

# Canadian Churchman

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Family Newspaper



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

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TORONTO, CANADA, THURSDAY, APRIL 16th, 1914

No. 16

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# The Canadian Churchman

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(April 19th.)

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Processional: 163, 168, 172, 173.  
Offertory: 157, 159, 167, 140.  
Children: 612, 715, 718, 730.  
General: 158, 160, 164, 790.

## SECOND SUNDAY AFTER EASTER.

(April 26th.)

Holy Communion: 169, 251, 397, 584.  
Processional: 50, 168, 412, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

## The Outlook

### Easter and Justification

St. Paul tells us that Jesus Christ was "raised for our justification," and it is worth while reminding ourselves afresh of what justification really means, especially because there is not a little confusion between it and forgiveness. The truth has lately been well put in the following words:—

Justification is the act of God by which the soul is put into the same position as if it had never sinned. There is nothing like it in human affairs; if a man has done wrong, there may be some justification of his act, but the act remains against him, he is as guilty as he was. In justification through the precious blood of Christ, I am put back in Eden as if I had never sinned. The merit of Jesus Christ stands for me, in some mysterious way that I cannot understand; but I know, and know upon God's testimony and my own blessed experience, that between me and God, since I have accepted Jesus Christ, there is no barrier; I can go right

into His presence, and He deals with me as His own child.

This is the marvel of the Gospel, that, in the words of our great Hooker, "Such we are in the sight of God the Father as is the Son of God Himself. Let it be counted folly, or frenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this, that man has sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

### An Interesting Ordination

In the "Church Missionary Gazette" for March attention is drawn to an Ordination in Lahore Cathedral, India, on St. Thomas' Day, when six persons were ordained. The special feature was that it added reinforcements to the Mission of the Punjab of the Church of England, to our own M.S.C.C. in India, and to the indigenous National Missionary Society of India, besides the fact that the candidates hailed from three different Continents. Nothing could better illustrate the unifying power of Christianity than the bringing together in one common rite of one Englishman, two Canadians, and three Punjabis. Nor would the natural gulf which severed the three Westerners from the three Easterners be much more complete than that which severed the three Easterners from one another, but for their common Christian faith. By birth and education one had been Sikh, the next a Mohammedan, while the third was a Christian born and bred, who traces descent from the converts of the time of Francis Xavier. We rejoice in every illustration and proof of the great New Testament truth, "All one in Christ Jesus."

### Criticism and Criticism

A monthly magazine has just pointed out that the fundamental difference between constructive and destructive criticism is the difference between a statement and a question. The constructive critic begins his examination of the Scripture with the statement: "God has said," and the destructive critic begins his examination with the question: "Has God said?" The difference between these two is, therefore, one of personal attitude. The former believes reverently in a Divine revelation, and seeks to ascertain the character and meaning of it. The latter really questions whether there is a revelation, tests Scripture by reason, and accepts only what can be proved by investigation. The writer in question well sums up the matter:—

Between these two positions there is a gulf fixed which can never be bridged. And hence, every Bible student must choose between the two, as between things wholly and forever opposed. It was thus at the beginning, even in the garden of Eden, where we have the two statements, "God hath said," and, "Hath God said?"

The difference will continue as long as good and evil exist, for it is a question between truth and falsehood.

### A Futile Method

The Church of Rome has just put the works of Maeterlinck on the Index, and now the great Belgian writer has joined the ranks of a band

which includes Dante, Milton, Bacon, Hume, Pascal, and many more. It is perfectly true that Maeterlinck is an Agnostic and an uncompromising secularist, but the curious thing from the standpoint of the Church of Rome is that he has not been put on the Index long ago. For twenty years he has been one of the most prominent of writers and honours have been simply showered upon him. Even in his native country and under a clerical government he has been awarded the highest distinctions, and it is therefore surprising that what is regarded as poisonous doctrine should have been allowed to permeate the mind of a whole generation. But in these days the censorship of the Index is really useless, because the placing of a book on the Index usually tends to advertise it and increase its circulation. To show, however, what the Index will do in out-of-the-way places a well-known writer gives this bit of personal experience:—

Quite recently the writer of these lines had an entertaining experience of the terror which the Roman Index still inspires in the mind of the Catholic population of Belgium. A few years ago, on my relinquishing an old chateau in a Flemish province, a neighbouring farmer in the employment of my family kindly offered to store my books. Last autumn I received an urgent request from the Belgian farmer to have the library immediately removed. The farmer's wife had discovered many suspicious volumes, including the works of Voltaire. She had shown them to Monsieur le Curé. He had told her that on no account should she keep those books in the house. Things had been going wrong in the family and on the farm. A hailstorm had damaged the crops. There had been illness amongst the children. There had been an epidemic amongst the cattle. And neither Monsieur le Curé nor the farmer's wife had any doubt but that my books were responsible for those domestic visitations and natural calamities. In a frenzy of terror, the farmer's wife decided to burn all the books in her charge, and she would have acted on her decision but for the vigorous interposition of her overlord. It was with a sigh of relief that, a few days ago, I again got possession of my ill-fated library, which had so narrowly escaped an ignominious *auto-da-fe* at the hands of a well-meaning Flemish rustic.

The curious thing is that educated Roman Catholics do not seem to be at all concerned whether a book is placed on the Index or not, for although Montaigne and Balzac are there, yet even devout Roman Catholics continue to read the works of these men. Indeed, as the Index includes every classic of French literature it would seem impossible for French Roman Catholics to attend school, to pass public examinations, or even to receive a Degree if they trouble themselves about ecclesiastical prohibition. The only apparent way out of the difficulty is to regard the Index as a dead letter. It is for this reason that the condemnation of the Index seems to be so futile. But it is very sad as well, for it shows how entirely the Church of Rome misjudges the true method of meeting error. By all means let us oppose Maeterlinck and everyone else who takes a similar line in opposition to Christianity, but to be effective it must be done in some way altogether different from

that of the Index. In the case of adults with personal responsibility error is not to be met by mere prohibition, but by the presentation and protection of truth.

### "Towards the Abyss"

In the "Contemporary Review" Count Witte has a striking article on the question of military and naval preparations among the various countries of the Continent of Europe. He points out that some 40 per cent. of the outlay is absorbed in this way, and shows that if this great amount were properly spent on improving the lot of the people the results would be immeasurably superior than the present waste on guns and fortresses. Then, the newest conquest of man—the air—is applied in order to make the airship one of the most death-dealing pieces of mechanism in air. No wonder the Count says that when he calls to mind the gold and the work thus despatched in smoke and sound, and compares the picture with that of villagers with drawn faces, men, women, and children perishing of hunger, he begins to ask himself whether "human culture and the white man who personifies it are not wending towards the abyss." In asking how it will all end, Count Witte comes to this conclusion:—

Unless the Great States which have set this hideous example agree to call a halt, so to say, and knit their subjects into a pacific, united Europe, war is the only issue I can perceive. And when I say war, I mean a conflict which will surpass in horror the most brutal armed conflicts known to human history, and entail distress more widespread and more terrible than living men can realize.

We trust that the influence of this article will lead to the extension of the principle of arbitration, which is expressed in the remarkable Treaty already signed by thirteen nations, and which is being considered seriously by nine others. The Treaty provides for a period of investigation before a declaration of war, and if this could only be agreed upon it would certainly mark a magnificent era in international affairs.

## EVOLUTION

It is sometimes said that Christianity has suffered much from not accepting the modern scientific doctrine of Evolution. We wonder whether those who speak in this way really know what Evolution means. Could they define it? Could they tell in what way it has been modified since the time of Darwin? We question it. And because there is not a little ignorance on the subject, it may be well to consider what is to be understood by the term. In speaking of Evolution in general we are confronted with the indefiniteness of the word as ordinarily used. It may mean little or a great deal. It is usual to divide the subject into sub-organic, organic, and super-organic. The first refers to the development of matter without life and is applied to the formation of the solar system from some cruder conditions of matter. Organic Evolution is intended to describe a process of derivation or development of vegetable and animal life. Super-organic Evolution refers to the same principle in metaphysical and non-material spheres. It will suffice at present to concentrate attention on Organic Evolution, and there is scarcely anything that needs more careful definition because of the wide divergence of opinion as to the use of the term. It is sometimes applied

to ordinary growth of a vegetable from a seed, of a chicken from an egg; it is also applied to the gradual developments made without any outside interference but by means of residential forces, of some primordial germ to all the varied forms of life now existent. It will be seen, therefore, how necessary it is to be quite clear as to our meaning of the idea. Further, it is sometimes thought of as casual, that is, as the cause of all life; and sometimes as modal, that is, the method by which a personal Creator has brought about the varied forms of life. The latter is, of course, the only possible way of using the term in a Theistic and Christian sense. But now comes the question as to its real meaning as a method of the Creator's work. According to Huxley, life originated in a low form of matter, which passed into higher forms by a constant succession of transmutation of species until at length mankind was reached. On this hypothesis it is necessary to ask whether all life sprang from one cell, or from two, one for vegetable and one for animal? And if two, why not more? This question has to be settled by evidence. The earliest vegetable form known is that of the seaweed, and yet during vast ages that species has remained essentially unchanged and abounds to-day in the same forms. So, also, in connection with the science of bacteriology, there are as many varieties of species of microscopic vegetation as of the larger forms which we see around us. This is true both of animal and also of vegetable life. But the curious thing is that in spite of all the scientific research and discussion there is no proof whatever of anything like a change or transmutation of species. Species to-day are practically what they have been for ages and there is no trace of one crossing over to another. The Superintendent of the Department of Natural History in the British Museum has declared this in frank terms: "In all this great Museum there is not a particle of evidence of transmutation of species. Nineteenth of the talk of evolutionists is sheer nonsense not founded on observation and wholly unsupported by fact. They adopt a theory and then strain their facts to support it." To the same effect are the words of De Cyon, the Russian scientist, who says: "Evolution is pure assumption." It is well known that the theory of Evolution as put forth by Darwin has become seriously and even profoundly modified by more recent research. One of the ablest Evolutionists to-day is Professor Bonney, formerly President of the British Association, and in his remarkable book "Modern Rationalism Critically Examined," he shows that Darwinian Natural Selection is absolutely inadequate to account for existing facts and that the additional principle of Directivity must be adduced. Those who wish to see how remarkable has been the change in the views of scientific men on Evolution should read "Naturalism and Religion," by Otto, which is available in an English translation; or else the treatment of the subject in "God's Image in Man," by Dr. Orr. Those who are inclined without due knowledge of the facts of the case to accept what they call the modern doctrine of Evolution may be asked to answer three questions: (1) How is it that life has never yet been produced from that which is non-living? Professor Tyndall, twenty-five years ago, said that in dead matter there is the promise and potency of life, and people actually believed it. But there was not an atom of truth in it, for in dead matter there is the promise and potency of decomposition, putrefaction, and disintegration. And now science, as represented by the President of the British Association, is foremost in acknowledging that there never has been any spontaneous

generation. (2) How is it that embryonic, immature life has no power to reproduce itself? Eggs never hatch eggs; apples never bear apples. Immature life is absolutely unproductive, and there is no reproduction without maturity. (3) How is it that embryonic life is also unimprovable? You cannot improve the embryo by working on it. We can only improve the quality of eggs by making a better quality of hen. To try to improve any kind of embryonic life is to endanger its existence. (4) How is it that embryonic, immature life is also incapable of preservation? Almost anything will crush it out of existence, and a scientist not long ago admitted that if embryonic life had come into the earth's chaotic state it certainly would have been destroyed.

All this and much more that could be adduced suggests the importance and necessity of clearness in regard to Evolution. Those who are enamoured of everything modern and want to be "up-to-date," should really give more attention to the facts of the case and think out their position without too hastily adopting the last view of modern thought. It is well for those who think that the Church has been unduly suspicious of the theory of evolution and very slow in using it to be reminded that there is ample ground for the suspicion. Evolution was proclaimed to the world not merely as a scientific theory but as an ally of a philosophy which by its materialism boasted that it would be capable of driving Christianity out of existence. Surely the Church could hardly be expected to welcome a theory which was put forth under these auspices, and it is not surprising that the memory of this early time abides. But opposition to it was by no means confined to the Church and based on religious grounds; men of high position in the scientific world were equally opposed to it on scientific grounds. No one can deny either the opposition or the knowledge of Virchow, who spoke in the strongest terms against the view of man being evolved from the ape. And in spite of much that is said of his prejudice in favour of the Bible, we will dare to refer to the late Sir William Dawson, of Montreal, who said that the Evolution doctrine is one of the strangest phenomena of humanity, a system destitute of any shadow of proof. In view of all these facts, therefore, we plead for a further and fuller consideration of the entire subject, and in particular we beg those who have been attracted and perhaps impressed by the glamour of statements in favour of Evolution to pause while they examine afresh the evidence. There are men like Professor Drummond, Dr. McCosh, and many more, who see no reason why, if the doctrine is proved, it should not be regarded as thoroughly in harmony with theism and Christianity. All that we are now concerned with is that it should not be accepted at present as an assured result, but only as a working hypothesis, a magnificent conception, and one eminently worthy of God if it can be proved true. In another article we will endeavour to show this more clearly and to adduce reasons against any such opposition of Evolution to the Biblical story of creation in Genesis. Meanwhile, we ask again that those who are apt, on insufficient grounds, to rush to the conclusion that everything modern is right, and most ancient things, especially in the Bible, are wrong, should give themselves a little more study, both of the modern and the ancient facts of the case. This would probably make them pause when they were tempted to utter sweeping statements and, while their pronouncement would not be quite so widely noticed and regarded as so sensational, they would be eminently truer and more helpful in the solution of life's problems.

# ROYALTY AND THE Y.M.C.A.

The King and Queen at the London Central Association

I HAVE been many times in the handsome building of the London Central Young Men's Christian Association since its opening two years ago, but never before have I witnessed so many signs of life and activity as on Wednesday evening last, when the King and Queen, accompanied by Prince Albert, honoured the parent association of the world with their presence. Every one was on the tip-toe of expectation, for a Royal visit is a rare event, and one is not privileged every day to see their Majesties under the roof of the Y.M.C.A. That the members highly appreciated the honour was obvious on every hand, and they gave evidence of that appreciation in no half-hearted manner. They were real glad to welcome the King and Queen, and they demonstrated in the usual way.

It was the special desire of their Majesties to see the usual routine of things, and thus their visit was as informal as it was possible to make it. Arriving at the building shortly before nine o'clock, the Royal party was received by Lord Kinnaird (president) and the Lady Kinnaird, Mr. F. A. Graham (chairman), and Mrs. Graham, Mr. Howard Williams (son of the founder), and Mrs. Howard Williams, Mr. F. A. Bevan (treasurer), and Mr. J. J. Virgo (general secretary). Their Majesties remained till ten o'clock, and during their stay made a comprehensive tour of the splendidly equipped building, visiting each department of the work and taking the keenest interest in all that was going on. They heard a choir of boys sing the well-known hymn, "Stand up, stand up for Jesus"; they listened to lectures and to concerts, paid visits, to the gymnasium and educational classes, and as they passed out from the large hall Lord Kinnaird made the announcement that his Majesty had given his consent to that part of the building being named King George's Hall.

In Mr. Virgo's office the Queen's eye was attracted by the following lines, prominently displayed:—"It is easy enough to be pleasant When life flows along like a song, But the man worth while is the man who will smile When everything goes dead wrong."

"What an excellent verse!" she remarked after reading it through, and the King thought so, too, when he had followed his Consort's example. It is reported that the King said it reminded him of the motto he had learned in the Navy: "Keep your hair on."

Before leaving the building the King and Queen expressed the pleasure which the visit had afforded them, and next day Mr. Virgo received the following letter:—

March 5, 1914.

Dear Mr. Virgo,—The King and Queen were delighted with their visit to the London Central Buildings of the Young Men's Christian Association. Their Majesties especially appreciated seeing the usual evening work in full operation, and were struck with the life and keenness which seem-

ed to pervade every department. All that the King and Queen saw and heard impressed them with the feeling that in this association the country possesses a powerful agency for the development of the religious, social, and physical well-being of its youth. Their Majesties were greatly touched by the warm-hearted greeting which they received from the members of the institution. The King and Queen thank you personally for the excellent arrangements made for the visit, and express their earnest hope that the good work of this admirable movement may increase and prosper in all parts of the Empire.

Yours very faithfully, Stamfordham.

Such a generous tribute from their Majesties ought to draw public attention to the excellent work of the London Central Y.M.C.A., and lead to a revived interest in a movement to which the young life of the country owes such a debt of gratitude.—(The Life of Faith).

The Council shall not allow members to raise questions affecting the Christian ministry and sacraments.

The Council shall take no share in any policy by which communicants of any one represented Church shall receive Holy Communion in another Church. These clauses, a note declares, safeguard the dogmatic position of each Church. "Let us," Dr. Weston adds, "be strict in observing these points (i.e., the Episcopal position) for the sake of which we feel compelled to keep the Church in disunion."

Other clauses discountenance the interchange of preachers between Churches and the common training of ministers of Episcopal and non-Episcopal Churches, and detail a common policy in regard to the moral and intellectual training of candidates for baptism and the promulgation of Christian ethics.

A form of service is suggested, but "it is recommended that wherever possible the service be held in a building other than the church, so that the sense of the guilt of disunion may be deepened in all hearts," because, as is stated in a note expressive of Dr. Weston's policy, it would be more fitting and more honest before Our Lord."



THE KING, THE QUEEN AND PRINCE ALBERT AT CENTRAL Y.M.C.A., LONDON.

MR. VIRGO. THE KING. THE QUEEN. PRINCE ALBERT. LORD KINNAIRD.

## KIKUYU

BISHOP OF ZANZIBAR.

DR. WESTON, the Bishop of Zanzibar, has drawn up "Proposals for a Central Missionary Council of Episcopal and Non-Episcopal Churches in East Africa," (Longmans, 3d.), which a preface declares to sum up the possible plan of co-operation between the Churches. Dr. Weston adds that he would gladly enter any such missionary council, provided that the Episcopal Churches concerned dropped the Kikuyu Conference Federation scheme.

The following gives a summarized account of Dr. Weston's scheme:—

The Council is to consist of members of such missionary societies and of African Churches, Episcopal and non-Episcopal, as proclaim the Godhead of and supreme authority of Our Lord and administer the rite of baptism according to the custom of the Universal Church.

Christian forces in the Mission field.

DEAN OF DURHAM.

In a sermon preached at Oxford on "The Issue of Kikuyu," Dean Henson thus refers to Canada: Consider the situation in Canada, where the Church of England is losing perhaps the most considerable spiritual opportunity that has ever come within its reach. The rising national sentiment of the Canadians predisposes them to welcome the emergence of a Canadian National Church, and the sudden urgency of the pastoral demand created by the inrush of new settlers, and their dispersion over the enormous expanse of the prairie, compels the churches to consider projects of co-operation and reunion. What is the reason why the Church of England, which might have been expected to be foremost in such a movement, stands aloof and refuses to have part or lot in it? It is nothing else than this doctrine of the necessity of Bishops. Thus in Canada also the Anglican Church is being led by its rulers into the same religious isolation as that which weighs on us here. And this is the

### THE RECORD.

Discussing the Bishop of Zanzibar's proposal, a leading article asks one of them: "Could there be a more intolerable exhibition of the narrow spirit of ecclesiasticism than is here displayed?" And the article closes thus:—"The Bishop of Zanzibar's scheme leaves us just where we were. It cannot compete with the plan agreed upon at Kikuyu for submission to the Church authorities at home. It is not on the same plane. It is narrow, partisan, and exclusive; whereas the Kikuyu scheme is broad, generous, and comprehensive. The plan for which the Bishops of Uganda and Mombasa stand is Catholic in the best and truest sense, and makes for a living unity amongst Christians in British East Africa. The Bishop of Zanzibar's scheme lacks the elementary principles of unity; indeed, it would perpetuate divisions and would prove an increasing source of weakness rather than of strength to the

more lamentable, since it is notorious that the general body of Anglicans in the Dominion do not believe the doctrine, and, indeed, heartily dislike it.

#### BISHOP OF MADRAS.

In the "Madras and Tinnevely Diocesan Magazine" the Bishop of Madras in his "Pastoral Letter," deals as follows with the Kikuyu controversy:—

I do not think there is anything in this scheme that differs in principle from what has been done in India during the last thirty or forty years, and it is difficult for us here to understand why these proposals should have created such a ferment in England. The agitation, however, serves to emphasize three things:—

First, that the movement towards unity is much more advanced in the mission field than it is in the Church at home. In places like Africa, India and the Far East, where the Church is a very small body waging a hard fight against the overwhelming forces of Heathendom, we naturally feel the evils of disunion and the sinfulness of disunion far more than Christian Churches do in a country like England. We are much more ready to co-operate with one another. At the same time there are no political quarrels here to create bitterness and strife such as there are in England. In the mission field, therefore, the forces that make for unity are naturally much stronger than they are in the Christian countries.

Then, secondly, we are much more driven back upon first principles in the mission field than

Christians are in England. When founding a Church in a country like Africa, missionaries are obliged to begin from the foundations. They are constantly obliged to ask themselves whether an institution or a doctrine is really a matter of the fundamental principle or not. In England, on the other hand, each Church has got its own traditional system of doctrine, discipline and worship, which it is intent on maintaining and defending. Principles are mixed up with traditions and matters of conscience with matters of prejudice. People are concerned with the maintenance of a system rather than with the foundations on which it is based.

And, thirdly, it brings home to us all need of a very much heartier toleration if ever a true unity is to be achieved within the Church. The very protest raised against these proposals by a large number of good and earnest men in England reminds us all that a united Church must be prepared to tolerate and comprehend within its fold men of widely different opinions and tastes. On the one hand stand the old Churches of the West and East clinging steadfastly to the traditional doctrines and institutions of the Catholic Church; on the other hand a large body of Protestant Churches claiming a complete freedom from the traditions and customs of the past. A true unity must reconcile in one body both of these extremes. Before that will be possible, it is evident that we need a far more tolerant spirit within the Church than exists at present. We can try and cultivate that for ourselves. We can also pray for it and for the Church at large.

well cared for the congregational life will be full of vigour and blessing. May it never be said of any of our ministry, "The hungry sheep look up and are not fed."

The method of the work is also noteworthy. The Apostle does not say (as in the A. V.), "putting them in remembrance," as though reminding them of something that is familiar. For this idea a very different word is used. What he intended was the work of telling, teaching, putting in mind. The word is quite literally, "laying before." The minister is to suggest, to counsel, to put before his people truth with its reasons, and thereby he is, so to speak, to show that he is "eating his own bread" and "taking his own medicine." This is the true way of teaching, placing before the people the truths of the Gospel.

#### III. THE SECRET.

The Apostle proceeds to show how all this may be done, how the man's character may be realized, and his work accomplished. He can only do it as he is "nourished." We know what this means in regard to things physical, for we speak of a "well nourished body." The same thing is true of the mind and the soul; the minister should be ever growing, well nourished and strong for his work.

The food that he is to take is described as "the words of faith and of good doctrine." This means for us the Word of God, the Holy Scripture, as the food of our soul, and this alone will give us the nutriment we need. The man who is most fitted to do his work will be the one who, like Apollos of old, is "mighty in the Scriptures." Again and again in the Bible God's Word is spoken of as our food. "Thy words were found and I did eat them." And the question of nutriment will also be the test of our reading of other books. While we shall be compelled to read many books for the purpose of protecting and guiding our people, there are others for which we shall not have time, and it is in regard to these that we ought to ask the question, Is there any nutriment in it? Life is too short for the clergyman to undertake things that will not foster his intellectual and spiritual life.

The safeguard is also indicated as part of the secret, for the minister is to continue the nourishment which has hitherto provided him with what he needed. Here again the A. V. is not correct in saying "whereunto thou hast attained," for the phrase is "which thou hast closely followed," the word being the same as that found in St. Luke's preface. The thought is of continually adding on to what has already been experienced. The minister is urged not to give up his old teaching, but to abide in it, and to go forward from it, feeling assured that the same "words of faith and of a good doctrine" will continue to be his nutriment in all his life and work. This is a timely word because there is a temptation to adopt new ideas and new views which are not necessarily true because new. No man who has thoroughly experienced the truth of God during his student days will rashly or readily set aside these realities when he commences his ministry. On the contrary, he will work from them, and find in them the spring and strength of his subsequent service.

As we look over these truths we cannot help noticing three main thoughts: (1) The power of ministry. If a man's ministry is really to be powerful it must be at once definite and experimental. There must be a clear, strong message about which there is no doubt, and it must be the result of his own spiritual experience. Nothing merely intellectual will suffice; it must come from the heart, and heart must speak to heart if the minister is to be of service. (2) The peril of ministry. In these days, and perhaps especially in Canada, there are two dangers from opposite directions. There is the danger of loneliness. When a man finds himself in some far-away Mission where all spiritual props seem to have gone, where there are no fellow-workers, where the English people are perhaps worldly and not spiritual, he is tempted to drift, and to be satisfied with a low standard and not to trouble about that Christian life which is set before us as the supreme requirement in the New Testament. The other peril is in the opposite direction of overwork, when a man is too busy with pressure of work and parish organization to think of the spiritual basis of his ministry. This is perhaps all the more likely to occur to-day in connection with what is sometimes called "Social Service." It is very unfortunate that the word "redemption" should be used in connection with such a phrase as "the redemption of society," for we know that in the New Testament "redemption" is a spiritual word, referring to our Lord's work for us and to its spiritual application to

## A GOOD MINISTER

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

(A Sermon preached in Wycliffe College Chapel, Toronto, Palm Sunday, 1914, at the first Ordination of the Bishop of Mackenzie River, the Right Rev. J. R. Lucas, D.D.)

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." 1 Tim. iv: 6.

THE rubric in the Ordinal is quite clear as to the three points to be included in the sermon at an Ordination. (1) The duty and office are to be emphasized; (2) the necessity of the office is to be shown; (3) the attitude of the congregation to the newly ordained is to be pointed out. The New Testament is definite, strong, and constant in its teaching on the Christian Ministry, and the place and power of the Ministry have been seen in all ages. The Divine blessing has been granted to the Church in proportion to the faithfulness of the Ministry. It is therefore not surprising that St. Paul in these Pastoral Epistles should lay such stress on ministerial life and work, and in the section with which the text commences he calls attention to several features of great importance.

#### I. THE MAN.

St. Paul speaks of "a good minister of Jesus Christ." The first thought naturally is the relationship of the minister to his Lord. This means that Jesus Christ is his Saviour, implying conversion; his Master, implying consecration; his Life, implying union; and his Source of Grace, implying provision. The reason why this relationship is set in the forefront is that it is only so that a minister can be of any real service. It is often pointed out that a man can be a good mechanic, an able lawyer, and a clever doctor without any spirituality, without any thought of Divine grace, without any connection with God, but in regard to the ministry this is not so, for it is only in union and communion with Jesus Christ as Saviour, Lord, and God, that a minister can live his life and do his work.

The position of the man is also mentioned. He is to be a "minister." This means that he is a servant, and this in turn implies work to do, service to perform. If ever there was a day when the ministry was regarded as an opportunity for ease and comfort it has long passed away. No one for a moment can imagine that the Christian Ministry involves what is called "a good time." This is all the more striking if we understand the meaning of the word "Deacon," which authorities tell us comes from the Greek word to "pursue," implying strenuous labour. We have only to read the fifth question in the Ordination Service referring to what "appertaineth to the office of a Deacon" in order to realize the fulness, variety, and even pressure of the work.

The character of the man is then indicated. He is to be a "good" minister. The word implies outward attractiveness in addition to intrinsic

goodness. Quite literally it means "beautiful," and suggests the important lesson that the minister should be winsome. St. Paul seems to have had a similar distinction in mind when he spoke of some men being "righteous," and others "good." We may admire righteousness for its genuineness and yet may not be attracted by anything inspiring or uplifting in it. On the contrary, when we think of goodness we feel drawn, and are ready to show self-sacrifice, (Rom. 5:7). So here, the Apostle is speaking of a "beautiful ministry," just as in another passage he refers to our "adorning the doctrine of God our Saviour in all things." In the Pastoral Epistles the word rendered "good" is frequently found to be this word "beautiful," and it implies that there should be an attractiveness in our ministry that will win men to our Master. Just as Christ Himself is the "Beautiful Shepherd," so His servants should be under-shepherds that attract by the "beauty of holiness," recommending the Gospel that they profess. Unattractive goodness is never any use and sometimes it is positively a hindrance. One of the finest epitaphs ever placed upon a tomb was that put up by a husband to his wife: "She was pleasant to live with." All our goodness will count for very little unless with it there is an attractiveness that commends the Gospel and shows that there is a reality in it which affects every part of our life.

#### II. THE WORK.

The Apostle speaks of "the brethren," referring to the Church, and this should be a special, if not the primary, object of every minister's life. He should pay particular attention to the Christians of his congregation, so that their lives may be right with God and be used to bring others to the Saviour. When the Apostle speaks of the gifts of the Ascended Lord we are told that they were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," (Eph. 4:12). It is recorded of Moody that he expressed the opinion that one Christian man made thoroughly in earnest and "out and out" for Christ, was really of more value than a hundred merely impressed and only nominally attached to Christ and His Church. It will always be an advantage to the minister to look after the sheep of his flock, and to see that those "who profess and call themselves Christians" are really living the life depicted in the New Testament.

This will mean the service of teaching, and instruction, the duty of pastoral work. It has been well said that if sheep are fed the shepherd can do anything he likes with them, and certainly in the ministry if believers in a congregation are

the individual Christian and the Christian Church. By all means let us do whatever we can to face the situation involved in the social and economic problems of our parishes, but while we are thus concerned with conditions we must never lose sight of the underlying causes, especially the cause of all causes, that of sin. The minister must never be content with altering conditions. He must attack causes. All this will prove a peril, and, like the man of old, we may say, "Thy servant was busy here and there, and he was gone"; "They made me keeper of the vineyards, but mine own have I not kept." (3) The protection of ministry. For the power we need and against the perils we meet the one protection is that suggested by the text, the Holy Scriptures of God. They are at once our medicine and our food. They will provide that prophylactic which we must have against every foe of the spiritual life, and that nourishment which we shall require for our strenuous service. And the man who puts first things first and gives himself unreservedly to the ministry as depicted in the Scripture and in the Ordinal will always find blessing in his service and will certainly bring glory to God. This will mean consecration and concentration. As St. Paul says, we are to take "heed to ourselves and our doctrine." We are to "continue in these things," and when we heed the words, "this one thing I do," we shall easily make "full proof of our ministry."

## The Famine in Japan

By the Rev. J. Cooper Robinson, M.A.

FAMINE conditions now prevail in the northern districts of Japan, including the Island of Hokkaido.

The scarcity is due to the unseasonable weather, which prevailed last summer and autumn, and resulted in the almost entire failure of the rice crop. Added to this the catch of fish, on which a large part of the people depend for their living, was very small. The afflicted territory stretches northward from the town of Fukushima and includes the Provinces of Fukushima, Miyagi, Iwate, Aomori and the Hokkaido.

In a report given out as official, it was stated that "9,375,325 people were in need of food." This was explained to mean that, in order to tide over until the new crop came in, rations sufficient for that number of people must be provided. The extent, therefore, of the present distress is very great.

In much of this territory the conditions in ordinary circumstances are of such a nature as to give the impression of extreme poverty and there is little reserve power for a time of famine. In the train of distress from the failure of crops there has followed a paralysis of business, besides which the population is menaced, in certain localities, with the spread of epidemic diseases.

The reports of those who are on the ground leave no doubt as to the pitiable condition of the people. For example, writing concerning the famine district in the Hokkaido, the Rev. W. T. Johnson says:—

"I have seen the official report and have talked with others who sent a committee to visit the worst places mentioned in that report and I know that the report is very conservative and pertains to the suffering at present and not to the suffering that will be in a month or two.

"A summary of that report is as follows:— 'There is a famine district in Hokkaido, covering an area of 456,231 cho, or 1,141,577 acres. Of this district, 50,240 cho are devoted to rice culture and 405,982 are devoted to general farming. The estimated loss is 20,491,191 yen. There are 12,334 households, or 66,670 persons in need of help. The past summer and fall were cold and the rice crop was practically a total failure. For the past three years, the immigrants, who must work hard to clear up their land, have had poor crops and the failure this year leaves them in a pitiable condition. Men are subsisting on straw, the bark of trees, unmaturing daikon (a kind of radish or carrot), acorns powdered and made into gruel, buckwheat chaff powdered and made into gruel by pouring on hot water. Mothers living on such food have been unable to feed their babies and have made a milk substitute for them out of the hulls of rice which they beat into a powder and mix with boiling water. The young men have left home in search of work, while the aged and the children are left behind to freeze or starve, unless outside relief is brought to them. The committee that went from Sapporo

to examine the conditions in three of the worst villages found one woman out of 15 who was able to nurse her infant."

"Dempun, a starch used by confectioners, is made out of Irish potatoes. When the starch is taken from the potato, very little nourishment is left in the dregs; still one of the delicacies of the famine district is a dumpling made of straw and this Dempun dregs. To flavour, and the food certainly needs flavouring, brine of last year's pickles is used while the dregs of the daikon pickle, is a delicacy."

Writing from Sendai concerning conditions in the Province of Miyagi, Rev. E. K. McCord, makes the following statement:—

"There are 900 families, 2,800 people, with absolutely no means of living. Having some means, but insufficient to maintain life, there are 3,700 families, or 9,800 people; without work and if uncared for, who will soon be destitute, there are 8,900 families, or 47,300 people. As far as possible work will be provided for these people. It is manifestly the purpose of the Provincial Government to do its best to look out for these people without outside help, which will not be possible on the whole."

Writing from Morioka to one of the local newspapers, Rev. J. C. Ambler an Anglican missionary, gives to the public the following information concerning the epidemic of typhoid fever:—

"On January 27th, the Rev. Mr. Shiga was informed that there were 30 families in distress, for want of rice, at the village of Shikawa in Minami Tsugaru Gun. Also, in addition to the scarcity of food, an epidemic of typhoid fever is raging in the same village, there being as many as 10 persons afflicted in this way, with the probability that the disease will spread throughout the village."

It is difficult to form an accurate estimate of the amount needed for the relief of the sufferers from famine, but it is safe to say that the funds contributed will fall far short of the amount needed to tide over until the summer season. The Japanese Government has appropriated \$3,000,000. This will be used, however, not for direct relief, but in supplying funds to public corporations and banks in order that work may be given to people in the famine district, and that capital may be provided with which to prepare for future farm work. About a million yen (\$500,000) have been contributed in response to an appeal made to the public by the business men of Japan. The foreign community and the missionaries have also collected funds which have been sent to the relief committees. The contributions made through charity organizations by private individuals will not be sufficient to meet the needs of the afflicted people. For this reason it has been deemed necessary to appeal to the churches abroad for help.

As regards methods of raising funds locally, and applying relief, Rev. W. T. Johnson, speaking of the work of the Christian community, says:

"Let me add one word about the way the Sapporo Christians went to work to aid the sufferers. A committee, composed of members of the different churches of the city, met and organized itself into the Hokkaido Famine Relief Society and opened headquarters in the city Y.M.C.A. building. This committee took the official figures pertaining to the famine district and sent a sub-committee to verify the facts. This committee returned and reported that the conditions were worse than the official report revealed. It was then decided to block off the city into sections which would be visited by volunteers. Each church was made responsible for the collection to be taken in a certain district. The canvass was made on six consecutive nights. Before beginning the nightly canvass a prayer meeting was held in the Y.M.C.A. rooms and then the volunteers went through the districts to be canvassed that night. Sometimes 50 or 60 would engage in this canvass. People were asked to give rice, barley, clothing, bedding and money as they chose. Viewed from a distance, the committee looked like a small lantern procession. The houses visited were taken by storm, and people who thought they could give nothing, soon learned that they could fill a small bag with one sho of rice. The first complete canvass resulted in a collection of rice, clothing, etc., and money to the value of nearly 1,000 yen.

As soon as the collection was completed, the rice and various grains were sent to the Sorachi district to be distributed. The clothing and bedding were disinfected and this too has been sent. The money will be turned into food supplies and sent to the famine district. This is the first canvass but there will be others as the season advances. There have been some pleasant experiences and surprises for those who carried on the

canvass, but the one lesson is that a united body, though small, can carry on a very great work. We hear of Buddhist committees at work in other parts of the Island and we are thankful that this work, started and carried on by the Sapporo Christians, is having such widespread effect."

A Famine Relief Committee has been appointed by the Conference of Federated Missions, an organization comprising some 30 Missions working in Japan. All funds entrusted to this committee will be used, in co-operation with others engaged in the same good work, in bringing aid to the famine sufferers.

Contributions should be sent to the Rev. H. K. Miller, 9 Tsukiji, Tokyo, the newly-elected treasurer of the Conference of Federated Missions.

(Signed) S. H. Wainwright,  
Chairman, Publicity Committee,  
Conference of Federated Missions.  
Committee.

Rev. S. H. Wainwright, Rev. F. N. Scott,  
Rev. S. E. Cooper, Rev. S. V. H. Peeke,  
Rev. H. Pedley, Miss Ruth Ragan,  
Rev. J. Cooper Robinson, Rev. W. P. Buncombe,  
Rev. G. Allchin. (C.M.S.)

[In sending the above article Mr. Robinson says that the distress is very great and is likely to continue for a good while. "I have just received \$100 from a kind friend in Toronto to be used for the relief of the sufferers and should be glad to receive and forward other contributions if any should prefer to send them to me. Cheques on Canadian banks can be cashed here, but in many respects the best way to send money is through the Post Office. The sender gets a receipt and the order is sent directly from the P.O. in Canada to the P.O. exchange office in Tokyo from which an order in Japanese money is promptly sent to the payee here."—Ed. Canadian Churchman.]

## THIS AND THAT

Thoughts of an Eastern Churchman

The Summer School of Theology, which proved so successful last year, is to be held again, this year at King's College. Rev. Dr. Abbot-Smith, Canon Cowie, Canon Vroom and other clergymen, will read papers. Rev. W. S. H. Morris, of Aylesford, N.S., whose paper last year on the Incarnation was so favourably received, will lecture on "The Christian Ministry."

A general Mission, during the last week in October, is to be held in the Deanery of Avon, which comprises the two counties of King's and Hants. A committee of management has already been appointed.

A prominent politician, I see from the Toronto papers, has recently been deploring in public the folly of our sectarian differences, and the terrible resultant evils to the cause of religion generally. All of which, of course, is undeniably only too true. But what of the "sectarian" divisions of politicians? Now our unhappy religious divisions do (or did) stand for what people honestly believed were fundamental principles. They may or may not have been mistaken, but they did originate in, and they do represent conscientious differences based upon very strong and sacred convictions. We are probably coming to realize that these differences which we honestly believed involved essential truths and fundamental principles were due rather to a divergent outlook, or what is more probable, to our inability to make ourselves intelligible to each other. And, however they came, nine-tenths of us at least are heartily ashamed of them. Not a Christian church but has officially acknowledged the evils of our divisions, and expressed the earnest hope that they may be healed, and scarcely one that has not taken definite steps in that direction.

But what of the divisions of politicians. Can anything more farcical, paltry and unreal be imagined than the questions which "divide" our political parties. What principles, I would like to know, are even ostensibly at stake. Once perhaps in a generation, or say twice in a lifetime, an issue arises between parties that does involve some principle, and we have a contest about something that is really worth fighting for and threshing out. With the exception of these very rare occasions when an appreciable percentage of our citizens do rise above blind unreasoning partyism, and vote according to the merits of some particular question, how often do our party conflicts rise any higher than mere faction fights, and "the battles of kites and crows"? The party system of

government, in the comparatively rudimentary civilization now prevailing, may be a necessary evil. It may be that the business of the country can only be tolerably carried on upon the "set a thief to catch a thief" plan, with a mechanical "opposition" captained by a paid leader and an elaborate system of sham fighting. This, I say, as matters now stand, may be a painful and hateful necessity. But it surely cannot last for ever, and it undeniably constitutes a very serious blot on modern representative government, and is something to be heartily ashamed of, and as soon as possible discontinued, and superseded by something worthier of men of average horse sense. Imagine some great business concern conducted on this principle, whose directors should organize themselves into two or more parties, one bent at all costs in thwarting the other, with an "opposition" whose avowed business it was to "oppose." Now, remember, I don't say that a better system is immediately feasible, but this I do say, that the spectacle of a politician, the hero of a hundred party fights, lecturing the churches upon their divisions, is to put it mildly, decidedly ludicrous.

Every married woman has two husbands, the actual and the ideal; the husband she reads like a book and weighs and reckons up to the last fraction of an ounce and ultimate cypher, and the husband she honestly tries to impose upon the public as a paragon of every manly gift and virtue, and publicly makes believe to regard as such. I don't know whether or not this long, lumbering sentence is grammatical, but it conveys, I know, an all but universal truth, whose general recognition would make this funny old world of ours a better and easier place to live in. And it is equally certain that the average normal married woman resents a slight or injury to her husband with a bitterness and intensity out of all proportion to one inflicted upon herself. A woman seldom if ever forgives anyone who sees through her husband. She may (and does in ninety per cent. of cases) see through and through and up and down him. But that is her own affair, and not for public consumption. Her own private opinion of him is sacrosanct. She shares it with no one, not her mother or sister or daughter or dearest friend. Exactly the same is true of her children, and often of her very near relations. With a man on the other hand it is different. He has but a feeble capacity for idealizing persons. Things and conditions, and people in the mass, he can idealize, but seldom if ever individuals. This aptitude for hero conjuring which the most commonplace woman possesses, is her especial gift and glory. As someone has put it, she has the capacity for "living in the hearts of others." Women no doubt are the "suffering sex," but they have immense compensations, utterly unintelligible to the average male. For while they suffer with others, they rejoice with others. A woman has the gift of being absolutely happy and contented in the success of some loved one, and where actual success does not come, of persuading herself that it was righteously deserved. So she gets it either way.

And perhaps, after all, she is right. Who knows? Judging sternly and impartially enough in one respect, she still retains her faith in our ultimate worth—"if only we had a fair chance." A woman's love, it may be said with all reverence, is like the Divine love, which sees in us capacities for better things, invisible to the mass of our fellow-creatures, and potentialities for "making good" unknown even to ourselves, because in a fairer clime and under happier skies we will have "our chance," not here perhaps but hereafter. The man, if there be such an individual, who has never known the love of a woman, a mother, wife, sister or daughter, is miserably, unspeakably poor. Whatever his success with his fellow-men, whatever the outward homage paid him, the chances are that he has never known anyone who really believed in him. And on the other hand, the man who has had this blessing vouchsafed him, and thank God most of us have, is rich indeed. For though the dear women do see through us, and measure us up to the eighth of an inch, they have the prophetic vision as well which reveals to them, and to us if we only will heed it, the promise and possibilities that lie in the realms of the ideal, which is the only real thing in our human consciousness. Alas, not all of us rise, or perhaps are capable of rising, to the realization of this, and at best it only comes to us at rare moments. It is unspeakably saddening to think of the immeasurable treasures of devotion lavished on the coarse-grained, unresponsive male by good women. But nothing is finally wasted, least of all love. For "love never faileth," and therefore never wasted. Downeaster.

## Brotherhood St. Andrew

OTTAWA.—That the Church of England in Canada was on the verge of a big forward movement, was one of the statements made by Mr. J. A. Birmingham, general secretary, at the second annual conference of the Ottawa Chapters, held in St. George's Parish Hall on April 4th. The attendance by far eclipsed that of any other meeting of the local chapters, showing that interest in the work of the Brotherhood is spreading.

The Average Man in work for Christ was the subject of three addresses. Rev. C. L. Bilkey, of St. Luke's Church, dealt with the average man. He remarked that the present age was one of the grossest irreverence, and that many people who went to church might as well have gone to the theatre for all the good it did them. Rev. E. A. Baker, of St. Matthew's Church, and Mr. J. A. Birmingham, gave addresses on the work of the Brotherhood in different phases.

Mr. Gerald H. Brown, Assistant Deputy-Minister of Labour, chairman for the afternoon session, remarked how rapidly the "help the other fellow movement" was coming into prominence. It was also getting into business. An association of American and Canadian business men were securing bill boards, all over the continent, for the purpose of displaying pictures illustrating religious topics, some of them real works of art, for the promotion of Christianity.

After a splendid repast, Rev. J. H. Dixon, of Christ Church Cathedral, gave an address on the Latent Power of the Church. Rev. E. A. Anderson, Rural Dean of Ottawa; Rev. W. A. Read, of St. Luke's; Rev. T. Lindsay, of St. George's, and Mr. Alder Bliss, also gave helpful addresses.

## The Churchwoman

HAMILTON.—The monthly meeting of the Diocesan Board was held in St. George's Church, Hamilton, on April 1st. At the celebration of the Holy Communion, the Rector, Canon Howitt, officiated. At the opening of the business meeting in the Sunday schoolroom, the recording secretary announced that Mrs. Chisholm of Hornby had been made a life member on the 40th anniversary of her marriage. The Dorcas secretary reported the shipment of one bale and several Communion sets. The Juniors up to date have raised \$173 for diocesan pledges, \$30 more than they did last year. The literature committee reported that the typewritten copies of the papers read at the board meetings have proved useful, as many branches have written asking for the loan of them. The committee then drew the attention of the board to a letter from Miss Nash of Honan, in which she speaks of work being delayed for lack of funds. Excellent reports were received from the secretary-treasurer of the E.C.D.F. and from the editor of the Leaflet, who expressed regrets at the falling off of subscribers in the Girls' branches. The secretary of the Babies' Branch reported two new branches and an increase of 95 new members. The treasurer's report was most encouraging. The Deaconess working among the Jews in Hamilton, spoke on the need and blessing of the Jewish work. At noon Canon Howitt gave an address on "Have pity on those who know Thee not; on those who are far from the Church of their fathers in a strange land, visit them with Thy salvation." There are a thousand millions who know Him not. Where is our pity? We are not awake to Missions. We need our Lord's spirit to take possession of us. We need His passion for souls. Replies were read from those to whom letters of sympathy had been sent. A resolution of condolence with the Elora branch on the death of their president, Mrs. Paget, was passed standing. It was announced that the annual meeting would be held on April 28-30th.

## Church News

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

### PREFERMENTS AND APPOINTMENTS.

BAKER, Rev. E. A., B.A., B.D., Curate of St. Matthew's, Ottawa, to be Curate of All Saints' Pro-Cathedral, Edmonton. (Diocese of Edmonton.)

MORGAN, Rev. W. B., Missionary at Killaloe, to be Curate of St. Matthew's, Ottawa. (Diocese of Ottawa.)

SIMS, Rev. H. A., Incumbent of Silverwater, to be Rector of New Liskeard. (Diocese of Algoma.)

THOMSON, Rev. W. J., Curate of St. Stephen's, Calgary, to be Rector of the newly erected parish of St. Mark and St. Martin's.

### NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The closing lecture of the Lenten course was given by Dean Llwyd on "The Present Outlook." He referred to the Archbishop of Canterbury's Charge in 1912 on the character and call of the Church of England, and emphasized her power to meet and grapple with the difficulties and questions of our own time. Her growth has been phenomenal. 153 years ago there were only 33 Bishops of the English Church, to-day there are 268 Bishops having charge of dioceses, and 56 suffragan and assisting Bishops. Speaking of the difficulties on this side of the Atlantic, the Dean pointed out that some of the difficulties arose from the fact that newer countries had in some cases been colonized by settlers fleeing from the Church, from her intimate connection with the aristocracy, and her dependence for a long while on the Church in England for her supply of clergy. He pointed out, however, that as a Church having history and also a wide tolerance and comprehensiveness, the Anglican Church in America has many prominent men, and her influence is far greater than her numbers. The Dean saw dangers in the indifference of working men, in the abuse of Sunday, and in scepticism among thinking people. Discussing the special needs of the Church to-day, the Dean thought that she needed more unity within herself, to get more completely under the influence of the love and fraternity which alone springs from Jesus Christ. If only for one year we could forget our differences and emphasize our points of agreement, the result would be magnificent. In Canada the Church needs to lay far more emphasis on education, both for clergy and people. The Church needs, too, a stronger pulpit. By this is meant not necessarily greater learning—for great learning may be very dull; nor even greater eloquence—for eloquence may be merely brilliant rhetoric; but what is needed is great, live, consecrated personalities, men who fear nothing except God, and fear Him mightily. The Church of England also needs a further development of co-operation with other Christian bodies. "I long for the time to come," declared the Dean, "when all the clergy of the city will be banded together permanently for the bringing about of any social reform that may be needed in the community."

ST. PAUL'S.—The Bishop of Nova Scotia administered Confirmation, April 5th, to a large number of candidates. This service, which is held annually on Palm Sunday evening, is always an impressive one. The Bishop preached an eloquent sermon on the "Miracle at the Temple Gate." He instanced the cripple as a type of the spiritual inability to be seen in modern life. At the morning service Archdeacon Armitage preached to one of the largest congregations seen in St. Paul's outside of the great festival days. The sermon, which was one of great force and power, brought to a conclusion the Lenten series on "The Heart of Christianity." A noteworthy feature of the service was the number of men among the worshippers.

Theo DuBois' "Seven Words from the Cross" was given on April 8th by Mr. F. Clarke, the organist, and his choir. These Lenten recitals are now annually given. Everywhere was expressed appreciation of the brilliant execution of this great masterpiece.

TRINITY.—Bishop Worrell administered the rite of confirmation April 7th to 29 candidates here. The candidates were presented by Rev. L. J. Donaldson, Rector of the parish. With the other confirmation held in January this makes 47 confirmed this spring.

CLERICUS CLUB.—All the non-Anglican ministers of the city have been invited to attend a conference, April 20th, where Rev. Dr. Manning, of New York, will speak on the World's Conference on Faith and Order. This Clericus has made its own contribution to the unity problem this winter. Rev. A. B. Cohoe of the Baptists, Rev. Dr. Bond of the Methodists and Principal

McKinnon of the Presbyterians have read papers. The Bishop is president and Canon Vernon is secretary.

**FALMOUTH.—ST. GEORGE'S.**—Rev. W. T. Suckling, Rector of this church, has resigned, and last Sunday preached farewell sermons, at St. George's in the morning and St. Michael's, Windsor Forks, in the evening. At the conclusion of the latter service he was presented with an appreciative address and a purse of gold. It is reported that he may go to the Canadian West.

#### FREDERICTON.

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

**SUSSEX.—TRINITY.**—The eight-day Mission conducted by the Bishop was a great success and will be remembered with profit, not alone by the members of the Church of England, but by those of all denominations, as hosts of citizens irrespective of creed flocked to hear the interesting and instructive addresses. The increasing attendance night after night, and the breathless attention paid the eloquent sermons, went to show the strength of the appeal. On the Thursday afternoon a service for women was held, at which there was a very large attendance. The mass meeting for men held at the Opera House on the Sunday afternoon, was a fitting climax to a week of praiseworthy labour and also a personal tribute to the worth of the Bishop. He spoke on "The Elements of National Stability and Strength."

**ANDOVER.**—The sympathy of all goes out to the Rev. J. R. Hopkins, the Rector of this parish, in the loss of his only son, Raymond. The loss was particularly keen as the young man was in his prime and a bright future lay before him. The Rev. Canon Smithers, of Fredericton, and the Rev. J. E. Hand, Rector of Grand Falls, took part in the funeral services.

**ST. JOHN.—TRINITY.**—At the last Lenten Study class under the management of the Diocesan W.A. in Trinity school, the programme was in charge of the various Girls' branches. The subject was the Women Missionaries of the M.S.C.C. Each parish took a country and each girl taking part impersonated a lady missionary, giving a short sketch of her life and work. Needless to say it was a most interesting evening, and had the largest attendance of any session of the class.

During Holy Week the Rector, Rev. R. A. Armstrong, M.A., gave noon-day addresses on "The Bystanders at the Cross."

**ST. JOHN SUNDAY SCHOOL TEACHERS' ASSOCIATION.**—At the last Deanery Sunday School Teachers' Association held in Trinity school house the subject was missionary work among the boys of the Sunday School. Two fine addresses were delivered. The Rev. G. F. Scovil told of this department under the Sunday School Commission and the M.S.C.C. His remarks were mostly based on what had been accomplished in St. Jude's. There each boys' class in the Sunday School was organized for this purpose and the general organization was known as the Crusaders, a taking name. The fees were 10 cents entrance and 5 cents a month. Each boy received a certificate of membership, also a Crusader's button, and the Crusaders meet once a week in various houses. Besides the spreading of information and the arousing of interest, there are tangible results as is shown by the fact that the St. Jude's boys have already sent \$5 to Mr. E. J. Peck for his work. Mrs. Kuhring spoke on how to take up the study of missions in the Sunday School.

#### QUEBEC.

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

**QUEBEC.—ST. MATTHEW'S.**—The Bishop held a Confirmation on Palm Sunday here, when ten candidates were presented by the Rector, Rev. Canon Scott.

**TRINITY.**—The Bishop confirmed a class of 15 on Palm Sunday, who had been prepared by the Rector, Rev. A. R. Beverley.

#### MONTREAL.

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

**MONTREAL.—ST. THOMAS' CHURCH.**—On Palm Sunday, Bishop Farthing administered the rite of Confirmation to 32 candidates—16 men

and 16 women. Several of those presented had been baptized in their infancy by the Rector. The Bishop delivered an impressive address from the text, "And we ought to lay down our lives for the brethren." At the close the Bishop spoke of the loving, voluntary work of the Assistant Rev. J. S. Ereaux, at the same time urging the necessity of providing a Curate in order to compass the work of caring for 800 families, and Sunday Schools with an attendance of 600 children.

**LUMBER CAMP MISSION.**—The Mission to the Lumber Camps in the northern parts of the diocese is undertaken principally by the Deanery of Clarendon, and is carried on by Rev. Chas. Reid and Rev. F. Allen, who visit the camps in the Upper Ottawa region and Gatineau district respectively. Mr. Reid has just returned from a fortnight's mission to the camps in the Upper Ottawa and Nipissing districts, where some forty or fifty men of his own parish of Thorne and Leslie are working. Mr. Reid procured a good Victor stereopticon, and several lantern slides illustrating the life and work of our Lord, and a good gramophone with a varied assortment of records. With these, and a few illustrated papers and magazines, he set out for Cache Bay,

headquarters of the lumber concerns in that district. Services were held in every camp, the hymns and prayers being thrown upon the screen; and a short discourse given, illustrated with views of the life and work of the Saviour. These services were entered into most heartily by the woodsmen, and were attended by all, irrespective of race or creed. After the service an informal evening was spent with the men when the gramophone was brought into requisition and the songs and music, etc., were most heartily appreciated and enjoyed. Mr. Reid made a special endeavour to get into touch with every individual in camp, and in the case of the English-speaking men, home addresses were sought for, and a line sent to wife or parents from the missionary—in many instances the first information received of the woodsman during the winter. Many appeals were made by the men for reading matter, but this the missionary was unfortunately unable to supply. He reports a great dearth of reading matter in the camps. If illustrated magazines and papers could be saved during the year, and then sent by freight, express, or parcels post to the address of Rural Dean Seaman, Shawville, Que., before the middle of December next they would be most heartily received and would not only be a great acquisition to the Mission, but also a source of great comfort and blessing to many hundreds of young men who are passing the winter months in the camps.

#### ONTARIO.

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

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

**DESERONTO.—ST. MARK'S.**—Sunday was a red letter day in the history of this church, when the Bishop of Kingston, Rt. Rev. Dr. Bidwell, officially visited the parish and administered the Rite of Confirmation to a class of 27. The service was marked by solemnity and reverence. The Bishop preached a powerful sermon. About seventy received the Holy Communion. The Bishop addressed the Sunday School and at 7 p.m. preached a most forcible sermon on repentance. A reception in the school room brought a delightful Sunday to a happy conclusion.

#### OTTAWA.

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

**CHRIST CHURCH CATHEDRAL.**—That the Woman's Auxiliary of Christ Church Cathedral had made splendid progress during the past year was shown by reports read at the annual meeting. Rev. A. W. Mackay, Rector of All Saints' Church, gave an interesting address on mission work in general.

**ST. MATTHEW'S.**—The position of Curate of St. Matthew's Church, made vacant by the resignation of Rev. E. A. Baker, who leaves on May 1st to take up similar duties in the Edmonton Cathedral, has been filled. The Archbishop has been pleased to appoint Rev. W. B. Morgan of the Madawaska diocese. Mr. Morgan is a young man and has but lately finished his course of studies. He has been in charge of the Killaloe parish but a comparatively short time. He will enter upon his new duties in June.

At the annual meeting of the W.A. on April 2nd, the reports were most satisfactory. St. Matthew's is the "Banner Branch" for number of "Diocesan" boxes in circulation. During the evening addresses were given by the Rector, Rev. G. S. Anderson, Rev. E. A. Baker and the Rev. W. B. Morgan.

**OTTAWA S.S.—Miss Higham, St. Christopher's College, Blackheath, London,** who has been conducting a course of lectures for Ottawa Anglican Sunday School teachers for some time, was presented with a leather hand bag, containing a purse of gold, on April 1st. The presentation was made on behalf of the ladies who have been taking Miss Higham's course.

**ST. JOHN'S.**—At the annual meeting of the W.A. the treasurer's report showed that over \$560 had been raised during the past year. Four bales, valued at \$124, had been sent to north-western missions, and \$255 had been paid over to the Diocesan Fund. Canon Pollard and Rev. J. F. Gorman, the co-Rectors, and Rev. T. L. Bruce, the Curate, gave addresses.

The wardens have completed arrangements for the sale of the former residence of the Vicar, 444 MacLaren Street. The figure accepted for the house and property was \$11,000. There is at present \$8,000 in mortgages on the building. The remaining \$3,000 will be given to the Synod for investment.

**WALES.—ST. DAVID'S.**—Canon Kittson will deliver an illustrated lecture here April 17. At the annual meeting of the Woman's Guild, a vote of thanks was tendered the ladies of the congregation who donated so liberally to the Dollar scheme. The amount collected was \$251.25.

**CORNWALL.**—The Girls' Auxiliary raised \$98. The branch supports a famine orphan in the Church of England Zenana, India, and has sent a complete year's outfit for a half-breed girl in Archdeacon McKay's school at Lac Laronge. A set of embroidered communion linen was sent to Rev. A. S. White, Athabasca Landing.

#### TORONTO.

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

**THE HOUSE OF BISHOPS** will meet in St. James' Parish House at 10 a.m., on April 22nd, and the Board of Management of the M.S.C.C. will meet in the same place at 10.30 on Thursday, April 23rd. The Holy Communion will be administered in the Cathedral at 9.30 a.m. Thursday.

**SYNOD OFFICE.**—Anglicans throughout the diocese are particularly gratified over the large increase in the number of candidates for Confirmation this year over last year. So far it is estimated that almost 300 more have been confirmed this year, and it is expected that the increase will be considerably larger when the spring closes.

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—At the morning service on Palm Sunday, Rev. W. H. K. Mowll, a member of the staff of Wycliffe College, made an earnest plea for a deeper realization by the people at large of the significance of Good Friday and Easter. The three-hour service on Good Friday was conducted by Rev. Dr. Lewis.

Over 900 people in all attended the morning and evening services here last Sunday, and contributed over \$2,100, of which \$1,500 was set aside for building operations. It was a superlative day, with the largest congregations, the largest collections, and the largest numbers of communicants. At the morning service Rt. Rev. Dr. Reeve, Assistant Bishop of the Diocese, preached, and took as his subject: "Now is Christ risen from the dead and become the first fruits of them that slept." The evening congregation was preached to by Bishop Sweeney, who officiated at St. Philip's in the morning. His text was: "Risen life and God's abiding presence with man; the joy of eternity."

**ST. JAMES' CATHEDRAL.**—The tremendous congregations were present at both the regular services last Sunday. Hundreds of people were turned away. St. James' is justly celebrated for its music, and it was exceptionally good on Easter Day. Canon Plumtre preached at both services. Speaking on "Christ, the Resurrection and the Life," at the morning service, he said that the story of the Resurrection was substantiated by the three lines of spiritual experience of Christians, and the vitality of the Church. The most convincing of these was the fact that generation after generation of Christians had seen the Lord, not as the disciples had seen Him, but with the eyes of faith.

The Cathedral was crowded on April 5th when special Passion music was rendered in a highly impressive manner by the choir. The boys exhibited beautiful tonal quality, and were at their best in "Come Unto Him," from Handel's "Messiah," and in the excerpt, "While My Watch I am Keeping," from Gounod's "Redemption." The well-balanced choir sang with rare dramatic power in the chorus "From the Throne of His Cross" (Stainer), and the rendering of "O, Saviour of the World" (Goss), was superb, recalling the high tribute that Sir Frederick Bridge paid to the choir of St. James' Cathedral when he was in Canada a few years ago. The service was under the direction of Dr. Albert Ham, F.R.C.O., the Cathedral organist.

TRINITY.—On Good Friday evening the choir rendered Stainer's Cantata, "The Crucifixion." The story was illustrated by about 100 views, selected from Canon Dixon's excellent Passion pictures, which unique feature added greatly to the impressiveness of the service.

ST. PAUL'S.—Part of the new organ was used for the first time Easter Sunday. It will be completed and opened on April 29th. Dean Grosvenor and Mr. Miles Sparrow, the organist of the Cathedral of St. John the Divine, New York, will be present. Immense congregations were present last Sunday. At both services Archdeacon Cody was the preacher, and for his morning sermon he dealt with the inspirational power of the Easter message, taking as his text the words of St. Paul, "If ye then be risen with Christ, seek those things which are above." The Resurrection in the New Testament is regarded from three points of view, he pointed out, first, as a witness to the person and work of Christ as the Son of God with power; secondly, as a prophecy, throwing light on our hope of immortality; and last, as a symbol or type of what the life of the Christian might be.

ST. ANNE'S.—The Bishop of Toronto held a Confirmation service in this church on the evening of Wednesday, April 8th. There were 125 candidates confirmed, and a very large congregation present.

HAVERGAL-ON-THE-HILL.—The pupils of Havergal-on-the-Hill last week gave a very successful exhibition in connection with the work of the study circles which are formed every winter with the object of interesting the pupils in the work of foreign missions. There is no doubt that the twenty scenes, each preceded by a short lecture, gave some very well chosen and charmingly presented information about Japan and the life and customs of its people. The hall was decorated with large Japanese umbrellas and lanterns (the gift of the Robert Simpson Co.), and the walls were covered with maps, drawings and diagrams the work of the pupils. Curios kindly lent by Miss Lee and by Wycliffe College were a great centre of attraction.

ST. MARY MAGDALENE.—On April 6th a beautiful rendering of "The Crucifixion" was given by a choir of sixty voices at this church. Much credit for the excellence of the rendition was due to Rev. A. G. Redfell, the organist, assisted by Jas. Duke, assistant organist.

CHURCH OF THE ASCENSION.—At a recent meeting the A.Y.P.A. were addressed by the Rev. Dyson Hague on "The Prayer Book." He characterized it as one of the greatest factors in the world for the uplift of men.

CHURCH OF THE MESSIAH.—At the evening service on Easter Day the choir under the direction of Mr. R. G. Stappels gave an effective rendering of the cantata, "Darkness and Dawn."

ST. LUKE'S.—About 400 members communicated at this church on Easter Day, which is 100 more than last year. The ladies of the choir were supplanted for the first time.

EGLINTON.—ST. CLEMENT'S.—So large was the congregation at the Confirmation service, April 7th, in St. Clement's Church, North Toronto, that the doors of the parish hall had to be thrown open to accommodate the overflow. The Rector, Rev. A. J. Fidler, presented 55 candidates to the Bishop for the rite of Confirmation. A considerable number of the candidates were adults and married people.

LEASIDE.—ST. CUTHBERT'S.—There was a large attendance at all services last Sunday here, when the congregation worshipped for the first time in the basement of the new church now under construction. The new church will seat 400 when completed.

PETERBORO.—ST. JOHN'S.—During Holy Week Canon Davidson, the Rector, has been conducting special services. The previous week he was absent in Toronto, where at St.

James' Cathedral, he gave the noon-day addresses on the "Way of Light," setting forth the Gospel of Divine Illumination, healthy-mindedness and good cheer.

PETERBORO.—ST. LUKE'S.—Bishop Reeve visited this parish recently to confirm a large class of 42 candidates. Sixteen in the class were adults.

COBOURG.—ST. PETER'S.—At the close of the regular Lenten service here on April 9th, Canon Spragge, the Rector, was presented with a purse of gold on behalf of the congregation, as a recognition of the twenty-fifth Easter anniversary of his ministry here.

#### NIAGARA.

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

SYNOD OFFICE.—The Bishop has visited every parish in his diocese within the past twelve months for Confirmation and other services, and is now visiting them again. He has confirmed since last Synod over 1,000 persons. During Holy Week and the week previous he held Confirmations in the various parishes of Hamilton.

The full M.S.C.C. apportionment for 1913 was made up, and the Diocesan Treasurer on the 1st of April of this year sent a cheque to the M.S.C.C. office for the full quarter's apportionment for 1914.

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The A.Y.P.A. heard an interesting address from Mr. J. P. Bell, general manager of the Bank of Hamilton, on his recent trip through the West Indies and Panama.

ALL SAINTS'.—On Palm Sunday evening the Bishop administered the rite of Confirmation to 21 candidates, who were presented by the Rector, Archdeacon Forneret. In the morning Dean Duckworth, of Trinity College, preached.

ST. CATHARINES.—CHRIST CHURCH.—The vestry of this church has petitioned the Bishop to erect this district which has been conducted as a mission of St. Thomas' Church for some years into a separate parish. The Bishop has signified his consent and the documents await only the signature of Archdeacon Perry, the Rector, who is absent in England. The canal is made the dividing line between the parishes. The first incumbent of the new parish will be Mr. H. A. West, who will be ordained on June 7th, in St. Thomas' Church by the Bishop. Mr. West expects to graduate from Wycliffe College this month. As a student in charge for the last year, he has been very successful.

#### HURON.

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

BRANTFORD.—GRACE CHURCH.—Rev. John Bushnell of Toronto preached at the Lenten service here, April 2nd, on James 4: 17.

LONDON.—ALL SAINTS'.—Some 200 members of the local Orange lodges paraded to this church on the 5th inst., for the purpose of attending a special devotional service at which prayers were offered for the people of Ulster, for the Imperial Parliament and for the Empire at large. The Rev. T. P. Clarke, the Rector, emphasized the fact that the occasion was one for prayer only.

ST. THOMAS.—ST. JOHN'S.—The Rector, Rev. W. F. Brownlee, was assisted in the services of Easter Day by Rev. Professor Young, who preached an able sermon in the morning, and Mr. J. Burford who addressed the Sunday School in the afternoon. Holy Communion was administered to 221 persons. The music was excellent. The Rector stated the Sunday School had an increase of 75 over that of last year, and the Lenten offerings for missions are \$130, of which \$45 was contributed on Easter Day by the school.

TARA.—CHRIST CHURCH.—The Young Helper's League met for the last time at the Rectory on April 4th. During the Lenten meetings the girls have done needlework, while missionary readings have been given by the Rector and Mrs. Rainer. Besides helping two families in distress and supplying flowers for the church at Christmas, it has donated \$11 towards church repairs and as an Easter gift an oak-hymn-board. At the close of the meeting a hearty vote of thanks to Mrs. Rainer was passed for her many kindnesses shown to them in organizing the league and working with them. They all wished her a pleasant voyage to England, where she is going for her health.

#### ALGOMA.

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

SILVERWATER.—After seven years of faithful work in the Silverwater Mission, the Rev. H. A. Sims has been appointed Rector of New Liskeard. It is expected that Mr. Sims will take charge of his new field shortly after Easter. He has been particularly successful in his work on the Manitoulin and is a favourite in the district. Having a deep sense of his duties backed by exceptional tact and good commonsense he has been able to steer clear of petty annoyances which frequently confound the average parson. He is a good preacher and speaks with force and conviction.

#### MOOSONEE.

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

CHAPLEAU.—ST. JOHN'S.—Special services commemorating the sixth anniversary of the founding of this church by the late Bishop Holmes, were held on March 29th. Bishop Anderson preached at the morning service and the Rector, Rev. P. R. Soanes, in the evening. The offertory, about \$100, will go towards the church debt. We hope to have it all clear next year so that the church can be consecrated on its seventh anniversary. A handsome brass rail, the gift of Mr. and Mrs. G. B. Nicholson, has been placed in the chancel.

The W.A. have decided to give \$25 of their missionary tenth for the maintenance of the bed in St. Paul's Hospital, Honan, given by them last year and \$25 towards the special appeal from the Bishop of Mackenzie River.

ST. JOHN'S INDIAN SCHOOL.—The many friends and helpers of St. John's Indian School, will regret to hear of the resignation of Miss Sutherland, who was in charge from the commencement of the school until last fall, when Rev. G. Prewer was appointed. Since then Miss Sutherland has acted as matron. No words can tell of the faithful and devoted work of Miss Sutherland. She has given herself bodily, spiritually and mentally to the care of the little ones. Most unselfishly she gave up her much-needed furlough after less than two months of it had passed, because the Bishop could not get a substitute. She will remain until after Easter. Miss Richards, who has been Miss Sutherland's faithful and capable assistant, has also resigned and will leave at the end of April. Miss Sutherland will take a much-needed rest before taking up any further duties.

#### RUPERT'S LAND.

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

WINNIPEG.—ST. STEPHEN'S.—The second annual meeting of the W.A. was held April 2. The various reports showed a successful year, the ladies having raised \$400 for local purposes and \$12.50 in the mite boxes, and were thus able to pay off the debt on the organ and give \$225 towards the finishing of the basement of the church. Mrs. MacFarlane, diocesan president, gave an interesting and helpful address.

#### SASKATCHEWAN.

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

RED DEER.—ST. LUKE'S.—On Good Friday Rev. O. Creighton, son of a former Bishop of London, conducted a Three-Hours' service here and gave a lantern service in the evening, using Tissot pictures. The Young Men's Clubs are forming a new athletic club.

SASKATOON.—ST. JAMES'.—In an address on confirmation here April 5th, the Bishop stated that confirmation although regarded by the Church of England as a proper preparation to communion, was not absolutely essential in those partaking of the rite. The Bishop went into the history of the rite of confirmation, stating that its beginnings were found in Judaic times. It is reported that he claimed for the rite no biblical warrant, but went on to show that the Church could institute such a rite if it were not contrary to Scriptural teaching, and the Church was quite within her proper scope in continuing a useful ceremony approved of and practised by the apostles.

## CALGARY.

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

SYNOD OFFICE.—Archdeacon Hogbin returns to the diocese about May 20th, after nearly 6 months' absence in England, during which, although on holiday, he has preached and lectured extensively in the interests of S.P.G., and particularly of this diocese. He is announced to preach in Westminster Abbey on May 3rd.

The Bishop has sent out a pastoral to the clergy and laity enlisting their support on behalf of the "Round the World" Prayer Scheme of the S.P.G. It is the object of the scheme that at absolutely every hour of the twenty-four prayer shall be made for missions. The English dioceses are being asked to take hours from 7 a.m. to 9 p.m. The overseas dioceses take from 9 p.m. to 7 a.m. The hour is 6 to 7 a.m., the one for this diocese.

On March 20th the Bishop ordained the Revs. R. J. Shires and W. E. S. Tyers to the priesthood.

RIMBEY.—The Rimbe Mission showed its appreciation of the work of the Rev. T. Mitten and sympathy with him in his enforced retirement on account of ill-health, by presenting him with the sum of \$120. Mr. Mitten has gone to Lac du Bonnet, Manitoba, where he proposes to take up farming, doctors having insisted on the necessity for an open-air life.

CASTOR MISSION.—The Rev. L. A. Knight has recently arrived from England and has been appointed by the Bishop to the temporary charge of the Castor Mission, during the absence for two months on account of ill-health of the Rev. M. W. Holdom.

DINTON.—The Rev. W. E. Herbert, who has been absent on leave in England for some months, has returned to Dinton, bringing his wife and child. During his absence a parsonage has been erected.

DE WINTON.—The Rev. A. V. Grant will be absent from the De Winton Mission during the greater part of May, on a trip to the East from which he will return as one of the married clergy of the diocese.

## NEW WESTMINSTER.

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

VANCOUVER.—ST. JAMES'.—On Good Friday, after the three-hour service, a public procession started from this church, passing through several of the populous streets. This was attended by the Bishop and other clergy, and the choirs of several of the churches of the city. The Bishop, the Rev. H. C. L. Hooper, the Rev. H. F. Edge, the Rev. A. Hume-Smith, Mr. Lester and Mr. Taylor gave addresses en route. Many Church people of both sexes took part in this procession which was arranged by the members of the various branches of the Church of England Men's Society.

ST. PAUL'S.—On Palm Sunday afternoon a unique service took place here. Adam Eastman, youngest child of Bishop and Mrs. de Pencier, was baptized, the Bishop performing the ceremony. The god parents were Mr. H. T. Lockyer, general manager of the Hudson's Bay Company in Vancouver; Mr. J. H. MacGill, of the legal firm of MacGill and Grant, a graduate of Trinity College, and Mrs. F. C. C. Heathcote, wife of the Archdeacon of Columbia. After the Baptismal Service the Bishop, escorted by the Rev. H. G. King, Rector of the church, and the Rev. H. Willis, of Victoria, proceeded to the chancel, where a Confirmation Service was held. Rev. H. Willis presented four boys for Confirmation, who had been prepared at the Boys' School in Victoria. Two of the boys were sons of the Bishop, John and Joseph de Pencier; the other two were sons of the Treasurer of the Diocese, Mr. A. McC. Creery. After the service, the many friends of the Bishop and Mrs. de Pencier, who were present, proceeded to the Bishop's house, where hearty congratulations were given to the Bishop, who at one service had baptized one and confirmed two of his own boys.

HOLY TRINITY.—The Bishop held confirmation services here Maundy Thursday. At the evening services during Holy Week, and at the three-hours' service on Good Friday, Principal Seager, of St. Mark's Hall, preached. The Bishop preached in the evening of Easter Day.

## TEACHER TRAINING EXAMINATIONS.

The annual examinations in both the first standard and the advanced standard teacher training courses presented by the Sunday School Commission of the General Synod, will be held wherever there are candidates on Saturday, June 6th, 1914. Incumbents of parishes, or superintendents of Sunday Schools, where there are candidates, are requested to notify the general secretary of the Commission, 137 Confederation Life Building, Toronto, not later than May 6th, how many sets of examination papers they will require in each of the courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. In the dioceses of Rupert's Land and Qu'Appelle applications for papers should be made direct to the field secretary of these dioceses in time to enable him to forward such applications to the general secretary of the Commission by May 6th. Similarly in the diocese of Huron the application should be made through the Sunday School inspector of each Deanery. For a list of the subjects and books of examination write to the general secretary.

## Correspondence

## SMOKING.

Sir,—I was glad to see the letter in your columns on the subject of "Smoking Among Boys," and I am glad to support the views expressed against that practice. Personally I should like to go still further and ask whether it is right for anyone to indulge in this habit. I am told that smoking is on the increase among women. If this is the case, is there any valid reason why they should not do the same as men do? Can it be right for men and not for women? As a layman I feel like filing a protest against the practice. Some habits are positively good, some positively bad, and some of doubtful propriety. For example, Bible reading is good, gambling is bad, and tobacco? Ay, there's the rub! A harmless weed in itself, and an efficient remedy for slugs on rose bushes—but for men?

How a substance that a hog will not touch, that makes a healthy stomach sick, can become the fascinating indulgence of men is the problem for the psychologist. But smoking is to-day a common habit. There seems to be no conscience on the subject. But although the habit seems innocent and respectable, there are several things against it.

1. It is expensive. A smoker of good cigars spends much money in the year that could be more profitably applied. Fifty dollars for tobacco, and perhaps not a dollar for missions.

2. It is unclean. Tobacco gives a rank odour to rooms and clothing, defiles the mouth and the pure air of heaven.

3. It is injurious. Not every man's nerves can stand the continuous effects of nicotine. Boys are stunted. Wounds are harder to heal. Cancers often arise from constant irritation.

4. It is demoralizing. The associations are base. The cigar is always found at the race-track, the prize fight, the gambling hall, the beer garden.

I wonder whether those who use tobacco have any real answer to the Apostle Paul when he says, "Finally, brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things." Will smoking stand the test of purity?

5. Christian men, clergy and laity, should stand before the community as examples of the highest Christian manhood. Can they recommend smoking as an excellent habit to the young men of their congregations? Yours, D.

## CONFIRMATION.

Sir,—Reading the three letters on Confirmation in "The Canadian Churchman" of March 26th, they almost leave the impression that the actual laying-on of hands was a power in the person conducting the ceremony, to impart the Holy Spirit of God. Power of the Holy Spirit is not a power given to a Bishop to be given to the candidate. The power is direct from God to the candidate seeking it, through the Bishop, who is a medium in God's good grace for the performance of the ceremony. This power may come outside of Confirmation, and it may come outside of the

Church of England. The Holy Spirit does not always wait for the convenient season of confirmation to enter the life, and when it does enter, it never leaves, 1 John 3:9. It is one with Christ, and Christ is one with God, 1 Cor. 3:16, 23. Reading Hebrews 6:2, which bears on the doctrine of the laying-on of hands, we read, verse 1, that we should not lay again the foundation of repentance from dead works, and that it is impossible, verse 4, if we have been partakers of the Holy Ghost, to renew him again unto repentance without crucifying the Son of God afresh, and putting him to an open shame. Now if the Holy Spirit has been received in some denomination other than the Church of England, must that person in order to take Communion in the English Church, avowedly renew the spirit afresh by Confirmation, which St. Paul says it is "impossible" to renew, and to avow renewal would put Christ to an open shame? Again, whilst apostolic succession is historically interesting, as uniting us with the Church instituted by Christ, there is no religious power in it. The disciples had no monopoly of power. They saw a man casting out devils in the name of Christ, Mark 9:38, and they forbade him because he was not one of them. Should the English Church minister forbid any of other denominations from taking Communion if they ask it in the name of Christ, because they are not one of us? If they ask for bread, shall we give them a stone? Matt. 7:9. Are we to judge them? verse 1. Is it not dangerous to offend one of these little ones who believe in Christ? Matt. 9:42. Should we not say as Christ said to His disciples; verse 40, "He that is not against us is on our part," and if on our part, why refuse the children bread? The disciples were not above their Master, neither is the Prayer Book above the Word of God even if the rules in it, as Mr. Lindsay says, "were laid down by men far more saintly-minded than ourselves." The laying-on of hands is an impressive way of confessing Christ before men, and becoming a living epistle for His name's sake; but the indwelling of the Spirit is the essential part of it. God is not in the wind, God is not in the fire, God is not in the earthquake, 1 Kings 19:11, 12. God is not in the bread, God is not in the wine, God is not in the laying-on of hands; but He accompanies all these things and is without "in the still small voice." Let us in the Church of England hear this still small voice and live in charity with our neighbours of the Church Universal by being of one mind in Christ with them. Let us welcome them to the Lord's Table and not be stumbling-blocks in the way of those who would come to Christ and partake of His creatures of bread and wine. Let us not be like the Pharisees who were so rigid about the ordinance of the Sabbath that they quibbled with Christ upon the acts of His disciples in rubbing ears of wheat in their hands on the Sabbath Day. The institution of Confirmation, though not a command, like the Sabbath, is a recognition of God's will in the life and obedience to His Word; a ritual which we as a Church should foster; but let us not overlook the power of the Holy Spirit in the life of those outside of our Communion, by insisting on the laying-on of hands before they can commune with Christ through our service.

John B. Spurr.

Sir,—Canon Plummer has written some frank, terse and forceful things about Confirmation as a supposed pre-requisite for Communion. He has brushed aside the smoke and haze of a by-gone ecclesiastical atmosphere and faced the subject as an earnest man interested in the spiritual welfare of men of to-day. It is the straight, clear-cut utterance of a man conscious of the necessity of adjusting our faith to our intellectual demands, and, therefore, possesses much interest to all men of thought and earnest intent. The discussion that has arisen out of this correspondence has been carried on in the same earnest, thoughtful spirit, and out of it there ought to come a clearing of the atmosphere for many who are in difficulty over what is and is not of obligation in the Church.

The first point that is manifest in the whole modern attitude towards ecclesiastical affairs is that the creeds and rules of the Church must meet the intellectual and ethical necessities of the present generation. Many of our prominent Churchmen seem unable to see this. They assume that the men of former generations were wiser and holier than the men of this generation, and, therefore, if we do not understand, or if our intellects reject positions handed on to us, it is because of our ignorance or wrong-headedness, and not because of any defect in the presentation of the truth. Catholic truth is not something that can be understood and can make its appeal to one age and one generation only. No doctrine or practice is Catholic that does not commend itself

and enforce its appeal throughout the whole Christian family, and continue to enforce it from generation to generation. To assume that the Catholic Church was so constituted as to meet the spiritual and intellectual requirements of one period of human progress only and then to be taken on trust by all subsequent generations is to separate religion from every other department of human development. It is to debase in the eyes of man the appeal of his highest faculty. His demands in the realm of science, of philosophy and of art are being met from age to age, but he is told that his spiritual appeals can only be met in terms of a bygone generation. Let me, therefore, emphasize my point. The intellectual and spiritual necessities of the present generation have to be met. The appeal to reason and the appeal to conscience must be such as carries weight to-day, for no other appeal is of value. It is a sound and pregnant egotism which possesses men to-day and compels them to believe that God loves the present generation quite as ardently and divinely as He loved any of its predecessors, and is exerting Himself with all the fullness of that divine love to give Himself to it.

What I have just said is my justification for maintaining that a subject such as Confirmation in all its bearings—its relation to baptism on the one hand and Holy Communion on the other, what is the essence of the rite itself, to say nothing of many other subjects which are received on more or less traditional lines—should be treated in a plain, straightforward way, such as is so tellingly exemplified in Canon Plummer's letter, and also in the excellent letters of "A. P." and others. I would humbly like to set forth a few considerations upon the subject which will illustrate the working of one more mind in the honest search for truth.

In repelling the suggestion of receiving non-Anglicans at an Anglican altar, what is the real difficulty in the minds of those who repel? I confess that I have not seen what seemed to me to be anything like a full, frank and decisive presentation of the case for the plaintiff. It has been suggested that the reception of non-Anglicans at the Communion will destroy the appeal of Confirmation to our Anglican young people. "If it be not necessary for a Presbyterian to be confirmed it is not necessary for an Anglican" is the presumed attitude. That is an argument of expediency, and a perfectly legitimate one as far as it goes. The answer to such a fear is, are we prepared to abide by the results of such a practice? Suppose we take the experience of a number of clergy from the Atlantic to the Pacific, men who have been in the habit of welcoming non-Anglicans to their altars, and find that the number of Confirmations are notably large, would that dispose of the objection? If so, then the answer is a question of arithmetic. But, of course, we know that that is not the real difficulty. As a matter of fact, the real difficulty is far more elusive and intangible.

One naturally asks what possible harm can come of receiving a non-Anglican at the Lord's Table? Can his presence in any way violate the sanctity and efficacy of the Sacrament? Does he in any way negative the authority of the officiating priest? Does his attendance neutralize the consecration of the sacred elements? Does he stand between his Anglican neighbor, kneeling at his side, and the inward and spiritual grace proclaimed by these visible signs? If we answer all these questions in the negative, then where is the essence and root of the difficulty? Are we thinking only of the spiritual welfare of our Presbyterian friend, and that we dare not give to him holy symbols which he is not prepared to receive through Confirmation? The obvious question that arises, in the mind of one really trying to adjust a problem of this kind to his own intellectual requirements is, does God receive at His Holy Table confirmed sinners and turn away unconfirmed saints? In other words, is it an outward rite or an inward spiritual attitude, which, in the last resort, qualifies us for the reception of the Sacrament of the Holy Eucharist? The suggestion of the rubric is very significant. They may be admitted who are "confirmed or ready and desirous to be confirmed." Thus the actual laying on of hands is not absolutely necessary. Whatever is actually needful for valid Communion may be had in an intellectual and spiritual condition. May not, then, our fears regarding the possible spiritual damage to a non-Anglican communicant be fanciful and groundless? Is it not raising a rite which was not apparently either received nor commanded by our Lord, and not very clearly or generally practised by the apostles, to the rank of a sacrament, inasmuch as without it the Lord's Supper may not be had? As a rule for the guidance of the Church it is excellent, but when it is invoked to exclude fellow-Christians from the table of the Lord, Who said, "Drink ye all of this," many of us feel that we are overlooking the substance in our unwonted interest in the shadow.

Spectator.

#### KIKUYU.

Sir.—The Rev. Dyson Hague, in a very commendable article, has quoted St. Peter and St. Paul as in favour of breadth and liberty. But it seems to me he might have greatly strengthened his argument by quoting the Master, and also the great law-giver, Moses, as well. Would you kindly permit me to supply the omissions? "And John answered and said, Master, we say one casting out devils in Thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (St. Luke ix. 49, 50).

"And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not. And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon Him, and gave it unto the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Numbers xi. 23-29). I suppose if the Bishop of Zanzibar had lived in those days he would have stood with St. John and with Joshua, the son of Nun. They learned their lesson and became meek and holy servants of God, devoted to personal self-sacrifice in the doing of his will. Let us hope that it is not yet too late for the Bishop of Zanzibar to follow them in this.

Z. Y. X.

#### ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas: Previously acknowledged, \$194.95; Catholics, Smith's Falls, Ont., \$1; Member, All Saints' Church, Westboro, Ont., \$3; St. James' Church, London, Ont., \$15; Clergyman, \$21.00; total, \$235.85. Contributions may be sent to me. (Rev.) T. G. A. Wright, 95 Maple Street, London, Ont.

#### BRITISH COLUMBIA PROVINCIAL SYNOD AND ARCHBISHOPS.

To the Editor:—

As there have been so many conflicting reports regarding what was done at the first meeting of the Provincial Synod of British Columbia will you allow me to say that the motion to have the two houses as a rule sit together while voting separately, the exception to the rule being provided for through the initiative of the House of Bishops, carried by an overwhelming majority so that we had the distinction of being the first Provincial Synod in Canada conducting business under this new system which for a comparatively small body met chiefly for conference seems the far more sensible method.

The clause in my draft constitution providing that there should be no election of a Metropolitan until after the consecration of a Bishop for the Diocese of Kootenay carried without discussion.

The motion to give to the Metropolitan of the Province the title by compliment of Archbishop of his See was defeated, not carried as stated in several newspapers. It was defeated because of my earnest appeal to wait until we had settled upon a policy in the matter for the whole of Canada. Growing out of this discussion a motion was unanimously adopted appointing the Bishops a committee to communicate with other Ecclesiastical Provinces, and if necessary bring the matter before the General Synod.

The announcement in to-day's newspaper that the Archbishop of Ottawa has sent in his resignation to take effect June 22nd, gives added importance to my plea that the Church in Canada should now decide upon a general policy before each little Ecclesiastical Province takes independent action.

Yours faithfully,

F. H. DuVernet,

Bishop of Caledonia.

Prince Rupert, B.C., April 4, 1914.

## Books and Bookmen

The Constructive Quarterly. A Journal of Faith, Work and Thought of Christendom. Edited by Silas McBee. New York: Doran Co., \$2.50 per year, 75 cents per copy.

The first number of Volume II, opens with an attractive and varied list of contributions, including articles from Dr. Sanday, Cardinal Mercier, Bishop Gore, Baron F. von Hugel, and several others. Cardinal Mercier writes on "From the Roman Catholic Point Towards Unity." The Bishop of Oxford discusses "The Place of Symbolism in Religion," in which we have one of his characteristic treatments of symbolism as applying to the Old Testament, the New Testament, the Sacraments, and the Virgin Birth. He is quite ready to admit symbolism in regard to the narratives of Genesis, to certain apocalyptic ideas, and even to the Sacraments, but he draws the line at the symbolical interpretation of "Born of the Virgin Mary." Professor von Schlatter writes on "The Attitude of German Protestant Theology to the Bible." Then follow four articles on the subject of "Faith," written respectively by a Presbyterian, an Extreme Anglican, a Roman Catholic, and the Greek Archbishop in the United States. It is particularly interesting to see how the same idea is treated by these four very different men. All that need be said is that the Anglican view is to be strictly limited to the precise phase of High Anglicanism represented by the writer, for when he says that Anglicans are forced to deny that the faith of the receiver is the source of the benefit in the sacrifice, he is of course assuming a position that no one has ever asserted. The Editor has been able to gather within the covers of his Review a remarkable variety of contributors, and it cannot help being instructive to men of various churches to see how faith, work, and thought appear to men of different and often differing sections of the Church of Christ.

"The Church Mission Hymn Book, with Liturgies." (London, England: Robert Scott. Words only, 1d., 2d., 3d., net. Music and words, 1s., 1s. 6d., 2s.) The editors of this book are Canon Barnes Lawrence and Rev. W. J. L. Sheppard, two well-known English clergymen. There are 151 hymns and several mission liturgies. Words and tunes are well selected, and the book is calculated to be of great service in connection with parochial missions. Ordinary Church hymns, common to all hymn books, and also some very familiar mission hymns have been excluded, while hymns of a special character and more or less new, without introducing too large a number of new tunes, has been the chief aim. Canadian Churchmen will be glad to make the acquaintance of this book, which is calculated to meet a real need, for a variety of hymns in parish missions is a great desideratum. The book will also be of service in Mission Churches and rooms. Clergy and organists should certainly look at this book.

"An Awakened Church." By G. Edward Young. (London, England: Charles H. Kelly. 6d. net.) A series of papers on revival, dealing with the needs, methods, duties and purposes of a spiritually awakened Church. While addressed more especially to Methodists, it is calculated to prove of real service to a wider circle, for on every side there are those who are praying for a revival and hoping to see the dawn of a new spiritual day. In eleven chapters the author discusses some of the most vital questions of the spiritual life of the individual and of the community. No one can read these burning pages without deriving impression and inspiration.

"British Columbia in the Making." By John Bensley Thornhill, F.R.G.S. Constable and Co., London, 5s.

The object of the writer of this volume of 170 pages is to draw attention to British Columbia, and to show that there is something in it more than sentiment. The book contains several bright illustrations and a few good maps. The writer had three years' experience in field and office work in British Columbia, and knows whereof he speaks. Some of his conclusions are very interesting. He thinks far more money is to be made in industrial development than in land speculation, and that fruit ranching on a large scale, even in the Okanagan Valley, is foolishness. Mixed farming is quite as profitable, less demoralizing, and gives quicker returns. The chapters on "Opportunities," and "Land: How Acquired, Laws, Taxes, and Farming," are of especial value for intending settlers, and all who have a thought of going to British Columbia should read them.

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**Personal & General**

The Anglican Churches were crowded on "Easter Day" with earnest worshippers.

Bishop and Mrs. Lucas, of Mackenzie River, left for their diocese last Tuesday.

There is now one motor car in use for every one hundred of population in the United States.

Dr. G. B. Archer, who has been home on furlough, returned to his work in Kangra, India, April 8th.

We are sorry to notice more of the steamship lines intend to give a Sunday service this coming season than ever before.

St. Alban's Cathedral announces the splendid total of \$2,150.00 as being placed on the collection plates on Easter Day.

A tree in its lifetime produces over a million seeds. If only one of these seeds grows up to take its place, that tree has fulfilled its function.

It is surely a most absurd statement to make that the "Abolish the bar" legislation, if put into effect, would not lessen the drink curse. Its influence would be enormously beneficial.

The Easter services in Toronto were phenomenally well attended. The two Cathedrals, St. Paul's, the Church of the Epiphany, and many others turned people away for lack of room.

A \$500,000 cheque was put on the plate at the Easter service of the Cathedral of St. John the Divine, New York. This generous gift is a permanent endowment of the choir. The donor was Mr. Frederick G. Bourne.

Rev. C. E. and Mrs. Whittaker are returning to Fort Macpherson after being on furlough for over a year. Mr. Whittaker has been engaged in translating the Scriptures into the Eskimo language. The work has been printed in England.

A Vancouver lumberman has estimated that "one ton of refuse goes to the burners for every thousand feet of lumber cut." In his own saw-mill he has eliminated this waste by breaking-up the refuse into small pieces, which are manufactured into fuel briquettes at a cost of only \$3 a ton.

In accordance with the Marriage Act notice is given of the marriage of the Rev. Maurice Clarke, Rector of the Church of the Heavenly Rest, Springfield, Ohio, to Margaret Emaline Tresise, of Weston-super-Mare, England, at the Church of St. John the Baptist, Norway, in Easter week.

The Bishop of the Yukon, who is engaged in an extensive preach-

ing campaign, including Westminster Abbey on June 7th, Canterbury, Chester and Manchester Cathedrals, York Minster, Dublin and Belfast, returns to Canada with Mrs. Stringer in July from England.

The engagement of Sir Frederick Bridge, the well-known organist of Westminster Abbey, is announced. The marriage is likely to take place shortly after Easter. The bride elect is Miss Marjorie Wood, of Bignall End, Staffordshire. Sir Frederick Bridge has a number of friends in Canada and the United States.

It would be a good practice for all pastors to note at the end of each year what the marriage rate in the parish is. It falls below ten per one thousand souls, there is surely a deficiency of piety, patriotism, duty and romance among the young men. They may well be publicly admonished and personally called to account.—Catholic Citizen (Milwaukee).

A clergyman in Prince Edward Island some years ago, when preaching on the sweetness of home and duties of husbands, said that old married men should kiss their wives as they did when they were a year or two married. Meeting the preacher the next day, an old man said: "It's no good, maister." "What isn't?" asked the preacher. "Weel," said the man, "when I went home after the sermon last night and kissed my wife she said, 'What's gone wrong with you, you old fool?'"

Many children are born with some of the body marred by what is called a naevus. This generally takes the form of a red patch upon the skin, sometimes slightly raised, at others quite level and differing from the rest of the skin only in colour. Such marks vary in size, but the cause is an abnormal enlargement of the superficial blood vessels. They are a great disfigurement, especially when they occur on the face. If at all possible they should be removed, as this can be done very frequently, and without danger to the child, who is thus spared what would certainly be a mortification when he was old enough to realize it. Another reason for early treatment is the fact that these marks, often small at first, have a tendency to increase in size. The larger a naevus is the more difficult is the task of removing it without leaving an unsightly scar.

Livingstone Relic for Lewis.—The latest gift to Eorropaidh Church is one which will be of considerable interest not only to Lewismen, but to all Scotsmen and others visiting the island. Few personal relics of the great explorer could have a deeper interest than the book which he carried with him for many years, and from which he found perpetual comfort during long periods of isolation in the interior of Africa. The volume

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BLACK, GREEN OR MIXED

in question is a copy of the Book of Common Prayer, which has been inscribed as follows by the donor, Mrs. Livingstone Wilson, the only surviving member of Dr. Livingstone's family: "This Prayer Book, which belonged to David Livingstone, African missionary-explorer, and which was used by him on his travels, is presented by special request, and under and in terms of a separate deed, to the Church of St. Moluag at Eorropaidh, Butt of Lewis, by his daughter, Anna Mary Livingstone Wilson, 23d January, 1914."

A correspondent sends us the following unpublished anecdote of Cardinal Newman:—A gentleman who had an acquaintance with one of the Fathers at the Oratory, Birmingham, was extremely desirous of seeing Dr. Newman, who, of course, was not then a Cardinal. To his great delight he received an invitation to sup one evening with the Fathers, and was told that Dr. Newman would be present; but, to his bitter disappointment, when the hour came he looked in vain for the object of his veneration. Endeavouring to conceal his vexation, he entered into earnest conversation with his neighbour, when he heard a musical voice close to him saying, "Will you not take a potato," whilst an emaciated hand extended a dish. It was the voice and hand of Newman, who was taking his turn that night as "serving brother." The gentleman, a young man, was so overcome that he had some difficulty in rising and helping himself from the dish.

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## British and Foreign

The Ven. William Doune, a former Vicar of Wakefield, died recently at sea on his way home from the East and was buried at sea.

The Right Rev. G. H. Frodgham, D.D., formerly Bishop of North Queensland, has been appointed a Canon Residentiary of Gloucester Cathedral.

The Rev. J. P. Whitney, B.D., Professor of Ecclesiastical History at King's College, London, has been appointed by the Bishop of Chelmsford as one of his examining chaplains. Mr. Whitney was at one time for a short period associated with Bishop's College School at Lennoxville, P.Q.

The Rev. William Francis Cobb, M.A., is retiring at Easter from the rectory of Nettlestead, six miles from Maidstone, Kent. He has spent the whole of his clerical life in that parish, seven years as curate and fifty-two as Rector, and he is the senior incumbent in the diocese of Rochester. It may be of interest to add that Mr. Cobb was born in the rectory at Nettlestead, that he is now in his 84th year, and that he has never lived elsewhere except during the periods of time he was absent from Nettlestead at school and at College. A continuous residence for a clergyman for a period of nearly 84 years in the same house and in the same parish in which he was born is, we should think, a unique occurrence. Nettlestead was until comparatively recently in the Diocese of Canterbury.

For the repair of the famous organ at St. Mary-le-Bow Church in Cheapside, London, for which the Rector and churchwardens have issued an appeal, about £800 has been raised. About the year 1690 King William III. granted a charter to Trinity Church, New York, to have a vestry on the same foundation, and with the same rights and privileges as that of Bow Church in the City. Since then the two churches have kept up pleasant relations with each other. At a meeting of the St. Mary-le-Bow Vestry, a request from the Rector and churchwardens of the New York church for the gift of a piece of stone from the fabric of Bow Church was agreed to, and, with the stone, a Roman tile will also be sent. The Rector and congregation of Trinity Church have in return made a contribution to the organ fund of St. Mary-le-Bow.

The tale of the Curate who, in a moment of forgetfulness, said: "Here endeth the first innings," has recalled many stories. "Should a parson be a cricketer?" asks a contemporary. The question is discussed by Dean Hole in his book of "Memories." And the Dean says "Yes." "If I were a

Bishop," he writes, "and a young priest asked me the question, I should at once give an affirmative answer, with these restrictions: Your cricket must never interrupt or abridge your duty. You should not leave your parish, unless you have a curate, for a match of two or three days' duration, because fatal sickness may come suddenly, to the babe unbaptized, and to those who most desire or most need your help. You must be satisfied with the ordinary costume of clean white flannel (none so becoming), and not array yourself in gorgeous or fantastic raiment. You must despise the habit of 'going in for a b. and s.,' and let your moderation be known unto men in tobacco, as in all things else. When you have made a good innings you will deserve your pipe."

## Boys and Girls

### HOT END OF BEE IS NO IDLE JEST

Everyone who has been stung by a bee knows the burning sensation that accompanies the sting.

This is of course, due to the acid that is injected by the little weapon in the bee's tail. But the experience has led to a number of sayings, such as "the hot end of the bee," and so on.

It now appears, however, that the bee actually is hot. The fever with which it works sometimes develops into a temperature so great as to partly cook the honey in the hives, and to actually bake the busy insects themselves. Bee raisers have only recently found that this is the reason for the wiping out of many of their colonies instead of, as has been supposed, the presence of some unidentified bacilli.

We speak of people getting "into a fever" over their work or worry, and it is true that both things do raise the temperature of human beings. But no human being ever gets into such a fever over either as to cook himself to death. This the bees really do.

The dominant, all-consuming desire of the worker bee is to work. It follows out this impulse until it dies. A bee will literally work itself to death. That, in fact, is how all of them die except those who are destroyed by disease or accident. The bees and the ants are the most highly specialized creatures in the world.

It appears now that this highly specialized breeding of individuals with a single dominant idea only is attended by dangers that carry their lesson to man.

The concentration of energy upon one task is so great that it keeps the bee busy every moment satisfying it. Suddenly there comes a time when the energy outpaces the work. Then up goes the temperature of the insect and it burns itself up. In the same way, if its tasks are impeded the bee worries. The unused work energy stores itself up more and more, hotter and hotter grows the bee until it dies of its own fever. The extremely curious thing is that one hot bee can apparently infect a whole hive with its temperature, and the community burns itself up.

## THE EASTER PRIZE

By Virginia C. Castleman.

(This is a boys' story, but, of course, the girls may read it if they wish.)

Once in a pretty country village there was an open common where the children played tag and other nice games. After awhile a church was built upon the common; just a small frame church with a spire, and on the spire a gilded cross. The church took its name from a boy's school in the neighbourhood; and the boys' school was named for that earnest young disciple of Christ, Timothy, who was trained from infancy to love and to teach the Christian religion. Many boys learned at St. Timothy's lessons they never forgot, although some of them early left the village to stray in the great world beyond, and to make homes elsewhere; yet now and again these same "old boys" were wont to return to visit their first religious home and to hear the dear, familiar service read in the same earnest way as of old.

Once in a while the little frame church got a new coat of paint; and when the spire became weak and tottering a new belfry was added, built in the shape of a tower; then, as the congregation grew, the larger chancel was added to the main building; on either side of the chancel, the robing-room and the choir-room. In the rear of the chancel was placed the memorial window to the dear old doctor, who was one of the church's founders.

Two things remained unchanged during the long years, when even the minister and the people changed; they were the bell and the sexton. Whenever the old boys came back they listened for the ringing of the sweet-toned bell; and when they stepped into the vestibule, they shook hands with the sexton like frineds after years of parting.

We are a long time coming to the story of the Easter Prize. The big boys' class—St. Timothy's—had their seats on the left of the church (as you enter) a little back of the centre; and they behaved what might be called "middling well," especially if the teacher happened to be present to keep the most unruly one in order. The most unruly was not always the same boy—no, indeed! Sometimes the auburn-haired brothers had to be separated for peace sake; sometimes the minister's son and his chum, who usually sat together, got the grins; and sometimes Sammy made such queer remarks that it set the whole class in an uproar. But there were golden days when all five of the boys knew the lesson and were such models of good behaviour that their teacher

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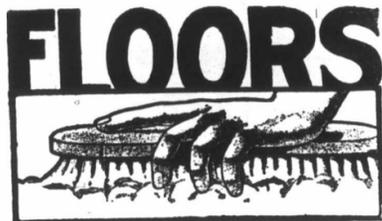
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did not afterwards have a headache to remember them by. This same teacher offered a prize to the one who would miss the fewest Sundays and have the best lessons during a whole year, from one Easter to another.

"That's an awful hard prize to win, Miss Alice," said Jose Brady, frowning and wriggling.

"You might know your lesson and then get sick," said Rudolph Mason, nudging Alec McDow, who smiled back gratefully; for Alec's frequent absences were due to bad colds, usually the result of his own carelessness.

"A whole year!" exclaimed Fred Brady, making a sorrowful face; for Fred was rather lazy about studying.

"I ain't goin' to miss no Sundays," announced Sammy with a determined countenance.

"The thing to do," remarked Miss Alice, "is for everybody to try his best—won't you, boys?"

"We'll try," they said, all five of them; and each went to work after his own fashion.

Through the spring and summer days the task was not a hard one; and the boys kept a nearly even record, for nine o'clock of a summer's morning is not a bad time for a stroll through country lanes, and it was rather good fun seeing who could get to Sunday School before the bell stopped ringing.

Joe and Fred were usually prompt—their mother saw to that; and very neat and bright they looked in their Sunday suits, the auburn locks brushed back from their rosy faces, or

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sometimes parted in the middle, according to the prevailing fashion. Fred's round, smiling face indicated his good nature, and he really did know his lesson several Sundays in succession; but the novelty soon wore off, and he made one excuse after another. Joe wasn't lazy, but he was now and then afflicted with a sad malady—the sulks! then there was no getting anything out of Joe. Poor Miss Alice had found that out long ago; but sometimes Joe surprised her with a perfect lesson. Rudolph Mason had the sweetest disposition; his clear, blue eyes had in them a look good to see; but, as no boy is perfect, Rudolph's fault was forgetfulness! and this often gave trouble to others, including his mother and his teachers. Rudolph always studied his Sunday School lesson, but his mind was apt to wander from the subject, and he would skip whole questions in the most artless manner.

"Rudolph, have you studied your lesson?" his mother would ask every Sunday morning as he started out from home.

"Yes'm," Rudolph would answer with a smile, as he walked away through the pine woods that lay between his home and the village; but when he got to the church and opened his paper, there was nearly always some question he had overlooked, quite unintentionally; and this fact prevented him from having perfect lessons, though he gave intelligent answers generally.

Alec McDow was the minister's son; he was the oldest boy in the class, being at that time in his sixteenth year. He and Rudolph were devoted friends, often taking wheel-rides together, fishing, and gunning in season; or, in bad weather, reading together some favourite book. Alec was bright and companionable, a boy of gentle manners and trained all his life in the paths of right. He could explain intelligently the Christian year, and hand in written work that was creditable. You would think that Alec stood the best chance for the Easter Prize; but he had two obstacles to contend against: one was his imprudence—he took cold easily—which often kept him indoors; and the other—would you believe it in a minister's son? Alec did not like to learn the Collects, those beautiful prayers of the Mother Church; but he did study them under protest, and could recite them beautifully at times.

I must tell you about Sammy, the fifth member of the class. Sammy was fourteen years old; his mother was the housekeeper in a family in the neighbourhood; and his sisters worked out for a living. Sammy was errand boy at the seminary near by. He could not read well; for he was blind in one eye, the result of an accident. Sammy liked cutting wood and going errands better than school, partly on account of this blind eye; but the good eye was keen enough at times to do double duty, and though he disliked going to school regularly, there were two books that Sammy loved. One was a little red Testament the minister had given him; and the other was a Sunday School book with a bright red cover. He would pore over these two books at night by the aid of a small lamp

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on the kitchen table; and though he found many of the words troublesome to spell out and to understand Sammy persevered in this self-imposed task. In spite of his slowness, he had two things in his favour—he was as tough as "a pine knot," and he loved to study his Sunday School lesson, rarely missing the Golden Text, the Collect, or the Catechism. It cost him hours of toil, but somehow the words got fixed in his mind. I think he must have repeated them every night to know them so well by the following Sunday.

Winter is the time to test the country boy's grit. When the cold, frosty mornings made early rising a hardship, Joe and Fred sometimes crept into Sunday School too late for the lesson. Rudolph and Alec did well up to Christmas; then each had a backset. Alec went skating, got overheated, and sat down on the edge of the pond to cool off without remembering his overcoat. He caught a dreadful cold that kept him at home for weeks.

The very Sunday that Alec was taken ill, Rudolph was sitting in the dining-room waiting for breakfast; he had his lesson paper before him, in order to review the Catechism, as was the custom each month. Hardly had he begun when he heard Rover bark outside. Down went the paper on the floor beside him, and out rushed Rudolph to join in the pursuit of a strange dog, which was chased to the woods near by. Then the breakfast bell rang. After breakfast, when Rudolph was ready to start for the church, no paper could be found.

"It was in my room, certain sure," he said.

"Tell Miss Alice you had studied your lesson," remarked his mother. "Are you sure you did study it all, Rudolph?"

"All but the Catechism," Rudolph answered.

"And it is Catechism Sunday," sighed Mrs. Mason, as she watched her boy out of sight.

As he went along, Rudolph tried to recollect what he had done with the lesson leaflet. Presently he exclaimed: "Gee-whiz! I know where that paper is; it dropped under the chair when I ran after Rover. Well, it's too late to go back now; guess I know most of it, anyhow." But the last bell had rung before he got to church, and he was flurried. Misfortune seemed to

pursue him, as he could not remember the Collect; and as for the Catechism, that was a sad muddle. Alec's absence weighed upon his mind, too; so it was a sober-looking Rudolph who met his mother after Sunday School, especially when she handed him the missing leaflet. But his countenance lighted up with its winning smile as he whispered, "Gee-whiz, mamma! I knew that old lesson paper was under the chair—and I know I've lost the prize, too."

Who do you think was the winner of the Easter Prize, boys? Perhaps, like Miss Alice, you would have been puzzled over the varying records of the most promising pupils; but could you have stepped into St. Timothy's that Easter Sunday morning, you could have guessed from Sammy's beaming countenance that he was the victor, even had you not seen the beautiful book clasped tightly in his rough, red hands. Any of the other boys in the class could have read it in half the time; but none of the others would have prized it half so much as did Sammy, the Seminary errand boy.—Southern Churchman,

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