

# Canadian Churchman

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Family Newspaper

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

Vol. 40,

TORONTO, CANADA, THURSDAY, MAY 22nd, 1913

No. 21

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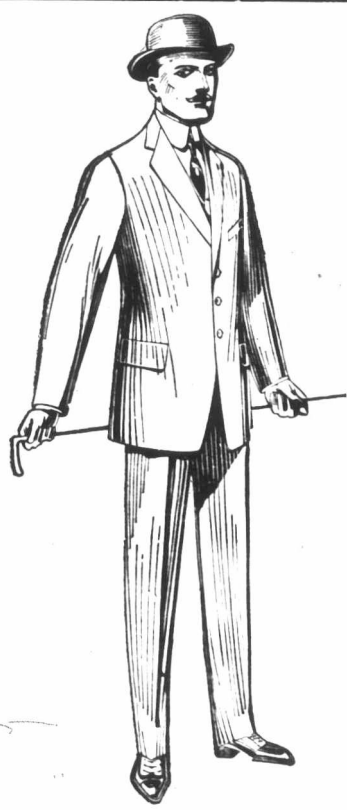
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# The Canadian Churchman

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## SECOND SUNDAY AFTER TRINITY.

(June 1st).

Holy Communion: 245, 433, 630, 643.

Processional: 376, 406, 449, 468.

Offertory: 512, 605, 657, 764.

Children: 607, 701, 707, 715.

General: 2, 416, 456, 483.

## The Outlook

### A Splendid Victory

It is almost too good to be true, and yet it is announced on the most reliable authority that the British Government will not send any more opium from India to China this year. Further, that it is probable the traffic in opium between India and China will never be renewed. If all this proves correct, it will be the cause of untold thanksgiving among Christian people. There is not a single missionary society which has not felt the shame of Britain's association with the opium traffic, and there will not be a single worker whose heart will not be relieved and rejoiced if the traffic comes to an end. We must go on praying and working, and as we do so we may feel assured that victory is certain. The opium traffic must end, so far as Britain is concerned. That which is morally wrong can never be politically right.

### A Notable Gathering

It is now well known that the Presbyterian Church of Canada is making arrangements for a Congress to be held in Toronto in June, just before the regular Church Assembly. This Congress is to consist of at least four thousand delegates, and will include every Presbyterian clergyman in Canada, together with clergymen's wives, and two lay delegates from every congregation. There are to be meetings for several days, addressed by representative men, and the prospects point to a gathering

of great impressiveness and value. Members of the Anglican Church will doubtless not be wanting in their share of hospitality, while the earnest wishes and prayers of all our people will go forth on behalf of this momentous meeting. The results cannot fail to be of spiritual blessing to the congregations represented, and also to the whole Dominion, where Presbyterianism has done, and is doing, so great a work for our common Lord. May the great "Master of Assemblies" manifest His presence and grace and make the gathering a mighty force in the spiritual life of Canada!

### Every Court Open

The House of Lords came to a momentous decision the other day. As the result of an appeal after the proceedings of a case tried *in camera* had been reported by one of the parties involved, the Lord Chancellor pronounced the following:—

Every court of justice in the land is open to every subject of the King, and a court has no power to sit otherwise than with open doors.

This decision is particularly welcome in view of the apparent tendency to increase the number of cases tried in private. The judges, according to this decision, have no legal right to shield any person by means of this secrecy, and the result of the Lord Chancellor's words will doubtless be to bring pressure on those who endeavour wrongfully to favour people by trials *in camera*. It is a great satisfaction to know that the Chief Justice of Ontario is opposed to this practice, and has more than once so expressed himself from the Bench. Not only so; he has refused to take cases *in camera*. All who love truth and justice must rejoice at this latest pronouncement of the highest legal tribunal of the Empire.

### Y. W. C. A.

The fortieth annual meeting of the Toronto Young Women's Christian Association, held last week, is a reminder of the splendid service accomplished all over the world by this organization. The various sections of work show the numerous efforts made to meet the needs of our young womanhood, and it is a special satisfaction to know what an important factor the Association is becoming in the life of Canada. At home and abroad the work is making progress and extending, and spiritual, social, educational, philanthropic and missionary agencies are all included in the scope of the Association's beneficent operations. Not the least valuable element is the opportunity afforded to members of all the churches to become associated on behalf of our young women. The work already done is as nothing compared with that which remains to be done, but past blessing is a guarantee and harbinger of fuller service and success in the future.

### Imperial Unity

Sir William Ramsay, the great scholar, who has done so much for New Testament research, delivered the Romanes Lecture at Oxford on May 8th, taking as his subject, "Imperial Peace." He emphasized the fact that unity could not rest safely on considerations of material profit. It rested "on the possession of common ideas of liberty and free historical development." This is a timely word, and, coming from such a source, it is likely to prove of special value. No material interest can ever bind together an empire, because each part will quite naturally favour those things that make for its own material

advantage. There must be something far deeper, stronger, truer, and this is to be found only in ideals of truth, justice, liberty, loyalty, sympathy and service; and at the foundation this means religion, godliness, righteousness as the only stable guarantee and adequate inspiration of ideals. "Righteousness exalteth a nation" and an empire. May we never forget this.

### The Real Character of Buddhism

It is said that a Buddhist temple is to be erected in London, England, to show English people something of the glories of Buddhism. We sincerely hope the report is not true, though we should not be at all surprised to have the news confirmed. A missionary, who speaks from personal experience, shows what Buddhism really is:—

Of all the despairing, soul-destroying, Satanic, heathen religions of the East, Buddhism takes the first rank. At one time Buddhists were content to go on their way, showing little, if any, of the aggressive spirit which now characterizes them. However, in recent years their modus operandi is to watch missionary efforts, and where any step is taken by missionaries for the good of the people there official Buddhism focuses its powers to oppose. Previous to the advent of the missionary the villagers and their children are severely left to themselves, and nothing done for them. But immediately a school is opened, or some good work is started by the Christian worker, then opposition begins, and not a stone is left unturned by the Buddhists to hinder or stop the good work.

The opposition of Buddhism to Christianity is bitter and persistent, and it is well to know exactly how matters stand. There are those who praise Buddhist morality, but Buddhist practice is very different, and with it there can be no compromise. Christianity is, and must be, supreme; it tolerates no rivals.

### Bible Study Means Work

The visit to Toronto of the Rev. Tissington Tatlow, the Secretary of the British Student Movement, recalls an incident that recently appeared in the monthly magazine of which he is the editor. Mr. Tatlow shall tell his own story:—

Some years ago we visited the home of the late Mr. D. L. Moody, at Northfield, in the company of Mr. Mott. Among other relics preserved in the house is Mr. Moody's Bible. The Book was the most worn we have ever seen. Each page bore traces of use. The edges of each leaf showed signs of having been handled incessantly. Mr. Mott noticed the worn condition of the Book and exclaimed: "Look at that! That's where the work was done." Yes, that is where the work is done.

There are thousands of Bible readers, but very few real students. And it is work that tells. The beauties of the Bible are not on the surface; they must be sought like jewels. As someone has said: "Justification is by faith, but knowledge of the Bible is by works."

### The Continent of Opportunity

This is now the familiar name given to South America, and it is sadly true. At a recent Missionary Conference on Latin America some facts and figures were given that call for serious consideration. Latin America comprises Mexico, Central and South America,

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Cuba and Porto Rico. It has a population of 71 millions. Among the Indians, estimated at five or six millions, there are only about six missionaries. Peru is 70 per cent. Indian, with 100 different tribes, and missionary work among only two of these. There are 700 towns in the Argentine without any religious work or influence whatever. From 50 to 80 per cent. of the total population of South America is illiterate, and more than one-half of illegitimate birth. Not more than one person in 10,000 has seen a copy of Holy Scripture. There are other and worse facts than these, which can hardly be mentioned. Is it not an urgent call to North America to give the Gospel to these races and save them from every form of paganism? Our nearness to these lands, their accessibility, their congenial climate, our close commercial relations and the new developments certain to arise in connection with the Panama Canal are all factors in the case and constitute a pressing appeal. Let us beware lest South America become the continent of neglected opportunity.

### "The Next Thing"

Under this title a modern essayist treats of the eternal movement in life, and shows how the history of the world is found to be a continual production of the "next thing." He then illustrates this truth in a variety of ways, among which is the woman's movement. After pointing out that this had been anticipated by many with hope as something which would idealize politics and social life and make them tenderer and more human, the writer speaks with sorrow of the recent false steps on the part of some of the leaders. The actual words, long as they are, must be quoted:—

Some of its leaders, impatient in their ardour, take a first false step. They forsake the weapons of argument, of reason, of their true feminine influence for the inferior one of violence. They exchange the weapons of the spirit for the arm of flesh. Did they think when that first step was taken of the law of the next thing? The first violences fail; then there must be more violences; the blows must be harder, the destruction more widespread. And the inner state must follow the same law. The first animosity must deepen into hate, until hate passes into delirium. And this amazing thing takes place in England, of all countries in the world. Not in revolutionary France, not in Nihilist Russia, not in the inflammable Southern races, but in England—the practical, the law-abiding, the home, supposed, of common sense!

We hope these counsels will be heeded. A good cause cannot prosper by the use of bad weapons. The end does not justify the means.

### True Martyrdom

The same writer acutely points out the difference between the genuine and the false in suffering:—

Have these people, one wonders, studied the history of civilization; have they studied Christianity? They suffer for their cause; they suffer heroically. But not as the martyrs of the spirit have suffered, not as the heroes of the ideal. The early Christian women suffered; their martyrdoms were the most wonderful of all. We see young women, girls, offering themselves with a smile to the Roman torture, yielding their limbs to the claw of the wild beast. But their fight was always a suffering, never the infliction of it. Their weapons were the weapons of faith, of courage, of dauntless patience, not the stone, the firebrand; words of love and pity, never the words of calumny, of hate. How well they understood their

business! The ideal was to be won by nothing less than the ideal. The soul must win by the soul's strength. Lactantius gives us their plan of campaign: "Let the heathen imitate us Christians; no one is retained among us against his will. Religion is to be defended, not by killing, but by dying." May we not hope that the next thing in this piteous business will be a return to that older, better way? Has not history shown us that it is the only way? There are a thousand ways down, but assuredly there is no other way up.

Nothing could be more to the point than this distinction, and we echo the writer's hope that English womanhood as represented by the militant minority may soon return to the more excellent way.

## OUR GREAT OPPORTUNITY

By "opportunity" we mean an opening for proclaiming the everlasting Gospel. By "great opportunity" we refer to the splendid, unique and widespread facilities offered by the summer to preach in the open air; and by "our great opportunity" we have in view the duty and privilege placed before Church people of bringing the Gospel to bear on many who do not usually come within sound of our ordinary church services. Now, the question arises whether this magnificent opportunity is utilized as it should be in Canada? When we have made every allowance for absences on vacation, is it not true that very much more could be done in the open air than is accomplished at present?

Open-air preaching has been a special feature of the Christian propaganda from the very first. Our Lord was the great Open-air Preacher in Galilee and Judæa. The Baptist and the Apostles Peter and Paul used this method of making known their message. Down the ages we can trace the same fine succession, until when we come to the eighteenth and nineteenth centuries the records are rich concerning the work of heralding the Gospel in the open air.

A thousand loud and insistent voices call us to this holy enterprise. Never was it of more urgent importance that the message of the everlasting Gospel should be proclaimed in this way. When we remember the vast numbers of people who never go to any place of worship, when we contemplate the crowds in our streets and parks on Sundays and week days, when we face the terrible social problems of to-day, and when, above all, we realize the fearful spiritual indifference of the majority of the people, we must surely see the need of a very literal fulfilment of our Lord's command to "Go."

We rejoice that wherever the British flag flies we have liberty to preach in the open air. The highways, the open spaces, the lakeside, the seashore are open to us, and we ought not to be slow to "possess the land." Others are awake to the advantage of the opportunity, for those who proclaim their message of politics, socialism, and even atheism, are found in the open air. There are social reformers, for instance, who use this method all the year round. All weathers are alike to them; they have a message to declare whether men hear or whether they forbear. And this is perfectly reasonable, for if a man has a message, why should he not deliver it? As we think of politics, economics and social reform, it is the policy of aggressive action that is most thoroughly justified. Why, then, should the Church be behind in this respect? Why should not Christian men utilize to the full this magnificent opportunity? It is to the lasting credit of the Salvation Army that

through all weathers and conditions this method of declaring the Gospel has been prosecuted.

How, then, should we start? First, we should not hesitate to arrange our summer work so as to lessen and reduce to a minimum our indoor services and meetings for the purpose of holding open-air gatherings. Many an evening service would be prosecuted with renewed vigour in the fall by a break in the open air in the summer. Every service and meeting that can be held in the open air should be held there. Then, it is essential to make due preparations for the work. Preachers and speakers should remember that the open-air meeting will call for the most thorough work. The message must be carefully prepared and earnestly delivered, as the outcome of the speaker's conviction and experience. If a man realizes the urgency of the opportunity, he will do his best to meet the need. There must be teaching as well as appeal, instruction as well as impression. The man must know the facts of the Gospel, and be able to put them clearly and definitely before his hearers. He must also know something of the human heart, its needs, its dangers, its possibilities. The speaker will endeavour to speak the appropriate word, be it of warning, or counsel, or cheer, or hope. There will be no need of anything controversial; the only controversy will be that of the prophet, who urged his hearers to remember "the Lord's controversy" against sin. What men need and what preachers must give is Christ in all the fullness of His redemption. The open-air speaker must tell of Christ's love, grace, pity, gentleness, strength. He must show the way of salvation for immediate acceptance. He must make the message clear, plain and definite, and deliver it out of a heart that knows by blessed experience the reality of that of which he speaks.

It is, therefore, as true of the open-air speaker as of the clergyman in church, that he must give of his best. In both cases it is disastrous to suppose that "anything will do." Audiences in the open air are quick to recognize and to respond to well-thought-out, well-prepared, well-delivered messages, and few things will more readily commend the speaker and his Gospel than a thoroughly good and effective address. Political orators at street corners respect their audiences. Such speakers know their business, and state their case with conviction and force. This is a thinking age, and men were never more industrious in their intellectual habits. The most effective address will always be one that is substantial in thought, manly in tone, persuasive in appeal, and immediate in urgency.

Let this summer, therefore, see a great increase in our open-air work. Let workers gather in good spots, full of comradeship, full of courage, full of hope. Let the singing be good, hearty and attractive. Let the tunes be well chosen and some familiar words and strain included, so that tender memories may be stirred. Let nothing incongruous be allowed. Let everything be suffused with brightness which is not lightness, and let the speaking be clear, strong, and winsome. It does not need any imagination to see what the results would be. Every church would receive a blessing, which would extend into the work of the fall and become a permanent factor in the parochial life. It is impossible to exaggerate the responsibility of the opportunity. In every church and in every mission there should be open-air work. If any of our readers have or see difficulties, let us hear from them; if any have suggestions, let us receive them. We believe that if all our churches would embark on a campaign of open-air work this summer, the results would be deep and widespread in every church and neighbourhood.



# The Greatest Work in the World

By the Rev. W. H. Griffith Thomas, D.D.

"Follow Me, and I will make you fishers of men."—MATT. iv. 19

**T**HIS is, indeed, "the greatest work in the world." Whether we think of the non-Christian multitudes at home or the unevangelized millions of Mohammedans and heathen abroad, we cannot fail to see that the work of the Christian Church and every individual member of it is, first and foremost, that of soul-winning.

Along the lines of our text emerge four great principles of Christian life and duty which deserve our earnest and constant consideration.

### OUR SERVICE—"FISHERS OF MEN."

It is a definite service. We are called upon to deal with human beings, and are expected to "catch" them. Nothing short of this will suffice for our Master's word. We can see this among

character of sin is so varied; the self-will of man is so strong, the heart of man is often so far from God that the Christian fisherman finds it exceedingly difficult to catch the one for whom he is praying and striving. There is no work in its way so arduous and trying as that of endeavouring to save men from their sins and snatch them out of the hands of the Wicked One. Satan does not easily let go his prey, and whenever there are earnest endeavours on the part of Christian people to evangelize and win souls, there it is perfectly certain will be found the most intense opposition of the Devil. Soul-winning is, indeed, a difficult work.

Yet it is a delightful service. Is there any joy in this world comparable with the bliss of leading an anxious soul to Christ? To hear the question,

for your souls" (Heb. xiii. 17). "I have made thee a watchman" (Ezek. iii. 17, xxxiii. 2-7; Acts xx. 26, 28). The fisher of men must be eager and on the lookout for men. A clergyman once wrote to a friend asking him whether he could recommend a curate, and said that he wanted a man "whose heart was aglow with the love of souls."

A fisherman needs patience. How wonderfully patient is the fisherman who remains hour after hour on the river bank waiting for a bite. How utterly impossible it would be for him to fish with success unless he had this element of patience. Much more is this true of the servant of God who wishes to win men to Christ. "The servant of the Lord must be . . . patient" (2 Tim. ii. 24, 26). Men are not always won at the first attempt, and any spirit of impatience will not only hinder the sinner from accepting Christ, but will hurt the worker's own soul. It will only be by prayerful patience that many a captive of the Evil One is rescued and brought to the feet of the Saviour. This patience will demand real strength and energy. The fisherman must be "instant in season, out of season" (2 Tim. iv. 2), and persistently, prayerfully, wait for every opportunity to lay hold of the one whom he desires to win for Christ.



ST. PAUL'S UNDER DOOME, LOOKING E. B. 184

ST. PAUL'S CATHEDRAL, LONDON, ENGLAND

The scene of one of the latest militant suffragette outrages. Providentially the bomb was discovered before it exploded.

other things in the various titles given to the children of God in the New Testament. They are called "witnesses" (Acts i. 8). They are described as "ambassadors" (2 Cor. v. 20). They are designated "heralds" (1 Tim. ii. 7, Greek). These titles clearly imply a distinct and pointed purpose, and we must not rest with anything short of definite results of our work. Not merely are we to put the message before men, but we must use means to lead them to accept the message, and to become disciples of Christ. The fisherman is never content with simply throwing out the line or the net. If he does not land some fish, he is not in any real sense a fisherman. It is recorded of a French doctor that, full of enthusiasm, he said he had operated upon eight people in connection with some very serious and complicated disorder. When asked how many lives he had saved, he replied, "Not one, but then, you see, the operations were so brilliant." This would never satisfy an ordinary medical man, and certainly in relation to things spiritual, we Christian men must never be satisfied with mere brilliance of testimony. It is for us "by any means to save some." This is our definite work.

It is a difficult service. Men are not easily "caught." The power of sin is so great, and the

"What must I do?" to observe the evident interest and anxiety to mark the genuine repentance, to see the eager acceptance of the Word of truth, and then to notice the soul surrendering to Christ and commencing to rejoice in His great salvation—all this is "joy unspeakable, and full of glory." It is the supreme felicity of life to be permitted to lead a soul into the presence-chamber of the King of Kings.

### OUR TRAINING—"MAKE YOU FISHERS OF MEN."

This clearly teaches the important lesson that "fishers of men" are not born, but made. They become fishers of men, and this implies that they were not originally qualified in this respect. What, then, does it mean to "become" a fisher of men? In what does the training consist? Let us consider some of the more important qualifications of an ordinary fisherman, and learn from them at least a little of what is needed in order that we should become fishers of men.

A fisherman needs watchfulness. Mark the alertness of the true fisherman; always on the lookout for fish, and for the best ways of catching it. So must it be with the true disciple of Christ who wishes to win men for his Master. "They watch

A fisherman needs courage. Sea fishing in particular needs very great bravery and fearlessness. A fisherman often takes his life in his hands, and we know from our own fishing industry how many lives are lost in the prosecution of this daily task. So also fishing for men is by no means easy, and, as is well known, those who attempt it are often lacking in courage, and they do not find it any easier even after a long life of individual work. Dr. Clay Trumbull, one of the ablest and most earnest workers among individuals, has told us in his little work on the subject that he was as much afraid on the last occasion as on the first. Courage is, therefore, a pre-eminent requirement if we would persist in the work of soul-winning.

A fisherman needs tactfulness. In the course of a day's fishing a man may often have to change his method, and also to use different kinds of bait. We also know that there are very great differences in fishing for various sorts of fish, and there are other diversities, according to locality and circumstance. All this suggests the need of tactfulness. When we think of spiritual fishing, tactfulness is one of the prime essentials. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those



that oppose themselves" (2 Tim. ii. 24, 25). Men around us differ so widely in circumstances, character, and temperament, and attitude to God, that unless the Christian worker is characterized by tactfulness, he will often do more harm than good in his endeavours to win men for Christ. It is as true to-day as ever that "he that winneth souls is wise," and "he is wise that winneth souls" (Prov. xi. 30). We need to know something of the devious ways of sinners, the different snares set by the enemy, and the precise aspects of Gospel truth best fitted to meet particular cases. All this requires and will demand tactfulness, wisdom, and discretion.

A fisherman needs self-forgetfulness. An old fisherman has said that one of the prime requirements of a true fisherman is that he should keep himself out of sight. This quality is pre-eminently necessary in the soul-winner. His own individuality must be kept, as far as possible, in the background, in order that his Master may be first and foremost. There is always danger lest we attach men to ourselves instead of linking them on to Christ. At the King's Levee there comes a point at which, after the introduction of the newcomer, the one who introduces him stands aside, his work being over. In like manner, in bringing a soul to Christ we carry the work to a certain point, and then stand back for the soul to have its own private and personal interview with the Master. "I laboured . . . yet not I, but the grace of God which was with me" (1 Cor. xv. 10).

#### OUR STRENGTH—"I WILL MAKE YOU."

Then power for soul-winning is possible. "I will make you." The Lord Jesus Christ is able and willing to equip us for the work of spiritual fishing. He Himself was the greatest of all soul-winners in the days of His earthly ministry, and He is ready now to fit and prepare us for the same blessed work. Let this thought sink down into our hearts; there is no reason whatever why every Christian man should not be a soul-winner. Here is the promise of the Lord Jesus Christ offering to prepare us for this blessed work. This should encourage us to believe in the possibility for each of us.

And power for soul-winning is certain. "I will make you." This is one of the "I wills" of Christ, those gracious and blessed promises which are intended to encourage and hearten us for life and service. When Jesus Christ our Lord and Saviour says "I will" He means it, and in special connection with soul-winning we see the cheer and inspiration of such a promise, giving us a certain guarantee of strength and provision for the difficult task.

And power for soul-winning is blessed. To be fitted and equipped for this glorious work is surely a joy, a privilege, and a blessing. Christ our Master takes us into His school, trains us, teaches us, prepares us, and bestows upon us all needed grace and wisdom, and then sends us out into the great ocean of the world, ready to "catch" men. There is surely nothing nobler, nothing more uplifting, nothing more glorious than to be equipped and commissioned by our Master to do "the greatest work in the world."

#### OUR SECRET—"FOLLOW ME, AND I WILL MAKE YOU."

It is now time for us to consider the precise requirements and conditions laid down for us in the Word of God with reference to the work of soul-winning. We are already clearly aware of our duty to "catch" men. We have also seen some of the qualifications required in a spiritual fisherman. We have also been cheered and encouraged by the Master's promise that He will make us to become fishers of men. Now let us consider very carefully our attitude to Him and the conditions required by Him in order that we may be "thoroughly furnished unto all good works." The answer is found in the words, "Follow Me." This is a very familiar message, but one that needs to be analyzed into its constituent parts. What does it mean to follow Christ?

Trust Him. To follow Christ means to depend upon Him for grace, and the soul-winner will never be of any service in the kingdom of God unless he depends constantly and entirely upon the grace of God to equip, guide, strengthen, and bless him in his labours.

Imitate Him. Our Lord's life was a life of soul-winning, and following Him means doing as He did. A study of the Gospels will quickly reveal to us our Lord's wonderful work and methods in catching men. In the fourth Gospel alone we have at least seven interviews between individuals and the Lord Jesus Christ, and on each occasion with wisdom and power the Lord dealt faithfully and

faithfully with the soul, and hid it to Himself. The more detailed accounts of Christ's dealing with sinners, as, for example, in the story of the Woman of Samaria, will reveal some of the methods and secrets of the greatest of all soul-winners. "Follow Me" means, among other things, "Imitate My example." As a soul-winner, Christ's example is peerless.

Obey Him. Following always includes and involves obedience, and, therefore, "Whatsoever He saith unto you, do it." The Lord is calling upon every one of us to do as much as we possibly can in the direction of soul-winning. It is not sufficient, blessed though it is, to live a quiet, consistent life. This we must do, of course, but, in addition to this, there must be the testimony of the lip, and the endeavour, lovingly, yet aggressively, to win souls to the Master. And if we do not do it, our spiritual life will suffer, and we shall not be following our Master.

Abide in Him. Following Christ, is not only an act, but an attitude, the attitude of a lifetime. Abiding in Him means continual and ever-increasing fellowship. It implies living in His presence through faith, prayer, and the Word of God, and in this abiding fellowship with our Master will come that force, freshness, fragrance, and fibre in spiritual life which will be the best possible means of attractiveness in soul-winning. As water never rises above its level, so our work for God never rises above the level of our fellowship with Him. We must "dwell with the King for His work," and in so doing we shall have His Spirit, His power, and His blessing.

If these lines should possibly be read by anyone who has not yet known the Lord Jesus Christ as his personal Saviour, let it be said that there is a previous word to "Follow Me," and that is, "Come unto Me." Christ needs you, Christ wants you, Christ waits for you, Christ offers you salvation in order that He may use you in His kingdom. First salvation, and then service. Will you not, therefore, accept Him now, taking Him by simple faith as your own personal Saviour, Lord, and King? and then go forth; and, in the power of the Holy Spirit, attract men by your life and testimony, so that we may see an increase of souls won through individual effort, and the work may extend and deepen on every hand until the kingdom of God shall come.

## THIS AND THAT

Thoughts of an Eastern Churchman

The Synod of Nova Scotia will meet May 27th. It seems likely to be uneventful. Nothing, so far, of prime importance is foreshadowed. We had our surfeit of legislation three or four years ago, when the Synod adopted a new constitution and made ducks and drakes of the old order, in many cases apparently simply from a love of change for change's sake.

The late Father Stanton, of St. Alban's, London, England, left by will five hundred dollars for the "undeserving poor." To tell the honest truth that expression has always jarred a little on me. Who are the undeserving poor? One would think that the very fact of their poverty would make them "deserving." Fancy talking about the undeserving sufferers from typhoid fever or diphtheria. Are any of us, if we got our just and lawful dues, "deserving"? Who is to judge? There always seems a savour of Phariseism about the expression. Nobody is poor from deliberate choice. Poverty in a sense is always a misfortune. I mean grinding, abject, sordid poverty. Of course people can be pauperized by long continued injudicious giving. But that, it seems to me, is quite another story, and there is little danger of it nowadays. There is many a poor fellow "down on his luck," who, strictly speaking, has brought his own troubles upon himself, by criminal weakness, lack of self-control, extravagance and other unpopular failings, but who are we to pronounce sentence upon such people, and call them undeserving? How have we escaped their fate? By luck or good management, or simply because we were too cold-blooded and self-centred, and, indeed, in some cases, too downright mean to give anything for nothing, and to let ourselves go? I have a strong suspicion that in the final squaring up of accounts some of the "undeserving poor" will make a surprisingly good showing. Let us stop this cant, because it is nothing else, about the "undeserving poor."

Sir Charles Tupper has, I suppose, bidden a final farewell to his native land. His reception at Amherst, N.S., his native town, and that of his late wife, was a wonderful evidence of how we Britishers, the world over, can agree to suspend for a time our political strivings and animosities and unite in honouring one who in his day was one of the hardest hitters in the arena, and asked and gave no quarter. Sir Wilfred Laurier during his last visit to England, when General Botha was being enthusiastically received everywhere, made the remark that the British were certainly a magnanimous people. And I think on the whole that he was right. With all their mannerisms and serious limitations, the Britisher can respect what is admirable in an antagonist, and rise superior, on occasions, to old grudges.

The town meeting held in honour of Sir Charles was presided over by a gentleman who has contested the county of Cumberland with him. The Provincial Legislature passed a unanimous congratulatory motion, as did also the Legislative Council, our Nova Scotian "Senate," which still survives the iconoclastic spirit of the age, and to use the words of the leading Liberal daily of Nova Scotia, "Liberals vied with Conservatives in paying their respects." Sir Charles was in splendid form, and delighted the immense assemblage with an excellent speech. Nova Scotia has certainly produced its share of makers of Canadian history.—Judge Haliburton, the first Canadian producer of literature, whom I can distinctly remember being read throughout the length and breadth of England; Joseph Howe, the statesman and tribune of the people and father of responsible government in Nova Scotia; Principal Grant, the great college president and publicist; Sir Wm. Dawson, the scientist; Sir John Thomson, the "White Premier"; and now Sir Charles Tupper. I am certain that there is not a reader of the "Churchman" but will unite with me in the most cordial good wishes to Sir Charles, and that he may be spared for some more years of earthly happiness, and in expressing the hope that circumstances may make it possible for him once more to re-visit his native land.

Your quotation in a late issue of the "Churchman" of Mr. Keir Hardie's caustic retort to the militant suffragists, is apt and timely, and has an all-round application, and includes church workers as well as all other classes of "endeavourers." There is certainly a great danger to-day of neglecting personal plodding work, and of "taking it out" in shouting. We must do everything on a big, noisy scale, with much beating of drums and blowing of trumpets. We exhaust our energies in shouting, and when the real work is to be done we are not on hand to do it. For after all about nine-tenths of the real effective work of this world is pure drudgery, i.e., work done in obscurity and largely mechanical. We blow off steam in Synods, Conventions, and various public gatherings, and we have often little or none left to do the real work. No church with its multiplicity of societies and organizations suffers more than, or perhaps so much from, this as the Church of England. We Anglicans probably do more shouting for less actual and tangible results than any religious body in Canada.

Downeaster.

## JUST FOR TO-DAY.

Who needs a promise for to-morrow?  
To-day we borrow  
Light for the next near step; patience, resolve,  
Endurance. Who needs to solve  
More than to-day's demands,  
Knowing that in His hands  
A full supply remains of all which He has given?  
Driven  
Before the world's bleak winds, or rapt  
To glad entrancement, in all the world hath kept  
Of its first glory, the gift we pray  
Is only for to-day;  
For just the hour, indeed, the moment passing  
now.  
He knoweth how  
To give,  
And we but need to live  
Assured His love will know  
The test-hours of our woe,  
And send  
Help always, to the end.

George Klinge.



# OUR CHURCH IN JAPAN

By Rev. J. Macqueen Baldwin, M.A., M.S.C.C.

I HAVE been prompted to write and tell your readers something of the work that is being carried on by their representatives in the southern district of the city of Nagoya, and known in local parlance as Oike Cho.

In the year 1910 there was held in the city of Nagoya an Industrial Exhibition to celebrate the three hundredth anniversary of the founding of the city. At that time the various Protestant missionary bodies working here combined to raise a fund for special evangelistic work. Suitable land was leased and a temporary mission hall erected, on the main thoroughfare leading up to the entrance of the Exhibition. This hall during the three months that the Exhibition remained open was by arrangement occupied in turn by the different missions working in Nagoya for periods of about ten days consecutively. Shortly after the

missionary, the Rev. W. P. Buncombe, and had joined our Communion. He has proved himself a most earnest and zealous worker, and every evening that evangelistic services are held, he takes up his post just outside the door and invites the passers-by to come in, and if he finds that they are unwilling to comply, he there and then on the spot enters into conversation with them and gives them the Gospel message.

I have frequently watched him and have been very much struck by the tactful way he approaches his quarry. I remember one evening we began our meeting and the prospects seemed anything but bright for a full gathering. Our friend, however, took up his accustomed post outside the door and very soon he was ushering in by ones and twos the wayfarers, and it was not long before the catechist had a very good audience to preach to.

So we have now the beginnings of a little church and application has been made to the Bishop through the Standing Committee of the Mid-Japan Synod to set aside Oike Cho as a Mission Church, to be called St. Peter's. This permission we hope to obtain next month when the Standing Committee holds its first meeting in Nagoya.

## THE PASSION-HYMNS OF ICELAND

Reviewed by Ven. Archdeacon Cody.

Ever since Lord Dufferin wrote his delightful "Letters from High Latitudes," Iceland has been a land of fascination to many Canadian readers. The presence of Icelandic immigrants in our North-West has brought closer to our understanding and imagination that mysterious island of the Arctic, with its volcanos, geysers, fiords; its wild and weird scenery; its population of intelligent and hardy farmers and fishermen; its language unchanged for a thousand years, bringing us back to the Norse once spoken over a



PALESTINE IN TORONTO

Illustrating the most instructive and interesting costume lectures, given by Rev. Samuel Schor and Miss Schor to thousands of warmly appreciative listeners

close of the Exhibition a fairly commodious house was rented by our mission only a few doors from the spot where the temporary mission hall had stood.

Here was opened our mission room with evangelistic services every Sunday evening and on one other night during the week. The Rev. T. Makioka, our Japanese missionary, was the first to occupy the place, and was succeeded two years since by a catechist, Mr. Waku, on the Rev. Mr. Makioka's removal to St. James' Church, Nagoya.

Just a year ago when we were removed from Toyohashi to Nagoya, it fell to my lot to take charge of this work which up to that time had been under our present Bishop's direction, and which he relinquished on his return to Canada for his consecration. Up to that time purely evangelistic work had been carried on at the evening preachings. We had as yet no candidates for baptism; there were, however, some enquiries, and our evangelistic services were well attended. Just about this time there joined us as a voluntary worker a very earnest Christian layman, a lithographer by trade. He had been formerly a member of the Greek Church, but while in Tokyo he had come under the influence of our C.M.S. mis-

Perhaps some of your readers may wonder why we do not take so excellent a worker in to our regular staff. Our reply to this query is that our friend is in his present position far more useful and that he can do far more as a voluntary worker. And especially do I feel this to be true at the present time in this country. The greatest need at the present time in Japan is that we should have earnest Christian laymen who will give freely of the leisure time that they have at their disposal, to evangelize their own countrymen. They can appeal to them as no others can. For the people who are so apt to misjudge the motives of the missionary and his helper, know certainly that these men who follow their daily avocations are disinterested, and do not gain pecuniarily by their profession of Christ.

On Advent Sunday we commenced our first regular morning service in the upper room of our mission house. We had already some months previous to this begun holding a short evening service for one-half hour prior to our evangelistic service in the mission hall below.

On Christmas Day it was my privilege to baptize two women, the first-fruits of the work at Oike Cho. Since then I have baptized six more adults and several children.

large part of England; and its memories of the great Sagas. But what do we know of its religious life? This little volume introduces us in most charming fashion to the spiritual side of the Icelandic character and to the present day struggle of its noblest souls against materialism and rationalism. The hymnody of a people is a window into the spirit. Mr. Pilcher guides us with unerring taste to the best of Icelandic hymns. What Dr. Neale did with Greek and Latin hymnology, and Miss Catherine Winkworth with German, Mr. Pilcher has done as a pioneer in the field of Icelandic. What type of sacred song, he asks, did the life and surroundings of the Icelander develop? They inhabit "ultima thule" itself; they speak the most northern of civilized languages; they form the far-flung outpost of Europe to the North-West; they have braved the rigors of a sub-arctic climate; they have survived the loneliness of isolation, the wasting of famine, the violence of volcanic action. What will their hymns be like? One thing is clear. As Bishop Moule puts it, "Icelandic hearts have in the past beat true to the Gospel of Calvary, and do so still in these days so often troubled by alien thinking." The Cross, illuminated by the Resurrection, is the practical cen-



tre of that rock, as it is the rock. Mr. Pilcher points out that the story of the Nordic hymns, written lately by the names, that of Hjalgrim Petursson in the seventeenth century, and that of Bishop Vladimir Briem at the present day. In his introduction, he relates the pathos of the history of Petursson, who learned to suffer what is meant in song. After an education at Copenhagen, a captivity in Algiers at the hands of pirates, a pastorate in Iceland, he contracted the dread disease of leprosy, and passed away after a lingering illness with a sure and certain hope in his Saviour. He wrote some of the best hymns that have ever been sung during Lent in the scattered farm houses of Iceland, and this custom is still kept up in the chief Icelandic church in Winnipeg. They have spoken to the heart of Iceland, and in Mr. Pilcher's beautiful English renderings they will speak to ours. To the modern Icelandic hymn books Bishop Briem is the chief contributor. At Petursson was the singer of our Lord's Death and Passion, Briem has sung of His Life.

From these two writers Mr. Pilcher has chiefly drawn his selections for translation. He has said that he has at times treated the Icelandic originals with some freedom in order to make a good English hymn. He has certainly achieved the distinction of producing admirable hymns in English, and we owe him a debt of gratitude for introducing us to this scarcely known realm of sacred song. The following stanzas illustrate both the subtle manner of Petursson's poems and the felicity of the rendering. They are based on our Saviour's words, "My God, My God, why hast Thou forsaken Me?"

Forsaken of God on Calvary  
The Saviour Christ hung dying,  
That I might ne'er forsaken be,  
While on His death relying;  
Yea, for the sake of His lone cry,  
With ready ear the Lord Most High  
Will ever regard my crying.

When from earth's light I pass away,  
Sight, hearing, sense declining,  
Father, recall Thy Son's dismay,  
For Thy felt presence pining;  
Aid by that cry from Calvary's tree  
Thy countenance uplift on me,  
With gracious welcome shining.

By this work of translation, which is evidently a labour of love and sympathy, Mr. Pilcher takes rank as a hymn writer of distinction, and at the same time wins our interest for the Icelandic Church and people. A graduate of the University of Oxford, Mr. Pilcher is now a resident of Toronto, on the clerical staff of St. James' Cathedral.

The Passion-Hymns of Iceland, translated by the Rev. C. V. Pilcher; foreword by the Bishop of Durham, London, England; Robert Scott. (Toronto: Upper Canada Tract Society, 60 cents).

## Brotherhood St. Andrew

TORONTO.—The spring meeting of the Toronto Assembly of the Brotherhood of St. Andrew, which was held in St. Clement's Church, Eglinton, on Saturday afternoon and evening last, was attended by a large number of representatives from the different city chapters and local clergy. Mr. John Harris read a letter from the Bishop of the Diocese, regretting his inability to be present. The meeting then received the reports of the various committees, which showed an encouraging advance in the work. A conference on the closer co-operation with the parochial men's clubs of the Brotherhood, was led by Mr. J. M. Lawson, president of the Men's Association, of the Church of the Epiphany. He explained in detail the workings of the club, three hundred members strong, which has been built up in that church. Mr. Lawson's address was most enthusiastic, and provoked a great deal of lively and useful discussion. Mr. Stenhouse spoke on the work of chapter visiting. At the evening session Rev. F. A. Forde, St. Matthew's, spoke on "The Brotherhood Man in Prayer and Service," and Mr. John Bowstead, of Hamilton, led a conference on "Consecration and its Meaning." He brought out many beautiful and helpful thoughts, the whole being summed up in the fact that God demanded the whole man all the time. The Rev. G. B. Doherty, of St. Luke's Church, Toronto, closed the programme with the kindred topic of "Consecration and its Results," showing that consecration was an act, and not a

process, the speaker dwelling on his theme along the line of the power of the indwelling Spirit to sanctify men to the work of God.

ST. MATTHEW'S CHURCH, WINNIPEG.—This chapter held their last monthly meeting at the home of the chapter director, Mr. J. M. Hargreaves. The first item of business reported on was in connection with the Extension Work Fund. The treasurer stated that he had pledged to the amount of \$47 towards that fund and there were several more members still to hear from.

It was with general regret that the members heard of the resignation of Mr. J. P. Jones as secretary, which was regretfully accepted. Mr. S. S. Bayles was elected as secretary in his place.

After the business was finished an illustration was given of the difficulties which have to be met when making personal calls. In order to illustrate this effectively Mr. Hargreaves took the part of a chapter member calling upon strangers and each member in turn was called upon by him, the man called upon in each case raising some question or making some excuse for non-Church attendance in the manner which is so often met with. This gave rise to some very helpful and practical discussions for the Brotherhood visitor.

## The Churchwoman

MONTREAL.—At the Diocesan Branch May meeting there was an interesting discussion about the summer school at Ashbury College, Ottawa, June 23rd to 28th, and it was decided to send two delegates to represent the Senior and Junior W.A. respectively. The Diocesan President announced six new life members for May, and the Dorcas Secretary reported that Montreal had already given seven beds to the hospital at Honan. The packing of bales in April was a busy time. Eleven bales and two boxes of groceries were sent out, two of the branches which had disbanded have now reorganized, Montreal, West, and Huntingdon, Que. The sum of \$100 promised to the Prince Rupert Coast Mission has been raised. The total receipts for the month being \$502. Two drawing room meetings were held in April. At one we heard of Miss Bardley's Zenana work in India, where several children are supported in the schools by the W.A. At the other, Mrs. Brown, of Lac-la-Ronge, outlined her scheme for the education of Cree Indian boys for the ministry among their own people. Mrs. Thomson, wife of the Superintendent of Chinese work in Montreal, gave a most interesting address on that work. Every Chinese is met on arrival here and given a portion from the Scriptures in his own tongue. There are twenty Chinese schools in Montreal, and many that have come here heathens have gone home rejoicing Christians.

KOOTENAY.—The W.A. held its seventh annual meeting on May 1st and 2nd in Nelson. The meeting opened with a celebration of Holy Communion. Rev. T. H. Graham preaching a striking and helpful sermon from Gal. iii., 28, "There is neither male nor female; for ye are all one in Christ Jesus." At the afternoon session, the president, Mrs. Starkey, spoke on widening the scope of the W.A. and the need of individual responsibility. The reports of officers and from parochial branches were read. Mrs. de Pencier gave an interesting address on the Thankoffering Fund, making an urgent appeal for a more spiritual and devotional conception of the work of the W.A., dwelling on the power of prayer. On Tuesday morning the list of appeals from the General Board was read. The sum of fifty dollars was voted to supply a completely furnished bed in the hospital at Kaifeng, Honan, China. Donations were also voted to the West End Japanese Mission at Vancouver, the school at Kangra, India, and for a child's cot in the Kaifeng hospital. The retiring officers, with the exception of two who could not continue the work, were re-elected. The closing address was delivered by the Rev. E. St. George Smythe.

VICTORIA.—At the ninth annual session of the W.A., greetings from New Westminster were delivered by Mrs. de Pencier. The meeting passed a resolution that greetings be sent from the meeting to other diocesan W.A. meetings being held at Calgary, Halifax, New Westminster, Ottawa, Algoma, Ontario, Quebec, and Qu'Appelle. The treasurer's report showed the total receipts for the year to have been \$3,410.05; the total expenditures, \$2,102.16; and balance in hand, \$1,307.89. The Columbia Coast Mission had received \$92.60 of this amount; the West Coast Mission, \$98.50; and the Bishop of Columbia, for diocesan purposes, \$350. Part of the sum had also been sent to India and China. The report of the recording

secretary was most satisfactory. Other reports followed, the Dorcas secretary reporting that the total value of bales sent during the year was \$1,100.75. The literature secretary reported a balance of \$10.00. The organizing secretary reported the formation during the year of eight new branches, bringing the total number at present to sixteen. The treasurer of the Junior W.A. reported a total of \$438.65, while the thankoffering secretary's report showed a total of \$499.87. The secretary for missions reported that the work in both the Chinese and Hindu missions was being carried forward. The secretary of the Babies' Branch reported total receipts for the year of \$86.45.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

SPARLING, the Rev. C. A., M.A., B.D., curate of St. George's, Guelph; rector of St. Mark's, Hamilton, (Diocese of Niagara).

HARRISON, the Rev. H. A. B., curate of the Bishop Cronyn Memorial Church, London, Ont., rector of St. Stephen's, East Kildonan, Winnipeg, Diocese of Rupert's Land.

### NOVA SCOTIA.

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

HALIFAX.—SYNOD MEETINGS.—The 30th session of the Diocesan Synod will take place in St. Paul's Parish Hall, commencing at 10 a.m., on Tuesday, 27th inst. The first service will be held in All Saints' Cathedral, at 7.30 o'clock, on Tuesday morning, when there will be a celebration of the Holy Communion, attended, it is hoped, by all members of the Synod, clerical and lay. At 10 a.m. the first business meeting of the Synod will take place in St. Paul's Parish Hall. At 3 o'clock in the afternoon the Bishop will deliver his address. The "Synod Service" will be held in the Cathedral at 8 p.m. The sermon will be preached by Rev. Dr. Martell. The clergy and lay representatives are invited by the W.A. of the Church of England Institute to a luncheon at the Institute at 1 o'clock on Wednesday. On Wednesday evening, the Educational report and report on Religious Instruction in the Public Schools, will be read. On Thursday, a reception will be held from 5 to 7 p.m. at 20 Harvey Street, by the Bishop and Mrs. Worrell, for the delegates to Synod and their hosts and hostesses.

ALL SAINTS' CATHEDRAL.—The Dean of Niagara preached in this cathedral to a large congregation on Sunday evening, May 11th. Dr. Abbott was born in Halifax and was a former curate of St. Luke's in this city.

WINDSOR.—KING'S COLLEGE.—The estate of the late Rev. Jacob Jehosephat Salter Mountain, of Cornwall, must pay \$5,000 to King's College, Windsor, N.S. Mr. Justice Kelly says "The statement made in the will, and the letters indicate that \$5,000 was payable at his death. There is also evidence, in his own written acknowledgment that the note was delivered over. From this I find a clear intention to make the payees creditors of his estate. It is evident that he adopted this course deliberately, so as to place the holders of the note in the position of creditors rather than of legatees."

C. & C.C.S.—A conference is being held here in connection with the Colonial and Continental Church Society, presided over by Bishop Worrell and Archdeacon Armitage. Dr. Griffith Thomas, of Wycliffe College, Toronto, is giving several series of lectures under the titles of "Higher Criticism," "Christian Certainties," and "Fundamental Doctrines." So far the meetings have been well attended and much interest shown in the helpful and scholarly addresses given. The conference will continue in session till May 25th, with three sessions and discussions each day.

### KAULBACH MEMORIAL FUND.

In loving remembrance of the late Archdeacon Kaulbach, and of his wife, Sophia Kaulbach, St. John's Churchmen's Society of Truro, Nova



Other reports reporting that the year was \$1, reported a balance secretary reported of eight new ber at present to W.A. report- nko offering secre- 9.87. The secre- he work in both as being carried abies' Branch re- f \$86.45.

**APPOINTMENTS.**

as may be neces- appointments in our rgy. and Church- ke this information e.

A. B.D., curate of St. Mark's,

B., curate of the London, Ont., onan, Winnipeg,

D., Bishop,

KINGS.—The 30th will take place in g at 10 a.m., on vice will be held 'clock, on Tues- a celebration of is hoped, by all and lay. At 10 f the Synod will all. At 3 o'clock deliver his ad- l be held in the will be preached and lay represen- of the Church of t the Institute at nesday evening, on Religious In- ill be read. On from 5 to 7 p.m. hoph and Mrs. d and their hosts

— The Dean this cathedral ay evening, May ifax and was a is city.

GE.—The estate Salter Mountain, King's College, says "The state- ers indicate that There is also nnowledgment that om this I find a creditors of his pted this course lders of the note rather than of

being held here and Continental Bishop Worrell Griffith Thomas, giving several les of "Higher," and "Funda- meetings have est shown in the iven. The con- May 25th, with h day.

**FUND.**  
late Archdeacon a Kaulbach, St. Truro, Nova

Scotia, have inaugurated "The Kaulbach Memorial Fund."

A committee has been appointed to receive subscriptions, and acknowledge the same, and any amount, however small, will be thankfully received.

All moneys received for this fund will ultimately be used in the building of a stone Parish Hall at Truro, which will stand as a memorial to Archdeacon Kaulbach and his wife.

Subscriptions may be sent to Dr. E. A. Randall, Truro, Nova Scotia, either in cash or by pledge.

**BRIDGEWATER.—HOLY TRINITY.**—An interesting ceremony took place on Whit-Sunday last when the rector, the Rev. Chas. R. Cumming, baptized ten adults, five males and five females, ranging from nineteen to sixty years of age, nine of whom were of Baptist descent, and the other Congregationalist. All of these will be confirmed on Sunday, May 25th.



**MONTREAL.**

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

**MONTREAL.—CHRIST CHURCH CATHEDRAL.**—The adjourned vestry meeting was held on Monday, May 12th, in the Parish Rooms. The wardens' report showed the total receipts to be \$25,293.07, an increase of more than \$3,000 on the previous year; expenditure \$24,958.42. In addition members of the Cathedral subscribed \$25,000 to the Bishop's Missionary Endowment Fund. The reports showed large increases in almost every department. The success which has attended the Men's Club has encouraged the church to attempt the formation of a similar club for women. A large apartment house has been rented for this purpose. Easter communicants numbered 908, which is an increase of nearly 100 over the previous record. Hearty approval of the co-operation scheme of the theological colleges was expressed and the sum of \$100 for the establishment of a cathedral bursary in the Diocesan College was voted. Lay delegates to the Synod, Sir Melbourne M. Tait and Mr. E. Goff Penny.

A marble memorial tablet to the late Gerald M. MacDermott, was unveiled and dedicated August 11th. The tablet, suitably inscribed, is erected by the members of the choir and of the men's club, in both of which the deceased had taken an active interest before he met his death by drowning at Ste. Rose last summer. He had also been secretary of the Sunday School. Dr. Symonds conducted the service, and made a brief address, speaking of the loss to the congregation by the death of him in whose memory the tablet was being erected.

**MONTREAL.—ST. MARTIN'S.**—The pleasing announcement that a deficit of \$5,000 had been completely cleared off, was made at the supplementary vestry meeting of the Church, May 13th. Last Easter, as a result of certain necessary expenses and a law suit entailing damages amounting to \$1,500, this deficit was incurred. Since that time members of the congregation had been making efforts to collect funds sufficient to free the church of debt but up to three days before the meeting there still remained a deficit of \$230. A lady member of the congregation undertook to collect this amount and interviewed fifty-six of her friends, obtaining the needed sum, and completely clearing the debt. A number of reports of missionary and home work were presented, the activities of the Church extending to India, China, Africa and the Grenfell Mission in Labrador. To aid this work the two branches of the W.A. and the King's Daughters collected a sum of about \$1,000, while the Sunday School and Bible classes raised \$900, most of which was given to the same objects.

**BERTHIER-EN-HAUT.—ST. JAMES'.**—Bishop Farthing visited here for the annual Confirmation Service May 9th. All the candidates presented were pupils from the Grammar School, and the service was conducted by the Rev. Cecil A. Heaven, M.A., headmaster.

**CLARENDON.—RURAL DEANERY.**—At the annual meeting of the deanery held recently in St. James' Church, Hull, the following resolution was unanimously passed in regard to Rev. R. F. Taylor, of Aylmer, Rural Dean of Clarendon: "Resolved—That the members of the Deanery desire to place on record their high appreciation of the work and character of the Rural Dean, and wish to assure him of their confidence in his ability and faithfulness in the performance of the duties of that office, hoping that he may be able to continue the work he loves so well." The Arch-

deacon of Clarendon spoke to the resolution in warm and appreciative terms of the work of Mr. Taylor, and the Rural Dean feelingly replied, thanking the Deanery for their kind words.

**COOKSHIRE.—ST. PETER'S.—OBITUARY.**—Word was received May 16th, of the death on Tuesday, of Rural Dean A. H. Robertson. Born in Scotland 54 years ago, deceased was early in the employ of the Bank of Montreal, but decided to enter the ministry and attended Bishop's College, Lennoxville. The late minister was especially interested in Sunday School work, and was one of the committee of the General Synod. He has also held the office of secretary of the Diocesan Synod.



**ONTARIO.**

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

**KINGSTON.—ST. JAMES'.**—A memorial prayer desk has been placed in St. James' in memory of the late Mrs. J. A. B. Smith. It was used on Sunday last for the first time.

There is a movement on foot to tender Bishop Mills and the Coadjutor Bishop a complimentary dinner on the evening of the latter's consecration, June 24th.

**BROCKVILLE.**—Dean Bidwell, Bishop-elect of Kingston, attended the meeting of the Rural Deanery of Leeds and Grenville at Brockville on Wednesday, 7th, and preached in St. Peter's Church. A large number of members of the other two Anglican churches were in attendance.

**CATARAQUI.—CHRIST CHURCH.**—The Board of Directors of Mowat Memorial Hospital, Kingston, at their recent meeting, expressed its deep sense of appreciation for the generous gift of \$50 from the ladies of Christ Church, towards furnishing the new cottage. This gift is in memory of the late Canon Cooke.



**OTTAWA.**

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

**OTTAWA.—ALL SAINTS'.**—At the vestry meeting held May 12th, the reports showed a good year's work. The total receipts amounted to \$8,555.76, which is an increase of \$500 over last year. The receipts for the Sunday School were \$400 and there is a balance on hand of \$31.90. A plea was made for accommodation for more children. W. A. Spooner, the organist, will be succeeded by J. W. Bearder, F.R.C.O., of St. Peter's Church, Sherbrooke. Mr. Spooner will leave on August 1st. In the election of officers D. M. Finnie was elected people's warden, and T. C. Bate rector's warden for the fourteenth time; lay delegate to Synod for three years, Mr. W. W. Cory.



**TORONTO.**

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

**TORONTO.—TRINITY EAST.**—On Trinity Sunday, May 18th, Bishop Sweeny confirmed a large class of 68 candidates.

**ST. AUGUSTINE'S.**—On Trinity Sunday, the services were of a festive character. In the morning the creed specially composed for the choir by Mr. A. M. Semple, L.R.A.M., was sung with orchestral accompaniment. In the evening at the close of the service a recital of sacred music was given by the orchestra and choir of the church comprising a trio of flute, cello and organ, the Andante from Mendelssohn's violin concerto, Stainer's anthem, "I am Alpha and Omega," and Gounod's "Unfold ye portals." The soloists were Miss Le Brum, violin; Mr. F. S. Watson, cello, and Mr. A. E. Semple, L.R.A.M.

**EPIPHANY.**—Sunday was observed as "Peace Sunday" in this church. The rector preached a strong sermon from the words, "In the unity of the Spirit and the bond of peace." The solution of the problem, said the preacher, was in love energized by prayer. The need of the hour was to create a public opinion, which would work like leaven until the minds of leaders, kings and statesmen were moved in the cause of peace. "While we thank God that the peace sentiment is on the increase, we have to face the facts that are cold and hard as steel of the terrific preparations for war

now going on in France and Germany and south-eastern Europe. There are wars and rumours of war. God only can make peace, and in answer to prayer of His people He will make wars to cease to the end of the earth."

**BIBLE AND PRAYER BOOK SOCIETY.**—Approximately 10,000 Prayer Books and Bibles were distributed throughout Canada by the Society during the past year. Grants of books were made to 83 needy parishes and mission stations, and in all 16 dioceses were furnished with literature. At the annual meeting on Monday, 12th instant, in the Synod offices, satisfactory reports were submitted, among them being the financial statement, which shows a balance remaining from the \$2,837.47 total receipts. The directors elected were: Bishop Sweeny, Archdeacon Ingles, Revs. T. W. Paterson, A. J. Fidler, A. Hart, E. C. Cayley, R. Seaborn, C. J. James, J. H. Jones, H. O. Tremaine, Messrs. C. J. Agar, J. S. Barber, W. J. Dyas, W. H. G. Gordon, G. B. Kirkpatrick, Thos. Langton, K.C., T. E. Moberly, D. W. Saunders, W. H. Worden and H. Waddington.

**PARKDALE.—ST. MARK'S.**—Bishop Reeve confirmed a number of candidates on May 15th.

**CHESTER.—ST. ANDREW'S.**—The Bishop held a confirmation here on May 15th.



**NIAGARA.**

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

**SYNOD MEETING.**—The annual meeting of the Synod held outside of Hamilton for the first time in the history of the diocese of Niagara, will take place at St. Catharines this year and will convene on May 28th, 29th and 30th. On Tuesday evening a Sunday School conference will be held in St. George's new parish hall where an address will be delivered by the general secretary of the Sunday School Commission. At 11 o'clock on Wednesday morning service will be held in St. George's Church and the Synod will convene immediately after the service. On Wednesday evening a service will be held in St. Thomas' Church where an address will be delivered by Rev. Dr. J. M. Ericsson, rector of St. John's Church, Yonkers, N.Y. On Thursday evening, the delegates will be entertained to a garden party at Rodman Hall, the home of the Mayor, Dr. W. H. Merritt. The St. Catharines committee which have the details in hand, have arranged to take the delegates to Niagara Falls and Chippewa on Thursday afternoon or Friday morning and on Friday afternoon the delegates have been invited to go to Homer where Bishop Clark will lay the corner-stone of a new church.

**HAMILTON.—ST. PETER'S.**—The A.Y.P.A. held its annual meeting and election of officers May 13th. The president, A. Callaway, occupied the chair, and addressed the members on the A.Y.P.A. as an asset to the church. In his address, he made touching reference to the great loss the society had sustained by the death of Miss Peatfield, who, until the time of her illness, was secretary and a valued worker in the A.Y.P.A. As a mark of respect the members remained standing while the Dead March in Saul was played. The secretary and treasurer's reports showed the society to be in excellent shape, and much credit is due for the good work that has been accomplished during the past year. At the close of the meeting the rector spoke in high words of appreciation of Mr. Callaway, and as a token of appreciation of his four years' presidency he was made honorary president of the society.

**CHRIST CHURCH CATHEDRAL.**—The A.Y.P.A. held its annual meeting May 15th, and considering the inclemency of the weather, it was well attended. W. J. McGilvery presided, and presented handsome presents to Mrs. Wm. Armstrong, Mrs. Chamberlain, Miss T. Knowles and L. Riley for their willing services on behalf of the society.

**ST. MARK'S.**—Rev. C. A. Sparling, M.A., B.D., curate of St. George's Church, Guelph, has been chosen rector of this church. The wardens of the church, had a conference with Bishop Clark, who sanctioned the selection and will make the appointment. Mr. Sparling is one of the bright young men of the Anglican Church in the Niagara Diocese, and his appointment to the charge of St. Mark's Church will be very popular. He was the unanimous choice of the officials and, in coming to Hamilton will receive a hearty welcome. He will assume the duties of his new charge about the middle of August.



**PALMERSTON, ST. PAUL'S.**—At confirmation on Wednesday, May 7th, twelve candidates were presented to the Bishop by the incumbent, the Rev. R. F. Nis. Repairs to the extent of \$300 are about to be made to the church. These include sixteen new leaded stained-glass windows, and a new paneled ceiling. There has already been installed a new two-manual reed organ, the gift of Mr. W. Raynor. The reopening of the church, after repairs, is expected to take place in the fall.

### HURON.

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

**LONDON.**—The many London friends of Rev. H. A. B. Harrison, formerly assistant rector of Cronyn Memorial Church, will be pleased to hear of his appointment to the parish of St. Stephen's, East Kildonan, Winnipeg. Mr. Harrison went to Winnipeg to take charge of St. Matthew's parish during the absence of the rector, Rev. Mr. McIlhenny. When leaving St. Matthew's, Mr. and Mrs. Harrison were presented with a set of silver by the church and a set of selected books by the Sunday School, in appreciation of their work while there. St. Stephen's is a new but most progressive parish and in a very short time is likely to become one of the best parishes in Winnipeg.

**PORT STANLEY.—CHRIST CHURCH.**—The rural-decanal meetings of Elgin were held there on Wednesday, May 14th. Rev. E. Miles, B.A., of Avlmer, Rural Dean, presided. At the Sunday School Association's gathering, a paper, by Miss Miles, dealt with the value of the story in the primary department and was followed by a discussion. A conference on "Class Organization" was led by the Rev. T. B. Howard. Rev. S. A. MacDonnell, of Tyrconnell, introduced the question of "Examinations," followed by a round-table conference taken by the secretary for Sunday School work. Two earnest addresses were given by Miss Fearon, of China, and Rev. T. B. R. Westgate. "The Adult Bible Class" was the subject of a conference led by T. W. Oates, of St. Thomas. Mr. D. M. Rose, secretary for the Anglican Laymen's Missionary Movement, gave a most practical address from the point of view of the layman in the parish.

**A.Y.P.A.**—Reports on the work of the past season have been received from nearly all the branches by the Diocesan Secretary for Sunday Schools and Young People's Work. It may be characterized generally by saying that there was a decided advance in the interest taken in those things which make for active and intelligent Church connection. "Church Study" was placed on the model programme of last year, and at least one-fifth of the branches in the diocese arranged a place for it on their programmes. Many are enthusiastic about the value of it and the interest taken in it by the members. The emphasis at the present moment is on outdoor work and a great many branches are organizing tennis, base ball and other clubs.

**SHELBURNE.—ST. PAUL'S.**—The last services in the old church building were held on Whit-Sunday, the rector preaching in the evening from Haggai 1:8. On Monday morning the members of the congregation met in the church to begin the work of dismantling it, while the contractors were at work removing the bell and stripping off the roof. The church has been in use for over forty years, but has now to give way to a newer and more up-to-date structure, with basement accommodation for Sunday School and other organizations. The estimated cost of the new building is \$8,000, towards which \$6,000 has been contributed. Services meanwhile are to be held in the basement of the Public Library.

**CHATHAM RURAL DEANERY.**—Holy Trinity Church welcomed a large gathering of the people of the Rural Deanery of Kent on Tuesday, May 13th. The chapter was presided over by Rural Dean Dobson. Important matters relating to Church extension, missionary work and funds, the vacant parishes, summer resorts, etc., were discussed and reports given. The members of the W.A. met for business. Miss Fearon, of China, told of her work among the girls of Foo Chow. Rev. R. P. W. Howard followed with an address on "The Teacher Training Class." The diocesan secretary, Rev. T. B. Howard, conducted a conference, dealing with important phases of the Sunday school work. At the evening session the large congregation listened to an interesting address by Rev. C. E. Whittaker, from Herschel Island.

**STRATFORD.—TRINITY SUNDAY.**—This was confirmation day in the local churches. Bishop

Williams delivered inspiring messages to the classes at St. James' Church, where a large number were confirmed in the morning, and at St. Paul's in the evening, where several candidates were presented.

### MOOSONEE.

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

**COCHRANE.—HOLY TRINITY.**—Confirmation was for the first time administered in this church on Sunday, 4th May, when the Bishop of the diocese, confirmed fifteen candidates, presented by Rev. J. R. Bythell, incumbent. The candidates were exhorted to be loyal to the vows they were taking. The church was crowded to its utmost capacity and a large number remained for the Sacrament of the Lord's Supper, which followed. Bishop Anderson left Tuesday morning for his home at Chapleau, after a week's visit to the rectory. Monday evening a representative gathering of the congregation met with Bishop Anderson to discuss church building, when it was unanimously decided that a good church construction, must be available before next winter sets in. The officers were empowered to get estimates for reconstructing the present building or for a new building, which will be presented at a meeting to be held May 26th.

### RUPERT'S LAND.

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

**WINNIPEG.—SYNOD.**—Preparations are proceeding apace for the forthcoming Synod, which will be held in Trinity Hall on June 3rd and succeeding days. Many matters of significance will be discussed, one of the largest interest being the question of the division of the Diocese of Rupert's Land, and the formation of a new diocese with Brandon as centre.

### SASKATCHEWAN.

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

**NORTH BATTLEFORD.—ST. PAUL'S.**—News comes from North Battleford that the Rev. R. S. Lound, at present curate of All Saints' Church, Winnipeg, where he has been for two years, has been invited to become rector of this church. Mr. Lound preached at St. Paul's Church Sunday, May 18th.

### COLUMBIA.

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

**VICTORIA.—HOLY SAVIOUR.**—This parish on Trinity Sunday, celebrated the twenty-fifth anniversary of the first establishment of the Church of England services in that part of the city. In 1888 the Rev. W. W. Bolton, then rector of Esquimalt, began a little service in a room over a carriage shop. From this humble start the work progressed until, in 1891, the present building was consecrated by Bishop Hills. Since then the parish has had its usual share of the vicissitudes of parochial life. The old worshippers still here assembled in honour of the anniversary, when a special thankoffering was made.

## \$100 BONDS

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Select list on request.

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TORONTO INVESTMENT BANKERS MONTREAL

### HONAN.

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

**KAI FENG.—ST. MARY'S HALL.**—On March 30th, eleven girls entered the catechumenates. Several others wished to take this first public step in the Christian Faith, but their parents and guardians are not quite willing, so they must wait. Hearing about the suffering and need of the famine refugees, the girls met one afternoon after school, to pray, and consider what they might do to help. As the majority of them were too poor to give money, they decided to ask if they might have a little less to eat at each meal, and give the money thus saved towards feeding those in need. God's Holy Spirit is working in the hearts of many of the pupils, and they are coming out of darkness into His Light.

## Books and Bookmen

"Anti Christ, and other Sermons," by John Neville Figgis (London and New York: Longmans, Green and Co., 5s. net), is a collection of twenty-four sermons previously published in the "Church Times," "Guardian," etc., which well deserve careful perusal. The first sermon on "Antichrist" gives its name to the book, and is levelled at the Antichristian spirit which asserts "this world is all," and treats the Church as a negligible consideration. Dr. Figgis wages an unceasing warfare against those who deny the Virgin-Birth or the Resurrection, who discredit the supernatural and attack miracles. The privileges and responsibilities of the Christian life are forcibly presented. The author is a member of the Community of the Resurrection, and holds strong views on auricular confession, sacramental grace, etc., which here and there find expression, but the book on the whole is chiefly concerned with homely and practical values.

Messrs. Wells, Gardner, Darton and Co. have recently published four small volumes of popular theology: "The Holy Trinity and Daily Life," by Canon Newbolt, of St. Paul's, London; "Studies in Popular Theology," by Rev. Peter Green, of Salford; "The Creed and Real Life," by Rev. James Adderley, of Birmingham; and "The Christ World," by Rev. James Buchanan, of St. Gabriel's, London. The first two are sold for 1/6, the last two for 2/6. They all represent the same school of theological and ecclesiastical thought, and of course the distinctive views appear. But in each there is an endeavour to relate theology to actual, practical life. Canon Newbolt's little volume would make a suggestive basis for a series of sermons after Trinity Sunday.

The memory of the Bishop of London's visit to Canada is still vivid in the minds of Canadians. It is impossible to imprison his magnetic manner and voice in the printed page. But to those who heard him, the ring of the voice will easily be imagined in the new volume of his sermons published under the title "The Attractiveness of Goodness" (Wells, Gardner, Darton and Co., 2/6). It will be particularly interesting to our readers because it has the sermon preached at the opening of All Saints' Cathedral Halifax, 1910. Another sermon of even greater historic interest is that preached at the opening of Khar-toum Cathedral, 1912. There are also included the three sermons delivered in the Guild Hall to business men. In all, thirteen sermons, with pointed illustrations and apt quotations, give evidence of the well-known heart-power and persuasiveness of the Bishop.

In a curious and somewhat awkward shape "The New Commentator" appears, a quarterly paper hailing from Cambridge, England, and intended for the discussion of current religious and theological questions. It seems to be almost entirely in the hands of one set of theological thinkers, and perhaps it is impossible to judge definitely from the first number. Dr. McNeile writes on "The Presence of God," Dr. Foakes Jackson on "Christianity as a Religion of Revivals," Mr. H. L. Pass reviews "Foundations," and there are other articles of interest. It will be easier to judge this new undertaking after seeing two or three succeeding numbers (Heffer & Sons, Cambridge, 1s. 6d. net per annum).

We have received a copy of "The Bible Study Club," which presents in a systematic way the International Sunday School Lessons. The price for the year's subscription is only ten cents, and



Bishop.

ALL.—On March catechumenates. s first public step their parents and so they must wait. and need of the afternoon after at they might do m were too poor ask if they might deal, and give the ng those in need. in the hearts of re coming out of

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The Bible Study ematic way the ons. The price ly ten cents, and

the paper can be obtained from V. Noble, 4030 Metropolitan Building, New York. The treatment is full and suggestive, and seems likely to be useful to teachers.

The current number of "Novello's Quarterly" (No. 22) is a book of anthems for general use, including Children's Festivals. It is obtainable from the H. W. Gray Company, 2 West 45th Street, New York.

## Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

### THE "TITANIC" HYMN TUNE.

Sir,—It is hardly correct to say, as Mr. Phillips does, that the tune "Excelsior" probably "made" the hymn "Nearer my God to Thee." H.A.M. is not the only hymn book which does not contain that tune. Neither "Church Hymns" nor "The Hymnary" had it in their earlier editions, at least, and I have met Englishmen who never heard it until they came to Canada. There is no doubt that the tune is greatly improved by being put in common time, and it would have been still better had the dotted notes in the first, third, and seventh lines been omitted, and the measure written in notes of equal length. Mr. Phillips need fear no difficulty about getting it sung in common time. My father used it in that manner forty years ago, and we have been singing it in Prescott for fifteen years at least and have had no trouble. On the occasion of funeral of an old member of the church the choir attended at the grave and sang that hymn. There were also a number of Methodist friends present and the first verse was pretty ragged. The choir leader then started beating time, and the rest of the hymn was sung by all in a perfectly smooth, even manner.

Prescott.

C. W. Beaven.

Sir,—In your issue of April 10th, I see a letter from Mr. Wm. Q. Phillips on this question. I had really intended writing you earlier in reply to Mr. Frederick C. Smith's letter, but unfortunately I felt that my information was not sufficiently definite. However, I now give it to you such as it is.

The native place of the bandmaster of the "Titanic" was, I think, Skipton, Yorkshire, England. I well remember reading and seeing illustrations of a memorial service held for him, in the illustrated "Daily Graphic." In the written report accompanying the illustration, it was distinctly stated that Dr. Dyke's tune "Horbury" was specially sung on that occasion, as having been the one used by the bandmaster on the "Titanic." From my own experience I venture to say that the tune "Horbury" is much more commonly used in the Old Country than "Excelsior," and considering that the bandmaster in question was an English Churchman and an Old Countryman, I think the chances are that it was the tune "Horbury" that would be used on that occasion. The question is merely one of sentimental interest, but for music's sake, let us hope that Dr. Dyke's fine composition was honoured on that occasion.

C. H. Simpson.

Portage-la-Prairie.

[Is our correspondent right in saying the bandmaster was a Churchman? We understood he was a Methodist, and if so, "Excelsior" is very familiar in the Nonconformist Churches of England.—Ed. C.C.]

### A CHURCH PROBLEM.

Sir,—Kindly comment upon the following:—An English curate came to our parish some time ago, a very powerful preacher, a splendid singer, and in lots of ways a desirable assistant to our rector. However, he was "High Church," and

always bowed to the altar; this habit he transmitted to our rector, who never before showed any such tendencies. The curate now has a parish of his own, and our rector is again alone, but he does not seem to want to shake off that habit he contracted from the last curate. This is most distasteful to many of the congregation, who have always been accustomed to Protestant Episcopal services, and we are loth to leave our little parish church even under the circumstances. Some extremists have, indeed, left and are attending Methodist, Presbyterian and Baptist Churches. Some former parishioners now attend the Cathedral, but there they find other "High Church" innovations. Now, the question is: Is the Church to suffer loss merely in order to pamper a foolish and idle notion that a rector has gotten hold of? Strangers deride us for allowing him to perform so, yet none dare say anything to him, for he is an unapproachable being. How will the work prosper under such conditions? And how can we expect the Church to progress in the territory now under the care of the curate to whom I have referred? I am not inclined to be quarrelsome, so I am asking for your opinion and suggestions. I love the Church and hate to hear Dissenters and thoughtless Church people fling sarcastic remarks and make nasty assertions concerning our doings.

S.B.

[We suggest as a first step that a representative deputation approach the rector and put the case before him. If this fails, an appeal should be made to the Bishop. Write again after you have tried these plans.—Ed. C.C.]

### WOMEN ON VESTRIES.

Dear Sir,—May I ask of your courtesy the favour of a little space in the next issue of your paper for another mention of the subject of Women on Vestries?

In sending out our supplementary petitions to the Huron parishes, each with its accompanying notification of an extension of time for the return of the additional signatures, the date fixed for our receiving the same was the 31st May next. Whilst it will greatly help us to have in hand these replies on that day, we realize that there may be some parishes which by oversight or other unforeseen cause, have been unable to get ready their completed lists by then. To meet this possibility and to ensure our getting the mind of as many of our Huron Churchwomen as possible, I gladly guarantee the forwarding to the committee of any returns which may reach me at 513 Dundas Street, London, Ont., even as late as the 9th June, the week before the Synod of 1913 meets in London.

Many of these supplementary lists have already reached us, some accompanied by kind words of encouragement from the rectors themselves, or from the active women of the parishes who have given to the work their faithful and most helpful services. For these we are deeply grateful, and we are counting with confidence upon the inspiration which their example can hardly fail to give those who are desirous to make fruitful use of the few remaining days at our disposal, whereby to enable us to prove to the Church's Parliament of our Diocese, that its women ask for what they earnestly want to have, i.e., a recognized and definite voice in the councils of their parishes.

Gratefully yours,

H. A. Boomer.

London, Ontario, 15th May, 1913.

## The Family

### HON. MR. BRYAN EXPLAINS ABSENCE OF WINE.\*

Washington, April 24.—Comment upon the substitution of unfermented grape juice for wine usually served on such occasions, at a dinner given to diplomats Monday night by Secretary and Mrs. Bryan in honour of Ambassador Bryce caused the secretary to issue a statement to-day explaining the incident. In it Mr. Bryan made public for the first time the fact that the question of how the "teetotal" customs of his house would be received in official circles was discussed with President Wilson before he accepted his portfolio. The statement follows:—

"We did not intend to magnify, by mentioning it, the importance of the non-use of wine at the dinner given to Ambassador Bryce Monday night,

\*On account of the interest in item in "Outlook" last week we publish the full statement herewith.

but as the papers have made some inaccurate references to the matter the fact might as well be known.

The First Chance.—"This was the first dinner which we have given to members of the diplomatic corps, and therefore the first time when we came into conflict with the social customs of serving wine at dinner. The seven other ambassadors then in the city and their ladies were invited to meet Ambassador and Mrs. Bryce, and as all the gentlemen guests present were from foreign countries I thought it proper to explain to them the reason for our failure to conform to what seems to have been customary in this matter. Believing that the issue should be met frankly in the beginning, I told them, when we sat down to the table, that Mrs. Bryan and I had been teetotalers from our youth, as were our parents before us, and had never served liquors at our table; that when the President was kind enough to tender me the portfolio of state I asked him whether our failure to serve wine would be any embarrassment to the administration and he generously left the matter to our discretion.

A Pleasant Evening.—"I suggested that I thought it unfair to assume that those coming to us from abroad would judge us harshly, as being unwilling to tolerate the maintenance of a traditional custom, and expressed the hope that our friendship would be made so apparent to them and our hospitality so cordial that they would overlook this weakness in us, if they regarded it as a weakness. My remarks were applauded by the company, and we never spent a more enjoyable evening.

"That is all there is to the matter, and we can consider the incident closed and the custom established so far as we are concerned."

### POST OFFICE MARVELS.

A visit to the London Metropolitan and many of the larger provincial head postoffices in England would come as a revelation to most people. "They are more like factories than offices," remarked a visitor to the writer recently, and, indeed there was much justification for his remark.

The machinery at these gigantic institutions is of the most varied character. Most of them, to begin with, are equipped with a complete electric light and power plant, comprising a battery of boilers and large steam-driven dynamos. The convenience of the public is considered and safeguarded to the extent of providing duplicate sets of even the most expensive machinery, so that any breakdown of the running units is always provided against—the standby set being always ready for action.

In the Birmingham office are six powerful lifts constantly in use day and night for the conveyance of mails from floor to floor.

The last six years has seen a revolution in the method of dealing with such matters as obliterating the stamps on letters. This is done almost entirely by machinery, the stamping machines in use having been brought to such perfection that they will deal with letters and postcards at the rate of six hundred per minute. At Christmas time, in the office in question, four of these are kept working incessantly for four or five days. A little calculation by the mathematically-inclined reader will give him some idea of the amount of correspondence which passes through a busy office during the festive season.

A very important part of the engineering equipment of a postoffice is its pneumatic plant. Powerful air-compressors in the basement are constantly forcing air into huge containers, from which radiate miles of pneumatic tubes. Messages are placed in small cylindrical leather carriers with felt discs attached to one end. These discs fit the tube fairly tightly, and thus the rush of air through the tubes forces the carrier and its message along. In many instances the tubes are laid underground and carry messages to outlying offices a mile or two distant.

In the instrument rooms, which are usually situated on the upper floors, some very interesting machinery may be seen. It is necessary to continually collect the messages as they are received and transcribed by the hundreds of operators and convey them to a central point for dispatch. Formerly this was done by hand, boys and girls being employed for the purpose. Inventive genius has been hard at work upon this matter, however, and the result is an arrangement known as a "pick-up conveyer," which is almost human in its working. There are hundreds of these silent messengers busy all day, each one responsible for its own operator, and the room is a veritable network of moving cords and wheels.



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Don't fail to see "Palestine in Toronto."

Rev. Dr. Griffith Thomas is visiting and lecturing in Nova Scotia.

Hon. R. L. Borden, the Prime Minister, was given a great reception at the Arena on Monday night by Tory Toronto.

10,000 persons are reported to have used the Sunday cars run for the first time last Sunday on the Metropolitan Railway into Toronto.

The president, principal and directors of Havergal College have issued invitations to a tea on Friday, May 30, from 4 to 6 o'clock, to meet his Grace the Primate of Australia and Mrs. Wright.

The Lord Bishop of Huron and Mrs. Williams, have sent out invitations to the marriage of their daughter, Margaret Laura, to Mr. William Raymond Smith, on May 21, in St. Paul's Cathedral, London, Ont.

Mrs. Woodrow Wilson was invited to name the postmaster in Rome, the little Georgia town in which she was born, and she chose a citizen with whom she used to make mud pies when they were children together.

Dr. N. W. Hoyles, K.C., was the official "Opener" on Monday last, of the second week of the "Palestine in Toronto." Rev. Dr. R. P. MacKay presided. All previous Canadian records have been broken for first week crowds.

The two Union Jacks that swathed the body of Dr. Wilson, Captain Scott's comrade, when found by the search party in the Antarctic, have been presented by his widow to Gloucester Cathedral, where they will be hung among other historical memorials.

The Rev. James S. Broughall, Chaplain of the Governor-General's Body Guard, preached the sermon at the Garrison Church Parade service, which was held in Massey Hall on Sunday afternoon last when there were 3,300 men present, the largest number on record.

"What is it wound up on that cart?" asked the old lady visiting the fire house. "Firemen's hose," was the answer. "Excuse me," she said indignantly, "you can't tell me that any firemen or anyone else ever had legs to fit those things."—Chicago Journal.

The visit of King George and Queen Mary to Germany to attend the marriage of the Kaiser's daughter to Prince Ernst of Cumberland, will be extended beyond their original intention. It has been decided that they will leave on May 19 and return on May 28 or 29. The marriage will be celebrated on May 24.

Rev. Samuel Schor, Miss Schor and Mr. Brynell are to be warmly congratulated on the really splendid production of "Palestine in Toronto," every detail is so thoroughly worked out. A notable feature has been the free entertainment of over 9,000 of our High and Public School children, and the admirable lectures given them so filled with instruction.

The annual North-West Field Force 1885 Association held its annual parade for Divine service on Sunday morning to Trinity Church, King Street East, where the Rev. Canon Dixon preached an eloquent sermon to the veterans of the North-West Rebellion 28 years ago. The members marched from the Armouries at 10 o'clock, headed by Trinity Cadets Bugle Band.

Dr. G. B. Archer, of Campbellford, Ontario, is home on twelve months' furlough, after five years' work as a medical missionary at Ranaghat, India. Ranaghat is a town near Cal-

cutta and, owing to the low elevation of the country, the climate is extremely hot, making the missionaries' work very trying. Dr. Archer's work has been most successful, and is beyond human praise.

All of the great battleships of the Atlantic reserve fleet stationed at the Philadelphia navy yard are being stripped and prepared for instant action. For the first time since the Spanish war all the big ships are being put in fighting trim and this very quietly and with much secrecy. Officials of the navy yard deny that they are taking any unusual action in preparing the fleet for sea, but private investigation proves to the contrary.

The waters of the Pacific Ocean were let into the Panama Canal May 18th. A giant blast, composed of 32,750 pounds of dynamite, was shot, demolishing the dyke to the south of the Miraflores locks and allowing the water to flow into an extensive section in which excavations have practically been completed. The blast was successful in every way, and the vibration was felt in Panama City as though there had been a slight earthquake.

Trinity Church parish, New York, pays taxes on property valued at \$15,171,024, and is known as one of the richest churches in the world, according to figures given in a 500-page year book covering the activities of Trinity Church and the nine chapels of the parish. It is said to be the most voluminous year book ever printed by a church. Reports show that the church corporation now owns 366 houses, in which between 3,000 and 4,000 persons are living.

The next Convention of the Canadian Forestry Association, which is endeavouring to arouse public opinion to the value of forests on lands unsuited to agriculture, will be held at Winnipeg, Man., July 7 to 9. Already the secretary has received intimation of the attendance of the most prominent forestry experts on both sides of the international line. The problems which are to be discussed will be the planting of shelter belts and woodlots and the protection of timber lands from fire.

"Are you not feeling well?" queried the cow, politely. "I'm feeling all right," replied the frog. "Why do you ask?" "I heard you were going to croak," said the cow, and never cracked a smile. The frog scratched his ear with his hind foot and grinned so that you could see every tooth in his head. "Aren't you feeling well," says he. "I'm feeling fine—why?" says she. "Cause I heard you say you was goin' to kick the bucket," says he. Which goes to show that the critters out in the fields have a bit of fun all to themselves once in a while.

German military authorities who for several years have carried on a campaign against the use of strong spirits in the army, have decided to send an annual circular to all recruits in the future describing crimes that have been committed within the military service which have been attributed to the excessive use of alcohol, and also showing the punishment meted out to the convicted men. The campaign waged by the army officers already has proved decidedly successful and the consumption of distilled spirits among the soldiery has been greatly diminished.

The Right Rev. W. C. Doane, the Bishop of Albany, died suddenly in the city of New York on Saturday, the 17th inst. The Bishop, who was 81 years old, was consecrated in 1869. The cause of his death was heart disease. At his bedside when the end came were four granddaughters, the Misses Margaret and Elizabeth Gardner, Mrs. Mary Frasier, and Mrs.

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Roy Pier. There were present also Bishop Greer, of the diocese of New York, and several clergymen. The Bishop went to New York on Tuesday of last week to attend a meeting of the Board of Missions. Friends and relatives had urged him not to attempt the trip, but he attended the meeting of the Board, and on the following Thursday night collapsed. For a time he improved and it was thought he might be able to return to Albany. However, he took a turn for the worse and sank rapidly. The Bishop's body was later on removed to Albany where the funeral was held from the Cathedral.

Our readers must have seen from time to time advertisements of the English clothing house of Catesby, Limited.

These people offer to send 72 sample pieces of their suitings to any reader who writes and mentions the name of this paper, and from the records we have seen of the excellent values offered, we think that every reader about to purchase a suit should certainly send for a set of these samples and see how well it is possible to be served by buying clothes direct from good English Mail Order Tailors.

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### British and Foreign

The Rev. W. H. Carnegie has been duly installed as Canon of Westminster Abbey and rector of St. Margaret's.

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The 1,378th Easter vestry meeting was held this year at St. John's Church, Chester, England.

The Rev. J. R. Hamilton, rector of Clava, Ireland, has been appointed by the Bishop of Meath, Dean of Clonmacnoise.

The Rev. Canon Barnett has been elected by the Dean and Chapter of Westminster as Sub-Dean of the Abbey in succession to Dr. Henson.

The Right Rev. John James Pulleine, the Bishop-Suffragan of Richmond in the diocese of Ripon, died recently at Stanhope Rectory in the county of Durham, aged 72.

The Rev. J. E. Cooper, late rector of Forncett St. Mary, recently celebrated his 90th birthday, and in commemoration thereof he gave an invitation tea to between eighty and ninety of the adult parishioners.

The Right Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney, will deliver the Hale Lectures at the Western Theological Seminary, Chicago, immediately after the General Convention next October. The subject of the lectures will be *Scottish Church History*.

Sir Robert White-Thomson, the father of Canon White-Thomson, the Vicar of Croydon, and Mr. John Griffith, of Kineton, were re-appointed wardens for the 51st time respectively, at the recent Easter vestry meetings of Jacobstowe, near Okehampton, Devon, and of Kineton.

Distrust your own possession of Christ, if the desire of your life, the passion of your heart, be to gain, rather than to give. "The Son of Man came not to be ministered unto, but to minister," and as the Father sent Him, so has He sent Christians. —O. P. Gifford.

It is not often that one incumbent has the assistance of sixteen churchwardens. Prebendary Ingram, rector of St. Margaret's, Lothbury, London, can, however, boast that he has this number, owing to the fact that he is not only rector of St. Margaret's, but also of seven other churches which were either not rebuilt after the Great Fire of London, or have been demolished since.

The Rev. E. G. Selwyn, M.A., Fellow of Corpus Christi College, Cambridge, has been appointed Warden of Radley College, in succession to the Rev. T. Field, who has accepted the Vicarage of St. Mary's, Nottingham. Mr. Selwyn, who is the eldest son of the late Headmaster of Uppingham School, had an exceptionally brilliant career at Cambridge and was ordained four years ago by Bishop Talbot.

The Board of Trinity College, Dublin, has appointed Miss Olive Constance Purser, M.A., as temporary lecturer in English literature for the present term. Miss Purser is a niece of Dr. Purser, and was the first lady to obtain a Scholarship in Trinity after the passing of the Act for the admission of women. The following year she graduated with the large gold medal in modern literature, and gold medal in Classics. She took her M.A. degree in 1911. During the illness of the late Professor Dowden, she was called upon to fill the Chair of English literature. No permanent appointment to the Chair will be made this term.

More lady churchwardens have been appointed this year than ever before. The number include Countess Cawdor for the parish church of Shottermill, Surrey; the Dowager Marchioness of Exeter for Deeping St. James', Lincolnshire. This is the fifteenth year that her Ladyship has filled the office. Viscountess Gage for Fittle Parish Church, Sussex, where her late husband was formerly warden. It is interesting to note that

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Lady Gage is the daughter of the Rev. Frederick Peel, formerly Vicar of Little Malvern, and a nephew of the well-known Sir Robert Peel. At Llantwit, Neath, Miss Evans, of Eaglebush, was appointed warden, and at Cwmavon Miss Mary Jones has attained the distinction of being the first lady warden for the parish. At West Wycombe Mrs. Fraser has been elected parishioner's warden.

### Boys and Girls HEDGIE AND SAMBO.

A Correspondent's Own Hedgehog.  
"I once tamed a hedgehog—he was full grown. I picked him up apparently dead, dazed, I believe, after having been kicked and cruelly treated by some boys. Instinct seemed after a long time to tell him he was in safe quarters, for when I put him

on the lawn, and placed a saucer of bread and milk near him, he gradually uncurled and his sharp little head became visible, and his dainty fare soon vanished. I became so fond of him, and I believe the fondness was mutual, for when I called 'Sambo' he responded so quickly and would run to me but never went to anyone else. I was quite pleased to have the opportunity of showing kindness to this harmless little creature, never too well treated at the best of times, I fear. I was sorry to have to part with my prickly pet, but I found he was infested with those nasty parasites 'acarus,' commonly termed 'sheep ticks.' So one lovely summer's morning I took poor Sambo to a very secluded plantation, hoping he would be safe from all harm, but it was not without regret that I said good-bye to my newly-made pet. I had him for three months."

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**THE BOY BISHOP.**

In accordance with an ancient and curious custom the parish church at Berden, in Essex, Eng., recently held its election of a "boy Bishop." The election, which was participated in by the other boys of the parish, is an annual affair, and this year resulted in the selection of Frederick Brett, who will wear official robes.

For one year the boy Bishop is expected to be the model lad of the village, and it is his business to set an example in kindness and good deeds. From his playmates he selects other boys of the parish to assist him at the regular services of the church.

The election falls, of course, on the boy who has shown the greatest capacity along the line of good behaviour and if English lads are anything like Canadian ones his task as a model for his companions will not be an easy one. Whether he will experience any of the resentment which is usually the share of an official model, is a question, but the sympathy of many will go out to him in his arduous duties.

**GOD'S HANDIWORK.**

Two or three years ago, a nature lover saw in the mountains three little saplings, apparently growing out of a rock. She learned to love them, and looked forward to seeing them another summer. They were not forgotten during the winter months, and early in the season she repaired to the place, hastening eagerly to the woods to greet her little, silent friends. There they lay, all three, chopped down by some churlish woodcutter, who did not want them for firewood or ought else; but whose untrained eyes saw nothing beautiful in their brave

struggle to maintain life upon the summit of a rock; patiently sending down their little rootlets to the ground in order to draw up from mother earth moisture and nourishment for their sustenance. Sick at heart she turned away, indignant at the display of such wanton vandalism. In the words of an English divine, "We ought to move with gentleness always, amidst the handiwork of God; with reverence, with uncovered head, as we walk beneath the over-arching beauty, life, order, and vigour of creation. The lilies, the ravens, are all preaching to us. Yes, with a feeling of awe, as we think of the destiny of the creation."—Caroline Frances Little in the Living Church.

**BIBLE LILIES.**

Plant so often referred to is the Wind Flower.

(From Ave Maria.)

It is a common belief, even among well-informed people, that the word "lily," as used in the Sacred Text, means a real lily, in the modern sense of the word. This, however, is not the case. No real lily grows, or ever grew, within the confines of the Holy Land. The white lily (*Lilium candidum*), which is often mistaken for the plant of Scripture, is not a native of Palestine, nor can it be made to grow there, even in cultivation, without great care.

It is commonly conceded that the plant our Blessed Saviour saw about Him during the Sermon on the Mount, was the same plant, which in early spring, is still found in great abundance in the valleys of that country—namely, the Oriental wind-

flower (*Anemone coronaria*). The tint of its blossoms is from blood red to crimson, and it is called wind-flower, not, as commonly supposed, because the slender stemmed blossoms sway in the breeze, but because the hairy seeds of some species are carried and propagated by the wind.

The fact that Christ used the word "lily" when a wind-flower or anemone was meant need not surprise us; for the word was used as the people of His day used it. And all the ancient peoples, even the Greeks, employed the word *lilium*, or *liron*, or *krinon*, when referring to any plant with a cuplike flower. Even today, when scientists speak of common plants, they mention "water lilies," "lilies of the valley," etc., although they know full well that these plants are not real lilies, nor even closely related to them.

**THE MYSTERIOUS GUESTS.**

I had three friends. I asked one day That they would dine with me; But when they came I found that they Were six, instead of three.

My good wife whispered, "We, at best,

But five can hope to dine. Send one away." I did. The rest Remaining numbered nine.

"I too will go," the second cried. He left at once, and then, Although to count but eight I tried, There were remaining ten.

"Go call them back!" my wife implored; "I fear the third may go, And leave behind to share our board, Perhaps a score or so."

The second one then straight returned; As might have been expected, He, with the ten, we quickly learned, Eleven made.—Dejected!

We saw the first returning; he, With all the rest, turned round, And there, behold, were my friends three, Though six they still were found.

(For those of you who yet may find My riddle too complex, I'll say the friends I had in mind Were "S" and "T" and "X.") —Selected.

**INITIALS.**

By Nancy M. Abbott.

"Oh, dear! I do wish it wouldn't be the same way over 'n' over every time we're going to do something nice," said little Edward Chase, pressing his forehead hard against the window pane.

His five cousins had come to spend the holidays with him at Grandpa's farm, and plans had been made for a

**Father DeCarie's Remarkable Letter Will Interest ANY Health-seeker**

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good time sliding. Now as the children looked out of the window after breakfast, the snow was coming down in great, fluffy patches.

"Isn't it too mean for anything!" said one of the girls. "What shall we do?"

"And this is our first day here!" exclaimed another.

"Let's go upstairs and talk it over," suggested the third girl. And away they went.

The boys spent an hour telling their adventures since their last meeting in August, and then became restless. But just at this moment Aunt Caroline came downstairs and paused

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Dr. Tyrrell's remarkable  
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ed on her way to the library to look  
in upon her young nephews.

"What's going wrong, dears?" she  
asked. "You all have very doleful  
faces."

The boys brightened instantly.  
Aunt Caroline could always make it  
sunny indoors.

"We were going sliding, Aunty,"  
explained Edward; "but you see how  
it is."

"Yes, we are really a band of shut-  
ins," Aunt Caroline said, "but we'll  
have a fine forenoon together. Ed-  
ward, if you will run up to the study-  
room and ask the girls to come down,  
we will all go into the library and  
play an interesting game."

Edward bounded up the stairs two  
steps at a jump, and the girls lost no  
time in responding. In a very few  
moments the six cousins were seated  
in the library.

"Now we will play Initials," said  
Aunt Caroline. "I will be a lady who  
has built a new house, and I will play  
furnishings. You will be merchants,  
and when I ask what you sell, you  
will name three things that begin  
with your initials."

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"Are we all ready now? Good  
morning, Mr. Danforth, what have  
you to sell me for my house?"

"Forks, Spoons and Dishes," an-  
swered promptly Frederick Simpson  
Danforth.

"Very good, my boy," said Aunt  
Caroline.

"Oh! I see now how it is," Kate  
said. "Can we name things to eat,  
too?"

"No, no," shouted the boys.

"All right," Kate consented. "But  
it's pretty hard to get things for my  
names. Anyway, go on, Bernice."

"What is your middle name, Ber-  
nice?" asked Aunt Caroline.

"Lillian," replied the little girl.  
"And I've got to get something for  
Thornton, too."

"Well, what can you sell me to-  
day?"

"I have Beds and Tables," replied  
Bernice slowly, "but I can't think of  
one single thing that begins with L."

Did you forget that my house must  
be lighted?"

"Oh, yes, of course. I really didn't  
think of that. You will have to buy  
lamps, and I have them to sell," said  
Bernice, hopping up and down.

"Next!"

"What can I sell? Phyllis Trask  
Roberts! Isn't that the worst ever!"

"Say, you can sell Firkins and  
Tubs and Rugs," her cousin Charles  
suggested.

The tubs and rugs are all right,  
but where do you get firkins?" said  
Phyllis, her brown eyes snapping in  
indignation. "There isn't any F in  
my initials."

"Why, of course there is," shouted  
the boys coming to support Charles.

"No, no, no!" persisted the little  
merchant. "P-h-y-l-l-i-s spells Phyl-  
lis."

"Honest and true, black and blue.  
Does it Aunt Caroline?" asked the  
boys.

"Certainly," replied Aunty. "And  
I'll buy pails of her instead of fir-  
kins."

"Well, I didn't know that before,"  
said Edward.

"It's so all the same," Phyllis an-  
swered in a triumphant tone. "Go  
on, Ed," the boys urged. "It's your  
turn."

"Edward Cranston Chase. Let me  
see. I think I'll sell the lady an  
Easel, and a Carpet and—and—say,  
it's pretty tough when you have two  
C's to find words for. I'll sell—  
Chairs!"

"Now it's the turn of Charles P.  
Brown. I'll put in the new house a  
Piano and a Bureau. I had Chairs,  
but Ed. took them, and I can't think  
of anything else that begins with C.  
Yes, I can, too. I sell a Couch," and  
Charles gave a sigh of relief.

"Oh, dear! I simply cannot think  
of one thing I can put in the house,"  
said Kate. "K. M. S. are the hardest  
letters yet."

"Yours are dead easy," Frederick  
replied. "You can sell Knives, Maps  
and Stoves."

"This is great fun!" the children  
exclaimed. "Let's do it again,  
Aunty."

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"Don't you think you would like it  
better if this time you sold something  
different?"

"Yes, yes," they all agreed. "We  
will sell things to eat. Now, Fred,  
you begin."

"Why not put on your thinking  
caps and take a little time to decide  
what you will sell?" suggested Aunt  
Caroline.

For fully five minutes every head  
was bowed. Then one after another  
was raised until the last bender sat  
upright.

"I'm buying stores for my pantry.  
What have you to sell, Frederick?"

"Figs, Sugar, Dates," was the re-  
sponse.

"Now it's my turn" said Bernice.  
"Please, lady, I want to sell you  
Beans, Lard and Tea."

"That is well done, dear," said  
Aunty. "You have it all right with-  
out any help."

"Phyllis, what have you for me to  
eat?"

"Prunes, Tripe, Raisins," came the  
answer.

"Say, Phyl., your letters are too  
easy. You've got to help the rest of  
us when we can't think," said  
Charles.

"I'm ready to sell," interrupted  
Edward. "It's Eggs, Crackers and  
Cheese."

"Those are good. I'm getting my  
supplies rapidly," Aunt Caroline said  
encouragingly.

"My shop is open and I'll sell you  
Catsup, Pickles and Bread," said  
Charles.

"Charles, you are wrong," cried  
Kate. "Ketchup begins with K and  
I have it to sell."

"I'll leave it to Aunty if I'm not  
right," answered Charles with some  
spirit. "What do you say, Aunt  
Caroline?"

"Go up to the study and look for  
your word in the dictionary, my boy,  
while Kate hunts for hers in this  
one," said Aunty, passing Kate the  
small book.

In a few moments Charles shouted  
down:

"I'm right! I knew I was."  
Almost at the same instant Kate  
said, "It's just as I thought."

"So you both were right," said  
Aunty.

"We are learning ever so many  
things we didn't know before," added  
Edward. "And during vacation,  
too."

"Lunch is served, ma'am," said  
the maid, appearing at the library  
door.

"Well, children, this has not been  
a long morning," Aunty said. "Some  
day we will travel in countries be-  
ginning with our initials."

## Bodily Health Affects Character

Character, as well as success in  
life, depends very largely on the con-  
dition of the health. You cannot  
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or injurious stimulants to exhilarate  
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