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and Church Record (Ancor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JUNE 4th, 1914

No. 23

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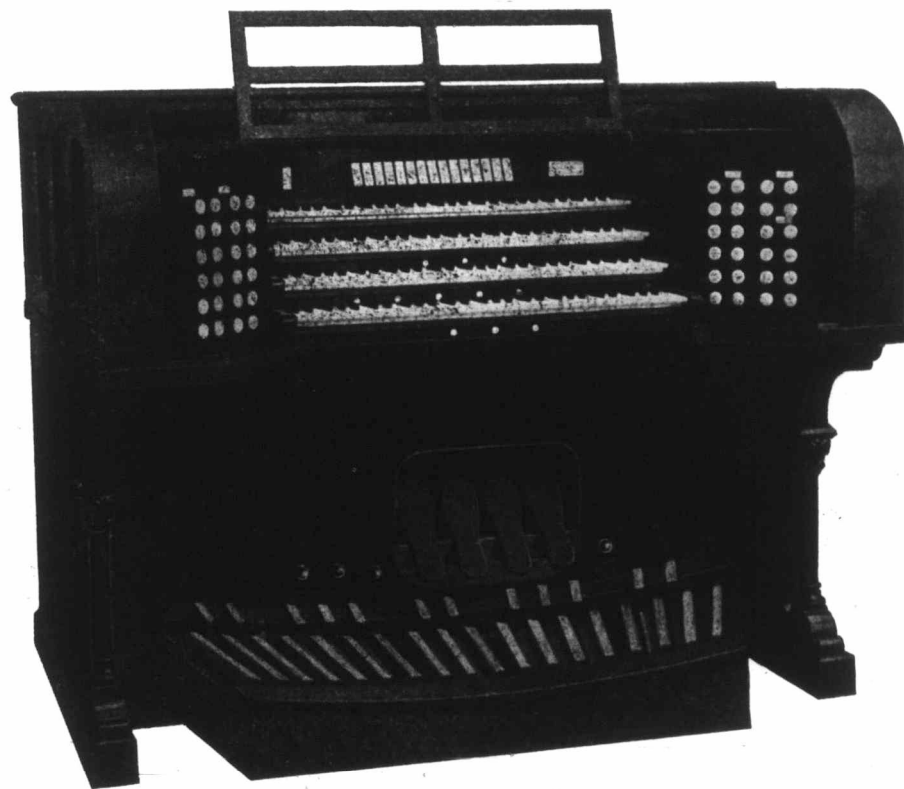
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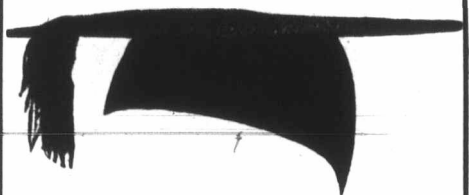
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The Canadian Churchman

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FIRST SUNDAY AFTER TRINITY.

(June 14).

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Processional: 376, 406, 449, 468.

Offertory: 512, 605, 657, 764.

Children: 697, 701, 707, 715.

General: 2, 416, 456, 483.

The Outlook

THE TRINITY

God the Father, High in Glory,
Lord of vale and fruitful field,
All the earth and we Thy children
Service yield.

Holy Jesu, sweet Redeemer
Who for us Thy life-blood poured,
Lead us in the narrow pathway
Thou hast trod.

Gracious Spirit, ever dwelling
All around us and within,
By Thy power guard and keep us
Free from sin.

Thus for ever bound in union
With the Blessed Trinity
We shall chant throughout the ages
Praise to Thee.

A. B.

Hospitality

We hope that the church members in our See cities, where at all possible, are taking the opportunity of entertaining the delegates. "Given to hospitality" in this case has the double advantage of Apostolic injunction and necessity. Many have found that they entertained angels unaware. The home gains in sympathy by acquaintance with the needs and problems of another life and locality. The guest gains by living in the atmosphere of another home for a time. In these days of flats and apartments not many of us have room for many guests, but there could be a "prophet's chamber" in most homes, and whosoever entertains a prophet in the name of a prophet obtains a prophet's reward.

O hear us when we cry to
Thee,
For those in peril on the sea

Last Friday was the most desolate day that has been for Canadians. Every heart was benumbed by the tidings, whether loved ones were on the ill-fated "Empress" or not. One thousand lives, with all the hopes and loves of human hearts were taken from opportunity to reward in a moment. The number makes it an appalling thought. For the bereaved the hearts of all men are aching. When it is known what can be done to help, action will be a relief. There is only one word we can speak that has in it any power of comfort. For, after the disaster has been explained in terms of fog and engines and helms, the heart aches on. Smouldering indignation quickly dies down and the sense of utter helplessness overwhelms. We perceive all the lessons of the necessity of preparedness. But there is only one word that can save us from the despair of a blind chaos of chance. In it is summed up all the appeal, the trust and the hope of the human heart. It is the cry that is wrung from the lips of all men in face of such things. It is the word which the Master taught us, "Father."

Welsh Disestablishment

Under the new Parliament Act, the bill for the disestablishment of the Welsh Church which recently passed its third reading will automatically become law. Not only the petitions from Churchmen, but also the largely signed petitions from Nonconformists in Wales "against the injustice" were disregarded. Perhaps not many of us were prepared for the results of such a bill becoming law. The bill provides that so far as Wales and Monmouth are concerned, the Church of England will cease to be established by law; all cathedrals and ecclesiastical corporations will be dissolved; the Bishops of the four Welsh dioceses will cease to be members of the House of Lords; the present ecclesiastical law will cease to exist as law, and no ecclesiastical court will have any coercive jurisdiction; the Bishops and clergy will not be members of or be represented in the Houses of Convocation of the province of Canterbury. When the verdict of the House of Commons suits us we say *vox populi vox dei*. We can console ourselves with Dean Inge that parliamentary rule is the whim of the majority. Yet events will be the best commentary. The Welsh Church may in the future be congratulated on the action that looks so disastrous. For it is remarkable that after the Irish disestablishment, the Irish Church entered on an era of prosperity and influence before unknown.

A Marvellous Example

A Brazilian woman living in Rio Janeiro, formerly a member of the Roman communion, but who had drifted away from that faith, was two years ago confirmed by Bishop Kinsolving. Fired with supreme devotion to the Church she has given her own home, valued at \$10,000, and gone with her companion to live in two rented rooms. It is intended to remodel the house that it may serve as a chapel until a better building can be erected. Donna Gonzaya sets a marvellous example of loving self-sacrifice.

Evolution and Revolution

A book was published some time ago in England, entitled "Through Evolution to the Living God," and still more recently the same author has issued another, entitled "Vital Problems of Religion." A secular paper, reviewing the latter, makes the significant comment that the author of the book is mistaken in endeavouring to find arguments for religion in the conclusions of science, urging that in so far as these attempts are to link on religion with scientific evolution, they are based on a fundamental fallacy, for the reviewer says, "the note of religion to-day, or of history, is not revolution, but evolution," and in pinning himself to the evolutionary parallel, the author of the book is said to be "running the risk of having an answer some day, if not to-day, in proof that the higher faculties of man, upon which the arguments of the book depend, have a material explanation and are without teleological value." This is very striking, and shows how dangerous it is to use the weapons of the world to defend the uniqueness of a supernatural religion. The reviewer thinks that the author of the book ought to warn his readers clearly that Sir Oliver Lodge is not a representative man of science, and that his philosophy is almost as unreliable as Haeckel's. All this is another argument for clergymen taking care lest they should themselves illustrate the position that "a little knowledge is a dangerous thing." If a man will only experience and then proclaim the vital realities of supernatural Christianity in the Person and Work of Christ he will have, and give to others, one of the best possible evidences of the religion he proclaims.

Betting and Gambling

All who know anything about English journalism are perfectly familiar with the name of Captain Coe, who for many years gave racing information and betting "tips" to the readers of the well-known London evening paper, the "Star," and numbers of men and boys considered that to follow "Captain Coe's finals" would lead to a fortune by betting. The man lately died, and actually urged upon his son the importance of avoiding all betting and gambling, and the son has announced that his father never betted or gambled himself. In leaving his money he inserts a proviso against gambling, and urges the son to confine himself to his business on the Stock Exchange. It is very significant that the man who not only had made betting his business, but specialized in inducing others to bet, should have warned his son in this way. It seems to suggest that in his inmost heart he recognized that betting is the game of a fool. It is curious, too, that these "tips" appear in a paper which is controlled by well-known Christian people, men who, while taking a determined stand against intemperance, nevertheless allow these incentives to gambling in their paper. A striking confirmation of the futility and danger of gambling comes from another source. In a recent speech Mr. J. M. Hodge, M.P., a whole-hearted anti-gambling advocate, said that in order to test the soundness of the information given in the various papers he became his own bookmaker, and booked an imaginary shilling on every horse "tipped" by the various sporting papers. He kept a careful record for a period of six months, and he found that the following of these infallible prophets involved money losses in every single case, and that if his betting transactions had been real instead of imaginary his shillings would have involved him in

losses to the extent of nearly 350 dollars. All this gives point to the proviso in Captain Coe's will, for his last word in regard to betting was, "don't."

The True Method of Development

A recent book, entitled "The Philosophy of Welsh History," points out that national, like personal, development is evoked and maintained by intercommunication. The words of the writer have several applications:—

No Western nation has ever been able to work out its own economic or intellectual redemption solely in virtue of its own internal character. Genius moulds and is moulded by its own environment. . . . What is true of individual is true of national genius. The doctrine that racial or national type is to be regarded as final, definite, and permanent is no longer valid. Each race or nation is the incarnation of the physical influences by which it is surrounded and controlled; it gradually responds to those conditions to which it is exposed.

It is certainly true of the individual that no one finds his proper development except in connection with other people. To be a true man we must mix with men, and to be a faithful Christian we must have fellowship with others. Character is always developed in connection with other lives. So also in regard to the Church. It was with a sure spiritual instinct that the phrase, "the Communion of Saints," was inserted in the Creed as an explanation of the prior clause, "the Holy Catholic Church," for it is only in connection with other "saints" that any individual believer can become what God intends him to be. The fellowship of God's people is one of the secrets of true growth in holiness. We must have environment as well as life, and mere individualism or segregation is as impossible as it is undesirable.

Beautiful Unselfishness

It is well known that up to quite recently the very poor and outcast of London were in the habit of huddling on the seats of the Thames Embankment. During some cold weather a man who had been given a breakfast ticket was handed a ticket entitling him to a meal later in the day. The poor fellow was so grateful for one meal that he was seen hurrying after a less fortunate man and handing him the ticket. "I've had some food; you've had none," he said, very simply. "Do you know what it is to go without meals for a whole day?" once asked Mr. Henry Broadhurst of the Rev. Hugh Price Hughes. "Till you have you can hardly imagine the misery." Yet it was a poor fellow who had known hunger in its worst form who gave this ticket for food away. Truly, he had learned the lesson of unselfishness!

The Power of Truth

From time to time we are reminded of the remarkable influence of Holy Scripture in relation to human life. A certain prominent and well-educated Hindu was appointed by the Benares Brahmins as a lecturer to counteract the influence of the Christian missionaries. When waiting at a railway station for a train to take him to a place where he was to lecture, he bought a Bible. He became more and more interested as he pursued his study of it, and it ended in his giving up his lecturing, so convinced was he that Christianity was after all the true religion. So it has come to pass that this influential man is now selling, at his own expense, copies of the very book against which he proposed to lecture. Truly, "the Word of God is living and powerful."

Holy! Holy! Holy!

No one will feel any difficulty about St. Paul's words that "all have sinned," for it is a fact patent to everybody. But what about the rest of the verse: "And come short of the glory of God?" What do these words mean? To come short of one's duty is easily understood, and to come short of the righteousness which the Ten Commandments call for is not a hard saying; but coming short of the glory of God—what is it? This is a new measuring line, a new standard. How may we find out what it is? The vision of God which Isaiah saw, and which comes as the Lesson for Trinity Sunday, may help us. Let us mark the time of this vision. It was seen in the year of King Uzziah's death. He was one of Judah's great kings. His reign, extending over a period of fifty and two years, had been extremely prosperous. But prosperity has its dangers, and there is a foe whose citadel is within the human heart, who sometimes succeeds in compassing our ruin when others fail. Uzziah found this out to his cost. In an evil day he went into the temple of the Lord to burn incense there. But pride had made him a bold man, and leprosy was the immediate result. He was smitten, and from that hour his sun set to rise no more. The affairs of his kingdom passed into other hands, and he lived alone ever after, cut off from the house of the Lord, unclean, and an awe-inspiring witness of the holiness of God, which he had forgotten and which we too much forget. It was while this stirred the memory of men that Isaiah saw the great vision. The Throne was there before which all earthly thrones were as nothing, and on it sat Jehovah, the King, the Lord of Hosts, whose glory filled the temple courts. By its side stood the seraphim proclaiming the holiness of God. No wonder the prophet was seized with fear and trembling. "Woe is me! for I am undone," he cried. "Unclean! unclean!" had been the cry of the leper in olden days, and such was Isaiah's cry now. Never before had he realized this to such a degree. Among men he may have had a name for piety and for zeal in the cause of God. But all such things were now as withered leaves. His righteousnesses were but filthy rags. He was measured by the glory of God, and he came short of it. "Unclean! undone!" was all his lips could say.

Let us pause to ask whether a similar conviction has ever laid hold of our soul. Are we fit for the glory of God? Can we stand in His presence? This is now the measuring line. It is no question of our having done our duty among men, or met the requirements of Sinai's law, but whether we are fit for the glory of God, or whether we come short of it. If Uzziah was cut off for entering into the "holy places made with hands," are we clean enough to enter into heaven itself and stand before God there? Job, too, found himself one day face to face with God, and he said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (ch. xlii. 5, 6).

But there is something more here. We can be thankful that the vision tells of something more than the soul's conviction of its unfitness for the glory of God. If the Throne is there before which no sinful man can stand, the Altar is also there, so that the deep need—now laid bare—might be fully met. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." These are blessed words, by which the heart of the prophet was set at rest. And that Altar speaks to us in these Gospel days of a nobler offering than

Jewish courts had ever known, and of richer blood than was ever sprinkled on their mercy-seat. Theirs was the shadow; ours is the substance. Christ has come for the putting away of sin by the sacrifice of Himself. He has come to satisfy the claims of the Throne by taking our sins upon Himself and bearing the solemn consequences of His so doing. There is nothing like the Cross—the one beacon of hope, the only refuge for the lost. There the holiness of God, His righteousness, His love, everything that makes His Name glorious, shines out in fullest majesty and strength. And speaks peace to our soul in a far deeper measure than Isaiah ever knew. Christ has made peace by the blood of His Cross. No toil or tears of ours, no sorrow, no penitence, no change of life can add aught to the worth of His sacrifice. To add anything to it is to tarnish its glory. It stands alone—centre of two eternities—to which the wondering eyes of prophets and holy men of old looked on, and to which the still more wondering eyes of the ransomed of the Lord shall look back in the most distant ages yet to come. Not now the live coal from off the altar, as seen in Isaiah's vision, but the blood of Jesus Christ, God's Son—it is this that cleanseth us from all sin.

And every believer in Him is cleansed. Whiter than snow is the soul that has fled to Him for refuge. We are made meet to be partakers of the inheritance of the saints in light. Such is the plain declaration of the Apostle (Col. i. 12). "Made meet!" Not a work in process of accomplishment, to be made perfect when our soul rises upwards to the home we love. We have been made meet now. The father's welcome and kiss were followed by the best robe, the ring for the hand, and sandals for the feet. The prodigal son—a prodigal no longer—was made meet for his father's house. And it also is with us. In spirit, and by the power of the Holy Spirit, we enter even now our Father's home and taste the joys which shall be ours eternally ere long. Shall we not, therefore, ask ourselves whether we know anything of this blessedness? Or are we standing afar off, trembling and afraid, not knowing whether our iniquity has been taken away? How shall we ever know it? Not by frames, feelings, and experiences, for these are but fluctuating things. The Word of God is infinitely better than these. There we may read that our sins and iniquities He will remember no more (Heb. x. 17). They are the words of One who loves us and who cannot lie.

Even this was not all. When cleansed and at rest in the presence of God another sound broke upon the prophet's ear. It was the voice of the Lord, saying, "Whom shall I send, and who will go for us?" Then did he answer, "Here am I; send me." He was ready to carry the Lord's message, and only waited till he should be sent. It should be so with us. Our God has need of messengers. And He will send them out—some to civilized but pagan lands, others to the dark regions where the cannibal lives, some to the scorching plains of Africa, others to the ice-fields of the Eskimos, and some shall labour nearer home. But they go as sent of Him. And if no call should come to us to run on distant errands, if our lot is humble and our sphere but small, yet to us may be given messages of rest for weary ones. In the economy of nature the city sparrow has her place no less than the golden eagle. God's messages are not always borne in words, and we can live Christ if we cannot preach Him. But this is the order—first the conviction, then the cleansing, afterward the consecration to God's service. And as every believer is made meet for the heavenly inheritance, each should seek grace to be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

PRAYER BOOK REVISION

The Forms for the Solemnization of Matrimony, the Visitation of the Sick and the Burial of the Dead.

The Adaptation, Enrichment, and Revision of The Book of Common Prayer

RIGHT REVEREND E. J. BIDWELL, D.D., BISHOP OF KINGSTON.

PART III.

The Form of Solemnization of Matrimony.

In the first Rubric, after the words "Several Sundays" the words, "in the Service of the Communion, after the Creed, or immediately after the Second Lesson of Morning or Evening Prayer" are substituted for the present direction.

To the second Rubric is added this further direction. "Nor shall any be married without Banns first asked, save when License is had from Authority." The third Rubric remains the same.

The following further directions are added:—

Note that no Clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

Note also that no Clergyman within the jurisdiction of the Church of England in Canada shall knowingly solemnize a marriage within the degrees prohibited by the Table of Kindred and Affinity.

Before solemnizing any marriage the Priest shall make inquiry, and satisfy himself that there is no impediment to the same.

The second reason for which Matrimony was ordained is changed as follows:—"Secondly, It was ordained for the hallowing of the union betwixt man and woman, and for the protection against sin." This form is the suggestion of the Irish Revision Committee. The word "worship" is changed to "honour" in the declaration of the man to the woman.

The following Prayer (adapted, as in the Irish Prayer Book) is substituted for the present Prayer asking that the blessing of children may be granted to the persons married:—

This Prayer next following shall be omitted, when the woman is past child-bearing.

O MERCIFUL LORD and heavenly Father, by whose gracious blessing mankind is increased: Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

The words "or Exhortation" are inserted in the Rubric before the homily "All ye that are married, &c."

The Order for the Visitation of the Sick.

The following amended Rubric, adapted from the Irish Prayer Book, takes the place of the present Rubric:—

When any person is sick, notice thereof shall be given to the Minister of the parish, who shall use the Order that followeth. But, if circumstances so require, nothing in this Order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the Order here set forth.

The Priest, coming into the sick person's house, shall say:—

The following Rubric, and textual emendation, which no longer commits the Prayer Book to St. Paul's authorship of the Epistle to the Hebrews, are to be noted.

If the person visited be very sick, then the Curate may omit this portion of the Exhortation which followeth, from Take therefore to everlasting life.

TAKE therefore in good part the chastisement of the Lord: For (as it is written in the twelfth chapter of the Epistle to the Hebrews) whom the Lord loveth he chasteneth, &c.

Later, in the same Exhortation, "after their own pleasure" is changed to "as seemed good to them." In the second Rubric, after the words "All this I steadfastly believe," the opening words "these words before rehearsed may be said" are changed into "This may be done." Psalm 130 "Out of the deep" is printed in full as an alternative to Psalm 71.

After the Benediction the following Rubric appears, together with a Prayer for a sick child, adapted from "Pastor in Parochia," and an adapted form of the present Prayer for a sick child, with the title, "A Prayer for a sick person,"

the only alteration being "this thy servant" for "this thy child."

It is fitting that, in the event of recovery, the sick person should not omit to offer public thanksgiving in the Church.

Special Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

A Prayer for a Sick Child.

O LORD Jesu Christ, who lovest little children, and thyself didst live as a child upon earth; have mercy upon this thy child; make *him* to know and feel that thou art ever near; help *him* to be meek and gentle, patient and obedient, and lead *him* to love thee more and more; restore *him* to health and strength, if it be thy gracious will, that *he* may live for thee, to the glory of thy holy name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

And after the Prayer for persons troubled in Mind or Conscience the following additional Prayers:—

- (1) For the Recovery of a Sick Person. (Adapted from the Scottish Prayer Book.)
- (2) For a blessing on the use of means. (Adapted in part from Bishop Jeremy Taylor.)
- (3) A Prayer for Submission to the Will of God. (Adapted from Bishop Cosin.)
- (4) A Thanksgiving for the beginning of a Recovery. (Adapted from the Irish Prayer Book.)

A selected lists of Suitable Prayers and passages of Holy Scripture is added.

A Prayer for the Recovery of a Sick Person.

ALMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

A Prayer for a Blessing on the Use of Means.

O LORD Jesu Christ, thou great Physician, look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to *him* in his sickness; bless all the means used for *his* recovery; stretch forth thy hand and, if it be thy will, restore *him* to health and strength, that *he* may live to praise thee for thy goodness and thy grace, to the glory of thy holy name. *Amen.*

A Prayer for Submission to the Will of God.

O GOD our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that whether living or dying *he* may be thine, for his sake who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Beginning of a Recovery.

ALMIGHTY God, who, bringest down to the grave and bringest up again: We give thee humble thanks for thy great mercy vouchsafed to this our *brother*. Blessed be thy Name that thou didst not forsake *him* in his sickness, but hast sent *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*, that being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be enabled to give thanks unto thee in thy House, and have grace to spend the rest of *his* life in thy faith and fear, through Jesus Christ our Lord. *Amen.*

Note that the Prayers in this Service may be adapted by the sick person for his own private use.

The following prayers are also suitable for use in the sick room:—The Collect in the Communion of the Sick, and the Collects for the first, second and fourth Sundays in Advent, the third, fourth and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension Day, the Sunday after Ascension,

Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth and twenty-first Sundays after Trinity, the Transfiguration, St. Michael and All Angels, St. Luke the Evangelist and All Saints' Day.

The following passages of Holy Scriptures will be found suitable for use in the sick room:—Psalms 23, 27, 30, 34, 43, 46, 51, 86, 91, 103, 121, 143, 146; Job 33, v. 14 to 31; Prov. 3, v. 11 to 27; Is. 12; 26 to v. 10; 40 to v. 12, and v. 25 to end; 53; 55; Lam. 3, v. 22 to 41; St. Matt. 5 to v. 13; 6, v. 24 to end, 26, v. 36 to 47; St. Luke 12, v. 32 to 41; 23, v. 27 to 50; St. John 10 to v. 19; 14; 20 to v. 19; 26, v. 19 to end; Rom. 5 to v. 12; 8, v. 18 to end; 1 Cor. 13; 2 Cor. 4, v. 13 to 5 v. 2; 5 to v. 10; Eph. 3, v. 13 to end; 6 v. 10 to 21; Phil. 3, v. 7 to 15; Heb. 12 to v. 12; St. James 5, v. 10 to 21; 1 St. John 1 to v. 9; 3 to v. 8; 4 v. 9 to end; Rev. 7, v. 9 to end; 21 to v. 8; 21 v. 22 to 22 v. 6.

The Communion of the Sick.

The following words are added to the Rubric preceding this Service:—"or the Collect, Epistle and Gospel for the Day, at his discretion."

A new Rubric from the Irish Prayer Book is inserted between the present first and second Rubrics at the close of the Service.

"If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing."

The last Rubric is re-written and adapted, as proposed by Canterbury Convocation. "When, through fear of infection, none of the Parish or neighbours can be gotten to communicate with the sick person, or when in cases of extreme urgency (after due pains taken) none can be found to communicate with him, then the Minister may alone communicate with him."

The Order for the Burial of the Dead.

In the first Rubric the words "have laid violent hands upon themselves" is changed to "by their own wilful act."

A new and important Rubric directing the Priest what to do when this office is not to be used is here inserted.

Note also that when this Office is not to be used, the Priest may at the grave read the sentences beginning Man that is born, followed by the Lesser Litany, the Lord's Prayer, one or more Collects from this Book at his discretion, and The grace of our Lord, etc.

After Psalm 90 the following Rubric appears:—At the burial of baptized children of tender years, it is permitted to substitute for the appointed Psalms this Psalm following: Dominus regit me. Psalm 23.

(Printed in full.)

An exactly similar Rubric appears after the Lesson, permitting one or both of the following to be read instead of the appointed Lesson, at the burial of baptized children of tender years:—St. Matt. 18: 1-6, 10. 1 Thess. 4: 13.

The following Rubric is inserted before the Rubric "When they come to the grave, &c.":—

The Priest, at his discretion, may here conclude that part of the service which is held in the Church by the use of the Lesser Litany, the Lord's Prayer and one or more of the prayers which follow.

After the Form of Committal in the present Book, there is now printed the Form of Committal from Forms of Prayer to be used at Sea, followed by this Rubric:—

"This may be used as an alternative for the form preceding the words deep, to be turned into corruption, being changed to ground earth to earth, ashes to ashes, dust to dust; and the words when the Sea shall give up her dead, being omitted."

This alternative is provided for cases in which difficulty is felt in using the present form:—

For the words, "I heard a voice from heaven, &c." the following may be substituted at the burial of baptized children of tender years. "Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God." The Doxology is added to The Lord's Prayer.

In the prayer immediately following, the words, "We give thee hearty thanks . . . world" are changed into "We bless thy holy Name for all thy servants departed this life in thy faith and fear"; as in the Irish Book.

After the Grace the following Rubric occurs:—"Note that where necessity so requires, it shall be lawful to say the whole of this service in the Church; provided that the words, Forasmuch as it hath pleased Almighty God, etc., shall always be said at the grave."

Then there follow Additional Prayers, to be used at the discretion of the Priest:—

(1) The closing sentences from the Prayer for the Church Militant, "Almighty and ever-living God, we most humbly beseech thee of thy goodness to comfort and succour, &c.," to the end of the prayer.

(2) The following Prayer from the Scottish Office:—

O HEAVENLY Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus: Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

(3) Collect for Easter Even.

(4) Collect for All Saints' Day.

(5) The following Prayer, adapted from the American Office for the Visitation of the Sick:—

O GOD, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with thee our God, and in perfect charity with all men. Grant this, we beseech thee, through Jesus Christ our Lord. *Amen.*

(6) Collect for Innocents' Day.

(7) and (8) Two Prayers for children from the Scottish Prayer Book:—

O HEAVENLY Father, whose face the angels of the little ones do always behold in heaven,

grant us steadfastly to believe that this little child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them, open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon him the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Churching of Women.

In the opening address the words "hath preserved" are properly changed into "to preserve." In the Psalm, the words, "I said in my haste, &c.," are omitted. In the closing prayer "deliver" is changed into "preserve" and "from" into "in." The Benediction, "The Lord bless thee and keep thee, etc.," is added, as in the Irish Office.

A Commination.

In paragraph two of the opening address, "the said discipline" is changed into "proper discipline" and the word "again" is omitted. "God's cursing" becomes "God's wrath." After the word "vices" the word "for" is changed into "against," "curse" into "wrath" and "due" into "revealed." Instead of "Cursed is he," each pronouncement of the Minister begins with "The wrath of God is upon him, &c." The seventh Pronouncement is changed to, "The wrath of God is upon him that committeth adultery." In the last Pronouncement "adulterers" is omitted as already referred to, and "blasphemers" is inserted. In the following Exhortation, opening sentence, "All thy . . . witness" is omitted and "the wrath of God is upon all them" is substituted.

The Scriptural references are given throughout this Exhortation, as in the margin of the Book annexed. It is also divided into three paragraphs; the second beginning at "Therefore, brethren," and the third at "Although we have sinned."

THE ANGEL IN THE STORM.

"I saw a picture some time ago which represented a rising storm. Seen at some little distance it appeared as though dark, threatening cloud-battalions were speedily covering the sky and blotting out all the patches of light and hope. But when I went a little nearer to the picture I found that the artist had subtly fashioned his clouds out of angel faces, and all these black battalions wore the winsome aspect of genial friends. I have had that experience more than once away from the realm of picture and fiction, in the hard ways of practical life. The clouds I feared and worried about lost their frown and revealed themselves as my friends."

LOVE.

In a recent terrible sewer disaster in London, when three or four men lost their lives, an heroic action was recorded. One of the firemen who did his utmost to rescue the men was overcome by the fumes, and had to be himself taken away. As soon as he became conscious, he asked most earnestly to be allowed to return to the scene of the disaster and render aid. Was it not a fine act—this willingness to face death again for his fellow-men? "Greater love hath no man than this, that a man lay down his life for his friend." And the "friend," in this instance, was an absolute stranger.

"THE LITTLE PLANT."

Oliver Wendell Holmes was once asked why he troubled to attend a small church where the preacher was a most ordinary man with no originality as a thinker. Dr. Holmes gave this fine reply: "I go because I have a little plant called Reverence, and I must needs water it once a week or it will die." There are other and deeper reasons why we should go to a place of worship regularly—to confess our sins, to ask God's pardon; to praise Him for His goodness, to encourage one another in our most holy faith. But there is also need to water the "little plant called Reverence," which soon fades and dies unless we remember it at least once a week by assembling ourselves together for God's worship.

THE AWAKENING OF A SCIENTIST.

Professor George J. Romanes' conversion is one of the most striking instances of an eminent scientist coming into the light. He says of the day when the Truth dawned on him: "Many times I had read those words of Jesus, 'If any

man willeth to do His will, he shall know of the teaching whether it be of God,' and I had considered those words silly. But I discovered that I had been silly myself, for in those words Christ offers to men what science calls a working hypothesis, something to be tested in order to find out if it be true, and the reason it is scientific is that everyone who ever tried it has proved its truth." Many another man of science has been helped by Romanes' example. Do God's will, and you will understand His doctrine is a message to all men.

Twenty-Third Psalm

REV. F. J. MOORE, B.A., ST. JAMES' CATHEDRAL, TORONTO.

"The Lord is My Shepherd; I Shall Not Want."

Confidence is the child of knowledge, and the mother of peace. We only trust those whom we know, and when we know that we can trust, and do trust, our confidence casteth out fear. "Don't be afraid," said a little child once to some frightened passengers in a railway train, who were fearing a wreck, "Don't be afraid, Daddy's on the engine. You are quite safe." The measure of our confidence is always the measure of our knowledge, and our behaviour in the present, and our outlook on the future, will be governed by our experience in the past.

This was not the first time the Psalmist had meditated on the character of God. His song is not the over-flowing ecstasy of a first love, but the glad outburst of faith in a well-trying Love seen in the light of a new relationship. There was infinite meaning in the word "Shepherd" to the mind of the Psalmist—more than it can ever have for us—but all its deeper meaning at this moment was brought over to it from his experience of the name of "The Lord"; he was creating an ideal Shepherd from what he had known of the loving-kindness of the Lord. Himself a sheep and the Lord his shepherd—what could the future hold for him of which he need be afraid? He did not know the future, but he did know the Lord, and that was enough. The past held for him the candle of the future, his confidence in the face of the unknown was born in the knowledge of the past, the Shepherd was known of His sheep.

So the meaning of this Psalm for us will be precisely according to the meaning that the name of the Lord bears for us. For we can never hope to share the psalmist's confidence unless we share his knowledge, to face the future without fear unless we know that there is no reason for fear. It is impossible to have the results of an experience without the experience, and confidence is the result of an experience. It is a mistake to think of it as an isolated act, an attitude suddenly adopted—its roots lie deep in days of fellowship and ever-widening knowledge and increasing intimacy. Love is first experienced before it is trusted, and love found perfect brings the confidence that casteth out fear.

Our confidence in God for the future, then, will be according to our personal experience of Him in the past. If we really know Him, we shall trust and not be afraid.

And yet it is possible to go a step further than the faith of the psalmist, or a step further than his faith as expressed in this Psalm. "The Lord is my Shepherd; I shall not want!" It is a beautiful confidence in the providing love of God, and as natural to a strong faith as it is beautiful. But in the mysterious providence of God we are sometimes led into experiences that are rather contrary to the experience of this Psalm, and the faith that we need then is the faith that says "The Lord is my Shepherd even if I do want!" There is a danger of allowing our thought of God to vary with the quality and number of our blessings, and God remains what He has always been even if blessings do not come at all. "Although the fig-tree shall not blossom," said Habakkuk, "neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet, I will rejoice in the Lord, I will joy in the God of my salvation." "Yea, though he slay me, I will trust in Him," said Job, and that is the highest faith of all.

To trust Him because of experience, and to trust Him in spite of experience—that is the paradox of faith, but it is a truth that those who know Him will discern.

"We expect a bright to-morrow,
All will be well
Faith can sing through days of sorrow
All, all is well."

WINDOWS

A Column of Illustrations

PATIENCE.

Recently a very eminent man was speaking to the writer as to incidents in his public career. "I have learned at last to be patient with hindrances, for things that seemed contrary to my success and happiness have always proved to be really helps." That is a lesson we all need to learn, for as Thomas Henry Green once said, "The chief discipline of life is its slowness," and we grow impatient at hindrances. Yet God has His Hand guiding us all the time, and we must trust Him who sees the end from the beginning. Hindrances may thus become helps.

OVERHEARING A SERVICE.

One of the most interesting cases of overhearing a service and its sequel is told concerning a large bequest. An old man was in his garden near a humble chapel and heard through the open windows the singing, the prayers, and the sermon. He was a lonely old man, with no relatives, and the thought came to him to bequeath a sum of money to sustain similar services in the future. That was a century ago, and the legacy is still a means of aiding Christian work. Let us never underestimate the overhearing of our services.

THE LANGUAGE OF CHILDHOOD.

It has been recorded lately that Dr. Griffith John, the missionary hero who devoted his life to China, began speaking Welsh again in the last years of his life. "The old Welsh language came back to him, to the exclusion of Chinese. He loved to be sung to by the hour, and would join in favourite hymns, often prompting, especially when Welsh tunes were sung." Does this not accentuate the immense importance of childhood's environment? At the end of the longest life there is a return to one's earliest memories. This should encourage all who work among young people, for the impressions they are making will last and recur to the end. Childhood's hymns linger sweetly in the memory, and many a man and woman have come back to the simple faith of childhood through the recollection of their words.

NOTES FROM ENGLAND

BY THE REV. PROFESSOR W. H. GRIFFITH THOMAS, D.D.

THE appointment of Prince Alexander of Teck to be the new Governor-General of Canada has been received with great interest over here. He has been spoken of as the Queen's favourite brother. His wife is the daughter of the Duchess of Albany, and there are two children, Princess Mary and Prince Rupert. Until recent years Prince Alexander has confined himself strictly to his military duties, and he has seen active service in two wars in Africa. One who met him casually during the Boer War speaks of him as an earnest soldier and thoroughly wedded to his profession. In spite of the seven years difference in age between the Prince and the Queen his sister, they were constant companions, and it is said that the attachment between them is very close. The death of Prince Francis, his eldest brother, four years ago, gave Prince Alexander the opportunity of taking up philanthropic work, and in several directions he has shown that he shares to the full the quality of sympathy which has always marked his family.

His wife, the only daughter of the late Prince Leopold, Duke of Albany, the youngest son of Queen Victoria, is one of the most popular British Princesses. Riding is her favourite recreation and she is a first-rate horsewoman. She can also handle the oars, and a few years ago when a number of poor girls were being entertained by her mother she delighted some of them by rowing them herself. It is said that one of the earliest influences upon her character was that of Ruskin, and she has won distinction by her ability as an artist. It has caused great gratification in England to know that the news of Prince Alexander's appointment has been received in Canada with interest and approval.

Sir Edward Morris, the Premier of Newfoundland, is at present on holiday in London. In a recent interview he made some remarks as to the decline of high ideals in this country, saying that all thoughtful people view with concern the falling away, as betokened by the partiality for amusement, especially on Sundays, to the detriment of religion and culture. He notes that some of our prominent public men give most of their Sundays to golf, a circumstance so different to that of Mr. Gladstone, who would be known to be in Church on Sunday morning. Sir Edward remarks that there was a time when the Speaker, attended by the entire House of Commons, went regularly to worship at St. Margaret's Church on certain special days, and he notes that the fascination exercised by football and other amusements is one of "the disquieting signs of the times to Colonials as well as to English men."

Two numbers of the new Church of England paper, "The Challenge," have now appeared. Its prospectus states that it is independent in all party matters whether in Church or State, and its title indicates the hope and intention to express more and more adequately the challenge offered by the Cross to wordliness and indifference. It is of course quite early to decide definitely as to its future, for up to the present it has necessarily been more of a magazine than a newspaper. It also remains to be seen whether the absence of a definite ecclesiastical or theological line will prove of permanent value. It would hardly seem as though the paper would materially affect the cir-

cuation of the four familiar organs associated with particular schools of thought.

Writing at the close of the great May Meeting week it is impossible not to be impressed with the remarkable gatherings that have been held. The Church Missionary Society rejoices in an income of over two and a half million dollars, and starts upon a new missionary year with hope and vigour. The sermon by the Bishop of Durham, and most of the speeches at the two meetings were of a high order, those of the Bishops of Calcutta and Madras, and the Rev. H. J. Hoare of the Punjab being particularly noteworthy. Perhaps in a letter later on, I shall be able to cull some of the interesting facts and illustrations drawn from recent work. One of the most interesting features of the great meeting held in the Albert Hall was a brief account of the work in Baffin's Land, illustrated by lantern views, the Rev. E. W. T. Greenshields being the speaker. He received a particularly warm welcome, and the pictures of the work in the Great Northland were most impressive. It was a special interest to me to see a picture of Lake Harbour, where one of our Wycliffe students, Rev. A. L. Fleming, is "holding the fort."

At the meeting of the London Jews' Society, reference was naturally made to the recent ar-



BUCKINGHAM PALACE.

At the Royal Residence, Buckingham Palace, two suffragettes evaded the sentries and broke windows on the night of May 27th. The Master of the Royal Household refused to prosecute them and they were released after a few hours' detention. At a meeting of the Women's Social and Political Union, when it was reported what the two women had succeeded in doing, the audience broke into cheers lasting several minutes.

agement whereby Jewish work in Canada is now being undertaken by the M.S.C.C. The London Jews' Society have loaned their men in Montreal, the Rev. B. J. Neugewirtz and his helpers, to our Church in Canada for five years, and meanwhile no appeals for the London Jews' Society or the Fund connected with Bishop Blyth's work are to be made in Canada. It fell to my lot to refer to this in detail in my speech, and to read a letter, which I received just before leaving, from the Bishop of Montreal on the subject. The meeting evidently appreciated the enterprise of our Church in Canada in undertaking the responsibility for Canadian Jewish work.

One of the most attractive and even fascinating of the May Meetings is that connected with the London City Mission, which has had recent notice in your columns. The Mission employs 375 men in different parts of London, and the work is one of a most definitely spiritual character and is being prosecuted with many tokens of success. Canon Barnes-Lawrence was one of the speakers at the Annual Meeting and bore unqualified testimony to the work of the Mission, and one of

the missionaries referred in detail to his work in a very poor parish under the guidance of the Rector, and told of the definite results in the conversion of working people, and their admission to Confirmation and to the fellowship of the Church. The report was full of the most interesting accounts of actual work done, and from this it may be possible later on to cull some of the most telling examples.

One of the leading newspapers, the "Westminster Gazette," in calling attention to the completion of the Baptist Sustentation Fund, which has just secured one and a quarter million dollars, remarks that at the present time the Church of England is the only great Church in England that "has failed to provide adequate support for its clergy," and it adds that with the wealth of the members of the Anglican Church, the necessary amount would probably be obtained without undue strain, especially if spread over two years. It is certainly very sad to be told by a beneficed clergyman that the poverty of some clergy is appalling. "They are glad to receive cast-off clothing for themselves and their families, to obtain gifts from Societies for their holidays, and to receive doles of fifty to fifty-five dollars—more if possible—for the education of their children, to eke out a slender income." In many cases stipends are inadequate, and married men find it impossible to maintain their households on the value of the living. It is much to be hoped that the example set by the Presbyterians, Congregationalists, Methodists and Baptists will be followed as quickly as possible by our own Church. The Methodists for years have borne the cost of a furnished house, the support and education of the minister's children, the payment for doctors' bills, as well as an adequate minimum stipend and a retiring stipend when the minister is past work. The Mother-Church of England could also learn a useful lesson in this respect from the Canadian Church.

A curious incident in connection with the Diocese of Zanzibar is being told over here. Miss Southwell was the Secretary of the Universities' Mission to Central Africa, and for the past two years resided in Zanzibar under the instruction and guidance of the Bishop. It appears that she travelled with Dr. Weston from Zanzibar to Naples, and when he set out from thence for England she proceeded forthwith to Rome, where she made her submission to the Pope and has been received into the Roman Church.

Laymen's Missionary Movement

The First Holiday Conference of the L.M.M. at Hotel Brant took place on May 23-24-25 and was well attended. Perhaps the most striking speech of the conference was delivered by Mr. J. H. Gundy of Toronto on "The Challenge of Missions to the Business Man." He said that the challenge of the Missions had been coming in a series of shocks. It had come to the university, to the pulpit and to the home, and these had all responded to the challenge, but what had the business man done? Some people thought that the only thing was to get after the business man in his office and procure from him a big subscription and then get out before he changed his mind.

"No business man is any good who does not give his money, the chief product of his life, to the work," said Mr. Gundy, "but he must not only give, he must invest and see that his money is not wasted. Efficiency is needed. He argued

for giving the business men a more active part in administration, and said that to get the business men interested he must be made to feel his responsibility."

Some discussion followed the address, during which Mr. N. F. Davidson, K.C., said there was too much loose thinking about the L.M.M. The movement was not a part of any Church organization and had nothing to do with the administration of parochial affairs. It was a larger thing than a committee. There was organization behind the movement, but not in front of it. Mr. J. A. Paterson, K.C., said the movement was not for organization but for inspiration. It did not collect money or spend it. It created a passion for Missions. Mr. J. Campbell White said the Missionary Committees should be reconstructed so that business men could have a voice in the administration of missionary work along with the departmental secretaries. Hon. Justice Sutherland spoke on "The Challenge of Missions to the Congregation."

Several members gave their experiences in raising the giving standard in the poorer country districts. Mr. D. M. Rose, Anglican secretary, and Mr. H. K. Caskey, general secretary, speaking on this subject. Dean Abbott of Hamilton delivered an eloquent address on "The Only Sufficient Task is the World's Task." He traced the history of the missionary movement from its beginning and emphasized the fact that the early Church had spent its time in formulating creeds and then fighting over these creeds. Now the polemics had passed, and the Church was realizing its message to the world. He hoped that the day would soon come when every Church would have its own foreign missionary. Then what services they would have at home, and congealed Churchianity would become Christianity. Mr. J. Campbell White, who spoke the closing words, urged the laymen to carry inspiration from the conference with them into their individual churches. The conference is admitted by all to have been a very profitable experiment, being the first of its kind. About 150 people attended, many coming from Hamilton and the surrounding country.

LATIMER HALL COMMENCEMENT

The fourth annual Formal Closing of Latimer Hall was held in the schoolroom of Christ Church, Vancouver, on May 6th. The attendance crowded the building. President Cambie presided and with him on the platform were Bishop DuVernet, the members of the faculty, representatives of the Council, the speakers of the evening and Drs. Mackay and Chown representing the Presbyterian and Methodist Colleges. Rev. R. Connell of Victoria took the opening prayers and Rev. M. H. Jackson read the Lesson. The singing was led by the choir of Christ Church.

Principal Vance reported a very successful year. The number in attendance during the year was nineteen. The students had been responsible for four Missions and had assisted in nine parishes during the session. They conducted 108 services, assisted in 205 services, delivered 99 addresses, taught 434 classes and made 867 visits.

Four men are to be ordained this year—Mr. W. Minshaw goes to Athabasca; F. Comley will work in connection with the Columbia Coast Mission; B. V. Wardle will have charge of Alta Vista; and Lim Yuen will superintend the Chinese Mission.

An increased number of men will take up work during the vacation. Messrs. Bolton, Middleton and Walker will go to Holberg, Alert Bay and the C.N.R. camps respectively in the diocese of Columbia. Messrs. Luckraft and Frampton will superintend the Howe Sound Mission; F. H. Buck will work between Prince Rupert and Fort George; W. Dawe and T. L. Wilkinson will work in connection with the Camp Mission.

Prof. Trumppour as Registrar read the results of the examinations and drew attention to the fact that in the College examination in Homiletics, Latimer had taken seven of the first 10 positions. B. V. Wardle won the prize.

Canon Rix, Prince Rupert, gave a forceful address on the kind of men needed in the west. Dr. Crawford, the African missionary, gave a characteristic address on his work. Bishop DuVernet pronounced the Benediction.

The annual meeting of the Woman's Aid of Latimer Hall was held on May 18th. The reports presented were very satisfactory. The sum of \$175 was spent during the year on furnishings and the sinking fund for the new building has reached \$300. Officers for the coming year were elected and plans made for extending the work.

Brotherhood St. Andrew

ANNUAL SPRING ASSEMBLY.—ST. AIDAN'S CHURCH.—Saturday, June 6th, 1914—Programme—3 p.m., business session. Reports all chapters; 6 p.m., supper to be served by the ladies; 7 p.m., short evening service in the church; 8 p.m., addresses—Mr. A. G. Alexander, president Brotherhood of St. Andrew, Canada—"The Brotherhood Outlook." Mr. J. A. Birmingham, general secretary Brotherhood of St. Andrew—"Doers of the Word." Rev. R. M. Millman, M.A., M.S.C.C., Japan—"A Brotherhood Man in Japan." The presence of every member from all the chapters within the Toronto Assembly requested. The event is one of importance and will be full of information as to the progress of work. Churchmen interested are cordially invited to attend.

Church News

NOVA SCOTIA.

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

SYNOD OFFICE.—The 37th session of the Diocesan Synod meets in Halifax on June 2nd, at St. Paul's Hall. Amongst the business to be transacted will be a motion by Very Rev. Dean Llwyd, relative to the Church in the Diocese sharing in the establishment, government and maintenance, at Truro, of a Home for Delinquent Girls.

A resolution coming up for confirmation is the scale of stipends to the clergy of this Diocese in Priest's Orders receiving aid from the Diocesan Mission Board, as follows:—

Not less than \$700 for the first and second years of service in the Diocese.

Not less than \$750 for the third and fourth years of service in the Diocese.

Not less than \$800 for the fifth and sixth years of service in the Diocese.

Not less than \$850 for the seventh and eighth years of service in the Diocese.

Not less than \$900 for the ninth and tenth years of service in the Diocese.

Not less than \$1,000 after ten years of service in the Diocese.

MONTREAL.

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

ST. THOMAS'.—On May 22nd at St. Thomas' Rectory, a drawing-room meeting was held. A large attendance was present to hear Mrs. McMurtry, the wife of Dr. McMurtry, a returned medical missionary from Honan, China. She gave an interesting talk on the home life in that country, relating many incidents showing the life of the women. She spoke specially of one wealthy Chinese woman who was treated in the hospital and learned there of the Saviour of Men. One day with her eyes shining with a new light, she said, "I do love Jesus." At the close the missionary sang a well-known hymn in Chinese.

OTTAWA.

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

SUNDAY SCHOOL ASSOCIATION.—A new step was taken in the work and general welfare of the Anglican Sunday Schools in Ottawa, when a Sunday School Association of the Deanery of Ottawa was formed and constitution adopted at a meeting of clergy and teachers in St. George's Parish Hall. The Archbishop of Ottawa was in the chair. The constitution of the new Sunday School Association provides for the following objects:—Its aim is first, to deepen the spiritual life of the Sunday School teachers, and, secondly, to promote the training and efficiency of the teachers. In addition to the usual officers there will be a committee of three clergymen and three laymen. The membership is open to any member of the Church of England who is willing to promise to keep the rules of the Association. Prior to the discussion of the proposed constitution of the Sunday School Association brief and inspiring addresses were heard from Miss Higham of St. Christopher's College, London, and Rev. R. A. Hiltz. In dealing with his subject, The Need of a Deanery Sunday School Association, Rev. Mr. Hiltz said he wished

first to impress upon them the importance of the two watchwords of present day organization—efficiency and conservation. That was the real basis of all organization, and in those words were found the fundamental reason for a deanery association. Through lack of system and organization, 60 to 75 per cent. of the boys of the Sunday Schools are lost to the Church. It was the only way to find a common ground on which all could strive and work.

ST. JOHN'S.—The annual choir concert of St. John's Church was held on May 28th, when a large proportion of the congregation turned out to listen to items of exceptional musical excellence. A small play was presented by five members of the choir, under the direction of the chairman, Mr. Wensley Thompson.

A.Y.P.A.—Four hundred members of the city A.Y.P.A.'s, attended a picnic held at Chelsea, Ont., on May 25th. A special train was chartered leaving Ottawa at 9.30 in the morning and returning at 7 o'clock in the evening. The party was in charge of the president of the Central Executive, Mr. W. H. Plant, Rev. J. H. Dixon of Christ Church Cathedral, Rev. T. E. Lindsay of St. George's, and Mr. J. J. Bannell. An enjoyable day was spent.

The closing meetings of the various A.Y.P.A.'s of the city and Central Executive was held on May 28th, when the members of the St. Alban's Association presented two plays in St. George's Parish Hall. This meeting brought to an end a short though useful session of the Central Executive. The executive has two very energetic officers in the persons of its president, W. H. Plant and secretary, J. J. Bannell. The executive directs, but does not control, the work of the various city A.Y.P.A.'s.

TORONTO.

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

TORONTO.—SYNOD OFFICE.—Synod assemblies on Tuesday, June 9th, at 10.30 a.m. Holy Communion will be celebrated in St. James' Cathedral. A devotional address will be delivered by Archdeacon Warren.

At 12 (noon) the Bishop will take the chair at St. James' Parish House and the Synod will proceed to business.

At 8 p.m. there will be a choral service with a sermon by the Bishop of Kingston.

On Wednesday afternoon at four o'clock the Synod will adjourn in order that the members of the Synod and their wives may attend a reception given by the Bishop and Mrs. Sweeny on the See House grounds. The missionary meeting will be held in St. James' Parish House on Wednesday evening at 8.15 p.m.

Among items of special interest in the Report of the Executive are two recommendations: (1) Re Lay Representation. After careful consideration of the suggestion (Journal, 1913, p. 98), that every lay representative of any parish or mission should be required to be a bona fide member of a congregation within that parish or mission, the committee is of opinion that such requirement would restrict the free choice of representatives by the parishes to an unnecessary degree and in a manner that is not advisable. (2) Re the Rights of Women in Vestries. (a) That the same rights which women now enjoy as members of vestries in pew-rented churches should be accorded to women in free-seated churches. (b) That women could not be admitted to vote for lay representatives to Synod without an alteration of the Act of Incorporation and other legislation being obtained, and that it is not desirable to make application for such legislation.

ST. ALBAN'S CATHEDRAL.—Their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia attended service at St. Alban's Cathedral on Sunday morning. Previous to this the Duke made an unofficial inspection of the new cathedral buildings. The Bishop of Toronto preached. He made special reference to the catastrophe of last Friday. "We must pray to God for comfort for the bereft," he declared, and reminded the congregation of the Divine warning: "Be ye also ready!"

ST. PAUL'S.—Archdeacon Cody devoted his sermon last Sunday morning to the loss of the "Empress of Ireland." He made particular reference to the death of Mr. H. R. O'Hara, who was one of the sidesmen at St. Paul's, speaking of his connection with the church and of his life in the community. Special music was rendered, including the Dead March from Saul.

ST. JAMES' CATHEDRAL.—Canon Plumtre preached from the text, Acts 1:8. With reference to the disaster in the St. Lawrence, he said the Collect for Whitsunday struck exactly the note desired. He said that in our perplexities and bewilderment at the ways of God we should rest assured that He would "give right judgment in all things," and prayed that the bereaved might be given grace to "rejoice in His holy comfort." Canon Plumtre spoke of the comfort in the memory of lives consecrated to the service of God and fellow-men, and of the acts of heroism that had illumined the darkness of the night. "Whether death comes to us," the preacher concluded, "as a lightning stroke in the darkness or amid the calm of a peaceful destiny, may it be said, 'We died like men and fell like one of the princes.'"

Plans for complete unity in missionary endeavour among the Protestant churches of Canada and the United States were made at a meeting of representatives of the mission boards of the two countries, May 29th. A movement in this direction has been going on among the Canadian board officials for several months, while in the States it has attained large proportions. This meeting was the first official conference held here, and placed on a definite basis one of the most important moves ever made in this country in the direction of unifying mission work. The plan provides for the issuance of literature covering every branch of the work for distribution in all Protestant churches, and the object in view is to secure complete harmony among all Protestant boards controlling home and foreign missions. The friction, rivalry and overlapping that in the past has sometimes marred the efforts of different boards will be eliminated. Under the programme completed provision is made for "the study of the social aspect of Christian missions" throughout the year allotting the first six months to a study of the social force of home missions and the second half to studying the social force of foreign missions. The literature to be issued will be suitable for study classes in all branches of the church work. The matter for use in Canada will not be the same as that published in the United States, owing to the difference in social problems being faced by the churches in this country. The idea is to encourage missionary education in every congregation and to produce more valuable work among the members and their church societies. It is hoped to make every individual realize his responsibilities and make the churches a real missionary force in the community.

CHURCH OF THE REDEEMER.—The men of the congregation, under the leadership of Mr. E. R. Woods, are making an effort to provide for the remaining mortgage debt on the church and Sunday School (\$16,000). Already over \$11,000 has been promised. It is confidently expected that the rest will be shortly subscribed. The payments are spread over three years.

ST. CLEMENT'S COLLEGE.—The annual Sports' Day of the college held May 29th, proved most successful. Following the running-off of the various athletic events short addresses were made by the principal, Rev. A. G. Griffin, Provost Macklem, of Trinity College, and several others. The championship cup was won by H. Brooks, while the Lovell Cup, for improvement in sports, was secured by H. Sanderson. G. Dack won the Popularity Medal. Congratulations were heard on all sides regarding the excellent condition and performances of the boys.

CHURCH OF THE MESSIAH.—At the closing banquet of the A.Y.P.A. there was a good attendance. It was the ex-Presidents' night. Mr. H. O. Asman, an ex-president, was toast master, and Mr. H. Burch, another "ex," was a speaker. The Rector, Rev. R. Sims; the Curate, Rev. Ramsay Armitage, and Mr. Wharin, one of the wardens, also spoke. The guest of the evening was Rev. E. A. McIntyre, of Balmy Beach, who spoke on A.Y.P.A. Ideals. The lighter side of his subject was handled with a deftness that was much enjoyed and in the serious vein his remarks were most helpful and inspiring.

ST. OLAVE'S.—A presentation was made to Mr. Frib. B. Rich, who has been one of the most regular attendants at this church for nearly eighteen years. In recognition of his services he was presented with a Bible, Prayer Book, and Hymn Book, which contained suitable inscriptions, beautifully engraved by Mr. John Ellis, one of the oldest members of the congregation.

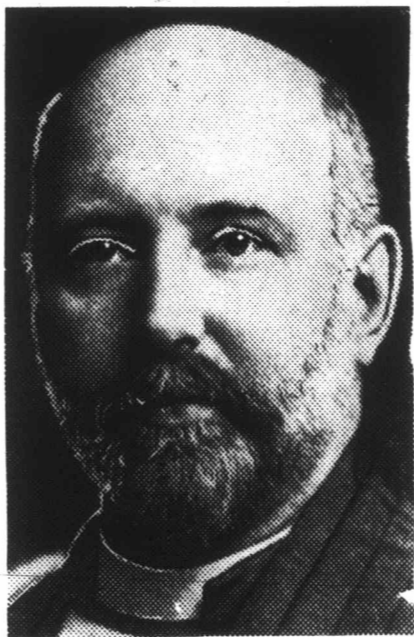
PORT HOPE. — TRINITY COLLEGE SCHOOL.—The chapel of this school is to be further beautified by the installation of another stained-glass window. It will form part of a

connected series of windows, which will eventually fill all the windows of the chapel, and is a memorial to the late Mrs. Rigby. The entire series is the work of Robert McCausland, Limited, glass workers, of Toronto.

HALIBURTON.—The Mission Deanery of Haliburton met in St. George's Church, Haliburton, on Ascension Day, the Rev. Rural Dean de Lom presiding. The Holy Communion was celebrated at 8 a.m., when the Rural Dean delivered an address on "the Essentials of True Worship." The following papers were read and discussed:—Lord's Day Observance, Religious Education of the Scattered Children on our Missions, the Young People for Christ, the Place, Power and Practice of Missions in the Sunday School and the

BISHOP OF OREGON

Word was received in Toronto on May 27th of the death of Bishop Scadding. He broke down while presiding at the diocesan conference several days ago. Pleuro-pneumonia was the immediate cause of death. The late Bishop Scadding came from a very old Toronto family. His ancestors settled in Toronto when it was still York, in 1792. He was a great-grandson of John Scadding, who came to Upper Canada with Lieutenant Governor Simcoe, and grandson of Charles Scadding. The Bishop's father was Henry S. Scadding of Toronto, who was for many years an



The Late Bishop Scadding.

officer of the old Commercial Bank, afterwards the Merchants Bank. The late Rev. Henry Scadding of Holy Trinity Church was his great-uncle, and Dr. H. Crawford Scadding of Toronto is a brother.

Born in 1861, the late Bishop graduated from Trinity College, Toronto. He was ordained deacon in 1885, and priest in 1886, in the former year becoming curate of St. John's, Buffalo. He later became assistant to the Rev. Dr. Rainsford at St. George's Church, New York, and was successively Rector of Christ Church, Middleton, N.Y.; Trinity Church, Toledo, Ohio, and Emmanuel Church, La Grange, Illinois. He was consecrated third Bishop of Oregon in 1906, having previously declined nomination to the Bishopric of Japan. Besides being a preacher and lecturer of some distinction, the late Bishop was the author of several religious and educational works.

Missionary's Study Amid the Various Activities of a Large Territory. 25 stations were reported in operation by the staff of five. The increasing summer and winter lumber camps in the Deanery now numbering about 20, called forth the providing a special travelling missionary. Mr. Stringer reported a drive of 40 miles this winter to visit one camp. A resolution of brotherly appreciation was accorded the Rev. Christopher Lord on his retirement from the Apsley Mission, after 20 years of faithful work in a difficult field; a letter also of "Godspeed" was sent to the Rev. C. E. Pratt, formerly of Minden Mission, but now of Roche's Point. An interesting and useful historical sketch of these northern Missions was

presented by the Rev. P. B. de Lom and filed for future reference. Evening Prayer was held at 8 p.m., when Canon Marsh of Lindsay preached an inspiring and helpful sermon to a good congregation on the "Day of Opportunity." A brief conference with the local W.A. closed a refreshingly devotional and practical day.

NORWAY.—ST. JOHN'S.—Owing to the rapid growth in the parish, the trustees of this church have found it advisable to enlarge the church and parish hall situated at the corner of Woodbine Avenue and Kingston Road.

HURON.

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

LONDON.—ALL SAINTS'.—Rev. T. B. Clarke, M.A., who has been Rector of All Saints' Church in London for the past 11 years, and for a part of that time he was also Rector of Trinity Church, Chelsea Green, and St. David's Church, Hamilton Road, is becoming every day a more significant figure in the great Canadian movement for the better care of neglected children. It is reported that he is giving up his clerical charges to devote his time to a work of practical philanthropy. The establishment of an orphanage in the country where the orphans will learn to like agriculture, where they will earn their support and not be pauperized and where conditions favourable to their highest development exist is Mr. Clarke's project. Last year he purchased 150 acres of land four and one-half miles east from the city limits. It is Mr. Clarke's intention to maintain dairy farming for a while and engage in intensive farming later. Eventually 500 orphans may be accommodated and every child be self-sustained. The orphanage is being established under the auspices of the Anglican Church and the religious instruction will be Anglican. Provision is made also for elementary school work, for play rooms for the children, and for the erection of a hospital and a chapel. Mr. Clarke has been generously supported in his undertaking and is enthusiastic over the prospects.

THEDFORD.—ST. PAUL'S.—Sunday, May 24th, 1914 (the Sunday after Ascension Day) will be remembered as a red-letter day in the history of the church in Thedford, the occasion being the dedication of the newly-erected St. Paul's Church. The old edifice, which was completed in 1869, and was a solid brick structure, was wrecked by the hurricane of Good Friday, 1913. Steps were at once taken to rebuild, and a canvass of the district in aid of the building fund proved very encouraging, the foundation stone of the new church was laid by Canon T. R. Davis, of Sarnia, on September 2, 1913. Through the kindness of their brethren of the Presbyterian communion, the congregation and Sunday School were accommodated in Knox Church during the rebuilding of St. Paul's. The congregation of St. Paul's are under a debt of deep gratitude to the Presbyterians for the kindly and hearty manner in which their hospitality was so spontaneously and ungrudgingly given; and the Bishop of Huron on Sunday laid particularly stress upon this point. Large congregations filled the new church at the three services at 11 a.m., 3 p.m., and 7 p.m., at each of which the Bishop occupied the pulpit, taking as his texts 1 Chron. 22: 1; 2 Cor. 4: 1-8; and Philippians 1: 27, and 3: 20, in the order named. The Bishop of Huron is well known as one of the most eloquent and forceful speakers on the episcopal bench of the Church in Canada, and his stirring addresses were listened to with rapt attention by the very large number fortunate enough to be present. The offering for the day amounted to \$134, which will be applied on the building fund. The congregation of St. Paul's are to be congratulated on possessing one of the prettiest and most commodious churches in the diocese. The walls of the church are of cement blocks, and the interior woodwork of Georgina pine. The stained glass windows, ten in number, came from the factory of the Hobbs Hardware Co., London, Ont. All services were conducted by the Rector, Rev. C. L. Mills, B.A. The dedicatory service preceded the usual morning service.

BRANTFORD.—DEANERY OF BRANT.—The Deanery of Brant, in session at Brantford on May 28th, resolved that:—"First, the connection between the Boy Knights and St. Luke's Church having been severed in the fall of 1913, the organization known as the St. Luke's Boy Knights has no connection whatever with St. Luke's Church, nor is it recognized in any sense by the Church of England, and donations for this organization are not donations for the Church; that, secondly, in the opinion of this Deanery,

the work done in connection with this organization is a mere waste of effort and detrimental to the interests of the boys themselves, in that it entices them to break off all connection with their own churches and Sunday Schools. The Church is always ready to do all in her power for the boys, and the Scout patrols and Cadet corps are invariably started when deemed advisable; that, thirdly, the services held in their club rooms

are not sanctioned by the Church, and constitute a schismatic effort directed against the Church." ST. THOMAS.—ST. JOHN'S.—At the closing banquet of the A.Y.P.A., Rev. E. Appleyard, B.A., Dominion secretary, gave an excellent and instructive address on young people's work in general. The society closes one of its most successful years and all are very optimistic for the ensuing year.

started on the foundations at once, and the church itself should be completed in October. Tenders will shortly be called for, and by the end of the year the church will be in full swing.

SASKATCHEWAN.

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

EMMANUEL COLLEGE.—In Emmanuel College Chapel, on May 19th, was baptized Fanny Elizabeth Marion, infant daughter of the Rev. Frederick and May Marshall of Wainwright, in the diocese of Saskatchewan.

Principal Lloyd is preparing to take a long missionary tour into the northern parts of the prairie provinces, and will, it is expected, be away some months, starting about June 16, from Edmonton, and travelling around the greater part of the northland. The tour is being taken in the interest of the Church of England Missionary Society in the Old Country, who desire to have a full and complete account of the state of the Missions and settlers in the new portions of the northwest. The party to take the tour will consist of four people.

CALGARY.

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

BANFF.—ST. GEORGE'S.—On Sunday, May 10th, the Bishop of Calgary visited Banff and confirmed 11 candidates, presented by Rev. R. D. Harrison, the Rector. The work of completion of St. George's Church, with the exception of the spire, has been commenced. Owing to the large number of holiday visitors to Banff during the summer, a much larger church is needed than local conditions require, but St. George's is not only of fair size, but is one of the most attractive and solidly-built churches anywhere outside the large cities.

COLEMAN.—On Sunday, May 17th, the Bishop confirmed 11 candidates here. He also celebrated the Holy Communion, the number of communicants being 52, a record number for Coleman. In the evening the Bishop was driven out to Hillcrest, where he dedicated the chancel of the new church of St. Francis of Assisi, the nave of which also serves as a parish hall. Though only a small building, a congregation of about 150 was packed into it, many others having to remain outside. The Rev. D. J. Watkins Jones, who is Rector of Coleman and Hillcrest, and the Rev. R. J. Shires, Rector of Lundbreck, assisted in the service. During the two years Mr. Watkins Jones has been at Coleman, not only has the church at Hillcrest been built, but a parish hall has been built and the Rectory completed at Coleman, both being free of debt. The church life of both places is decidedly encouraging and is a splendid testimony to the work of the Rector.

ATHABASCA.

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

ATHABASCA.—ALL SAINTS'.—At a special meeting of the vestry of this church, the Rev. A. S. White who has been Rector since Easter, 1913, handed in his resignation to this position, having been appointed by the Bishop as Superintendent of the Indian Missions in the diocese, with his headquarters at Wapuskow.

The Bishop preached in this church on May 10 to a large congregation who welcomed the Bishop back to Athabasca after his visit to the Old Country. In his opening remarks the Bishop congratulated the vestry and congregation in so successfully completing their first year of self-support. At the Easter meeting of the vestry the churchwardens reported a balance in hand of \$74.

NEW WESTMINSTER.

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

VANCOUVER.—ST. MICHAEL'S.—The annual service of the New Westminster Diocesan Sunday School Association was held in this church, Vancouver, May 12th. Those who took part in the service were:—Right Rev. Bishop Roper, Ven. Archdeacon Heathcote, Rev. H. St.

SYNOD OF THE DIOCESE OF NIAGARA

W. R. CLARK, D.D., BISHOP, LONDON, ONT.

The Synod of the Niagara Diocese opened May 27th, with a celebration of the Holy Communion in Christ Church Cathedral, the Bishop being celebrant. At the first session Bishop Clark gave his annual charge. In opening his address, he outlined the changes that had occurred in the diocese during the past year. He had held eighty-four confirmations, at which 1,225 had been added to the Church, an increase of 250 over the previous year.

He suggested that in every parish an effort should be made to enroll men in a society pledged against treating, and also to interest prominent men of the Church in a project to establish coffee-houses or temperance clubs.

"In regard to the licensing of new saloons and the facilities afforded for drunkenness, there is no reason for any delay in legislation. State and city authorities," he said, "have done much to lessen the evil, but there is vast room for further improvement. On certain streets in our larger cities are many saloons within a stone's throw of one another, which are quite unnecessary. The number of these places of temptation is too great for many men of weak will. He said that although he personally favoured the abolition of the saloon, he did not think this was practicable under present conditions unless a substitute were provided, in which men could find cheerful surroundings and companionship.

"The present system, too, of licensing saloons and pool rooms in defiance of the wishes of the respectable people of the neighbourhood, and under influences that dare not be avowed, is a distinct hindrance to social progress."

Impurity was even a worse evil than intemperance. It was an enemy that was destroying souls by the thousands. In many instances our home life was decaying, and "week-ends" were breaking up families and family religion. Divorce was on the increase, due in no small measure to the present-day literature and plays. The Church had an important duty in repressing contagious vices and extravagances. The despair of our modern civilization was the gulf growing wider and deeper between Dives and Lazarus.

A member of another Church in good standing should not be repelled from the sacrament, who on special occasions presented himself at the Lord's table. Troubles had arisen in South Africa which would set back the cause of Church union for some time. "Our little diversities as to non-essentials look very small before the great essentials on which all were agreed."

Rev. Canon Sutherland presented the report of the Standing Committee, which showed investments amounting to \$481,272, income for the past nine months \$22,460. Some discussion took place on whether the amount left after the claims of aged clergyman were paid should be added to the fund or divided amongst the clergymen on the fund. No decision was reached. The Synod listened to an interesting account of the work being done by the missionary, Rev. W. L. Archer, at the Welland Canal. It was agreed to send a message to the peace envoys at Niagara Falls, expressing the hope that their labour would prove successful. A register will be substituted for the roll call in future. Bishop and Mrs. Clark tendered a reception to the delegates at the See House on the first evening.

On Thursday the Synod went on record as being opposed to the principle of divorce, and to any further changes in the Act by Parliament that would make the obtaining of decrees easier. A resolution to this effect was unanimously carried, and will be sent to the Secretary of State, and to the members of Parliament in this diocese.

A resolution was carried in which the Synod expressed the hope that the peace envoys at Niagara Falls may, under divine guidance, succeed in their work; also that their meeting, ending in the restoration of peace, may inaugurate a recognized system of international mediation, under which war, with all its horrors, may be made

more and more impossible. A copy of the resolution was wired to the envoys. A change was made in the constitution, by which the Standing Committee may aid needy clergymen in pressing cases without such clergymen resigning as was formerly the rule. Another change authorizes the committee to make special grants of not more than \$200 to annuitants, no grants to be made until all annuitants are provided for. It was moved in amendment that the annual surplus of the A. B. and C. fund be added to the capital of the fund, the Rev. E. J. Etherington who moved it, saying that this was a "safety first" measure; without such a move the fund would not grow, and if there was no reserve the fund was in peril of a deficit. Another amendment was that the surplus be equally divided between disabled clergymen each year. Mr. Etherington's motion was lost and the other withdrawn.

At the afternoon session the report of the Sunday School Committee was presented by Rev. F. W. Howie of Burlington. Substantial growth was reported, over 15,000 being enrolled. The increase was over 34 per cent. during the year. The Widows' and Orphans' Fund supplementary report showed receipts \$29,058, with balance of \$2,744.

Rev. Canon Spence reported on the state of the Church work. It was stated that a small number of students in divinity were at Trinity College, and it was felt that Canadians should be recruited to fill the ranks of the clergy. The result of the Synod elections will be given next issue.

HAMILTON.—SUNDAY SCHOOL ASSOCIATION.—The annual meeting of the Hamilton Sunday School Association for the diocese was held May 26th in the schoolhouse of the Church of the Ascension, with a large attendance of delegates. Rev. F. W. Hovey, of Burlington, presided, and addresses were delivered by Rev. R. A. Hiltz, of Toronto, secretary of the Sunday School Commission, and Rev. C. Dyson Hague, of Toronto. An increase of 100 members over previous years was enrolled this year.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie, Ont.

NOVAR.—ST. MARY'S.—The Rev. L. Sinclair has sufficiently recovered from his severe illness and is able to resume his duty here and at the outstations of the Mission. Mr. R. S. Ferguson, lay student, who has been in charge of the services, has left for duty on Manitoulin Island. Mr. Ferguson has done good work during his stay here, and left a favourable impression. All the outstations of this Mission, Stanleydale, Ravenscliffe and Ilfracombe, have suffered more or less from the unusual prevalence of the forest fires.

RUPERT'S LAND.

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

WINNIPEG.—ST. JUDE'S.—At a meeting of the congregation and the building committee held May 22nd in St. Jude's Church, the plans for the new edifice were unanimously accepted, and tenders will at once be called for the building. Rev. George Horrobin, the Rector, was in the chair. During the discussion it came out that Mr. Horrobin, who had worked so untiringly in his efforts to get the new church, had refused several lucrative calls rather than sacrifice the work he had started upon in the little tent some years ago, which is now developing into a substantial \$18,000 building. The new St. Jude's Church will be steam heated, and work is expected to be

George Buttrum (president of Association), Rev. G. H. Wilson (Rector), and Rev. J. D. Mackenzie-Naughton (assistant). At the close of the service, just before the sermon, Archdeacon Heathcote, acting for the Bishop, presented the certificates won by the teachers in the teacher-training examinations last year, also the certificates won by the scholars for saying the Church Catechism. Two teachers from All Saints' Church, were the first in the diocese to obtain certificates for completing the course. In his sermon on Phil. 4: 19, Bishop Roper, after congratulating the association, pointed out the various needs of constant prayer, of perseverance, of personal equipment, of the right motive and of vision.

COLUMBIA.

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

GRAHAM ISLAND.—Encouraging word comes from Rev. H. H. Greene of this parish regarding a Churchwoman in a distant part of the island at Te Ell, who holds Sunday evening services for any who like to attend. This is the true pioneer and missionary spirit.

INDIA.

TRAVANCORE.—Rev. L. A. Dixon writes:—We have just concluded a successful series of lectures by Mr. J. N. Farquhar to the student classes of Nagercoil and Trivandrum. The work of the Missions in these places has been confined chiefly to the mass movement among the lower castes, with the result that very little has been done to present Christ to the educated classes. This fact, together with the knowledge of the great conservatism which exists among the higher castes in these places made us not a little uncertain in attempting a course of directly Christian lectures for them. We are glad to be able to report that they were successful beyond our expectations. At Nagercoil the largest available hall was crowded each night. At Trivandrum, though the government had loaned us the Town Hall many were turned away from the door for want of room. Mr. Farquhar said that although Trivandrum was one of the most conservative Hindu centres in which he had lectured, he had had a larger percentage of Hindus at his lectures here than in any other place in India.

The subject of the lectures was "Jesus, the Servant of India." They took the form of direct presentations of the person and work of Christ, concluding with an earnest personal appeal. Jesus as the servant of India by His example. His teaching, and His cross were the successful topics. As Mr. Farquhar is one of the greatest authorities on Hinduism, he was able to present these subjects in a way to appeal to the Hindu mind. At the close of the lectures in Nagercoil, a young Hindu student named Tampie waited behind to speak to Mr. Farquhar. The tears in his eyes showed that he was much distressed. He said that he was conscious of a great need in his life, and that from what he had heard that night, Jesus Christ was able to satisfy it. We have since learned the rest of his story. He is a member of one of the best families in the state. His father is a man of unusually liberal views as is seen by the fact that when Tampie left for college he gave him a copy of the New Testament to take with him, saying that it would keep him out of bad company. While in Nagercoil, Tampie has frequently attended the Mission church, in spite of opposition from his fellow-students. As a result of his decision made at Mr. Farquhar's lecture, he is now an earnest enquirer. I ask for your prayers on his behalf, that he may be led to acknowledge Christ as his Saviour and Lord.

Correspondence

THE STRANGER TAKEN IN.

The Other Side well stated.

Sir,—A letter printed in the correspondence column of your paper at the request of the Senior Port Chaplain at Quebec is liable to create so many false impressions regarding the attitude of the Church towards the newcomer and of the newcomer toward the Church, that the inferences which it suggests should not be allowed to go

anywhere, especially to the Old Land, uncorrected. And notice first of all that we may deal intelligently with the subject without using the distasteful word "immigrant."

For three years I have been as near as possible to the heart of the work here in Toronto, which city is one of the three largest distributing centres in the Dominion of Canada. That the Christian public need some light thrown on what is being done is made very evident when the Ministerial Association of this city passed a resolution asking the Government to undertake good works that have already been established for some time, and calling upon the Christian public to begin a work that has been carried on without their assent or support, yea, apparently without even the knowledge of their association for the last seven years, which work is at present in the best condition it has ever been in for meeting the demands made upon it. Parties interested in this work should get acquainted with the Dominion Hostel, the Newcomers' Inn, and the British Welcome League before advising the Government or the Christian public.

At the Union Station there is on constant duty, an efficient staff of Government officers who are courteous and capable. The stranger is well received and directed to a comfortable and clean lodging house. If the Church of England Chaplain is not on hand when a train is unloading, when there is little that he can do in the unavoidable confusion, there is not one of the Government officials or of the housekeepers who is not ready to direct an inquirer to the office a few hundred yards away, or to the rectory which can be reached in ten minutes, or to a church which is in the immediate neighbourhood. The stranger has been directed to the Chaplain upon leaving the Old Land, during the voyage, and at the port of entry, not infrequently he is accompanied from the port of landing to Toronto by an official of the Church. The work of the Chaplain does not end with a hand shake and a warm welcome, and such words of sympathy as a homesick stranger always needs and appreciates, and a caution lest coming to a new land he grow careless of the Church, but he is also assisted with substantial advice and very often helped into a position and permanent lodgings. There is no end to the small things that may be done for a stranger in a great city, and as soon as these are well done he is no longer a stranger.

The name of the Toronto Chaplain also appears in the Red Book supplied by the S.P.C.K., and referred to in the letter which provoked this article. This leads to a very considerable correspondence from all parts of the British Isles, and also from all parts of Canada. Every letter received in Toronto is answered, though the answer to many of them entails correspondence and investigation that has to do with matters foreign to the Church and to this city. It is taken for granted that anyone interested enough to write a letter or to have one written by his vicars is worthy of every consideration. Efforts thus spent produce good results almost invariably.

Having said this much about the general work may we deal with two aspects of the subject suggested by the letter to the Church papers? How much loyalty does the newcomer evidence to the Church of England in this country and in what way is he received here by the Church? These are, after all, the vital questions.

It is a truth that the majority of those who come here from the British Isles profess allegiance to the Church of England; it is equally true that a very small percentage of them have the smallest desire to identify themselves with the Church's work here. Those who think that it is only necessary to leave the church door open and the rectory door unlocked, and these loyal Churchmen will come flocking in are working from wrong information, and their illusion will lead to a great disappointment. With a change of residence many old traditions are broken, the ties which held them to the Old Church have been rent, in a new land they are ready to accept new things. These people are strangers, and as such are especially susceptible to the influences of friendship. The Church of England has at times gloried in her cool respectability, but cool respectability does not appeal any longer to the lad or the lass missing for the first time the home protection, and depressed with loneliness. These people will not be drawn in by the name of any Church, but they will be naturally attracted into a Christian atmosphere of welcome. The newcomers present an attractive field for Christian activity, the Church of England has the prior responsibility, and perhaps the prior claim, but the newcomers will be the possession of those who win them.

Now may I remove another grave misunderstanding? The Rectors of our parishes, and our

Bishops, do not lack interest in these good works. The time given to the care of the passing stranger is seldom stinted by them, there is no slackness in their loyalty to the Old Church. The Bishop of this diocese is one of the busiest of men, but his presence may be counted upon whenever the care of the stranger is the consideration. And still I can well believe that many letters do remain unanswered. Some of the letters that we receive are of a very difficult nature to answer. For instance, it is hard for a man living in Toronto to meet a man coming ashore at Halifax, especially if he landed a few days before the letter was delivered in Toronto. It is hard to get in intimate touch with a young fellow working on a farm in Saskatchewan, and to tell whether the letters he is writing home are true or not. A man at Toronto cannot be expected to give at a day's notice the state of some particular trade in Vancouver. And I am not sure that he should be expected to meet with cordiality, every man who presents himself at his church service some months after he has landed with a complaint about the luck he has had, and an appeal for assistance.

If some of our dear brother rectors in England would purchase a map of these broad dominions and a history of this great country which we are developing and govern their expectations of us with some relation to those things there revealed much unpleasant worry would be avoided on both sides.

But after all it is a fact that there is a great leakage manifest in the transmission from the old land to the new. The evil will not be remedied by blaming each other. Many, as I have tried to point out, who find a place outside our fold are not our loss because they never were our possession. But there are losses occurring all the time which are to be deplored and some means should be devised to prevent this continuing. Many whom I meet of those who received assistance from us in some way on landing tell me they go to the Methodist Church now, or to the Presbyterian Church. Notice this, that I have never had one say that that Rector of the Church to which he was directed was not kind, or that the minister of the other church sought him out. But the change was wrought by a fellow-workman or a fellow-lodger who took him by the hand and led him around there, and associations have been formed that hold him closer to that church than he has ever been to his own.

The Church of England has her work well organized, and her Chaplain can almost compel the new people to enter once, but if the promised welcome is not forthcoming further work is most difficult. Is there any means that can be devised for warming up the whole atmosphere of our churches, especially in the aisles and pews? If this is accomplished the Church will hold the stranger, if it is not she won't. It is essential that this should be done at once, because there will be several strangers in many of the churches next Sunday whom we have sent there, and they will be expecting the promised warm welcome.

J. E. Gibson,
Immigration Chaplain, Toronto.

BISHOP BRENT.

Sir,—The report concerning me in your issue of March 5th to which wide credence has been given, has not a shadow of foundation. It was, I fear, malicious in origin. A man who like myself is at a great distance from home, and frequently, as during the past six weeks, in remote parts of the Islands, is at the mercy of a sensational and unreliable press.

Please publish this letter.
Charles H. Brent,
Bishop of the Philippine Islands.
16th April, 1914.

[We regret that the item referred to appeared in our columns, but the statement was copied by us in all good faith from the American press.—Editor, Canadian Churchman.]

THE STRANGER TAKEN IN.

Dear Sir,—I cannot understand why people from the old land complain so much of the treatment they receive from the Canadian clergy. I feel sure that the case mentioned in your issue of the 17th must have been a sad exception. I cannot speak too highly of the clergy that I have met since I came to Canada a few years ago. In each case the Rector of the church that I attended has been a real friend to me, and it is very largely due to the influence of one of them that I

am in school training for the ministry. I have not met many American clergy, but those I have met, have been most kind.

H. H. Daniels.
Mt. Hermon, Mass., May 26th, 1914.

PRAYER BOOK REVISION.

Dear Sir,—Re Prayer Book revision, might I ask you to advocate in your valuable journal the making of the new book grammatical. Could any thing be worse than "Our Father which," "he that readeth," and many others I could mention.

D. T. J.

PRAYER BOOK REVISION.

Dear Sir,—A delightful character in Sir Walter Scott's novel of Guy Mannering, announced himself a member of the poor and persecuted Episcopal Church of Scotland, then, he said, but a shadow of a shade. Very soon after that, the Episcopal Church in the United States received from this shadow its first Bishop and entered into a concordat with it. What changes since! Now as shown in our recent issues our Prayer Book revisers have laid us under obligations to this ancient Church by very many selections from the Scottish Prayer Book. These revisions will, we hope, tend to greater interest in each other, not only among the churches in the Motherland, but among the Dominions, Commonwealths, and Colonies of the Empire to mutual benefit and to warmer intercourse.

G. M.

JAPAN FAMINE FUND.

Previously acknowledged	\$108.00
A friend, Eglinton	2.00
M. G. B.	5.00
Miss Macklem	70.00
	\$185.00

THE GENERAL SYNOD.

Sir,—Will you kindly allow us to announce through your columns that the conveners of committees, or the chairmen thereof, must send their reports to the Hon. Clerical Secretary, the Ven. Archdeacon Ingles, so as to reach him not later than June 22nd, 1914, in order to be sent out with the convening circular? All notices of motion must also reach him by the same date, June 22nd, if they are to get into the convening circular.

Chas. L. Ingles, Hon. Clerical Secretary,
408 Brunswick Ave., Toronto.

Francis C. Gisborne, Hon. Lay Secretary,
House of Commons, Ottawa.

May 23rd, 1914.

Books and Bookmen

"The Hibbert Journal." April, 1914. London, England: Williams and Norgate. Boston: Sherman, French and Co., 10s. per annum: single copies 2s. 6d.

This quarterly review of religion, theology, and philosophy is always welcome, because it enables clergy and others to keep in touch with the best that is being said on what may be regarded as broad, and often "rationalistic" lines. Dean Henson, of Durham, opens with a characteristic article on "Kikuyu," in which he refers to the way in which that controversy "has revealed a startling dualism within the national Church." A Baptist minister, the Rev. R. H. Coats, discusses "Sacraments and Unity," dealing briefly with the three outstanding types, which he calls Catholic, Rationalist and Evangelical. He thinks that the time will come when a wider Christendom will find a united bond in sacramental acts together with the widest latitude of interpretation. It would be interesting to know what Roman Catholic opinion thinks of this. Another valuable article is "The Twentieth Century Christ," by Professor Warfield, of Princeton, in which he submits to the keenest criticism the various rationalising and humanitarian theories of the Person of Christ. The article is full of insight and information. Other discussions are "Criticism

on Public Schools," by the Head Master of Eton; "The Suffering of God," by the Rev. B. H. Streeter, now so well known in connection with "Foundations," and several others. The usual discussions, surveys, and reviews make up a decidedly interesting and valuable number.

"Via Veritas," Notes for Daily Bible Reading by Rev. W. B. Trevelyan, M.A., Warden of Liddon House, and Rev. J. C. Danson, M.A., and Rector of Chislehurst. (Longmans and Company, 395 pp., 6/6).

The Bishop of Oxford has written a chapter on "What deters men from Bible reading," as a preface. One selection is provided for each day of the Church year, and a page of notes for Meditation is given.

"Jewish History and Literature." By B. H. Alford. (Longmans and Company, 110 pp., 75 cents).

A short description of the fascinating period of the Maccabees and the Herods. In dealing with the contemporary literature it is noticed that the author takes the pre-Christian date for the Book of Enoch.

"The Life of George Muller." By W. H. Harding, (London, England: Morgan and Scott, 6s.).

The story of George Muller, of Bristol, will never grow old, for it presents one of the most striking evidences that the world has ever seen of the power of the Gospel and the faithfulness of God. His noble life and splendid work have already obtained an abiding place in the records of Christian experience and history, and although several books have been written on him there was room for another which should portray his marvellous industry, his great ability, and beyond and above all else his constant demonstration that God is the Hearer and Answerer of prayer. When we remember the children who have been trained and taught in Muller's Orphanages, and when we recall that the total of the money received by him amounted to nearly \$10,000,000, without any help sought from man, it can be seen that Muller's Christian life was no ordinary one. Here and there perhaps the tendency of the present book is to glorify unduly the ecclesiastical affiliations of Muller with those who are known as "Plymouth Brethren," but, this apart, the book is a magnificent testimony to the holiness, earnestness, and practical reality of one of the simplest and yet finest Christian men of any age.

The Family

TRINITY SUNDAY.

Glory and adoration great,
Unto the Godhead be,
The Father, Son, and Holy Ghost,
Eternal Trinity.

We love our heavenly Father, Who
His Son for us did give,
To die upon the cross, that we
For evermore might live.

We love the Son, whose blood can cleanse
Our souls from every stain,
And after death, through Him alone,
We perfect shall remain.

We love the Holy Spirit, with
His consolations great,
Who by His counsel guides us safe
When we on Him do wait.

We love the Persons three, one God,
Who no beginning had,
Through endless ages may we be
In His salvation glad.

Rev. L. Sinclair.

DISMANTLING A NAVAL MUSEUM.

Naval men all the world over, will be sorry to hear of the dismantling and dispersing the celebrated Naval Museum, at that old riverside royal palace at Greenwich, which is now known as Greenwich Hospital, in order to permit the structural alterations necessary for the establishment there of the War Course College, which is being moved thither from Portsmouth.

The museum contained some of the most priceless relics of England's naval history: relics of Nelson, Drake, Blake, Raleigh and of all other England's naval heroes; a superb collection of models of British warships, from the reign of Henry VII., down to the latest type of super-dreadnought; while among the more modern objects of interest are, the theodolite with which Captain Scott determined the South Pole, and the boiler plate of the paddle steamer Nile, which was repaired under a heavy Dervish fire off Khar-toum, when Lord Charles Beresford arrived there in January, 1885, just forty-eight hours after the killing of General "China" Gordon, and too late to save him.

Greenwich Palace was a favourite residence of the Kings of England as far back as in the thirteenth century. Henry VIII., and his daughters, Queen Mary and Queen Elizabeth, were all three born there. Charles I. pulled down the ancient palace, and erected on its foundation and site the present stately and beautiful pile of buildings, according to the designs of Sir Christopher Wren and Inigo Jones. With its terraces, a thousand feet in length, skirting the broad reach of the River Thames, and with Greenwich Park, full of trees many hundreds of years old as a background, it was in every way a worthy home for the monarch of a great maritime empire. James II. spent much of his time at Greenwich, but his daughter, Queen Mary, and her husband King William, surnamed "of Orange," converted it into a home for old and wounded seamen of the Royal navy, that is to say, into a species of maritime counterpart of the Invalides, in Paris, and it is since that it has been known as Greenwich Hospital.

This plan, however, was abandoned about forty years ago, and since then the Palace has been given up to the use of the Royal Naval College, and of the Royal Naval Museum, now dispersed. That it can ever again be used as a Royal residence seems improbable, in view of the terribly polluted character of the Thames, below London Bridge. At Greenwich the river is particularly foul smelling, especially at low tide. Moreover, the Palace is so remote from the residential portion of London, that it would be inconvenient as an abode, either for the King, or even for any member of his family.

QUEER USES FOR BREAD.

Instead of baking bread in loaves, the inhabitants of Asia Minor, Arabia, Turkestan, and the Tigris-Euphrates valley make it into sheets. These sheets are about forty inches wide and twice as long, and the natives make almost as much use of them as our Indians do of birch bark. If they need an awning for protection against sun or rain, they unwind a roll of this bread and carry it back and forth over a pole several times, much as a camper puts up a dog tent; for if it has a coat of almond oil or mutton tallow, the bread is fairly water-proof.

It is a comical sight to see a teamster or camel driver of the Levant travel placidly through a heavy shower with a couple of yards of bread sheeting thrown over his shoulders, and to see him tear off pieces here and there and chew on them if he feels hungry. The bread is made of durum wheat flour mixed with the pulp of sultana raisins, which give it a sweet taste and a slight fragrance like that of honey.

The Arab uses his sheets of bread, which look like chamois leather, for a makeshift blanket, and it is said by travellers who have tried it that it keeps the heat in and the cold out almost as well as a real blanket. But some of the Russian engineers at work on the construction of the trans-Siberian railway did even better, for they made a paste of the bread by boiling several pieces, and then stuck together two strips of the sheeting, each a metre wide by two metres long. Thus they manufactured a sleeping bag, and a very comfortable one, too.

The Turkish peasants use this flat bread for window panes, and in the bazaars the venders of merchandise wind up pieces as a grocer does a paper cornucopia, and use them to hold small amounts of nuts, Turkish candies, or squares of sugar. Of course, the purchaser eats the bag with its contents. In the same shape the bread sheeting is used for holding the fruity drinks of the Bosphorus; but it will not stand hot liquids, even when it is coated with almond oil. Thanks to the raisin pulp, the bread is of remarkable elasticity, and can be bent back and forth without cracking. It has actually been used for book-binding.

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Personal & General

Rev. A. Smythe Palmer preached in Wanstead, Eng., a sermon which consisted of 800 monosyllabic words.

Sir James Whitney will once again lead the Conservative forces in the coming Provincial election on June 29th.

Dean Abbott's address at the L.M.M. Conference at Burlington was a feature. It was on "The only sufficient task the World task."

Mr. Kemp, of the Toronto Synod office, celebrates his 79th birthday on Sunday, 31st May; congratulations, Mr. Kemp, you look twenty years younger!

The Ministerial Association of Toronto are to attend in a body as a mark of sympathy and respect the funeral service at the Arena, to be held by the Salvation Army on Saturday. The Army lost 41 officers, 27

Edwin S. Lines is the most important matter to be considered at the fortieth annual convention of the Protestant Episcopal Diocese of Newark. The convention was formally opened in Trinity Church, May 28th.

Sir Hugh Shaw-Stewart says: "Numbers of us look forward with nothing short of dismay to the prospect of the Church by the action of her own clergy being plunged into the vortex of party strife and political controversy on the question of extending the franchise to women."

The "Royal Edward," of the Canadian Northern Company, which struck an iceberg 110 miles east of Cape Race, signalled her passing Browhead Island, May 28th. The steamer reporting her accident said her bow had been twisted with the impact with the ice but she was making no water.

The Rev. J. Harrison Hill of Poplar Point, Manitoba, was a welcome visitor at this office last week. He is returning from a three months' holiday

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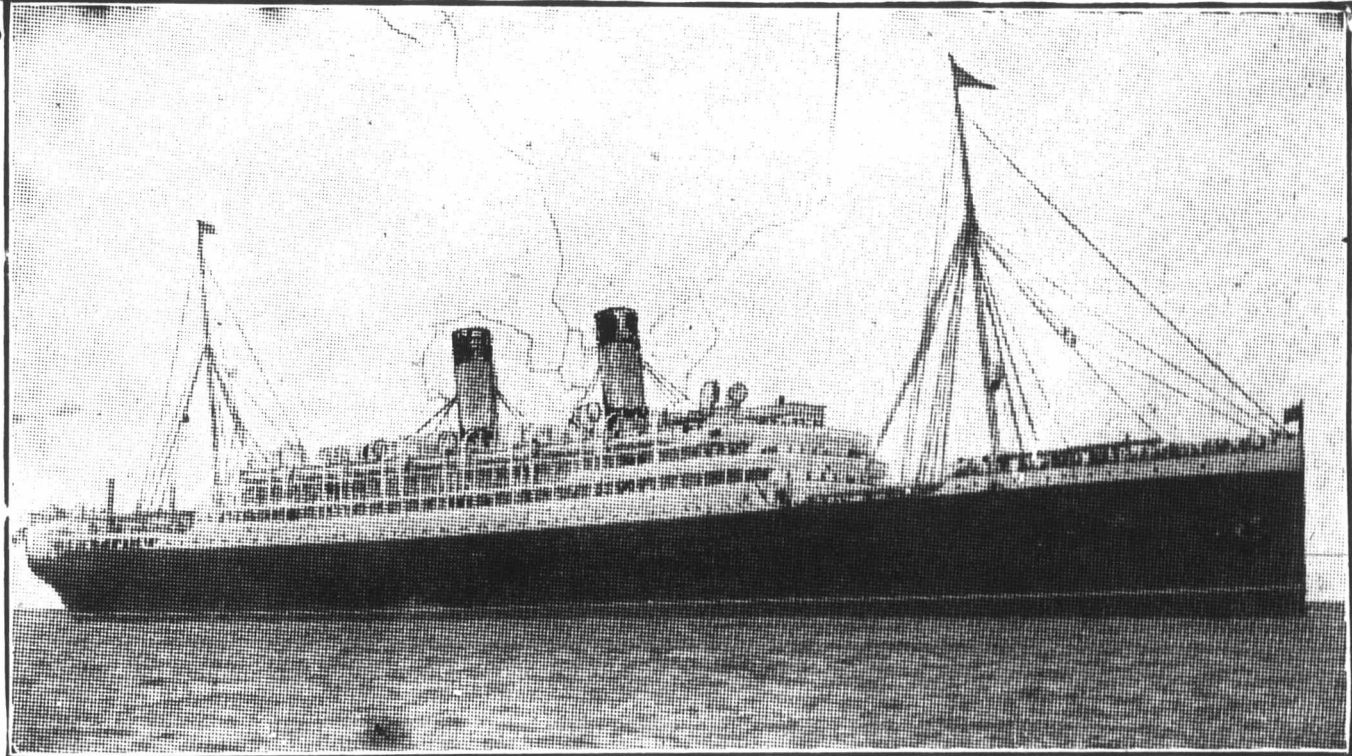
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CANADA MOURNS

ON May 29th by the sinking of the "Empress of Ireland" in collision with the "Storstad" nine hundred and sixty nine lives were lost. Four hundred and eighteen were saved.



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The Canadian Churchman Pays
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out of 37 of the staff band, and a total loss of nearly 150.

The president, principal and directors of Havergal College have issued invitations to the annual distribution of prizes, on Wednesday, June 17th, at 4 o'clock, and to a garden party.

Our hearts go out in sympathy to the bereaved families throughout Canada and elsewhere in the crushing loss of beloved ones in the sinking of the "Empress of Ireland" last Friday.

On May 30th Canon Loucks, of Kingston, entered on the 57th year of his priesthood. He was ordained on Trinity Sunday, 1858, at the cathedral at Quebec. His many friends congratulate him on the event.

The Rev. C. V. Pilcher, of St. James' Cathedral, and Mrs. Pilcher will leave for New York on Monday, June 1st, where they will embark on the following Wednesday on SS. "Ulonia," sailing direct for Naples. They expect to be away for a couple of months.

News has just come to hand as follows from London that Lieutenant Vere Howland, younger son of the late W. H. Howland, former Mayor of Toronto, has died of fever in Sierra Leone, where he was serving with a West African regiment. He was in his 30th year.

A proposal for the appointment of a Suffragan Bishop to assist Bishop

in Birmingham, England, his first visit home after 11 years' absence. Mr. Hill was one of the first five graduates of Emmanuel College, Saskatchewan.

The great steamship "Vaterland," which took nearly four hours to dock when she arrived at New York on her maiden voyage recently, sank two coal barges as she steamed out of her berth, May 26th. Backing out under her own steam, her momentum carried her across the Hudson, and she slipped in between two piers where the coal barges, carrying 500 tons of coal each, were tied. Both barges went down almost at once, but no lives were lost.

The pleasing presentation to Sir Wilfrid Laurier by his Parliamentary supporters in both Houses, on the completion of his fourth decade in Parliament, was one of those refreshing occasions in political affairs when men of all parties and opinions can unite to pay tribute to a great figure in public life. Sir Wilfrid Laurier, in his forty long years of service in the Commons, has won the esteem, the respect, the admiration of his fellow-countrymen of every party, race and creed.

The jurors filed into the jury-box and after all the twelve seats were filled there still remained one juror standing outside. "If the court please," said the clerk, "they have

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made a mistake and sent us thirteen jurors instead of twelve. What do you want to do with this extra one?" "What is your name?" asked the judge of the extra man. "Joseph A. Braines," he replied. "Mr. Clerk," said the judge, "take this man to the jury commissioners and tell them we don't need him, as we already have here twelve men without Braines."

The sixth meeting of the Bishop Strachan School Association was held yesterday at Wykeman Hall, and a large number of ex-pupils assembled, thus following out the custom in English schools of bringing back "old girls" annually to show their devotion to the Alma Mater. A committee was formed to raise funds to assist in the erection of the chapel for the new school being erected on the Hill, and Miss Grant Macdonald stated that \$5,570 had already been subscribed. After the meeting a delightfully informal buffet tea was served, the Principal, Miss Walsh, being the hostess.

Great Britain spent last year more than £5,000,000 (\$25,000,000) more on drink than in 1912, an increase of 40 cents per head of the population, and consumed, in round figures, 1,300,000 more gallons of spirits, 1,000,000 more barrels of beer and 130,000 more gallons of wine. Macaulay reckons that in 1688 the English people consumed 90 gallons of alcohol a head; they now only drink a little more than 28. In 1750 there was one public house to every six homes and every 47 persons; there is now but one public house to every 70 homes and

350 persons. The increase is ascribed to national prosperity.

Although it is only in recent years that women have qualified as dentists, they have already proved very successful in practice, especially in China and India, where the demand for skilful women dentists is urgent. The secluded native women, however terrible their sufferings may be, are not permitted to consult a male dentist, and even if they were allowed to, those of high caste certainly would not avail themselves of the privilege. Women can now train and take degrees as dentists in the London University; also at the Royal Free Hospital School, and at several other English and Scottish Universities.

A Rector in the United States has been keeping a careful record of lapsed communicants for six years with the reasons for lapsing. The number of people who left for any one of the reasons given seldom reaches double figures, but it is significant that no fewer than 42 assigned "marriage" as the cause; of these 14 married members of Protestant sects, 17 married Romanists, and 11 left because the Rector refused to marry them to divorced persons. About a dozen were dissatisfied with the music, etc., eight gave no reason, seven "lapsed after joining Y.M.C.A.!" One fell away because the Rector was not a Mason!

A millionaire may do much, he may in a moment make a poor man rich by a stroke of the pen; but he cannot endow a man with brains or morals by any such hasty process, and it is well for the people not rich in this world's goods to remember that they may have their own contributions to make to the cause of God which may be of greater value. Take two slight instances: The writer once had two parishioners who were very poor; it was as much as they could do "to make ends meet," "to bring buckle and tongue together." They were cheerful and patient; people in distress went to them for comfort and assistance. The wife once said to the writer, "We have no money to give, but when trouble enters a house we do what we can. I go to visit the sick, to help to cook the food, to scrub the floors, to sit up at night, etc." And there was a cheerfulness and sympathy united with all these acts that made them doubly acceptable. Now surely these poor people gave "Alms of the Intellect: Alms of the Heart." "Their prayers and their alms went up for a memorial before God."

Difficulties which confront those who attempt the translation of the Bible into obscure tongues were described by the Rev. T. H. Darlow, literary superintendent of the Bible Society, in a lecture before the members of the Victoria Institute. In the language of New Britain, he said, no verb could be found meaning to "forgive." In the Ibo language, current among 3,000,000 of tribesmen in Southern Nigeria, Archdeacon Dennis told them that the same word had to do for "right" and "might," that "servant" and "slave" were synonymous. Sir George Grierson, who was the first living authority on Indian languages, has described a tribe whose only word for festival meant literally "much beer-drinking." The Rev. Copland King, of the Anglican New Guinea Mission, had described how he had rendered St. Luke into Binendere for a tribe in Papua. By that tribe the seat of emotion was considered to be the throat, not the heart. Hence, "bad throat" meant sorrow, a "throaty" man was a wise man, and to "take the throat" meant to love. "Thou givest me no kiss" had to be translated, "Thou did not smell my nose."

In every church in Toronto, Protestant, Roman Catholic, and Jewish alike, reference was made last Sunday to the disaster that has at one blow bereaved hundreds of Canadian homes. Many congregations have suffered to the extent of losing one or more of their members, and these held memorial services of an impressive character. The first news of the sinking of the "Empress" came with such suddenness that few people were at once able to appreciate the appalling nature of the tragedy. But yesterday, when its full significance had impressed itself upon them, the effect was apparent. An air of sadness filled the churches, and the faces of those in the congregations were grave and drawn. Outside scores of flags floating at half-mast bore mute testimony of the catastrophe. In nearly all the churches hymns were adapted specially for the occasion, and funeral marches were played as a mark of respect to those who were lost. Clergymen united in expressing the universal spirit of sorrow and in paying tribute to the noble work of the Salvation Army, which has sustained such an irreparable loss. Underlying their words was a plea for trust in God and a warning that no person is exempt from liability to be stricken in such a disaster.

British and Foreign

Bishop Quirk has presented the Cathedral at Sheffield with a Bishop's throne.

Parishioners and visitors gathered at Filey (Yorkshire) Vicarage to see the Rev. A. W. Cooper, the Vicar, set out on his 900-mile walk to Rome. He will go by way of Hull and Antwerp.

Lady Cawdor has been re-elected churchwarden at Shottermill, Surrey, while Miss Jones has been re-elected for the seventh year as people's warden at Christchurch, near Newport, South Wales.

The Dowager Marchioness of Exeter has again been appointed churchwarden at Deeping St. James', Lincolnshire. The Marchioness has most efficiently carried out the duties for a considerable number of years.

A point of interest at the recent consecration of the Bishop of Chelmsford was the close connection between the consecrating Bishops and the tour of the world which Dr. Watts-Ditchfield took in the interests of the C.E.M.S. Both the Archbishop of Brisbane and Bishop Crossley journeyed specially to St. Paul's Cathedral to represent Australia and New Zealand, respectively, and the Bishop of the Yukon was able to link up the Church at Home with "God's Co-operative Society" in North America.

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A handsome old oak chair has been placed in the sanctuary of Steynton Parish Church, Pem., in memory of their father, Dr. Griffith. The back of the chair is supposed to have formed a portion of a stall at Glastonbury Abbey. It is of ancient design, and on it is carved in bold relief the letters T. P. and a unicorn. Dr. Griffith was largely instrumental in restoring Steynton Church, and it was his wish that this chair should be presented to the church he loved so dearly.

The substitution of an electric motor for the hydraulic power which works the organ of Rochester Cathedral will open out three fine arches in the crypt which are now obscured by machinery. It will also render impossible the repetition of an accident which occurred some fifteen or twenty years ago, when at the close of Evensong a steady stream of water poured down the steps which lead from the stone chancel screen, and filled the nave with water a foot in depth. The said sight in "Cloisterham" Cathedral was almost enough to raise the ghosts of Charles Dickens, Edwin Drood, John Jasper and Mr. Tope, as well as Minor Canon Crisparkle.

It All Depends on the Liver

So important is the liver and so great is its influence on the other vital organs of the body that it may be said you have little to fear from the ordinary ills of life so long as the liver is in healthful working order. The digestive processes are so dependent on free action of the liver that any derangement of this organ soon brings trouble.

Biliousness and constipation follow, with headache and depressed spirits. Additional work is thrown on the kidneys, and soon the whole eliminating system is deranged and the blood carries poisons through the body. Careful eating is a great help towards keeping the liver right, but when it does get wrong there is nothing like Dr. Chase's Kidney-Liver Pills to restore the liver to healthful action.

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all day, rubbing and scrubbing in a hot, steamy wash-house. Think of the drudgery—the backache—the serious illnesses too often caused by chills. Avoid this! Get her a



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Boys and Girls

A REAL RESPONSE

A little girl was playing with her doll while her mother was writing. After a while she called the child and took her on her lap. The little one said:

"I am so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote?"

"Yes, mamma; but I got tired of loving Dolly."

"And why?"
"Oh, because she never loves me back."

"And that is why you love me?"
"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why, mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back."

"While we were yet sinners, Christ died for us," and "we love God because He first loved us." It is the love of God for us that awakens and feeds our love for Him.

THE OSTRICH AND THE TORTOISE

An Entirely New Fable.

By D. K. Stevens.

An ostrich, filled with self-conceit
And giddy ostentation,
One day a tortoise chanced to meet
In casual conversation.
The tortoise, though extremely plain,
Was, like the ostrich, rather vain.

As all of you, no doubt, have guessed,
In noting this allusion,
The ostrich was, of course, possessed
Of feathers in profusion.
The tortoise had a useful shell
Wherein it was his rule to dwell.

The question they discussed was made
A theme for disputation:
What is the best way to evade
Unwelcome observation?
As each had fixed ideas, you see,
They were not likely to agree.

"My scheme is this," the ostrich said:
"If any one pursues me,
I'll dig a hole and hide my head—
They cannot fail to lose me.
The plan's so simple, I'm surprised
That it should be so criticized."

"Your plan," the tortoise said, "is quite
Delusive and fallacious;
To draw the head in—out of sight—
Is far more efficacious.
Till I have cause to change my view,
That method I shall still pursue."

In this dispute they persevered
With vain vociferation,
Till suddenly two men appeared,
Commercial by vocation.
One gathered ostrich-plumes to sell,
The other dealt in tortoise-shell.

The ostrich, showing no dismay,
Was busy in a minute;
He dug a hole without delay,
And placed his head within it,
And thought, with egotistic pride,
"This is the only way to hide."

The tortoise said, "I still protest,
Though ostriches deny it,
My method is the very best—
At any rate, I'll try it!"
And with sarcastic smile withdrew
His silly head from public view.

The traders came, as you surmise,
And made an easy capture.
The feather-merchant viewed his prize
With nothing short of rapture.
"I didn't want his head," said he;
"His plumes are quite enough for me."

The other man was pleased as well,
And, after brief inspection,
Removed the tortoise from his shell
In spite of all objection.
"The tortoise not a penny brings,
But shell," said he, "makes combs
and things."

Of morals there are nine or ten,
But this one is selected:

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Don't wear your shells and feathers when
You go out unprotected.
The other lessons taught hereby I leave for others to apply.
St. Nicholas.

THE BOY WITH A QUEER NAME

Little "I Will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course "I Will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I Will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice. And in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up your toys; it is almost supper time."

"I will," would come the smiling answer.

Dear little "I Will!" He is a big boy now—big enough to study Latin and all sorts of other hard things—but the sunshine of his merry baby ways has never faded from his mother's heart.

Wouldn't it be pleasant if there were a little "I Will" in every home?
—Anna C. Hall, in Sunbeam.

A LETTER FROM INDIA

Strangely-constructed letters of strange diction are common enough. Sometimes it is by sheer ridiculousness that they entertain. The original of the following was recently received from India by a Liverpool shipping firm:—

"Most Honoured Sir,—Understanding that there are several hands wanted in your honours' department, I beg

to offer my hand as to adjustment. I appeared for the Matric. Exam. in Octy, but failed, the reason for which I shall describe, to begin with my writing was illegible this was due to climatic reason, for having come from warm to a cold climate found my fingers stiff and very disobedient to my wishes. Father I had received great shock to my mental system in the shape of the death of my only fond brother, besides most honoured Sir I beg to state that I am in very uncomfortable circumstances, being the soul means of support of my fond brother's seven issues, consisting of three adults and four females, the latter being the bain of my existence, owing to my having to support two of my own wives as well as their issues, of which by God's misfortune the feminine gender predominates. If by wonderful good fortune the few humble lines meet with your benign kindness and favourable turn of mind, I the poor menial shall ever pray for the long life and prosperity of yourself, as well as your Honour's post-humous olive branches."

Child Almost Strangled

You never know what minute a child will develop a bad cold or be seized by croup. For this reason it takes a great burden off every mother's mind to have at hand Dr. Chase's Syrup of Linseed and Turpentine.

Mrs. E. W. Silver, South Milford, Annapolis county, N.S., writes: "I have used Dr. Chase's Syrup of Linseed and Turpentine for my little boy with most satisfactory results. His throat would fill up with phlegm so bad that he could scarcely make a sound, and I thought he would surely strangle. He grew worse, and had frequent bad attacks, so I began using Dr. Chase's Syrup of Linseed and Turpentine. Scarcely half a bottle was used when the strangling ceased. This medicine had a wonderfully soothing effect, and when he had taken two bottles I could not tell that he had any throat trouble. We have also used Dr. Chase's Ointment with equally good results. It is a grand medicine for salt rheum."

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for Boys Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late Headmaster St. Alban's School, Brockville). 47

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