

# Canadian Churchman

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Family Newspaper



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

Vol. 41.

TORONTO, CANADA, THURSDAY, FEBRUARY 19th, 1914

No. 8

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# The Canadian Churchman

TORONTO, THURSDAY, FEB. 19, 1914.

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Processional: 380, 465, 496, 534.  
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Children: 707, 716, 720, 723.  
General: 108, 109, 118, 120.

## The Outlook

### The Quebec Investigation

The enquiry which came to an end last week in connection with the Quebec Legislature is a story of unutterable sadness. The Committee reported that the evidence proved one member to have received payment in connection with a political effort to secure the passing of a Bill, and two other persons were found guilty of similar practice. While we are thankful that such a charge has very rarely been made against Members of any of our Houses of Legislature, yet this one instance calls for the deepest regret and the strongest animadversion. Unfortunately it does not stand alone in connection with public life, for it would seem as though there is a good deal of actual bribery and corruption connected with political affairs. Whether we think of the deplorable results to the people receiving the bribes, or the effect on political parties and national life, the outcome is very serious. How far political corruption prevails it is, of course, impossible to say, but it is not surprising that people wonder whether these revelations are not indications of a wider and more deep-seated evil. We should rejoice if a recent suggestion were carried out, that leading men on both sides should consult together and agree upon means whereby this deplorable blot on the fair name of Canada may be at once and for ever removed. As we think of these things in connection with any parlia-

mentary body we naturally ask, "Who shall guard the guardians?" for if corruption is found in those who make our laws the poison is at the very spring of national life.

### Temperance Progress

The Canadian Temperance Act, known as the "Scott Act," was carried the other day in the Counties of Huron and Peel, and was only defeated in Welland by a majority of six. There will probably be an enquiry into the last case, because there are some ugly reports connected with the ballot, to which we referred last week. Unlike the Local Option law, this Act concerns the Dominion, and when adopted it applies to the whole of a county except cities, which vote separately. The success is very encouraging, and it is fully hoped that it may lead to similar results in other counties, especially as a simple majority suffices to bring it into operation. On another page we set out some figures, giving the results of the recent Local Option elections in Ontario, by which our readers will see how the three-fifths clause works. The contest in connection with the Scott Act was a very acute one, and the opponents of temperance fully realized the issues at stake. There must be no weakening on the part of those who believe in temperance progress, and, whatever may be the political opinion of candidates and Members of Parliament, they must be urged to throw in their lot with that Temperance policy which will do much to help forward the cause of true morality in the Province. We should rejoice if the recent results prove to be the beginning of a great advance. The Local Option work has done much to influence opinion, and now is the time to use every possible effort to increase the momentum and bring about still greater victories.

### Montreal Newspapers

For several weeks past we have been made acquainted with a good deal of information connected with newspaper purchases and amalgamations in Montreal. It is a little difficult for outsiders to understand precisely all that has been going on, but one feature is clear and carries its own definite message. It seems that some months ago the Hon. W. S. Fielding became President and Editor of a new paper, the "Montreal Telegraph," and when more recently the "Telegraph" was amalgamated with the "Herald" Mr. Fielding was invited to become President of the new Company. He accepted the post, but afterwards withdrew, because he was under the impression that the management of the paper would be under the control of men in whose politics he did not believe, and having become convinced of this he felt that the views of the owners were so widely different from his own that the result could not possibly be satisfactory. Assuming the facts to be as Mr. Fielding makes out, there can be no doubt that his resignation was eminently to his credit. We notice that similar action has just been taken by the Parliamentary Correspondent of the "Times," who has resigned because he could not give his approval to the new methods which his political party had decided to adopt. Both these instances are admirable proofs of the spirit that should actuate those who write for our newspapers. For a man to be willing to write anything simply because he is paid to do it, and altogether separate from his own convictions, ought to be regarded as intolerable. We rejoice that there are men who insist upon being true to their principles, even

though they have to sacrifice much in so doing. The supreme requirement in every newspaper man (as in all others) is honesty, and when this is realized and acted on, confidence is shown on the part of the public and encouragement is given to others to do likewise.

### Church Going

A good deal of attention has been given to the recent effort in Chicago to lead people to go to Church, and we observe that the Toronto Ministerial Association are proposing a "Go to Church Sunday." It may be well, however, to remind ourselves what is the supreme reason for Church going. It is easy to adduce any number of points, and to associate the value of Church going with every one of them. But the supreme reason is, of course, a matter of the attitude of the soul towards God in a desire and determination to worship Him. It is because Church-going provides an opportunity for prayer and praise that it should be emphasized first and most of all. The true believer, conscious of his need of fellowship with God and desirous of meeting Him in association with fellow-worshippers, will say, like the Psalmist, "I was glad when they said unto me, Let us go into the House of the Lord."

### A Significant Picture

Many of our readers have doubtless seen the last number of "Punch," with its first full-page cartoon. Two negroes are standing together, one a South African coolie, the other an East African barbarian. Between them they hold a piece of music, and with open mouths, and looks partly of terror and partly of scorn, they are singing, "Why do de Christians rage?" Underneath stand these words:—

"THE BLACK MAN'S BURDEN."

REFRAIN BY NATIVES OF SOUTH AFRICA  
AND KIKUYU.

The sting of the picture is in its truth, and once again "Punch" has rendered a genuine service in publishing it. The quarrels of white men in South Africa are making life perilous for the black man, while the quarrels of Christian men about Kikuyu are involving things in a still greater danger. Some recent Canadian comments on Kikuyu give special point to this timely cartoon, for certain references to that Conference and to those who are speaking on its behalf are unworthy of Christian men. The cartoon provides a lesson which men of all Churches and all sections should very seriously consider.

### The Children's Lenten Letter

We hope that the Bishop's Letter in connection with the M.S.C.C. was read very generally on Sunday last, and that the Lenten offerings of the children may prove to be very generous. The message is equally applicable to "older children," for it shows the two ways in which we may all do missionary work. We may either go ourselves, or else join the great army of home missionaries, who give, and work, and pray to support and encourage missionaries in the field. That remarkable missionary, Mr. Dan Crawford, who was in Toronto two weeks ago, is fond of putting together two texts which sum up almost everything in connection with Missions: "God so loved the world"; "Go ye into all the world."

### A Courageous Rector

Under this heading the "Sentinel" refers to a recent extract from the Parish Magazine, published by the Rector of St. Mary's Church, Brandon:—

The Rector is not an Orangeman. But if there is one thing calculated to make him and every other man who is not a Romanist become an Orangeman, it is the Manitoba school question. The Church should go on record absolutely in favour of Compulsory Education and of perfect equality as between all religious bodies. I have no patience with this continual truckling to Rome. Largely it appears a matter of votes. It is about time that the Christians in Canada who do not happen to be subjects of the Bishop of Rome, should show that they, too, have votes and mean to use them unless the pro-Roman attitude of the powers is changed. That is strong language for the Rector to use, but he feels strongly.

We are not surprised at the Rector being called "courageous," and we would wish that all our clergy would speak out as fearlessly. It is the bounden duty of our clergy to advocate "perfect equality as between all religious bodies." This is the only fair and just policy, and any "continual truckling to Rome" is certain to bring about its own Nemesis, for Rome is never satisfied. The more we yield the more Rome will demand, and for this reason alone there is no safety, as there is no fairness, except in absolute and entire equality.

### Sport and Missions

The other day we noticed a striking contrast between the money spent on fox hunting in England and certain figures connected with missionary work. It seems that the capital invested in England in 200,000 horses for hunting amounts to \$60,000,000, and the annual cost of fox-hunting alone, as estimated by a dependable authority and quoted in the first sporting paper of the day, is another \$50,000,000. It would be a generous estimate to say that gifts for foreign missions of all kinds do not amount to \$15,000,000.00. But here is one fact which is beyond all question. In England alone 23,000 gamekeepers are employed in connection with sport, while the total number of Protestant missionaries among the heathen in the whole world is 20,232, being 2,768 less than the number of gamekeepers employed in England alone. Such facts as these give point to the Epiphany Appeal which has just been made, and to the necessity of all our Churches and each individual member thereof being roused to a consciousness of personal responsibility for world-wide evangelization.

### Preaching Social Reform

The Dean of St. Paul's, London, England, Dr. Inge, is noted for his acute and fearless criticism of current events and tendencies, and in a lecture delivered last week he dealt among other things with Socialism. We are not now concerned with the general topic, but Dr. Inge pointed out that the current of social reform has invaded the pulpit, and that many ministers are finding in politics "a welcome refuge from preaching dogmatics in which they no longer actively believed and which bored their congregations." He went on to say that by preaching on such subjects as Temperance, Poverty, and the Land Question, "there has come about an acute secularization of Christianity." These words are particularly timely, because it would seem that in Canada as well as in England there are real dangers of men using the pulpit for preaching

social and economic reform when they ought to be occupied for the specific work of proclaiming the Gospel. It appears as though men are often so distracted by criticism and, it may be, so depressed by indifference among their people that they, take refuge in social reform, as providing an interesting message which will not put an undue strain upon themselves and their people. We must by all means show the application of the Gospel to every evil in our midst, but it is essential to take great care lest we use social reform as a way of avoiding, as the Dean says, "preaching dogmas in which we no longer believe and which bore our congregations." If there is one thing more than another that preachers need to bear in mind it is the peril of pandering to any modern tendency which, however valuable in itself, is no part of the Gospel of Christ. Sunday Lectures on the Poets, Historical Essays on Church History, and Discussions on Current Social Questions are not in place in a pulpit on the Lord's Day, which should be devoted to the Everlasting Gospel of Redemption.

### GRACE IN ACTION

The Season of Lent recalls us to the aspect of daily living. The Bible, on its human side, is an Eastern book, abounding in imagery and figure; and when we are told that grace teaches us, the language, of course, is figurative. Whether we live under law or under grace, God is the Teacher. But it is on the principle of grace that He trains us, not of law. And these two principles are wholly incompatible. Both are good and right, but they are inconsistent. The essential characteristic of law is the assertion of rights; the essential characteristic of grace is the giving up of rights. "He gave Himself for us, that He might redeem us." This is the great manifestation of grace—the self-sacrifice of the Son of God. And it is on this principle that He deals with us as now redeemed. It is a thorough paradox to a carnal man; but the philosophy of the heart runs deeper than that of the head. An illustration may be useful to mark the contrast between the two principles. "Thou shalt not steal" was the command that pealed forth from Sinai; and a curse followed upon transgression. "Let him that stole steal no more," is the kindred command of grace. And now mark the sequel: "but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Law forbids our taking what is another's; grace goes further, and enjoins our giving up what is our own. And so, through all the practical teaching of the Epistle to the Ephesians, the warnings, even against sins of the grossest kind, are based upon blessings freely given, or upon Divine relationships freely formed.

"The grace of God trains us." In three passages of the New Testament this same word is used of God's dealings with His people, and in these it is rightly rendered "chasten." "As many as I love, I rebuke and chasten," is the Lord's word to Laodicea. And in the solemn warning against unworthily partaking of the Lord's Supper, the Apostle writes, "We are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32). Law would condemn; grace chastens. And the other passage—Hebrews 12—marks the distinction still more clearly. The fifth verse takes up the very words of the warning to Laodicea: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." And mark the ground on which the chastening comes. It is not based upon sin committed, but upon the relationship in which the one who has sinned

stands to God. "For whom the Lord loveth He chasteneth." "What son is he whom the Father chasteneth not?" But the difference does not end here. Punishment, strictly so called, has relation to the past; chastening to the future. Punishment is imposed because of sin committed; chastening is inflicted with a view to the good of him who is the subject of it. He chastens us "for our profit, that we might be partakers of His holiness."

The spirit of legality that is indigenous to our hearts has no more common or subtle phase than that of regarding chastisement as necessarily a punishment for sin. And the teaching of the twelfth chapter of Hebrews, the Divine antidote for this error, is but little understood. Indeed, our beliefs in this respect are but the old doctrine of Eliphaz the Temanite: "Who ever perished being innocent? or, when were the righteous cut off?" That one who lay crushed and desolate beneath so terrible a storm of seemingly un pitying judgments could be "a perfect and upright man that feared God and eschewed evil" (Job 1:1) was a phenomenon entirely beyond the theology of the Temanite; and so he and his companions only forced Job back upon the assertion of his own integrity, and drove him still further from the God who was seeking thus to make him "partaker of His holiness." And in the end, the "comforters" of Job had to seek the prayers of Job to save them from the wrath their words had kindled (Job 42:7, 8).

Grace teaches us. The Christian course is a discipline. And the result, in the familiar words of our General Confession, is a sober, righteous, and godly life on earth, with heart and eye fixed upon a blessed hope above it and beyond it. "Soberly, righteously, and godly"; these words represent the threefold aspect of life—to a man's own spirit, to his neighbour, and to God. And it is certain that these qualities are not characteristic of the age we live in. Sobriety—where is it to be found in this age of display, and hurry, and greed? And this word "sober" has so long been run in a special and narrow groove that now it almost refuses to expand to the thought that is here intended. Etymologically, it means possessed of a sound mind; and this idea always clings to it. It means a habit of mind opposed to extremes, and most of all to levity. He who has been trained in the school of grace is marked by soundness of judgment in all things. Righteousness—what does this mean but reality in all our attitude to others? Godliness—what is this but genuineness of spirit towards God? This is the threefold lesson of Grace.

### 'TIS JESUS STILL.

By the Rev. W. M. Trivett, M.S.C.C.,  
Honan, China.

'Twas Jesus said: "Thou raging sea"—  
Peace! "Peace, be still."

He says now to our striving hearts,  
"It is my will."

Then when we hear the billows roar,  
And see afar, the distant shore,  
Oh! look not—trust thyself no more  
'Tis Jesus still.

He walks amid the angry sea,  
Ner suffers harm.

He brings to thee His own great peace  
Thy heart to calm.

Fear not His awful majesty.  
He comes to offer help to thee  
And thus He raises o'er the sea  
An outstretched arm.

The mighty forces of the storm

His word obey,  
So o'er earth's vast and troubled sea  
I hear Him say—

"Peace! God's own way is surely best,"  
It calms the weary toiler's breast  
And courage comes to bring him rest  
Even to-day.

# "TWO GREAT CARDINALS"

By G. S. HOLMESTED, K.C.

WE have lately had in Toronto an eminent Roman Catholic literary man, Mr. Wilfrid Ward, lecturing on "Four Great Cardinals," Newman and Manning being two of the number. We confess we do not perhaps appreciate what may constitute greatness in a Cardinal, but we venture to think that as men among men neither Manning nor Newman is deserving of the title "Great" and on the contrary, we are disposed to think that the verdict of posterity on both of them will be that they were two very foolish men.

Men who are brought up in the Roman Catholic faith from their earliest years may be reasonably excused for receiving their religious instruction with an unquestioning loyalty to the authorities of that part of the Christian Church in which their lot is cast. They are carefully taught that even to express a doubt is a sin and they are earnestly cautioned against holding communication with those who might be able to enlighten them. "Heretics" and "Schismatics" are the only names for those who differ from them. But with those who would leave the Anglican part of the Church for the Roman, the case is far different, and the first and principal thing they have to consider and form a judgment upon is this, wherein does the faith of the Roman differ from that of the Anglican part of the Church, and are the differences such, that I must needs forsake that part of the Church in which my lot is cast in order that I may embrace these other doctrines which the Roman part of the Church holds, but which the Anglican part rejects? Now these differences are very carefully and authoritatively summed up in a creed issued by Papal authority, and although when Newman and Manning were considering the subject, this creed had not the reputation of infallibility, yet after they had decided to accept it, in 1870 the dogma of Papal Infallibility gave to this creed the pretended authority of an infallible utterance. This creed consists of the following additions purported to be made by Papal authority to the Nicene Creed in defiance of the Œcumenical Councils of Ephesus and Chalcedon. The latter council after setting forth the Nicene Creed, thus decreed "that it is not lawful for any man to propose, or compile, or compose, or hold, or teach to others any different faith," and it decreed that all Bishops and clergymen so doing should be deposed.

Now let us see what are the additions which in defiance of this decree have been purported to be added by Papal authority. They are the following:—

"I most steadfastly admit and embrace the Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the Holy Scriptures according to that sense which our Holy Mother the Church hath held, and doth hold; to whom it belongeth, to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

"I also profess that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that of these Baptism, Confirmation and Orders cannot be repeated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined in the holy Council of Trent concerning original sin and justification.

"I profess likewise that in the Mass there is offered to God a true, proper and propitiatory sacrifice, for the living and the dead; and that in the most Holy Sacrament of the Eucharist there is truly, really and substantially the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calleth Transubstantiation. I also profess that under either kind alone, Christ is received whole and entire, and a true sacrament.

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

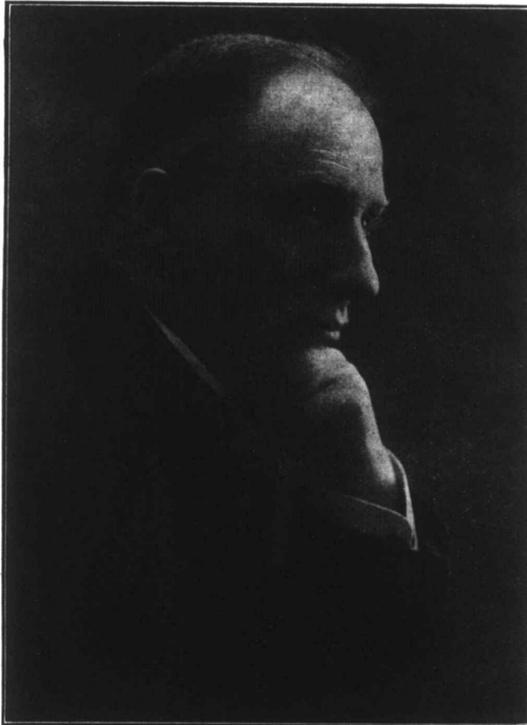
"Likewise that the Saints reigning together with Christ are to be honoured and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church and that the use of them is most wholesome to Christian people.

"I acknowledge the Holy Catholic and Apostolic Roman Church for the Mother and Mistress of all Churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles and Vicar of Jesus Christ.

"I likewise undoubtingly receive and profess all other things delivered, defined and declared particularly by the Holy Council of Trent; and I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected and anathematized.

## OUR NEW CANADIAN BISHOP



THE VENERABLE ARCHDEACON GRAY, M.A.,  
BISHOP-ELECT OF EDMONTON

"I N. N. do at this present freely profess and sincerely hold this true Catholic faith out of which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate by God's assistance to the end of my life."

We may be thankful that no Englishman had any part or lot in compiling this Papal creed. Had any Englishman been present it is to be hoped he would have exhibited a little common sense for which his nation is celebrated, but of which the compilers of this Papal creed seem to have been singularly destitute. Fortunately for humanity, it is not the business of the Church in any of its parts to regulate the terms of salvation, and this so-called "true Catholic Faith out of which no one can be saved," is mere human folly. Can anyone suppose, who is not absolutely devoid of understanding, that when our Blessed Redeemer said to the dying thief: "To-day thou shalt be with me in Paradise," that he first instructed him in all that the Council of Trent was going to decree about original sin and justification, etc., etc., or any of the other theological speculations referred to in this Creed? Can any man in his senses suppose when St. Paul was asked by the gaoler at Philippi, "What must I do to be saved?" that he really did not know, or that he made him a false answer? Are we to suppose that all "the comfortable words" which Newman and Manning

must have read many a time as priests of the Anglican Church when celebrating the Holy Communion are subject to a condition which makes them in fact false and meaningless. Would not, in short, any man with the least knowledge of his New Testament say to the Fathers of Trent and to his Holiness Pope Pius IV.: "You seem by this Creed to suppose that salvation is to be limited to a few theologians who, like yourselves, make great pleasure in wrangling over theological speculations. Permit me to remind you that salvation is for all who will honestly desire it, not only for learned theologians, but for the poor and the ignorant. Do you suppose the poor people of Ireland or of France can read the decrees of the Council of Trent, and study the Fathers to find out what their Bibles mean? Sirs, the Creed you propose to impose on the Christian world is a madman's Creed. If the salvation of mankind depended on their honest belief in any such Creed, it would be tantamount to saying that the Gospel of Jesus Christ is a heartless mockery and delusion."

But what was the result of Newman's and Manning's investigation of this Papal Creed? Why they professed to accept and believe it! If they really did believe it then what verdict ought to be passed on them? and if they did not believe it, while professing to accept it, what then shall be the verdict? In either view can we call them "Great"?

It is safe to say that if the laity of the Roman part of the Church had done their duty, this so-called "true Catholic Faith" ought to have perished in derision ere the ink was well dry with which it was written. To pretend that the salvation of mankind depends on such matters as are set forth in it, is a curious delusion which ought to deceive no man who has ever read the New Testament, and can deceive no man who applies to the consideration of the question the most ordinary common sense.

It may be admitted that some of the matters dealt with in this Papal Creed are of importance, but the manifest objection to it, is that it places them on any point of view altogether out of their proper perspective. It may be that the unanimous interpretation of "the Fathers" is the correct one, but to say authoritatively to Christian people, you must place no meaning on what you read in your Bibles until you have first ascertained what is the unanimous interpretation given to it by the Fathers, is tantamount to saying to the ordinary people of the world, if you wish to be an orthodox Christian you must not read your Bible at all. The doctrine of original sin and justification as propounded by the Council of Trent may be perfectly orthodox, but to say that no one can be saved unless he embraces and holds fast the views they have propounded on that subject, is tantamount to condemning to perdition the greater part of the Christian world, whether they be Romanists or Protestants. The Romish doctrine of Transubstantiation may be true, though it is in apparently express contradiction of the Athanasian Creed; yet its acceptance cannot be a condition of salvation in any view of the matter, unless we are to believe that St. Paul was ignorant of "the true Catholic Faith."

An attempt to gratify a not unnatural desire for certainty in matters of faith no doubt led to the proclamation of the Dogma of Infallibility, but when we peruse the Papal Creed and see what the alleged infallibility reduced to practice really means; we see that it is merely the case of a number of fallible men calling another fallible man "infallible." The notion therefore that the Truth is to be preserved and established by any such means is therefore palpably false. Perhaps if we were to attentively consider what took place at the tower of Babel, we might learn a profitable lesson. The Church at this present is rent and divided and speaking in discordant terms. It may be and it seems probable that this is the Divine way of preserving Truth. In one part of the Church men assume to take upon themselves the prerogatives of the Most High and the Almighty bring their presumption to naught. One part of the Church seeks to make conditions of salvation which the Lord hath not made and forthwith the body is rent in twain that the Truth may be preserved. The Christian Church in Europe at the time of the Reformation had reached such a pitch of arrogance and was confounding the Truth with all sorts of human inventions, that in the Providence of God, the only way in which the Truth could be maintained and re-established was by a separation of its parts.

So if union is to be restored it must be attained, not by a refusal to give up unfounded doctrines, but by a willingness on all hands to return to a primitive simplicity of faith and practice and a wise and generous toleration of diversities in mere details; but for such a task we shall indeed need great men, but they will not be of the type of Newman and Manning.

## CHANGING ENGLAND

By Rev. R. F. DIXON,  
Wolfville, N.S.

ENGLAND is most undoubtedly changing. The England of yesterday is not the England of to-day, nor will the England of to-day be the England of to-morrow. And like all progressive changes of this kind it is proceeding at a steadily accelerating rate. The change during the past five years, since my last visit to England, has been far more marked than in the preceding ten or twelve years which elapsed between my last and two previous visits. Indeed, I am inclined to think that England has changed nearly as much in these five years, as she has done in the third of a century, beginning about the middle of the seventies and ending about the middle of the first decade of this century.

And the main stream of change has all been in one direction—Americanization. John Bull, if the truth must be known, with all his sturdy individuality and (supposed) ingrained conservatism has, when he takes the notion, a genius for imitation and adaptation, probably unequalled by any European nation, and surpassed only by the Japanese. To day John Bull is feverishly at work striving to transmogrify himself into a transatlantic Yankee. So far he has only succeeded in producing a barely recognizable travesty of the original. But he daily improves, and there is no saying to what he may eventually attain. Meanwhile while it is impossible (as yet) to mistake an Englishman for an American, the trend is unmistakable. If imitation be the sincerest form of flattery, then Americans should be the proudest people on earth, for they are the objects of the close, and in some respects almost slavish, imitation of one of the greatest nations of the old World.

One notices this tendency by many subtle, impalpable indications, easily felt or imagined but sometimes hard and sometimes impossible to describe. Most noticeable and continually in evidence is the adoption everywhere of American idioms and slang.

It is amusing to notice the way in which English people have adopted stale cast-off American slang, how the slang of yesterday, or perhaps to put it more correctly, of the day before yesterday in the States, is the slang of England to-day. Of course, England has some distinctively indigenous slang of its own, a little of which may occasionally accidentally find its way into the States and Canada, but the "balance of trade" is so enormously in favour of America that one can hardly call it an exchange. On one side you have a steadily flowing, ever-swelling stream, on the other at best an intermittent trickle that scarcely makes any perceptible ripple. On all sides I heard in London expressions unknown in Great Britain five years ago, and at that time in common use "on the other side," but now rapidly becoming obsolete, such expressions for instance, coined ten or fifteen years ago on the American Continent, as "That cuts no ice," "Pulling his leg," "Up against it," "Blowing it in," "Held up," "The big stick," "Making good," "Getting a move on," "A cinch," "A dead cert," etc., etc. A longer list of older Americanisms, that have now got a permanent place in the language, might easily be given. Take that exclamation "Great Scott!" which originated in the United States in the forties, and has reference to the exploits of General Wingfield Scott, the hero of the Mexican war: it has become so absolutely a part of everyday English phraseology that tens of thousands who habitually use it are entirely unconscious of its origin. A young friend only yesterday told me that she always thought it had reference to Sir Walter Scott! Again, we have the expression "Hurry up," universally used now, absolutely unknown in England a third of a century ago, but in common use in the States and Canada thirty-five and forty years ago. I can well remember hearing it for the first time in the States on my landing there, nearly forty-one years ago, en route to Canada; then too there is "drug store," "Boarding the train," "A smart (i.e., a clever) man," and at least a round score of idiomatic or semi-slang phrases, that during the last third of a century have crept into common and accepted and apparently permanent use. The number of Americanisms that during the past third of a century have become permanently incorporated in the everyday speech of the average Briton, would, I haven't the slightest doubt, fill a whole newspaper column, and they increase almost daily.

The manners and methods of public officials also are undergoing the same transformation. The old good nature and civility, once so refreshing to the transatlantic visitor, is now everywhere disappearing, and the sharp, curt, not to say truculent American bearing and address is becoming the rule on railroads, places of public entertain-

ment, custom houses and in all departments of officialdom. An exception must certainly be made in the case of the shops. Here one meets with studied politeness and courtesy. But in other respects there is most undoubtedly a marked deterioration in the manners of the masses of the people. And this has affected perhaps most noticeably domestic servants.

This "slump" in good manners is the effect of the general "speeding up" in all departments of life. People nowadays in England are as a rule too much in a hurry to be polite. They cannot spare the time for it. The old leisurely way of doing things, so universal a few years ago, is disappearing. John Bull is indeed "waking up" and under the influence of American competition and example is beginning, in his own clumsy fashion, to "hustle" and "get a move on." (I have used, by the way, four naturalized Americanisms in this paragraph.)

But the most striking of all changes, especially manifest during the past five years, is in the women. It would be hardly too much to say that since my last visit to England in 1908, a sort of revolution has taken place in the attitude and outlook of women, their ideals, employments, outward bearing, and even in many cases facial expression: women stride along the streets, and look you squarely in the eyes and measure you from head to foot with a sort of challenging glance. "Boldness" in women is no longer a term of reproach. And then where is it you don't meet them in the course of business, and what is it, with the exception of soldiering and digging sewers, they are not doing? The number of women shop superintendents in London has, I should say, increased at least twenty five per cent. since my last visit. You find them in the most unlikely and unexpected places. Sometimes it is quite embarrassing to an old-fashioned and unsophisticated colonial. The other day I took a certain article of male attire, once considered "unmentionable" in polite society to a clothes cleaner, and found to my dismay that I had to explain matters to a young girl in charge, who was infinitely more composed than I was and took it quite as a matter of course. As an English friend, himself perhaps a bit of an old fogey, said to me, "Our women are doing everything nowadays that the men do except shave. They run businesses, make speeches, talk politics, take the chair at meetings, serve on royal commissions and do a score of things undreamed of twenty years ago."

Then there is the labour unrest, which, of course, would require an article to itself. In connection with this I may note one very striking change. A few years ago the goal and ideal of the average British workingman was a fair day's pay for a fair day's work. Give him plenty of work at decent wages and he was satisfied. To-day his ambitions soar very much higher. It is not only good wages that he demands but a substantial share of the good things that are going, leisure, amusements, luxuries. He is no longer content to plod along amid his old drab surroundings, living the plain, frugal, uninteresting life of the last decade of the last century, relieved by a few simple primitive pleasures, but he is now bent on living an infinitely fuller life. The fixed, unalterable ambition of the British working man today is to live, not merely to exist. And for this who can blame him.

The love of luxurious living grows apace, and every four or five years marks a big advance. I noticed it five years ago. To-day it is still more apparent. The "luxuries of the fathers" have become the necessities of the children" with a vengeance, and we multiply our wants almost daily. The style of living, not to mention its actual cost, has risen among all classes, none excepted, at least fifty per cent. in the last twenty-five years. Everybody must have the best, and nobody, if he can help it, will take anybody's leavings.

The physique of the working classes seems to me to be on the whole improving. The younger generation are perhaps taller and better set up than their fathers. The exact opposite I know is the established impression, but, though I have no inclination to dogmatize, it certainly strikes me otherwise. Still matters in this respect leave much to be desired. The large number of poor stunted specimens of humanity one sees in the larger towns, the miserable human derelicts drifting about the streets, the hundreds of thousands of narrow-chested, undersized, pallid operatives that swarm in the great northern manufacturing centres, painfully impress the visitor from Canada, where the general physique, both in town and country, is so high. This, of course, only applies to the working classes, who certainly so far as stature goes may fairly be called the "lower

classes." The middle classes of England are physically a fine race and would hold their own and in many cases compare favourably with any other nationality.

England has changed and is changing. But I am far from saying that it has changed for the worse. On the contrary, I think the balance is on the right side. There has been a great advance in sobriety, a great quickening of the public conscience in regard to all forms of wrong or injustice, social service is becoming the religion of large numbers of people who a generation ago would have scouted the idea that they owed anything whatever to the community as a whole, religious rancour is slowly abating, and as far as I can judge, the average young man of to-day lives a cleaner, decenter life than the young men of the seventies.

But this is a subject that requires an article of its own.

## Among the Indians

Work at Lac la Ronge, North Saskatchewan,  
by Deaconess Stapleton, All Saints' Indian School

THE new church of this Mission, "All Saints'" was well filled as the Indians of this Band gathered in for their Christmas Communion. Little is seen or heard of the adults during the winter months when they are far away hunting for furs. But they (the men especially as it is not always convenient to bring women and children on a long winter's journey) do not fail to gather in for their Christmas and Easter Communions. Some arrived with their dog-sleighs only as the service had well begun, and slipped in quietly to a vacant seat, or where there was not one, sat down upon the floor in the aisle, a posture so natural to them in their tepee life. The boarding of the inside walls of the church had just been completed, so that now the interior looks so much neater, and festoons of green along them and Christmas texts, gave visible token of the Festive Season.

The 50 Indian boys and girls of the boarding school, with one of their number at the organ, led the Christmas hymns; and scarce any of the congregation but those who had not been confirmed left the church before the Communion service itself began. Ninety-six Communicants there were in all, almost all Indians, but the six staff of the school, for there are no attractions as yet for settlers to come up here. The nearest farmer and the nearest prairie land is a week's journey to the south, this is all Bush around here with rivers and lakes for a highway. The Christmas offering amounted to no less than \$100.05, which was about their ordinary quarterly collection, in addition to special contributions for the church, which is not yet completed, though sufficiently so for services to be held in it.

The school children had a happy time on Christmas Eve over their Christmas tree, after giving an entertainment in their large schoolroom, which was prettily decorated for the festive occasion, and their new treasures of dolls and books, etc., from off the tree, and from their stockings visited by Santa Claus that night, gave them many an hour of pleasure in the days that followed.

For the following Sunday, the Rev. M. B. Edwards went up by dog-sleigh to Stanley, 40 miles north, for the Christmas gathering of the Indians there. He found only two families were absent and there were 68 Communicants with an offertory of \$75, besides two special donations from two Indians of \$10 and \$4 to have repairs done to the coloured glass in the windows of their fine old church. It was built in that far away Mission some 60 years ago, with the result that heathen-Indians are not known now in this district. All our children in the school were baptized in infancy as members of the Church of England, and their parents before them.

Another Stanley Indian, seeing a new supply of Cree hymn books had arrived for sale, wished to buy 60 of them to present to the church for lending at the services.

On the same Sunday, while Mr. Edwards was at the Stanley gathering, and the faithful lame Indian, who is ever ready to act as Lay Reader in the absence of a clergyman, was too unwell to come the four miles across the lake to take the Cree services, one of our own elder lads, of nearly 18, Roderick Venn, read the morning and afternoon services in church, and did it most creditably too.

But a note of sorrow came to the school this Christmastide. For, for the first time since the school was opened just seven years ago, the Angel of Death visited us, and two of our school girls

were called away to their Heavenly Home. The elder one, "Ann" Charles, who had been in school about six years, came back from the summer holidays, not looking well, though she had gone out seemingly healthy and strong. Then she fell sick with hemorrhage. For five weeks we nursed her night and day and, rallying a little, we took her home a day's journey up the lake. But it was soon apparent that it was only that she might die among her own people and on Christmas evening, just a week later, she "fell asleep," peacefully trusting in Jesus. Before she passed away her mother, who knew no English, asked her to tell the staff of the school how "thankful" she was to them for all the "Good Things" they had taught her daughter while she was in school, that she could not have taught her herself. One of them was able to stay with her nearly to the end, and nothing quieted her in her weariness through the long sleepless hours of the night, as to have sung and said over and over to her, the old familiar hymns and Bible verses, both English and Cree, that she had learnt at school. Her trustful readiness to go was beautiful to witness. She was laid to rest in God's acre at Stanley, to which place her people belonged. The other one we lost was "Little Charlotte," who came in new after the summer holidays. But a couple of months in school, showed that her nerves were affected, and it was evident she would not be long for this world. So it seemed best to send her home. It was sad parting with the little mite, but it seemed best so, and God took her "Home" four days after Christmas. We laid her to rest on New Year's morning, and as her playmates followed the little plain wood coffin to its last resting place, the snow crystals fell gently down upon it. Fit symbol for the little one who had been washed, and was now "whiter than snow," and gathered safe "In the arms of Jesus." The two "Firstfruits" of the school. Surely, abundantly, it is "worth while!"

## Two Interesting Letters

(Our readers will be glad to read these letters, written respectively to *The New York Churchman* and *The London Times*)

### CHRISTIAN FELLOWSHIP AT PRINCE RUPERT.

To the Editor N.Y. Churchman:

As an example of how special circumstances call for a liberal interpretation of a rule drawn up for ordinary conditions, may I be permitted to mention an incident which I regard as one of the most precious experiences of my life?

It was five or six years ago. Easter was approaching. For many months I had been the only representative of the Christian ministry in the town of Prince Rupert, which was struggling into existence on the shore of Kaien Island. Members of all denominations had been attending our services. I told them that as a Bishop of the Anglican Church, which was first on this coast by many years, I counted it a great privilege to minister to them, and as I knew many valued exceedingly their Easter Communion I should be glad to welcome to our Easter Celebration those who were communicants of other Churches—"all such," I added, to use the language of our Prayer Book, "as shall be religiously and devoutly disposed."

The scene on that Easter Day was a memorable one. Roman Catholics, Orthodox Greeks, Lutherans, Presbyterians, Methodists, Baptists, as well as Anglicans came.

Together we sang most heartily "The Church's one Foundation is Jesus Christ, her Lord."

Together we knelt side by side and partook of those sacred elements which, variously interpreted, meant for each and all the Holy Communion, the fellowship divine.

F. H. Du Vernet,  
Bishop of Caledonia.

Prince Rupert, B.C.

### CHURCH REUNION AT HOME.

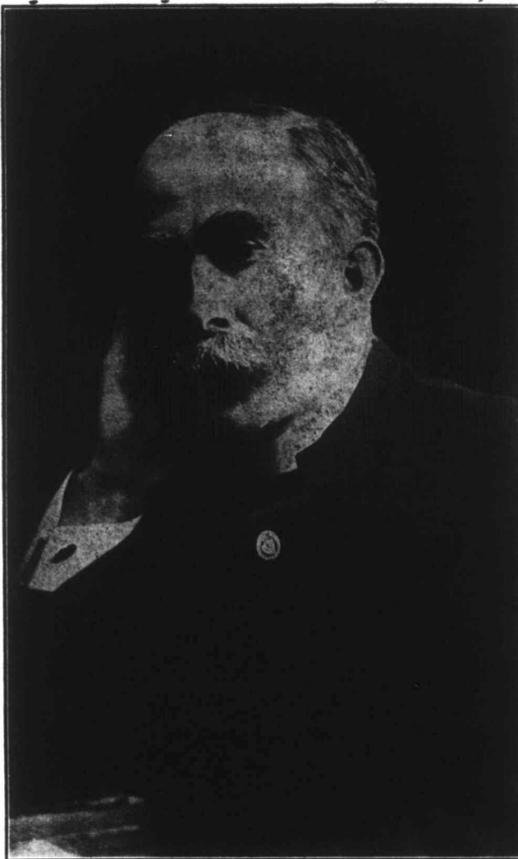
To the Editor of The Times:

Sir,—It would be a pity if the very interesting correspondence in your columns upon Home Reunion, which followed the Bishop of Durham's letter on the Kikuyu conference were allowed to pass out of memory without some practical step being taken to clear the ideas, both of Churchmen and Nonconformists, as to what at present separates them. All agree that the stumbling-block is the "historic episcopate"; the last of the four articles proposed by the Lambeth Conference of 1888 as a basis on which approach

to reunion might be made. But there seems to be a prevalent vagueness as to the meaning and implications of this term; and until the Church of England makes some effort to dispel the obscurity which surrounds its own proposition I do not see how Nonconformists can be expected to give it serious consideration. Would it, I wonder, be possible for that born mediator, Dr. Sanday, to arrange for a conference of historical and theological scholars, such as met at Oxford in 1900 under his auspices, in order to discuss and put into shape some propositions on this point? It is quite conceivable that, if this were done, Nonconformists would discover that the sacrifice required of them in accepting the "historic episcopate" is much less than they had feared. For modern scholarship is inclined to take a less mechanical view of Apostolical succession than was usual a generation ago.

Dr. Dearmer has already called your readers' attention to the article on this subject by Dr. Headlam in the Prayer Book Dictionary, which one hopes may prove epoch-making; for while it holds tenaciously to the Church of England's rule, that all ministers shall receive their commission from those who have authority to give such commissions in the Church—that is to say,

### ONE OF THE NEW ENGLISH BISHOPS



THE REV. J. E. WATTS-DITCHFIELD, M.A.,  
(Vicar of St. James the Less, Bethnal Green, London)  
Bishop-Designate of the new Diocese of Chelmsford  
(Mr. Watts-Ditchfield spoke and preached in Toronto in Nov., 1912)

the Bishops—it states the doctrine of Orders to be that grace is given by God in answer to the prayers of the Church, and is not transmitted from Bishop to Bishop. A similar reshaping of current dogmatic opinion by historical studies may be found in the biography of the late Bishop Collins, where two views of Apostolic Succession are given (Life pp. 33, 164)—an earlier and a later. The first speaks of the "orderly and uninterrupted transmission" of grace; the second rejects altogether "the mechanical idea of a chain in which a broken link invalidates all that comes after." The practical difference between the two views in regard to the problem of reunion is immense, because the one must, with whatever politeness, condemn all Orders not episcopally conferred as invalid; the latter need only censure them as irregular. If I were a Nonconformist Minister in the mission field, I can conceive myself welcoming the association of a Bishop with the ordaining minister of my society, or even accepting episcopal Orders myself, for the sake of cutting off the entail of dissent from the new Church, provided that the Orders of my communion were considered defective only in regularity; but I am equally convinced that I should repudiate either course with the whole strength of my conscience if they were denounced as invalid.

I recognize that such a conference as I respectfully suggest would be a practical step, and practical steps in the Church of England are apt to be considered dangerous to our unstable equilibrium. But this step would commit no one to anything but a desire for more light. We are constantly warned that the worst enemies to reunion are those who are for making undue haste, and I should agree. But what is undue haste? It is now a quarter of a century since the Lambeth Conference formulated its articles of reunion; is it too soon to begin to explain their ambiguities? "If there were world enough and time" we might be content to go on ingeminating pious wishes for reunion once every 10 years; but the missionary problem is urgent.

I am, Sir, your obedient servant,  
Deanery, Norwich. H. C. Beeching.

## Laymen's Missionary Movement

A banquet was held on Friday in the parish hall of St. Barnabas' Church given under the auspices of the Laymen's Missionary Movement, at which were nearly one hundred guests.

In the course of an inspiring address on the missionary work of the Church, Mr. N. F. Davidson emphasized the responsibility of each individual toward the maintenance of missionaries preaching in foreign lands, and said that in making gifts to missions one was really making a personal gift to God.

Mr. D. Saunders continued in this strain, stating that a great number of heathen have never heard the Gospel read, and that hundreds of them die every year without ever having seen a white man or a Christian. Mr. Saunders concluded by urging his audience to pray for these people, saying that more was being done by prayer than by money or any other means.

The Rector, the Rev. T. E. Powell, then spoke briefly, laying stress on the glorious opportunities which were offered the Church in extending the Kingdom of God by Christianizing the heathen. Mr. W. H. Martin presided.

## Brotherhood St. Andrew

WINDSOR CONFERENCE.—Men from every walk of life gathered in All Saints' Church, Windsor, Sunday afternoon, and made up a great gathering at the closing services held in connection with the third annual conference of the Brotherhood of St. Andrew of Western Ontario.

"Men and Religion" was the topic ably handled by N. Ferrar Davidson, K.C., a well-known Brotherhood worker, and Rev. Lawrence E. Skey, M.A., rector of St. Anne's Church, Toronto. Rev. W. H. Battersby, M.A., rector of St. Mary's Church, Walkerville, was chairman. At the regular services in all Episcopal churches of Windsor, Walkerville and Sandwich on Sunday evening prominent Brotherhood men delivered special sermons. Mr. J. A. Birmingham of Toronto was one of the speakers on Saturday also.

## The Churchwoman

HALIFAX.—The Diocesan Women's Cathedral League has spent a very busy and successful year in endeavouring to promote the furtherance of its great object, i.e., the raising of the sum of \$10,000 towards partly liquidating the existing debt on All Saints' Cathedral fabric. At their annual meeting, the treasurer reports a balance in hand of \$1,224.26. The Calendar Fund, under the able convenorship of Mrs. Cossey, had contributed towards this amount the sum of \$973. A lecture was given in April, by the Very Rev. Dean Llwyd, on Russia, which resulted in the addition of \$178 more towards the funds. Three large donations from individual members have also been noted, amounting to \$210. A few more such generous gifts would greatly assist the energetic workers of this energetic League in accomplishing their worthy object. The climax of the year's work was reached in November, when a grand Bazaar was given in aid of the fund; the results far exceeded the expectation of its promoters, who, after months of arduous work were rewarded by the addition of \$1,200 to their credit at the bank. The balance at the present time amounts to \$2,667.51, leaving \$6,467.49 still to be raised.

TORONTO.—GEORGINA HOUSE.—After a term of five years, with success marked at the

## LOCAL OPTION RESULTS

Majority vote.	Three-fifths vote.	Majority vote.	Three-fifths vote.
The people voted for Local Option in	The three-fifths permits Local Option in only	The people voted to close up	The three-fifths permits closing of only
37	17	123	26
Municipalities.	Municipalities.	Bar-rooms.	Bar-rooms.
The people voted for License in	The three-fifths retains License in	And to keep open	And keeps open
4	24	8	105
Municipalities.	Municipalities.	Bar-rooms.	Bar-rooms.

end of it, the Georgina House, at 106 Beverley Street, held its annual meeting, February 11th. Mr. Kammerer presided, and among those present were Provost Macklem, vice-president; Sidney Jones, bursar; Mrs. Broughall, founder and president of the executive. Reports from the treasurer, secretary and superintendent showed that there are 65 girls in the home and a long waiting list. A fine new wing has been added and will be formally opened in about a month. Renovation has been practised upon the old part of the building, and the furnishing committee reported that about three thousand dollars had been spent on new furnishings and equipment. The dining-room has been handsomely furnished by Mrs. J. C. Eaton. The new wing is the gift of Sir Edmund Osler, and is called after the benefactor. The first cost of the building, amounting to \$58,000, has been reduced to \$18,000. The chapel, which is a feature of the building, has been re-papered and touched up in many ways. There is also a "silence room," which is taken advantage of by the girls for study or writing. The house is self-supporting, inasmuch as the rates paid by the girls meet all running expenses.

WINDSOR.—At a meeting of the Junior branch of the W.A. of All Saints' Church on February 6th, Miss Sedgwick, late of China, gave a delightful talk on some features of child life in China, and made a deep impression upon all, concerning the urgent need of money, work and prayer for the solution of the missionary problem in China. The most pleasing feature of the meeting was the presentation of a Diocesan Life Membership in the W.A. to Miss Jessie Q. Deuch, who has for several years presided over the Junior work.

OTTAWA.—The prayers of all readers are asked for Mrs. George Greene, president of the Ottawa W.A., who lies ill, apparently beyond hope of recovery, at St. Luke's Hospital, Ottawa. On account of this illness the monthly board meeting was very sad. Yet Mrs. Titton's words from the diocesan text, "God is Love," buoyed all with hope. In the opening address the Rev. Mr. Dickson, curate of the Cathedral, said that all readily saw how Mrs. Greene has responded to the new clause in the member's prayer, "May those of us whom thou hast called to service hear and obey Thy voice." Again in the farewell words of the Rev. W. Craig, who leaves shortly to be the rector of St. Martin's, Montreal, are traced the message from the "Story of the Other Wise Man," (Van Dyke's), in the life of the president. After months of pain an operation was undergone, but too late. The once vivacious, enthusiastic woman is forced to rest, and many hearts ache for her.

The diocesan annual is to be held on the 12th to 15th, and the preacher to be Dean Abbott, of Hamilton. The emergency appeal from the Bishop of Mackenzie River, on account of the wreck of the steamship "Alvirz," containing supplies for the messengers to the blond Eskimos, was responded to with the Extra-Cent-a-Day money, \$32. A new life member was welcomed, Mrs. Hugh Lewis, of St. John's, Ottawa. A Babies' branch of 12 members has been formed at St. Barnabas', Ottawa. Sympathy is expressed to the Corresponding Secretary, Mrs. Code, who is ill. In the absence of the president, the first Vice-President, Mrs. Muckleston, took the chair.

OBITUARY.—On February 9th Miss Julia Greenshields, of Toronto, died at her Port Hope residence after a nervous breakdown some months ago. She will long be remembered for her interest in the work of the Labrador Mission to Deep Sea Fishermen. She was a warm, personal friend of Dr. Wilfred Grenfell, having held the position of Honorary Treasurer of the Grenfell Association of Canada for many years. The late Miss Greenshields did not confine her attention to this one work, but was associated with several

philanthropic and charitable organizations of this city, her work always being carried on in a quiet and unostentatious manner. The Old Folks' Home on University Avenue was established largely as the result of her generosity, and among works of another sort she was convener of the Hospital Visiting Committee of the W.A. The funeral took place in Toronto, Feb. 11th.

## Church News

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

## PREFERMENTS AND APPOINTMENTS

WALSH, Rev. W. G., to be rector of St. Aidan's, Ville Eward (Diocese of Montreal.)

LARIVIERE, Rev. L. V., to be rector of St. Thomas, Rougemont (Diocese of Montreal.)

## NOVA SCOTIA.

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

SYDNEY.—ST. GEORGE'S.—Last Sunday the death of Ven. David Smith, B.D., occurred suddenly. The late Archdeacon Smith, accompanied by Rev. A. F. C. Ward-Whaite, rector of Lunenburg parish, had just stepped into the vestry to robe for the evening service when he became weak and sank into a chair. He was removed to the rectory, and died shortly afterward. The Archdeacon graduated from St. Augustine's College, Canterbury, in 1865. He was ordained three years later in Nova Scotia for the parish of St. Margaret's Bay. Later he passed two years at Mahone Bay, and in 1872 he became rector of this church, which position he has held for 32 years. He took his B.D. from King's College in 1885, and D.D. in 1890. The same year he accepted the additional work of lecturer in Old Testament at King's College. He was made Archdeacon of Cape Breton in 1880. In 1893 he was a delegate to the first General Synod in Canada. He has been permitted to close a long ministry, while still in active service. His demise has caused general mourning, for through so many years he has stood for Christian things in this town. His venerable figure of well nigh ninety years will be sadly missed in the church and about the town.

## FREDERICTON.

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

ROTHESAY.—Rev. A. W. Daniel, M.A., chairman of the Ordination Candidate Council of the Diocese, purposes issuing the following letter to the diocesan clergy:—A year ago the Ordination Candidate Council issued an appeal to the clergy of the diocese asking them to bring before their people the "Ember Offerings Scheme" which had been begun so auspiciously some six years before in England. At a meeting of the last council it was resolved that a letter should be issued this year also calling their attention to the progress already made. Envelopes were sent last year to 34 parishes and missions and a net income of \$345.06 was received. Your attention is particularly directed to the following points:—1. The

amount actually asked for (though of course this is often exceeded), is only 2 cents for each Ember Day or 24 cents a year and therefore is not likely to interfere with the claims of other funds. 2. The object, the assistance of candidates for Holy Orders during their college course, is one which should appeal to all who look for Church progress and expansion in the future. 3. That as the number of such candidates from this diocese is greater than ever before so the need of such a fund as this must be apparent to all.

## QUEBEC.

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

QUEBEC.—The Bishop has decided to summon the clergy to a visitation at Bishop's College, June 23rd. Rev. C. E. Sharp of St. Thomas', Toronto, will conduct the Quiet Day. The remainder of the programme is still in the hands of the committee.

## ONTARIO.

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

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

LANSDOWNE.—On Sunday last the Bishop of Kingston inducted the Rev. W. Harrison Towie as the first rector of this newly-formed parish.

## OTTAWA.

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

CORNWALL.—The members of the special committees who had charge of the improvements made to Trinity Hall last summer were entertained by the rector and Mrs. Stiles at the rectory on February 3rd, and advantage was taken of the occasion to present Mr. C. D. Sargent, C.E., with a small gift in recognition of the valuable service he rendered in preparing the plans and superintending the work. Mr. Stiles referred to the great interest taken in the work by Mr. Sargent and the excellent results attained, and on behalf of the rector, wardens, members of the committees and all the people of the parish, presented Mr. Sargent with a handsome gold match box engraved with his initials.

## TORONTO.

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

ST. MARY THE VIRGIN.—A large congregation gathered for the opening services in the basement of the new church, February 8th, which were conducted by the Bishop of Toronto, assisted by the rector of the parish, Rev. A. Hart, and the curate, Rev. S. H. Hardy. The Bishop in his address told the congregation that there were three essentials for the future success of their work: "faith, prayer, and work," and he exhorted them to stand together. The new church, which it is expected will be completed by next Christmas, will be a handsome structure, costing \$70,000. In addition to the church there will be a small chapel capable of seating 100 people. The various rooms in the basement, accompanied by a kitchen, will do much for the social side of the church. The main building will be capable of seating nearly 1,000 people. The basement, which has just been finished and is covered with a temporary roof, will be used for the Sunday School and other branches of parochial work. The main hall of the basement will seat about 500.

ST. AIDAN'S.—At the special vestry meeting called last week to confirm the organ committee's report for the purchase of a new organ, the wardens were instructed to go on with the work and act according to their own judgment in the matter. The proposition is to purchase a \$7,500 organ from the Choracello Electric Organ Company, of Boston. Under the auspices of the Men's Club, a concert and social was held in the parish rooms. A large number were present, and a pleasing entertainment given. The singers were accompanied by a player piano by way of novelty.

TRINITY COLLEGE.—The Trinity College Theological Society held its February meeting on the 9th inst. Mr. H. A. F. Clarke read a paper on "The Atonement in History," which caused a

great deal of discussion, to which Mr. Gahan and other students contributed. Afterwards, the members of Faculty present spoke on the subject. The society is fulfilling its purpose in getting the helpful discussion of theological subjects under less formal auspices than the lecture room.

**TRINITY LECTURES.**—The course of Saturday afternoon lectures commences February 21st at 3.30 o'clock. Principal Hutton will be the lecturer on that date, his subject being, "Angell-ic Limitations: A Criticism of the Pacifists."

**ST. JUDE'S.**—A beautiful hardwood flooring in the chancel and sanctuary have just been presented to this church by Mrs. J. J. Walsh, a member of the congregation. It was dedicated on a recent Sunday by the rector at the early celebration.

**SUNDAY SCHOOL ASSOCIATION.**—The 33rd annual meeting of the Toronto Church of England Sunday School Association took place on Monday evening, the Bishop of Toronto presiding. The attendance was very large and the meeting the most successful held in many years. The medals and diplomas won at the Advent Examination were presented after the reports of the hon. secretary, Mr. J. S. Barber, and of the hon. treasurer, Mr. J. C. Wedd, had been presented.

The session opened in St. James' Parish Hall, at 5 p.m. The Rev. R. A. Hiltz first addressed the teachers on Teacher Training, after which Miss Knox of Havergal College, gave an admirable "Model Lesson" from St. Luke 12: 13-14. The teaching was brought out in a most striking and clear-cut style, that must have proved an inspiration to the many teachers present.

Supper was served by the teachers of St. James'. At the evening session, the following facts re Sunday School examinations were given:—Total number of applications for Advent were 1,386, an increase over 1912 of 313; applications diocese of Toronto, 259; total certificates issued, 71; total certificates for the Dominion, 313.

The following officers were elected for the coming year:—President, the Lord Bishop of Toronto; hon. vice-president, Right Rev. Bishop Reeve; clerical vice-presidents, Canon MacNab, Rev. J. S. Broughall; lay vice-presidents, Mr. G. B. Kirkpatrick, Mr. Evelyn Macrae; general secretary, Mr. J. S. Barber; treasurer, Mr. J. C. Wedd; assistant secretary, Miss Cox; council, Archdeacon Ingles, Revs. C. V. Pilcher, W. J. Brain, R. Gay, E. A. Vesey, R. A. Hiltz, Burgess Browne and Armitage, Messrs. C. J. Agar, J. Nicholson, J. B. Lunda, E. M. Jarvis, and the Misses Morley, Cooper and Sheppard.

**DEER PARK.—CHRIST CHURCH.**—Rev. T. W. Paterson, secretary, reports that the Curia-decanal Chapter of West York met on the 10th inst., here. After a devotional study of Acts 1: 14-36, a review of Rev. Frederick Watson's work on "Inspiration," was given by Rev. E. J. McKittrick, of King, and Rev. P. L. Berman gave a very interesting address on "Judaism, Christianity and Islam." The chapter passed a resolution of condolence to Canon Morley, who was for several years the Rural Dean, and to the members of his family, in their sad bereavement. There were fifteen members and associate members present who were entertained to luncheon by the Rural Dean and Mrs. Gibson. The next meeting will be held at Thornhill, May 11th-12th.

**OMEMEE.—OBITUARY.**—The church in this village and the whole community mourns the loss of one of her noblest sons, at the age of 44, in the person of Thomas C. Stephenson, who was killed almost instantly by the bursting of some machinery in the mill owned by himself and his brother. A splendid specimen of Christian manhood, he was pre-eminently the leader in everything that stood for patriotism and public spirit in our midst. He was chairman of the Public Library Board and member of the School Board. But chiefly as a Churchwarden will the gap in our midst be most severely felt. As people's warden he has held office for a number of years and brought the parish safely through many periods of financial difficulty. His love for the Church was a prominent force in his life, as shown by consistent attendance in God's House, and an unobtrusive air of Christian manliness in all his actions. At the public service, a crowded church attested by its sorrowful aspect to the loss which the whole community feels. Archdeacon Warren, an old college friend, came from Toronto to assist in the last sad rite. The body was interred, February 12th in Emily Cemetery. Our heart-felt sympathies go out to the bereaved.

**UNIVERSITY CONVOCATION HALL.**—Dr. W. S. Rainsford, who preached here last Sunday, is the son of Marcus Rainsford, for many years a well-known clergyman in London. He was for a time at St. James' Cathedral, Toronto, and conducted revival services; he became curate of the

same church in 1880, under the late Dean Grasett, and remained till the Dean's death. He then moved to New York, and was rector for several years of St. George's, Stuyvesant Square, where, with the late Pierpont Morgan and other rich men behind him, he became a centre of social betterment and the founder of many benevolent organizations, including a powerful church house, one of the first of its kind. He overworked himself in this capacity, and was obliged to retire altogether from active work for some years. Many of those who remembered his Toronto ministry were present with the students.

From Romans 8:22-3, he spoke of the necessity, and the splendour of the struggle in and for life. With regard to the struggle with nature, it was true to say that we were only just beginning to understand what that struggle meant. The idea of man being vile and nature good was a lovely dream which, like the mirage, had a basis of truth in it, but it was truth upside down.

"It is man's glorious, splendid, mounting soul," he declared, "that gives nature her beauty. It is in us that nature lives and in that is the worth and religion of Jesus Christ. To-day it is not back to nature, but on to manhood!"

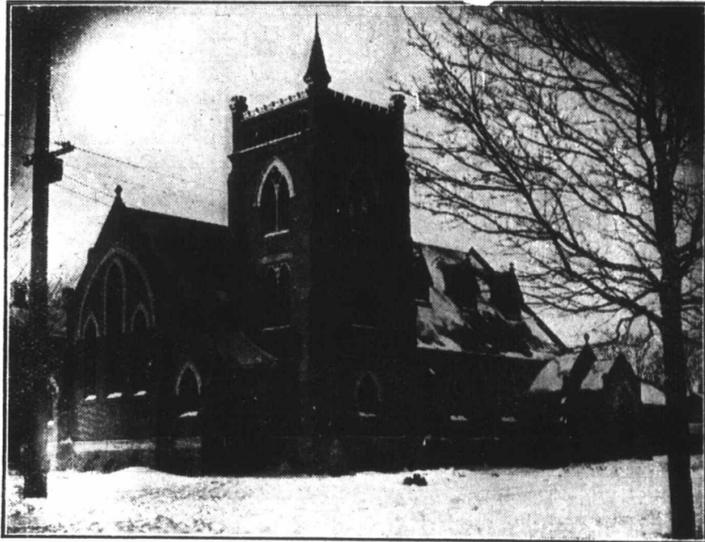
"The struggle for ourselves is a legitimate struggle, and if we do not win it we will not win anything else. The joy of winning your own fight is a legitimate joy. There is nothing in Christianity that grudges it, and as you win you will want to struggle for others. I have never yet seen a man who struggled for others who did not enjoy life."

He declared the present age to be crammed full of heroes. He honoured the men who were giving their lives for the "under-dog."

St. Thomas' Church, Walkerton, which was Consecrated February 1st, 1914.



Rev. R. Perdue, Rector, St. Thomas' Church.



Speaking of the struggle for democracy, the speaker stated that in the infinite providence of God, the North American continent had been given immense opportunities of working out the better life that is to be. He believed democracy to be the voice of the Holy Ghost speaking to men to combat conditions unthinkably horrid. The basis of democracy lay in the fundamental idea that there is more of God in man than of evil, and it paid to educate man. In the college they were fitting themselves for the task that lay before them, and he believed this continent would breed a race of men that would be a credit to the land.

Dealing with the struggle for the land we live in, the speaker declared that Canadians were not facing the question of bribery and corruption in the way they should.

"You are twenty years behind the times," he stated. "I came here, so help me, God, to speak the truth; you are twenty years behind the United States in dealing with this corruption."

Dr. Rainsford said that corruption was existent in Ontario, and he appealed to men to stand before the world and declare themselves on this subject. The curse of God would come upon the nation that tolerated it, and if men bought votes to get into Parliament, they would sell their vote when they got there.

"What is the way to cure it?" he asked. "Listen to me, boys; the only way is to go into politics and stay there." The speaker concluded by stating that a great work awaited the men and women before him. "I stand here," said Dr. Rainsford, "and say to you that you have a great opportunity. Lend a hand to the new time coming, the new social order, and believe that it is the spirit of Jesus Christ, the leader of men, that will aid you."

**HURON.**

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

**PRESTON.**—A new Mission was opened in Doon, four miles from this place, on Sunday evening, February 8th. It will be carried on by the rector, Rev. R. Herbert, aided by Mr. W. W. Russ and Mr. C. Beesley, lay readers. The conditions under which the work was begun are very encouraging. The Doon Twine Company, whose employees, many of them new arrivals from the Old Country, constitute almost the whole population of the place, are giving the free use of a hall heated and lighted, while Mr. Russ and Mr. Beesley with their own hands made the chancel furniture. At the opening service there was a congregation of over a hundred nearly all being Church people. The choir, under the leadership of Mr. Tailby, led the singing in a most creditable manner, and the whole service was so orderly conducted as to remind one more of an old-established congregation than of a newly begun Mission.

**WALKERTON.—ST. THOMAS.**—This church was consecrated February 1st by Bishop Reeve, of Toronto, who very kindly officiated on account of the regretted illness of the Bishop of Huron. He conducted the consecration service in the morning, held Confirmation in the afternoon, and delivered a missionary address in the evening. The church was crowded at each service, people coming in from all parts of the country. The church is a handsome red brick edifice, which was built at a cost of \$12,000. It was opened and dedicated for worship about three years ago and has now been entirely freed from debt. During the service, which was a most solemn and impressive one, the Bishop took occasion to say that

the church, for its size, was the best planned out and most beautiful religious edifice he had seen anywhere in Ontario. The Bishop dedicated a beautiful white marble font, which was presented to the church by Mr. and Mrs. McCrum in memory of their daughter, Ida, who died three years ago. Rev. R. Perdue, the rector, who was the prime mover in the building of the new church, has the satisfaction of seeing the edifice erected, and finally consecrated during his incumbency. The choir rendered suitable music. On February 3rd, a social evening was held in the basement of the church, when 300 were present. Speeches were delivered by Revs. Wilson, Walker and McLennan, the Presbyterian, Methodist and Baptist ministers.

**ALVINSTON.—ST. JOHN'S.**—On February 9th, the Bishop confirmed eight candidates here who had been prepared by the rector, Rev. C. O. Pherril. Although the Bishop is just recovering from his indisposition, his address on Acts 1: 8, lacks nothing of his searching keenness.

**BRANTFORD.—GRACE CHURCH.**—The Bishop confirmed 16 persons here on February 12th. As usual, the Bishop's address was most inspiring and uplifting, not only to those confirmed, but to the congregation generally.

**OWEN SOUND.—ST. GEORGE'S.**—The members of the A.Y.P.A. of St. George's Church have begun a series of cottage meetings at different points in the parish. The prayers of the Church are used, psalms and lesson for the evening are read, suitable hymns are sung, and a short address given. Those who are reached in this way appreciate the work of the Young People and take great interest in the services. The Rector, the Rev. James Ardill, is present at the meetings as often as his engagements will permit.

## SYNOD OF THE DIOCESE OF MONTREAL

JOHN CRAGG FARTHING, D.D., Bishop, Montreal.

SYNOD OF MONTREAL.—The anti-convocation service of the annual Synod meeting was held in Christ Church Cathedral on February 10th, 11 a.m. Archdeacon Loughurst of Granby, Que., preached the sermon. He said in part:—"While we make no terms with the philosophies and conceits of the past, and incline no more closely to grotesque fancies of new times," he said, "we are willing that any concessions towards unity, if they do not rob us of essential beliefs and doctrines should be made. We are willing to compromise the unimportant forms, if good is to be accomplished. Yet we must not forget that if our Church is not normally anxious, she may run the danger of becoming secularized, and her fundamentals changed for a temporal advantage. To render the Church more adaptable to present conditions is as unnecessary as it is impossible. The Church is a living body, and is adapted and adaptable to every age, as past times have shown. The Church is nothing if not missionary. Yet immortal salvation is never guaranteed by joining the Church. The chief requisite in the next year is the realization on the part of both pastors and flocks, that the fulfilment of the Christian heritage can come only through self-denial. We must be on watch. For what with all the material and industrial progress which grows every moment around us, if the Church be not linked with each material tie, the state and the commonwealth will risk falling into communism, into atheism, and into anarchy. The restoration of the Divine image in its pristine nobility and purity on the countenance of man, is our chief end for the glorification of God."

In the afternoon the Bishop delivered his annual charge. He spoke in appreciation of the four clergymen who had passed away during the year, notably Archdeacon Kerr of Point St. Charles. In reviewing the work of the year Bishop Farthing stated that last year there had been 135 ministers in the diocese. Of this number four had died, and five had been transferred to other charges, and as they had only ordained one, and received six from other charges during the year they had now two less than a year ago. The question of how the sons and daughters of their clergy, especially those in country districts, could receive proper education was one that was giving them serious thought, and with a view to in some measure at least remove this difficulty, he would recommend that a house be obtained in Lachute, where, under proper supervision, the sons of ministers could live and study at the academy and if they found this worked successfully, it could be extended to girls also.

After telling of a school and several country churches within the diocese of Montreal that the Anglican Church had been forced to abandon during the past year through lack of funds, if another year so unfruitful as 1913 were passed, he said, the reduction of clergymen's salaries would have to come under consideration. There was also a difficulty of supply in many of the country parishes. The future was disheartening, he said, when one man was asked to do the work. One church could not even be kept supplied after it had been built. In ten parishes curates were badly needed, but the miserable stipends offered did not attract and some of the parishes were so poor that they could not afford any more expense.

The stewardship of wealth was emphasized by the Bishop in charging the rich to give more abundantly. It was not sufficient to tithe one's income. The man who gave a tenth of \$1,000 had \$900 left, while he who decimated his \$25,000 had still \$22,500 on which to subsist. The thousand dollar man feels the sacrifice infinitely more keenly. The rich should give until they felt that they were denying themselves something. He denounced the system of the rich competing among themselves for commercial and social distinction. Men felt that they had a right to spend their own money. As their riches increased, so did their luxuries and hobbies. As a member of the Church, a man was only steward of the money he held. He must one day give an account of his stewardship. The Anglican Church is in danger of being forced out of the foreign missionary field, because money to carry on the work could not be procured. Owing to the unsatisfactory year due partly to money stringency the Canadian sphere of activity in foreign mission lands had to be limited.

The Bishop referred also to the Church and the social problems. In Montreal the Anglican Church is the largest of the non-Roman communion, and in some parishes, the only one. Its responsibility was similar. There is the greatest necessity for gathering the social life of the young people especially about the Church. Only by

doing this can the young people be kept away from the dangers of the city. The Bishop concluded with an appeal to any congregation to see that its representatives attended all the meetings of the Synod.

At the first business meeting the following unanimous elections were made:—Clerical secretary, Canon Baylis; assistant secretary, Rev. T. L. Whitley; lay secretary, W. L. Bond, Esq., K.C.; treasurer, George Durnford, Esq.; auditors, Messrs. G. A. Savage and W. E. Pratt.

On Wednesday morning, among the business transacted was the consideration of the report of the executive committee, the receiving of nominations for various committees, and the report of Bishop's College, Lennoxville, which was presented by the Principal, Dr. Parrock. The report of the executive committee, which was adopted, recommended that the entire stipend of the city missionary be paid monthly through the Synod office, that the missionary committee arrange with the different churches the amounts they will contribute in this connection, it being understood that no more than \$500 be taken from the Mission Fund, and that the total stipend be \$1,400. A grant had also been given to St. Aidan's, Ville Marie, to meet a debt of \$350, and in regard to the charge at Ste. Anne de Bellevue, it had been decided to make the stipend \$1,500, \$500 of this amount from the Mission Fund, \$700 by a member of the committee, and the balance from the parish. The committee also recommended that grants of \$25 each be given to the rectories of Vaudreuil, St. Armand East and Lacolle, \$50 to Grenville, \$50 to Abbotsford and \$300 to St. Andrews.

The question of how the Synod assessment was made up raised an interesting discussion. The Bishop, in reply to a question, stated that the amount was three-quarters of one per cent. on the stipend of the clergy, and the Rev. Arthur French then raised the point whether it applied to the assistant minister or only to the senior. Chancellor Dr. Davidson quoted the law on the subject, stating that it applied to clergyman or clergymen of each parish or mission congregation, so that would include assistants. As there seemed to be some doubt in the minds of those present as to the benefit of having the law as at present, he suggested the appointing of a committee to study the question and bring in a recommendation. The Bishop stated that, according to the present law, any clergyman holding a license in a parish was entitled to a place on the floor of the Synod, but no lay delegate was entitled to take his place until the assessment on his parish was paid. He believed the appointing of a committee to go into the matter was a good idea, and it would be carried out. The nomination of members for the executive committee, General Synod, Provincial Synod, Diocesan Court, Sunday School Commission and General Mission Board was dealt with, after which the business was suspended for noon prayers. On resuming, the auditors' report was taken up and an animated discussion ensued as to how the arrears on parochial guarantees were collected, whether the clergy or churchwardens were held responsible. Dean Evans replied that the churchwardens were, although morally the clergy were responsible also. A delegate raised the point as to whether a clergyman was justified in accepting a cheque when he knew the parochial guarantees were not coming in, and to this Dean Evans replied, amidst laughter, that a clergyman was entitled to take all he could get. Rev. W. A. Howard, of Iberville, raised an interesting point, when he asked that future communications from the Synod dealing with Church business, or with arrears of salary in particular, should be sent in sealed envelopes, instead of on postcards, as is done at present. He said this airing of the Church's business amongst French Roman Catholic post office employees was bad, and that the sending of "dunns on the congregations," was also bad.

On Wednesday evening, a general meeting was addressed by Mr. R. W. Allin, educational secretary of M.S.C.C., Rev. R. A. Hiltz and Mr. Bradford. Mr. Allin declared:—"What is needed among the people is a truer sense of the value of money. Dollars and cents to those who work day by day should be regarded as part of the individual, and they should be regarded as responsible for it in the same way. Over 60 per cent. of our people in this country are not giving to the Church systematically. The financial resources of the Church have not been touched yet. We want to lift the whole financial work of the Church to a higher level. Don't put men on committees merely because of their dollars or social position,

but real Christian workers who will labour to raise the standard of Church work."

"The outlook of Canadian Sunday School work" was the subject dealt with by Rev. K. A. Hiltz, secretary of the Sunday School Commission. He emphasized the importance of increased energy, maintaining that the Sunday School was laying a foundation for the Church, which would produce a great and glorious future. He deprecated the spirit of some who work only for one organization—such as the Sunday School, or Missionary Committee. They should work for Christianity, for the whole through the part. Mr. Hiltz pointed out that lectures on Sunday School work were being delivered in all the theological colleges, while ten years ago nothing was being done. As an interesting fact, Mr. Hiltz mentioned that in 1912 the Sunday Schools had given \$20,000 to Missions."

Mr. John Bradford, community secretary of the Y.M.C.A., said that the slums of Montreal cannot be duplicated anywhere, and compared with St. Henry Ward and Griffintown, the Whitechapel district of London "is a garden." "Everything has been Christianized but business, and there is an idea that money belongs to us, instead of our being trustees of it. There is a great field for social service among the broken-up families, whose children supply 50 per cent. of the cases dealt with in the Juvenile Courts, and a commission should be appointed to study these questions."

Rev. A. H. Moore, rector of St. Johns, P.Q., asserted that the Church was suffering from an amazing atrophy, because the lifeblood was not circulating to the extremities in Mission work as it should. "If the Bishop of Zanzibar had devoted his attention to missionary work instead of preferring charges of heresy, the incident which has caused so much dissension in the Church might never have occurred."

The strategical value of St. Anne's for promoting Church work was emphasized by speakers who supported a motion of Rev. Arthur French, that in addition to the \$500 grant recommended by the executive committee for St. Anne de Bellevue parish, a further sum of not exceeding \$500 be placed in the Bishop's hands to be used for the parish if necessary. It was pointed out that students from all parts of the Dominion were congregated there. The motion was carried unanimously.

On Thursday the Synod got through some important business. The main subject under discussion was the question of the working of the superannuation scheme. Originally superannuation for clergymen was a fixed sum of \$400 per annum, and a scheme was put before the Synod which provided that after 20 years' service and up to 30 the grant should be \$500 per annum, after 30 and up to 40 years \$600, 40 to 50 \$700, and after 50 years \$800, which was the maximum. This clause was referred yesterday by the Synod to a committee, of which Dean Evans was chairman to redraft, and as submitted this morning, provided that a clergyman shall receive a grant of \$400 after ten years' active service, and for every year after ten years up to 20 years, an additional sum of \$10 per annum, but that the provision of additional ten dollars for every year after 20 years would not be made until the executive committee considered that the funds would permit and justify it. In any case the maximum sum which should be obtained by any clergyman was \$800.

Rev. A. H. Moore moved the following:—"Any clergyman who has come or may come into the diocese from another diocese, having no reciprocal arrangement for this diocese in beneficiary funds, who may be eligible to qualify for coming on this fund, shall be credited with one-half of the number of years he has served in Holy Orders, but he shall not be credited with more than ten such years, nor shall he be so credited until he shall have paid for each such year, a fee of five dollars, said payments to be made within one year of his being licensed by a Bishop, or within the same said delay after the coming in force of this canon." A clause moved by the Dean, as an addition to the canon, one which would, it was hoped, increase the power of the Church in Canada, dealt with reciprocity in beneficiary funds, and will come into effect at once, so far as the diocese of Huron is concerned, and will later on be effective in the dioceses of Niagara and Toronto, when agreements have been prepared.

A further clause was added to the Canon, on the suggestion of the Bishop, which further widened the benefits of the scheme, for the Synod approved of the inclusion of clergymen from the diocese in the mission field, being included until such time as provision was made for them by the Church.

An amusing passage occurred during the discussion of the Widows' and Orphans' Fund. It was stated by Rev. Arthur French that when an old man married a young bride, a grave injus-

tion was caused the fund. "In the case of the death-bed marriage of an old man to his nurse, he should not be permitted to leave this annuity as a memorial of his last illness." In quoting an instance of a man, ordained at 23, and married at 65, he said that surely if a man could live all these years alone, he could drag out the rest of his existence in the same state. Rev. Mr. Overend suggested that if an old man married an old woman, no injustice would be done, but a voice exclaimed, "He'd never do it!" Rev. Dr. French's motion to fix an age limit of 65 for marriage, was put and defeated.

Following the introduction of a report by the committee on candidates for the Christian ministry a discussion of the shortcomings of the Church was generally taken up. Rev. Mr. French wanted further extension of the facilities for theological training, and going on to other matters raised in the report, said:—"The time has come to test the Church of England. I feel the Church is being wounded in the house of her friends. She is not being given a fair chance. If we only live up to the simplest forms of the Prayer Book, we should have young men coming from everywhere to say, 'put me in the Ministry.'" "We are not devoting sufficient attention to the lack of devotion in our people," was the criticism of Rev. H. M. Little. "We are employed in extending relief, in baptizing babies or looking after the man out of employment, but we are not taking care of those who wish to be in the devotional life. We need a good spirit of devotion and something of the spirit of asceticism." Col. Cole thought compulsory education to a higher age might help this problem. Reports on French work, by Rev. W. Sanders, and Rev. E. McManus, city missionary, were presented and adopted.

On Friday, at the closing session, it was decided to appeal to each parish for 20 per cent. over the apportionment for this work last year. The unanimity and enthusiasm with which the resolution was passed, following a careful discussion of the problem is a good promise that the desired sum will be obtained. The suggestion came in a report from the missionary committee to the effect that a spirited campaign to arouse greater interest in the work be started, and that a larger sum to carry on evangelical and social work throughout the diocese be raised if possible. Rev. Dr. Rexford, in presenting the report of the Sunday School committee, urged upon the Synod the need of the apportionments recommended for rural schools. He also referred to "Children's Day" to be held some Sunday in October, when all the services will be conducted for the benefit of the children. Resolutions of thanks for courtesies and assistance were tendered to Bishop Farthing, Mrs. Farthing, Dean Evans and Dr. L. H. Davidson, K.C., chancellor of the diocese.



#### MOOSONEE.

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

COCHRANE.—On 1st February the new church in Cochrane was opened for Divine worship by the Bishop. There is great necessity for more workers in this diocese. The Bishop requires four clergymen to superintend large districts at once. Along the lines of the G.T.R. and C.N.R. are seven fully organized parishes with churches, and needless to say, many stations where clergy are much required. Along the two railways are many settlements, continually increasing in number and population. For two years contractors' trains have been running for 250 miles west of Cochrane and 150 miles east. But the settlements are new, that means very poor, and the Bishop has no money. There is the same pressing need of money and missionaries as when Algoma started as a missionary diocese.



#### SASKATCHEWAN.

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

HUMBOLDT.—The quarterly meeting of the Saskatoon deanery was held in Humboldt February 11th-12th. "The new canon on diocesan finance," with special reference to the duplex envelope system, was explained by Rev. Jesse Whiting. Rev. H. Assiter discussed "The attitude of the Church towards the banish-the-bar crusade." At evening prayer the sermon was preached by Canon Smith, Rural Dean. On Thursday morning there was a celebration of the Holy Com-

munion, with a devotional address by Rev. J. T. Tuckey. During the morning, A. F. Burdoin gave a review of Winston Churchill's "Inside of the



#### CALEDONIA.

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

SYNOD OFFICE.—During the Bishop's visit to Massett to attend the funeral of Rev. Wm. Hogan, Bishop DuVernet ordained Rev. Heber Greene as priest for Graham Island. He was assisted by Canon Rix and Rev. W. E. Collison.

VICTORIA.—The Provincial Synod of British Columbia assembled here, February 18th. Bishop DuVernet, as senior Bishop in the province, presides at the gathering.

QUEEN CHARLOTTE ISLANDS.—MASSETT.—This diocese has met with a great loss in the passing away of Rev. Wm. Hogan of Massett, Queen Charlotte Islands. Bishop DuVernet has furnished the following sketch of a most remarkable man:—On Sunday, February 1st, about the hour of morning service, there passed away in the Mission House at Massett, a man of the most striking character and vigorous personality, well known up and down this coast by prospectors, miners, settlers and travellers and often called by way of affectionate regard "Father Hogan."

The Rev. William Hogan was born in Ireland over 60 years ago. He was educated in Trinity College, Dublin, and while a schoolmaster in that city, heard and obeyed the missionary call to the Far West. He arrived at Metlakatla in June, 1893, and was ordained by Bishop Ridley.

For five years he taught school at Metlakatla and helped in other church work, especially at Inverness Cannery during the summer time. In 1898 he went to Massett, and together with Mrs. Hogan, who often nursed the sick, did valuable work among the Haidas, for whom he ever afterwards had a warm place in his heart. In August, 1899, he went to Port Simpson, where he took charge of the work amongst the white people (the Methodist church having charge of the Indian work there). For over ten years he laboured in this seaport, and through his warm-hearted Irish hospitality, won hosts of friends, now scattered over the world. The men of H.M.S. Egeria and the men of the Dominion Government SS. Kestrel, used frequently to march in a body to his church and delighted in his vigorous preaching and his whole-souled Imperialism. Many a ship waited over a few hours on a Sunday to allow the crew to go up to St. Katherine's church and hear "Father Hogan." His tall, massive figure, towering up above others, was a familiar sight on the Port Simpson wharf, and the hearty welcome he would call out in stentorian tones will long linger in the ears of those who experienced the warmth of his hospitality, to say nothing of the grip of his big hand, a fit symbol of his bigger heart.

In December, 1909, he returned to Massett and took up the work among the settlers in the northern half of Graham Island, as well as looking after the Haidas on the Indian Reserve. He took the keenest interest in the building of a new church in the new town and used to row his boat often "bucking the tide" Sunday after Sunday to fill his appointments.

He was a man of tremendous physical strength, and tales of his wonderful doings, often most humorous, always with a touch of kindness of heart, will long be recited round the camp fires of this coast. It is to be regretted that no proper record of his life and doings have been kept. What "Father Pat" was to Southern British Columbia, "Father Hogan" is to Northern British Columbia—a unique personality, a striking character—tremendous physical strength combined with a heart of tenderest love. He was every inch a Christian soldier, ever fighting the good fight of faith. For him there is now the victor's crown.

Probably no man on this coast has been so honoured in his death by the great Haida nation than was "Father Hogan." The Indians gathered together in their hall the material for the making of a magnificent casket and with their own hands shaped a coffin such as no other man has ever been laid to rest in. There, working day and night with their food brought to them while they worked, they shaped what is described as a most beautiful piece of workmanship. Made of yellow and red cedar, in sections about two inches in width these woods alternated in the walls of the casket. It was polished with the utmost care and finished without a flaw.

The services were most impressive, being conducted by Bishop DuVernet, Rev. Rix, Rev. W. E. Collison and Rev. Heber Greene.

#### HONAN.

William C. White, D.D., Bishop, Kai Feng,  
Honan.

KAIFENG.—Rev. W. M. Trivett writes in part under date of January 5, 1914:—We often fail to understand the Chinese because we view them through twentieth-century spectacles. It is not so many centuries since the curtained chairs were carried on the coolies' backs through the streets of London. And if we compare the civilization of China with that of our own Anglo-Saxon peoples in the Middle ages, we see lying dormant, a race-mind of sterling qualities. The Chinese as a race are of massive, unswerving type, the type that we Anglo-Saxons most admire. Fiery or headlong action is the last thing that we would expect from this branch of the Yellow race. His conduct is not fitful, but even and consistent. They command their feelings, and know how to abide their time. That China is changing, and will change we have no doubt at all, but it is going to come by growth, and will be a gradual development. When the time comes the same comparison gives us every reason to believe that the Chinese people will stand in every way on an equality with the first races of the world.

The famine through which we have passed, has brought the great problem of over-crowding very vividly before our minds. There is no lack of effort, the industry in most of the trades is amazing. Even though each in his own small way follows his own gait, there is no intermission in their labour; Sunday and weekday, from early morning until late at night, you hear the ceaseless squeek of the wheelbarrow, the pounding of the smith's hammer. The poverty is very evident in the scramble after fuel. No weed or stalk escapes the bamboo rake of the autumnal fuel gatherer. The sickle reaps the grain close to the ground, for the straw and the chaff are needed to burn under the rice kettle. The leaves of the trees are a crop to be carefully gathered by the children. One never sees a rotting stump, or a mouldering log. Very many of the accidents in the Kaifeng hospital are caused by a fall of the fuel seeker from some broken tree. This, no doubt, has made China the comfortless country it is. The poverty is accentuated by early marriage, prompted by the Confucian three-fold code—posterity, learning and wealth—and they have not been able ever to reach the third. The son never has a start for he is burdened with the responsibility of a family before he has secured a position in life or has the means to provide a home. The strenuousness of life in order to make ends meet has after centuries accustomed the Chinese to endure hardship. I have seen a man sleeping on the flat stone a foot wide forming the railing of a street bridge. Everywhere they rest and can sleep from sheer weariness in any position, on their wheelbarrows, on the railroad with the rail for a pillow, on the doorstep of your house, or with their back to a tree.

Another thing which has been brought to our attention is the agitation to make Confucianism a church, the church of China, or failing in that, at least the basis of ethics to be taught in all the Government schools in the Republic. The first is now, due to the strong opposition of men like General Li, the vice-president, and to the appeal of the Chinese Christian Church, not so formidable. But the latter will be a harder problem.

Again, let us look for a moment at the educational problem. We, in our capacity as an educational Mission stand with the front rank in the opportunity presented to Christian effort in China to-day. Only this week a new German class was opened in the school preparing students to go abroad for higher education (this is the Government where I taught for two months in the spring, now they have an American teacher) one thousand boys from all parts of Honan presented themselves, and only a class of 25 were chosen. A wonderful opening is here presented to the Christian Church, but the Chinese need our best.

The opportunity for our Evangelical work was never better. Preaching appeals to the Chinese, who are themselves, as a race, excellent speakers. We are anxiously watching the building of our new church. The mat-shed which was sufficient for the summer months, is now useless and from the little preaching room scores have to be turned away every Sunday. The new stations opened by our Student-Catechists afford a means whereby the Word of God may be read and explained in a simple way to these, who had never had a means of hearing before the Gospel of the love of God to men. The most encouraging results have gratified our hopes in both of the schools. The communicants at the Lord's Table month by month, in slowly increasing numbers, speak of the beginnings of great things for our work in Honan in the future. And we believe that God is abundantly honouring the effort made by the Cana-

dian Church and blessing the work of your small band of representatives in this needy field. We pray for more workers. We believe that our land can supply men of the type who may do mighty things by the power of God in China. Where are they? Will they come? "I heard the voice of the Lord saying, whom shall I send, who will go for us? and I said here am I Lord; send me."

Other Montreal and Church News held over till next issue, owing to pressure on our columns this week.

## Correspondence

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

### CHURCH UNION.

Sir,—As an interested layman, I have been watching the so-called movement for Church union in Eastern Canada. Being so far away from the sphere of activity, I can look at it from a broad standpoint and perhaps see more than perhaps the chief actors themselves. From a commonsense standpoint, I can only see disaster for the Anglican Church in this movement. Why should we give concessions to any of the Non-conformist bodies in any shape or form? The Methodist and Baptist and several other denominations left the Anglican Church because they felt they were better away. Why should not they come back if they want to? Why should we make advances? What guarantee have we that if we did make large and vital concessions to them that they would remain with us? One thing I do know, anything of this kind will only make another division in the now many times divided Church, and I believe that clergy of the Church who take part in such a movement, should, if they have not the sense to step out, be asked to leave for other fields. Now when the Church in Canada seems to be taking on renewed activity and seems to be taking her place in the country, it seems a shame that some who should be and are supposed to be her truest sons, are always bringing the inane cry of Church union to the front. The place for these men is outside the fold and not with the sheep and I believe the sooner the Bishops and others in authority see this the better.

A. E. Botsford Donovan, M.D.  
Morse, Sask.

### THE REFORMATION.

Sir,—This is my last, as I have matters on hand taking up my spare time. "Historicus" still sticks to his "reasons," and pays no attention to the facts of the case. I said nothing about the book—Edward's First Prayer Book, *per se*. What I referred to were the principles exemplified in that book. The form of the Elizabethan Prayer Book was that of 1552, but its spirit was that of 1549.

The Rubric, explaining kneeling at Communion in which the Corporal Presence was practically denied, a feature of the 1552 book, was left out in Elizabeth's Book. The principle of the words in 1549, at the delivery of the sacred elements to the Communicant, was reaffirmed in the new sentences of 1559. Add to these the following, connected, more or less, with the development of the Liturgy. The Sacramental bread was ordered to be round but plain. The Queen still retained Crucifix and candles in the Chapel Royal. Convocation rejected six articles, which were clearly opposed to the principles of the Edwardian Reformation, as set forth in the First Prayer Book. The Act of Uniformity, in which was stated that in the First Book, copes, vestments, etc., were ordered; in the Second Book all were abandoned except surplice; returned to the rules of the First Book "until further order should be taken by the Queen." The Zurich letters show how the Puritan element fought against this return. We find Jewel in 1566 writing: "We are now fighting among ourselves about vestments. But the Queen at this time cannot bear any alteration." I said in my last "the Bishops and others in power,"

not the clergy only. Finally in the Articles there was placed even a higher definition of the doctrine of the Presence than in Edward's Articles. And Ghest's famous letter shows very plainly, what he, the author of that change, meant by it.

George Bousfield.

### LESSON SCHEMES.

Sir,—It is no secret that one half of the Sunday Schools of the Church in Canada have not accepted the Scheme of Lessons as provided by the Commission. This may be deemed unfortunate, but the fact remains and will remain until the Commission realizes its responsibility to all the schools of the Canadian Church, and the necessity of providing some alternate scheme in which the teaching of our Church is made more prominent and the character of the lessons more continuous. Until the happy day arrives many of us are constrained to pick and choose from the many schemes offered by secular firms and zealous individuals, none of them so satisfactory as to hope for universal adoption.

A few of the rectors of Ottawa have carefully considered a scheme which is offered as a possible solution of our difficulties. It may be the basis of a general scheme as an alternate to that of the Sunday School Commission. I shall be glad to give further information and hope that you will allow the use of your valuable space for its consideration.

Yours,  
Henry Kittson.

Kindergarten—Ages, 3-7—(1) New Methods in the Junior Sunday School; (2) The Sunday Kindergarten. Author, Hetty Lee, National Society.

Primary—Ages, 7-9—(1) Heroes of Faith. Phyllis Dent, S. S. Institute; (2) Characters and Scenes from Hebrew Story. Hetty Lee, National Society.

Middle—Ages, 9-11—(1) The Catechism Idea. Phyllis Dent, S. S. Institute; (2) The Way of Worship. Hetty Lee, National Society.

Seniors—Ages, 11-13 (1) The Life of Christ. Scribner's; or (2) From Baptism to Holy Communion. Mrs. Hughes, National Society.

Bible Class—Ages, 13-15—(1) Stories of Christ's First Missionaries; (2) Foundations of the Church of Christ; (3) Builders of the Church and Prayer Book. Author, M. Penstone, National Society.

Teacher Training Class—The Training of the Future Teachers, by Addison and Steward, 2 Vols. Published by S. S. Institute, England.

Note.—In each grade the first book only is to be used the first year; Book 2 will be added the second year; and the third book (not yet selected) will complete the course and be added in the third year.

### THE GREEK CHURCH.

Editor, "Canadian Churchman."

Might I be allowed space in your splendid paper to discuss what I think will soon be a question of vital importance to the Church of England; namely, the possibility of a union between the Church of England and the Greek Orthodox Church? It is my humble opinion that such a union, based upon principles satisfactory to both churches, would be of great benefit to both—certainly of much more benefit than a certain other union now being advocated by some of our Churchmen.

Moreover, I believe the Greek Church would be perfectly willing to enter into such a union. No other church shows such good feeling to us. In Ottawa where there is no priest of their church, the people are, I believe, advised to go to an Anglican priest for their baptisms, marriages, and funeral services.

The advantages of the union are obvious. By uniting our forces in the mission field we could accomplish a great deal more than we are accomplishing at present. If the two churches were united, we could present a bolder front against any possible encroachments of Rome. Another good feature would be the beginning of a union of the future which would comprise the whole Christian world—a truly Catholic Church.

Let us compare some of the distinguishing features of both churches. Some of their doctrines in which we concur are, the right of laymen to partake of the chalice, the right of priests to marry, the rule that priests must be ordained by Bishops, the division of the clergy into three orders—Bishops, priests and deacons, and many other minor matters.

The Greek Church allows the paying of homage to the Blessed Virgin Mary. But we must remember that such is the practice of a number of highly respected Churchmen, and also that the Church allows considerable latitude in doctrine. Let us not forget that when the Articles of Re-

ligion of the Church were drawn up, Protestantism was in a much more radical state than at present. It is now inclined to tolerate some of the practices which the Articles condemned. In short, I do not think it would be difficult to effect a union, in which all would be in peace and concord.

In conclusion, allow me to commend this matter to the earnest consideration of your readers, as one which will, I consider, affect the future of the Church in a marked degree.

Catholikos.

### WHO WILL HELP?

Miss T. A. Connell gratefully acknowledges the following contributions to the Relief Fund for the poor, through the Church of England Deaconess' House:—Mrs. Grant Helliwell, \$2; Mrs. Burns, \$1; Mrs. Cooper, \$1; Mrs. S. Heward, \$10; Lady Meredith, \$10; Mrs. Wadsworth, \$3; Mrs. Plews, \$6; Mrs. M—, Ottawa, \$2—\$35; previously acknowledged, \$101; total, \$136. Further contributions, also secondhand clothing, will be very acceptable and can be used to great advantage.

## Books and Bookmen

"The Judgment House." By Gilbert Parker (Toronto: The Copp Clark Co., \$1.25).

Anything by Sir Gilbert Parker is sure of a warm welcome in Canada, and his latest work will not fall behind the rest in this respect. It is a novel connected with the Boer War of ten years ago and is full of fascinating interest. The reader is led on from point to point, and his attention, which is caught at the beginning, is sustained to the very end. This seems to us one of the author's best stories.

For every twenty-five books on Christology, there has appeared about only one on Pneumatology. The Incarnation has its place in history, and the events of our Lord's Incarnate Life are to a certain extent comprehensible; they are at least definite. But many writers on the subject of the Holy Spirit are as vague as if they were talking about the "fourth dimension." To the general reader also the subject is indefinite, because the Holy Spirit is so intimately our own nature that sometimes we can scarcely distinguish between Him and ourselves. So the doctrine of the Holy Spirit suffers in interest and importance. It is the merit of a new volume, "The Holy Spirit of God," by Rev. Prof. W. H. Griffith Thomas, D.D. (Longmans & Co., agents in Canada; Renouf, Montreal, \$1.75; xvi. + 303 pp.) that first of all the writer shows the vital importance of the subject. "The Holy Spirit is in several ways the unique and ultimate Fact and Force in Christianity. No other religious system has anything corresponding to the New Testament Doctrine of the Holy Spirit. The vindication of the Gospel of Christ will never be accomplished merely by the presentation of a moral ideal, still less by any statement in terms of philosophic thought. It is only as a "dynamic" that Christianity will recommend itself to the life of to-day, and this dynamic is possible only through the presence and grace of the Holy Spirit." The materialism in science and commerce, with its reprisals in Spiritualism and Theosophy and the tendencies of Modernism on the one hand and Mysticism on the other, emphasize the especial importance of this subject at the present time. No one could complain of indefiniteness in this book; thoroughness and lucidity are marked characteristics. It treats of the Biblical Revelation in 9 chapters, which gather the Biblical theology of the subject, and include a chapter on the Apocryphal teaching. The Historical Interpretation in 7 chapters traces the development of the doctrinal statements. Seven more chapters treat of the Theological Formulation on such subjects as: the Spirit of God, the Spirit of Christ, the Holy Spirit in relation to the Individual, the Church and the World. In the last section eight chapters on "The Modern Application," the doctrine of the Holy Spirit is discussed in relation to such interesting topics as Development, Modernism, Mysticism, Intellectualism and pressing Church problems. A system of review sections increases the "gettable-ness" of Dr. Griffith Thomas' conclusions, and makes easy reading. This outline serves to give some idea of the remarkable comprehensiveness of the book. Of necessity many debatable and some burning questions are dealt with, and all in a fresh, suggestive way. Any fair discussion of these points would lead to great length. The book is easy reading on account of its terseness and definiteness, with an abundance of quotation from the literature on the subject. Such a book by an Anglican is especially welcome to Anglicans who daily profess, "I believe in the Holy Ghost."

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Personal & General

Canon Powell, of King's College, Windsor, N.S., was in Toronto last week.

Trinity Glee Club is holding their annual concert this week, this is one of the popular events of the season.

Dr. Zwemer spoke with his usual force on missionary topics on Sunday evening at the University service. He is always a welcome visitor.

The news has been received with regret that Earl Minto, formerly Governor-General of Canada, and subsequently Viceroy of India, is seriously ill at Hawick.

The Wycliffe "Conversat," given by the students will be held to-morrow night, this event was postponed to this date on account of the death of Mrs. Sheraton.

Mrs. Patterson Hall, of Montreal, General President of the W.A., has been made Vice-President of the Woman's Committee of the S.P.G. Society in England.

A cable from London says: Archdeacon Fletcher, who is sixty-three years old, climbed 130 feet yesterday to lay the final stone on the spire of Tarleton Parish Church.

The death occurred last Friday in Paris of Alphonse Bertillon, creator of the system of criminal identification, which made his name known throughout the world. He was in his 61st year.

A successful experiment of exploding torpedoes from a long distance by means of the ultra-violet rays, discovered by Giulio Ulivi, the Italian inventor, was carried out in Florence, Italy, last week.

A clergyman called on a member of his flock who was ill. Seeing that she was in need he gave her a little money. "Ah, sir," said the grateful woman, "this is far more than a god-send—it's a great help."

The visit of Dr. W. S. Rainsford, formerly of St. James' Cathedral, to Toronto, and his addresses, in the University Convocation Hall, and to the Canadian Club, proved of great interest to many old friends.

The Niagara Falls, N.Y., Health Department's daily report issues 13 inst., gave the number of smallpox cases in the city as 101, a decrease of 27 cases in a week. Seventy-eight patients are quarantined in their homes, and there are 23 patients at the Quarantine Hospital.

The Rev. Wm. Hogan, a striking figure in the history of British Columbia, of great physical strength, and who is described as, "Every inch a Christian soldier," died on Sunday, February 1st, in the Mission House at Masset. He laboured over twenty years for the Anglican Church in the Far West.

Lady Mount Royal and Strathcona, as the daughter of the late Lord Strathcona, will be styled by virtue of the second creation under which she succeeds, the seventeenth Peeress of the United Kingdom in her own right, in addition to three lady holders of Scottish titles. Strangely enough, two of the seventeen Imperial Peerages are of Canadian origin. The other is Lady Macdonald of Earncliffe.

A new version of the Jewish Bible, on which Hebrew scholars have been engaged for six years, is nearing completion and will be issued during the coming summer, according to an announcement by the committee in charge of the work just received from New York. The translation now in use was made fifty years ago, but it was considered inadequate. The new version, it is said, will be accepted by

the Jews as is the King James' version by Protestants and Douay version by Catholics.

The Archbishop of York, speaking at Leeds recently, said the real test of the greatness of a city lay not so much in the number of its inhabitants, the wealth of its merchants, or the work of the people, as in the width and spontaneity of its compassion. He always looked upon the Infirmary as representing a great public civil duty, and hoped the day was far distant when it would have to be placed upon the rates, for he was certain that a public duty was rendered all the more honourable when it was rendered under the constraint of "ought" rather than the compulsion of "must."

In the course of his sermon at Christ Church Cathedral, Hamilton, Sunday morning, Very Rev. Dean Abbott, who recently spent several days in New York, made some plain comment on the dress of some of the women of the day, characterizing it as most immodest. The Dean was preaching on "Fear," and said that men feared many things, including God, their duty, the devil in a few cases, and their fellow-men. Speaking of his visit to the great American metropolis, Dean Abbott said that, while God was very busy there, the devil was also busy. It was not fashionable to preach hell and the devil there now, but the devil was very busy, as was seen in the dress of women, which was most immodest; and by the faces of the men, many of which were most sensual.

King George of England, as Emperor of India, is sending a costly and curious gift to the Dalai Llama of Tibet. The centre piece is a great teakwood casket lined with white velvet, within are a cup and platter of fine gold; then set in frames of gold autographed portraits of King George and Queen Mary. In addition there is a complete sequence of the English coinage of the current year, from a farthing to a sovereign; photographs of Buckingham Palace and the palace of Westminster in silver-gilt frames, and the whole guarded by small replicas of the Trafalgar Square lions, fashioned in 18-carat gold. The cup is a magnificent piece of workmanship, a replica of a Charles II. cup. The crown goldsmiths were specially commissioned to execute this splendid gift at their London factory. But this casket and its wonderful golden fittings are only part of the peculiar treasure now on its way to the sacred city of Lhasa. A saddle and saddle cloth go with it, and rolls of varied tartans, and most peculiar of all, a complete set of the latest edition of the Encyclopedia Britannica.

"I met Stefansson and his party at Nome, and was a guest at the banquet given there. Mr. Stefansson and myself settled that little point concerning the alleged harmful effect of civilization on the Esquimaux." The Right Rev. P. T. Rowe, Bishop of Alaska, spoke these words smilingly in the course of conversation with a representative of "The Globe" last week. "I asked Mr. Stefansson," the Bishop continued, "why he objected to the civilizing of the Esquimaux. He told me that his chief objection was that the Esquimaux would contract measles from the white people. He added that

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some missionaries acted in a foolish manner when dealing with the people of the north. While admitting that this was occasionally the case, I said to Mr. Stefansson that I objected to his condemnation of the whole because of a small part thereof. "It is obvious," Bishop Rowe continued, "that you cannot uplift a people without imposing certain chances upon them, their survival of which is proof of their worth. My regular round of travel in Alaska covers 25,000 miles," Bishop Rowe went on, "and I have been there in a temperature 78 below. Like the Esquimaux, I have to build an ice house. The blocks of wind-hardened snow are cut with an Esquimaux knife, and when warmed by the heat of the interior the snow cement together, making a solid ice house."

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### British and Foreign

The Rev. Patrick H. Barrett, C.S.S.R., for the last five years connected with the Brooklyn community of the Redemptorist Fathers, died on the 8th inst. at the age of fifty-eight years. Dr. Barrett had served as a rector in Toronto and Quebec.

An event of rare, if not of unique, occurrence, took place lately at Ecclestone, Staffordshire, the commemoration of the Ordination by Bishop Lonsdale of its present Vicar, Prebendary Allen, Rural Dean, who was admitted to the diaconate on December 18th, 1853, in the church of which he has been Vicar for the past thirty-one years. At a special service which was held on the previous evening, the Bishop of Lichfield was the preacher.

A peculiarly interesting circumstance is mentioned in the annual report of St. Mark's, the Parish Church of Kensington. Dr. Darlington, the Vicar, states that his only colleague at the church at present is the Rev. Hoani Parata, who went to him last Holy Week. Mr. Parata, he adds, is justly proud of the fact that he belongs to the great Maori Race, and in July last he was married in St. Mark's to Miss Cowie, a New Zealand lady.

The Illustrated London News publishes some wonderful photographs, showing what has been discovered during two years' excavations at Carthage, the leading city of the Hittite people of Syria. Lying geographically between the Semites and Hellenes, this lost people developed a civilization of their own, including the hieroglyphic script, which is as yet unreadable. The explorers hope to come across some bilingual writing which will give a key to this unknown language. The discoveries so far made at Jerablus, the present name of the lost royal city of Carthage, show that the people must have attained a wonderful civilization in a long-past age.

Bishop Mitchell, officiating in St.

Margaret's Episcopal Church, Aberdeen, on Sunday, made reference to the resignation of the rector of the church, the Rev. F. P. Williamson, who is about to enter the communion of the Church of Rome. The Bishop said none of them wished to speak a bitter word with regard to the step which had been taken with a strong sense of conviction or in relation to the communion. Mr. Williamson felt impelled to join. As Bishop speaking to his people, however, he must register his conviction that Mr. Williamson had made a grave and very deplorable mistake, a mistake he could not imagine anyone entering into who had really a grasp of the facts of the history of the early Church, or had a grip of the evangelical teachings of the New Testament.

Sir Hildred Carlile, the brother of Prebendary Carlile, the founder of the Church Army and the Unionist member of the St. Alban's division of Hertfordshire since 1906 recently made the munificent donation of one hundred thousand guineas to the Endowment Fund of the Bedford College for Women in London. This generous benefaction was given in memory of the donor's mother. Sir Hildred Carlile has spoken on occasion at public meetings on behalf of the Church Pastoral Aid Society, and other Church organizations. For the space of thirty years he was a Sunday School teacher and a Superintendent, and for a considerable time he was a member of the York House of Laymen. He is greatly interested in the maintenance and retention of Church schools.

### WHY I KNOW IT'S SO

By Elizabeth Knobel.

I've often heard that when I sleep, all comfy in my bed,  
 The darling little angels come and perch upon the head;  
 And, oh, how kind of them to keep Their watch above me while I sleep!  
 (I think sometime I'll stay awake and watch for them, instead.)

And yes, I know that this is so, I'm sure that this is right,  
 For once I found a feather small upon my pillow white;  
 The tiny, fluffy, downy thing,  
 It fluttered from an angel's wing!  
 Which proves that baby angels come and guard me through the night.

### TESSIE'S TEXT

"Bear-ye-one-another's-burdens."  
 Slowly Tessie read over the illuminated text that grandma had hung in her room. She thought it rather an inappropriate text for her room, because she was only seven, and you surely can't be expected to bear other people's burdens very well at seven. It would have been much better, she thought, to have put it on Aunt Mary's wall, or big Brother Will's. Aunt Mary knew so much—oh, 'most everything there was to know!—and Brother Will was so strong. How easy it would be for them to bear the burdens of others! But she, Tessie, was little and weak and far from wise. What could she do?

A moment later, on her way downstairs, she heard grandpa say: "How I wish I had this letter mailed. But I do not feel as if I could walk five blocks in this hot sun."

"I'll mail it, grandpa," cried a joyous little voice, as Tessie flew for her

hat. Why, here was the best chance in the world of bearing a burden for dear old grandpa, who was always so kind to her.

When she returned from her errand she dropped into the hammock on the porch, and lay swaying to and fro in the shade of the vines, enjoying the delicious breeze that had sprung up. Inside, she heard mamma say to grandma: "Did you ever see baby so fretful? I had never had such a weary time trying to sew. And this dress must be finished for to-morrow night!"

Another chance to be a burden-bearer, thought Tessie. She leaned in at the window. "Just hand me that cross baby, mamma. I believe he will go to sleep for me out here in the hammock. It is so nice and cool now, in the shade."

So mamma passed the whining little bundle through the low window, and the little girl sang and swung him to sleep.

And this was how Tessie, who had never thought much about such things before, found that even a little child may help to bear the burdens of the world.—Exchange.

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## HAROLD'S KODAK MONEY

Harold Judson shook his bank up and down and listened to the jingle of the coins, then he turned the key, opened the little door, and poured a small heap of money on the table. He counted the pennies, nickels and dimes, and placed them in piles.

"I have four dollars toward my kodak, mother," he said at last.

"If you continue to save carefully, you may be able to buy a kodak before next summer is over," said Mrs. Judson, encouragingly.

Harold looked at the piles of money in silence for a moment. "I—I thought I might spend some of it," he said slowly, with a little break in his voice.

"I thought you wanted a kodak more than you wanted anything else," replied Mrs. Judson, in surprise.

"I do, but I wouldn't spend this money on myself," explained Harold. "Whom do you wish to spend it on?" his mother asked, as she dropped her sewing into her lap.

"Well, you see," and Harold sat up very straight in his chair. "when I hauled the washing over to Mrs. Dent in my wagon, she asked me to come in while she got an apron that she had left out of the basket last week. You know, John Dent has been sick a long time, and the doctor was there. He said that John must have one or two eggs a day to help give him strength. Mrs. Dent said she could not afford to buy eggs," he explained.

"So John will have to do without them, will he?" Mrs. Judson was anxious to hear Harold's reply.

"I thought I might spend some of my kodak money for eggs," he said. "It would be selfish to save all this money for a kodak when John would get better faster if he had eggs to eat.

Don't you think it would be selfish, mother?" he insisted.

"I think it would, my son," was the answer.

"I saw Mr. Johnson up town, and he said he would let me have a dozen eggs a week, and he would bring them in on Saturdays when he brought yours. He said he would let me have them for twenty-five cents a dozen, because I told him why I wanted them. I'll telephone him right away to bring a dozen to-morrow."

The next afternoon Harold took the eggs to Mrs. Dent, and when he returned home there was a soft, happy light in his eyes.

"Mrs. Dent was so glad that she cried, mother," he reported. "She cooked an egg for John while I was there, and he said it made him feel better right away."

The remainder of the winter and all through the weeks of spring Harold Judson took a dozen eggs to John Dent every Saturday. The white, pinched look had gradually left John's face, his thin cheeks grew full, and a pink tinge came into them.

Dr. Fuller said I needn't buy any more eggs," Harold told his mother one Saturday. "He said my eggs did John more good than all his medicine. I am so glad I didn't save my money for a kodak, for it helped a little sick boy to get well and strong."

"I am so glad you were so unselfish, my boy," Mrs. Judson said. "I hope you will always be as willing to help another as you were this time," she added.

"I hope so, too, mother," Harold said earnestly.—The Child's Gem.

## THE CROCODILE'S FRIEND

A man was once traveling in the country where the big crocodile lives. There he saw a wonderful sight, which few men have seen.

One day, as he was rowing along a pretty river, he noticed a long way off a large crocodile, twelve or fifteen feet long. It was lying asleep under a bank, which was about ten feet high, right near the edge of the river. He did not want to scare the crocodile, so he stopped rowing when he was still some distance away. Then he looked carefully at the place, so as to make sure he could find the exact spot again.

Getting out of his boat, he walked from the shore and went way around on land, so as not to arouse the animal from his nap. At last he tiptoed quietly along the bank just above the creature's head. Stooping down, he peeped over the bank, and there lay the crocodile only ten feet below him.

As the man watched him, he noticed a bird near him called the zic-zac. It is a cousin of the plover, as large as a pigeon, and grayish in colour. Up and down the bird was walking, keeping near the crocodile's nose. Suddenly the zic-zac saw the man, but did not fly away, as most birds would have done. Much to the stranger's surprise, it jumped up from the ground about a foot and screamed, "Zic-zac! zic-zac!" as loudly as it could, knocking itself against the crocodile's face two or three times. It seemed to think that the creature was in danger, and ought to be warned.

The noise and the taps against his face aroused the big animal, and he started up. He saw the man on the bank above looking at him, and so, jumping into the air, he dashed into the water. His huge body made such a splash that it scattered the mud all over the poor traveler. In an instant more the crocodile was out of sight.

The traveler waited awhile to see whether the animal would return; but at last gave him up and went back to his boat. He never forget that big, ugly crocodile and his true little friend. What-To-Do.

## THE WILD STRAWBERRY SHORT-CAKE

Katie lifted her head and mother tied the blue sun-bonnet strings snugly under her chin.

"You're going to make the short-cake while I'm gone just the same as you did yesterday, aren't you, mother?" asked Katie.

"Yes. And we'll have a lovely fat cake for supper," declared mother as she hooked the screen door on the inside after Katie had gone out.

The basket which Katie carried in her hand held more than a quart, and she ran across the field until she came to the pasture bars. It was easy enough to lie down and roll under those, and then Katie was right where the wild strawberries grew so plentiful in the short pasture grass.

Yesterday she had come here with the same basket, meaning to fill it full so they could have wild strawberry short-cake for supper. But the berries smelled so good that Katie picked first one and then another and put them in her mouth, and she kept right on putting so many there that the basket didn't get full at all.

After awhile she had heard mother calling to her, and then when Katie had looked in the basket she was so ashamed of the few little berries in it that she turned them out on the ground and ran home.

And when Katie got home she found something which made her still more ashamed than the poor berries in the bottom of the basket had done. She found that her mother had the cake all made and was waiting to hull the wild strawberries and put them between the layers. It made Katie feel very sorry that her basket was not full when she saw how mother had trusted her.

"I thought every minute I'd begin filling the basket," she said.

But there was not time before supper to go back to the pasture and pick

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the berries, so mother had managed with a few cultivated ones she had in the ice-box, and said Katie might try again some other day.

So this afternoon Katie had come to the pasture again. The berries smelled just as tempting as they did yesterday, but she did not put a single one of them in her mouth.

Mother came and unhooked the screen door when Katie called. She took the basket and set it on the kitchen table.

"Those are splendid ones!" said mother.

"I didn't eat a single berry!" declared Katie.

"It is a good way, dear, to work busily when the time is to work, and play with all your heart when your time is to play. Now, while you're washing the stain from your fingers I'm going to hull a saucer of these berries for you to eat right off, and there's a bit of whipped cream in the ice-box to put on them, and a plate of warm cookies!"

"I guess I'm hungry!" laughed Katie. "And there isn't anything better than strawberries and cream and cookies!"—Ruby Holmes Martyn.

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