon Beer, Rev. F. H. Graham, Rev. H. W. Simpson, Chancellor E. A. Crease, Messrs. C. R. Hamilton, Fred Irvine and Harry Bird.

RUPERT'S LAND.

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

WINNIPEG.—The Archbishop held a confirmation in St. Margaret's Church, Winnipeg, last Sunday morning, when twenty-four candidates were presented by the Rector, Rev. A. W. Woods, and in the evening at St. Alban's, when 14 candidates were confirmed. Next Sunday he visits Virden where he will confirm a class in the morning and preach in the evening.

Dr. G. B. Archer, of Kangra, visited Winnipeg last week, and gave most helpful addresses at All Saints', St. Peter's, St. Thomas', St. Luke's, the Cathedral, St. Matthew's, and St. John's College. It is expected that Dr. Archer's visit will do much to stimulate interest in foreign missions. It is a pity that the board did not arrange for him to spend at least a month in this diocese. We want more deputation work throughout the diocese.

EDMONTON.

Bishop-Elect, H. A. Gray.

EDMONTON.—The consecration of the Bishop of Edmonton will probably take place on March 25th, (Annunciation of B.V.M.), when the Primate will be assisted by the Bishops of Calgary, Keewatin and Qu'Appelle. The sermon will be preached by the Bishop of Calgary.

MACKENZIE RIVER.

James R. Lucas, Bishop.

The Bishop has just returned from a five weeks' stay in England where he has interviewed the officials of the various societies which are helping the work in his diocese, namely, the C.M.S., C. and C.C.S., the S.P.C.K., and B. and F.B.S. He met with some success in gaining funds for the most pressing needs, and was encouraged by the increase of interest shown in the work of the diocese both by individuals and officers of the above societies.

The Bishop expects to leave Toronto about the first of April for the West, spending a short time in Winnipeg, Saskatoon, Edmonton and Athabasca Landing, from which place he hopes to sail down the river en route to the mission stations of his diocese, involving a journey of five months. He will be accompanied by the Rev. and Mrs. C. E. Whittaker, and Mr. Hoare, of Ottawa, bound for Fort McPherson and the Eskimo work. Also by Mr. C. H. Quartermain, a graduate of Wycliffe College, who will begin his work at Chipewyan and Fort Smith. The party will go north with the new motor boat "Etruria" for the Eskimo work, which has been built at Collingwood.

The Bishop was especially grateful to learn upon his arrival of the splendid response by the W.A. to his appeal in behalf of the loss incurred through the sinking of the SS. "Elvira" near Herschel Island, and is hopeful of securing the whole amount before he leaves for the north.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—Rev. H. J. King was inducted last Sunday morning to this living by Archdeacon Heathcote. A reception was tendered to Mr. and Mrs. King by the congregation on Tuesday night.

VANCOUVER.—CHRIST CHURCH.—The 25th anniversary of the founding of this church was celebrated with appropriate services, February 22nd. Bishop de Pencier preached in the morning, Rev. C. C. Owen, the Rector, in the evening. Christ Church has become a powerful factor in the moral and social life of Vancouver and is facing a most promising future. In the spring of 1888, St. James' Church, Oppenheimer Street (now Cordova Street East), was the only Anglican Church in Vancouver. The city was fast extending westwards. It was therefore decided, with the full consent of the late Bishop Sillitoe, to take steps towards the establishment of a church, the incumbent of which should belong to the Evangelical school.

The first service was conducted by Rev. Hobson in the Durham Block. On December 17th,

1893, Rev. L. Norman Tucker became Rector. In 1894 the corner-stone of a new church was laid. Rev. C. C. Owen succeeded as Rector on June 21, 1903. In 1909 an Anglican Mission was commenced in the district of Kitsilano and later erected as the parish of St. Marks. Another Mission was commenced in Fairview and it was not very long before it became the parish of St. Georges. Since the opening of the enlarged church in 1909, with a seating capacity of 1,240, Christ Church has been much improved by the generosity of some of the parishioners. In 1911, the Beecher Memorial Organ was installed, the gift of Mr. Frederick L. Beecher in memory of his parents. In the fall of 1912, Mrs. H. C. Drummond presented the church with a beautiful memorial window representing the tragedy of Calgary, and this has been placed in the west transept to the memory of the late Albert Edward Lewis. An anniversary social was held in Christ Church schoolroom, February 23rd. Among the other features of the occasion was addresses by Rev. Dr. MacKay of Westminster Hall and Mr. H. J. Cambie.

ST. MARK'S.—On January 28th, St. Mark's Congregational Bible Class entertained the Sunday School Association of the diocese in the parish hall. Over 80 were present. The chairs were grouped informally, giving the hall an air of sociability which the guests were quick to appreciate. The chair was taken by the Rev. St. George Buttrum, president of the association. The speakers of the evening were the Ven. Archdeacon Heathcote and the Rev. W. Ellis, and their addresses were full of helpful suggestions. Rev. W. Ellis has recovered from an illness which laid him aside through January. The Senior and Junior Girls' Gymnasium Clubs entertained the young people of the church lately. The annual Choir Concert took place on February 23-24th. They presented "The King of Sherwood."

CALEDONIA.

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

MASSET.—GRAHAM ISLANDS.—Graham Islands lie about 80 miles out in the Pacific from Prince Rupert, B.C., and Masset is at the north end of the islands. The inhabitants are Indians of the Haida tribe, who without doubt are the finest tribe of Indians on the continent. Approaching the town, the first thing which attracts the attention is the fine dock, and one is surprised to hear that the contractor, and the builders were Haidas. The shore was lined with various kinds of fine water craft, sailing, steam and gasoline, and these were built, owned and managed by Haidas. The houses were large and with good architecture and the interiors were most creditable. The town has its town hall, where we were informed their municipal business was conducted in a most orderly way. The church is not only a place to look at, but to attend. It is full at every service, and if the missionary cannot be present, there are at least three men in the congregation who can take the service and preach. There is a splendid choir of 15 men, and rarely less than 50 communicants at any ordinary celebration.

The whole life of the place is a revelation to a first time visitor, and the wonder grows when one remembers that it was only a few years ago when the father of Henry Edenshaw drew up his war canoe beside the anchored ship of Admiral Prevost, and when a certain covering was removed from one end of the canoe, it revealed a heap of the gory heads of his Indian enemies. It was just 38 years ago when Archdeacon Collison with his young wife, and two-year-old child landed there and started the work which has resulted in the condition of things which is seen there to-day. "Behold what God hath wrought." Anyone visiting Masset will see as great a miracle as are those miracles which are to-day taking place in Uganda, India and Formosa. White settlers are now pouring into the Graham Islands, and it is a sad commentary to make on such influences, to say that the Haidas especially need our prayers at this time.

Correspondence

RELIGIOUS POSTERS.

Sir,—I was sorry, and somewhat surprised, to see your endorsement of the poster of the Nativity in your issue of the 5th. The stimulation of religious feeling by means of pictures is very much akin to the use of ritual as an aid to worship. Both are factitious, and of very doubtful advantage. Aside from this the picture in ques-

tion to my mind gives an altogether false impression. There is no reason to suppose that the shepherds and the wise men from the East both visited Nazareth on the night of the birth of Christ. The narrative would indicate that the wise men came some time afterwards, for they evidently believed that the appearance of the star had marked his birth, and Herod destroyed the children "from two years old and under according to the time which he had diligently enquired of the wise men." I am aware that the visitors from the East are usually represented at the manger side. But this is a fallacy for which we have to thank the artists. If we are to have pictures at all, let us have them true expositions of the narrative—which pictures such as these seldom are. But that competition on the hoardings with fantastic theatre posters is likely to draw men to church, or to Christ, seems very doubtful to me.

February 12th, 1914.

Veritas.

[The writer's two questions are quite distinct: (1) The correctness of the picture. (2) The spiritual value. As to the former, the criticism is fair and true so far as the facts are concerned. As to the latter, the difference between this effort and "ritual as an aid to worship" is obviously immense and fundamental. What we liked, and still like, about the picture is its testimony to the Saviour in unusual circumstances. And as such, we believe it is calculated to be of great service, and utterly free of any such danger as our correspondent contemplates.—Ed. C. C.]

CHURCH BELL WANTED.

I am desirous of securing a small bell for a mission church out on the prairie, who are unable to buy one themselves. There is at present no bell in the village, and our church is anxious to be the first to have one to call attention to God's House and Day. Possibly some church may be discarding a bell which would be most acceptable. Any information will be very gratefully received by the undersigned.

F. G. Lamb.

88 Robinson St., Hamilton, Ont.

ARCHDEACON CODY AND CONFIRMATION.

Sir,—Mr. Bruce's letter in your last issue seems to me to be wide of the point made by Archdeacon Cody. No one questions for a moment that in ordinary circumstances Confirmation is required for members of the Church of England. But the real question is whether the rubric as it stands at present was ever intended to touch the case of those who are not members of our Church. In this connection perhaps I may be allowed to quote some words of the late Archbishop of York, Dr. Maclagan, which form part of a charge on "Christian Brotherhood," delivered before his Diocesan Conference in 1904:—

Are we right in supposing that the law of the Church of England shuts out from the Holy Table the most saintly of our Non-conformist brethren because they have never been confirmed? Do the words apply to them which are often regarded as a bar to their Holy Communion? Where do we find them in our Book of Common Prayer? Not in the warning paragraph which stands in the forefront of the Order for Holy Communion. There it is only the evil life and the impenitent heart that are precluded from the Lord's Table. The lack of Confirmation is not mentioned. There is no more beautiful service in the Church of England than the laying-on of hands. It stands at the close of that portion of the Prayer Book which sums up the whole education of the Church's children, from the moment of their baptism (whether in infant age or in riper years) through the wonderful teaching of the Catechism, till they come to years of discretion and receive the grace of Confirmation through the laying-on of hands. It is at the close of this service that the direction is given which requires that none shall be admitted to Holy Communion unless they be confirmed or ready and willing to be confirmed. To the children of the Church it most reasonably applies, and we do well to press upon them, one by one, the blessing of Confirmation. They are called to receive a most precious blessing with which to crown the grace of their baptism by the further gift of the Holy Spirit, and until they have received that gift they are not to be admitted to the higher grace of Holy Communion. But in the case of others whose Christian training has been under different conditions and in other religious communions,

or of those of our own Church for whom through any neglect in their earlier years the grace of Confirmation has never been sought, in whom, perhaps, long years of faithful Christian life have assisted in already maturing the Christian character, the obligation to be confirmed may have no such force. The blessing may remain within the reach of all, although "not generally necessary to salvation."

This seems to me sufficient to justify the position maintained by Archdeacon Cody, though I will venture to add that it is altogether an open question whether the Christian rite of Confirmation is in view in Hebrews 6:1, 2, many of the best commentators regarding the whole passage as Jewish, especially as "baptisms" in the original is not the word used elsewhere for Christian baptism. So also with regard to Acts 8:14, the passage is not once mentioned in our Confirmation Service, as expressive of the spiritual meaning of Confirmation to-day. We observe the laying-on of hands "after the manner of Thy holy Apostles," but with a very different purpose, as Scripture and the Prayer Book clearly show.

Presbyter.

CONFIRMATION AND BAPTISMAL CERTIFICATES.

Sir,—I have been asked to draw the attention of your readers to the very valuable certificates both of Baptism and of Confirmation contained in the Prayer Cards that are now issued in three grades by the Sunday School Commission of the Church of England in Canada, 137 Confederation Life Building, Toronto. After a number of meetings, the committee decided finally to publish them in the form in which they are now to be obtained—the first grade being for the use of little children and containing on the back an excellent form of certificate of baptism to be signed by the clergyman. The third form, for older boys and girls, contains also a certificate of Confirmation, which could also be filled in by the parish clergyman. As some of the Confirmation Cards published in England are not quite suitable for use in the Church in Canada, and, as some of our Bishops have not published Confirmation Cards of their own, quite a number of the clergy may be glad to know that these certificates are purchasable, the Prayer Cards for little children with the baptismal certificate being 15 cents a dozen, and those for scholars in the teens with the Confirmation certificate, 25 cents a dozen, or \$1.75 a hundred.

Dyson Hague.

[These cards were noticed by us on their publication.—Editor Canadian Churchman].

THE SUNDAY SCHOOL LESSONS.

Sir,—I have been puzzled by the letter of Canon Kittson, in which he says that many Church Schools in Canada are not taking the Lessons provided by the Sunday School Commission. In view of the fact that this system has been endorsed by so representative a body, and the Lessons are now written on by the two magazines for Sunday School Teachers, I should have thought that true Churchmanship would have suggested loyal adherence to the system until it is altered by an equally representative body. By all means let us use every legitimate way of getting alterations, but in the meantime surely loyalty and Churchmanship apply to adherence to what is provided. It is a puzzle to me that such independence should be exercised by those who are so often calling for loyalty as one of the supreme marks of true Churchmanship.

Teacher.

CHURCH UNITY.

Sir,—I would like to associate myself with the sentiments of Dr. Donovan, whose letter appears in your to-day's issue. It seems certain that, as he says, this "Church Unity," so-called, will have the effect of driving out of the church, the Catholic party. Perhaps that is what those at the back of it want, but if so, why do they not become Presbyterians, Methodists, or so on, and not ask those who cannot agree with them, to either do as they do or else leave the Church. The Evangelical party are very fond of announcing in big type in certain Church papers in England the occasional secession to Rome of a clergyman or two, which they claim is caused by the "Catholic Revival." No doubt if Bishop Weston, of Zanzibar, finds it, as he fears, impossible to stay in charge of his diocese after the late controversy and joins the Roman communion, it will be heralded by a flourish of trumpets as a great victory for the Evangelicals. But I venture to

say, sir, that if this impossible unity movement were ever to be adopted there would be such a rush of secessions to the Roman communion as has never been known yet. And this would be caused by the Evangelicals.

Why should we make all these concessions? Have the Presbyterians or Methodists really ever sought union with us?

Having broken away from us in years gone by, is it for us to tell them that they may come back on their own terms? This is only the thin end of the wedge. By admitting a Presbyterian or Methodist into our pulpits we are doing away with Episcopal ordination as laid down by our Lord Himself when He took first "the twelve," and later "another seventy also," and "set them apart."

And are we to throw open our altars to all that come regardless of creed? Would you or I be admitted to a Methodist, Presbyterian, or Baptist communion? Could anything be plainer than the Prayer Book? And none shall be admitted till they are ready and desirous, (not for communion), but to be confirmed. Yet in this as in other matters, the Prayer Book is conveniently ignored by some of our clergy.

It would hardly be very surprising to see this rubric, and also the much disregarded Ornaments Rubric, with others, left out of our new Prayer Book which is now being compiled. Apologizing for the length of this letter.

George G. Stone.

Sir,—A propos of Church Unity, there are two communications in the "Christian Commonwealth" for February 11th, which may be of interest to your readers. The first is from Canon ("Father") Adderly, who, while of the opinion that it would be a mistake to hurry on the question of a Common Communion, says, "As to interchange of pulpits, I see very little objection if we agree not to dogmatize about our own particular views. . . . Interchange of pulpits, and common prayer, discussion of common interests may tend to bring us together."

The second is from Father Hugh Benson, of the Church of Rome: he is "persuaded that the unity intended by Christ already exists; and that there can be no final rallying-point of those who accept the Gospel, except the See of Peter." He has, at the same time, he says "the deepest sympathy with any attempt to rally the scattered forces of Christendom round other centres," though he regards these as merely temporary. These expressions of opinion arose out of a suggestion, emanating from the Rev. R. J. Campbell, for a National Christian Congress.

St. James' Cathedral.

F. J. Moore.

Books and Bookmen

Helps for the Sunday School Teacher still continue to come, and the London Diocesan Sunday School Council are responsible for many recent publications. The latest additions to their list (published by Longmans, Green & Co., agents for Canada; Renouf Publishing Co., 25 McGill College Avenue, Montreal), are: (1) "The Old Testament Sunday Lessons" (45 cents), by Rev. A. B. Bates, M.A., for scholars between 10 and 12. This little book will be found valuable for suggestions, but the lessons are not by any means "ready-made." Herein, perhaps, lies its value for the earnest teacher. (2) "The Beginning of the Christian Church" (45 cents), by Canon H. Wesley Dennis, M.A., and the Rev. G. H. Dix, M.A., for scholars of 13. The lessons are on the Acts of the Apostles, illustrated from the Gospels and Epistles, and contain much useful material for lesson-building. (3) "The Prayer Book in the Church" (45 cents), by Rev. W. Hume Campbell, M.A., for scholars over 13. This is an excellent little book, and well worth a place on the book-shelf; the early lessons, showing the place of sacrament and prayer in the Early Church, being especially suggestive and useful. But we are not a little surprised that in the lesson on "The Burial of the Dead" Mr. Campbell should even mention the sentence in the Post-Communion Collect: "We and all Thy whole Church may obtain remission of all our sins," and the similar petition in the prayer for the King, as reminiscent of pre-Reformation prayers for the dead.

"The Southerner. A Romance of the Real Lincoln." By Thomas Dixon (Toronto: The Copp Clark Co.)

It will be news to many that Lincoln was a Southerner, and this book is dedicated to the present President as the first Southern-born President since Lincoln. The story is told with all the writer's power and charm, and the various

scenes of Lincoln's life are vividly portrayed. The events are followed with keenest interest, and notwithstanding Mr. Dixon's well-known Southern predilections, he gives a very fair and balanced account of the great upheaval. This is a most attractive book and well worthy of careful reading.

"Not Lawful to Utter." By Dan Crawford (New York: G. H. Doran Co., \$1 net).

A series of 18 Bible Readings by this well-known missionary from Africa. His views of Scripture and his interpretation of passages will not command universal acceptance, but they are invariably suggestive and no one will consult these Bible studies without deriving information and inspiration.

Received:—"The Missionary Review of the World"; "The Bible in the World"; "The University Monthly"; "The Church Intelligencer"; "The Bible League Quarterly"; "Ashore and Afloat"; "The Bible Champion"; "The Chronicle"; magazine of the Protestant Episcopal Church. We have also received the first copy of "The Impetus," the new monthly magazine issued in the interests of the A.Y.P.A., and we wish it every possible success in connection with the work that it represents.

The Family

THE SORROW OF TORONTO.

By Miss Thornley, Canada Monthly.

Toronto's problem belt is an extensive and important part of the city. The population of the problem belt is approximately two hundred and twenty thousand, or well on toward half the city's half million. This doesn't give a high rate per square mile, the American would say, accustomed as he is to the tenement house and its rabbit-warren tribe. But you must remember that, wisely or unwisely, Toronto has outlawed the tenement, has audaciously set up the one-family house as its ideal, and has in consequence a present problem that same one-family domicile packed from cellar to shingles with humanity that hasn't as yet been educated suburbwards.

But you and I can't think in thousands, any more than we can spend in millions. We crossed to one house near the City Hall, and after visiting the basement, first and second floor, climbed to the third story stairs.

"For the love of Mike!" gasped the reporter, "they're clean!"

"Yes," said a thin little wisp of a sighing voice, "I asked the Lord for strength to clean 'em and I done it."

On the top step sat an old woman of whom nothing seemed alive but the restless dark eyes. She had her chin on her hand, and the fluff of her grey hair framed a face that might have been any age past the ones you believe in. She wouldn't have weighed a hundred pounds, and as she talked she shook and her voice shook and there wasn't a still thing about her but her indomitable soul.

"Mother of eight I was," she said, when she had recovered sufficient strength from the stair-washing to take us into her tiny dollar a week hole under the eaves. "Five died in one week with black diphtheria and then himself was run over. Yes, Miss, yes. But I come to Canada with two and I was strong. Many's the time down near Port Credit that I'd milk nine cows afore breakfast and the little girl holdin' tight 'round me neck. Then I'd go back and make porridge and work in the fields all day."

"And is she dead?" the visitor asked softly.

The old eyes travelled wearily from the meagre room, off somewhere past the slanting wall, through the single little window to the One Thing Left.

"I hope so, Miss," said the mother, who was sixty-eight and looked a hundred. "She went to New York and I heard she'd died."

There was a boy left, though, and it was partly for his big, bonny sake that the woman married again.

"Good he was to me, good," she crooned. "He'd kiss me'n his step-father goodbye so sure's the mornin' for him to go to work. Then the Boer war came, Miss. He was one of the first to enlist. But he never lived to be sent home. I don't mind just where he died, but he's buried out there. The other baby that was coming died too, and then after all Wilkins died, Miss, and now there's no one but me, a widow eight years."

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Personal & General

Dr. G. B. Archer, of Kangra, India, was in Winnipeg last week.

The Rev. Henry Grasett Baldwin and Mrs. Baldwin have sailed for England.

Rev. J. B. Fotheringham of Goderich, was Trinity's special lecturer last Saturday.

Rev. Beverley Smith has returned from Florida greatly improved by his rest in the south.

Archdeacon Cody speaks on "Gambling" this Thursday evening in Ottawa, at the "Social Service Congress."

Bishop Farthing is a visitor in Ottawa this week and one of the speakers at the great "Social Service Congress."

Sir George Ross is, we regret to learn, sinking fast, and his physician, Dr. Goldie says, "the end is but a matter of days."

March came in without doubt as a lion this year, wind 70 to 72 miles an hour, snow, and nearly zero weather made a severe beginning.

Bishop Reeve has been laid up for about two weeks with cold and rheumatism. The Bishop, and Mrs. Reeve, are going to Preston Springs for a week's rest and treatment.

250 pupils of Havergal College gave a display of gymnastics and fancy drills last Thursday, when the Principal, the President and Directors were at home to the friends of the college.

An old lady, after hearing a very promising young curate preach, encouraged him with the remark:—"Lor, sir, I do like to 'ear you preach extrumpery, your language is that wonderfully fluid."

Bishop Lucas returned to Toronto last Saturday from England and leaves for the diocese of Mackenzie River about the first of April. The Bishop reports a very satisfactory visit to the Old Country.

Our former Governor-General, from 1898 to 1904, the Earl of Minto, is dead. The late Earl passed away at 4 a.m. last Sunday morning at the age of 66. While in Canada he attained the greatest popularity and proved to be a man of infallible tact.

Secretary of Government for Cuba has issued an order prohibiting all cock-fighting except on Sundays and holidays. This measure, he states, is necessary, during the cane-cutting season, in order to keep the harvesters at work.

We extend our heartiest congratulations to Canon and Mrs. J. H. Dixon, of St. Lambert, Montreal, on the celebration of their golden wedding day on February 24th, Canon Dixon has been over half a century in the ministry of the Church.

The Rev. J. E. Watts-Ditchfield, of Bethnal Green, was consecrated February 24th at St. Paul's Cathedral first Bishop of Chelmsford. Bishop Stringer, of Yukon, assisted in the consecration. The Ven. Archdeacon H. B. Hodgson was also consecrated Bishop of Ipswich.

Fifty years ago died Adelaide Anne Proctor, whose poems for many years before and after her death ranked second only to Tennyson's in popular demand. The daughter of the poet Barry Cornwall, she wrote verses almost from the cradle, and the first collection of her legends and lyrics, published when she was eighteen, won her immediate fame.

"India has one-thirty-fifth of the land area of the world and one-fifth of the population of the world," was the way in which Dr. Archer spoke recently of the density of India's population. If Canadians were to die at the same rate as the people of India there would be nobody left in nine months; they die in India at the rate of twenty a minute.

A marriage which will create interest in Anglican circles, will take place shortly, when Right Rev. Charles Brent, LL.D., Bishop of the Philippine Islands, will marry Mrs. Willard Spencer, a wealthy widow. Bishop Brent is a son of the late Canon Brent of Newcastle and is one of the best known graduates of Trinity College, Toronto. He has many relatives here.

The Bishop of Oxford, as the result of researches in the marriage service in the Christian churches of the East and West, says he found the word "obey" is not contained in any service except in that of the Church of England, where it first appears in the fourteenth century. The Bishop claims that this proves that the use of the word "obey" in the English service is unwarranted.

Among the countless letters of congratulation received by the Rev. J. E. Watts-Ditchfield on the announcement of his promotion to the Bishopric of Chelmsford—letters which have come from all classes and ranks of society ranging from peer to peasant—was one from a very poor woman. It ran as follows:—"Mr. Ditchfield,—I am glad to hear that you have a new situation with better wages. You deserve it."

The funeral of the late Mr. Christopher Eaton, of Owen Sound, took place February 24th, from his late home, "The Eagle's Nest," Westhill, to Greenwood Cemetery. The pall-bearers were: Messrs. John Robinson, F. M. Robinson, W. Noble Chisholm, H. B. Smith, Robert McKnight, James McLaughlan, Sen., Dr. Dow, and Judge Widdifield, all of Owen Sound. The funeral services were conducted by Rev. Jas. Ardill, rector of St. George's Anglican Church here, of which Mr. Eaton had been a valued member.

The launching took place on the 26th ult., of the 50,000-ton "Britannic," intended for the trans-Atlantic service, she had only just been laid down when the "Titanic" disaster occurred, and as a result of that accident, the plans of the new liner were almost completely remodelled. A complete inner skin extends to a considerable height above the load line, the most vulnerable portion of the vessel and the height and number of the bulkheads has been increased. It is claimed for the "Britannic" that she will be able to float with any six compartments flooded.

Dunbar, Scotland, February 26.—An "arson squad" of militant Suffragettes to-day burned to the ground the historic parish church of the village of Whitekirk. The church was erected in 1297, and contained many relics of the battle in which the Scots were routed by Oliver Cromwell's forces in 1650. In the vicinity is the famous battle-ground of Dunbar, where the English totally defeated the Scots in 1296 and caused John Balliol to give up the crown of Scotland. Many of the priceless Scriptural relics and curios from the Holy Land were destroyed by the fire.

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HIGHEST AWARD—ST. LOUIS, 1904.

An interesting ceremony took place, by special permission, in the Chapel Royal, attached to St. James's palace, on February 21st, when the infant son of Captain and Mrs. Rivers Bulkeley was baptized by Canon Sheppard. The Duke and Duchess of Connaught, with Viscount Curzon, of Kedleston, and H. V. Meredith, were the sponsors. In the absence of the Duke and Duchess, Major Malcolm Murray and the Countess Cawdor

acted as their proxies. The child was christened Robert Arthur Henry Rivers. Captain and Mrs. Bulkeley will return to Ottawa about the middle of March to resume his duties as comptroller of the Governor-General's household.

French birth statistics just received show that in France three children per family would suffice to maintain the status quo of the population. Unhappily the last document is of a

pessimistic character. The grave fact revealed for the first time is that the majority of French families have only one child. They show that out of 11,314,917 households, 1,804,710 families are without children, 2,966,171 have one child, 2,661,078 two children, and 1,643,415 three children. Just under the million have four children, and just over half a million five. There are fewer than a hundred thousand families having eight children. The birth rate is still highest in the poor regions and lowest in the richest.

The Archbishop of York is fond of a good story, though he usually designates his anecdotes as so many "chestnuts." The other evening he related the following: A rough cattle rancher called at the house of an American Episcopal Bishop and asked to be admitted as a member of the Church. The Bishop put a few questions: Had he been baptized? Had he been confirmed? The candidate shook his head; he seemed not to understand the definition of the terms. At last the Bishop said, "Tell me, why do you want to join the Church?" Then the rancher found his tongue: "It is this way, sir. Some time ago I was hunting in a very lonely part of the country when I came across a wooden shanty. I went inside and



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found a number of people on their knees. I went down on mine, too, and I heard the man next to me saying, "For we have done those things we ought not to have done, and we have left undone the things we ought to have done." I said to myself, "That just fits me." So I learnt it was an Episcopal Church service, and that's why I want to join that particular Church."

All who are watching the sound financial development of Canada will be interested to observe that during the next few weeks The Great-West Life Assurance Company will reach One Hundred Millions of Business in force. This is a record of speedy expansion hitherto unequalled, accomplished in less than two and twenty years.

Boys and Girls

DEATH OF NOTED WOMAN DOCTOR

Dr. Emily Musson, a well-known throat specialist of Philadelphia, died of pneumonia on December 28. In giving an account of her work and attainments, the Philadelphia "Public Ledger" says:—

It was Dr. Musson who, in the summer of 1909, went with her assistant, Dr. Clark, to Labrador, at the call of Dr. Grenfell. She went at her own expense, to treat or to operate upon many of his people at the St. Anthony Hospital.

The conditions under which those fishermen lived, suffered and died had been so appealingly described by Dr. Grenfell as to excite her pity. Her approach had been heralded along the coast, and all who were troubled with diseases of the throat or ear had come for treatment. On her arrival, so many were awaiting her, that Dr. Wakefield, in charge of the hospital, set her to work at once. Until 10 p.m. on that day they continued, examining and treating 55 patients before she took a rest.

It was bitterly cold, the thermometer hovering around 32 degrees below zero, the nights were trying, and a gale rocked the building.

Daily, operations occupied the morning hours. In the afternoons she held clinics, when she saw from ten to fifteen patients. The sterilizing outfit was the kitchen stove, at which she also thawed her frozen fingers and toes. After all the patients, who had come from afar, had

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First Award A Beautiful Doherty Upright Piano Value \$425	<table border="1"> <tr> <td>6</td> <td></td> <td></td> </tr> <tr> <td></td> <td>9</td> <td></td> </tr> <tr> <td></td> <td></td> <td>12</td> </tr> </table>	6				9				12	Fourth Award A Beautiful Violin, complete with case
6											
		9									
		12									
Second Award A \$375 Upright Piano for \$125	Fifth Award A Handsome Guitar, complete with case										
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been attended to, she examined the children from the orphanage and the village, so many of whom required operations, that she and her assistant were hard at it for two weeks more, averaging but four operations in a morning, owing to the absence of proper sterilizing facilities. The evenings were spent in minor operations, surgical dressings, etc.

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WHO LIT THE LAMPS?

Upon the rocky coast of Cornwall, there stood some years ago, an old-fashioned lighthouse. It was placed amid some dangerous rocks, and was a great blessing to mariners, in directing them on dark and stormy nights.

You would have thought that everybody would have been glad that the lighthouse stood upon those rocks, and rejoiced in the good it did. But there was a set of wicked men who looked upon that lighthouse with very angry eyes, and often wished some storm would come and sweep it away. They longed to see the vessels wrecked, that they might gather some of the spoil that came from their destruction. These wicked men were called "wreckers"; and when stormy nights came on, they might be seen looking out for their prey, and even kindling large lights upon the shore to deceive the ships, lead them out of the way, and get them dashed to pieces on the rocks.

Still the lighthouse stood, watched over and kept by the merciful eye and arm of a kind, protecting God.

It was inhabited, at the time of my writing, by a kind man and his little girl; and it is about this little girl my story must be told. She had a very pious mother, who as she died, had given her holy counsels, and left her a large favourite Bible as her property. You may be sure the last words of her dear mother were not soon forgotten; while the Bible she had left was looked upon with no little reverence and love.

The lighthouse was so placed upon the rocks that, at low water, when the tide was out, you could walk from it to the shore, but at high tide nobody could get to it, as no boat could ride in safety among the breakers and the rocks. All the food the inmates needed and all other things they used, were thus brought to them at low water, and the man of the lighthouse had often to go on shore for them.

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One day he had gone as usual, leaving his little girl alone in the lighthouse, when some of the wreckers seized him, and determined to prevent his going back to light his lamps, in the hope that some ship would thus be wrecked. The poor man was in great distress when he found he was the prisoner of these wicked men, and he begged hard to be allowed to return. But in vain; there they kept him till long after the tide came in, and it became impossible for him to return. At last they let him go, and he stood upon the shore in great distress. The night gradually became a very stormy one. The wild winds roared furiously. The rain fell in torrents. The lightning flashed, and the thunder rolled terrifically. The sea dashed furiously around the lighthouse sometimes covering it entirely with its waves. What was he to do, The lantern at the top of his house remained dark. He could see ships in the distance, and he trembled lest they should be wrecked for want of his lamps being lighted. He knew his little girl was all alone, and too little to do anything to help the difficulty; so there he stood in deep distress, while around him stood the savage wreckers, glorying in the success of their wicked scheme, when, all of a sudden, the lantern of the lighthouse blazed up, and its bright and glowing rays shot across the dark and troubled sea. The wreckers were filled with anger when they saw it, but the sailors, far off in the ships, were delighted as they caught its beams; and the keeper himself was overcome with surprise and joy, while he exclaimed, "Who has lit the lamp!"

Very distressed indeed was the little girl when she found her father did not return as she had expected. She watched the tide rolling up and covering the rocks, so cutting off all the way to shore. She heard the wind howl, and trembled as she felt it rock the lighthouse. She noticed the dark night setting in, the storm beginning to rise. As she looked out, she caught a glimpse of ships in the distance, and knew if the lamps were not lighted, they would probably be wrecked, and in her distress she began to think what she could do. At last a text of Scripture, one of her mother's last words, came into her mind: "Call upon me in the day of trouble, and I will deliver thee." So down she knelt, and prayed earnestly to God to help her in her trouble, and rising, walked up to the lantern at the top of the tower, to see if she could light the lamps herself. She saw the long stick with which her father lit them, but she was too little to reach them. Downstairs accord-

ingly she went, and, with great labour, dragged up a table and climbed on to it, and tried again, but still she could not reach the lamps. Down again she went to seek for something more to stand on, when her eye fell on her mother's large Bible, which she carried up with a great effort into the lantern, and laid it on the table. Then, climbing up, on tiptoe, to her joy found she could just reach the lamps. In a minute all the lamps were lighted, and the lantern blazed out, to the joy of the sailors in the ships, the surprise and relief of her father, and the shame and disappointment of the wreckers on the shore.

Such is my little story. It is quite true; and as I have told it to you, I have been thinking of other mariners and wreckers than those on the coasts of Cornwall. I have been thinking of a world of people all in danger of missing their way, and being forever ruined by the results of folly and sin. I have thought of wreckers in the shape of wicked men and youths, who would fain blight and destroy those by whom they are surrounded, and I have thought of the Church of God, with the light of truth, and the means of presenting the way of peace and safety in her possession, as a lighthouse for the world, in which also you, my dear reader, may help to kindle the lamps, and save some poor voyager to eternity from destruction and woe.—L. L., in the Southern Churchman.

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