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ESTABLISHED 1871

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TORONTO, CANADA, THURSDAY, FEBRUARY 6th, 1913

No. 6

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### Lessons for Sundays and Holy Days.

February 9.—1 Sunday in Lent.  
Morning—Gen. 19:12—30; Matt. 22:15—41.  
Evening—Gen. 22:1—20 or 23; Acts 24.

February 16.—2 Sunday in Lent.  
Morning—Gen. 27:1—41; Matt. 26:1—31.  
Evening—Gen 28 or 32; Rom. 1.

February 23.—3 Sunday in Lent.  
Morning—Gen. 37; Mark 1:1—21.  
Evening—Gen. 39 or 40; Rom. 7.

February 24.—St. Matthias.  
Morning—1 Sam. 2:27—36; Mark 1:21.  
Evening—Isai. 22:15; Rom. 8:1—18.

February 25.—A. & M.  
Morning—Exod. 34:27; Mark 2:1—23.  
Evening—Exod. 35:29—36:8; Rom. 8:18.

Appropriate hymns for First and Second Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

### FIRST SUNDAY IN LENT.

Holy Communion: 105, 112, 262, 473.  
Processional: 380, 465, 496, 534.  
Offertory: 110, 113, 117, 125.  
Children: 707, 716, 720, 723.  
General: 108, 109, 118, 120.

### SECOND SUNDAY IN LENT.

Holy Communion: 259, 261, 525, 640.  
Processional: 125, 491, 492, 496.  
Offertory: 123, 127, 405, 497.  
Children: 715, 718, 725, 732.  
General: 490, 506, 508, 633.

## THE OUTLOOK

### Children and Missions

The Bishops' Lenten Letter and that of the M.S.C.C. to the children which were read on Sexagesima Sunday are a fresh reminder of what children can do, are doing, and should do for Missions. The possibilities of child life when interested in world-wide evangelization are almost endless, because they include the future as well as the present. To create in a child a love for Missions is to produce fruit that will abide and abound. This constitutes a call to parents, teachers, sponsors and friends to bring God's great harvest field before our children in every possible way. By means of books, magazines and papers, by the instrumentality of missionary testimonies, and not least of all by constant appeal to the great command of our Lord, we ought to make the children of our homes and churches conversant with the supreme work which God has given His Church to do. And in this endeavour, our own interest and love will be deepened and the entire Church become more and more imbued with a missionary spirit.

### The Impeachment of a Judge

The Senate of the United States has just found Judge Archbald guilty on five of thirteen articles of impeachment. This decision will certainly be regarded in coming years as a landmark. It results in the disqualification of the impeached Judge from ever again holding any office under the United States, and will be a salutary reminder that nothing is to be allowed to stain the purity of the judicial authority. It is an old saying, "Who will guard the guardians?" and when judges fail we may almost think the end has come. But it is a profound satisfaction to realize that justice has been done, purity upheld, and integrity emphasized. Only three times in the course of the history of the United States has any misdemeanour led to the removal of judges, and we all rejoice in this signal testimony to a high standard of judicial righteousness. In this recent case there was no punishable offence, but the Senate was able to indict for "misdemeanour," and as a consequence remove the accused from the bench. It is a solemn warning against national corruption, and a splendid testimony to national purity.

### Theology and Religion

The appearance of the "Life" of the late Father Tyrrell has re-opened some of the problems connected with the career of that remarkable man. The chief question is why Tyrrell did not leave a Church whose doctrines he opposed, whose government he disliked, and whose policy he abhorred. Canon Lilley in the "Contemporary Review," endeavours to answer this by distinguishing between religion and theology, the former being regarded as the more important. Tyrrell was satisfied with Rome's religion, and therefore endeavoured to tolerate her theology. He preferred a Church with a theology he disliked to a Church with a religion he did not know. But this distinction between religion and theology is invalid, as Tyrrell discovered to his cost. From its own point of view Rome could not do otherwise than abjure Tyrrell whose position in the Roman communion was untenable and impossible for several years before he died. He wrote a book, entitled "Christianity at the Cross-Roads," but in reality it depicted "George Tyrrell at the Cross-Roads."

### Life in Colleges

An American contemporary has some very plain remarks on the influence of colleges on young life:

"The boys who are admitted to college are the finest boys of our nation. If they went immediately into the struggle of life from the school, and in connection with their home life, they doubtless would have survived the temptations which they would meet in the regular course of life, with the consequences of their action so evident all about them. But life in college is artificial, and the consequences of transgressions are deferred, except in very extreme cases. This exceptional condition in college life requires exceptional supervision to meet it. Here it is that modern college authorities fail. The fine quality of the youth which the nation gives to the college makes the responsibility of the college to return a noble product all the greater. Since the college receives the best material of the nation, she ought to give the best product; but she does not. When a father exercises his best care over his son, puts him through long processes of preparation, provides the means for him to go to college, and turns him over to the care of the college at extreme expense, and then, after four years, has him sent back a ruin and a wreck, it will not be at all strange if that father is of the opinion that there is too much vicious excitement in college, for which the college authorities are responsible."

There is a decided amount of truth in these contentions, and if they do not apply to every college, or even to particular colleges, they constitute a reminder that if colleges do not develop character, all provision of learning will count for practically nothing.

### An All-Clergyman Jury

With a view to impressing clergymen with the evils of speeding and racing a Philadelphia Coroner recently impanelled a jury composed entirely of leading ministers of various denominations, pointing out that he did so in order that they might tell their people of their experiences, and thereby spread a warning against breaking the speed laws. The occasion was an inquest into the death of a child who was run over by an automobile. The group of ministers included one Episcopalian, one Presbyterian, one Lutheran, one Methodist, one Methodist Episcopal and one Roman Catholic. It was a good idea and worthy of imitation. The evils of exceeding the speed-limits are becoming more and more serious to life and limb, and we welcome anything that will impress on motorists the necessity of care. After all the pedestrian has his proper rights in public spaces.

### The Possibilities of China

In the course of a valuable new book on recent events in China, the author, after a good deal of pessimism as to the present, writes as follows:—

"Whatever the immediate fortunes of China, whatever shocks and surprises may await these old-world children . . . whatever evils they may have yet to endure because of their own inefficiency and the rapacity of their neighbours, we may, I think, rest assured that the qualities which have preserved the steadfast soul of this people through so many perils of change will suffice in time to find a happy issue out of its present afflictions."



This entirely bears out what our missionaries have often said, and it should be an appeal to us to do our share towards the accomplishment of China's great future by sending at once all the missionaries of the Gospel that we can obtain. It will only be in and through Christ that China will realize her proper life and fulfil her proper destiny.

### S. P. U. O.

One of the most recent of Societies is that represented by the above initials, the Society for the Prevention of Useless Organizations. It has been founded by a handful of desperate people as a means of fighting the modern tendency to organization. Everyone seems to think it necessary nowadays to join some society, and the new effort is put forth in the hope of reducing, if not of removing this habit of joining. It is a protest in favour of a true individualism, and also an endeavour to distinguish between co-operation for work and co-operation for mere enjoyment. The Society is encouraged to believe that there are signs of a distinct reaction in public opinion against the fetish of organization. We hope this belief is well-founded. The danger of organization is widespread and not the least serious illustration is that of a (so-called) "well-organized parish" which often means little else than organization. If Jerusalem was kept clean by every man sweeping before his own door, we may well believe that modern life should find a very considerable part of its work done by individual incentive effort and responsibility.

### "FOR THE FAITH"

It is not without real point that we speak of the Church as "militant," for in all ages the Church has had to experience opposition and warfare. From the outset the Church has been attacked by many, varied, and dangerous foes. The form of attack has changed, but the fact has remained the same at all times. Even as early as the days of St. Jude there was evident need of the exhortation to "contend for the faith," and to-day the need is as imperative as ever, and presses upon all Christians.

Let us consider what is involved in this exhortation. "The faith" is a simple yet pregnant expression for the substance of Christianity. New Testament teaching on faith can be summed up in two statements. The earliest meaning of the word refers to the act of believing, the faith by which we believe. Later on it refers to the thing believed, the faith which we accept by believing. This distinction is generally made clear by the absence or presence of the article, "faith" or "the faith." In St. Jude's appeal the reference is of course to the latter aspect, the substance of our Christian belief, the essential teaching of Christianity. This faith was "once delivered;" that is, not merely "once upon a time," but "once for all." There was a definite deposit at a definite time in history, that is, there was a revelation and bestowal of Christian truth from Christ to His Apostles, and thence to the whole body of believers. This Apostolic doctrine once for all delivered is now enshrined for us in the New Testament. There, and there only, we have the full embodiment of the faith once delivered. To this faith there can be no additions. It was "once for all" delivered. Discoveries there may and will be, but they will be discoveries of already existing truth. Astronomy to-day is continually discovering new heavenly bodies, but these bodies have been in the heavens right through the ages. Music cannot add one single new tone to the scale. The octave is the final measure of all possible tones. There can be new combinations and new melodies, but they will be produced from the existing tones. In like manner we believe with John Robinson, of Leyden,

that "the Lord has yet more light and truth to break forth from His Word," but it will be from His Word, from the already existing embodiment of the faith once for all delivered. Theology, history, philosophy cannot add to the faith. They can present new combinations, fresh interpretations and additional applications, but they cannot produce new additions. Inspiration ceased when the last Apostle delivered his last contribution to the faith of Christ. Since then we have had, not inspiration, but only illumination. Hence the New Testament is unique as enshrining the absolute final truth of Christianity, because it, and it alone, contains the faith once for all delivered to the saints.

The Apostle evidently felt the call of duty pressing on him and his followers to "guard the deposit" committed to them. Dangers were constantly threatening the Church and calling for strenuous activity on the part of all Christians. They were to "contend earnestly for the faith." These dangers are rife to-day, coming from different quarters, and yet all combining to imperil the faith of Christ. The faith is in danger by addition. This peril adds to the faith in such a way as to change its real character. The faith has become so overlaid with erroneous additions that it has lost its true character. Scripture is no longer the sole fount of truth and the supreme authority, but, as the Bishop of Oxford (Dr. Gore) has rightly said, it has become "merged in a mass of miscellaneous authorities," and in the process the original features of the truth have become well-nigh lost. Nor can this process be justified by speaking of it as a growth by development, for it is nothing of the kind. It is of course undeniable that there is development in Christianity; but the development must be from Apostolic germs, and must bear a true relation to the germs without admixture of foreign elements. The peril now contemplated represents growth not by development, but by accretion; growth, that is, from other and alien germs planted side by side with the Apostolic deposit. This growth is really parasitic, and tends to destroy the original germs.

There is, however, another danger. The faith may suffer by subtraction as well as by addition. This is a danger found in varied forms. Sometimes it denies the possibility of the supernatural. It starts out with a theory of evolution which involves a progressive development in the physical, mental, and moral spheres without the possibility of any supernatural intervention whatever. This necessarily denies the supernatural appearance of Christ in history, and reduces Christianity to an ethical system in the evolution of the world. But at the present time another form of the danger is more immediately serious, that which, while not denying, seeks to minimize the supernatural. This is seen in the tendency to reduce to a minimum Divine inspiration and to minimize the intervention of God in Jewish history and even in the manifestations of our Lord. It may also be seen in the current attempts to account for the Birth and Resurrection of our Lord by "natural" means. Much modern thought shows a tendency to "rationalize" everything in Christianity, and to reduce the supernatural to the narrowest possible limits. In this we have one of the greatest dangers to the faith once delivered to the saints, and at the same time a call to contend earnestly for the truth of God.

If it be asked how this is to be done, the answer is clear and simple. The faith was delivered to "the saints," and in these words will be found the secret of earnest contention for it. As the faith was delivered "to the saints," so it will be preserved only by "the saints." The faith was delivered to those who were willing to receive and obey it, and who therefore became able to understand and enjoy it. "The natural man receiveth not the things of the Spirit of God, neither can he come to experience them because they are

spiritually discerned." Not to the world was the faith given, but to the Church, "the blessed company of all faithful people;" and throughout the ages the Church alone has been the witness and keeper of Holy Writ. Not only by councils, however large and representative, nor merely by scholarship, however profound and accurate, but by the spiritual life of the whole Church has the faith of Christ been preserved. In this, the full sense of the word "Church" we have the real meaning and guarantee of the work of witnessing to what Scripture is and of preserving Scripture as it is. And the faith will ever be preserved by saints alone, by those who have spiritual life, spiritual power, spiritual perception. This is not to say that learning is nothing, or that an ignorant person will be the better saint, but it means that the first requisite for faith is spiritual sympathy. It is the "pure in heart" who see God. "If any man will do . . . he shall know." A true condition of heart rather than a high standard of education is the primary requisite for true saintliness, and therefore for the preservation of the faith. On all essential spiritual matters it is safer to trust an average intellect which possesses spiritual life than the highest intellect without it. They were holy men who spake of old; and it is as true to-day as ever, that if we would hear what the Spirit is saying to the Churches the one condition must be fulfilled: "He that hath an ear." How, then, may the saints preserve the faith once delivered? By experiencing it in the heart.—This comes only from first-hand contact with it by means of meditation. There is no greater preservative against error in all its forms than a daily definite study and meditation of Holy Scripture. It is "able to make us wise unto salvation," and in this alone is our safeguard and defence. By enshrining it in the life.—We must live the faith we profess, we must reproduce and embody it in holy living. A mere intellectual orthodoxy, however full and clear, is powerless to protect and preserve the faith. It must be incarnated and exemplified in Christian character and conduct. By expounding it in the Church.—We must explain and exhort, we must expound and expand the teaching of the New Testament. Only as the straight rule of truth is laid by the side of the crookedness of error will the real character of the latter be seen. By positive and persistent instruction, especially of the young believer, will the faith once delivered be guarded. By extending it in the world.—We best defend the faith by disseminating it, we best protect the truth by propagating it, we most effectually safeguard the Gospel by spreading it. This is essentially and pre-eminently the work of the saints, and in this, above all, is the true "Church defence." And thus we shall contend for the faith by living and spreading it, by life and labour, by holiness and service, by "lengthening the cords and strengthening the stakes" of the kingdom of God, by extending the Gospel all over the land, all over the world.

### THE STREET-PREACHER.

No crowd encircled him about,

He stood despised with two or three—

But like a spring in summer drought,

The word he uttered, quickened me.

Around us Oxford, dome and tower,

Majestic, breathed her charm august;

But which of all her spells had power

To raise the wretched from the dust?

What Oxford could not, Jesus did,

Bared to my eyes the depths of grace,

And all the unguessed-treasurers hid

Beneath the dust of commonplace.

Other

Since then I tread the pilgrims' way,

Still plodding on through sun and rain,

But like a star shines out that day,

The day which saw me born again.

—C. Field, in the Commonwealth.

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# CO-OPERATION IN THEOLOGICAL TEACHING

IN the "Modern Churchman" for December, Dr. O. W. Howard, of Montreal, details the scheme now in practice at Montreal, and the following extracts are taken from his article. From the foregoing account of what has been done in this co-operative movement it will be clearly seen that no new Union College has been established. The word "Union" is not applicable to the new venture. The four colleges have simply come together and devised a method of inter-collegiate lectures. For the present, lectures are given in each of the four colleges, professors and students going about from college to college as may be most convenient. But the movement contemplates an ocular demonstration of what has been done by the erection of a central building, where all lectures taken in common will be given, and where a thoroughly equipped theological library will be established. But the four colleges will still retain their original individuality and identity. In them the students reside as heretofore; in them the special subjects that may be said to mark the denominational differences of the four religious bodies which these colleges represent will be taught, and in them will be developed the religious lives of these respective students. In a word, the new movement is not the establishment of a new Union Theological College; it is rather an intercollegiate co-operative scheme in which about three-fourths of the work required for theological training is done in common.

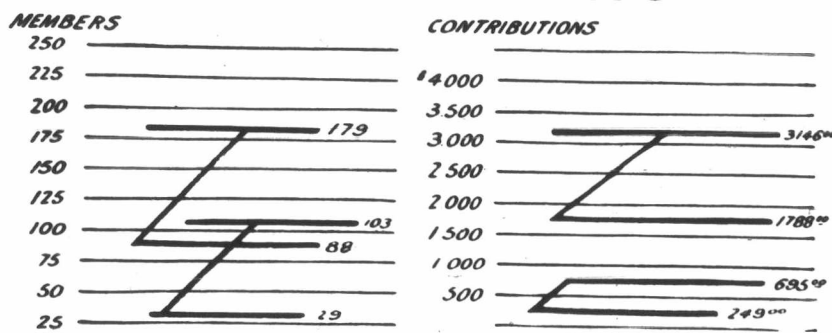
The worth of this movement is apparent. Among other advantages we may single out a few as specially worthy of mention. In the most conspicuous place stands the benefit to professors and students of making it possible for each teacher to be a specialist in the work he is doing. Heretofore in some of the colleges each professor was burdened with too many subjects and too many lectures. Now a lecturer confines himself for the most part to one subject, or to part of one. He is thus given time for thorough preparation and wide reading in the work he is doing. He can conscientiously feel that he is doing good work, and his students have the assurance that their instructor at least has the opportunity of being a specialist in his department, and of doing his best for them. By the union of the staffs of the four colleges, the new faculty is a large one (16 men). It will thus be seen that the scheme is not one for saving money but one for spending money to the best advantage.

Of almost equal advantage to the foregoing is the opportunity that will be given to the students of the four colleges of getting to know one another in the formative period of their lives. The men of each denomination will thus be able to understand the character and thought of the men of the other denominations. Thus there will be engendered a sound understanding of one another's view-points on theological questions and a proper estimate of one another's work. The far-reaching effect of this intermingling of the students upon the future of the Church at large cannot be estimated. The most adverse critic of the scheme can scarcely doubt but that this effect will be beneficial. Much of the bitterness of ecclesiastical and theological polemics of the past would have been spared if the valiant combatants had understood one another a little better.

Other advantages of the movement need only be mentioned without comment. The laity enthusiastically support the scheme and thus give an assurance of ample financial support for the future. There is an inspiration to lecturers in having larger classes to deal with, and a satisfaction to them to feel that their lives are having more influence in the enlarged surroundings. The

students also feel a new incentive to work. Each one realizes that he must by dint of hard work maintain a good record for the Church and college to which he belongs. All the colleges have already experienced that a decided uplift has been given to staff and students in the new work; and whatever may be thought of the movement outside the colleges, there are none within them who would desire to return to the old method of "splendid isolation."

## THE EVERY MEMBER CANVASS 18 MEN - 3 DAYS



The above chart gives the result shown in an Anglican Church in Manitoba. The lower line shows 29 members contributed \$249 annually to Missions before the canvass, and 103 members gave \$695 after the canvass. The other lines indicate gifts to current expenses, 88 members gave \$1,788 before the canvass, and increased to 179 giving \$3,146 after the canvass.

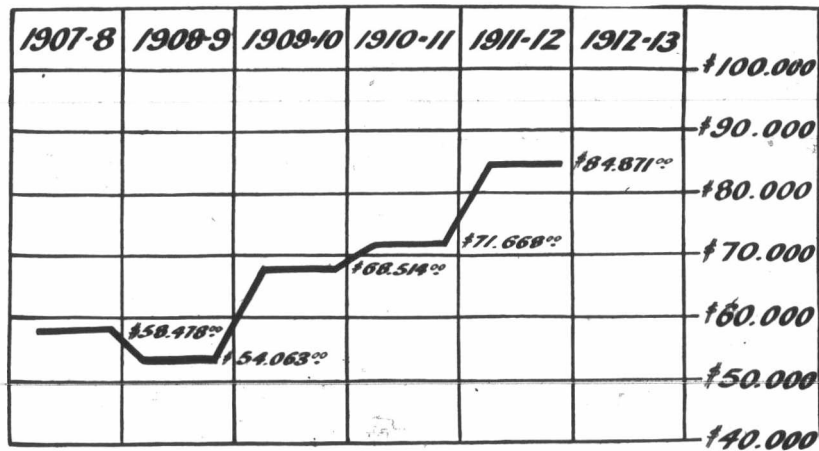
In Montreal all who are interested in this work naturally look to the future. But that future is full of inspiring faith that the good work begun will lead to greater good in the years ahead of us. With a charitable understanding of the differences that separate us, and with a brotherly determination to unite on those things in which we agree, it is purposed to go ahead in reliance upon the

Three thousand miles from Montreal, at Vancouver, I found how already the Montreal plan has struck the imagination of Canada. Principal Vance, of the Anglican Latimer College, told me how his own college has decided to unite in a similar scheme of college union for British Columbia. The province is a new country, just feeling its feet, but with abounding and justifiable confidence in its future as a country destined to do a great seafaring trade along the entire Pacific coast of America, and with Australia and New Zealand. Inland it is inexhaustibly rich in timber, and is developing what will be in the near future one of the most profitable fruit-growing industries in the world. Population is flowing in, and cities are growing, and being started, at a rate second only to that of the Prairie Provinces. "If," said Principal Vance, "we are to meet the demand for ministers, and get British Columbia

under religious influence, we must co-operate. It would be suicidal to stand apart. The British Columbia Government has just granted adjoining sites for Episcopal, Methodist, Presbyterian, and Baptist colleges, and allocated a million and a half acres of timber land for their maintenance. Why should we each have a tiny college, with four professors, all doing practically the same work, within a stone's throw of each other? The thing is absurd. What we have agreed is to build our separate colleges in a quadrangle, to have a general staff of twelve professors, and, as at Montreal, to reserve one professor to each college for its purely denominational purposes. We of the Anglican Church in British Columbia believe it will help our students to have the fellowship and the healthy rivalry of the students of the other denominations in the common classes taking subjects which we should otherwise be taking separately in the isolated colleges. It will do our men good, and I believe it will do the other men good, and incidentally it will create the spirit which will lead to closer union and

effective co-operation in many branches of Church activity which are equally common to all the Protestant denominations." The Montreal and Vancouver examples are almost certain to be imitated in the other Provinces where already, as at Winnipeg, there are working arrangements between different Provincial denominational colleges for students to take particular subjects in common classes.

## GIFTS TO MISSIONS BY THE CHURCH of ENGLAND in TORONTO



This Chart shows five years' steady progress—\$58,478 to \$84,871. The objective for the coming year of the Anglican Laymen's Missionary Movement is \$100,000.

leadings of the Holy Spirit whom our common Master has sent to guide us into all the truth. Respecting one another's denominational differences, and rejoicing in our Catholic unity, we have pledged ourselves to make a faithful experiment of co-operation in this portion of work in the Lord's vineyard.

It would seem as though the Montreal plan would extend, for in the London "Christian World" for January 2nd, an English correspondent who has recently visited Canada, writes as follows:—

### THE PAS DEANERY OBITUARY

We regret to announce the death on November 3rd of the Rev. James Brown, Indian Missionary at Stanley and Pelican Narrows. The funeral was conducted at Stanley Mission by the Rev. M. B. Edwards.

The late Rev. James Brown—whose death is noted above—was one of our Indian Missionaries—in a double sense—he was a native of the country, and a missionary to his people. He was born on one of the reserves in the Battleford District, where his mother still resides. In his early boyhood he was received as a pupil into the Battleford Industrial School where he went through the ordinary course of education until he was about seventeen years of age, when he was transferred to the Church of England Boarding School at Onion Lake, where he soon afterwards became a valued member of the Staff. From there he was sent by the Rev. J. R. Mattheson to St. John's College, Winnipeg, where he took a course in theology, and was subsequently ordained to the ministry, by the Bishop of Saskatchewan in 1904. He did Mission work for a time in the Battleford District and also in the Onion Lake group of Missions. While here he married Miss A. E. Phillips, a member of the School Staff, and who has been a most faithful and efficient "Helpmeet" in Church work continually. Subsequently he had charge of the Mission at the Grand Rapids and from 1906-1909 was Principal of the Boarding School at Lac la Ronge. Latterly he had charge of the mission stations at Pelican Narrows, and Stanley—on the Churchill River—from whence he was called to his "long home" on November 3rd last.



## THE SUNDAY SCHOOL TEACHERS' PREPARATION CLASS

By the Rev. H. A. LESTER, Director of London Diocesan Sunday Schools.

**N**O Sunday School ought to be considered satisfactory unless it makes some definite provision for the training and preparation of its teachers. How to secure an adequate supply of teachers and a better standard of teaching are the most serious problems which confront us to-day. It is the duty of every Sunday School to organize and conduct a real living teachers' preparation class, a duty which it owes to the Church at large, to the teachers and the scholars. The value of a good preparation class cannot be overestimated, for on its successful working the character and success of the school will largely depend.

Let us notice at the outset that the aim of such a class is not merely to prepare the matter of next Sunday's lesson but to study the best methods of teaching the lesson so that the living truth may be presented to the children in such a way as to be grafted inwardly in their hearts and minds. How the subject-matter of the lesson may be taught to the scholars so as to awaken their personality and develop their spiritual capacity, this is the main problem for the preparation class.

**The Old-fashioned Class.**—Now the introduction of graded lessons has made the old-fashioned class or teachers' meeting impossible and its disappearance few will regret. For from the point of view of methods of teaching the old class was a failure. Usually it consisted mainly of a commentary on the subject-matter of the uniform lesson, a most useful and suggestive exposition very often, but not calculated to give that kind of assistance which the untrained teacher most needs, suggestions how to make the lesson fit the special needs of his particular class. Only the keenest teachers, those who needed such exposition least, could be prevailed on to attend, and the weakest teachers attended once now and then or not at all. So discouraging were these meetings that in many a parish they have been given up altogether as hopeless. Where they still survive and the authorities are most keen to make their school thoroughly efficient, there exists a fear lest the introduction of graded lessons means the abolition of the preparation class. So far from this being the case, graded lessons will infuse new life and lend fresh and powerful attraction to the class which will now become departmental and so able to give real practical help to the teachers of each grade.

**How to Conduct the Class.**—On a fixed evening once a week or fortnightly, the whole of the Sunday School staff should assemble; officers, teachers, candidates, all should be invited and urged to come. The meeting-place should be a well-warmed, well-lighted, comfortable room, as bright and cheerful as possible. The programme should contain three essential parts.

1. Devotional exercises, intercession for the church, the parish, the teachers and the children. First things should come first, and ten minutes' prayer uplifts the meeting, produces the right atmosphere, and sets into motion on behalf of those for whom we pray the mightiest forces in the universe. Who will limit the influence of this regular devotional exercise, which brings the workers and their needs into the Presence of their Lord and secures the help and guiding of the Holy Spirit?

2. Twenty minutes' discussion on matters of general interest in the schools and on teaching principles. This is the opportunity for the superintendent to speak on any special detail which has come under his notice and which requires attention. These details he should note down Sunday by Sunday—e.g. discipline, irregularity, new apparatus, visiting, etc.

Such special topics as: How to increase our collections for missions; how to increase our membership; expression work; teachers' library, a summary of some new book to be read; a graphic account of some part of the Holy Land; blackboard work; questioning, etc., might be introduced either by superintendent or one of the teachers. A chapter or paragraph from a book of method might be read and discussed with considerable profit.

3. Break up the meeting into grades or departments for the study of next week's lesson, each group to be under a leader, often one of the teachers themselves, who is specially qualified to lead, or who undertakes the office for the week,

and makes a special effort to be ready for the work. In the one room we may well have three or four groups or study circles, each dealing with its own particular lesson.

In order to make this a success it is a good plan for the leader to assign week by week to individual members of the group some special feature in the lesson for their study so that they may come prepared to make a contribution to the work of the group, having devoted their attention during the week to the one point.

How best to introduce the lesson, some helpful points of contact, references and parallel passages, the Oriental manners and customs which need explanation, homely illustrations, home-made models, suggestions as to expression work—these are some of the topics which might be assigned to individual members. In this way each teacher will have a real interest in the class, and have an opportunity of contributing a share; variety, freshness, activity will be secured and teachers will be encouraged to attend. Those who don't attend will begin to feel how much they miss. This interchange of thought on the method of presenting the lesson and the quiet conversation about it must help to make the teachers more sure of themselves and their teaching. It presupposes and indeed enforces, individual preparation beforehand, and so enables the superintendent to know that the teachers are conversant with the set lesson and know something of the way to teach it.

In order to encourage individual teachers to take part in this co-operative lesson study, it may be necessary for the superintendent or leader to coach up one or two teachers beforehand, and use some amount of persuasion to get them to overcome their nervousness. A leader with tact, determination, resourcefulness, patience and perseverance will find out the best way to secure the co-operation of his teachers. Such a preparation class possesses tremendous possibilities, and when once the teachers realize its practical value they will not willingly be absent.

**The Conductor of the Class.**—It is not essential, nor is it always desirable, for the clergy, unless specially qualified, to conduct the class. The opening devotional exercises are the clergy's opportunity, but the teaching exercises might well be in the hands of the superintendent. For the superintendent is the proper person to train and lead his teachers. He should be not merely the executive officer of the school, working loyally under the direction of the Vicar and carrying out his wishes but also a teacher of teachers, one qualified to lead, encourage and inspire his teachers, a man of prayer and of generalship, a man of purpose and enthusiasm.

**How to Secure Attendance.**—The greatest attraction will be the usefulness of the meeting. Take time and trouble to secure an interesting, stimulating, helpful class. Invite all the teachers regularly, personally, persistently. Get the keenest teachers to recommend the class to those who may be slack and arrange to call for them and bring them to the meeting. Discuss the whole situation at a special general meeting of teachers and try to make them see the urgency of the best possible preparation for their high and holy work. Often they will pledge themselves to come, and when once they have started, leave no stone unturned to keep them regular. Let them feel they are missed if they should be absent. In time it may be possible to establish the rule which prevails already in our best kindergarten Sunday Schools, that no teacher who is absent from the preparation class will be permitted to teach on the following Sunday.—(Church Family Newspaper).

We should be perfect in all we do, not merely for the present, but to help in the formation of a good character. We should not be like the soapstone, that crumbles as it is rubbed, but like gold, that shines brighter and brighter the more it is used.—Mary Lyon.

If we would endeavour, like men of courage, to stand in the battle, surely we should feel the favourable assistance of God from heaven. For He Who giveth us occasion to fight, to the end we may get the victory, is ready to succour those that fight manfully, and do trust in His grace.

## THIS AND THAT

Thoughts of an Eastern Churchman

The work of our Church in the Maritime Provinces is varied in its character, or rather, it is carried on under varying conditions, because, the country itself in its physical characteristics and the occupations of its people is very diversified. No other portion of the Dominion to my knowledge can be compared with it in this respect. For the Maritime Provinces, and especially Nova Scotia, is the one region in Canada where in you will find in close proximity to each other, widely varying types of people. This is due to two causes, the broken character of the country and the consequent isolation of the old settlements, and also to the diversity of pursuits. The course of the settlement of these provinces has been quite different to that of nearly all the other Canadian provinces. It was not like that of an inrolling tide over a great expanse of level land, as was and is the case in Ontario and the North-West, but rather like that of an advancing tide running up narrow inlets and over little spots of level land, which left the intervening ridges high and dry. So the Maritime Provinces have been settled in streaks and spots, along the valleys and the shores of the ocean, and the banks of rivers and in certain more or less isolated tracts of good farming land. For a century and a half or thereabouts, these widely severed settlements have gradually grown and developed along their own particular lines, and so have evolved their own types. There are the "Lunenburg Dutch," mostly the descendants of disbanded German soldiers in the British service, who have been settled in the country of that name since about the middle of the eighteenth century, with their curious and unmistakable dialect and old time customs and primitive methods of farming, albeit a rich and prosperous people of remarkably fine physique, peaceable and law abiding, hospitable in the hearty old-fashioned style, easy to lead, but impossible to drive, and in the majority of cases, I should say, members of our Church; the Annapolis Valley farmer and orchardist, at least seventy-four per cent. of whom are of Loyalist descent, with his New England twang and physique; the "mountaineers" living on the hills enclosing the Annapolis Valley; the miners in the north and the Island of Cape Breton, a pretty cosmopolitan lot, and then the fishermen along the Atlantic coast.

Speaking generally the parishes in the Maritime Provinces fall into three classes, the mining, the farming and the fishing. In the mining parishes the parson is confronted with the industrial and sociological problems of the hour and he has to deal with a mixed and shifting population, critical, impulsive, and though, as a rule, well paid and flush with their money, subject to those sudden eruptions of bad times, consequent on strikes, or the vicissitude of trade, which sometimes bring the work of the parish perilously near a complete standstill. In the farming parishes, with some little town as a centre, situated mostly in the Annapolis Valley, New Brunswick and Prince Edward Island, "the Garden of the Gulf," the parson's work follows the lines familiar to our rural clergy in all parts of Canada, for the farmer, his work, and his outlook, are much the same the world over. The fishing parishes, on the other hand, stand in a well defined class by themselves. The Nova Scotia deep sea fisherman is one of our unmistakable Canadian types and his like exists nowhere else from the Atlantic to the Pacific. Simple minded, not untinged with superstition, with his funny mongrel Dutch and French accent, hospitable in his primitive fashion to a fault, with an ingrained respect for "the parson," and possessed of all the engaging characteristics of those who do their business in the great waters, he has many attractive qualities as a parishioner. In spite of the rugged country, with its roads at their best, often little better than the beds of dried up mountain torrents, the long distances between the churches or stations, which not infrequently number 5 or 6 or even more, the isolation, the harsh and variable winter climate, and other trials of a like nature, there are many less attractive spheres of work than among these kindly, unsophisticated toilers of the sea, and long pastorates among them are quite common. And then there is the lure of the sea, the charm of the "misty and mournful Atlantic," the splendid coast scenery, and the fine bracing summers to mitigate some of the drawbacks al-

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**WHAT**  
**Churchman**

ready enumerated, which for strong, healthy young men of the right stuff should have no terrors.

The two Maritime Dioceses possess in Halifax, and St. John, each a "Church of England Institute," which may be described as a Church House on a small scale. Here the Bishop and Diocesan Secretary-Treasurer have their offices, and there is a reading room, and (in Halifax) a billiard room and gymnasium. There are also committee and assembly rooms, where public meetings can be held. These two "Institutes" in short are the acknowledged centres of diocesan work and serve a most useful purpose. Their absence in all the "Western" dioceses has always been a matter of wonderment to me. Their establishment in great cities like Montreal, Toronto, Hamilton, London, Winnipeg and Vancouver, to mention only a few, should be a comparatively easy matter. You Toronto Churchmen could establish an Institute in the city with scarcely a perceptible effort, and soon you would find that it would centralize and vivify the work of the Church in the whole diocese, and supply half a dozen long, if vaguely, felt wants.

It goes without saying, that clerical salaries down here leave much to be desired. But I do not know that matters are appreciably worse in this respect than in other Canadian Dioceses. The cost of living here, now that prices have become standardized all over the Dominion, is about the same as in the "West." The lot of the Anglican parson in the Maritime Provinces has its drawbacks, but it has many compensations, and some special attractions for men of a certain type. From my own experience of fourteen years in Ontario and of nearly nineteen here, one fact clearly emerges, the Church people in these two dioceses by the sea, are, as a class, very easy to get on with. They have, no doubt, the defects of this virtue, but it is one which covers up and neutralizes a vast number of other defects and contributes more than any other two combined, to the peace, happiness and real usefulness of the parson. There is as a rule in these provinces, a refreshing prevalence of respect for and confidence in the parson, and an absence generally of a carping suspicious spirit. The Maritime province Churchman, with few exceptions, is a gentleman. This may be said of the great majority of our eastern Canadians. There is a "bit of the gentleman" in all of them. Certainly, speaking from nineteen years' experience, they are easy people for an Anglican parson to work among, and this with their democratic parochial system.

As I see from your editorial columns, Canon Hensley Henson has been having a whack at the Divinity Colleges. It is the easiest thing in the world to point out defects in existing institutions, but it is another thing to suggest remedies. The brilliant and versatile Canon (or rather Dean), makes no suggestion for improving the present method of preparing candidates for the ministry. Sweeping criticisms and violent denunciations of institutions, which with many acknowledged defects, have done good work in the past, that merely end where they begun cannot be taken very seriously. What does Dean Henson propose to put in their place, and anyway what does a man fairly advanced in life and an old country man, know of the inner life of the Divinity College of to-day, especially of our American and Canadian colleges? Dean Henson appears to belong to that class of persons, who in whatever company they may find themselves, feel it incumbent upon them to say something to make people's "flesh creep." He generally says it in a very forcible way, but it is apt to get a trifle monotonous. Criticism that is not accompanied with some well considered scheme of reform has little real value.

A writer a week or two ago, in an American paper, states that no less than 70,000 children were deprived of parental care in the United States last year by the granting of divorces. And yet there is a large and influential section of the English people, who advocate the sweeping extension of divorce facilities. Such facts as these recall the question of one of our Bishops, some years ago, in the same connection. "Is this a passing phase or the beginning of the end of our civilization?" Beneath the fair surface appearance of modern progress there are assuredly some deadly under currents.

Downeaster.

You may take the Lord's promise for victory in the end; that shall not fail; but do not promise yourself ease in the way, for that will not hold. —Robert Leighton.

**AD CLERUM**

When the late Professor William G. Elmslie, of London, was a young minister scheduled to preach his first sermon, his mother, who was too ill to attend the service, asked a lady of her acquaintance to go in her stead and give some report of the young man's work. In fulfilment of that request she wrote the following lines:—

He held the lamp that Sabbath day,  
So low that none could miss the way,  
And yet so high to bring in sight  
That picture fair of Christ the Light,  
That, gazing up, the lamp between,  
The hand that held it was not seen.

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and faint.  
They drank; the pitcher them between,  
The hand that held it was not seen.

He blew the trumpet, soft and clear,  
That trembling sinners need not fear,  
And then with louder note and bold,  
To storm the walls of Satan's hold;  
The trumpet coming thus between,  
The hand that held it was not seen.

And when our Captain says, "Well done!  
Thou good and faithful servant, come!  
Lay down the pitcher and the lamp;  
Lay down the trumpet, leave the camp,"  
Thy weary hands will then be seen  
Clasped in His pierced ones, naught between.

Gipsy Smith, the well-known evangelist, in an interview, says: I believe that crowds outside the churches are hungering for God. We possess the only answer to their cry. We are the authorized dispensers of the Bread of Life, and if we believe what we profess to believe about the Gospel's power to satisfy the human heart, all I ask is that we should act our faith. The man in the street has got a notion, whether we care to face it or not, that somehow or other the people inside the Church do not want him. Very largely, we are responsible for that feeling. It is no use saying he will not respond to our invitations. When we want him to vote at an election we know where he lives, and we hunt him up and coax and fondle him until we are sure of his vote, and when the polling day comes, we don't sit and wait for him to turn up; we send a carriage or motor car, decked with ribbons; in fact, we send half-a-dozen times if necessary, so resolved are we to get him to the poll. But when we want him to come to church what do we do? We put an advertisement in the paper, ring a bell, or hang out a bill. If we met him in the street we should not know him. Do you think he does not perceive the difference of treatment? I am certain that if we went to him about his soul, lovingly and wisely, but with the same ardour with which we go to him about his vote, he would respond to the one as readily as he does to the other.

There seems of late to have been a slight reaction in favour of the written sermon. Forty or fifty years ago, probably ninety per cent. of our clergy "read" their sermons, "read" in a very literal sense. No doubt there were great preachers then, even in those early days occasional "extempore" preachers, like Dean Close, Hugh McNeile and others, who "drew" large crowds of hearers, but the chances were that in the fifties and early sixties, out of say fifty annual attendances at church in city, village, town or country, you would hear at least forty-five "read sermons." There has been a great change since then, and it would be safe to say that in the large majority of Anglican pulpits, the world over, the sermon today is delivered "without book." Is this clear gain? Undoubtedly there has been an improvement, but there is something to be placed on the debit side. While there has been a gain in earnestness, practicality and force, there has here and there been a loss in depth and intellectual power. All written sermons are not necessarily dull and uninteresting. Phillips Brooks, who read his sermons, says that while extempore preaching, so-called, is on the general average more effective, the greatest sermons have, as a rule, been written. That prince of preachers, Liddon, read his sermons as did also the great Chaimers, the late Dean Farrar and many others. In our own church the late Bishops Sullivan and Carmichael, if we are not mistaken, both "read" their sermons, or rather delivered written sermons. For really it is

a question of delivery. There are men who have taught themselves to deliver written sermons with all the ease, earnestness and fire of the purely extempore preacher, with the added excellences of exactness of diction and perfection of arrangement. Every clergyman would do well to occasionally preach a written sermon, if only to train themselves in a difficult art, and then it would be a pleasant change. And it would astonish many of the clergy to know how many of their more thoughtful and cultured laity appreciate occasional sermons of this kind, and sometimes even long for them. The true idea of the sermon is that it should be written in full with all possible care, and then delivered "ex tempore" (not memoriter) with equal care. Thus all the advantages of both methods are combined.

"Are there enough texts," is a question that has been recently asked. A clergyman once said that a preacher is like a housewife; just as soon as one meal is over, worry begins about what to put on the table next time. But in opposition to this let us hear Dr. Jowett in his new book. He says that to run out of texts or themes is a sign not of poverty of texts in the Bible, but of poverty of soul in the preacher. And he shows that abundance of preaching material will always come if our study of the Bible is constant and wide, of our fellowship with God is true and persistent, and if our life for God is loyal and faithful. The one problem then will be how to find time to preach the subjects that will come crowding in.

The preacher had a horse that was not very ornamental. One day the nag was standing in front of the post office and a parishioner said, jokingly: "Your horse is looking rather fraid around the eyes, doctor. What's the matter with him? Still, I don't know but that he looks better than you do." "That's because I take care of my horse," said the minister, "while my parishioners take care of me."

**THE QUIET HOUR**

**Homeward.**

The dear Lord is leading me home to His Rest,  
And the path that He chooses can only be best;  
The road is uneven, the journey is long,  
But my Guide is so gentle, His arm is so strong.

I trust Him to lead me through darkness to-day,  
And He gives me, sometimes, a sweet song by the way;

I sing it but feebly, my strength is so small,  
Yet it tells of the loving Hand guiding through all.

The dear Lord will soon lead me into His Rest,  
And will tell me Himself why the dark path was best:

I feel it below, I shall see it above,—  
It will all be made plain in the light of His love.  
Toronto. Amy Parkinson.

**The Lord is Good.**—The Lord is good. Sometimes we forget this. Sometimes we feel it. Always we know it. Very few people are really skeptical as to the goodness, the loving-kindness of the great God Who is at the heart of things, Who is at the heart of the whole universe as its Author or Upholder. We pity the man who has lost all faith in goodness and in God. The Lord is good. Let us fix this thought more firmly in our minds than ever before. And because He is good we owe Him gratitude. We receive His blessings, therefore we ought to thank Him. As someone has well said, "Thankfulness is politeness toward God." Thanksgiving ought to be a habit. It ought to be annual, not in the sense of occurring once in November, but annual in the sense of extending the whole year through. Paul says, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."—New York Observer.

**Unconscious Evangelizing.**—Even the simplest actions of our lives may have great results if we live in right relation to our Lord. At a recent meeting of workers at Northfield an illuminating incident in the life of Mr. Hudson Taylor, founder of the China Inland Mission, was told. Mr. Taylor came into a railroad car and shared a seat with a stranger. "When he had been seated a short while," said the traveller in telling of his experience later, "he took an apple from his bag, and, after peeling it very carefully, offered me a part of it. That was all he did. In a little while he got off, but he brought me the greatest blessing of my life." It is possible to live so close to God in self-effacing love and service that every movement



of our life will, all unconsciously, lead others to think of the great resources of peace, poise, power and joy that they too may have. What effect are our unstudied actions having upon others?—Sunday School Times.

**The Divine in the Human.**—“He must needs go through Samaria.” Thus it is written of Christ. The Master has his plan of work for the day. He must journey to Galilee. He will take the shortest road. This will carry Him through Samaria. When He reaches the well He is wearied. He sits upon the curb to rest. A woman comes to draw water; it is her customary task. He enters into conversation with her. It is about the very water she came to draw. All this is perfectly natural. Humanly speaking it was a chapter of common places. There was nothing in the meeting at Sychar's well that could not be explained by natural law. But the incident is filled with the supernatural. It was God's purpose to save the Samaritan woman. It was His desire to publish the glad tidings in a new district. It was His intention to evangelize and save an alienated people and to bring life to a nation. So the supernatural governs the natural. The divine purpose like a golden thread runs through the woof of our ordinary duties. We did not know, we could not see what was before us, but we learned that God's hand was directing our course by the blessed result which followed. Let us never consider any work common-place, any event trivial, any day unimportant, that is done and lived in fellowship with God. “Abide in Me and I in you.” His abiding presence will not disturb the natural, but it will give us many encouraging proofs of the love and sympathy and power of the supernatural.

**SUNDAY SCHOOL SCHOLARS' EXAMINATIONS**

The results of the examinations conducted by the Sunday School Commission last Advent have been received from the Board of Examiners and are given below. The list shows only the standing of the five best or less in each grade from each diocese sending in papers. In addition to those whose names are given here there were 176 others who were successful and will receive certificates, but whose standing did not rank them among the first five from their respective dioceses.

The number of applications received for papers last Advent was 1,147, an increase of 304 over the previous year. These came from 12 dioceses, and were divided amongst the different grades as follows:—Junior 424, Middle 397, and Senior 326.

The list given below will show the standing of the various dioceses as to the rank of their candidates.

**Junior—First Class.**

Name.	Parish.	Average.
Marietta Fyles	St. Mary's, Portage la Prairie	99
Doris A. Garland	St. Mary's, Portage la Prairie	89½
Kathleen E. Lawrence	St. Mary's, Portage la Prairie	88½
Florence G. Astrope	St. Agnes, Carberry	83½
Dorothy Keyes	All Saints', Gladstone	75½

**Junior—Second Class.**

Dorothy Whitley	Musquash	70
Mary Serson	Gananoque	68½

**Junior—Pass.**

Charles Longstaff	St. John's, Weston	53½
Beverly Robinson	Trinity, St. Thomas	51
Cecil Bulman	St. Paul's, Nanaimo	50½
Margaret Kirby	St. Peter's, Cook-shire	49½
Edward Bird	Gananoque	46½
Mildred Adair	Gananoque	46
Anita Martin	Gananoque	44½
Grace Bradley	Gananoque	42½
Dorothy McGaw	Trinity, St. Thomas	42
Hector Coles	St. Alban's, Toronto	40
Violet Gillett	Andover	40
Muriel Noble	St. Peter's, Cook-shire	40
Harold Sneath	St. Alban's, Toronto	40
Ralph Teed	Dorchester	40
Fred. Tighe	St. Alban's, Toronto	40
Maisie Wheadon	St. Alban's, Toronto	40
Gwendoline Williams	St. Paul's, London	40

**Middle—First Class.**

Alice Edith Brindell	St. Mary's, Portage la Prairie	86
Gilbert Garnett	St. Matthew's, Winnipeg	70½

**CANADIAN CHURCHMAN**

Name.	Parish.	Average.
Eva M. Astrope	St. Agnes's, Carberry	77½
Marion Odell	St. Anne's, Musquash	70
Frances A. Jordan	St. Alban's, Winnipeg	75

**Middle—Second Class.**

Olga C. Garrioch	St. Mary's, Portage la Prairie	70½
Blanche Tancock	St. Paul's, London	66½
Pattie Husbands	St. Peter's, Cook-shire	60

**Middle—Pass.**

Ruby Cowan	St. Matthias', Ottawa	48½
Godfrey Bird	Gananoque	46½
Annie Humphries	St. John, Weston	46½
Annie French	St. Peter's, Cook-shire	45½
Violet Bennett	St. Mary the Virgin, Toronto	45
Jennie A. Mackenzie	Trinity, St. Thomas	45
Hilda Wright	St. Peter's, Cook-shire	44½
Dorothy Teed	Trinity, St. John	41½
Stanley Finbow	St. Mary Magdalene, Toronto	40½
A. E. Oswald Anderson	St. Matthias', Ottawa	40
Alice Hickman	Dorchester	40
Keppel Hill	Gravenhurst	40
John Lewis	Gananoque	40
Florence Mason	St. Paul's, London	40
Harris Merrill	St. Matthias', Ottawa	40
Leonard Oakley	St. John's, Weston	40
Katharine Patriarch	St. Alban's, Toronto	40

**Senior—First Class.**

Charlotte Lambert	St. George's, Westbourne	96½
Bernice A. Hunter	Johnville	81
Sylvia M. A. Evelyn	St. George's, Westbourne	79½
Winnifred A. Suttaby	Gravenhurst	79
Dorothy Bayard	Trinity, St. John	78½
Elsie Hallamore	Trinity, St. John	78½
Gladys Elliott	Trinity, St. Thomas	77½
Henrietta Eastman	St. James', Winnipeg	75½
Annie F. Randall	St. Agnes', Carberry	75

**Senior—Second Class.**

Doris Levetus	St. Mary Magdalene, Toronto	72½
Rae Gorsline	Bedford Mills	71½
Phyllis Barton	St. Mary Magdalene, Toronto	71
K. W. Hunter	Johnville	71
Vera Vincent	Trinity, St. John	71
W. de Blois	Dorchester	70
H. Ray Crawley	Trinity, St. John	67½
Eunice Moffatt	St. Alban's, Toronto	65½
Kenneth Godey	St. Alban's, Winnipeg	64
Lillian McGaw	Trinity, St. Thomas	61½
Irene Pooler	St. Mary the Virgin, Toronto	61½
Ethel Smith	St. Alban's, Toronto	60

**Senior—Pass.**

Gertrude Jones	Gravenhurst	57.5
Nellie Jones	Gravenhurst	57
Birdie Hill	Gravenhurst	53
P. Woolfitt	St. Barnabas', Victoria	49.5
Cyril P. Palmer	Gravenhurst	46
Vera Kirby	St. Peter's, Cook-shire	45
V. Miller	St. Barnabas', Victoria	40
Bessie Cathcart	St. Stephen's, Cartwright	40

**The Mission Field**

**M.S.C.C.—A Lenten Course in Missions.**—Sermons, addresses, missionary studies, men's conferences, lantern talks, will be conducted by the Rev. Canon Gould, General Secretary, M.S.C.C.; Mr. R. W. Allin, Field Secretary, M.S.C.C.; Mr. D. M. Rose, General Secretary, Anglican Laymen's Missionary Movement, at the following places on the dates given:—I. Orillia, February 9th-12th; II. Wingham, February 16th-19th; III. St. Catharines, February 23rd-26th; IV. Woodstock, March 2nd-5th; V. Windsor, March 9th-12th.

**The Churchwoman**

**Toronto.—The Daughters of the King.**—The 17th annual meeting of the Canadian Council of the Daughters of the King was held in the school-house of St. Anne's Church, in this city, on January 25th, 1913. The President, Mrs. R. Williams, was in the chair, and representatives were present from Chapters in Ontario. Reports were received from the various officers, regarding the work of the past year. It was decided to hold the Triennial Convention of the Order from August 30th to September 1st, next, if satisfactory arrangements can be made for delegates to be in residence at Burlington Beach. The matter of making some change in the wording of the rule of service was considered and it was suggested that to meet the views of many earnest Churchwomen the rule should be made to read, “To make earnest efforts to bring other women within hearing of the Gospel of Christ, as set forth in the services of the Church and of the Bible classes,” rather than the limited wording as at present. This will be further discussed and determined upon at the Convention. The reason for the slow growth of the Order in Canada, which is attributed by some to the multiplicity of organizations for women, was felt to be rather due to the spiritual life of the Church. While many can be interested in the building up of the material fabric, but few are willing to take part in work which has for its sole object the extension of Christ's Kingdom among women. This is evinced by the lack of leaders, especially among women of leisure, for Bible classes, mothers' meetings, devotional meetings and other spiritual work, and in the comparative dearth of offers for Home and Foreign service. The election of officers resulted as follows:—President, Mrs. R. Williams, Toronto; 1st Vice-President, Mrs. Cowan, Vancouver; 2nd Vice-President, Mrs. Skey, Toronto; Honorary Secretary, Miss K. F. Sadlier, Hamilton; General Secretary, Miss Fleming, Toronto; Treasurer, Miss Thomson, Hamilton; Editress Canadian Page Royal Cross, Miss Hobson, Hamilton; members Executive Committee, Misses Hamilton and Bronsden. Ven. Archdeacon Forneret, M.A., Hamilton, Chaplain.

**Georgina House.**—The annual meeting of this Home for Girls took place on Tuesday afternoon, the 28th ult., at the headquarters on Beverley Street, with an attendance of fully two hundred members. The Bishop of Toronto presided. The first part of the business was the dedication of the new wing, which has just been completed. In his opening remarks at the business meeting, the Bishop congratulated the officers on their efforts to make the building as homelike as possible, and also eulogized the generosity of those who had assisted in the upkeep of the institution. The reports of the President, Mrs. Broughall, and of the other officers, spoke of excellent work done, and Mr. J. H. Kammerer told of the financial obligations of the association and of the effort that would be made to pay off the debt of \$20,000 in which the building has involved it. Mrs. J. H. Kammerer, Mrs. Burnett and Mrs. Stratford were re-elected to the Executive Committee for a period of three years. Miss Cartwright, of St. Hilda's College, spoke of the importance of the home atmosphere which Georgina House provided for the girls under its roof, and Miss Saunders, Dominion Y.W.C.A. Secretary, described three similar homes where students were living—in Tokio, Berlin and Paris. Statistics were read by the lady superintendent, showing that during the past year 50,546 meals were served in the institution. The accommodation had always been found inadequate for the many requests for girls from all parts of the country. The various occupations of these girls were too numerous to mention, and one of the features of the laws of the institution was that girls of all creeds were housed there. Mrs. John C. Eaton has generously furnished the new dining room, and is one of the most prominent supporters of the Home.

**Woman's Auxiliary.**—Course of lectures on “Modern Movements in the East,” in the hall of Bishop Strachan School on the Thursday evenings in February, 1913, at eight o'clock. A cordial invitation is extended to any one who may be interested in the subjects. February 6th, “Signs of the Times in Moslem Lands,” Canon Gould, B.A., M.D. February 13th, “The Searchings of Japan,” Miss Saunders, National Secretary of the Y.W.C.A. February 20th, “China's New Day,” Rev. W. J. Southam, B.D. February 27th, “India and the Conflict of Ideals,” Rev. M. N. Abraham, B.A., Travancore, India.



**Stellarto** parish wh indicates the year splendidly cost of \$3 to serve a to serve f sending ar ports of t renewed a Miller and Dr. C delegates. Bishop ac six males Rev. R. J parish, of ten month is exchan the Rev. J New Glas

**Montres** fourth ses Montreal Christ Cl January 2 B.D., was good atten and Mr. V ing serm Church. Farthing, nual char most able since his the impr and upon extension outstandi ever, was of the Co ing inaug lege at M

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**Canadian Church News**  
FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

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

**Stellarton.**—The annual parish meeting of this parish which was held on Monday, January 20th, indicates material improvement and progress for the year closing December 31st. The new, and splendidly located, rectory has been erected at a cost of \$3,500: the old one moved and renovated to serve as a dwelling and a parish house, altered to serve for that specific work, the whole representing an increase of value of some \$6,000. Reports of the different departments of work show renewed activity and increased balances. Dr. C. Miller and Mr. J. S. Lewis were elected wardens, and Dr. C. S. Elliott and Mr. W. G. Miller, Synod delegates. On Sunday evening, January 26th, the Bishop administered the rite of Confirmation to six males and ten females. He also inducted the Rev. R. B. Patterson, M.A., as rector of the parish, of which he has already been in charge for ten months. During the season of Lent the rector is exchanging duty for and week services with the Rev. F. W. Robertson, rector of St. George's, New Glasgow.

**MONTREAL.**

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

**Montreal.**—The Diocesan Synod.—The fifty-fourth session of the Synod of the Diocese of Montreal opened with the Communion service in Christ Church Cathedral, on Tuesday morning, January 28th, at which the Rev. J. J. Willis, B.A., B.D., was the appointed preacher. There was a good attendance of the clerical members of Synod, and Mr. Willis delivered a very able and interesting sermon upon the teaching function of the Church. In the afternoon his Lordship, Bishop Farthing, delivered to a very full Synod his annual charge which was recognized as one of the most able presentations made by his Lordship since his consecration. The Bishop dwelt upon the improved financial conditions of the diocese and upon the remarkable developments of Church extension work in the suburbs of Montreal. The outstanding feature of his Lordship's charge, however, was his very able presentation and support of the Co-operative Scheme of Theological Training inaugurated in the Diocesan Theological College at Montreal.

The presentation and consideration of the report of the Executive Committee was carried through with unusual dispatch, one of the most important actions being the decision to raise the clerical missionary stipends to \$700, \$800, and \$900. The outstanding feature of the Synod, however, was the debate upon the report of the Diocesan Theological College, which was made the occasion for an attack upon the scheme of theological co-operation now in operation in the college. The debate was a very protracted one, occupying the greater part of three sessions of Synod. It was generally agreed that the debate was of a very high order, and that it takes its place among the most notable debates in history of the Synod. Those who opposed the scheme of co-operation evidently had their forces well organized, but they laboured under the disadvantage of having the Bishop's charge clearly and strongly against their position. The friends of the college scheme naturally had a clearer conception of the real nature of the details of the co-operative scheme and were able to take full advantage of the many mistakes and misconceptions made by their opponents, although there was a manifest lack of even reasonable arrangement among their followers. The discussion turned largely upon the question of co-operation with other communions in religious matters.

The leaders who opposed co-operation and criticized the college scheme were the Revs. Messrs. Lewis, Almond, Willis, French, Little and Pratt, while the defenders of the scheme included such names as the Revs. Messrs. Horsey, Troop, Shatford, Paterson-Smyth, Hewton, Dr. Symonds, and Lariviere. There was no opposition to the college scheme among the laity. The Chancellor, Dr. Davidson, gave a modified support to the scheme in an admirably regulated address, while Messrs. George Drummond, A. P. Willis, E. Goff Penny, and W. S. Campbell gave enthusiastic support to the co-operative scheme in short addresses, which made a deep impression upon the Synod. It was interesting to note that each of the three delegates of the Synod on the

College Board supported in short, well-directed addresses the action of the College. The Principal, the Rev. Dr. Rexford, in summing up at the close of the long debate, laid stress upon the following points:—First, that while the Synod through its four representatives on the Board of Governors, had a voice in the management of the College, the college was an incorporated institution and not under the control of the Synod.

Secondly, that a similar position obtained, so far as Bishop's College is concerned, and that it had been the uniform custom in dealing with the report from Lennoxville to move its reception without committing the Synod to the subject matter of the report.

Thirdly, that during the past year changes almost revolutionary had been introduced into the affairs of Bishop's College without reference to this Synod, and yet these Lennoxville leaders propose to censure the Diocesan College for not seeking the consent of Synod before making changes in their organization.

Fourthly, that the Co-operative Scheme was not a disguised union, but a plan of co-operation by which the four colleges affiliated with McGill University are enabled to offer a series of Inter-Collegiate Lecture Courses, from which each college may select courses to add to its own curriculum.

Fifthly, that the Board of Governors of the College have the highest authority for their co-operative movement in the mandate of the General Synod, the supreme authority of the Canadian Church, which "recommends the clergy and laity to avail themselves of every opportunity for Christian co-operation which does not involve a sacrifice of Church principles."

Sixthly, that this mandate of the General Synod receives abundant illustration and confirmation in the Anglican co-operation at the Edinburgh Missionary Conference, where our people were led by two Archbishops and two Bishops, as well as in the Silver Bay Conference, and the Continuation Committee on this side of the water.

At the close of the Principal's reply, a vote was taken which negated by an overwhelming majority the disguised vote of censure and carried at the same time the Principal's motion for the reception and printing of the College report.

The report of the Committee on the Jewish Mission was one of those presented at the afternoon session on the 30th ult. The Rev. D. J. Neugewirtz, in moving the adoption of the report, made an earnest appeal for the better support of the work of evangelization amongst the rapidly growing Jewish community in the city. The number, the speaker said, has increased to 60,000 lately. There was an urgent need for \$100,000 for a new mission building at the present time. The Rev. Canon Troop seconded the reception of the report. The Chancellor, Dr. Davidson, also spoke.

The report of the Moral and Social Committee was presented by the Rev. James Fee. He stated that the Royal License Commission had been approached with a view to petitioning the Provincial Legislature to amend the liquor laws, and had recommended that laws should be better enforced, that saloons should be closed at one o'clock on Saturday, that the bar should be abolished, that grocers should not be allowed to sell liquor in their shops, and that no licenses should be allowed near schools or factories. With regard to the white slave traffic, the committee felt that the civil authorities were neglecting or were unwilling to take steps in the matter. The low moral standards of the crowds of foreigners who were pouring into the city were a danger, and they were of the opinion that better housing conditions and compulsory education would do much to safeguard children. With regard to the housing problem, a committee had been formed by the Charity Organization to present a report to the civic authorities. They recommended the notice of members to the work of the Confidential Information Bureau, in directing charity in the right paths. They felt that the Juvenile Court and the Child Welfare Exhibition had done a great deal for social conditions in the city. The report of the Good Works Committee was presented by the Rev. Canon Almond, the chaplain of the jail, and was seconded by the Rev. Quinton Warner.

At the evening session the subject of Sunday School Work was discussed by the Synod, the annual report of the Diocesan Sunday School Committee being read by the Rev. Dr. Rexford, the Chairman. The most satisfactory feature of the work in the diocese was the contributions of the rural and suburban churches, which indicated that considerable interest was being aroused. The best test of enthusiasm was the figures for Children's Day, which were best in the suburban parishes. After the unanimous adoption of this report by the Synod the Rev. R. A. Hiltz, the

General Secretary of the Sunday School Commission, made a telling address.

The following clergy and laity were elected members of the General and Provincial Synods, the Executive Committee of the diocese, and the General Mission Board respectively:—

General Synod.—Clerical: Dean Evans, the Rev. A. French, Archdeacon Naylor, Archdeacon Ker, Dr. Paterson-Smyth, Dr. Rexford, the Rev. H. E. Horsey, the Rev. G. Abbott-Smith. Clerical substitutes: The Rev. H. M. Little, Rural Dean Robinson, Dr. Symonds, Canon Almond. Lay: Sir Melbourne Tait, J. G. Brock, Lansing Lewis, L. H. Davidson, R. H. Buchanan, the Hon. Senator Owens, E. Judge, E. Goff Penny. Lay substitutes: H. J. Mudge, A. P. Willis, A. P. Tippet, T. B. Butler, F. D. Hibbard.

Provincial Synod.—Clerical: The Rev. G. Abbott-Smith, Dean Evans, the Rev. A. French, Archdeacon Naylor, Dr. Paterson-Smyth, Dr. Rexford, Archdeacon Ker, Canon Carmichael, the Rev. H. E. Horsey, Canon Almond, the Rev. H. M. Little, Canon Baylis. Clerical substitutes: The Rev. J. J. Willis, Dean Robinson, Dr. Charters, Rev. W. P. R. Lewis, Dr. Symonds. Lay: Sir Melbourne Tait, J. G. Brock, L. H. Davidson, E. Judge, A. P. Tippet, P. R. Gault, E. Goff Penny, W. S. Campbell, the Hon. Senator Owens, W. L. Bond. Lay substitutes: Dr. T. P. Butler, W. H. Robinson, Judge Foster, E. R. Smith, E. W. Morgan.

Executive Committee.—Clerical: Canon Carmichael, Dean Evans, Archdeacon Ker, Dr. Paterson-Smyth, Archdeacon Naylor, the Rev. A. French, Rural Dean Robinson, the Rev. H. E. Horsey, Dr. Charters, Rural Dean Lewis, Archdeacon Longhurst, Canon Almond, the Rev. A. P. Shatford, Dr. Symonds, Rural Dean Ascah, Rural Dean Judge, Rural Dean Taylor, Dr. Rexford, Dean Sanders, the Rev. J. J. Willis. Lay: Sir Melbourne Tait, L. H. Davidson, Lansing Lewis, H. J. Mudge, J. G. Brock, A. P. Willis, R. H. Buchanan, Edgar Judge, E. Goff Penny, T. P. Butler, the Hon. Senator Owens, A. P. Tippet, Lieut.-Col. F. W. Hibbard, Lieut.-Col. A. F. Gault, W. H. Robinson, G. G. Foster, E. C. Pratt, E. Buzzell, J. M. Fisk, W. S. Campbell.

General Mission Board.—Clerical: Dean Evans, the Rev. A. P. Shatford. Clerical substitutes: Dr. Rexford, Dr. Paterson-Smyth. Lay: R. H. Buchanan, J. G. Brock. Lay substitutes: L. H. Davidson, H. J. Mudge.

In connection with the present Season of Lent midday services have been arranged for downtown business men by the Brotherhood of St. Andrew. These services are to be held daily, Saturdays and Sundays excepted, at Browne's Buildings, 224 St. James' Street. The services will begin punctually at 12.30 p.m., and will finish promptly at 12.50 p.m. The Bishop of the diocese conducted the first three of these services.

**Maisonneuve.—St. Cyprian's.**—A new site for this church has been selected on the Morgan property, the location being on the projected avenue for which the name Stadacona has been suggested. As soon as the town authorities give their assurance that the avenue will be constructed, building operations will be begun, and it is hoped that this will be in the early spring.

**ONTARIO.**

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

**Kingston.**—The forty-eighth session of the Synod of this diocese opened in St. George's Hall at noon on the 28th ult., at 9.30 a.m. Morning Prayer was said in the Cathedral and an hour later the Holy Communion was celebrated by the Bishop of the diocese assisted by the Dean of Ontario, the Ven. Archdeacon Carey and the Rev. Canon Starr.

At this service the Rev. Ogilvie Graham Dobbs, M.A., the rector, of St. Paul's Church, Brockville, was inducted Archdeacon of Kingston and member of the Chapter of St. George's Cathedral, Kingston.

The Dean of Ontario conducted the Archdeacon to his stall, saying he received an acknowledged him. Chancellor McDonald presented the Archdeacon to the Bishop, who conducted prayers.

At the first business session of the Synod the following officers were re-appointed: Canon Grout, clerical secretary; Francis King, lay secretary; R. J. Carson, lay treasurer. Mr. R. J. Carson, the treasurer presented his report which was considered by the members present to be the best that has ever been made to the Synod. At the afternoon session the Bishop delivered his annual charge to the Synod, in the course of which, he referred to a large number of im-



portant matters. He spoke at some considerable length on the Naval policy of the present Dominion Government and he expressed in no uncertain manner his unqualified approval thereof. His Lordship also dealt with the subject of Christian Unity. The Bishop's remarks on this matter are reported in part as follows:—"A few enthusiastic clergymen in Montreal and Toronto, have sent out a circular, to all the Bishops and clergy in the Dominion of Canada, making suggestions, which they hoped might lead to Christian Union; but which they ought to have known, if they had been students of human nature, would have the opposite effect, as it certainly has had. The circular, though it has been signed by a considerable number of men of different theological views, makes, rather than removes, difficulties, and its only effect has been to stir up a lot of scribblers on either side, who have let themselves loose and have done, and are still doing, irreparable injury to the cause of union. The authors and signers of the circular, were doubtless actuated by the highest and purest motives, and with a desire to do something to bring about what they conceive to be the Lord's will, but they certainly were ill advised, and have made a tremendous mistake. For one thing, the General Synod has appointed a Committee to consider the question of union, and to take such steps within the lines of Church teaching, as might seem wise for its furtherance, and to report to the next meeting of the Synod; and this self-appointed committee apparently would take the matter out of their hands.

"In the 2nd place, their proposition might well be regarded as a slight, by every self-respecting Presbyterian, or Methodist minister. They would ask such ministers to come and preach, but they would not ask them to celebrate the Holy Communion.

"Now, the Church undoubtedly places preaching on the same plane as the Sacraments. She ordains and commissions to both, to 'preach and to minister the Sacraments,' and, as a matter of fact, puts preaching first, both by word, and act:—"Take thou authority to preach the Word of God, and to minister the Holy Sacraments." A Deacon is only allowed to preach by a special license; that is the Church's law. (See Ordination of Deacons and Priests). The Church merely sets forth her own belief and her own requirements for her own people and expresses no opinion about the Orders of others. No one, therefore, has a right to be offended with her, unless he goes out of the way to draw inferences. The circular has aroused ill feeling, and bigotry of the most offensive kind.

"When one looks at some of the letters and the expressions in them, which have appeared in certain of the church papers, one is amazed that professing Christians could write thus.

"There is an egotism, a pride, a self satisfaction, a pharisaism in some of them, which manifest very little of the spirit of Christ, and are altogether unlike any statements which the Church herself has made and calculated to hurt the feelings of those outside the Church, who have not spoken on the matter. For such letters, I have no excuse to make, and no apologies to offer. The writers of these letters, and others like them, pretend to believe in union and say they pray for it. Do they honestly think such language as they use and such insults as they offer will ever attract anyone into union with them? And so they go on, intent to curse, while God blesses."

When speaking of those prominent in the diocese who had passed away during the last twelve months, the Bishop made special reference to the late Sir Richard Cartwright and the Ven. Archdeacon MacMorine. The Dean of Niagara was present at the session and at the request of the delegates was accorded a seat on the floor of the House.

At Wednesday morning's session a number of reports were presented on various subjects. The Rev. Professor Boyle, of Trinity College, Toronto, submitted the report on that college and during the course of his remarks he stated that it had been decided to add to the other professorships at the college, the chair of Practical Theology. The report was adopted on the motion of the Rev. H. H. Bedford Jones. The first week in September was the date set for meeting of the Provincial Synod. The Rev. Canon Starr moved a resolution of greeting to the Bishop and Synod of Qu'Appelle.

A most interesting discussion took place at the afternoon session on the report of the Committee on Moral and Social Reform which was submitted by the Rev. Canon Starr in which a number of the delegates took part. The report was eventually adopted without any alteration. The following clergy and laity were elected members of the Provincial Synod and the Mission Board respectively:

ly:—Clergy, Provincial Synod—The Rev. Rural Dean Beamish, the Very Rev. the Dean of Ontario, the Rev. W. F. Fitzgerald, the Rev. F. D. Woodcock, the Rev. Canon Starr, the Ven. Archdeacon Dobbs, the Rev. H. H. Bedford-Jones, the Rev. Rural Dean Armstrong, the Rev. R. C. Balgrave, the Rev. J. W. Jones, J. H. H. Coleman, the Ven. Archdeacon Carey, Mission Board.—The Rev. J. B. Wright, Rural Deans Woodcock, Armstrong, Patton, Jones, Beamish, the Rev. C. J. Young, the Rev. W. E. Fitzgerald, Laymen, Provincial Synod—J. R. Dargavel, R. J. Carson, W. B. Carroll, G. F. Ruttan, Judge McDonald, F. King, B. S. O'Loughlin, J. B. Walkem, T. A. Kidd, R. H. Breton, Dr. Gardiner, E. R. Checkley, M.S.C.C.—W. B. Carroll, J. R. Dargavel, B. S. O'Loughlin, Dr. Gardiner, R. J. Carson, C. F. Ruttan, Dr. Preston, J. B. Walkem.

The evening session was devoted entirely to the Sunday School department of the Church's work and an excellent address was delivered thereat by the Rev. R. A. Hiltz, the Organizing Secretary of that branch of the work for the Dominion. In the absence of the Bishop, the Very Rev. Dean Bidwell presided.

The closing session of the Synod, the business at which was practically of a routine nature, was held on Thursday morning. At this session, amongst other matters which were brought up the Rev. H. H. Bedford Jones introduced a motion to create an executive committee to superintend the general work of the smaller committees. The motion was carried. The new committee will consist of forty members to be appointed.

**St. George's Hall.**—On the evening of Monday, the 27th ult., a missionary meeting was held under the auspices of the Anglican Branch of the Laymen's Missionary Movement, at which a most interesting address was delivered by the very Rev. Dean Abbott of Hamilton. The Very Rev. the Dean of Ontario, Dr. Bidwell, presided and a large number of people were present.

**St. George's Cathedral.**—On the following evening the Synod service was held, at which the Very Rev. Dean Abbott preached a striking sermon on the subject of True Christianity, which he described as a "Consuming Fire." Previous to the service the bell presented to the Cathedral by the wife and family of the late Mr. E. J. Pense and the Holy Table and Reredos, presented by the family and friends of the late Ven. Thomas Bedford-Jones, LL.D., D.C.L., Archdeacon of Kingston, were dedicated by the Bishop of the diocese. This service was of a very simple character. Following the dedication of the bell it was rung three times slowly.

**St. Luke's.**—The annual banquet of this Branch of the Laymen's Missionary Movement was held in St. Luke's Hall last week. A large number were present. The President, Mr. W. Carroll, presided, with Professor Gill, the President of the Kingston Branch, on his right. The Ven. Archdeacon Carey and the Rev. J. W. Forster also occupied seats at the head of the table. A pleasant evening was spent and a number of excellent speeches were made.

#### TORONTO.

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

**St. Mary Magdalene.**—The Rev. Professor Jenks, of the General Theological Seminary, New York, preached in this church on Sunday morning last.

## EASTER COMES EARLY THIS YEAR

Therefore those intending to take up the matter of

### Ecclesiastical Gifts for Easter Delivery

should do so with as little delay as possible, and more particularly where special designs, have to be submitted.

Ecclesiastical Department

Henry Birks & Sons, Limited  
MONTREAL

**St. Augustine's.**—The tenth anniversary of the re-opening of this church and the commencement of the Rev. Canon Plummer's ministry there, was celebrated on Sunday last. Special services were held and the music was of a festal character. At the close of Evensong a recital of sacred music was most acceptably rendered.

**St. Martin's-in-the-Fields.**—Plans are already being prepared for the new St. Martin's Church which the present rector of the parish, the Rev. S. Dekoven Sweatman, says will be one of the handsomest churches in the city for its size when it is completed. The first St. Martin's was destroyed by fire last November, and it is hoped that construction work on the new church, which will be of Gothic design, will commence within the next couple of months. The work of excavation will be started directly the frost is out of the ground. The structure is designed to accommodate eight hundred people. It is estimated the cost of the new building will be \$30,000 or thereabouts. At present the congregation is meeting in Perth Avenue Public school.

**St. John the Evangelist.**—The Rev. J. Russell Maclean, who for some few years past has been the vicar of this church, has now been appointed the rector of the parish by the Bishop in succession to the late Canon Alexander Williams. Mr. Maclean has been closely associated with the work of the parish since his appointment as vicar, and is in every way qualified to assume the still more important office of rector. The parish is now the most southerly of Toronto churches, which carries with it the serious problem of work in the downtown district. Mr. Maclean has for some time taken an active part in the association of downtown churches, and has been particularly successful in reaching the non-church goer in the congested sections of the city. A Boys' Club, which has been organized by Mr. Maclean in the parish, is on the eve of opening its doors and it will be a great help to the youth of the parish.

**All Saints'—Obituary.**—Mr. Robert T. Gooderham, a member of one of Toronto's oldest families, died very suddenly on Saturday morning last at the family residence, 331 Sherbourne Street. The late Mr. Robert Turner Gooderham was born in Toronto on July 11th, 1814, and was the sixth son of the late William Gooderham, sen. He was married on June 11th, 1868, to Margaret Lewis, daughter of the late Rice Lewis, and was a younger brother of the late Mr. George Gooderham, president of the Bank of Toronto. He was a member of the congregation of this church. He is survived by his widow, three daughters, Mrs. Greenshields, wife of Judge R. Greenshields, of Montreal; Mrs. J. H. Mitchell, Toronto, and Miss Ada Lewis Gooderham, at home.

**Trinity College.**—The graduate members of Convocation have elected representatives of the Corporation of this college as follows:—In medicine, for two years, Dr. W. H. Pepler, of Toronto; in arts and divinity, for four years, the Rev. J. S. Broughall, M.A., rector of Grace Church, Toronto, and Mr. D'Arcy R. Martin, K.C., M.A., of Hamilton; for two years, the Rev. R. W. Allen, M.A., rector of Whitby.

**The Bible Society.**—A mass meeting to celebrate the seventy-third annual meeting of the Upper Canada Bible Society will be held in Association Hall, Yonge Street, on Monday, the 10th of February, at 8 p.m. Addresses will be delivered by the following:—Rev. Canon Dyson Hague, of Toronto; and Rev. William A. Brown, Missionary Superintendent of the International Sunday School Association, Chicago, Ill. The Bible Society is the Queen of all Religious Societies, the partner of the Churches in all their Missionary undertakings, and the Arsenal, providing the Church militant with the "Sword of the Spirit, which is the Word of God." We feel sure that if every minister in the city will try to be present, and urge upon his people the desirability of their presence, that the meeting will be a great success. All Sunday School workers should hear Mr. Brown. May we depend upon you to help us in this matter? The chairman will be Dr. N. W. Hoyles, President.

**Parkdale.—St. Mark's.**—The interior of this church has been greatly improved by the addition of a new carpet. The chapel has been thoroughly renovated and presents a bright and attractive appearance. The decorating was the gift of a member of the congregation. A new system of electric lighting has been installed in the school room. For several months past an anonymous donor has supplied the flowers for the altar. They are always beautiful and very much appreciated. The scholars of the Sunday School gave a very creditable rendering of the cantata "Santa Claus and his friends," at their entertainment recently. The junior school had a tea and Christmas tree a few days before the seniors. Mr. John Maughan, Jr., gave a very interesting illustrated lecture on

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Plans are already being made for the anniversary of the commencement of the ministry there, was a special service of a character. At the close of the service of sacred music.

Rev. J. Russell has been appointed as vicar, and the still more active parish is now the work of which care has for some time been particularly in the church goer in the A. Boys' Club, Maclean in the its doors and it is the parish.

Robert T. Gooderham's oldest family morning last in the morning Street. Gooderham was born in 1846 and was the sixth son. He was married to Margaret Lewis, and was a George Gooderham.

Members of the Association follows:—In the month of February, delivered by the Hague, of Toronto, Missionary Society is the partner of the undertaking, and is militant with the Word of minister in the urge upon his sense, that the All Sunday

ing to celebrate of the Upper in Association both of February, delivered by the Hague, of Toronto, Missionary Society is the partner of the undertaking, and is militant with the Word of minister in the urge upon his sense, that the All Sunday

terior of this by the addition of a thoroughly attractive gift of a membership of electric school room. A generous donor has They are appreciated. The a very creditable Claus and recently. The tree a few Maughan, Jr., and lecture on

"Canadian Birds" last week, under the auspices of the Woman's Guild. The Dedication Festival was observed on January 26th. The rector gave appropriate sermons. The Rev. Dr. Boyle, of Trinity College, was the special preacher last Sunday evening. The Right Reverend Bishop Reeve will preach next Sunday evening.

**West Toronto.—St. John's.**—The Rev. Canon O'Meara, the Principal of Wycliffe College, preached in this church last Sunday morning.

**Newmarket.—St. Paul's.**—The Bishop of Toronto inducted the Rev. T. G. McGonigle as the rector of this parish on Wednesday evening, the 29th ult. The sermon was preached by the Rev. R. Ashcroft, rector of York Mills. At the close of the service a public reception was held in the schoolhouse at which a large number of people were present.

**Chester.—St. Barnabas.**—A meeting in the interests of the missionary work of the Church was held in the schoolhouse on Friday evening last when interesting and forceful addresses were delivered by Mr. Joseph Russell, ex-M.P., Mr. D. M. Rose, the Secretary of the Laymen's Missionary Movement, and the Rev. Canon Gould. The Rev. F. E. Powell, the rector of the parish, presided.

**Princeton.—St. Paul's.**—The Bishop of the diocese held a Confirmation service in this church on Monday evening, the 27th ult. There were five candidates. The Bishop's address was founded on the words of St. Paul, taken from the fourth chapter of his epistle to the Ephesians; "I beseech you that ye walk worthy of the vocation wherewith ye are called."

**Unionville.—St. Philip's.**—Rapid progress is being made with the plans to erect a new church in this place. The old church is to be pulled down very soon.

**NIAGARA.**

**W. R. Clark, D.D., D.C.L., Bishop, Hamilton, Ont.**

**Hamilton.—Christ's Church Cathedral.**—His Lordship Bishop Sweeny, of Toronto, occupied the pulpit in Christ's Church Cathedral this morning, and made a strong appeal against religion becoming too mechanical, which, he said, was a great danger in this age.

**Hamilton.—St. Matthew's.**—The family of the late James and Mary Burton have given to this church a handsome lectern as a memorial to their father and mother, who were for many years faithful and active members of this church, Mr. Burton having been a churchwarden for fourteen years. This unique and massive brass lectern, which has a singularly graceful and decorative appearance, consists of a large central spiral shaft on a massive plinth, which supports the adjustable book-rest. Flanking this are three smaller clustered spiral shafts, each having a fleur de lis finial. These three shafts, which are joined to the central shaft by a graceful trefoil design, are each supported by three lions couchant on solid brass plinths. The Bishop of Niagara recently unveiled and dedicated the lectern in the presence of a large congregation, and preached a very appropriate sermon, in which he dwelt on the wisdom of placing memorials in churches and hospitals rather than expensive monuments in graveyards. The lectern bears the following inscription: "To the glory of God and in loving memory of James Burton, who died May 11, 1905, and his wife, Mary Burton, who died November 12, 1909. Presented by their children."

**Diocesan Sunday School Committee.**—The Rev. R. F. Nie, the secretary of the Diocesan Sunday School Committee, reports that the Sunday School Committee of the Diocese of Niagara met on January 22nd at the Synod office. The treasurer reported the full apportionment to have been raised both for diocesan and Sunday School Commission purposes. It was recommended that the name, Children's Day, be changed to Sunday School Day. Semi-annual Diocesan Conventions were decided upon, the next to be held in St. Catharines. The initial steps were taken for the formation of a Diocesan exhibit of Sunday School material. The next meeting of the committee is to be held in April.

**Guelph.—St. George's.**—The Ven. Archdeacon Ingles gave the address at a devotional meeting of the members of the Bible Association, which was held in the schoolhouse on Monday, the 27th ult. The speaker chose for his subject "Love," and his remarks were most helpful to those who were present.

**Fergus.**—One of the most interesting and inspiring meetings ever held in the Deanery of Wellington was held in this place on January 27th and 28th. At the evening service on the 27th the special preacher was the Rev. Dr. Renison, rector of the Church

of the Ascension, Hamilton, who delivered an eloquent and inspiring sermon on Missions. Later in the evening a laymen's Banquet was provided in the schoolroom by the ladies of the congregation, which about seventy men attended. Stirring addresses were given by Mr. D. M. Rose, Secretary Laymen's Missionary Movement, on "Efficiency in Missionary Work," and by Dr. Renison on work amongst the Indians of the Diocese of Moosonee. Several musical selections were contributed by men of the congregation. At the Chapter meeting on the 28th interesting papers were read by the Rev. T. E. Chilcott, M.A., of Arthur, on "Strength and Love," and by the Rev. A. Ketterson, of Rothsay, on "the Life of Joseph Hardy Nessima, the Japanese Reformer." A profitable discussion was led by the Rev. C. H. Buckland, of Guelph, on the subject of "Immigration." The clergy were urged to give the same interest to the reception of Immigrants, as is shown by the various societies and the clergy of England at the time of their departure. It was decided that in future at all meetings of this Deanery, expenses should be equalized so that all members should fare alike in the matter of expense. The Rev. Rural Dean Naftel, of Elora, presided throughout the meetings.

**HURON.**

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

**Lakeside.**—On Wednesday, the 22nd ult., the Bishop of the diocese paid his annual visitation to this parish. The rector presented ten candidates for Confirmation, most of whom were adults. The Bishop based his discourse upon the theme, "Friendship with the Christ, and the Conditions Thereof." The service was most impressive, and the lessons brought forward should be a great stimulus to the religious life, not only of the candidates, but of the whole parish. Eighteen have been confirmed here within the past fifteen months.

**St. Thomas.—Trinity.**—The Rev. George Grey Ballard, jun., who in 1900 received his M.A. degree from the University of Toronto, is dead at his home in Geneva, N.Y., after a brief illness. He was chaplain and instructor in history at Hobart College. He was the son of the late Rev. George Grey Ballard, sen., who was rector of this church from 1878 to 1885.

**Ingersoll.—St. James.**—The Bishop of the diocese held a Confirmation service in this church on Sunday evening, the 26th ult. There were forty candidates. The Bishop founded his address upon the text, "And the disciples were called Christians first in Antioch," Acts xi. 26. A large congregation was present at the service.

**Amherstburg.—Christ Church.**—The regular meeting of the Rural Deanery of Essex was held in this church on January 28th. There was a large attendance of both the clergy and the laity. Rev. Rural Dean Ward, M.A., presided. After the celebration of the Holy Communion Rev. Arthur Carlisle, B.A., gave an able exegesis of Ephesians iv. from the Greek Testament. Rev. W. H. Battersby, M.A., presented a critical review of Bishop Diggle's book, "The Ministry of the Word and Sacraments." One of the features of the session was a most interesting address from the rector of the parish, Rev. A. B. Farney, on "The History of Amherstburg and its Church." The Rural Dean in a helpful and practical manner dealt with the service "The Order for the Visitation of the Sick." In the evening there was Divine service in the church. The sermon was preached by Rev. W. A. Atkinson, rector of St. Matthias' Church, Detroit. Altogether, it was one of the best meetings, both from the standpoint of attendance and discussion aroused, held within the deanery.

**Durham.—Trinity.**—A great improvement has just been made in the church property here by the construction of a nice basement-room under the church. The room is 50 ft. by 24 ft. and 9 ft. high. It is well lighted in the day by means of five large prism-glass windows. Electric lights have also been installed. In the basement a large, new Hecla furnace has been installed. The improvements incurred an expenditure of about \$1,500. But as all the Church people were enthusiastically interested, the financial end of the enterprise caused no serious problem. The Ladies' Guild held a bazaar a few weeks ago at which they realized over \$250. This, along with funds already on hand, enabled them to contribute \$400 to the basement fund. The Sunday School purchased an organ, and the A.Y.P.A. paid for fifty chairs, so that now we have a bright, attractive room, easily heated, in which all our parochial organizations may meet. The need of such a room has proved a

serious handicap to Church work in the past. We hope now to be able to rally the young people for the Church, and that a bright future is before the Church in this place. There still remains about \$200 to be raised to clear off the outlay incurred by the improvements. The people of this parish are deserving of much praise for the progress they have made during the past six or seven years. During that time they have cleared off a long-standing debt of several hundred dollars. A new church, costing about \$3,000, has been built at the out-station in Egremont Township, which was opened clear of debt. Two years ago new pews and other church furniture was installed in this church at an outlay of \$500, and now only about \$200 remain to be raised to clear off a \$1,500 improvement.

**Brantford.—St. Jude's.**—The A.Y.P.A. annual supper and concert took place in the schoolhouse on Monday evening, January 20th, the Rev. H. A. Wright, the rector of the parish, in the chair. A determined effort is being put forth by the young people of this parish to materially extend the Sunday School and improve the equipment. Advantage was taken of the occasion to ask for subscriptions, and without apparent effort an aggregate of \$250 was subscribed during the evening. This gives them a good start, and it is to be hoped that operations will commence early in the spring.

**Shelburne.—St. Paul's.**—The Paternal Festival in connection with this church was celebrated on Sunday, the 26th ult., the Rev. J. Ardill, of Owen Sound, being the preacher at both services in the place of Rev. T. B. Clarke, of London, who was prevented through illness from being present. The sermons were forceful and practical, dealing with the Apostolic origin of the Church and the duties of Churchmen to-day in their goodly heritage. On Monday evening the congregational banquet was held, at which several practical speeches were made by lay members of the congregation upon the layman's duties and responsibilities within the parish. The gathering was conceded to have been the most successful that has ever been held in connection with this church.

**ALCOMA.**

**Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.**

**Fort William.—St. Luke's.**—The new altar frontal for the greater festivals, which has been presented to this church by the mother of the Rev. S. M. Rankin, was used for the first time on Christmas Day.

Miss Hallett, who is the organist of the Sunday School, was, at the recently-held annual Sunday School entertainment on the 9th inst. made the recipient of a handsome presentation in acknowledgment of her untiring and efficient services in this connection.

**St. Thomas.**—An important meeting of the vestry was held in the Parish Hall on the 3rd ult., at which it was decided, amongst other matters, to obtain a new site for the church and to seek a purchaser for the present one. An earnest endeavour is to be made during the present year to provide a house for the incumbent.

**CALGARY.**

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

**Edmonton South.—Holy Trinity.**—The annual meeting of the congregation of this church was held in the basement on Monday evening, January 27th, when a large number of parishioners and friends were present, both ladies and gentlemen. Reports were presented by the financial warden, showing all accounts paid and a balance to be carried over of over \$260. The treasurer of the new building fund reported paid-up subscriptions of \$5,834, and total subscribed \$12,683. It was decided to proceed with the completion of the church at a cost of about \$25,000. Artistic plans have been prepared, and the people are looking forward to having their new church in the early summer. All the different societies in the church reported a successful year's work, and all have handsome balances in hand, that of the senior W.A. being over \$650. Messrs. W. J. Birnie-Browne and Magistrate Downes were re-elected wardens, while Messrs. A. J. Edwards, G. A. Miller, Lieut. Col. Jameison, W. L. Watson, W. H. Shepard, Mr. Wilson, Major Marriott, C. Wheeler, John Diehl, E. Watherstone, W. Dawe and H. Cable were elected members of the vestry. The rector, Rev. C. Carruthers, presided.



## Correspondence

### THE SHORTAGE OF CANADIAN CLERGY.

Sir,—Under the above heading an important letter was written recently by Mr. R. W. Allin, who is known in the West as not only a straight, practical Churchman, but also as an Eastern Canadian who understands thoroughly the needs and ways of the West, and can say what he wants to say without tediously occupying columns of valuable space which are hardly read by anybody. Evidently "R. M. G." alludes to Mr. Allin's letter in your issue of January 16th. Here are some facts bearing on the subject: There are six active clergy in this Deanery of Pembina (Diocese of Rupert's Land), five of whom were born and bred, at least to the age of seventeen years, in the Old Country. Our respected Rural Dean is the only native-born Canadian. During an experience of more than eleven years in this Deanery my memory confirms Mr. Allin's point as to the paucity of Canadian-born clergy. Here is another point. Our Brotherhood Chapter is now five years old, and we have had only one native-born Canadian member, though I have sought earnestly to acquire more, and though there is no personal obstacle. Again, our banks of Toronto and Hamilton, in the perennially changing current of clerks, wash up many native-born Anglicans, so weak-kneed that true to the commercial instinct, they frequent Presbyterian or Methodist places of worship, where the congregations are larger, and also where more young people of the other sex resort. I mention also as a fact, not as a complaint, that most of the best rectories in cities and large towns are occupied by native-born clergy. The hard rural posts and outposts are being run principally by Old Countrymen. Again, no complaint here! However, I suggest, with all respect to the Eastern Church-women, especially of the W.A., that this matter of shortage of Canadian clergy in Canada—never mind about those who are "found all over the world"—be much discussed amongst themselves, because, as "R. M. G." points out, when you come down to the fine thing, the responsibility rests with the parents of our Church. If we, who are the parents of our two little Canucks, aged 6½ and 3½ years, respectively, do not pray for them and with them—yes, with them—and suggest to them that the calling of a clergyman is the highest of callings, and nothing to do with such considerations as size of stipend and social position, but is on a high spiritual plane, why, they will tend to become mere money men, or real estate vendors, or merchants—"magnates," forsooth, whose comfortable, well-groomed faces adorn our public prints, but who wear their Churchmanship as convenient to themselves only. Of course, this is no plea to force children into a false position, but children are apt to think important what their parents think important.

Pilot Mound.

H. M. Speechly.

### CO-OPERATION IN THEOLOGICAL TEACHING.

Sir,—According to the scheme of co-operation in theological education at Montreal, as reported in the press, Church History and selected portions from the Scriptures are handed over, say, to a Congregationalist or Presbyterian professor to teach to common classes of theological students, including those from the Diocesan College.

Now, let us suppose that Acts xx. 28 and Titus i. 8 are two selected portions of Scripture to be taken up in a common class of students under a Presbyterian or Congregationalist professor. The above-mentioned passages are the only ones which even suggest the interchangeability in the New Testament of the terms "episcopos" and "presbuteros." (If I am mistaken I would be glad to be corrected.) Now, on principle, a Presbyterian or Congregationalist professor could hardly be expected to recant the position they take, that in the primitive Church those terms were freely used to designate one and the same person. Consistently with their theory of Church government, Presbyterian or Congregationalist professors could not deal fairly with those passages of Scripture. I picture in my mind the Diocesan College students meeting the Anglican professor of liturgics the same day, when the professor lectures on the threefold Ministry, and from the Preface to the Ordinal proceeds to teach, that, "It is evident to all men diligently reading Holy Scripture" (mark the words) "and ancient authors

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that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons." What safeguard is provided by the scheme of co-operation for the teaching of Church History and the interpretation of Holy Scripture, from the Church's point of view? I recognize the sterling Christian character of Presbyterian and Congregationalist divines, but firmly believe it to be a fatal mistake to allow them to teach the interpretation of Holy Scripture or Church History to students for our ministry.

J. F. Cox.

Hallock, Minn., Jan. 20th, 1913.

### BOOKS AND BOOKMEN

Very few preachers can bear the test of printing their sermons, and one of this select band is Canon Simpson of St. Paul's, London, England. In his new work, "Great Ideas of Religion" (Toronto: Upper Canada Tract Society, \$1.50 net), there are six papers, originally published in a monthly magazine, on "Great Ideas of Religion," together with fifteen sermons preached on various occasions during the last year. The preface is particularly interesting, and the entire treatment is marked by insight, ability, force, and freshness. Dr. Simpson will not find Churchmen always agreeing with him; indeed, his independence of standpoint and judgment prevents him from being wholly endorsed by any school of thought. But no one can read these suggestive sermons without obtaining guidance and inspiration. It is a fine thing for St. Paul's Cathedral that it has so vigorous and vital a preacher as the author of these sermons.

Everything that tends to shed light upon the Bible ought to receive the careful attention of all, and in "The Psychology of the New Testament," by the Rev. M. S. Fletcher, (Toronto: Upper Canada Tract Society, \$1.50 net), an attempt is made to "interpret the psychological language and spiritual experiences of the New Testament in terms of modern thought." There are fourteen chapters on the bearing of the terminology and experience of the New Testament. The modern philosophic conception of personality is always in view. Dr. Rashdall, of New College, Oxford, writes an appreciative introduction, and commends the work as indicative of "wide reading, much thought, and earnest religious feeling." The book will prove of great service in the study of the various psychological terms and experiences of the New Testament.

The latest German attitude towards our Holy Faith is the denial of our Lord's existence. It might almost seem as though such a position were unworthy of notice, but as it is being promulgated both in England and Germany it seems imperative for Christian scholars to face it. We are therefore glad to have "Jesus the Christ: Historical or Mythical?" by Rev. Dr. T. J. Thorburn, (Toronto: Upper Canada Tract Society, \$1.80 net). This is a reply, not only to the German work of Professor Drews, but to his English and American associates as well. As the preface remarks, it has been reserved for the wisdom of the nineteenth century to initiate serious doubts concerning the historical character of Jesus Christ. Dr. Thorburn traces in outline the development of this heresy from Strauss to the present day, and in a scholarly, forceful manner he shows how the Messiah was expected by every Jew, how the teaching of St. Paul is a definite testimony to the reality of Jesus Christ, and how our present Synoptic Gospels can be proved to possess historic character and value. An attempt

is also made to estimate the value of direct secular evidence for the historicity of Christ, while the mythical data are seen to lack all true historical and other evidence in support of the current theory. The work has been well done and could not be improved, and after following Dr. Thorburn through his arguments, readers who are not prejudiced will come "with all confidence and well-grounded assurance" to the conclusion that Jesus was indeed a historic Personality, and that without Him Christianity and the Christian Church would have been utterly impossible.

We have received "The Commercial Handbook of Canada" for 1913, otherwise "Heaton's Annual." This is the ninth year of publication, and the book has already more than justified its existence, for it is indispensable to the world of commerce. It is the standard of authority upon the Canadian Customs tariff and regulations, and it contains a wealth of other information which the business man needs to have close at hand. Several new features mark the present issue, and the information and description of all the towns in Canada of any commercial importance is of special value. It is published by Heaton's Agency, 32 Church Street, Toronto (\$1.00).

### Family Reading

#### FAULT-FINDING.

How prone one is to turn one's eyes,  
Upon another's sin  
The same one fails to criticize  
The ill that lurks within:

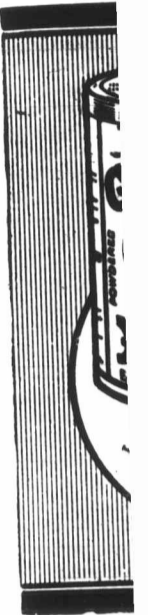
Let not the mote which you can see  
Within another's eye,  
Hide from your own the beam, which he  
There clearly can descry:

Let you and me—yes one and all,  
Examine first our "I"  
Then we shall never have the "gall"  
At others' faults to spy.

—Sæculum Vicesimum.

#### A KAISER STORY.

The following anecdote of the Kaiser is taken from Excelsior, where it is stated to be vouched for by a member of the German Yacht Club. The Hohenzollern was entering a Norwegian harbour some time ago. The Kaiser became very impatient with the slow progress made, and himself sounded the telegraph to quicken up the speed. Immediately, to the Kaiser's great amazement, the pilot, a gray-headed Norwegian named Norhuns, rushed to the speaking-tube and shouted to the engineers, "Slow, slow. Pay no attention to the telegraph!" The Kaiser's anger was great at the affront. "Pilot, . . . consider yourself under arrest." "I shall not leave this place," replied the pilot without turning a hair. "I am in command of the ship, and no one—not even an Emperor—shall give me orders." The end of the story is inevitable. "The officers present looked at each other in silence," it continues, "knowing that all the rules of the sea were on the pilot's side; but they were amazed to see His Majesty leave the bridge and allow the pilot to take the yacht through the straits without interference." The finale reads like any fairy-story. The next day the Kaiser's bad humour had entirely disappeared, and he bestowed a decoration on the old pilot, at the same time appointing him his official pilot in Norwegian waters.—"Westminster Gazette."



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**GILLETT'S**  
PERFUMED  
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Conforms to the high standard of Gillett's goods.  
Useful for five hundred purposes.

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### Personal and General

Yesterday being Ash Wednesday special services were held in all the churches.

Hon. S. H. and Mrs. Blake have left Toronto for visit to Egypt and Palestine and expect to return to Toronto by April.

The Booth Memorial Fund has reached the \$100,000 mark, all raised in a three-day whirlwind campaign, another proof of what men can do if they will.

The contract for the battleship which the Federated Malay States will present to the Admiralty has been placed, and it is expected the ship will be in commission in 1915.

Manitoulin Island is to be congratulated. Twelve licenses will be cut off by the vote of last week and the Island joins the "Dry" column under the "Scott Act."

The Toronto Church of England Sunday School Association have issued an invitation to Sunday School teachers to tea at St. James' Parish Hall on February 17th.

The Canadian Churchman extends to Mrs. R. T. Gooderham and her family, their deep sympathy in their bereavement by the sudden death of Mr. Gooderham on Saturday last.

The latest name in Great Britain for the militant Suffragettes is rather striking, "Bashibazoukesses," surely if there is anything in a name, there will be many recruits from Canada now.

His Lordship Bishop Mills on January 31st made a contribution of \$2,000 to the Episcopal fund of the Ontario Diocese. The Bishop gives all his salary to diocesan requirements it is stated.

One hundred thousand Bibles were given to incoming immigrants as Canada's welcome at our seaport towns by the Upper Canada Bible Society during the past year. What a magnificent work. Where will its influence end?

A box of toys from the Queen has been received at the Edinburgh Children's Shelter, in Scotland. This yearly gift has been sent ever since the Queen, as Duchess of York, paid a visit to this institution. The toys sent are greatly prized by the little ones who receive them.

Rev. T. W. Savary, rector of St. James' Church, has received word that his brother, J. H. Savary, who was manager of a branch of the Bank of Ottawa in Regina, was killed in an accident on Tuesday night, January 28th. We beg to extend our sympathy to Mr. Savary and his family.

A large gang of surveyors commenced work January 30th on the work of laying out the building lots on the St. Alban's Cathedral School property,

which was acquired some time ago by Gouling and Hamilton for a Toronto land syndicate. The 20 odd acres which compose the tract will be divided into 25-foot lots. As soon as the subdivision is completed the lots will be placed on the market.

An insane painter named Balasheff, in Moscow on January 29th, slashed in pieces with a knife the famous painting by Ilya Jefomevitch Repine in the Tretiakoff Gallery, representing Ivan the Terrible murdering his son with an iron staff. Balasheff is a wealthy man. He was apparently suffering from religious mania. He has been placed under supervision.

The recently-issued official bluebook of the British census contains some curious figures, but it is hard to beat in regard to the population of three Buckinghamshire civil parishes. In the parish of Petsoe manor in 1901 the population was six, and in 1911 three. In Luffield Abbey parish the population in 1901 was six, and in 1911 seven; while at Creslow in 1901, the population was five, and in 1911 eight.

On Thursday afternoon last, the Bishop and Mrs. Reeve gave an afternoon tea to meet the Diocesan officers of Women's Auxiliary and the city clergy and their wives at their residence on Huron Street. Mrs. Reeve was assisted by Mrs. R. Ashcroft, York Mills, and the pretty tea-table was in charge of Mrs. Horace Burritt and Miss Grindlay. About 125 were present at the pleasant gathering.

A Nonconformist minister in Manchester is chuckling over a letter he recently received from the vicar of a certain parish church. He had written to the vicar asking for permission to conduct a funeral in the churchyard. "He immediately sent me a most courteous note," the Nonconformist minister said, "but I could not help noticing that it would be possible to give to his words a sinister meaning. The note ran: 'You will, both tomorrow and at any other time, be most welcome in our churchyard.'"

St. Bride's Day, February 1st, was appointed as a day of special meditation and intercession for the woman suffrage movement at services held in Westminster Abbey, St. Paul's Cathedral and various cathedrals, churches and chapels throughout Great Britain. A memorial asking everyone, whether interested or not in the woman suffrage question, to participate in the services, was issued signed by Archdeacon Wilberforce, Dr. Clifford, C. Fleming Williams, Mrs. Bramwell Booth, Canon Scott Holland, Dr. John Hunter, Dr. J. Scott Lidgett, Lady de la Warr, Miss Edith Hanbury Bigland, Mrs. David Macdonald, Mrs. Gertrude Forbes-Robertson and other prominent people, calling attention to the observance.

**Given Liberty.**—"I am a native of Thebes, Egypt. I went to Tripoli, in the Province of Tripoli, to the house of the brother of my father. There was war between the Italians and the Turks, and I was taken prisoner by the Italians and kept in prison in Rome for three months. Then I came out here." This was the narrative of Wilfrid H. Mehannen, arraigned in the Police Court, and claiming to be a descendant of the great Pharaoh Rameses, was remanded to have his mind examined. The alienists found him sane. A decorated sling-shot was produced. "We use that in Egypt to slay the serpents," was Mehannen's explanation. "I keep it for a remembrance." His souvenir was given back to him, and he was allowed to go.

It is officially announced: "Her Royal Highness the Duchess of Connaught is making steady progress toward recovery and it is hoped Their Royal Highnesses will be able to return to Ottawa at no distant date. It is proposed that the Dutchess should return to England in the spring for further medical advice. His Royal Highness will accompany her, going home on leave of absence. The date of Their Royal Highnesses' return to Canada cannot be definitely fixed, as the date of their departure and the length of the Governor-General's leave of absence have not yet been determined. (Signed), H. C. Lowther, Military Secretary." This will cause genuine regret throughout Canada, not only for the departure of Their Royal Highnesses, but that the poor health of the Duchess is the reason for it.

The formal opening of the Household Science building of the University of Toronto, the notable gift to education of Mrs. Massey Treble, took place last week, and marked an epoch in the history of university development. The building is in the

words of President Falconer "the finest individual gift that the university has so far received and probably there is nowhere any finer equipment for this department of women's education." The architectural beauty of the exterior gives but a faint idea of what may be expected in the interior, and the remark of Sir Edmund Walker, who presided at the opening ceremonies, that in his estimation it would be impossible to imagine any possible improvement in the equipment, was fully concurred in by the large and representative body of university dignitaries, who last night for the first time had an opportunity of examining the interior in detail.

### EDUCATIONAL OFFER.

Fourteen Young Ladies to go to College and Ten to Visit Europe.

The Canadian Courier of Toronto, Canada's great National weekly, has arranged the most magnificent educational offer that has ever been made on the continent. By this offer fourteen young ladies, to be selected from various parts of Canada, will each get a year in a leading ladies' college, and ten young ladies will have a trip to Europe.

The twenty-four fortunate young ladies who share in one of these opportunities will do so without cost to themselves, the entire expense of the college course or the trip, being paid by the Courier. It is a magnificent offer, and hundreds of young ladies will be anxious to avail themselves of the opportunity, if they possibly can. Great care will be exercised in the selection of the young ladies who go to college or enjoy the European trip, and only girls of excellent character will be accepted.

The advertisement in the classified columns of The Canadian Churchman gives information regarding where to write for particulars of the offer.

## All the Music of all the World

Always at your command if you own a

## COLUMBIA GRAFONOLA OR GRAPHOPHONE

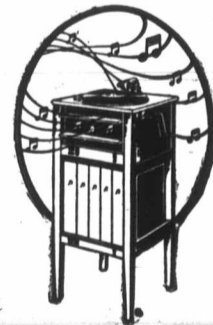


Until you have both heard and seen the latest models of these instruments—you cannot possibly know the matchless tone quality that has been evolved during a period of only a few months.

From now on please forget you ever heard that word "talking-machine." That word is as obsolete as the unperfected machines it was meant to designate.

The Columbia has won its own place of honor as the one most versatile instrument of music and the one most indispensable entertainer.

If the Columbia were capable only of instrumental music, as are the piano and the player-piano, it would still hold its undisputed place. But the Columbia is capable of reproducing not merely one class of instrumental



Prices \$20 to \$650.

music, but every class of instrumental music with a fidelity that is no less than flawless—the violin, the cello, the harp, the flute, the clarinet, the cornet,—all the wind instruments, wood or brass, all the stringed instruments, all the instruments of bands and orchestras, solo or ensemble—all the instrumental music of all the world.

But the scope of the Columbia as an instrument of music is so far broader than that of any other instrument or group of instruments that comparison cannot be made: for the human voice is now so perfectly recorded and so flawlessly reproduced that the home without a Columbia has become as incomplete as a piano without a keyboard.

You know something of the prices that have been paid by the Columbia to the greatest singers of the world. But do you know that the voices of all the world's great artists who have ever made records—without one exception—may be at your command if you own a Columbia?

So we have this one message for you: "Hearing is believing." Call on the nearest Columbia dealer. It is part of his day's work, and always his pleasure to play for you records of any class of music you are fond of, by any artist you are interested in, on any of the various instruments that may appeal to your taste or your purse.

**COUPON—Cut this out**  
Present this coupon and 10c. to any Piano or Music Dealer, and he will hand you a Columbia Demonstration Record, value \$50., free. If your dealer can't supply you, write to the Columbia Dept., 477 Broadway, N.Y. City.



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SIR EDWARD B. OSLER, M.P., President  
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Capital paid up	\$ 4,900,000
Reserve Fund	5,900,000
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Advertising in The Canadian Churchman Pays.

## British and Foreign

The Cathedral Church of St. John, Quincey, Ill., recently observed its diamond jubilee.

The Rev. A. E. Brandon, B.A., incumbent of Leighlin, has been appointed Chancellor of Leighlin Cathedral.

The Bishop of Ossory has appointed the Rev. Chancellor J. Wabbott to the Deanery of Leighlin in the place of the Very Rev. J. Finlay who has resigned.

The Rev. H. Boyd Edwards, of Christ Church, Cincinnati, was presented recently with a cheque for \$582, as a recognition of faithful service by many friends.

The Bishop of Winchester has received from Mr. George J. Fenwick, of Bournemouth, a gift of £5,000 on behalf of the Bishop's special fund for the erection of six churches at Portsmouth.

The Rev. Canon Hensley Henson was instituted and installed as Dean of Durham early last month by the Bishop of Durham in succession to the late Dean Kitchen. A large congregation was present.

The Bishop of Derby has been presented by a number of friends with a motor-car, which the subscribers hope to maintain for two years. The Duke of Devonshire made the presentation at Chatsworth.

Mr. Carroll S. Montgomery, of Omaha, has been appointed by the Bishop, the fourth Chancellor of the Diocese of Nebraska, in the place of the late Mr. Chancellor Wakeley, deceased. He has been actively associated for many years past with the affairs of the diocese.

The Rev. Robert Kinloch Massie, D.D., professor of Ecclesiastical History, Canon Law, and Christian Missions in the Virginia Theological Seminary, has accepted the call to become the dean of Christ Church Cathedral, Lexington, Ky. He commenced his new duties on February 1st.

Under the will of the late Rev. Henry John Ellis, who died recently, the Bishop of London's Fund, the Bishop of St. Alban's Fund and the East London Church Fund will all three benefit to the extent of £10,000 on the death of the testator's widow and to Cambridge University is bequeathed a sum which will probably be about £90,000.

Dr. Joselyne, Coadjutor Bishop of Jamaica, finding the West Indian work unsuited to him, has, with the concurrence of the Archbishop of the West Indies, decided to resign his position in Jamaica, and hopes to resume work in England about Easter.

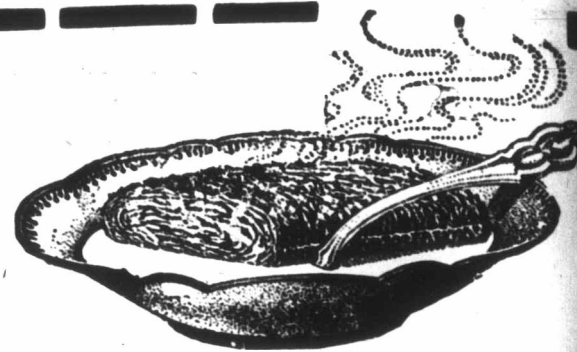
A handsome stained-glass window has been erected in Carnteele Parish Church, England, to commemorate the fifty-six years' work in the parish by Chancellor T. G. Stokes. The cost has been defrayed by members of the congregation and by his family, while the parishioners have also provided a brass eagle lectern.

### EX-NAVAL GUNNER TRAITOR TO KING.

It was with a sense of something approaching horror that the crowded court at the Old Bailey heard the word "Guilty," spoken in a deep and gravely serious voice by the foreman of the jury who had tried George Charles Parrott.

Parrott—for twenty-seven years a British naval seaman, for two years chief gunner of the then latest battleship, Agamemnon, and afterwards warrant officer in charge of the naval range at Sheerness—was thus convicted of the charge of selling naval

## For Winter Work



For winter play you need a food that contains heat-making, tissue-building material in a digestible form. Natural warmth and bodily vigor come from eating

# SHREDDED WHEAT

because it supplies in a digestible form all the body-building, blood-making elements in the whole wheat grain. Heat the Biscuit in the oven to restore crispness; cover with hot milk and a little cream and serve with stewed prunes or other stewed fruits. The combination makes an ideal dish for the winter days, supplying all the strength needed for work or play and keeping the bowels healthy and active.

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The Canadian Shredded Wheat Company, Limited  
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P-70

secrets to a foreign spy—"Richard Dinger," of Berlin. He was sentenced to four years' penal servitude.

When Parrott stood up in the dock, and was formally declared to have been a traitor to his native land and to the King whom he served, no one who looked on could listen unmoved. No one could remember a British

seaman being found guilty of so terrible a charge.

**The Judge's Words.**—Mr. Justice Darling spoke very solemnly—there was even a suggestion of sorrow in his voice—as he passed sentence on the convicted traitor. Parrott's bronzed cheeks paled as he listened to the judge's words.

**\$150.00**

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### AVOID DANGEROUS ILLNESSES

#### Keep Your Health by Natural Means

It is a well-known fact among physicians that a large percentage of dangerous illnesses (Appendicitis among them) can be traced almost directly to Constipation. The majority of people do not attempt to rid themselves of Constipation until it really makes them sick. Then they attempt to do so with drugs. Drugs cannot cure Constipation. They may bring relief but they force Nature instead of assisting her and when we continue the use of drugs we find we must continue the use of them, and thus we become slaves to the drug habit.

The most natural way of removing this poisonous waste from the system is by the Internal Bath. This method is now used by over 300,000 people and recommended by physicians everywhere. This does away entirely with all drugs—just plain ordinary water is necessary, but it is wonderfully efficient.

Mr. A. Maclean of the Conger Lumber Co., Parry Sound, states: "I have used the J.B.L. Cascade since I received it 21 days ago with wonderful results. Before I started this treatment I could not pass one day without taking medicines, and since then I have not taken one dose and feel much better. I have been troubled with Constipation for the past 35 or 40 years. I cannot speak too highly of the Cascade Treatment." Don't neglect Constipation. Don't attempt to cure Constipation, and its ills, by unnatural methods. Investigate Dr. Charles A. Tyrrell's Cascade today. Surely it is simple self-justice to find out more about a system that has done so much good for thousands of others. Dr. Tyrrell will be glad to send you full information and his free booklet entitled: "Why Man of Today is Only 50% Efficient," if you will address him, Charles A. Tyrrell, M.D., Room 561-7, 280 College Street, Toronto.

### Cure that Bunion

No need to suffer bunion torture another day. **DR. SCHOLL'S BUNION RIGHT** removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe. Gives **INSTANT RELIEF** and a **FINAL CUPE** of all bunion pain. Shields, plasters or shoe stretchers never cure. **Dr. Scholl's Bunion Right** is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from The I. Scholl Mfg. Co., 214 King St. E., Toronto. Illustrated Booklet Free



"It was an offence against every man, woman and child in this country and in the Empire."

**Offer of Clemency.**—Mr. Justice Darling paused a moment, and then added, while Parrott listened with all his ears, these striking words:—

"One word more. If you desire to have this sentence reduced, any part of it remitted, let me advise you to tell the authorities all you know. Enable them to trace out the source from which the danger to this country comes."

## Cutlery

Easily Quickly

# Thoroughly Cleaned with Old Dutch Cleanser

"Make that much reparation to your country, and, so far as I can do so, I will use any influence I possess in procuring you some remission of your sentence, which, in the opinion of the authorities, you may deserve by communicating to them information which you must have, for the advantage of your country."

"The sentence I pass on you, with deepest regret, is that of four years' penal servitude."

Parrott bowed slightly to the judge, and left the dock for the cells.

### Children's Department

#### PASSENGERS SANG "ROCK OF AGES."

A cable to the Tribune from London last week says: During a terrific gale between Capetown and Hobart, passengers on the liner "Nairnshire" gathered together while one of them sang "Rock of Ages." In the meantime the women and children were screaming, and the vessel was rolling fearfully. About midnight a huge wave tore off the skylight facing the saloon door and huge volumes of water threatened to drown the women and children within.

There were many miraculous escapes. One officer, with a little girl in his arms, had to climb the rigging to avoid a wave which threatened to wash himself and his charge overboard.

An eighty-year-old man was flung from deck to cabin. Sea after sea was shipped, but the crew worked like horses. They had only one biscuit apiece from Tuesday evening until Thursday.

The appreciation of the remarkable seamanship of the captain took the form of an address which was signed by all the passengers on board, and presented to the captain when the vessel reached Hobart.

### GENTLEMAN JACK.

When Jack grows up he wants to be as fine a gentleman as his big, kind father. His mother told him that he would have to begin being one while he was still a little boy if he wanted to succeed very well, and he began trying at once.

Whenever he and his father walked out together he always watched him very carefully, and tried to do just what he did; if they met a lady Jack's cap soon learned to come off almost as soon as the big man's hat; he learned not to push and jostle where there was a crowd; how to treat a woman if she was poor or old or had too many bundles to carry; not to let doors slam in people's faces or be rude or rough or impatient. When home was reached they had to be better than ever, because that was where father's wife lived. She was Jack's mother, too, you know, and, of course, they both thought her the very finest lady in the land.

One day some older boys laughed at him for being polite to some little girls they met on the way home from Sunday School.

# Most Grocers Will Give You "SALADA"

Ceylon Tea when you ask for it, but there are others who would rather make a big profit than serve you well. Ask for "Salada" and see that you get it.

BLACK, MIXED or GREEN.

Sold Only in Lead Packets.

By all Grocers.

"I told them 'course I raised my cap," he said that evening, "cause a gentleman always raises his hat to ladies, and little girls are little ladies."

His mother petted him very much after that, and called him her own "little gentleman," besides a number of other names Jack was beginning to think very babyish, but he bore it as well as he could, because, you see, he had learned that a gentleman is always kind, and he did not like to hurt her feelings.

His father praised him, too, though not so much as his mother, and then he tried to explain to him, as well as a little boy could understand it, what it really means to be one; how a gentleman will not lie or steal or do anything mean or dishonest; how he will not take advantage of anyone smaller or weaker than himself; how he can be trusted to do what is right, even when it would help him very much to do wrong, and nobody but himself need know about it, and what a fine thing it was after all just to know in his own heart that all the world could trust him.

It was a very sober little boy who trotted off to bed soon after that. He had made up his mind to be all that his father had said, which was rather a big thing for so small a boy to undertake, but he had an opportunity to try himself the very next day.

"Jack" said his mother, "I want you to stop at Mrs. Bates's on your way to kindergarten this morning and leave this little pudding for Jimmy. Be sure to ask how he is feeling today."

"Yes'm. I'll be glad to. Jack prided himself on his manners, and here was a fine chance to show them. How good the pudding smelled!

"If I only had a bite," he thought. "It isn't fair to give all the nice things to sick people."

Before he could get half way around the block he just had to raise the napkin and take a peep.

Oh, what a fat raisin right on top! Suppose he took it. Nobody need know. And, indeed there is no telling what might have happened to poor Jimmy's feast if Jack had not suddenly remembered what his father said about the gentleman. Down came the napkin, up went a small head, and an untouched pudding with a raisin in the top went safely into the Bates's

cupboard to wait till Jimmy's luncheon time.

"That Harris boy is the most gentlemanly little fellow in town," said Mrs. Bates, but Jack, of course, did not hear her. He was not thinking of his manners, anyway. He was feeling in his simple way how good it is to be trusted.—Child's Gem.

## Eczema Cured Three Years Ago

Best City Doctors Failed, But Cure Was Effected by Use of Dr. Chase's Ointment.



Mrs. A. T. Smith.

You apply Dr. Chase's Ointment for eczema and feel the benefit as if by magic. It may take some days to get the sores cleaned out and the healing process fully established, but from day to day you can see the old trouble gradually disappearing and know that you are getting rid of it.

Mrs. A. T. Smith, 1 Mt. Charles St., Montreal, Que., writes:—"I had eczema on my leg for four years, and tried many remedies and doctors in Montreal and Boston, without any benefit. I used three boxes of Dr. Chase's Ointment and was cured completely. This was three years ago. Since then I used Dr. Chase's Ointment for irritations and eruptions of the skin, and easily got rid of them with two or three applications. Dr. Chase's Ointment is a wonderful preparation."

Dr. Chase's Ointment, 60 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto.





**ST. MARGARET'S COLLEGE**  
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A Residential and Day School for Girls Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.  
Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.  
Physical Culture, Tennis, Cricket, Basketball, Hockey, Swimming Bath.  
MRS. GEORGE DICKSON, President.  
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A Church Residential and Day School for Girls. Full matriculation course. Elementary work. Domestic art. Music and Painting.

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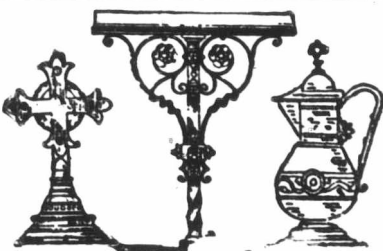
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