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and Church Record (Incor.)

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TORONTO, CANADA, WEDNESDAY, DECEMBER 24th, 1913

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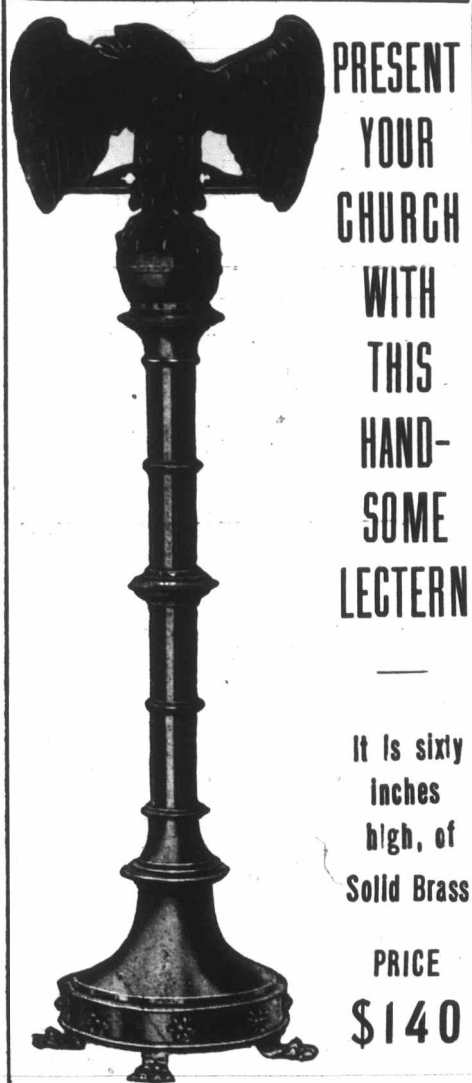
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SECOND SUNDAY AFTER CHRISTMAS.

(January 4th.)

Holy Communion: 76, 251, 255, 257.

Processional: 73, 79, 475, 566.

Offertory: 89, 422, 423, 570.

Children: 704, 709, 714, 720.

General: 86, 87, 390, 484.

The Outlook

CHRISTMAS DAY

"O Blessed Day, which giv'st the eternal lie
To self and sense, and all the brute within;
Oh! come to us amid this war of life;
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warned and sorely-tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divine;
And keep them men indeed, fair Christmas Day!"

—Charles Kingsley.

Mr. Bryce and Canada

Mr. James Bryce, the late British Ambassador to Washington, made some interesting reflections the other evening upon affairs in Canada. He said that the Dominion had already become a great nation, with unexampled prosperity, and that two things were particularly encouraging. One is the purity of public life, and the other the freedom from all suspicion in regard to the judicial Bench. Mr. Bryce went on to refer to race antagonism, and said that while we had given our Imperial Citizenship to all subjects, there were rights which had necessarily been conceded to self-governing Dominions, each of these being master in its own house. When, there-

fore, the action of the Dominions came into opposition with what were supposed to be the interests of other races in the Empire, and when those races thought themselves injured or wounded, a painful dilemma arose. Mr. Bryce does not see at present any satisfactory issue, but pleads for influence to be exerted to mitigate the feeling and to make each party understand the difficulties and the need of dealing tenderly with the other side. He thinks that as long as this antagonism is acute it would be better to endeavour to induce each race to stay within its own country. Mr. Bryce is not without hope that in time these troubles will pass away, but with so strong a racial feeling on both sides, the more that can be done to avert occasions for it arising the better for the whole Empire. These are wise words, and we hope they will be heeded.

Mission Work in Ungava

The Rev. S. M. Stewart, who comes from perhaps the loneliest Mission Station in the world, is now spending a brief furlough in England. His address is anywhere in Ungava, the great, icebound Province between Labrador and Hudson's Bay, a thousand miles further from civilization than the scene of Dr. Grenfell's work in Labrador. Mr. Stewart says that the most anxious moment of the year is when the Hudson's Bay Company's vessel from England is sighted, and when they are waiting to know whether good news or ill is being brought. A few years ago his furlough was nearly due, and he was looking forward to getting back to see his old father in Ireland, but when the ship came he found that his father had been dead nine months before. But with splendid courage Mr. Stewart said that they get on quite well without news, and they often pick up threads of things within a week after getting home to England. The missionary's preaching includes the gospel of cleanliness, and he backs this up in a practical way with cakes of soap. Unfortunately, he started with giving the Eskimos some scented soap, and they ate every cake they could lay hold of. Now he has taken to carbolic soap, and as they say they dislike "medicine soap," they use it for the purpose for which it is meant. Mr. Stewart is going back to Ungava as soon as he can obtain the necessary funds to get a motor-boat, which will keep him in touch with his scattered congregations. All this should help us to realize what our brethren in the Far North have to endure. Let us think at this time of the Rev. A. L. Fleming, who is alone this winter at Bar Harbour among the Eskimos, and let us surround him with prayer for his life and work.

The Week of Prayer

During the first complete week of the New Year, January 4th to 10th, the Week of Prayer will be observed all over the world. It has been organized under the auspices of the Evangelical Alliance for sixty-seven years without a break, and it is suggested that all local Christian leaders should endeavour to arrange for gatherings where Christians of all Churches can meet without sacrifice of denominational convictions, in the earnest desire to exhibit love toward their neighbours and to share in united intercession for the Church and the world. The letter conveying the invitation calls special attention to the need of further progress in the manifestation of unity in the bonds of faith and love, and it is

pointed out that the call for unity from the mission field becomes every year clearer and most insistent. On each day of the week there are special topics for thanksgiving and prayer, and an application to the Secretary of the Canadian Branch of the Alliance, the Rev. E. D. Silcox, 4 Sussex Avenue, Toronto, would obtain all necessary papers, giving particulars of the arrangements and topics. Preachers are also earnestly asked to take the suggested subjects for sermons on the Sunday, and to bring the Week of Prayer before their congregations. We notice with interest and pleasure a large number of representative names of our Church among the signatories of the invitation, including the Bishops of Durham, Caledonia, and Saskatchewan, Archdeacon Armitage, Canon Stocken, Dr. Hoyles, and many more, who are thus associated with this effort for united and universal prayer. It is an opportunity which should be utilized to the full, not only in public, but in family worship, and in private devotions. Whatever else we cannot do together, it ought to be possible, as the Lambeth Conference so helpfully said in 1908, to unite in prayer.

Pernicious Books

The Head Master of Eton, the Hon. and Rev. E. Lyttelton, has written to the "Times," calling serious attention to the mischief now being done by thrusting upon the attention of boys and girls by means of novels some of the most serious personal questions. His words must be quoted:—

"Those who are working and hoping, however feebly, to encompass the lives of our boys and girls with wholesome atmosphere must know that in regard to sexuality two facts stand out. First, that in proportion as the adolescent mind grows absorbed in sex questions, wreckage of life ensues. Secondly, that sanity and upright manliness are destroyed, not only by the reading of obscene stuff, but by a premature interest in sex matters, however it be excited; for the vital question for each youngster is whether or not the true perspective of things is being disturbed by what he sees, hears, and reads."

Mr. Lyttelton believes that the mischief done cannot be stayed by public action, because, according to a bookseller, directly a book is censored, orders for it pour in, many of them from schoolboys. So an earnest plea is put in for the rigid avoidance of these subjects by writers, in order that the words uttered long ago may be fulfilled, that "our sons may grow up as young plants, and that our daughters may be as the polished corners of the temple." We are grateful for this strong appeal from one who knows the situation so well, and with Mr. Lyttelton we would point out to all writers their responsibility, not only for their own children, but "for the vast multitude of young folk scattered throughout the English-speaking world."

Kikuyu

This is the name of a Mission Station in East Africa, and in our issue of September 25th we gave an account, by the Bishop of Uganda, of a Joint Conference of Missionaries in July last, which included a celebration of the Holy Communion, at which the Bishop of Mombasa officiated. This action has created

a great stir in England, and the Bishops of Winchester and Zanzibar have written on the one side, and the Bishops of Derry and Uganda and Dean Henson on the other. The matter is now occupying the attention of the Archbishop of Canterbury and the Church Missionary Society, and it may well prove to be the spark which will set aflame many combustible elements in the Church of England to-day. Canadian Churchmen will watch with interest and with no little prayer the outcome of these consultations, because whatever happens the result must affect the Anglican Communion, and it will have a very definite bearing on our Church in Canada. It is particularly interesting to observe all these things in view of the circular on Church Unity put forth in Canada a year or so ago.

M. S. C. C.

While we are on the subject of Missions we wish to call renewed attention to the important journey which our Secretary, Canon Gould, commenced on Christmas Day, with Mr. L. A. Hamilton accompanying him. As already mentioned in our columns, it is proposed to make a tour of examination of the various Canadian Mission Stations in Africa, India, China, and Japan, and many prayers will follow our two representatives as they travel from place to place and get in touch with our workers in the various fields. We hope and fully believe that the outcome of this tour will be a fresh impetus to missionary effort on the part of the Church at home. As we contemplate life and work during the New Year let us settle as one of the deepest convictions to be cherished by clergy and laity everywhere that the evangelization of the world is the supreme task laid upon the people of God.

The Latest on Genesis

In a paper in the "Guardian" by a well-known Cambridge scholar, Dr. Foakes-Jackson, who accepts the general critical view of the Old Testament, the following words occur:—

When we have cut up the Abrahams of Genesis into the Abrahams of "J E P" and their revisers we have only a collection of disiecta membra, and not a man at all. The critical method may have the merit of being scientific, but its results are not particularly satisfactory. . . . Critics talk glibly of sources; but no one can tell us what the Jehovistic or the Elohist Books were actually like, or even give us any definite information about the famous "Priestly Code." We do not know whether the author had always "sources" at his disposal, or whether he trusted to memory for stories he had heard, or even to memory assisted by the imagination. The fact is that the more one studies the problem of the Old Testament and its origin, the more unwilling one is to form a definite opinion on the subject.

Those who, while believing that Genesis shows itself to be a compilation of family documents, do not hold that the present critical methods of dissection are true, or even possible, will find no little support in this frank confession. Criticism must really try again. Conservative scholarship is more and more coming to its own, and one of the most striking testimonies to this effect is found in the "Expositor" for December, in which Dr. Welch, himself a definite critic, makes admissions about the Wellhausen school that tend to shake belief in its judgment, and, what is more, to destroy confidence in its treatment of the Bible. "Truth is mighty and prevails."

Respice, Aspice, Prospice

Look back! Look round! Look ahead! A very appropriate suggestion for the close of the year. A Christian woman not long ago dreamed that she saw herself encircled above, beneath, and all around, as with a blaze of light. Brilliance inconceivable made a pavilion for her, and while standing there she saw all her cares, her troubles, and her sins wandering about outside that wall of light, unable to come near her. But what if we could not merely dream this, but know it for a great reality? Let us think for a moment what it would mean. We see on every side of us that which betokens the presence of God. The God of omnipotent power, the God of unsearchable wisdom, the God of unfathomable love: for Him to be round about us, protecting us on every hand, would be safety and rest, indeed. No fiery dart of the enemy, no accusing voice, no sentence of doom could reach us through that wall of defence. But is this only a fantasy, a mere supposition, a beautiful dream? The Psalmist says: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." What is meant by "the angel of the Lord"? It conveys the thought of the felt, manifested, recognized presence of the Lord. When the children of Israel encamped by the Red Sea and trembled at the approach of Pharaoh's hosts, the angel of God stood between them and their foes (Exod. xiv. 19). And a reference was made to this hundreds of years afterwards in Isaiah, "I will mention the lovingkindness of the Lord," and the great goodness toward the house of Israel which He hath bestowed on them. . . . He was their Saviour . . . the angel of His presence saved them: in His love and in His pity He redeemed them." So "the angel of the Lord" is the Lord Himself in manifested presence, and the Psalm tells us that He encampeth round about those that fear Him. Then, fearing Him, what else is there to fear? Having regard to Him, our Saviour-God, our Protector, our Shield, our Defence, to what danger from without need we have regard?

A voyager remembers once sleeping with the possibility of a hungry shark being within a few inches of his head. Was sleep possible under such circumstances? It was, for his head was on a pillow against the *inside* wall of an iron-built liner, and the shark was outside. Only the thickness of the iron plate between, but it was enough. Have we not enough between us and the dangers we fear? If God is between us and them, is He not sufficient? What He was to Abraham, when He said, "I am Thy shield," that He is to us. Those who have visited the land of Judea have been struck with the beauty of Jerusalem's situation, girt with a ring of mountains on every side. And we read: "As the mountains are round about Jerusalem, so the Lord is round about His people." Those mountains have not saved Jerusalem from the hand of her foes. Again and again the desolator has laid siege to the city with his engines of war, planted his standard upon her battlements, and slain her defenders with the sword. But the Anti-type, as always, surpasses the type. The mountains may fail as a defence, but the Lord—never!

What about our sins? Divine love has dealt with them in such a way that they can never be laid to our charge. They were all brought into remembrance before God, and laid upon the head of our blessed Substitute when He hung as the Sin-bearer upon the tree. He bore their penalty. He endured the judgment for which they cried aloud. He suffered for

those sins of ours, and silenced their accusing voice for ever. In this way God has put those sins outside, and ourselves inside, with Himself in between. If His face shines upon us with unclouded favour and unspeakable love, behind His back our many sins are cast (Isa. 38:17). "What shall we then say to these things? If God be for us, who can be against us?" Note the question. It is not "What shall heavenly beings or infernal powers say?" Nor "What shall Satan say?" Nor "What shall men who know us, and are well acquainted with the devious and crooked course of our lives, say?" God has said something about us, namely, that He has justified us and is for us. Now the question is, "What shall we then say?" Let our answer be, with the triumphant tone of absolute certainty ringing in our voice: "If God be for us who against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Having given such a gift for us, the thought is impossible that there should exist anything for our good that He would refuse us. Salvation? Justification? These are, of course, included. But much more than these. "All things."

What about the trials of life from which none are exempt? Does God place Himself between us and these? We are certainly taught so by that verse in Philippians, filled with heavenly comfort and cheer. It is possible to read this verse in several of our English versions, besides that in common use. Each one seems to bring some new beauty into prominence.

"The peace of God, which is surpassing all understanding, shall guard your hearts and your thoughts in Christ Jesus."

"The peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus."

"The peace of God, that surpasseth every understanding, shall keep your hearts and your thoughts in Christ Jesus."

"The peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in Christ Jesus."

"The peace of God, which is beyond all human understanding, will stand guard over your hearts and thoughts through . . . Christ Jesus."

Does not the wonder of the truth contained in this verse begin to take hold of us? Let us imagine some costly treasure, guarded day and night by a garrison of soldiers. Could any thief obtain access to that treasure? It would be impossible—almost impossible. But in connection with the matter we are considering, the "almost" becomes "absolutely." We are the costly treasure (our Saviour, and none but He, knows how costly). Around us as a vigilant guard, keeping incessant watch against every foe, is that which is infinite, "which transcends all our powers of thought"—the peace of God. The conditions laid down are simplicity itself. We have but to make known to God everything that would cause us trouble; everything, whether small or great. With all confidence, confidence that begets thanksgiving even while we utter our requests, we are to lay our difficulties before Him who knows them all. Then the matter is in His hands. His peace stands guard over our hearts and our very thoughts. Truly, "the Lord is round about His people." Let us then go on our happy way into another year. The lady's dream is no dream, but a transcendent reality. God is round about us. Underneath are His everlasting arms. Over our heads floats His banner of love. He Himself marches before, and His glory is our reward. Happy are the people who have such a God for their Shield and their exceeding great Reward.

The Bible and Modern Research

By the Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham, Kent, England.

PART I.—THE OLD TESTAMENT.

BEGIN with a fine saying of Dr. Parker. "The Bible is not a Book which contains a revelation. It is a revelation accepting the risks and limitations of a book." That is a saying which will bear pondering. The Bible accepts the risk of having its delicate unity subjected to the most ruthless vivisection, which is quite another matter from sympathetic analysis. It accepts the limitation of putting into cold print things that require both atmosphere and sympathetic appreciation. Just as the Son of God

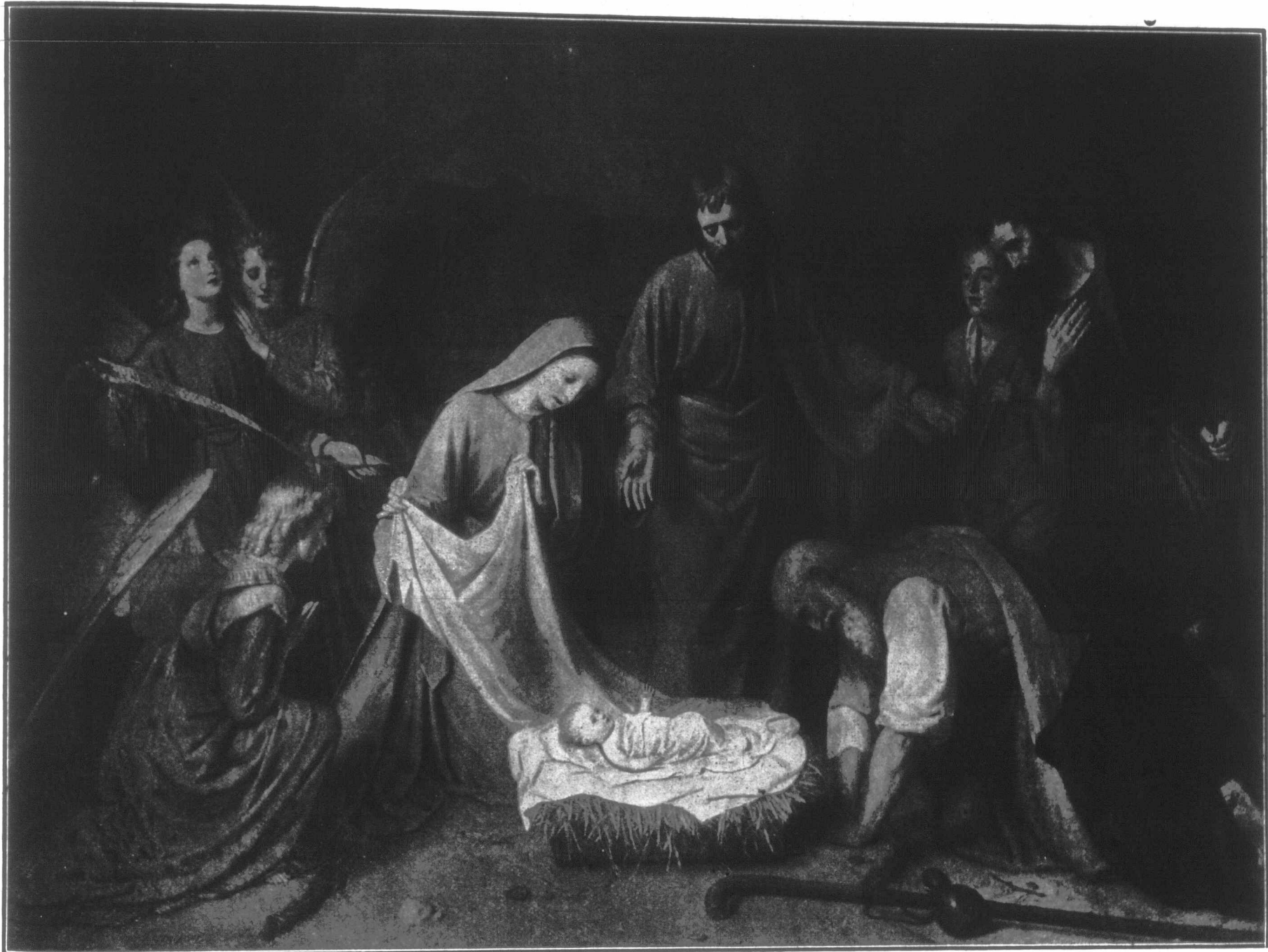
never be permitted to marry, as a safeguard against evil.

In a book by Colonel Conder called "The First Bible," he argued, and made a very good case for the belief, that the first copies of some Old Testament books were written neither on papyrus nor parchment, but on earthen tablets in cuneiform, that is to say, the writing which was used in Assyria. In that, he is followed by Professor Edward Naville, a keen archæologist. He said there are a great many difficulties in the Old Testament which are very quickly explained if you

assume that cuneiform was employed. I take the English Arabic numeral which is "one," but in German it is "ein," or in French "un"; the one sign has the three meanings, and it depends upon my interpretation of it. In cuneiform one sign may often be rendered in two ways. For instance, how is it that in one historical book of the Bible you read Mephibosheth and in another Meribaal? If you write them in cuneiform they are absolutely alike. How is it that in one book of the Bible you have Bathshua and in another Bathsheba? In cuneiform they are identical.

Here is another point. If you write Jehovah and Elohim in cuneiform they are one sign; what would become of the Jehovist and Elohist then? I am not arguing that is the case because it is not proven; but it is worth pondering. There is a similar explanation of the well-known discrepan-

O COME, LET US ADORE HIM, CHRIST THE LORD.



accepted risks and limitations when he took a human body and came into this world of ours, so God's revelation has accepted its limitations when it was committed to the form of a book.

Rest assured that the more you know about the Bible, and the more you come into real definite contact with scientific fact, the more you will reverence it; and the less you believe it, the less you are really up to date.

A few years ago the Code of Hammurabi (that is to say Amraphel of Genesis 14) was discovered. It was the code of laws which was in use, I suppose, for the country from the rivers of Mesopotamia to the Palestine seaboard. There is a passage in Jacob's life in Genesis 31: 39, where he is talking to Laban and reproaching him for his meanness as a master, contrasting with it his large-heartedness as a servant. He tells Laban that if any of the flock were torn by wild beasts he himself, the shepherd, bore the loss of it. Now the Code of Hammurabi enacts that it is the owner and not the shepherd who is to bear the loss. Jacob goes beyond the law.

Again when Samson went to the Philistines for a wife, and was tricked by them, he returned to find that his bride had been given to the best man. The Code of Hammurabi commands that just because the best man was necessarily brought into close contact with the bride, they should

CHRISTMAS DAY.

By the Rev. L. Sinclair.

Though Winter's mantle clothes the land,
And days are dark and drear,
A merry Christmas be to you,
A gladsome bright New Year.

He Who on earth did once appear,
To take our sins away,
Can change the winter of our life,
To noon of Summer day.

His presence tunes the warblers sweet,
To sing in forest shade,
And myriads of His flowers to give,
Their fragrance in the glade.

He walks upon the stormy sea,
When we are sore dismayed,
Our fears all vanish when He says,
"Tis I, be not afraid."

Increase our faith and spare us, Lord,
Through many a future year,
O holy loving Jesus, be
Our Saviour ever near.

cy between the Darius of the Bible and the Gobryas of history.

Yet another matter. Researches have been recently conducted in the Holy Land itself by Professor R. A. S. Macalister; and in Jericho by a German excavator, Professor Sellin. My own booklet on Gezer, "A Buried City and its Witness," attempts to sum up in a very short form some of the main results of Professor Macalister's work. But there is a 6s. book, "Bible Sidelights from the Mound of Gezer," by Mr. Macalister himself, and a larger work yet of three big volumes. The Gezer excavations have been most wonderful in their confirmation of Old Testament history. Some may remember that text, "There dwelt with the king for his work the potter." There in Gezer, Professor Macalister has found engraved on the jar handles ten of the names of those potters in 1 Chron. 4, and on the jar handles in Hebrew are the words "for the king." Does not that bring us face to face with actual fact?

In 1 Chron. 20 we read that David killed some giants in Gezer. The Bible never meant monstrosities, it simply meant great big men. Mr. Macalister has actually found the graves of the Gezer giants, men of gigantic stature, considerably taller than the ordinary man who lived in Gezer. In the shilling Cambridge Manual about Palestine he warns us that there were big men.

not monstrosities, such as our fairy tales tell of. The Bible keeps to sober fact; and however difficult or outré its statements seem to be, when we get back to the real meaning they are proved to be history.

Let us now come to the question of Jericho, because here we are face to face with one of the great challenging miracles of the Old Testament. It is always good to have a Jericho, that we may see that we have God in it. Often the more sly the points, the more we are able to deduce from their evidence. A great criminal lawyer once said to me that the most valuable evidence is indirect. Now take some indirect evidence in our story. The narrative implies that there was at the time a bar currency of gold in use in the land shaped like a tongue (Josh. 7: 21 mar.). It says also that it weighed about 50 shekels. When Mr. Macalister was excavating at Gezer, in a stratum of the time of Joshua he found a bar of gold shaped like a tongue and weighing just about 50 shekels. That is a pretty good point for a start. We come to a second thing. Professor Sellin began excavating at Jericho. The story implies that Jericho was practically an impregnable city—I say implies, because God never wastes power. What the Lord did for these people on their first entry into the land, He would not have done if the city could have been taken by ordinary assault. The researches at Jericho show that modern fortifications have practically nothing to teach these ancient fortifiers of that border fortress. The investigations show that, just as in the story, it was burned by fire.

Now comes a very interesting touch. At Gezer Professor Macalister found that there were these successive strata. First of all a wholly Canaanite stratum; second a partially Canaanite and partially Israelite stratum; and thirdly a wholly Israelite stratum. Look at the Bible story which asserts that the Canaanites and Israelites at Gezer dwelt with each other. But at Jericho a very different thing happened. There was a clean sweep. And the research shows the same thing. Gezer shows mixed remains; Jericho shows an absolutely clean sweep and a regular gap between Israelite and Canaanite. The story implies that the walls were not a large distance round; investigators report the axes as about 1,000 feet by 500, not a large distance for an army to march. There is another interesting thing. You remember the threat that the man who rebuilt Jericho should lay the foundation in his firstborn, and the gates in his youngest-born, and 1 Kings 16 says that actually happened. What was the meaning of this threat? It was this. Mr. Macalister found at Gezer the traces of foundation sacrifices of human beings. Hiel suffered Divine penalty in accord with the notions of old times about newly-founded buildings. We have discovered much which shows us something of the line along which the miracle is wrought. I am not saying there is no miracle; and no amount of explaining will explain it away. But we can sometimes trace the principle on which God has wrought His miracles and here I think we can do it. The Jordan Valley rests upon a gigantic arch which is known in geology as a "fault." That is to say that the old crust of earth was not always hard, and in many places it is still not hard. When that crust crumbles, instead of settling down, two sections are propped up one against another, so that for the time they hold like a bridge or an arch, till some disturbance may make the whole collapse. That is known in geology as a "fault." According to Humboldt the traveller, the Jordan Valley is about the most gigantic geological fault in the world. The only other known to compare with it is the Californian seaboard where San Francisco stands. And you remember well that San Francisco came down like a pack of cards in the year 1906, when the fault on which the city was built was disturbed and the place collapsed. Jericho stood over a "fault" like that. The land on which it stood was unstable. And God, Who knew the condition, revealed its weakness, utilized it, and perhaps gave the means to accelerate it. When the combined multitude marched round the city, the rhythmic tread to the Israelite martial music may have upset the equilibrium as the march of an army in step endangers a bridge. Just at the right hour God wrought His miracle. Remember, there is a miracle still behind it. We are only discussing its method. I said that we knew there was geological instability. Is not this confirmed by Josh. 3: 16, which says that something about 20 miles up the river blocked the flow of water, even at its fullest flood? Something had happened in the river bed. It did not simply dry up where the Israelites were. There was either a great subsidence on the banks of the Jordan, as happened in the year 1257, when it is known to have been temporarily stopped; or

there was a geological upheaval of the bed of the river, so that it was dammed back. But I think we have to say as we look at the story of the Jericho miracle, that there is nothing at all incredible,

much less unreasonable about it now; as we see it in some of the light which has been shed upon it by modern research. A miracle cannot be explained, but it may be expounded.

MORAL AND SOCIAL REFORM

By the Ven. C. L. Ingles, M.A., Archdeacon of Simcoe

NEVER was the Christian world of modern times more alive than to-day to the duty of the Church to work for better conditions in our moral and social life. It is her duty to set before the world the true standard of citizenship. St. Paul in writing to the Church of Philippi—a church in a city which prided itself upon its Roman citizenship—claimed a far higher citizenship. "Our citizenship," he says, "is in Heaven where also we look for a Saviour the Lord Jesus Christ Who shall fashion anew the body of our humiliation that it may be conformed unto the body of His Glory." The message of the Church is to call men to realize this fuller and larger citizenship and to live in this world as citizens of Heaven. This being so we cannot ignore the conditions under which men live. It becomes the duty of the Church to help men to live as those who have ever before them that "hope of Glory" which the Apostle sets before us in the words just quoted. The human body is "the temple of the Holy Ghost." That which defiles the body, defiles the temple of God. The very "body of our humiliation is sacred to-day, we must concern ourselves with anything which contradicts its sacred character or tends to defile it. City problems are ever coming to the front. Men are considering to-day how others live. Two years ago Toronto learned from its Chief Medical Officer that all is not right within her borders. There are crowded conditions which make it impossible for men and women to live together in ordinary decency. Conditions which are calculated to produce a community within our midst of thieves, prostitutes and murderers unless some prompt action be taken to improve conditions. It is no use our continuing to talk morality unless we are willing to do something to make it possible for all to live under moral conditions. The question of the relationship between the employer and the employee is one which concerns not only the two immediately concerned, but the whole community, so closely are we inter-related. "If one member suffer all the members suffer with it, if one member be honoured all the members rejoice with it." Nothing makes this clearer than the existence of some great strike in the labour world. Surely it is the duty of the Church to promote a true understanding and Christian sympathy between all classes of the community and to inculcate the principle, "Sirs, ye are brethren." It is no use our claiming that the social evil is one which will be always with us, and therefore we must do nothing to stamp it out. In legislation Canada has taken a front place in dealing with the White Slave Traffic, it remains for us to see that her laws are not only upon the statute book, but are put into force. Gambling, not only upon the racecourse, where betting is still allowed by law and the only place and time where professional betting is allowed, but the gaming table finds its devotees in the private homes of the so-called elite. It is time that the voice of the Church should be heard, not only in denouncement of evil, wherever it exists, not only in the advocacy of legislation to deal with such evil, but also in calling to her members to take their place in the work of rescue of those who have been overtaken by the evils which exist among us and to stretch forth the hand to help them to a nobler and a better life.

We commend the work of the Homewood Association, Toronto, which is attempting to do something for the unfortunate girls who have been wronged by unscrupulous and vicious men anxious to satisfy their own bestial desires. It is gratifying to know that the Church has such an institution under her own auspices. The staff of workers in connection with the subject of moral and social reform in the diocese of Toronto, are daily finding the need of some further agency or home for taking charge of both men and women, who, while brought before our police authorities for various misdemeanours, might be helped to better lives were some place made to receive them for a longer or shorter period. Especially is there a need in Toronto of an institution under the auspices of the Church in the care of Sisters, Deaconesses or other qualified workers, where women

could be sent or children looked after until either able to look after themselves or other proper provision made for them. When appealed to in the court whether she will look after this or that woman or child a Deaconess frequently is obliged to turn to the Presbyterian, Methodist or Salvation Army worker and say, "Can you look after this case for me?" Excellent work may be done by such persons and institutions, but is it the place of the Church to hand over those whom she should help to be looked after by others?

The Church in Toronto has taken a step forward, there is now an officer appointed, the Rev. Ralph L. Brydges, M.A., to look after the work of moral and social reform, it is his duty to study such questions as those to which we have referred and any others relating to the subject. As opportunity will present itself and need require, he will place before the Church, both in the pulpit and on the platform, facts which may exist, in order to dispel ignorance on such matters and to arouse the Church to any line of necessary action. It becomes the duty of the Church to uphold her officers in their work and to show their loyalty to God, His Church and our country by furthering their efforts in all such ways as commend themselves to our judgment. In this way we will help to promote true citizenship and help to make more possible, not only the preaching of the message, but the response to its call "Every man that hath this hope in him purifieth himself even as he is pure."

WILL YE ALSO GO AWAY?

By the Rev. Canon Duncan, M.A.,
Newcastle-on-Tyne.

Will ye also go away—
Ye disciples of my choice?
Called and led along "The way,"
Will ye cease to heed My Voice?
Lord, to whom shall we now go?
Having so far with Thee trod,
More of Thee we long to know,
Thou—the Holy One of God!

Will ye also go away—
Ye companions of My heart?
Loved and taught "the truth" always,
Will ye now from Me depart?
Lord, to whom shall we now go?
For Thy words have been our food,
And for Thee our hearts do glow,
Thou—th' incarnate Son of God!

Will ye also go away—
Ye partakers of My grace?
With "the life" which I convey,
Will ye fail to seek my face?
Lord, to whom shall we now go?
For Thou art the soul's abode,
And eternal life doth flow
From the Son of th' living God!

Will ye also go away—
Fellow-workers with the Lord?
Blessed and trained to watch and pray,
And to teach the living word!
Lord, to whom else can we go?
Thou can'st break sin's iron rod,
And the gifts of heaven bestow,
Thou, the Christ, the Son of God!

Lord, we must not go away—
Save as witnesses for Thee;
That by word and deed we may
Spread Thy Name o'er land and sea;
We must call Thy people home,
And Thy Mission they must see;
For they cannot truly come
To the Father but by Thee!

[The Record.]

NOTES AND QUERIES

From time to time we receive enquiries, on matters affecting Church life and work, and as many of these are of general interest we have opened a column to deal with all such questions as are suitable for discussion. Our readers are invited to send in notes, suggestions, and questions, and they will receive careful attention.

Can you give me any information on the subject of mixed marriages with Roman Catholics?

The Roman Catholic party is informed that the marriage if performed apart from the Roman Catholic priest will be null and void and the life ensuing merely a life of sin. In order that the marriage may be performed by the Roman Catholic priest a dispensation has to be obtained, and it is only granted after the non-Roman Catholic has promised in writing (1) not to interfere with the religion of the Roman Catholic party or the practice of it; (2) that all the children of both sexes shall be baptized and brought up in the Roman Catholic religion. In addition, the Roman Catholic party is made to promise (1) to endeavour to bring the non-Roman Catholic party to the Roman Catholic faith; (2) that the marriage shall not be preceded or followed by any other religious service. Even then there is no prayer and no benediction. It will be seen that no Churchman can possibly accept such a situation with anything like self-respect. It is urged from the Roman Catholic side that such an arrangement makes for a purer morality, but we question this. If a mixed marriage is contrary to the law of God, no dispensation, even a Papal one, can make it moral. Pope Julius II. allowed Henry VIII. to marry his brother's widow. Pope Clement VII. for State reasons refused the King's request to declare the marriage null and void. Pope Sixtus V. said "Clement upheld the marriage from a sordid motive, whereas it was a sinful and invalid union which Rome had no right to tolerate." It should not be forgotten that Germany does not tolerate the "Ne Temere" Decree, and according to Roman Catholic authority all marriages of Protestants among themselves and Catholics to Protestants before ministers or State officials in the whole of the German Empire are valid. This means that a couple are married in Germany today and the Church of Rome acquiesces, while at the same time and under exactly similar conditions another couple are married in England or Canada, and the Roman Church pronounces the union "null and void." We possess the exact copy of the form to be signed in the presence of a Roman Catholic priest before a dispensation can be granted for a mixed marriage, and also the exact wording of the promises to be signed by both parties before their application.

Whence comes the practice of what is called "ablutions"? I think this is the name. It seems to consist in a cleansing of the vessels after Holy Communion.

Yes, this is the general meaning of the word which comes from the Latin for "washing." It is the cleansing or washing of the sacred vessels used at Holy Communion and is regarded by those who practise it as a religious ceremony. Our Church rubric simply provides for the consumption of the consecrated elements that remain. Prebendary Meyrick, a well-known High Churchman, a few years back wrote that no doubt our Church would further expect the vessels to be washed, "but whether that were done in the vestry, or in the parsonage, or how it were done, is a matter of indifference, so that it be done reverently."

Many young men when ordained to be Deacons wear a scarf across their breast diagonally instead of over the shoulders. Is this merely a matter of practice, or what?

You are probably confusing between scarf and stole. It has become a custom during recent years for Deacons who wear the stole to place it, as you say, diagonally, but there is nothing whatever in the Church of England formularies to support this. Further, any use of the stole is strictly illegal, the scarf being the proper vestment, and a scarf is always black and never worn diagonally. Not long ago a Bishop very strongly opposed the practice of Deacons wearing their stoles diagonally, urging that a Deacon is not "half a priest." If, therefore, stoles are avoided as not legal, and the scarf is worn, it should certainly be worn over the shoulders. It is always best to keep as strictly as possible to the law of the Church in these matters.

Can you give me any information about the now very familiar hymn, "Nearer my God to Thee"? It was written by Mrs. Sarah Flower Adams,

who is generally regarded as a Unitarian, or a pure Theist. In Moncure D. Conway's "Autobiography, Memories and Experiences," there is a full account of Mrs. Adams, including the story of her loss of faith in the Bible and the future life. Conway attributes her decline into pure Theism to the influence of a well-known poet. She was a worshipper at the famous Unitarian South Chapel in London, England, where Conway was the preacher. The faith of the worshippers there seems to have faded away gradually far from the conservative Unitarianism of men like Martineau into bare Theism. She wrote the hymn during her theistic period, and it is said that she died with only the whisper of a faint hope of something she named God in her heart. When judged from the standpoint of true Christianity it is impossible to say that the hymn provides any real teaching or devotional uplift. To obtain the latter it is necessary to read into the full New Testament idea of nearness to God in union with Christ.

A recent newspaper article says that the Reformation was a process which occupied more than a century and a quarter, beginning from the reign of Henry VIII., and concluding in 1661. Is this correct?

This view is associated with the belief that the Church of England needed Reformation first in regard to Rome and then in regard to the Puritans, but it may be questioned whether it is historically correct to include the latter in the term "Reformation." If you will look at the present Preface to the Prayer Book, written by Bishop Sanderson, one of the revisers of 1662, you will see that he speaks of "the reigns of several Princes of blessed memory since the Reformation." On this view Sanderson clearly implied that the Reformation was finished long before his time, and this is the most natural and the generally-accepted view.

LAYMEN'S MISSIONARY MOVEMENT

LLOYDTOWN AND SCHOMBERG. — On Wednesday evening, December 10th, a notable assembly of men representing the four churches of Schomberg and Lloydtown was held in the Town Hall, Schomberg. The ladies provided a sumptuous supper. The spirit of unity prevailed and those present were delighted with the whole affair.

The speakers of the evening were Canon Gould, who gave an address, eloquent, learned and very impressive. With his vast knowledge of Missionary work throughout the world, all present must have felt the great need of greater efforts being put forth to Evangelize the world.

Rev. Mr. Hamilton, Presbyterian, spoke eloquently and forcibly. He dealt with the Every-Member Canvass and weekly envelope system.

The instigator of the movement, Rev. Mr. Colclough, also Rev. Mr. Lane, Rev. Mr. Scott were present. A resolution was carried to have an Every-Member Canvass in the different churches, and great things for God and His Church in this community may be looked for.

EARLY RESULTS.—Several examples of outstanding success, of the method of the Every Member Canvass have already come to hand since the campaign.

ORILLIA.—ST. JAMES'.—(A parish which last year gave to Missions an amount equal to the whole apportionment of the Rural Deanery in which it is situated) the work gave returns as follows:—

Former number of subscribers, 214 to General Purposes, 84 to Missions; new subscribers, 78 and 83, respectively. Total increases per Sunday, \$15.00 and \$11.95.

The chairman reports: "We have found that the missionary education has had a much more marked effect than we realized. Among our "regulars" there is now very little opposition to Missions. The canvassers reported that in almost every case they were greeted with a kindly and cordial reception."

OTTAWA.—ST. MATTHEW'S CHURCH.—A meeting of men of the parish was held which approved the canvass, and every man present, 42 in number, volunteered for service.

The result to date has been as follows:— Reports received up to December 13th show 135 subscribers, of which 42 are new. Total gain for Missions, \$634.70; also total gain for current expenses, about \$800.00.

While this is incomplete as yet, it is expected

that missionary offerings will be increased over 200 per cent.

This canvass was carried on under the very adverse circumstance of the sudden resignation of the rector of the parish, announcement of which came just as the work was starting. The chairman says they are confident the canvass is yielding results in many directions that are more precious than the financial results.

PETERBORO'.—The work in Peterboro' was carried out in a particularly aggressive manner. In St. Luke's parish missionary gifts increased 120 per cent. and givings to current revenue 55 per cent. In St. John's parish the eighteen canvassers paid about 250 visits. The rector of the parish says: "It is certainly well worth while; it should be undertaken in every parish."

As an outcome of the County Conference and Every-Member Canvass in Peterboro' the Ministerial Association has recently passed the following resolution (introduced by Canon Davidson) in favour of "straight giving" to all the work of the Church:—

1. "That this Association hereby expresses its sense of the great encouragement which has come to its members through the "Every-Member Canvass," and its warm appreciation of the very general and generous support promised by the members of our churches.

2. "That the members of our Association consider this a favourable opportunity to express their conviction that bazaars, public entertainments, and other appeals to the community should be discouraged as means for raising funds for either Church support or Church extension."

Brotherhood St. Andrew

OTTAWA LOCAL ASSEMBLY.—The annual meeting, held on November 27th, in the Y.M.C.A. library, proved successful, although unfortunately conflicting with several other meetings in some of the city churches. The representative gathering of men listened to several very instructive addresses.

The programme was as follows:—

(1) A ten-minute echo of the New York Convention, by R. K. Sampson; (2) the value of a Brotherhood Chapter; (a) to the Church, Rev. W. W. Craig, spoke along the lines of aggressiveness, Holy Communion, special prayer machinery, efforts for young men, candidates for the ministry and that a chapter creates and develops spiritual leaven and character.

Mr. F. H. Gisborne spoke on the second part of the subject (b) "To the Individual," saying that a chapter brought us nearer to God and to Churchmen.

(3) Rev. A. W. Mackay took the preparation for the St. Andrew's Day services.

During the evening Mr. A. W. Stanley moved a resolution of deep regret at the removal of Rev. W. M. Loucks to All Saints', Winnipeg. Mr. Loucks feelingly replied.

A feature of the annual meeting and corporate communion this year was the kindly interest taken by his Grace the Archbishop.

The Brotherhood in Ottawa were instrumental in having held during the months of July, August and September, two services each day at Britannia Bay, a summer resort about six miles from the city. This is valuable work. It gives the Brotherhood members definite work, helping to keep them together and also keep the Church before the people.

CORNWALL.—Mr. Stenhouse, assistant secretary of the Brotherhood, delivered an address in Trinity Church on Sunday morning last. He gave a very interesting review of the remarkable development of the organization, which was started 30 years ago by a few earnest young men of the congregation of St. James' Church, Chicago. From that small beginning has grown an organization which has extended to all parts of the United States and Canada as well as Great Britain and Australia. Mr. Stenhouse addressed a meeting of the young men and boys in Trinity Hall in the afternoon.

NORWOOD, MAN.—ST. PHILIP'S.—This chapter was revived in January of this year after being in abeyance for some considerable period. It has a membership of seven active members. Amongst the seven are the rector, the organist, choirmaster, members of the choir and two sidesmen.

The chief work of the chapter is hospital visiting, also parish visiting in which the aim is to assist the Canon to get in touch with new people in the parish. A "look-out" committee is kept to welcome the newcomers to the Church and get to know the men.

The meetings are held after the weekly evening service. There have been talks and readings on the history of the Prayer Book by the rector. The chapter had a welcome visit from Mr. F. A. Williams recently.

The Churchwoman

WOMAN'S MISSIONARY FEDERATION.—The women of eighteen Protestant communions in the United States have joined hands in common understanding of the general principles upon which Christian missions in foreign lands shall be advanced, according to Mrs. Dewitt Knox, chairman of the general advisory commission of the newly formed Federation of Women's Boards of Foreign Missions of the United States.

The fact that the organization had been perfected was disclosed by Mrs. Knox in an address before the council of Protestant women for home missions, here last night. Mrs. Knox enthusiastically asserted that the new federation virtually included 12,000,000 women, 2,000,000 of whom are regular contributors to the cause of foreign missions, giving about \$4,000,000 annually. It is the purpose of the new federation to eliminate jealous friction and wasted efforts in the evangelization of unbelievers in foreign lands.

Church News

PREFERMENTS AND APPOINTMENTS.

BOULDEN, Rev. C. H. M.A., to be master in Trinity College School, Port Hope (Diocese of Toronto).

PARK, Rev. A. Perry, B.A., to be assistant at All Saints' Church, Toronto (Diocese of Toronto).

DEW, Rev. T. J., to be in charge of Ivy (Diocese of Toronto).

SMYTH, Rev. J. Paterson, B.D., LL.D., Rector of St. George's Church, Montreal, to be Archdeacon of St. Andrew's (Diocese of Montreal).

REXFORD, Rev. E. I., B.A., LL.D., Principal Diocesan College, to be Honorary Canon of Christ Church Cathedral (Diocese of Montreal).

SEAMAN, Rev. J. J. S., M.A., Rector of Shawville, to be Rural Dean of Clarendon (Diocese of Montreal).

FORSYTH, Rev. George, incumbent of Danford Lake, to be Rector of Aylmer (Diocese of Montreal).

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—Dean Llwyd gave the second in the series of Institute lectures on "Great Preachers of the Church" at the Institute, December 14th, his subject being "St. Francis of Assisi and his message to his time." Discussing the message of St. Francis, and what it means to us, the Dean showed that it was first a message of the imitation of Christ at any cost and with any sacrifice. Secondly, that it was a message of intense sympathy with nature, to prove which the Dean ably referred to his preaching to the birds, his canticle to the sun and his love for worship in God's great cathedral of the open air. Thirdly, his message was the message of the priesthood to the laity. He himself preached as a layman and never advanced beyond the order of deacon. It was announced that next Sunday afternoon Archdeacon Armitage would lecture on "Bishop Latimer."

A successful bazaar, held at the Institute by the Diocesan Women's Cathedral League, realized \$1,200 towards the debt on the building. The Alexandra Society of King's College, by a successful sale of work and Christmas cards and afternoon tea at the Institute, raised \$100.

SYNOD OFFICE.—Rev. W. F. Miller has succeeded Rev. W. J. Lockyer at Herring Cove. For the present Mr. E. P. Brown will take charge of the parish of Morien as lay reader under the direction of Rural Dean Draper.

KING'S COLLEGE.—Rev. F. C. Ward-White was the special preacher in the Hensley Memorial Chapel here, at the annual service of the Students' Missionary Society.

CORNWALLIS.—The Avon Deanery met here December 2nd and 3rd. There were present:—

Rev. Rural Dean Wade, Revs. H. A. Harley, T. C. Mellor, J. D. Hull and C. R. Harris. The Rural Dean preached at the opening evening service and Rev. H. A. Harley at the celebration of Holy Communion the following morning. At the Chapter meeting it was decided that the apportionments should remain as in 1913. The Epistle to the Hebrews was chosen for discussion at the next meeting.

ANNAPOLIS ROYAL.—ST. LUKE'S.—The Annapolis Rural Deanery met on December 1st and 2nd. A paper on "Heaven and Immortality" was read by Rural Dean How and another on the Catholic doctrine of man's primitive state and original sin, by the rector of Middleton. The next meeting is to be held at Clementsport in April.

SYDNEY.—ST. GEORGE'S.—A brass desk for the Holy Table has been presented to this church, in memory of his confirmation by G. H. Gisborne, Esq., K.C., of Ottawa, Chief Parliamentary Counsel and Lay Secretary of the General Synod. His father, Mr. F. N. Gisborne was, during his residence in Sydney, a vestryman of St. George's, and a generous supporter. Among the offerings of himself and Mrs. Gisborne are the font, reading desk and lectern now in use.

FREDERICTON.

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

ST. GEORGE'S.—The quarterly meeting of the Deanery of St. Andrews was held here on December 2nd and 3rd. The clergy with the lay representatives to the Diocesan Synod met to allot the missionary apportionments in the afternoon. Mr. Hazen Magee of St. George was elected a governor of King's College for the Deanery. On Wednesday there was an early celebration of the Holy Communion. An income of over \$300 is asked from the Deanery by the Synod owing to the M.S.C.C. calling for an increase and the new schedule of missionary stipends requiring more to meet the proposed increase of those stipends.

ST. JOHN.—ST. JOHN'S (STONE) CHURCH.—On the evening of December 11th, a large number of Church workers from the city parishes gathered in the parish hall to meet Bishop Stringer and Mrs. Stringer, who were passing through to England. The rector, the Rev. G. A. Kuhring presided. After the opening exercises, Mrs. Stringer told many interesting stories about her work, showing the change which had come into the lives of the Eskimos by the giving up of old customs and evil manners such as the careless neglect of the aged and the helpless children. The Bishop set himself to answer the question, "Are Missions to the Indians and Eskimos worth while?" All those who heard his answer to that question, reinforced by illustration after illustration and backed up by undisputed evidences, left with the impression that Missions to the Indian and Eskimo were not only a great success, but a great duty and responsibility laid upon the Anglican Church.

A new organ to cost \$8,200 has been ordered from Karn Warren Co. of Woodstock. A vested choir has been introduced lately. The rector's Bible class is a feature of this parish. Many men of other communions are members of it.

CAMPBELLTON.—The congregation under the leadership of the Rev. J. E. Purdie has completed the furnishing of a new \$13,250 church replacing the previous one lost by fire. The temporary church, built after the fire, has been made over into a parish hall.

BATHURST.—Rev. J. A. Cooper has prepared a class of 24 for confirmation this year. A new bell and furnace have been added to the church.

MONTREAL.

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

MONTREAL.—ST. GEORGE'S.—Bishop Stringer, Bishop Farthing and Archdeacon Paterson-Smyth were the guests of honour at the annual dinner of the St. George's Men's Bible Class December 9th. Bishop Stringer spoke of the great work that was being carried on by the Church amongst the Indians and Eskimos. Bishop Farthing and Archdeacon Paterson-Smyth followed with remarks appreciative of Bishop Stringer's work.

NIAGARA.

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

HAMILTON.—ST. JAMES'.—This church was crowded to the doors December 14th, when a class of twenty young men and women was presented to Bishop Clark for Confirmation. Following the Confirmation service, the Bishop addressed the class on the importance of the new life into which they had entered, and emphasized the necessity of a consistent Christian life, which, he explained, was only attainable through Bible study, daily prayer, regular church attendance and personal interest in the spiritual welfare of others.

ST. CATHARINES.—It has been announced that the Committee for Prayer Book Revision will meet here in January. The meeting will last at least a week, and among others who will attend are the Primate of All Canada, the Archbishop of Ottawa, the Bishops of Montreal, Ontario, Algoma, Huron, and Nova Scotia.

ARTHUR.—GRACE CHURCH.—A very successful Mission was conducted here December 2nd to 12th, by the Rev. L. J. R. Naftel, of Elora, assisted by the incumbent, the Rev. Wm. A. Kyle. The topics dealt with led up from Repentance to deeper spiritual life, which comes from the indwelling of the Holy Spirit. After the closing service an address was presented to the missioner, accompanied by a gift of money, as an acknowledgment of his services. From the interest shown during the Mission it is hoped that much permanent good may result.

ALGOMA.

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

THESSALON.—CHURCH OF THE REDEEMER.—There were larger congregations than usual here on December 14th, the annual visitation of the Bishop of the diocese. Three young people "paid their vows" in the rite of Confirmation. The Bishop, preaching from the words, "Lord, I have loved the habitation of Thy house," made an eloquent appeal for the motive of worship in coming to the Lord's house. "Many have said to me, 'I am coming to hear you preach,' and I answer, 'Oh, don't; come to worship.' And some come to hear the music. Don't, dear friends; come to worship. Various are the motives for coming to church; but first of all, come to worship." At evening service the Bishop preached from Rev. 7:4-9, making again an impressive appeal for the motive of "worship."

RUPERT'S LAND.

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

WINNIPEG.—ALL SAINTS'.—Rev. W. M. Loucks M.A., was inducted December 14th by Archbishop Matheson.

The evening service was conducted by the new rector, and he was assisted by Rev. R. C. Johnstone, Ph.D., who will remain in the capacity of curate until after Christmas. Mr. Loucks spoke of his pleasure in coming to the West to continue the work which had been carried on by his old friend and college mate, Archdeacon Heathcote.

MOOSONEE.

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

COCHRANE.—HOLY TRINITY.—A Russian wedding took place in the Pro-Cathedral recently, the contracting parties being Alexander Vansukovitch and Maria Tomoskivska. The Rev. J. R. Bythell was the officiating clergyman.

TORONTO.

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

TODMORDEN.—ST. ANDREW'S.—The Women's Guild cleared \$25 on a Christmas sale recently. Accommodation for the Sunday School of 250 is badly needed. The parish hall holds only 150.

BLACKSTOCK.—OBITUARY.—The Rev. John Creighton, B.D., died at his home in Port Hope, on December 11th, at the age of eighty years. His illness, the simple exhaustion of vitality, lasted but for a few days. The deceased was a native of Tyrone, Ireland. He came to America at the age of sixteen and attended Kenyon Theological College, Gambier, Ohio, where he received his B.D. degree. He was ordained in the diocese of Toronto and received his first appointment to Orillia, where he served as curate for two years, after which he accepted the parish of Welland, where he laboured for eleven years. His last appointment was that of Cartwright parish, where he was rector for thirty-one years. He retired in 1906, and went to live in Lindsay, moving to Port Hope last spring.

The interment took place December 16th at Blackstock. The funeral was largely attended. The rector (Rev. J. H. Kidd) was assisted in the service by Canon Allen and Canon Marsh. Canon Allen in his remarks based on Heb. 13: 7, 8, paid a high tribute to the deceased and his faithful service. The deceased leaves a widow, four sons, one of which is the Rev. W. J. Creighton of Bradford. The sorrowing relatives have the sincerest sympathy of their many friends.

UNIONVILLE.—ST. PHILIP'S.—The dedication services of the new church were held in the morning of December 14th, when Bishop Sweeney officiated. In the afternoon the Rev. S. A. Lawrence, a former rector, preached. The evening service was conducted by Bishop Reeve. There has been an Anglican Church here now for about 90 years, and the new structure is right in the village, taking the place of the old one half a mile north. Mrs. Stephenson, one of the oldest residents of the village, is the last survivor of those who were present at the dedication of the previous church. The rector is the Rev. G. I. B. Johnson. The new pulpit is in memory of the first rector, Rev. J. Meyerhoffer; the reading desk in memory of the late Miss Davidson, and the Holy Table is a gift of the Ladies' Association.

TORONTO.—ST. JAMES' CATHEDRAL.—For the first time in the history of Canada, representatives of all the Mission Boards gathered together last week at the parish house to consider the planning of a Missionary education programme. The meeting was addressed by Mr. R. E. Diffendorfer on "Christianity as a Social Force." The speaker is the Sunday School secretary of the Missionary Education movement, and he outlined a series of meetings held by representatives of Home and Foreign Boards in the United States during the last few months looking forward to a united campaign in 1914. He explained the co-operation and help which might accrue, both to the Boards in Canada and the United States, by the carrying out of such a united missionary campaign in Canada. Practically all the members present were in favour of further consideration of the movement. A larger meeting will be held on January 7.

GRACE CHURCH.—In the centre of the new residential section rapidly developing on "College Heights" stands the new church. A fine structure of Credit Valley stone in two colours, costing \$60,000. The building lot cost \$11,250 and the rectory, recently completed, \$10,500. The new church is a cruciform building with nave, aisles, transepts and chancel and ambulatory around the chancel. The side aisles are reduced to passages through the buttresses, wide enough for use as aisles, thus leaving the space of the nave to be occupied entirely by the pews and the centre aisle. The nave of the church, 32 feet between columns, is just the same width as that of Salisbury Cathedral, but, while Salisbury Cathedral is 84 feet high inside, and over 400 feet long, Grace Church is but 50 feet high and 140 feet long. The aisle passages are continued to the chancel to enable communicants to return without interfering with those going to communicate. The choir and chancel floors are raised and there is no choir screen. These changes are made so that the congregation may easily observe the ceremony in the choir. Transepts and chancel arches have been omitted to avoid the great piers they would necessitate. The walls, roof and arches of the nave are continued and kept to a uniform height.

The completed church is to seat a congregation of 800, without counting the choir, about three-quarters of the seating being in the nave, free from obstructing piers. The architects have followed the latest English church models, which endeavour to carry on the spirit and tradition of the medieval builders as well as they can be adapted to our present requirements, rather than imitate the mere letter. One of the most beautiful ideas the early medieval builders endeavoured to express and really one of the most easy for us to carry on, is the honourableness of even the most

choir stalls and pews have been built with ends of quartered oak and bodies of Georgia pine. The choir, chancel and aisles will be carpeted in blue. The electroliers, a combination of direct and indirect lighting, are of golden tone. The colour scheme relieves the stone interior and gives a pleasant impression of warmth.

The church was formally opened on December 21st by Bishop Reeve (the Bishop of the diocese holding an ordination in St. Alban's Cathedral at the same hour). After the dedicatory prayers and morning service, the Bishop preached from Gen. 28: 17:—"What should the House of God stand for? It should be a house of praise, and surely the voice of praise and thanksgiving should be raised especially this day for all that God has done for you and by you, but more than all else it should be a house of prayer set forth for the worship of Almighty God. The House of God should be a house of sacrifice. That is expected of us, and the kind of sacrifice we should bring when we come to worship in the spirit of truth is to offer Him our soul and body."

In the evening the Bishop of Toronto preached from Nch. 13: 14. He spoke of the church extension policy, stating that there were four cardinal features:—The supplying of moneys to churches which were in need, the enlarging of church accommodation where insufficient, the revitalizing of churches in danger of decay and the removal of churches to centres where they would be of the utmost benefit. It was the fourth feature which had resulted in the building of the present beautiful structure. He congratulated them all on their new home. Large congregations were at both services. The rector warmly thanked the congregation, particularly the wardens, for their loyalty and interest. He read a message from his Royal Highness the Duke of Connaught, Governor-General of Canada, congratulating the congregation on the opening of the new church. The Governor-General has taken a great interest in the new building, having on May 23, 1912, turned the first sod in preparation. The clergy present at either service besides the Bishops and rector, Rev. J. S. Broughall, were Provost Macklem, Canon Gould, Rev. R. A. Hiltz, Canon A. J. Broughall, the rector's father, Canon Griddle, Dean Duckworth, Prof. C. C. grave, Rev. E. Harris Mussen, Canon Rollo, Rev. G. Orchard and Archdeacon Ingles.

ST. ALBAN'S CATHEDRAL.—On December 21st, Bishop Sweeney ordained three deacons in this Cathedral. C. H. Boulden, M.A., of King's College, Windsor, N.S., was ordained to be house master at Trinity College School, Port Hope; T. J. Dew, of Wycliffe College, to be in charge of Ivy; and A. Perry Park, B.A., of Wycliffe College, to be assistant at All Saints', Toronto. Archdeacon Ingles presented the candidates. Rev. F. Graham Orchard, the new Headmaster of Port Hope School, preached the ordination sermon. Mr. Boulden, one of the deacons, was formerly a pupil of St. Alban's School, Brockville, of which Mr. Orchard was Headmaster.

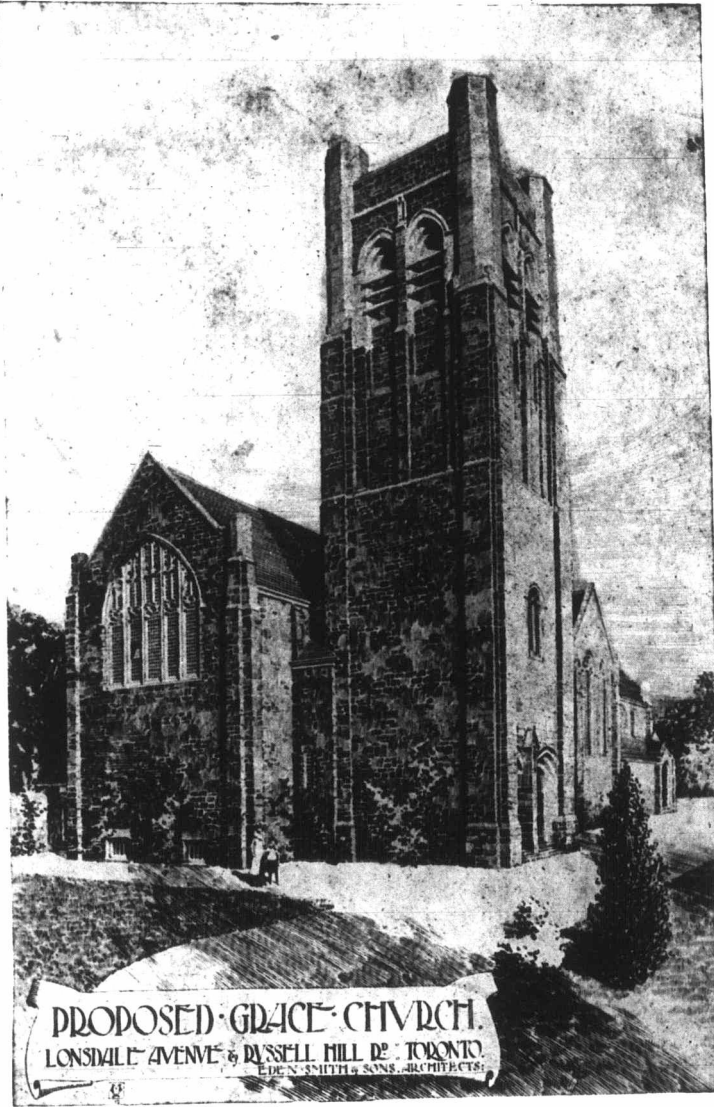
After Morning Prayer the Bishop unveiled the beautiful new memorial window which has been placed in the Cathedral to the memory of Mr. and Mrs. Samuel McDonnell.

PARKDALE.—CHURCH OF THE EPIPHANY.—At a Christmas social gathering given to the choir of this church, at the close of the choir practice on Friday evening last, the organist and choirmaster, Mr. T. M. Sargent, was presented with a purse of gold by the clergy and churchwardens, on behalf of many friends in the congregation, as a token of the esteem in which he is held.

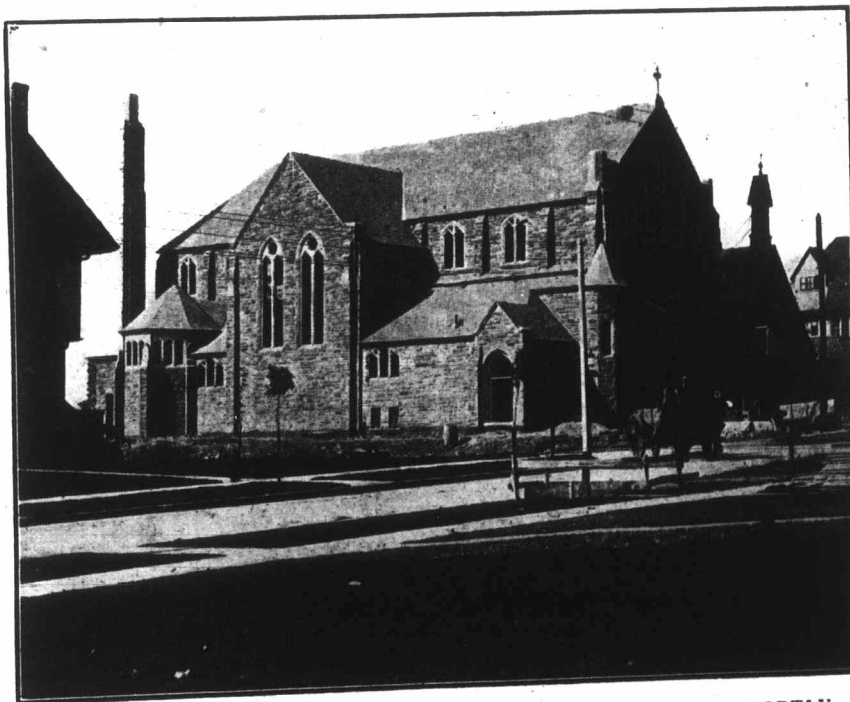
HURON.

David Williams, D.D., Bishop.

LONDON.—MEMORIAL CHURCH.—At the fortieth anniversary services on December 14th Canon Almond, of Montreal, preached. In the morning, on the "Seamless Robe," he suggested that there was a unity of life. The Church and men of to-day were parting Christ's garments. They tried to separate divinity from humanity. Christianity was neither materialism, rationalism, nor spiritualism. It was sacramentalism, the combination of all three. Each were emphasized, but the combination explained it all.



GRACE CHURCH. FROM THE WEST. AS IT WILL APPEAR WHEN COMPLETED



GRACE CHURCH. FROM THE SOUTH-EAST. AS IT APPEARED SHORTLY BEFORE THE OPENING. THE TALL CHIMNEY WILL BE BUILT INTO THE TOWER WHEN COMPLETED

humble service in the House of the Lord. To make the candid expression of function an ornament instead of hiding it under ornament; to decorate building rather than to build decoration. The church is full of delightful vistas of arch succeeding arch in diminishing perspective. It is an admirable combination of strength, beauty and utility. Many of the furnishings from old Grace Church on Elm Street have been taken into the new building. The Holy Table, the pulpit, the font, the lectern and the organ have been installed. The

He pointed out that the wrong emphasis had been placed on religion by reformers to-day. It was placed on the process, not on the power of religion. The efforts were put forward in catching up with wasted youth, for which millions had been subscribed for hospitals, charities and asylums. It was a great travesty on the Gospel of Jesus Christ that men must be lost to be saved. The power of God was able to prevent men from sinning.

In the evening, on the "Uplifted Life," he is reported in the London "Free Press" to have said: "Jesus came to reveal God, but that was only half his work—He came to reveal mankind to Himself. The greatest thing in the world is the human soul. Human nature is divine, because God made it so. We should not quarrel with the conditions of life. Temptation is a spiritual opportunity, a stepping-stone leading to God."

"I am not worrying about death, but I want to live to help some other soul. If you would get rid of your sorrows, get next to the other fellow. The older I grow, the more I drop things that do not count. I used to worry and argue about the inspiration of the Bible. I do not care whether the Bible is inspired or not, but I do care whether or not a human soul is inspired. I believe in prayers for the dead. I do not know, nor do I care whether you do or not. We will not quarrel about that. I believe that God's angels are ever on the wing, and they do influence us in our life. I once contended much about the miracles of Jesus, thinking the whole scheme of Christianity depended upon these. Now I do not care whether Jesus turned water into wine or not. All the world is a miracle. The little flowers that grow are as great a miracle to me as turning water into wine. The redemption of a broken-down sinner, one of God's wounded soldiers, is a wonderful miracle, surpassing anything in the world. It your church is not a hospital for sick souls, then it is no good, and not fulfilling its function. Christ said He would draw all men unto Him. That is our mission. We all have drawing power, and we can all draw some to Him. Christianity, after all, is not so much the saving of our own souls, as revealing God, and if we do that, it will attract men. The death of Jesus on the cross is the ugliest thing in history, if we do not consider His life in connection with it."

LONDON.—ST. JOHN'S.—At the Men's Club recently the canvassing committee announced that already enough money had been pledged for the next two years and a half to wipe off the church debt of \$2,750 in its entirety, and that they had every confidence that the amount to be pledged by those members who had not been canvassed would take care of the interest and go far towards putting a new roof on the church. Rev. W. Norwood, of the Memorial Church, gave an address on Browning's "Abt Vogler."

GALT.—TRINITY.—At the annual closing of the Mothers' Meeting on December 15th Canon Ridley distributed \$1,600 among the members, the results of their individual savings. During the four years since its beginning \$4,000 has been saved by the members. One hundred and fifteen families belong to the Savings Club, which is open to all, but the majority belong to the Church of England. Apart from its financial help, which is based on the principle of helping the people to help themselves, there is the religious and social objects, bringing so many together every week, and looking after all newcomers from the Old Land in a systematic way. At every meeting the cards from the port chaplains, giving notice of new arrivals, are read out and at once followed up. In this way all Church families are got hold of and retained. A pleasant feature of the closing meeting was a splendid banquet, the whole expense being paid by the members. Apart from all this, a most encouraging and pleasing feature, is their attendance at Divine worship, especially on Sunday evenings. They are also beginning to contribute to the church funds.

LUCAN.—On December 12th Rev. Wm. and Mrs. Lowe were taken by surprise by the members of St. James' Church, Clandeboye, it being the twenty-fifth anniversary of their wedding. Rev. Mr. Lowe was presented with an oak study chair, while Mrs. Lowe was made the recipient of a silver dish.

GRAND VIEW.—ST. JAMES'.—On December 14th Archdeacon Mackenzie dedicated two silver chalices, which had been purchased with funds left by the late Mrs. Grace Lane as a memorial to her late husband, and a brass alms-basin and cross which the Girls' Chancel Guild gave. The church was planted on Terrace Hill upwards of twenty years ago by the Archdeacon.

GLENCOE.—ST. JOHN'S.—On December 14th the twentieth anniversary services were held. Large congregations listened to the special sermons by Rev. C. C. Purton, of Paris, a former rector.

WOODHOUSE.—ST. JOHN'S.—The first services after the restoration of this church were held on December 14th. An overflowing congregation attended the services, some coming from Simcoe, Port Dover, Port Ryerse and Vittoria.

The first St. John's Church was built in 1821; the mission was opened 1828, Rev. Francis Evans being the first rector. The second church was burnt. The third and present building on the one site is symbolical of the Trinity, as expressed by Dean Evans in his morning sermon, and it is to be hoped the church will be as lasting.

The Very Rev. Lewis Evans, rector of St. Stephen's Church and Dean of Montreal, and the Rev. James Ward, rector of St. John's, officiated at both morning and evening services. There were also present Dr. Hamilton Evans and Miss Evans. At the morning service a very appropriate and impressive ceremony and sermon by Dean Evans was listened to by a large congregation, the offertory for the restoration fund amounting to nearly eighty dollars.

At the evening service the subject of Dean Evans' sermon was a beautiful explanation of the parable of the Good Samaritan, which was listened to by a still larger congregation. The collections, both morning and evening, amounted to \$127.31. It might also be mentioned that the building committee having been so liberally supported by the congregation and many others, were further relieved from the furnishing of the church by the following gifts: A memorial chancel window by members of the Evans family in memory of Rev. Francis Evans, first rector of St. John's, Rev. William Evans, also rector of St. John's, and Rev. Henry Evans. A memorial window by the Rev. Dr. and Mrs. Starr in memory of Mr. and Mrs. Hutchenson and Mrs. Morton. The pulpit by Miss Frances Bowlby, now Mrs. Griffin. Communion table by daughters of Mr. and Mrs. John Baker. Handsome book markers from Miss Edith Evans. Memorial vases by Mrs. B. Jones. Memorial cross by Mrs. Henry Selby.

CLINTON.—ST. PAUL'S.—Rev. J. C. Potts, curate of Grace Church, Brantford, has accepted the invitation of the Bishop of Huron to become rector of this church. He will take up the new work in a month or two.

SHELBURNE.—ST. PAUL'S.—The new church was dedicated December 14th by the Bishop of Huron. Rev. E. G. Dymond, of Markdale; Rev. Newton Williams, of Dundalk, and the rector, Rev. R. J. Seton Adamson, assisted in the services. In the afternoon six candidates were confirmed. The Bishop preached at all the services, and his inspiring messages will be long remembered.

The history of St. Paul's Church dates back to forty years ago. The first Confirmation services were held in the Toronto, Grey and Bruce Railway freight sheds by Bishop Baldwin in 1873. The first church was built and dedicated in 1875. Less than a year ago the congregation decided to take down the old church and replace it with a new one. The new church is handsome and substantial. It is up-to-date in lighting and heating. We congratulate the committee and Mr. Leitch on the success they made of the work entrusted to them.

SASKATCHEWAN.

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

PRINCE ALBERT.—RURAL DEANERY.—A meeting of the Rural Deanery was held in St. Alban's Pro-Cathedral, December 10th. It was gratifying to see that the Bishop and Archdeacon Dewdney were able to attend this gathering. The other clergy attending were: Rev. Rural Dean Strong, Revs. R. McLennan, D. D. McDonald, A. Love, E. Macklin, A. E. Greenhalgh, G. J. Gray, E. M. Hadley, and C. L. Mortimer, and Mr. T. H. Broughton, Catechist at Skipton.

The Bishop delivered a most helpful devotional address at the celebration of the Holy Communion in the Pro-Cathedral, at which he was the celebrant. He pleaded earnestly with the members to keep their spiritual life vigorous and strong by ever remembering the Saviour's words, "Lovest thou Me?" (John 21:15). Personal devotion to our Lord must at all costs be maintained; and this devotion has been defined, the Bishop said, as "Love which has found its object, which draws it out to perfection." The Bishop also pleaded for a more devotional and less severely critical use of the Holy Scriptures, especially the Gospel narrative. The Bishop also referred to the lack of direct study of the Bible itself, when the use of many manuals, worthy publications in themselves, obscured the benefit of the first-hand reading and digestion of the Holy Scriptures.

The morning session was devoted to the consideration of parochial reports. The conditions

of the work were very encouraging; although the financial stringency has caused several of the assessments for both diocesan and extra-diocesan purposes to be temporarily in arrears. The Bishop drew attention to the "Every Member" canvass or the adoption of the duplex envelope system, which is to be inaugurated early in the New Year. Archdeacon Dewdney also spoke on the introduction of the new canon on Diocesan Finance, which would be inaugurated by a special campaign in February, 1914. The meeting adjourned at 12.30 p.m., and the members of the Deanery were entertained to luncheon in the basement of the Pro-Cathedral, kindly supplied by the St. Alban's W.A. The afternoon session was taken up with the remaining parish reports; and after this a very helpful discussion took place on "Parochial Organizations." The work of the W.A., the Sunday School, and the St. Andrew's Brotherhood were discussed in order. The Deanery sermon was preached at the evening service in the Pro-Cathedral by the Rev. A. Love, rector of Rosthern.

NEW WESTMINSTER.

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

VANCOUVER.—ST. MICHAEL'S.—On December 14th Bishop de Pencier held an ordination in this church. Rev. J. D. Mackenzie-Naughton, M. A., curate of this church, was advanced to the priesthood, and Mr. T. J. Stewart, resident tutor at Latimer Hall, was admitted to the diaconate. Archdeacon Heathcote preached the ordination sermon. The rector, Rev. G. H. Wilson, M.A., and Principal Vance assisted at the service.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

CARMACKS AND LITTLE SALMON.—Before the last of September a church and log cabin were completed at Little Salmon by the Rev. C. Swanson, B.A., who left Dawson the last of August to begin work here. The church is so constructed that it can be used as a school during the week. The Indians only come into Little Salmon at stated times to trade. While they are away Mr. Swanson visits other parts of the mission. At Carmacks there is the coal mine, which employs a number of men.

WHITE HORSE.—CHRIST CHURCH.—In all departments of the Church's life we are able to report a steady and healthy growth. The congregations in the morning have been steadily on the increase. The work of the Woman's Auxiliary and of the Young People's Bible Class have shown cheering growth. Through kind friends in England supplying the papers and magazines, the rector is able to supply many of the miners who go to the new gold strike at Chisana with good literature. Several of the miners have taken as much as a twenty-pound parcel to be distributed among the other miners out there. The Pueblo copper mine is working full blast, 145 men being at present on the pay roll. Several services have been held in the miners' cabins. A new church will be erected for them in the spring.

Correspondence

AN IMPORTANT POINT.

To the Editor—

Sir,—In your issue of November 20th, there is a paragraph headed "A Serious Fact," in which reference is made to a list of clergy using liquor. Perhaps I may be allowed to draw attention to a point which seems to have been overlooked by most of our speakers on the temperance platform.

It is generally acknowledged, I think, that the hardest people to influence are those respectable people who are of good standing in the community, who are known to be honest in their dealings, many of whom are members of churches, some of whom are Christian workers, and in the article referred to above, it would seem that some of the clergy, and even some of the Bishops, are to be counted in the number, who are in the habit of using intoxicating liquors, occasionally, but whom no one has ever known to be overcome by excess. They are the moderate drinking class who feel no special temptation to go to excess,

and fail to see any reason why they should become total abstainers, although they tell us that we should be temperate in all things, and they are, many of them, willing to vote in favor of any measure which restricts the liquor traffic.

To these well-meaning people the common appeals from the temperance platform for abstinence for the sake of example, for the sake of those who are classed as "weaker brethren" have proven unconvincing. Now, I believe the class above described, to comprise a large number of perfectly sincere and conscientious men and women who ask "when I take a glass of wine in my own house, once in a month—or once in a year—what harm do I do?" The answer they receive very often, is a roundabout one which often makes them feel that their sincerity is questioned. My reply is simple "You patronize the liquor traffic." Most of our respectable people realize and admit that one of the great evils of the day in our country and in most other countries, is the continued existence of the liquor traffic and on general principle they are opposed to it. What is the full force of my answer then? That if the respectable moderate drinkers withdrew their moral support which their patronage is affording, the liquor traffic would have to disappear. Am I correct? Let us see.

The patronage of the drunkard is something which the liquor party is not proud. It endangers their position in the community. Their business is doing harm and they have to admit it. The evils which come to the country on account of the liquor traffic are well known. What justification can the liquor party give for the existence of their business? What do they say? They point out—as we have all heard and read—that while it is most unfortunate and much to be deplored that some men and women fall victims to their appetites, yet nevertheless they—the liquor traffic men—are catering to the legitimate wants of men and women who are just as good citizens, just as respectable, just as honourable people, just as good Christians, just as high in Ecclesiastical ranks as any of those in the ranks of the total abstainers, and that therefore they have a perfect right to carry on their business.

It is clearly seen, therefore, that these good people, the respectable moderate drinking class, are lending the dignity of their position, as good citizens, as honourable men, as members of churches, as—in some instances—Church dignitaries, to protect the liquor traffic in the continuance of its existence, by their patronage and the smaller the actual amount of liquor these people use and the more certain we all are that they do not go to excess, the greater is the protection they afford. I have made this point for several years, but so far as I know, it is not commonly made and perhaps many do not realize it, and that is the reason I have trespassed on your space at this time.

I am, yours truly,

C. H. Thomas, M.D.

347 Bathurst Street, Toronto.

THE INVOCATION OF SAINTS.

Sir,—Dr. Griffith Thomas has, I think, in his letter to you of November 20th, unintentionally misrepresented the Bishop of London's attitude on the above subject. He challenges Bishop Ingram's interpretation of Heb. 12: 1, and though he generously admits that so eminent a scholar as the evangelical Bishop Moule of Durham agrees with his brother of London, Dr. Thomas says he should not have adopted a text which was not "absolutely convincing." Dr. Thomas then goes on to argue against Anglican authority for The Invocation of Saints, and ends by quoting Archbishop Temple against it. The result is, that the ordinary reader thinks that the Bishop of London is in favour of this practice, especially as nowhere does Dr. Thomas hint otherwise, not even by a new paragraph. Two or three people who have consulted me the past week took this meaning. Yet I am sure Dr. Griffith Thomas did not intend it so.

I have before me a copy of the "Guardian" containing the Bishop of London's sermon verbatim. As it was a fair-minded effort to set out a basis of agreement for the different schools of thought in the forthcoming "Revision" may I beg some of your valuable space to summarize it? After stating that "Invocation" is the present universal practice of the Russian Church, he asks for a fair consideration of the views of both sides in England. "Nothing," he says, "leads to a greater sense of bitterness and injustice than a

misrepresentation of people's views." He then quotes at length three well-known Anglican upholders of the practice, and then three eminent ones against it. Of the latter, one is a "well-known Anglo-Catholic opposed to revival," and another is the famous scholar, the late Bishop Wordsworth of Salisbury, whose book Dr. Thomas advised your readers to study. Then Bishop Ingram gives his own opinion that the revival of the custom would create great danger, being here in line with Archbishop Temple quoted by Dr. Thomas. He then states his own position in these words:—"I would plead then for a revival in the Church of a belief in the great doctrine of the Communion of Saints; a practice is one thing, a doctrine is another. . . . Why waste time, then, and perhaps mislead others, by inculcating a doubtful practice, when we have the comfort and help of the doctrine, and that doctrine nothing less than the nearness and love and sympathy of the Kingdom of Heaven."

Here we have then the Bishop of London with Dr. Griffith Thomas against the "Invocation of Saints"; and both of them together in believing "The Communion of Saints."

Yours,

T. F. Summerhayes.

"CONVENTIONS."

Sir,—I notice from your current issue criticisms of the Student Movement for urging Canadian students to attend a convention at Kansas City.

If there is one movement in modern times to which the whole Church owes a debt of gratitude, it is the Student Volunteer Movement. To its efforts can be largely traced the enormous increase in interest in Missionary work. The majority of recruits who go to the Mission Field today are student volunteers enrolled as a result of these conventions, especially the great conventions which, like the one proposed for Kansas City, occur only once in four years.

I attended that held at Rochester four years ago and can never forget it. Apart from the enthusiasm generated by numbers and eloquent speakers, men and women are brought face to face with the world-wide vision as they cannot be in smaller and less comprehensive gatherings, less scientifically planned. Without in any way minimizing the importance of General Synods and Boards of Management of M.S.C.C., these gatherings bring the individual face to face with his personal responsibility at a most critical period of his life, and give an education in the whole Missionary problem that nothing else can do in so short a time. Unless I am very much misinformed one of the chief problems of the diocese of Saskatchewan consists of the difficulty of getting the individual to realize his responsibility to Christ and His Church. I am confident that if Principal Lloyd would attend the coming convention at Kansas City, he would thank God and take courage and do all in his power to send a large delegation of students and professors to the next Student Volunteer convention, no matter where it is held.

Yours sincerely,

C. Cameron Waller.

December 18, 1913.

EARLY COMMUNION.

Sir,—I thank you for the series of letters upon late Communion. I am moved now to ask for enlightenment as to fasting Communion, an appealing doctrine to which I have never been able to agree. I have a theory of its origin which may be absurd, but I have read no better one. As Christianity advanced the learned Pagans examined the doctrines and practices with the view of persuading the people generally to fall in with a change. The people round the Mediterranean flocked to their wonderful temples at early dawn. Trying one day to revise the past, I pictured them coming in, the solemn sacrifice at the high altar, the carrying of the flesh to those on either side, and the partaking of portions so as to acquire the attributes of the deity to whom the altar was dedicated—and it flashed across my mind:—Is this the result of Justin and his friends becoming Christians? Was this the reason of morning communion?

E. N. E.

BOYS AND TOBACCO.

Sir,—I do not wish to start the subject of "Tobacco" in your paper, either for clergy or laity, but we are all interested in our boys, and may I call attention to the "British Lads' Anti-Smoking Union," particulars of which can be had from Mr. G. W. L. Barraclough, "Floraville," Malmesbury Road, Woodford, London, N.E., also concerning the British Union of Non-Smokers (for adults) with useful literature. It has branches over the world.

F. W. Godsal.

Cowley, Alta.

A CORRECTION.

Sir,—In your issue of August 7 last, you publish a letter signed H. P. Deane, in which a digest of an address given in a church in British Columbia by Rev. Father Nicholson of the Cowley Fathers is set forth. It may interest you to hear that a letter that I wrote Mr. Nicholson has been returned by him stating that it cannot be meant for him as he never was in British Columbia. He writes from Poona city, India.

Capel B. St. George.

Tramore, Ont.

Books and Bookmen

A few years ago a valuable book was issued in the Old Country, "Turning Points in the Primitive Church," by W. S. Hooton, consisting of a series of studies in the history of the Christian Church in the Acts of the Apostles. The book found a ready and appreciative welcome on the part of some of the most thoughtful and representative men, and as a help to the study of the Acts, Mr. Hooton's work is particularly valuable. A cheaper issue has just appeared (London, England: C. J. Thynne, 1s. 6d. net), and it is at once a duty and a privilege to recommend it to all who desire to know the pivotal points in the story of the early Church. It is exceedingly helpful both in its intellectual and spiritual suggestiveness.

Everything that comes from the pen of Dr. H. C. King of Oberlin College, is sure to receive the most careful consideration, and in "Religion as Life" (Toronto: The Macmillan Company of Canada, \$1 net) he has embodied six addresses, evidently given to students. Their titles are "The Choice of Life," "The Method of Life," "The Realities of Life," "The Sources of Life," "The Enemies of Life," "The Essence of Life," on all of which Dr. King has much that is helpful to say. His books invariably require close and constant attention, and even when we are compelled, as is not seldom the case, to disagree with an interpretation, he makes us think, and this is not unimportant. While our view of "Religion as Life" is decidedly larger, deeper and fuller than that which is here depicted, yet the teaching is most suggestive and helpful, and is superinduced upon what we would venture to call an old-fashioned Biblical foundation it will prove of immense help and suggestion to every thoughtful reader. One thing, however we do desiderate in Dr. King's writings, and that is a fuller, stronger, and more pronounced emphasis on the Person and work of the Holy Spirit.

We have received the Christmas numbers of "Scribner's Magazine," the "Canadian Magazine" and "Canada Monthly." They are full of most attractive and appropriate reading matter and illustrations.

Professor Henry Drummond once said that D. L. Moody was "the biggest human" he had ever met, and a cheap popular edition of "The Life of Dwight L. Moody," by his son, W. R. Moody (London, England: Morgan and Scott, 2s. 6d. net), will go far to support this statement. We are glad that this valuable biography has been started afresh on its career, for it will mean a further opportunity of influence and blessing. Moody is now realized, as was perhaps impossible during his lifetime, as one of the greatest forces in the life of the Christian Church during the 19th century, and anything that helps to call attention to his personality and work is to be heartily encouraged. We hope this edition will be widely circulated, especially among preachers and teachers, for it is certain to be of great service to the cause of Christ.

Churchmen in Canada are naturally interested in everything that concerns the Mother Church of England, and in "The Future of the Evangelical Party," by the Rev. B. Herklots (London, England: Elliot Stock, 3s. 6d.), we have a contribution of exceptional interest from one of the younger Evangelical men. Of course the book is dogmatic and to a great extent controversial, but it is well worthy of attention from Churchmen of every shade of thought. To Evangelicals it will be particularly interesting as giving an inside view, while to every Churchman it will provide food for thought as to the essential principles of Evangelicalism and what the author considers the true policy for the Church to-day. A Church paper has recently expressed the opinion that there is no future for Evangelicalism in the Church of England and that it is intellectually moribund. But notwithstanding this statement, Mr. Herklots book deserves thorough study, for whether we agree with him or not his points are well made and his position eminently worthy of attention.

With great appropriateness to the Advent season the Rev. J. H. Gosset-Tanner has issued "The Glorious Appearing of the Saviour" (London, England: S. E. Roberts, 1s. 6d. net), in which he states his view of what Scripture teaches of the Coming of our Lord and subsequent events. The author is a thoughtful student of prophecy, and even though all his interpretations may not carry conviction his book is well worthy of attention by those who wish to learn whatever they can of "that blessed hope."

We have also received from the National Society, Notes on the History of the Church of England (1604-1714) by the Rev. Arthur Carr, M.A. (one penny net), and "St. Edmund, King and Martyr," a Miracle Play, for parochial performances, by Mary H. Debenham (fourpence net). Miss Debenham tells the story of St. Edmund in a very interesting way, and those who care for performances of that kind will find it useful.

Received:—"Missionary Review of the World" and "The Bible Champion" for December.

The Family

CHRISTMAS CHEER.

By common consent, Christmas is the cheeriest season of the year. There are other festive occasions, such as Thanksgiving, which bring joy to many homes, and there are other feasts, such as Easter and Whitsuntide, which have conspicuous places on the calendars of the liturgy-loving sects. But by a process of evolution, which is partly religious and partly social, Christmas has emerged as the most prominent feast of the Church year in the estimation of the majority.

The question as to the precise day of year when our Lord was born is probably insoluble, and its decision is relatively unimportant. The great thing is to know that Jesus Christ was born, and to celebrate that fact. Quite probably the birth of Christ did not occur in December, at a time of the year when the heavy rains that periodically prevail in Palestine would have made the pasturing of flocks at night in the open air impracticable. And so, although, as a matter of fact, Christmas for a large part of Christendom has somehow come to be closely associated with snow-flakes and sleigh-bells outdoors, and with roaring fires and cosy retreats indoors, there is nothing historically mandatory in a winter celebration of the Advent. A converted Hottentot or a Christian Hindu need not miss the meaning of the glad festival because when December Twenty-fifth arrives he finds himself amid flowers instead of snow-flakes.

It is eminently fitting, however, begging the pardon of our Puritan forefathers, to celebrate some day in the year as the anniversary of our Lord's birth. And it is natural, too, that the day, if observed, should be a day of cheer. Christmas, historically, it would seem, was established as a December festival, in the Fifth Century, with a view to supplanting the revels of the feast of the Saturnalia, which occurred in that period of the year. Gradually the merry-making connected with the Christmas festival began to be excessive too, though not as coarse and riotous perhaps as the mirth attending the Saturnalian dissipation. It was the undue license permitted in England to Christmas revellers which led the ascetic Puritans to condemn all Christmas celebrations. At the court in England a Lord of Misrule was annually appointed, and in Scotland up to 1555,

an Abbott of Unreason superintended the periodic carnival. It was not strange that Christmas cheer under such circumstances ran riot, or that a St. Bernard should be obliged to remonstrate with his people for making too much of boars' heads, plum puddings and various pastimes, and too little of the spiritual meanings of the day.

Christmas, however, despite the excessive enthusiasm of some and the ascetic indifference of others, is properly a season of cheer. It is well to have, at least, one season of the year when the cares of life cease for a little their hard grinding, and all try to look happy, even if they do not feel so. Christmas cheer should be emphatically, in the deeper sense of the term, good cheer. There is no birthday so deserving of celebration as that of the Lord Christ, which makes possible any Christmas at all, and Christmas can be in no wise truly observed where the spiritual significance of the advent joy is forgotten. The real meaning of Christmas resides primarily not in the passing of gifts from man to man, but in the giving of the one unspeakable Gift from God to man. Its joy is emphatically a gospel joy. The mirth may be hearty and varied, but it must be a godly mirth. If it rollicks it should not riot; if it infects all hearts with a contagious glee the gladness should be an outpouring from heart to heart of the great joy of salvation which God, in sending a Jesus who "shall save His people from their sins," has poured into all humble souls.

Christmas cheer! Let it be full, rich, free! Let it serve as the recognition and expression first of all of the abounding grace of a redeeming God, and secondly of that good-will among men which is the proper and logical result of the Gospel of His dear Son. For he only can be really cheerful who shuts his heart to all malice, hatred and jealousy, and who opens his heart wide to the graces of good-will, mercy and generosity. The spirit of Christmas is that of brotherly love.

MYTH GAVE EUROPE THE NAME IT BEARS.

Europa was the daughter of the King of Phoenicia, back in the far-off times when men held heaven was on the Olympus' top, and when the gods walked to and fro upon the earth in many a madcap disguise, so that one might meet them at the bend of any leafy lane. And Jupiter, looking down from Olympus, saw Europa; and her fresh young beauty clutched at his heart strings and he yearned for her.

Now Europa dreamed a dream, thus told of by the Roman poet Moschus:—

"To Europa, Princess of Asia, once on a time a sweet dream was sent by Cypris when the third watch of the night sets in, and near is the dawning; when sleep more sweet than honey rests on the eyelids, limb-loosening sleep that binds the eyes with his soft bonds, when the flock of truthful dreams fares wandering.

"Then she beheld two continents at strife for her sake. Asia and the further shore, both in the shape of women. Of these one had the guise of a stranger, the other of a lady of that land, and closer still she clung about her maiden, and kept saying how she was her mother and herself had nursed Europa. But that other, with mighty bands and forcefully, kept hailing the maiden nothing loth, declaring that, by the will of the ægis-bearing Jupiter, Europa was destined to be her prize.

LEAPS FORTH IN TERROR.

"But Europa leaped forth from her strown bed in terror, with beating heart, in such clear vision had she beheld the dream. And she said, 'Ah, who was the alien woman that I beheld in my sleep? How strange a longing for her seized my heart, yea, and how graciously she herself did welcome me, and regard me as it had been her own child! Ye blessed gods, I pray you prosper the fulfilment of the dream!'"

Now, the next day Europa went forth into the flowering meadows with the young girls, her companions; into the sunflecked groves they danced, laughing and calling one to another, and bathed in the clear water of a little stream, splashing among the lilies and slender reeds. Out then into the meadows once again swept the happy girls, their laughter rippling like a sunny pool that the south breeze caresses, whispering.

Among the flowers they reveled some plucking sweet-breathed narcissus, and others the violets that hide in the cool shaded meshes of the grass and beside mossy stones. And there were yet

others who sought only for the honey-laden hyacinth, and those who hunted out that morning star of spring, the crocus, gleaming like elfin gold.

And for Europa they made a crown of roses, blushing like the dawn and set it on her wide, white brow, and the flowers nestled in her bright, soft hair. Now, while there were thus playing, behold across the field a white bull approached. So gentle was he and so mild of eye that the maidens did not flee, but clustered around him and he lowed softly and nuzzled their white hands; but on Europa were his deep eyes bent.

Then the girls made wreaths of flowers and garlands and festooned his short horns and his heavy shoulders, and the bull kneeled down, offering them his broad back to ride upon.

SAT ON BULL'S BACK.

"Come, dear playmates," called Europa, "let us mount the bull here and take our pastime, for truly he will bear us on his back and carry all of us. And how mild he is, and dear, and gentle to behold, and no whit like other bulls."

So she seated herself on the back of the bull; but before her comrades could follow her, up leaped that great white beast and fled away toward the sea, and the cries of her comrades rang fainter and fainter in the ears of Europa. For in this guise had the god Jupiter come to bear away his bride.

And now the flower-starred meadows were a blur, seen dimly, and now the white beach flashed to meet her eye; then into the leaping waves that sparkled in the sun. And Europa lifted the purple fold of her garment, lest the waves wet it, and clung more tightly to the horn of the beast. The sea grew calm before them, and the sea monsters rose and swam around them, doing clumsy obeisance to the Lord of Olympus; the dolphin, rising from the deep, tumbled upon the swell. Then came all the Nereids, nymphs of the sea, riding in orderly array upon the backs of sea beasts; and the Tritons blew upon their conch shells.

So they came to Crete, that island kingdom of the Eastern seas; here Jupiter took on the form of a man once more and told Europa who it was had carried her away. There he wedded her, and there she spent the remainder of her days, and bore him three sons. And after her the Continent of Europe was named; and thus was the maid's dream fulfilled.

SEASICKNESS CURABLE BY TICKLING A NERVE.

The cause of and the cure for seasickness have been discovered by a Dr. Fischer of Bad Nauheim, according to a report made by the doctor to the Munich Medical Weekly.

He announces that it is the pneumogastric nerve which makes trouble for those who go down to the sea in ships. By artificially tickling this nerve he has produced seasickness in patients on solid land, and by giving it an opiate in the shape of an infinitely small injection of atropin he has lulled it to sleep during an entire transatlantic crossing, giving complete relief to the worst sufferers in the stormiest weather. In the course of a series of experiments Dr. Fischer injected drugs which acted as an irritant to the pneumogastric nerve, and found that there resulted symptoms precisely similar to those of seasickness, including nausea, vomiting, headache, etc.

Shortly thereafter the physician made a trip to America and return. High winds and rough seas furnished him plenty of material, and there was no lack of seasick victims who were willing to submit to any treatment. The doctor injected atropin, one milligram in the case of men and three-fourths of a milligram in the case of women. In nearly every case there was a rapid disappearance of all symptoms. Nausea and vomiting disappeared within half an hour, and within three or four hours the last symptoms had vanished. Even the pulse became regular. Renewed and heavier storms failed to counteract the working of the drug. In only a few cases were second injections necessary. The drug acted most quickly on patients whose condition was the worst. Dr. Fischer declares that atropin, in the small quantities necessary, is quite harmless.

"The purpose of Medical Missions is to win men to Jesus Christ by the use of methods precisely like those used by Christ when on earth as the Great Succorer of Bodies, as well as Divine Saviour of Souls."

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**Our Christmas
Number**

A very suitable Christmas present would be a copy of the Christmas number of *The Canadian Churchman*. Price 25c., post paid to any address.

Personal & General

The Rev. F. H. Stephenson, Montreal, who went to England to see his father, who is ill, is still detained there.

Bishop Stringer and Mrs. Stringer sailed for England, December 13th, via the "Empress of Ireland." The Bishop expects to return to the Yukon in May next.

Rev. Dr. Symonds, Montreal, will address the Women's Canadian Club, London, on December 23rd in the Normal School. His subject will be Kingsley's "Water Babies."

Mr. W. G. Eakins, Chief Librarian at Osgoode Hall, died on Sunday last, after a long illness. He was a member of the congregation of St. Paul's, the treasurer both of the Mission Fund and also of the new Church Building Fund.

A cockatoo over one hundred years old was one of the exhibits at the recently held show of the London Cage Birds' Association, which took place at Westminster. There was also a parrot shown which was brought to England in 1819.

Rev. W. J. Southam, of All Saints', is making rapid recovery. He expects to be able to leave Quebec about the end of this week. At present it is intended that he will go to Preston Springs that he may receive further treatment for the rheumatic fever.

The Mormon Church in Alberta has a 60,000-acre ranch. It was bought from the Cochrane estate, lies between the Belly and Watertown Rivers, and extends almost to the Rockies. Four buyers were in Cardston in one day looking after the cattle raised on the Mormon ranch.

The rector of a Norfolk parish recently picked up a lady's watch in the village street and on the following Sunday he announced the fact from the pulpit in case the owner should be amongst the congregation. Immediately afterwards he gave out the hymn, "Lord, her watch, Thy Church is keeping."

Rev. C. B. Kenrick, rector of St. Philip's Anglican Church, East Hamilton, met with an accident, December 13th, which resulted disastrously to his automobile, smashed a city water hydrant, and came very near causing him personal injury. The automobile, by some unknown means, swerved suddenly and came at full speed against a hydrant. Mr. Kenrick escaped serious injury by a narrow margin.

The Right Rev. Henry Douglas Robinson, Bishop of Nevada, died at St. Luke's Hospital, New York, on Thursday last from a complication of diseases. Bishop Robinson attended the General Convention of the Protestant Episcopal Church in New York city last October. He entered that hospital on October 11th. He was fifty-three years of age. Bishop Robinson was born in Lowell, Mass., in 1860. Since 1908 he had been missionary Bishop of Nevada.

An echo of the Balkan war is found in the report that an officer of the Bulgarian army had offered the "Prophets' Mantle" for sale. It turns out to be, indeed, a reputed garment of "the Prophet," but an undergarment studded with jewels and long kept in the Selim mosque at Adrianople, as one of the most precious relics of Islam. The Bulgarian had appropriated it from its glass case as one of the "contraband of war." It has now been restored to the Turkish government. — The Living Church.

Mr. R. D. McLeod, who is running as Aldermanic Candidate in Ward Four, is a member of St. Thomas' Church. Mr. McLeod comes from a family who take an active interest in politics; his father, the late Simon

McLeod, was a warm friend of Sir John A. Macdonald, he was Reeve for forty years of the Township of West Williams, Middlesex County, and Warden of the County, also representative on the Board of the Victoria Hospital Trust in London. Mr. McLeod should make a valuable addition to the City Council.

At the Ordination in the Diocese of Chicago, held in St. Luke's, Evanston (December 14th) by Bishop Toll, Rev. A. L. Murray presented Rev. Robert Phillips, who for several years was a Methodist minister, and for four years has been a parishioner of Mr. Murray's. He also presented Rev. Gladstone Dowie (son of late J. A. Dowie, of Zionist Movement). The third candidate, Rev. Edward S. White, was presented by Rev. George S. Stewart. Mr. White was born at Castleavey, Assiniboia, and is a nephew of Rev. Canon Silva White, of British Columbia, formerly of Toronto.

Their Royal Highnesses the Duke and Duchess of Connaught, and Her Royal Highness Princess Patricia, will spend Christmas at Rideau Hall, and have graciously arranged that the festive day shall be a source of joy to many outside the family circle. There will be a Christmas tree loaded with presents for the school children of the neighbourhood, and all the servants who are employed in and about Government House will also receive presents and pay their respects to the Duke and Duchess on Christmas Day. Though the Duchess is improving in health, she is confined to Rideau Hall, and takes a keen interest in charity work, devoting a great deal of her time towards brightening the lives of the less fortunate ones. The Duke of Connaught and the Princess Patricia will attend Christmas service at the Cathedral.

The triennial general meeting of the Lord's Day Alliance of Canada was held December 18th in Toronto. Representatives were present from all the provinces of the Dominion. The Most Rev. Archbishop Matheson was elected honorary president of the Alliance; Rev. T. Albert Moore, president, and Dr. Charles J. Copp, treasurer. Addresses concerning different phases of the work were given. The treasurer reported a great increase in expenses, accompanied, however, by growth in the income. The report of the general secretary reviewed the period of three years since the last meeting of the Alliance. The report "emphasized the fact that the Lord's Day Act was the great charter of the people's liberty to their day of rest, and the Lord's Day Alliance the champion of the people in this regard." Recent developments respecting the moving picture business were viewed with satisfaction, and the work of the Alliance in securing a weekly day of rest for workers was set forth.

An interesting description of honour accorded foreigners residing in Kaifeng, Honan, China, by Chinese civil and military officials, because of the recognition of the Republic of China by the great nations, is given in a letter just received from Dr. Paul V. Helliwell of that city. All foreigners were invited to a grand entertainment given in the Governor's great "yamen." Rev. C. E. Simmons, M.A., Rev. A. J. Williams, D.D., and Dr. Helliwell, all formerly of Toronto, and others representing the Canadian Anglican Church Mission in Honan, were among the special guests. The story not only throws light on the customs of official social life in the Orient, but signifies how friendly relations have been fostered between the Chinese and foreigners, especially English-speaking, by recent political developments in that country. "On reaching the palace," says the letter, "we were ushered into the drawing-room of the 'foreign office,' where the officials (English-speaking) received us and served tea, escorted into the

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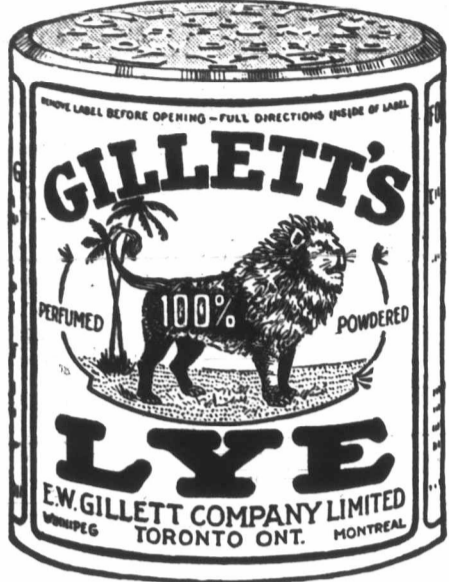
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**TORONTO
TIME
TABLE**

Departure (Daily except Sunday)	
Union Station	EASTBOUND
9.30 a. m.	Express for Malvern, Oshawa, Bowmanville, Port Hope, Cobourg, Brighton, Trenton, Picton, Belleville, Deseronto, and Napanee and intermediate points.
5.40 p. m.	Connection at Trenton for Central Ontario Railway; at Napanee for Bay of Quinte Railway. Cafe-Parlor cars Toronto-Napanee.
NORTHBOUND	
8.50 a. m.	Mount Albert, Pefferlaw, Beaverton, Washago, Parry Sound, Sudbury, Ruel, and intermediate points. Parlor cars service Toronto-Parry Sound.
5.15 p. m.	Richmond Hill, Beaverton, Udney, Parry Sound, and intermediate points.
Dining car service all trains.	
Ticket Offices, 52 King Street East: Main 5179 Union Station: Adel. 3488. 135	



GILLETT'S LYE EATS DIRT



great court prepared for the feast. We passed through a maze of courts and came finally to one roofed over with a mat and carpeted for the occasion. It faced the door of the Chinese Governor's private audience chamber, and here were arranged tables for a great number. The foreign guests were in the centre, near the Governors, and our church party in the position of honour. Here was arranged a large platform where were presented some six Chinese theatricals—all presentations being well-known anecdotes in Chinese history and legend. One of these was 'The Wars with Ancient Mongolians.' In all these the acting was very crude and strange, but the costumes were wonderful. The scenery was almost nil and only suggestive of the actual. All actors in China are men and take the part of both sexes. Later we began the feast with innumerable sweets and candied nuts and fruits, then a dish of shark's fins and so on through a succession of strange courses, many very delicious, some weird and uncanny in taste, like lotus-berries, and many quite impossible, like very 'ripe' blue eggs, preserved in strange viands, significant of friendly relations. Through all this succession of perhaps twenty or thirty courses, the theatricals kept up, and, worst of all, their band of terrible drums and ear-splitting fiddles and fifes never let up, and in the war scenes were really deafening, so one could not hear oneself speak."

British and Foreign

The Ven. E. D. Shaw, Archdeacon of Buckingham, has been appointed Bishop-Suffragan of Buckingham, in the Diocese of Oxford.

The sum of £7,000 has been given by an anonymous donor to the rector of Elland, Yorks, the Rev. Canon Winter, for the completion of the full scheme of the new church of All Saints', Elland.

The Bishop of Bristol (Dr. Browne), who lately celebrated his eightieth birthday, has intimated his intention of resigning his See early next year. He has been for the past sixteen years Bishop of Bristol.

The Rev. Phillip Carlyon died at Falmouth recently, aged 101 years. Amongst the numerous recollections of his long life was the remembrance of the celebrations of the English victory at the Battle of Waterloo.

The Jubilee of the Ordination of the Bishop of Derry was lately observed at Londonderry. The Bishop has been presented in remembrance thereof by the clergy and the laity of the diocese with a magnificent set of silverware.

The Rev. W. T. Capers has been elected Bishop-Coadjutor of West Texas. He was ordained in 1894, and was priested the following year. For the past two years he has been the rector of the Church of the Holy Apostles, Philadelphia.

Her Majesty the Queen honoured the Bishop of Durham and Mrs. Handley Moule with a visit at Auckland Castle. Tea was served in the Great Room, and, at Her Majesty's desire, the Bishop showed her the many interests of this and the adjoining rooms of the Castle.

The new Church of Holy Trinity, Coleman's Hetch, Sussex, which has been built entirely at the expense of Mr. J. McAndrew, of Holly Hill, in the same county, was recently consecrated, together with the churchyard, by the Bishop of Chichester. Mr. McAndrew has also provided an endowment for the living. The bells are eight in number, and are of fine tone.

The Right Rev. Walter Farrar, D.D., formerly Bishop of Antigua, who since July 1st, 1912, has been in temporary charge of the episcopal work in the Diocese of British Honduras as assistant and commissary to the Archbishop of the West Indies, has now been appointed by the latter to be full and permanent Bishop of British Honduras as from October 1st, 1913.

Bishop Harding, of Washington, D.C., recently dedicated the new tower of Christ Church, Chaptico, Md., marking a distinct addition to this Colonial edifice. Christ Church is the parish church of King and Queen parish, St. Mary's County, Md., founded in 1692, and named in honour of William and Mary, King and Queen of England. The church was built by an Act of Assembly in 1736, and finished in 1737. It is the oldest church now standing in St. Mary's County, the oldest county in the State. Philip Key, high sheriff of the county, who came over in 1720, was in charge of its building. He built the family vault in the south side of the chancel. The church is a fine sample of Georgian style. It has an apsidal or semi-circular chancel, and a high-arched ceiling over the nave, supported on composite pillars, carved in wood; a somewhat rare feature in Colonial architecture, owing to the intricacy of the carving. The church is of brick, forty by sixty feet, with

round-headed windows and doors. The high-boxed pews were removed in 1839. The Communion silver, a chalice and paten, was purchased in 1770. The old Bible and Prayer Book, with alterations made after the Revolution, still remain. They were bought at the same time as the silver, also a marble font. In 1773 a pipe organ was purchased, and five pounds of tobacco per head assessed to pay the organist. It was destroyed in 1813 by the British, who stabled their horses in the church. The church was consecrated by Bishop Kemp in 1817.

Boys and Girls

THE QUEEN'S CHRISTMAS.

Queen Mary sets a fine example of kind and thoughtful consideration for the less fortunate amongst his Majesty's subjects, and has instilled this sentiment into the minds of all her children. Many toys from the royal playroom are sent to children's hospitals at Christmas, and warm clothing to the aged and suffering, some of the articles having been made by the Queen herself and by Princess Mary.

It would take a long list to enumerate the many hospitals and institutions which the Queen remembers at Christmas. The Princess Mary Village Homes, founded by her mother, are very near her heart at the Yuletide season, and a delightful party is provided for the girls, with presents for all. The fortunate little girl who has been adopted by the Queen—in accordance with the custom of lady patrons of the homes taking one child specially under their care—always receives a special present from the Queen.

Their Majesties always spend their Christmas at Sandringham, and take part in the distribution of beef and other fare for the season to the employees on the estate. This usually takes place in the coach-house on the day before Christmas, and it is a very delightful occasion, when the King and Queen, Queen Alexandra, Princess Victoria and the royal children, are present to add their own good wishes to the Christmas cheer.

Queen Mary also makes her personal gifts to the old people, and sees that the infirm and suffering have special food sent to them. On Christmas Day the royal fairy godmother is engaged in promoting the pleasure and happiness of her family and household at York Cottage, just like every other good wife and mother in the land.

THE TWO CHRISTMAS TREES.

By Dorothy Leonard.

Once upon a time there lived, on a grassy slope near the edge of the forest, two hemlock trees, which, having plenty of room around them, had grown as beautiful and symmetrical as it is possible for trees to be. It would be hard to say which was the handsomer; for, although one was

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taller than the other, yet the little one was so fresh and green, so perfect in every twig and spine, that it was a pleasure merely to look at it. They were very good friends, and never quarrelled—for how can a little tree presume to contend with a big one—but each was fired with a secret ambition which it never confided to the other—the hope of being some day a real Christmas tree. They knew all about Christmas, although they lived far from any human habitation; for the merry little chickadees, the snow buntings, and all the winter birds know all there is to be known upon the subject—and, of course, they told the trees.

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One day when the wind was sharp and cold, and there was the feeling of snow in the air, a plump little chickadee lit upon the tip of the taller tree, and, trilling out his merry note, "Chick-a-dee-dee-dee!" said, "There are some men around looking for Christmas trees. I saw them down in the valley." "Are they coming up this way?" asked the trees.

"Looked like it!" chuckled the chickadee, bobbing his little black head up and down. "If they do, I know two friends of mine who will be chosen. My beak and quills, it's getting cold! I do believe we'll have

snow. Good-night!" and he fluttered away into the forest.

The little tree said nothing; but it quivered in every spine, and the sap circulated more rapidly through its branches. The larger tree was much elated. "You mustn't mind, dear," it said condescendingly, "if you are not taken this year. Your turn will come!" And it dozed off to dream of Christmas dinners, beautiful parlors and elegant presents.

Sure enough before many days the men arrived. "Here are two of the most perfect hemlocks I ever saw," said one, "We'll take them!"

"That one is too little."
"Never mind; it will be useful somewhere."

In a few minutes the two trees lay side by side in the new fallen snow, while a curious red squirrel peeked out from the forest to see what was going on. "I'm afraid you won't get much of a place, my dear," whispered the larger tree, "or very beautiful ornaments. But you must try to be contented!" The little tree did not answer, for it was too happy for words.

At last the great day arrived when the hemlocks, lying with piles of others in front of a city florist's, were chosen; and the larger one looked back, half contemptuously, as it was being carried off in the arms of a servant in livery, to see its mate selected by a poor newsboy. Never in its most glowing dreams had it imagined half of the beauty and luxury that awaited it. In the happy days that followed it had no time to give a second thought to its little friend. But the festivities were soon over, and it was thrown out to wither and die long before its time.

The little tree, however, found itself, at last, four stories up in a poor, dark flat, where the newsboy, who had purchased it for a crippled sister, carried it himself. It could not help a little disappointment at first, especially when the time came for its being dressed. The home-made decorations, the cheap presents and dingy surroundings were so different from what the birds had talked of. All drawbacks were forgotten, however, when Christmas Day arrived, and the candles were lighted on its branches. The poor children who had seen no tree for several years, were beside themselves with delight. The presents were as nothing to them in comparison with the little tree that bore them. They laughed over it; they almost cried; and the crippled girl, bending forward from her wheel chair, kissed the fragrant branches of the faithful little tree whose evergreen heart was so full of the real Christmas spirit.

SANTA CLAUS ON THE TRAIN.

On Christmas eve, an emigrant train Sped on through the blackness of night,
And cleft the pitchy dark in twain
With the gleam of its fierce headlight.

In a crowded car, a noisy place,
Sat a mother and her child;
The woman's face bore want's sad trace
But the little maid only smiled.

She tugged away at her mother's dress,
And her voice had a merry ring,
And she said, "Now, mother, let us guess
What Santa Claus will bring."
Sadly the mother shook her head
As she thought of a happier past;
"He never can find us here," she said,
"The train is going too fast."

"O mother, yes, he will come I say,
So swift are his fine reindeer,
They run all over the world to-day,
I'll hang up my stocking here.
She pinned her stocking up on the seat,
Then closed her weary eyes,
And soon she saw each longed-for treat
In dreamland's paradise.

On the seat behind our little maid,
A rough man sat apart,
A soft light over his features played;
And sunshine was in his heart.
As the cars drew up at a busy town,
This rough man left the train,
But scarce had from the car got down
Until he was back again.

And a great big bundle of Christmas joys
Bulged out from his pockets wide;
He filled her stocking with sweets, and toys
Laid by the dreamer's side.
At dawn the little one woke with a shout,
It was sweet to see her glee;
"I knew that Santa would find me out,
He caught the train, you see."

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Perhaps some of my boys and girls will play Santa Claus as this man did, and bring joy into some poorer child's heart, and then feel the truth of the Master's words, "It is more blessed to give than to receive."

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THE ART OF BEING POPULAR.

I read of a little boy—Tom—who would give his last marble, run errands all day and never grumble, give the best place to somebody else, no matter who, and felt so glad in seeing other folks have a good time that he forgot himself. Everybody liked Tom. Grandmother smiled all over when she saw him coming, Aunt Laura, who was a busy woman, smiled at him, and said, "Just in time, Tom; run and—" When Tom went to spend the day with grandmother or Aunt Laura, the folks at home would miss him. One would say: "Where is Tom? I wish he were at home." And another, "If Tom were only here!" Tom was one of the unselfish helpers. Are there any Toms living at your house? Would you be missed when away from home, as Tom was?—Olive Plants.

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