

Canadian Churchman

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Family Newspaper

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

Vol. 43.

TORONTO, CANADA, THURSDAY, FEBRUARY 17th, 1916.

No. 7.

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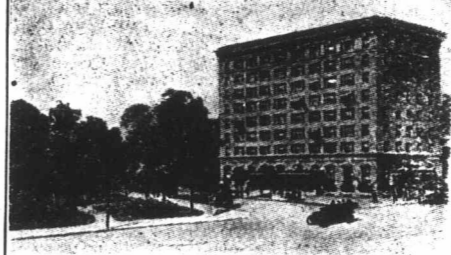
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The Outlook

"Bound to Come."

In these words the Bishop of Fredericton referred to Prohibition, and in so doing did much to encourage Churchmen to go forward in temperance work. He also dealt with forcefulness and point with that oft-quoted fallacy that "it is impossible to make a people sober by Act of Parliament," urging that while this is doubtless true in the literal sense, it does not, therefore, follow that an Act of Parliament is morally useless, for it is often "an excellent index to the extent in which men are becoming moral." The Bishop, in speaking of the certainty that Prohibition is coming throughout the whole Dominion, expressed the hope that in that day "it will not be possible to say that the Church of England had no part in its enactment." All this is at once important and cheering, and will show people that some, at least, of our Church leaders are fully alive to the serious and pressing dangers of alcohol in the life of our country.

Personal Liberty.

The opposition to the present Prohibition Movement in Ontario is said to come from the "Personal Liberty League," but nothing more fallacious than this appeal to "liberty" is scarcely possible. It is a reminder of the way in which many people confuse what has been termed "the liberty of the subject" with "the slavery of the abject." The claim to liberty has nothing whatever to do with the particular habits of the individual drinker, for all that Prohibition means is that the community has a perfect right to protect itself, and, whenever necessary, to protect the individual from his own ways.

Just as people are not allowed to commit suicide or to live in ways that are harmful to their bodily health, so it ought to be made impossible for them to hurt themselves by the use of so dangerous a drug as alcohol. It is only quite recently that a Public Health Organization in the United States issued a bulletin on pneumonia, saying that "alcohol is the handmaiden of pneumonia. It is certain of success, especially if liberally and continually used." Surely, the community is perfectly justified in preventing any individual or community from being a danger to themselves and others, and if the majority of people are of opinion that the trade in alcohol is physically, socially, nationally, and morally injurious, they have a perfect right to express their opinion and take every possible means of carrying it into effect. In this connection much is being said about Prohibition not prohibiting, but it will be sufficient to call attention to the results of Prohibition in the State of Kansas, where the testimony is practically unanimous in support of the contention that Prohibition is one of the finest means of uplifting the whole community and preventing a people from suffering serious harm. And so in spite of all the specious fallacies of a miscalled "Personal Liberty League" we must go on with our fight on behalf of true freedom as opposed to a bondage which involves time and eternity.

Ruthlessness.

One of the soberest and most careful papers in England, "The Westminster Gazette," has just referred to the way in which Germany is waging war:—

"We are reminded for the hundredth time that we are at war with a ruthless enemy, who acknowledges no debt to law or humanity, and whose victory would be

that of brutal and unqualified force. With such a Power and the ideas that it represents we can have no truce, nor any peace which leaves us exposed to a renewal of these atrocities."

In the light of recent Zeppelin Raids, it is impossible to doubt the truth of this statement, and, as a well-known Oxford scholar has remarked, "either a vast and appalling series of crime has been committed against Europe and humanity or it has not. Either view is possible, so are various middle views, but it is not possible simply to ignore the question." When once a nation ceases to be dominated by the principles of the Gospel of Christ, there is practically no limit to its misbehaviour in ignoring and opposing the plainest dictates of humanity.

Personal Character.

The other day the New York "Nation" referred to the selection by President Wilson of a new Postmaster for New York, and in deploring the choice it was said that the President by a single stroke had aimed a blow at the cause of sound administrative principles, had gone in the face of his own former professions, and had deeply offended everyone who values pure and true city government. Then follow these words:—

Nor does this measure the full effect of what he has done. The shattering of confidence in Mr. Wilson's sincerity which will be caused by this act cannot be limited to the particular field which is concerned in it. There are no water-tight compartments in character. Here is an act of sheer disloyalty—a betrayal of convictions not only solemnly professed, but so fundamental as to be taken for granted in a man like Wilson. But what can be taken for granted about him after this?

We are not now concerned with the particular act or the President himself, because this is a matter which is necessarily left to the people of the United States. But whether the paper is right about the President or not, the searching and solemn point is that "there are no water-tight compartments in character." When a man shatters confidence in himself in regard to one particular act, it undoubtedly affects him in all other respects and tends to make him distrusted. Character consists of principles and practices which are of universal application and no one can be right in one respect alone and wrong in others. He must be affected in everything by what he does in one thing. This is the meaning of the word "integrity," representing the entire man.

Prayer for Students.

Sunday, February 27th, is the day appointed for annual prayer on behalf of students everywhere, and a very helpful booklet on "Prayers for Use in Time of War" has been issued by the Canadian Student Christian Movement. It is the re-print of a pamphlet issued in Australia, and expresses with great appropriateness and force the Canadian mind at the present time. We are particularly glad to call attention to this booklet, because certain prayers recently issued by the Student Movement in England were altogether unsuitable, and, from our standpoint, unworthy, because they seem to avoid any definite pronouncement in favour of our Empire. Copies of this pamphlet can be obtained by addressing the Student Department of the Y.W.C.A., 332 Bloor Street West, Toronto, or the Student Department of the Y.M.C.A., 15 Toronto Street, Toronto. They will find topics for prayer and thanksgiving, as well as an appropriate and helpful "Litany of War"

The Calendar

Sexagesima Sunday.

The sub-title, "The Second Sunday before Lent," was added in 1662.

The Proper Lessons deal with the solemn subject of sin. After creation God saw that everything was "very good," but as the outcome of the first wrongdoing it is significant that when God looked again He saw that man's wickedness was great, and that "every imagination of the thoughts of his heart was only evil continually." There are few things more important to-day than a due emphasis on human sinfulness.

The Collect.—Taken from Sarum Missal, with alterations, it provides a reminder that we do not trust in our own power, but rest only and wholly upon God for defence and blessing.

The Epistle.—Drawn from 2 Cor. 11:19-31 and appointed in 1549, the old Epistle in the Sarum Missal extending to Ch. 12:9. The passage gives an account of the Apostle Paul's remarkable life, first in regard to his Jewish descent, and then as to the various aspects of his life, service and endurance for Christ. The list includes much that finds no place in the record in the Acts, and thereby constitutes an opportunity for some of those "undesigned co-incidences" with which Paley has made us familiar. The Apostle in giving this account does not desire to boast in anything but the grace and power of God, and it shows what the Christian soul is able to endure and how that endurance becomes possible. As St. Paul said on another occasion, "by the grace of God I am what I am."

The Gospel.—Again there seems to be very little connection between the Gospel and the Collect and Epistle for the day. It is the parable of the sower, or rather, as it should be more accurately described, the parable of the soils. Our Lord's teaching by parable marked a striking change in the method of His ministry, for after months of plain, direct teaching, it was found necessary to "hide these things from the wise and prudent." A parable is often described as "an earthly story with a heavenly meaning." Did our Lord's meaning include the solemn thought that only one out of four sowings would be successful? At any rate, the seed that fell on the good ground refers to those who have receptive and responsive hearts and bring forth fruit to the praise of God.

Sexagesima Sunday. (February 27th.)

Holy Communion: 374, 397, 525, 585.
Processional: 308, 384, 448, 572.
Offertory: 399, 400, 465, 516.
Children: 488, 608, 721, 727.
General: 436, 452, 470, 522.

Features

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and a leaflet intended specially for Canadian Colleges. We trust that the day will be widely observed in intercession on behalf of our students, so many of whom are already at the front waging warfare on behalf of truth, righteousness and liberty.

A Suggestion for Our Bishops.

Dr. Figgis, in an article on various subjects, urges very strongly the importance of instruction in the essential features of Roman Catholicism. This is what he says:—

Nobody ought to be ordained priest who does not understand something of the history of the Papacy, and of the arguments for and against Ultramontanism. Ultramontanism is, in the writer's judgment, the most soul-destroying of all possible heresies within the limits of Christian belief. Yet many people are falling a prey to its attacks simply through weariness or ignorance. This is a matter which the Bishops might do something to remedy. They control three examinations in most dioceses. Why do they not set at least one paper, or if not that, a definite part of one paper, on this topic?

It would be certainly very salutary if all our Ordinands were properly instructed in the Roman controversy and shown the essential errors of that Church. Rome tends to prosper in direct proportion to ignorance and the way to meet this is to provide adequate knowledge of the Bible, the Church and History against which Roman Catholicism cannot possibly stand. We sincerely hope that Dr. Figgis' suggestions may meet with the acceptance that their importance deserves.

Church Unity.

Every effort in the direction of reunion deserves consideration, even though the result may mean disagreement and rejection. One of the latest methods hails from Japan, where an organization is at work known as "The Japan Evangelistic Band." The leader of it has just made arrangements for an entirely new type of Christian unity. All converts in the City of Kobe are drafted into the Free Methodist Church. All converts in Yokohama are associated with another Methodist Church. All converts from Tokio are included in the American Episcopal Church, while in a fourth place all converts are to be put into a Methodist Episcopal Church. This is a decidedly new kind of "Quadrilateral" and it will be interesting in the course of a little while to see how the plan works. It is certainly deserving of attention, if only because of the existence of various Christian denominations in Japan and the presumed necessity of recognizing these in the particular places where the Evangelistic Band works. But, of course, if only all the Churches of Japan could be united in one community, the result would be at once impressive and influential.

Hymn for War Time

(Tune, "Melita")

By Rev. H. A. West, Christ Church, St. Catharines.

Eternal Father, Hear our cry
For Thou hast been our hope of yore.
As Thou hast blessed in hours of peace
So guard and save in time of war.
Lord, hear an Empire's humble plea.
For all our trust is stayed on Thee.

For husband, brother, son and sire,
Gone forth from us to battle's hour,
Lord hear a Nation's earnest prayer,
And keep them by Thy mighty power.
For wounded and for those that fall,
Thy mercy, Lord, be over all.

For captives and for those that mourn
The loss of dear ones in the strife,
We ask Thy tender pitying care,
And for our Nation humbler life.
For simpler faith, for war to cease,
For Justice, Liberty and Peace.

"PERSONAL WORK"

By the REV. CLEMENT F. ROGERS,
Professor of Pastoral Theology, King's College

(This refers to another kind of "Personal Work" from that discussed in these columns two weeks ago.)

It is a characteristic of English Church life that we lay great stress on personal work. References to "the all-important need of personal influence," assertions that "it is not organization but personality that tells," or statements that, "however perfect our machinery, it cannot take the place of personal dealing," meet with an immediate response of applause from the gallery. At the same time we are continually lamenting our weakness, we are for ever complaining of popular indifference, and it is an undoubted fact that many men of the type that the Church needs do not respond to her call to Orders. Have the two anything to do with one another?

He would be a foolish man who denied the power of personality. It tells in every branch of life—that goes without saying. On character depends the power of leadership, of initiative, of government. In the school, in the Army, in business, it is the man that tells. But is it the conception of personality in this sense that prompts our ideas of Church work, or have we confused "personal" with "individual"? In practical life to confuse the two, as we have done, stamps practical work with its own peculiar mark. For the great mass of our parish work is of this kind. It consists of visiting, shaking hands, entertaining, exhorting, counting communicants and looking them up, pottering about in Clubs for boys (who ought to be in a Scouts' Corps out with their Scoutmaster), and trying to "get hold of them," with much talking about "my" church, "my" parish, and "my" workers. Almost all of it is purely individual and feminine. Not only so, but a higher type is resented. We decry organization (or did before the War). We grumble at having to fill in forms, and often refuse to do so even when stamped envelopes are enclosed. We tell one another stories of men who skip Committees for "my visiting" with evident approval. Yet in every other department of life, and in all forms of masculine work above the ranks of unskilled labour and minor retail trade (and perhaps that of the general practitioner), records are found necessary, and the leading men work by Boards and Councils.

Let us look at some of the results of this ideal, and of the methods it inspires. In the first place it necessarily limits our force to the power of one man. This, no doubt, is often considerable, especially in the case of younger men, but it rapidly tends to exhaustion. The strain of continual starting when there is little continuity of purpose wears them out. Their work while remaining "personal" acquires no impetus; it builds up no objective tradition to act as a flywheel, for there is no machinery to distribute and sustain the force. It precludes organization. Each parish is "run as a one-man show." The church is described as "Mr. B—'s church." The curates become mere hangers-on, handy-men doing odd jobs, "too old at forty." This limits the area of work to the parish. Care for details is important, of course, and the parish should be the training-ground for the diocese; but parish work, as things are now, tends to become entirely composed of petty matters such as in business are delegated to women or intrusted to agents. The outlook becomes parochial also, by which I mean not thought out and narrow. Moreover, the work is often confined to a few persons in the parish, for it is impossible for an individual to touch directly more than a limited number, and it is beyond the power of one man to

"know" more than, say, fifty people in any intimate sense of the word. Moreover, all such personal work is kept down to the level of the individual, since no stream can rise higher than its source. His peculiar personality is smeared over everything. Through the preaching, the services, the music, the ceremonial his accent can be heard. At best it is only one man's power that works, and no man is perfect all round. Normally, the system based on the popular ideal condemns the mass of parishes to a dead low level. Moreover, every man, even the best, becomes exhausted or old in time; the type of work hastens such exhaustion, and there is no removal or recovery.

The power of "personal" or individual influence is limited always. It is not only limited to a few in number, but its hold is precarious. See how it failed in the case of George Tyrrell in his early days, and in that of the hero of Mr. Mackenzie's "Sinister Street." Besides, it repels where men are antipathetic, and many people, the majority perhaps, dislike it intensely. For one man who is pleased at being fussed about with two are probably driven away. Often, too, there is a violent reaction. Boys who were "got hold of" in youth bitterly resent it afterwards. The peculiar animosity of those who break with a party or community is attributable to the feeling that they were unduly influenced. As Mark Pattison, that "escaped nun" of the Tractarian movement, said of Newman's following at Littlemore, "It wasn't fair on those young men." The foundation of such work is rotten at the best, for it substitutes personal and social for spiritual influence. When we have visited and shaken hands for a year we have only achieved a social success. We have still the whole task of turning social into religious influences, and sometimes we find that all we have done is to turn a religious into a social influence. "If I go away," I once heard a Vicar say, "the Whitsuntide communicants suffer." In many cases this personal intercourse may be very undesirable. It is doubtful if it is wise, even socially, to disregard all social conventions, and for a man to go calling on women of a quite different class in whose ordinary world social calls play no part. It is not clear that the pride which makes a woman tell all her neighbours how the Vicar called on her is a good thing. Sometimes there are elements which, even though happily we are generally unconscious of them, are distinctly unpleasant. And the underlying assumption that the visit of a parson is in itself of such great spiritual import seems, if we come to think of it, to have a certain flavour of conceit.

When we look round at the task before us in the world—the problems to be solved, the work to be done, the truth to be taught, the issues at stake; when we think of the masses in our towns, or the ever-extending line of solitary farms in our Colonies; when we contemplate the growing flood of ignorance and vice, and the swelling of the sea of troubles that threatens to overwhelm us, and then consider our reliance on "personal work," we cannot but think of Mrs. Partington and her attempt to drive back the Atlantic with a mop. Our method may be excellent at a slop or a puddle—and, of course, they need to be wiped up—but for anything more we need one other and better. We need to realize that spiritual life comes by growth, not by manufacture; that our part is to work by co-operation with God, by watering and planting like Paul and Apollos, by creating atmosphere, by humanizing machinery, by association with others in organization, by working with ideas rather than physical activity with spiritual rather than social forces, by policy, that is, and by prayer.—(The Guardian.)

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ST. CLEMENT'S MISSION, LABRADOR

By the Rev. H. H. Corey, B.A., Kenogami, Quebec.

THE maps of Labrador in our ordinary School Geographies are not very satisfactory. True, they faithfully give the outline of the coast, and accurately name all the capes, bays, rivers and other natural divisions. But, so far as political geography is concerned, they are both inaccurate and inadequate—

inaccurate, because they trace a boundary line between Cape Chidley and the Straits of Belle Isle, which does not exist; and inadequate, because the villages which dot the bays of the whole coast line, are never shown, unless they chance to contain a Hudson's Bay Company's post, or a Moravian Mission station. Why these villages only should receive attention, especially as they are often the smallest in their respective sections, I am at a loss to say.

As a matter of fact, there is no clearly defined political division of land known as Labrador. The name is misapplied to a strip, of varying width, of varying width, along the Atlantic seaboard. But the boundary traced by the geographers between it and the rest of the Peninsula, is a pure figment of the imagination. The Newfoundland Government has jurisdiction over the communities settled along the Coast, from Blanc Sablon, on the Straits of Belle Isle, to Cape Chidley, on the Straits of Hudson. The people of this section, however—a large percentage of whom return to Newfoundland for the winter months—are only squatters, with no title to the land on which their homes are built. The Newfoundland jurisdiction, therefore, is merely over persons, and involves no territorial possession. Consequently, no boundary line has ever been traced; and the only correct usage of the name, "Labrador," is to apply it to the whole great peninsula lying north and east of the Saguenay River and James Bay.

It is necessary to make this plain, because, if Labrador were only the little strip along the Atlantic seaboard, St. Clement's Mission would lie outside it. For it begins only at Blanc Sablon—the very spot on the Straits of Belle Isle from which the imaginary boundary line usually takes its start—and extends south-westward along the north shore of the Gulf of St. Lawrence, to the Natashquan River. But, even though it includes none of the familiar red strip, St. Clement's is a true Labrador Mission. It comprehends 250 miles of coast line, geologically identical with the coast line of the red strip, and ministers therein to 32 quaint fisherfolk villages, dotted here and there on the rocky shores of the numerous bays, and peopled by a white population of the same stock, and of the same habits, as that settled on the Atlantic shore. Indians there are, too; but these live by the chase, rather than on the products of the sea, and are nomadic in character, following the big game about the interior plateau during the winter, and coming out to the Coast for the summer to sell their furs. Moreover, they are all Roman Catholics. The Eskimos formerly occupied the whole coast line; and traces of Eskimo

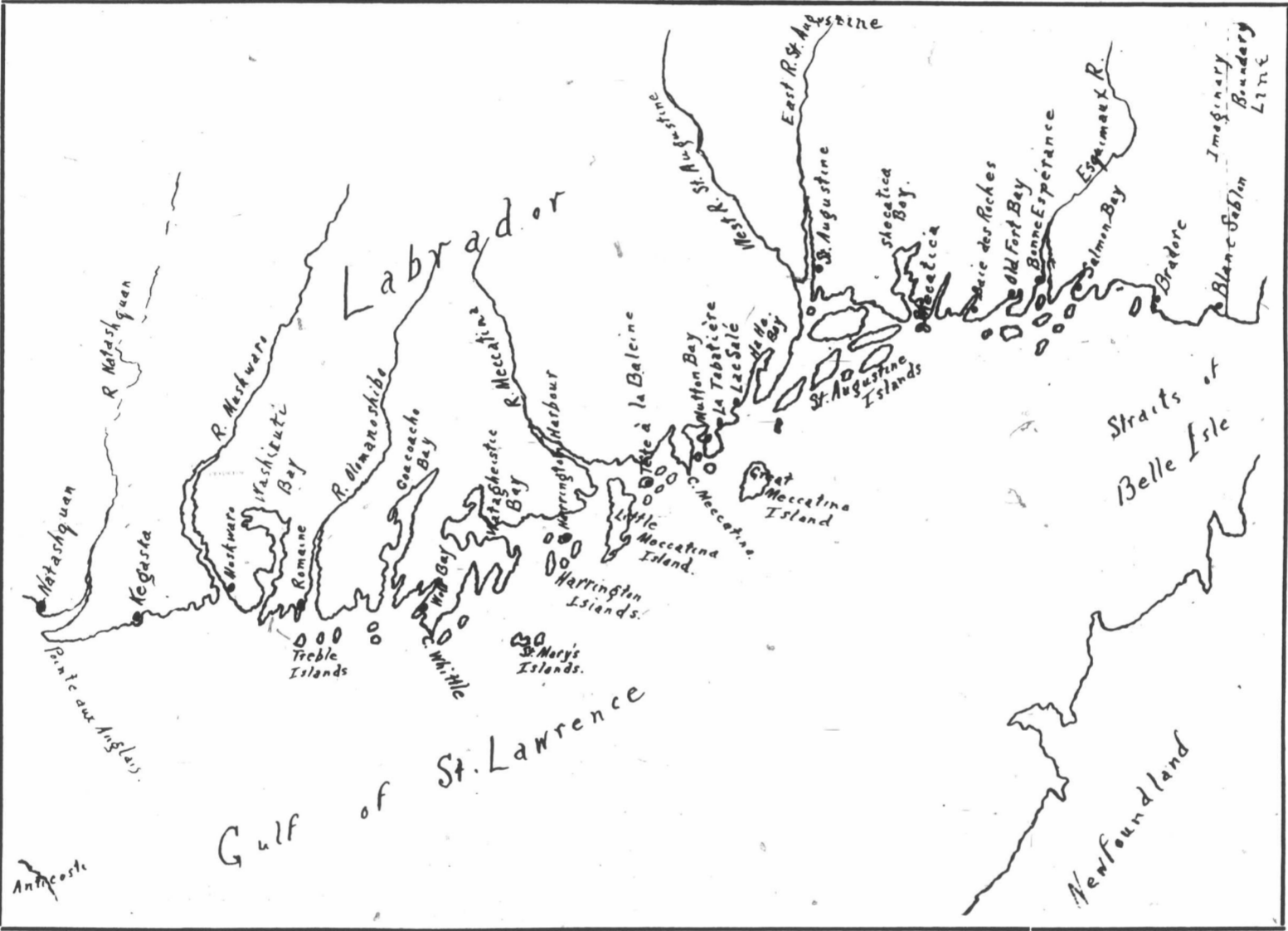
blood are still to be seen in many of the white families. But one must now travel four hundred miles north of the farthest limit of St. Clement's Mission, and cross Hamilton Inlet, before one can see a really Eskimo community. Down there, these communities are all, with the exception of the two Missions on Ungava Bay and in Baffin Land belonging to our own Diocese of Moosonee, ministered to by the Moravian Missions. Thus the work of St. Clement's Mission is entirely among the white, English-speaking fisherfolk, scattered along the last 250 miles of the Gulf of St. Lawrence Coast. The white people live entirely on the coast. None but explorers and the nomadic Indians ever find their way into the interior; and when they are there, they live in tents. Thus it is, that in all Labrador, there is not a house to be found more than five hundred yards from the seashore.

cestors. For the student of sociology, their old-world life, and for the plain student of human nature, their old-world character, untouched by the devil-spirit of self-seeking, which has so tenacious a grip on modern society, present a most attractive and alluring study. As a people to live amongst, and especially to work amongst, they are almost ideal; and anyone who wishes to see human nature as it once was—unsophisticated and untarnished by the artificialities of modern "culture"—should spend a sojourn in Labrador.

The dialect spoken by these people bears distinct traces of the county (Devonshire), from which most of their ancestors came. Notable amongst its peculiarities is the use of the nominative forms of the personal pronouns for all the cases. It is worthy of note that in those communities where Channel Islanders predominate, the cases are rightly used, and the failure to pronounce "th" otherwise than as "t" or "d," is the most remarkable dialectic peculiarity. There are many other attributes which unfailingly betray the descent of these people from the "men of Bideford in Devon," or the men of the Islands of which Gilbert Parker wrote.

But other customs, especially those pertaining to the winter months, have undoubtedly been learned from the former occupants of the land—the Eskimos. Travel, for instance, in summer, is by the sailing barge of their Devonshire ancestors. In winter, the sea being frozen over several miles out from shore, the barge is replaced by the Eskimo "komatik" and dog team. The komatik is a long, flat sled, quite unlike the dog-sled used in Alaska and the Canadian North-West. It is built entirely without the use of nails or hammer. It consists of two long, pointed wooden runners, shod sometimes with whalebone, sometimes with steel, across the tops of which are securely attached, by very strong and very taut cords, a series of wooden bars, placed at right angles to the runners, and projecting far enough beyond them on each side, that the ends may serve as stays to which to "lash" down firmly, by means of a strong and slightly elastic thong of sealskin, whatever cargo the komatik is to carry. The cargo usually consists of a simple wooden box, containing food for the dogs and the personal necessities of the travellers. Upon this box, without cushions, or support for his back, the passenger sits, often for twelve or fifteen hours at a time—only getting off to walk when he is cold, or is moved by a feeling of mercifulness towards the dogs. The usual "team" consists of nine dogs, each attached to the komatik by a separate trace of sealskin. These traces are of varying length—that of the leader dog being fifty feet long. This permits the dogs to follow each other, tandem fashion in a single path. Much depends on the leader dog, which is usually a female. She must break the track, and obey the directions of the driver, for no reins are used, and all guiding is done by word of mouth. If the driver wishes the team to turn to the right he shouts, "uk, uk, uk," repeating this until the desired effect has been produced. Similarly, if he wishes it to turn to the left, he shouts, "rada, rada, rada"; if to go faster, "hite, hite, hite." No sound need be uttered to start the team, as they are always eager, at least for the

St. Clement's Mission, Labrador, showing Principal Villages.



This map was specially prepared for "The Canadian Churchman," by the Rev. H. H. Corey, and is accurate, the governmental maps being unreliable. Our readers will have noticed in our last week's issue that at a meeting held in Quebec lately it was determined that the memorial fund, which is to be raised to the late Bishop Hunter Dunn, should be devoted to this Mission. See Illustrations on page 103.

The white fisherfolk—most of them settlers within a generation from Newfoundland—are principally of Devonshire and Channel Island descent, and are here pursuing the calling which their ancestors have there pursued since the remotest times. Far removed from railroads, machinery and the other accompaniments of modern commerce and industry, they continue to ply the calling, as their forefathers did, and as did the sons of Zebedee and their companions on the Sea of Galilee, in the old-fashioned sailing barge, and with the old-fashioned hook and line. Mails reach them only at irregular intervals. Domestic animals, with the solitary exception of the dog, which is the horse of the whole Coast, are unknown; and consequently milk and domestic meats are not to be found. The place of the former is taken, amongst the well-to-do families, by condensed, canned milk; and that of the latter is acceptably filled by the products of the sea and of the chase, which abound at certain seasons. Sailing schooners bring in summer those products of modern industry which are necessities to the Coast, but luxuries do not find their way hither. Thus unspoiled by the spirit of the age, the people of Labrador are almost unique among the races that speak the English language and claim the British Isles as the home of their an-

cestors. For the student of sociology, their old-world life, and for the plain student of human nature, their old-world character, untouched by the devil-spirit of self-seeking, which has so tenacious a grip on modern society, present a most attractive and alluring study. As a people to live amongst, and especially to work amongst, they are almost ideal; and anyone who wishes to see human nature as it once was—unsophisticated and untarnished by the artificialities of modern "culture"—should spend a sojourn in Labrador.

beginning of the journey; and to stop them, a low-toned "haw," once uttered, is usually sufficient. All these strange words are the identical ones used by the Eskimo dog driver to this day. The usual attire for komatik driving is a short coat, Eskimo fashion, made of heavy canvas, and usually trimmed with muskrat fur. This garment, which reaches only to the waist, so as not to interfere with walking, does not open up the front, and must be put on over the head. It is fitted with a pointed hood thrown over the head, and securely fastened by a ribbon around the face. So attired, one can scarcely feel the biting winds. Thus the Labradorian, as he sails in summer clad in "oilskins" and "sou'wester" along the inhospitable shores of his adopted land, is a true son of maritime England. But when in winter he exchanges his oilskins for the Eskimo "koz-zok," and his sailing barge for the Eskimo komatik and dog team, and, thus equipped, lightly skims over the frozen sea, the spirits of the aboriginal inhabitants of the land, looking down again to earth, might justly think their descendants to be still in full possession.

Every Labradorian owns his own barge and his own dog team; and thinks no more of a hundred-mile cruise on the open sea in his barge, or a hundred-mile drive on the frozen sea with his dogs, than the owner of a horse and buggy in more temperate climes, does of going ten miles. In the early winter, komatik travelling must be done by land over the rocky promontories, and is slow and tedious. By the middle of January, however, the sea ice is usually safe; and, from that time on, until the middle of April—the most enjoyable of all seasons in Labrador—intercommunication between the various settlements is constant.

Before going on to a description of the work done by St. Clement's Mission, a detailed enumeration of some of the larger villages ministered to, will not be out of place. Beginning at the western end and going east, they are as follows:—

Natashquan.—Large French-Canadian settlement. Headquarters of a large fishing corporation. Inhabitants all Roman Catholic, except the proprietors of the fishing firm (Anglican).

Kegaska.—Community of private and independent hook-and-line cod fishermen. All Anglican.

Muskwaro.—Indian community. Vacant during winter. All Roman Catholic.

Romaine.—Hudson's Bay Company post. Factor nominally Anglican. All the rest Roman Catholic.

Wolf Bay.—Important lobster-fishing community. All Anglican.

Harrington Harbour.—Largest community on Coast. Situated on an island three miles from shore. A station of the Dr. Grenfell Medical Mission, with excellently-equipped hospital, and efficient nursing and medical staff. Contains also a Presbyterian Church, with resident Pastor, as well as our own. Last port of call of the steamer from Quebec.

Tête à la Baleine.—Majority Roman Catholic. Several French Protestant families to whom we minister.

Mutton Bay.—Second largest community. Headquarters of our Mission. People all Anglican.

La Tabatière.—Important seal-fishing community. All Anglican.

Lac Salé.—Delightfully secluded lobster-fishing community. People all Anglican.

St. Augustine.—Hudson's Bay Company post. Also large Indian settlement. Four Protestant families.

Shecatia.—Independent cod-fishing settlement. All Anglican.

Baie-des Roches.—Similar to Shecatia. All Anglican.

Old Fort Bay.—Large cod-fishing community. All Anglican. Haven in the days between Jacques Cartier and Champlain, for the Breton and Basque fishing fleets.

Bonne Espérance.—Large and prosperous cod-fishing community. Headquarters of a fishing firm. First port of call on Labrador shore of the Newfoundland mail steamer. Weekly mail here and at Blanc Sablon during summer. People all Anglican.

Salmon Bay.—Settlement of independent cod-fishermen. All Anglican.

Bradore.—Former centre of seal-fishing industry. Now nearly depopulated. Only four Anglican families.

Blanc Sablon.—Headquarters of three large fishing establishments. Busy in summer but deserted in winter, the people, the majority of whom are Anglicans, returning to Newfoundland. Formerly, like Old Fort Bay, a haven for the Breton fishing fleets, who gave it its name.

The immovable property of St. Clement's Mission consists of a beautiful church and a tiny schoolhouse at Harrington Harbour; another

church and a small residence, the lower part of which is used as a schoolroom, at Mutton Bay; a schoolhouse, fitted with a chancel for services, at La Tabatière; another schoolhouse, at Old Fort Bay; and a pretty church and schoolhouse, at Bonne Espérance. Besides these, the Mission is now the possessor of a magnificently-equipped motor-boat, but during the present writer's term of office, it had only a clumsy sailing barge. The usual staff to work the Mission has been a priest; making his headquarters at Mutton Bay; a Deacon, dividing his year between Bonne Espérance and Harrington Harbour; and two Catechists, sharing up their attention between Kegaska, La Tabatière, Old Fort Bay and Salmon Bay. All four acted, until last year, in the capacity of schoolmaster as well as pastor.

The Priest at Mutton Bay is responsible for the spiritual direction of the whole Mission, and besides the headquarters, the twenty-five smaller communities which never have a resident missionary, either clerical or lay, are his special charge. To meet their needs, he makes two journeys per year, from Natashquan to Blanc Sablon. The first of these trips consumes the months of February, March and most of April, and is made by dog team. The second takes up the greater part of July, August and September, and is made by boat. The same routine is followed, both in the winter and the summer journeys. A settlement is reached, usually in the early afternoon. Everybody knows at once that the parson has arrived, for not a soul has missed watching his dog team skim in across the smooth ice of the bay, or his boat glide gracefully in along the same course. There is, therefore, no need to announce service for the evening, as every person knows and will be present after the evening meal at the particular house universally recognized as the parson's home. If there is time the parson will just the same try to spend a few moments in each house, as his welcome is sure to be overwhelming. When the hour set arrives, not a soul who is well is absent from Evening Prayer. This even includes all the babies born since the last visit, who come to be baptized, and sometimes includes a few of those who are not well, and who come to be "cured." To these simple people, the distinction between the "doctor" and the "parson" is not always very clear. Both are to them "foreigners," come, not like other "foreigners," to exploit them, but to help them. And so, when the doctor comes along from the nearest of Dr. Grenfell's hospitals, he must "say prayers," as well as heal bodies. And likewise the parson, when he comes along, must be a dispenser of physic, as well as of the Grace of God. The sermon at these services usually develops into a plain heart-to-heart talk; and a family feeling making the service seem more like private family devotions than the public offices of the Church, seems to pervade the whole. After the service, the people remain long into the night, to chat with each other and the parson about the particular topics of interest—in summer, the plentifulness or scarcity of fish—in winter, the speed of dogs, or the price of furs. At last bedtime comes. All disperse to their homes. And the parson, if it be his winter trip, occupies "the room" of the house which is his "home." If it be his summer trip, he rows back to his barge, anchored in a safe part of the harbour, where, in the "bunk" of the tiny "cuddy" which fills the "fo'c'sle," he sleeps till morning, sometimes with comfort, sometimes without. In either case he is ready, as are also all the people who have been confirmed, at seven o'clock in the morning, for a Communion service in the house where the evening service was held. Whatever the Eucharist may be elsewhere, it is here, and under these conditions, very much of what it was in the early days when the Christians—not some, but all in the community—met together on the first day of the week for the "breaking of the bread." Then it was the pledge of their unity in Christ and in each other. So it is still in Labrador. Down here, it is to be noted that, with the one exception of Harrington Harbour, where there is a Presbyterian Mission, all who are not Roman Catholic, belong to us. There is therefore no division of forces, and the Sacrament Christ instituted can consequently have much of its original force. The service of Holy Communion ended, breakfast is served, and the parson prepares himself for his journey to the next village, where what has just been described, is in substance repeated.

When the Priest-in-charge is not engaged in these two visitations, he is in residence at the "Mission House," Mutton Bay, where in the lower story, he conducts a day school five days in the week. In addition to this, he has to attend to the regular round of services and Sunday School in the historic church of St. Clement, which, forty years ago, when the present revered Head of the Theological Faculty at Lennoxville—the Rev.

Canon Allnatt—was Priest-in-charge, gave its name to the whole Mission. Most of the succession of Priests who have occupied the little Mission House have been bachelors, but twice in its annals it has received within its walls the brides of the particular incumbents of the periods.

The Deacon of the Mission, who often later succeeds to the office of Priest-in-charge, is usually stationed for the first half of the year in charge of church and school at Bonne Espérance, with local oversight of the work at Old Fort Bay and Salmon Bay. At the expiration of his term there, he removes to Harrington Harbour, holding services at the different villages he passes on his way hither, and usually spending a week *en route* at Mutton Bay with the senior missionary. Arrived at Harrington Harbour, the second half of his year is spent in much the same way as the former half, except that he now has no outstations to visit, and has the inestimable advantage of the society of the hospital staff.

The two Catechists divide their year also into two halves, and share it up, at the discretion of the senior missionary, amongst Kegaska, La Tabatière, Old Fort Bay and Salmon Bay, in such a way that each of these places can have service on Sundays and day school on week days, for six months out of the twelve.

It is only fair here to note that, in speaking of the part taken by the missionaries in the day schools, the writer has been describing conditions as they were three years ago, when he severed his connection with the Mission. Now, I understand, it has all been changed. The control of the schools has been taken over by the Department of Public Instruction of the Province of Quebec, and the missionaries are no longer schoolmasters.

Otherwise, the work goes on, year after year, as described, along the 250-mile strip of coast line included in St. Clement's Mission. The term "missionary," in its modern acquired sense as denoting one sent to evangelize those not yet Christian, could with far greater accuracy be used of the clergy working amongst the industrial populations of the great manufacturing cities, than of the travelling clergy of the Labrador Coast. For here all are Christian; and what is more, nearly all belong to our own Church of England. Truly Labrador is a blessed field to labour in. The writer, and his wife, who shared with him the joys of missionary work in that field, are quite sure that they will always look back on the Labrador years as the happiest in their lives.

Let Him That is Athirst Come The Work of the Scripture Gift Mission

IS it too much to ask for special help on behalf of the Italian soldiers? The work is being actively pressed forward, and through Mr. Pullen, of Spezzia, who is the superintendent of the work in Italy over 50 centres are being supplied. Some hundreds of thousands of Gospels are being sent out. He says: "In our own town we have immense masses of men and that amongst these and in many other places extending over a district of 900 miles long our faithful agents are hard at work."

There is a special open door in Russia just now for the distribution of the Scriptures amongst the Jews, who are so ready to receive them. The superintendent writes that the opportunity may soon be passed and that prompt action is necessary. Are there any friends who would like to help in this?

The Mission has issued the four Gospels and the Psalms in English in a smaller size than it has ever done before, although the type is large. These little books are bound in khaki suede leather and are printed on India paper. They can be had for 10d. each and form a very acceptable present.

The wife of a soldier at the front in speaking to the Secretary of the Mission the other day, said that the Testament we had sent to her husband was constantly being borrowed by the other men in the trenches, as so many were without them, and there seemed to be such an eagerness to read the Word of Life and a manifestation of hungering and thirsting after righteousness.

Her son, she said, in writing, states that the men everywhere in the trenches morning and night, may be seen upon their knees crying to God for mercy, and seeking His loving protection. Recently the Scripture Gift Mission has had applications from nearly all the fields where our British troops are fighting.

Donations may be sent to the Editor, or to Chairman, Rev. Preb. H. W. Webb-Peploe, or to Secretary, Francis C. Brading, 15 The Strand, London, W.C.

TOWARDS CHRISTIAN UNITY—A STRIKING EXAMPLE

BY CANON MACDERMOTT

(The following impressions of the remarkable service in the crypt of the Bishop's Palace, Norwich, and attended by a number of the local clergy and ministers, will be read with more than ordinary interest.)

THE union of the various religious bodies and the old Mother Church of England is one of the most important questions of the day. No thoughtful Christian can rest content with the present position. "That they may be one" was the prayer of our Lord, and woe to us if we do not make every possible effort to banish those obstacles which prevent the realization of the Master's will.

Much has been said about union and its desirability; surely the time has come for action. The war has united us in a marvellous manner. The great crisis has taught the nation a needed lesson. Party politics are nearly banished. Employer and employed have pulled together in a way most disconcerting to the anticipations of the enemy. "The war is appalling, but it has done one good thing," was the remark of a public man, "it has made us all more friendly." Quite so. And what about the divisions between Christians? The irony of it! Love of the brethren is one of the two cardinal principles of the Gospel, yet we still look askance at one another or, rather, we most of us did until lately. Thank God! there are decisive movements at last. One of these was the noteworthy gathering at the Palace, Norwich, on Friday, December 31, 1915. The Bishop of Norwich invited the clergy and the ministers of various denominations from Norwich and the immediate neighbourhood for a time of meditation and prayer. About eighty accepted the invitation. It is difficult for one who entered into the spirit of the gathering to express an opinion of it in a discriminating vein. Perhaps this is the highest commendation, if such is needed. But looking at it afterwards and trying to recall the whole scene, as if one were a spectator, the picture is moving in the extreme. First, we had the old prayers of the Church, of felicitous phrase and stately rhythm, hallowed by the association of centuries; next, a lesson from the Old Testament read with due emphasis and discretion by a Methodist minister; and then a most beautiful prayer by the Rev. J. Glynn Edwards (Baptist), in every way worthy of the occasion and suitably clothing the thoughts and hopes of all present. The Bishop of Norwich gave a wonderfully uplifting address. He is, of course, the Bishop of all in his diocese. But he most carefully refrained from one word which would seem to assume an episcopal authority where it might be denied. On the other hand, he gave such weighty counsel and exhortation for the present distress that none could refuse to listen to him as a father in God.

A REAL STEP FORWARD.

As the Bishop said, "We have been accustomed to behave as if the divisions were everything and the unities nothing. We have, indeed, read each other's books and sung each other's hymns, but we have hardly looked each other in the face, prayed together, or taken counsel together." Well, at last in old Norwich a real step has been taken to bring us together. There has been no compromise of principles on either side.

It is interesting to note that the Lambeth Conference of Bishops in 1908, suggested that "private meetings of ministers and laymen of different Christian bodies for common discussion and prayer should be frequently held." The Bishop of Norwich is simply carrying-out this suggestion. Can anyone do aught but pray for every blessing on his action?

A BAPTIST'S TESTIMONY.

The following letter eloquently expresses the opinion of the Rev. J. Glynn Edwards, the Baptist minister, who led us in prayer:—

"Dear Canon MacDermott,—I should like to express to you my feeling of intense satisfaction with the remarkable meeting for prayer held at the Bishop's Palace last Friday. I think my brethren of the Free Churches agree with me that the meeting was of an altogether unique character, and was in every sense successful. We felt it was a splendid augury of a more perfect rapprochement in the future.

"I am happy to be one of a small number of clergy and ministers in Norwich who have felt need of a closer unity among the Churches at home, and who have sought to find opportunity for its expression. This meeting will greatly further our movement. It has given rise to a spirit

of sympathy and comradeship which will be helpful to us all.

"The sense of our unity was most manifested in the intensity of our common intercessions. The Bishop's courageous and searching address, the prayers offered, and even the semi-darkness in

The Rev. Hollis H. Corey In Winter Travelling Attire.



The Rev. Mr. Corey worked for four years in St. Clement's Mission, and Mrs. Corey, who is a daughter of Canon Spencer, of Hamilton, was with her husband for the last two years.

See Article on page 101.



Life on the Labrador Coast.
Dr. Crenfell's Steamer in the Offing.

See Article on page 101.

which we met all contributed to make the service, as one expressed it, 'a great spiritual uplift.'

"I came away with the hope and prayer that we might so meet again."

(Church Family Newspaper.)

During the hearing of a lawsuit, the judge reproved a man for making unnecessary noise. "Your Honour," was the reply, "I have lost my overcoat, and I am looking about to find it." "Well, sir," said the judge, "people often lose whole suits here without making so much disturbance as that."

Germany's "Divine" Mission "No Compromise with Hell"—or England

Amazing Utterances by Teutonic Preachers

THE Rev. W. Burgess, of Rome, superintendent of Wesleyan Methodist Missions in Italy, has sent to the "Methodist Times" the following translated extracts of sermons by prominent German divines, the reports of which have recently appeared in some of the German newspapers.

One of the puzzles of the war has been the attitude of the German clergy, which has throughout made itself at once the mouthpiece and the inspiration of the ultra-militarist party, and out-heroded Herod in its advocacy of the most un-Christian forms of Kultur. An attempt has been made in some quarters to make us believe that the accusations levelled against German preachers in this respect are exaggerated and based on misleading reports; but the extracts from sermons recently preached in Germany, show that there are the best reasons for the worst things that have been said about German ministers of religion; at the same time they do not help us to a solution of the riddle. We reprint the extracts in full.

U BOATS AS DIVINE INSTRUMENTS

Pastor Zoebel, speaking in the great Lutheran church in Leipsic, said:—

"It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart-full of gratitude, when our guns beat down the children of Satan, and when our marvellous submarines—instruments to execute the Divine vengeance—send to the bottom of the sea thousands of the non-elect.

"We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servants of Satan—in other words, no pity for the English, French and Russians, nor indeed for any nation that has sold itself to the Devil. They have all been condemned to death by a Divine decree."

Professor Rheinhold Seeberg, who teaches theology in the Berlin University, preaching in the Cathedral of the city, said:—

"We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good."

GERMANY THE INSTRUMENT OF HEAVEN.

Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, among other things, said:—

"As the Almighty allowed His Son to be crucified that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity in order that its salvation may be secured. The human race can only be saved by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he laboured to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as His instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations.

"The Divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore, is to strike without mercy. They must kill, burn and destroy; any half-measure would be wicked. Let it, then, be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted.

"Satan himself, who has come into the world in the form of a great Power (England), must be crushed. On Germany is laid the Divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth, and the German Empire, which will have created it, will remain its protector."

THE QUIET HOUR

Thoughts on Prayer.

Prayer is the simplest form of speech
That infant lips can try.
Prayer is the sublimest strains that reach
The Majesty on high.

—Montgomery.

* * * * *

Bear up the hands that hang down, by faith and prayer; support the tottering knees. Have you any days of fasting and prayer? Storm the throne of grace and persevere therein, and mercy will come down.—John Wesley.

* * * * *

The potency of prayer hath subdued the strength of fire; it had bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings.—Chrysostom.

* * * * *

The prayer of faith is the only power in the universe to which the great Jehovah yields. Prayer is the sovereign remedy.—Robert Hall.

* * * * *

The prayers of God's saints are the capital stock in heaven by which Christ carries on His great work upon earth. The great throes and mighty convulsions on earth are the results of these prayers. Earth is changed, revolutionized, angels move on more powerful, more rapid wing, and God's policy is shaped as the prayers are more numerous, more efficient.

It is true that the mightiest successes that come to God's cause are created and carried on by prayer. God's day of power; the angelic days of activity and power are when God's Church comes into its mightiest inheritance of mightiest faith and mightiest prayer. God's conquering days are when the saints have given themselves to mightiest prayer; when God's house on earth is a house of prayer, then God's house in heaven is busy and all potent in its plans and movements, then His earthly armies are clothed with the triumphs and spoils of victory and His enemies defeated on every hand.—E. M. Bounds, in "Purpose in Prayer."

* * * * *

Our sanctification does not depend upon changing our works, but in doing that for God's sake which we commonly do for our own. The time of business does not with me differ from the time of prayer. Prayer is nothing else but a sense of the presence of God.—Brother Lawrence.

* * * * *

My creed leads me to think that prayer is efficacious, and surely a day's asking God to overrule all events for good is not lost. Still there is a great feeling that when a man is praying he is doing nothing, and this feeling makes us give undue importance to work, sometimes even to the hurrying over or even to the neglect of prayer.

Do not we rest in our day too much on the arm of flesh? Cannot the same wonders be done now as of old? Do not the eyes of the Lord run to and fro throughout the whole earth still to show Himself strong on behalf of those who put their trust in Him? O that God would give me more practical faith in Him! Where is now the Lord God of Elijah? He is waiting for Elijah to call on Him.—James Gilmour of Mongolia.

Wellington's Girl Correspondent

DR. W. H. FITCHETT tells a most curious and interesting story in the January "Cornhill Magazine" with regard to a beautiful young girl who for years carried on a lengthy correspondence with the Duke of Wellington on religious matters.

"Miss J— (or Miss Jenkins, to give her her full name) was a girl of respectable family and good education, ardent, emotional, beautiful, and deeply religious, though her religion had in it a touch of the narrowness, as well as of the intensity, of a fanatic. Her father and mother were dead; her only sister had married and gone to America; her small estate was in the charge of trustees, and she was left to the care of friends, and with much larger liberty than most English girls under twenty enjoy. Her religion was the great fact of her life. It was mystical, fervent, with a missionary note in it.

A REMARKABLE GIRL.

"She had a passionate desire to make converts, and sought for converts in unexpected realms. A murderer waiting to be hanged was in the local gaol. 'Miss J—' obtained access to him, visited him, pleaded with him, wept over him, won him to repentance, and the man went to the scaffold blessing her.

"She had tasted the rapture of spiritual success, and looked round for a new convert. The Duke of Wellington—the best known, the busiest, the most commanding, and honoured figure in the Three Kingdoms—attracted her. It shows the cell-like life which 'Miss J—' lived that she did not so much as know then that the Duke was the conqueror of Napoleon, the victor of Waterloo.

"For her, he was simply a great worldly figure, who knew nothing of religion, and in 1834 she wrote a letter—a letter winged by many prayers—warning him of the peril of living without a spiritual sense—sure and deep—of the forgiveness of sins through the redemption of Jesus Christ. Wellington, at that moment, was sixty-five years of age, a wifeless man, a grandfather, busy in great public affairs.

"There was a note in this unknown girl's letter—a pleading note, a gleam of spiritual fire—that, somehow, reached chords in Wellington's nature, and won a response that no one else—and nothing else—had ever evoked. He replied to her, by return post, in a letter dated 'January 18th, 1835.'

"So began a correspondence which lasted seventeen years, during which Wellington wrote to 'Miss J—' no fewer than 300 letters! That a man so busy, and so great, had a correspondence on religious subjects with a girl, so long, is nothing less than astonishing. In 1835 he wrote seventy-eight letters to her—three letters a fortnight.

"After Wellington's death, 'Miss J—' joined her sister in America, and died there, and the letters, with 'Miss J—'s Diary, lay forgotten, in a trunk in the attic of a country house near New York, for thirty years. They were at last discovered, and published; and their genuineness is beyond doubt, and all our notions of Wellington's character must be readjusted to them. For they supply the only glimpses we have into the spiritual side of the great soldier's hard and masterful nature.

A DRAMATIC INTERVIEW.

At an interview this girl read to the Duke the third chapter of John, and Dr. Fitchett adds:—"Here was a preacher of quite another type from the Bishop of Exeter, and a sermon on a very different text from his. A girl's lips were reciting Christ's tremendous words—'YE MUST BE BORN AGAIN'—to him, and a girl's up-lifted finger was challenging him. Some long-dormant religious sensibilities stirred in Wellington. The grace of the speaker, and the mystic quality of the thing spoken, arrested him.

SYNOD OF DIOCESE OF MONTREAL

JOHN CRAGG FARTHING, D.D., BISHOP, MONTREAL, P.Q.

MONTREAL.—The opening service of the 57th Diocesan Synod was held in the Cathedral on the 8th inst. The sermon was preached by Rev. A. H. Moore, St. Johns, P.Q. Before the Bishop delivered his Charge, some routine business was disposed of, and several notices of motion were later put forward. One of these concerned "the growing increase in the number of applications to Parliament for divorce." Another had to do with changing the parish year to accord with the ordinary calendar year. A third deals with religious education in secular schools. Considerable discussion arose as to the disposal of money paid into the Widows' and Orphans' Fund.

BISHOP FARTHING'S CHARGE.

The Bishop paid a warm testimony to the services of the late Canon Baylis, the Clerical Secretary of Synod. In giving a résumé of his episcopal acts for the past year, he mentioned that the number of clergymen in active work in the diocese is 144. Diocesan finances, he declared, had been less seriously affected by the war than would have been naturally expected. A credit balance of \$4,515.42 was carried forward, which showed an increase of \$232.42. The Bishop touched upon the various aspects of Church work, referring particularly to the permission given to the Khaki League to use the Andrews Home, owing to the fact that immigration had been on the wane since the outbreak of war. The idea of employing lay teachers for

He seized 'Miss J—'s hand, and, with his iron features strangely working, he said, 'Oh, how I love you!' At a later interview, when asked what awoke this feeling in him, he replied, 'says 'Miss J—,' 'with great solemnity of voice and manner, "God Almighty." All this surely makes literature parted by whole horizons from, say, Wellington's 'Despatches'!"

The Churchwoman

MONTREAL.—CHRIST CHURCH CATHEDRAL.—Dr. John Macnaughton addressed the members of the Women's Guild on the 8th inst., on "Christianity and the War," in which he enlarged upon the Germans' wonderful knowledge of the Bible and their high and mighty idea of themselves, but utter failure in carrying out the teachings of Christianity. Germany was full of professors, he said, but had no prophets, and prophets were badly needed there. He praised the ideals of the British, which, he hoped, would always be kept alive, and referred to the action of the Belgians, who had so bravely stood the test. The Rev. Dr. Symonds, the Vicar, Mr. Goff Penny and Mr. Notman were present at the meeting. Mr. J. D. Molson presided.

Church News

PREFERMENTS AND APPOINTMENTS.

MCKENZIE NAUGHTON, Rev. J. D., B.D., Rector of St. Thomas', Vancouver, to be Rector of St. Luke's, Cedar Hill, Victoria, B.C. (Diocese Columbia.)

BAXTER, Rev. E. W., of the Diocese of Kootenay, to be Rector of St. Agnes', North Vancouver.

GOVIER, Rev. W., Incumbent of Maple Ridge, to be Rector of All Saints', Ladner, B.C. (Diocese New Westminster.)

WINTER, Rev. E. E., M.A., Rector of Edson, Alberta, to be Head of the Archbishops' Mission at Edmonton. (Diocese of Edmonton.)

NOVA SCOTIA.

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

HALIFAX.—C. OF E. INSTITUTE.—The Institute has been presented by Miss S. J. Wilson with two large framed photographs of the Bicentenary Congress which have been placed in the lecture hall.

ST. PAUL'S.—Mr. and Mrs. Robert Davidson, members of this congregation, celebrated their golden wedding day on the 8th inst. Archdeacon Armitage and several members of the congregation called upon them during the day and the former, on behalf of the congregation, presented Mr. and Mrs. Davidson with an address and a purse of gold. Mr. Davidson has, for the past 24 years, been the sexton of the church.

religious teaching, and dismissing the clergy from certain normal schools, which was contemplated at Macdonald College, for instance, was deplored. In dealing with the War Mission, the Bishop said: "With all my heart I believe that God is saving us by His power from defeat in spite of our many blunders, that God is withholding victory because if victory came to a people morally and spiritually unprepared it would injure rather than help them; with all my heart I believe that God is prolonging the days of our tribulation in order to give us time, time to repent and turn to Him, that victory may find us ready to use our power for His Glory and the good of mankind and not only for our own selfish advantage and national enrichment. With all my heart I believe that just as soon as this people does turn to God and puts its trust in Him, and dedicates its life to Him, then will the days of our tribulation be shortened and victory will crown our effort, because God will be in the power of our army and navy and when God is fighting for us no power of Heaven, or earth, or Hell can defeat us. It is God's power that will determine the issues of this war, not men's. This may sound visionary and impractical," the Bishop pursued, "to the men of the world, but it will not to those who know God. The men of the world may say that this is the product of the narrow mind of the mere ecclesiastic. If they will not listen to a Bishop of the Church let them listen to the voice from the very foremost fighting line, the voice of a man of ac-

d, with his iron aid, 'Oh, how I when asked what replied,' says of voice and All this surely horizons from,

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ARCH CATHE- addressed the on the 8th inst., in which he en- erful knowledge mighty idea of carrying out the any was full of prophets, and re. He praised he hoped, would ed to the action ravelly stood the the Vicar, Mr. re present at the sided.

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POINTMENTS.

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Diocese of Kootenai North Vancouver.

of Maple Ridge, iner, B.C. (Dio-

Rector of Edson, bishops' Mission monton.)

A. D., Archbishop,

ITUTE.—The In-Miss S. J. Wilson raphs of the Bi- been placed in the

Robert Davidson, celebrated their inst. Archdeacon of the congrega- the day and the egation, presented an address and a has, for the past ie church.

issing the clergy which was contem- for instance, War Mission, the part I believe that er from defeat in t God is withhold- came to a people red it would injure my heart I believe s of our tribulation to repent and turn is ready to use our good of mankind ish advantage and my heart I believe e does turn to God dedicates its life to tribulation be short- our effort, because our army and navy r us no power of 1 defeat us. It is e the issues of this ound visionary and sued, "to the men to those who know nay say that this is d of the mere eccle- to a Bishop of the very voice from the very ice of a man of ac-

tion, a war hero, a man as manly and as true as any among them—Admiral Sir David Beatty." The Bishop said it was with this deep conviction in his soul that he had urged the Church in this diocese to arouse herself from all formalism and stupor and put forth every effort to awaken the souls of men that they might turn to God in this terrible tribulation, and so hasten the end. "Let us hush for a time the voice of criticism, all too prevalent of late, let us cease the very whisper of partisan strife, let us sink everything else for the moment, and let the Church set herself to this one thing to bring the souls of men back to God."

A great deal of time was taken up on the 9th inst., in a discussion as to whether a clergyman or a layman should succeed the late Canon Baylis, but no definite decision was arrived at. In the evening a public missionary meeting was held, at which the principal speakers were Revs. W. Windsor and R. A. Hiltz.

On the 10th inst., the sessions of the Synod were principally taken up with the hearing of reports, among them being that of the Missionary Committee, the Diocesan Paper, the work of the Sunday School Association, and the Committee on Religious Education in the Schools. In presenting the last mentioned, the Rev. Dr. Rexford referred to the question of women's suggested eligibility for membership of school boards. He recalled the fact that 1,000 teachers of the province, in convention assembled at Westmount, recently, had unanimously adopted a resolution that legislation to effect this should be requested at Quebec. Dr. Rexford also referred to the religious training of teachers. At Macdonald College it had been decided to dispense with the services of clergymen for giving the student teachers their training in the teaching of religion, with the intention of having this branch handled entirely by laymen, and in connection with the latter subject he moved the following resolution: "That this Synod, therefore, feels bound in the interests of religious education in this Province, to express its decided disapproval of and opposition to, the proposal to discontinue the plan of religious instruction which has been followed by our teachers in training for over half a century and to discontinue the services of the clergy in this connection. That this Synod respectfully requests the Protestant Committee of the Council of Public Instruction: To withhold its approval from the proposal to withdraw the religious instruction of the teachers in training at Macdonald College from the clergy who have been entrusted with the work for more than half a century, and to place it under the regular staff of the teacher training department of Macdonald College; To preserve to the teachers in training in this province the full privileges of religious instruction now being provided in accordance with the recommendations of the teacher-training committee, and To secure, in the case of any radical change in the present arrangements for religious instruction, to the Church of England the continuance of those rights and privileges in relation to religious instruction of teachers in training of her own communion which she has enjoyed since the inauguration of teacher training in this province." It was the general opinion of the Synod that this matter would finally rest with the Protestant Committee of the Council of Education, and a copy of the resolution will be forwarded to that body in Quebec. The report also contained the resolution: "That this Synod is of opinion that the time has come when the conditions of our large centres of population in this Province demand the careful consideration of our educational authorities with the view of introducing such compulsory elements into our school law as will secure for each normal child in our community such instruction and discipline and such familiarity with the standards and ideals of Canadian life as shall fit him for the duties of citizenship." The work of Rev. Principal Rexford in connection with the subject of Religious Education was very warmly commended by the Synod. The following officers of Synod were elected: Clerical Secretary, Rev. F. L. Whitley; Lay Secretary, Mr. W. L. Bond, K.C.; treasurer, Mr. George Durnford.

On the last day of the Synod strong resolutions were passed, when discussing the report of the Committee on Education to be forwarded to the Protestant Committee of the Council of Public Instruction. At the afternoon session the attendance of delegates was so small that the Chancellor, Dr. Davidson, moved the following resolution: "That, as the attendance was reduced to less than a quorum of the Synod, all further business to be considered by the Synod be carried over to the next annual meeting, and that the session be now closed." After a somewhat lengthy debate, and at the request of some of the delegates, the Chancellor agreed to hold over his motion until mo-

tions to try and remedy matters for future sessions could be adopted. It was therefore moved by Dean Evans, seconded by the Rev. J. J. S. Seaman, and carried: "That it be an instruction to committees that unless reports are sent to the Secretary of the Synod ten days before the opening of the Synod they will not be considered." A further motion was moved by the Dean, seconded by Dr. Lansing Lewis, and carried, "That a committee of the House be appointed to consider and report at the opening of the next Synod as to the best method of dealing with the business of the Synod, and also as to the best means for securing the attendance of delegates at the close of the session." The committee appointed was the Rev. Dr. Rexford, Dr. Davidson, Dean Evans (convenor), Dr. Lansing Lewis, the Rev. H. M. Little, the clerks of the Synod, and the Bishop. Later on various reports dealing with the Jewish work, social and moral reform, temperance and the better observance of the Lord's Day were considered and adopted.

MONTREAL.—ST. GEORGE'S.—Canon Fitzgerald, of Kingston, lectured on "Ireland and the Irish," in the Parish Hall on Monday evening last.

TRINITY.—A special War Mission will be held in this church from March 26th to April 2nd. A Mission service will be held every evening.

THE BIBLE SOCIETY.—The 95th annual meeting of the Montreal branch was held in this city on the 27th ult. Professor Armstrong, secretary, quoted in his report extracts from the recently published report of the British and Foreign Bible Society as follows: "Amid the conflict and distress of nations the Bible Society is going on with its proper business and steady carrying out the object for which it exists. The war, instead of crippling its energies, has only multiplied its opportunities and obligations. The Bishop of Montreal was elected a vice-president of the local Branch of this Society for the ensuing year. Canon Renaud and Rev. Dr. Allnatt were present at the meeting and occupied seats on the platform."

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—A memorial service was held on Sunday evening last for the late Captain George T. Richardson, of the Second Battalion, who was lately killed in action. Officers and men of the 14th P.W.O. Rifles attended and the Dean of Ontario officiated. Major J. F. Goodwin, a brother officer of the deceased, gave an address at the close of the Dean's sermon.

ST. LUKE'S.—At the last meeting of the Men's Association of this church, which was held on the 10th, Canon Forneri read a most interesting paper on "The Life of John Huss, the Bohemian Reformer." There was a large number present and Mr. A. J. Murray occupied the chair, and stated that there were at present 34 members of the congregation at the front, including two nurses who had gone overseas.

ELGIN.—ST. PAUL'S.—Before leaving the parish of Newboro, of which this place forms a part, for a new sphere of duty to which he has been appointed to recently, Rev. A. S. Dickinson was presented by the congregation with an address accompanied by a well-filled purse.

TORONTO.

James Fielding Sweeney, D.D., Bishop, Toronto, Ont.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop is conducting a course of addresses to Sunday School teachers in this Cathedral on Wednesday evenings, and is illustrating the teaching methods by the Lessons for the following Sunday.

CHURCH OF THE MESSIAH.—The Rev. S. A. Selwyn left last Thursday for Winnipeg for the purpose of attending a Bible Conference in that city which had been arranged by the Moody Institute of Chicago. On Sunday last he preached in St. Margaret's in the morning and at St. Matthew's in the evening. The Conference is to last four days and the Vicar will return to Toronto at the end of this week. The Revs. Dr. Griffith-Thomas and Canon O'Meara were the preachers in this church last Sunday morning and evening respectively.

UPPER CANADA BIBLE SOCIETY.—The annual meeting took place at the Bible College on the 8th inst., Dr. N. W. Hoyles, K.C., in the chair. There was a large attendance. It is

pleasing to know that the present war has not had a depressing effect upon the work of the Society, but it has even helped to create new records of usefulness. Every report submitted recorded progress far in advance of any previous year. Over three million copies of the Scriptures were distributed among friend and foe alike on the battlefields of Europe. This in addition to 150,000 copies given out to Canadian troops and interned prisoners of war in Canada and Newfoundland by auxiliaries of the Canadian Bible Society. In the course of his opening address, Dr. Hoyles made many pardonable proud references to the Society's new records of progress. Other institutions with a public claim on Christian sympathy might, said Dr. Hoyles, have reason to feel sad, but the Upper Canada Bible Society had been abundantly blessed. In free contributions from outside the city the increase last year amounted to over \$5,500, and from the city to over \$2,131. The increase in the cost of literature sent out totalled \$2,090, and whereas in 1914 22 colporteurs had sold Scriptures of the value of \$34,093, last year 15 colporteurs established a record for sales amounting to \$37,313, an increase of \$3,220. In the annual report, the directors state that as soon as the war broke out the Society took steps to meet the needs and utilize the opportunities of the situation, and millions of khaki-covered Testaments and Gospels were prepared in over 20 languages and distributed among the troops, the sick and wounded, prisoners of war, civilian refugees and aliens in detention. The Canadian Society had further promised the Government that every soldier leaving this country would be presented with a Testament. To fulfil this promise the society needed funds, as this work was an addition to the regular missionary effort. Every military camp in Canada since the war broke out had been looked after, and also the detention camps at Kingston and Kapuskasing. The Sunday Schools in Ontario had nobly responded to an appeal for funds by subscribing \$4,000, but already 150,000 Testaments had been given away to soldiers at a cost of \$12,000. The Society would have to provide at least 350,000 more Testaments at a cost of \$28,000. Irrespective of the work among the soldiers, the Society had issued during the year 31,073 Bibles, 37,140 Testaments and 47,742 portions, a total of 115,963, including 9,869 issues in 44 different languages. The treasurer's statement showed an income of \$88,318, and a balance on the year's work of \$5,530.54, which brought the bank balance up to \$27,490.79. Rev. T. Shields, of James Street Baptist Church, and Rev. A. L. Geggie, of Dunn Avenue Presbyterian Church, gave addresses on "The Weapons of Our Warfare" and "The Forces against which the Book is in Conflict," respectively. Dr. N. W. Hoyles, K.C., was re-elected President, and the Bishop of Toronto and Canons Bryan and O'Meara were elected Vice-Presidents. Mr. Grant Helliwell was appointed one of the honorary secretaries.

WYCLIFFE COLLEGE.—The final debate in the series of the Inter-Collegiate Debating Union of Toronto, between Wycliffe College and McMaster University, was held in Sheraton Hall, on the 11th inst. The chair was occupied by Mr. W. T. Honeywell, of the School of Practical Science. The subject of the debate was: "Resolved, that the Canadian banking system serves commercial needs better than the United States banking system." The speakers for the affirmative were W. F. Wallace, M.A., and G. M. Smith, B.A., of Wycliffe, and for the negative, R. M. Fraser, B.A., and J. W. Davis, B.A., of McMaster. The debate was won by Wycliffe College, which captured the Kerr trophy.

NORWAY.—ST. JOHN'S.—On Sunday morning last the Bishop of the diocese dedicated a very handsome west window in memory of five men of the congregation who have fallen at the front. The subject of the window is the Raising of Lazarus and the Bishop based his address on the words: "Lazarus come forth!" The Rector and Rev. A. S. Madill took part in the service.

DEER PARK.—A meeting of the Ruridecanal Chapter of West York was held here on the 8th inst. After celebration of Holy Communion at Christ Church the Bishop conducted a Quiet Hour, and this was followed by a study of Acts 4: 1-7 led by the Rural Dean. In the afternoon Rev. W. H. Griffith-Thomas gave an interesting address on "Russellism," for which he was tendered a hearty vote of thanks. It was decided to hold a Quiet Day at Thornhill some time before Lent. The next meeting of the Chapter will be held at Sutton on May 8th and 9th.

BIRCHCLIFFE.—ST. NICHOLAS'.—In connection with this church which was recently burnt down, it is pleasing to be able to state that al-

ready some \$4,250 has been subscribed towards the erection of a new church. The above sum, together with the insurance, makes well over \$8,000 available for the new building. At a meeting of the congregation it was decided to raise \$5,000 more and build a brick church in the centre of the Birchcliffe district or in the neighbourhood of the Kingston Road. There was a special meeting of the vestry on the 9th inst., at which it was decided to leave the choice of a new site to the Building Committee. Rev. C. E. Luce presided. The new church will seat 250 people and it will have a large basement which will be used as a Sunday School room as well as for other parochial gatherings. It will also be used on occasion as a public hall for the whole district.

NIAGARA.

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

HAMILTON.—Nineteen clergymen belonging to this diocese are at the present time either serving at the front or leaving either as Chaplains or combatants.

ST. ALBAN'S.—A number of the members of this congregation gathered on the 9th inst., at the house of Mrs. Spalls for the purpose of wishing her God-speed, as she was just about to leave for England to join her husband who is a member of the 76th Battalion C.E.F., now stationed at Sandilands. Previous to joining the colours her husband was one of the churchwardens. Mr. H. A. Leake read an address to and presented Mrs. Spalls with a well-filled purse as a small appreciation of the good work accomplished by both.

ST. CATHARINES.—ST. THOMAS'—OBITUARY.—The Rev. M. Fawcett, a former Curate of this church, passed away at the General Hospital on the 5th inst., after a somewhat lengthy illness. He was for some two or three years a teacher of the Adult Bible Class and assistant to Archdeacon Perry. Though suffering from an affliction under which few could keep up he bore the load without murmur and did what he could in every way to make his life useful. He finally succumbed to erysipelas and to suffering which had so long preyed on his vitality. Kindly in disposition, ardent in his religious faith and zeal, the late clergyman endeared himself to all who knew him. St. Thomas' parish will miss his familiar figure, though realizing that he sowed well that others may reap. The late Mr. Fawcett took his Arts degree from the University of Toronto, and graduated in theology from Wycliffe College. He came to St. Catharines as Curate of St. Thomas' parish in August, 1905, and remained till August, 1907, when he went West to seek health. He was at Nanaimo, Vancouver Island, for some time, later going to California and finally returning East. He could not escape, however, a growing ossification of the joints which made life painful. He is survived by his father, a sister and a brother. On Sunday last Archdeacon Perry made feeling references to his death at both services. The interment took place on Tuesday.

HURON.

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

SARNIA.—ST. JOHN'S—OBITUARY.—In the deaths of Mr. and Mrs. Kenny, who died lately within a day of one another and were buried together, this church and congregation has sustained a severe loss. Both of them were constant and regular attendants at the church services and they took a very lively interest in its welfare and all that concerned it, helping in every way possible to forward its interests. The Rector, the Rev. F. G. Newton, in his sermon, said: Mr. Kenny's official connection with this church and the constant warm interest he took in all that concerned it, is known to you all. He was a simple, natural Christian, a lover of plain, earnest orthodoxy. His unswerving loyalty to Protestant truth, made him seek to carefully guard this church from any interference with the freedom and simplicity of the worship which characterized its services. He had an absolute contempt for the unreal and hypocritical, and he had a corresponding love and loyalty for the genuine, the earnest, the true. As a Churchman he was decidedly and determinedly evangelical, opposed to Sacerdotalism and Ritualism in every shape and form. Though tolerant of the opinions of others, he had no favour for those who would undo the work of the Reformation or obscure the "old paths" of Gospel truth. He loved the old Gospel and he loved the old Church, and this church, how he loved it! His regularity at its services, his constant solicitude to see its progress and his rejoicing at any indi-

cation of its prosperity! His liberality was a constantly flowing tide which buoyed us up beyond the threatening bar, and all through our history he showed how deeply he longed for a continuance of the service he joined in here. And equally interested was the companion of his life and the sharer of his sorrowful passing.

ST. MARYS.—Rev. W. J. Taylor read a paper before the Ministerial Association upon "Eddyism, falsely called Christian Science." It was a most thorough treatment of the subject from a physiological, mental and religious standpoint. Mrs. Eddy's life was reviewed, and the inconsistencies and blasphemy of the system shown in a very thorough manner. Its heartlessness and menace to the public health were exposed. The paper won the approval of the members, and was published in full by the local press.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

WINNIPEG.—ST. PETER'S.—FINANCES.—While the balance sheet of this church shows a surplus of \$33,000 of assets over liabilities, yet the current account shows an indebtedness of \$1,000. A vigorous campaign has been started, and, with God's blessing, it is hoped to pay off some

DIocese OF EDMONTON

HENRY ALLAN GRAY, D.D., BISHOP, EDMONTON, ALBERTA.

Synod of Edmonton (Concluded).

February 2nd.—At the morning session Canon Boyd moved an amendment to the canons for the purpose of extending lay representation. This motion was rigorously opposed by Archdeacon Webb, and the Revs. F. E. Mercer and Partridge. The principle of extending lay representation was in their opinion good, but Canon Boyd's amendment would not attain the result desired. The amendment was put to the Synod and lost. The Bishop of Edmonton, in introducing the canon which has to do with lay readers, emphasized the importance of using the ministrations of the laity to the utmost extent. At the afternoon session the report of the committee appointed to deal with the Bishop's Charge was considered and adopted unanimously. The remainder of the session was taken up with the discussion of the revised canons. The Archdeacon of Edmonton, Canon Boyd and others, spoke of the necessity of providing a living wage for the clergymen. The Archdeacon said that a constantly itinerating clergy would disappear if the clergy received adequate stipends. At the evening session Bishop Gray referred to his desire that the spiritual life of the diocese should be deepened, mentioned in his Charge last evening. The Bishop pleaded for the co-operation of the laity and called the attention of the Synod to an observation recently made by Sir David Beatty—namely, that the war had made a profound impression on the French nation from a religious point of view, but that the English people remained untouched. He said that the clergy were absolutely powerless apart from the loyal and consistent support of the laity. We must learn the lessons of the war. The Bishop concluded by appealing to the laity present for suggestions. Archdeacon Webb reminded the Synod that the diocese of Calgary already had organized a week's Mission which was to begin February 15, and that he had been invited to address the Calgary clergy before the parochial Missions began. He then gave an outline of the course which the Anglican clergy of Calgary proposed to follow. The Revs. R. H. Robinson, of Edson, and F. E. Mercer, of Onoway, and Mr. Petch also spoke. The Bishop then spoke at some length on the subject of Prayer Book Revision, more especially, as he said, for the benefit of the lay delegates present.

February 3rd.—At the morning session various amendments to the canons were suggested and adopted and the canons as a whole were passed. At noon the members of Synod joined in intercessory prayer. The final session of the Synod was held in the afternoon. It was decided to draw up a scheme for the superannuation of the clergy. The reports on Religious Education, Temperance Reform and Sunday School work were introduced by Canons Boyd and Howcroft and Rev. C. W. McKim respectively, and adopted. Mr. A. H. Petch moved a resolution of appreciation and admiration for the work done by Canon Boyd in building up the Edmonton Mission. Archdeacon Webb called the attention of the Synod to the quality of Canon Boyd's work. Bishop Gray (who had already expressed his gratitude in his Charge) again said that he hoped to have the Canon's val-

uable advice and support for some time to come. The motion was carried by acclamation. Rev. C. W. McKim moved a resolution of appreciation for the noble example of Lieutenants C. W. Selwyn and J. K. Digby (formerly lay members of the Edmonton Mission) who had given their lives for the principles of liberty and justice. The whole Synod solemnly rose to the vote. The following elections took place: Executive Committee, Canons Boyd and Howcroft, Revs. Winter, Johnson, McKim, Messrs. Petch, Kirkpatrick, Emery, Pinckney, Browne and Dodman; delegates to General Synod, Archdeacon Webb, Canons Boyd and Howcroft and the Rev. McKim and Messrs. Ford, Kirkpatrick, Petch, Emery, Browne; delegates to Provincial Synod, Archdeacon Webb, Canons Boyd and Howcroft, Revs. Winter, McKim, Johnson, Mercer, Messrs. Petch, Kirkpatrick, Chancellor Ford, Pinckney, Mount, Browne and Emery.

YUKON.

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

DAWSON.—ST. PAUL'S.—In accordance with a circular letter issued by Bishop Stringer, the following services of intercession on behalf of our national cause have been held: December 31st.—A watch-night service was conducted, when special emphasis was laid on the need and quality of penitence. January 1st.—At a service of preparation Bishop Stringer and Rev. J. A. Davies delivered addresses on the urgent need of intercession. At the special services on the following Sunday the appeal of the Governor-General on behalf of the Patriotic Fund was read. The Rector preached at the morning service, and the Bishop in the evening. The attendance at all these services was most encouraging, and the interest shown was real and earnest. Commissioner Black, who is a member of St. Paul's congregation, is now taking a course of military training at Victoria, B.C., whereby to fit himself for the rank of captain. It is expected that he will return to Dawson in March, and after taking command of a second Yukon contingent comprising 250 men, will proceed to the front.

EDMONTON.—DIOCESAN SYNOD NOTES.—The Synod concluded its work in two days, including one evening session. On the suggestion of the committee on the Bishop's Charge, a special committee was appointed to go into the matter of the deepening of the spiritual life of the diocese. A resolution proposed by Rev. C. W. McKim and carried unanimously, discouraged raffles, gambling, games of chance and all questionable methods of raising money for the Church, and at the same time emphasis was laid on straight giving as the Scriptural method of supporting God's work. The report of the Temperance Committee, presented by Canon Howcroft, was most optimistic and bore testimony to the splendid work of the Anglican clergy in the recent prohibition campaign. The report on Prayer Book revision was accepted unanimously. The Rev. W. G. Boyd, having resigned from the leadership of the Edmonton Mission, was accorded a standing vote of thanks for his splendid work during the past five years. The Rev. E. E. Winter takes Canon Boyd's place at the head of the Mission. An excellent report on Sunday Schools was presented by Rev. C. W. McKim. It was suggested that the name "Children's Day" be changed to the more definite and comprehensive term, "Sunday School Day." A motion to admit women on vestries, proposed by Canon Boyd, was defeated by a large majority. The question of clergy superannuation was dealt with in an able speech by Archdeacon Webb, resulting in the formation of a committee of business men to investigate the matter. The question of the founding of a theological college was discussed and referred to a special committee.

DIOCESAN NOTES.—At a recent meeting of the Archdeaconry of Edmonton papers were read on "Christian service," by Revs. C. Carruthers and W. MacMichael; and on "Miracles," by Revs. T. Ingram-Johnson and T. Robinson. A lucid survey of the Revised Book of Common Prayer was given by Archdeacon Webb. Rev. C. Carruthers was elected delegate to attend the Convention of the Social and Moral Reform League, at Calgary. The Rev. G. D. Whittaker, of Lac La Poudre, has been appointed a Chaplain to the Expeditionary Force.

EDSON parish, bishops' Canon W years' ter

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EDSON.—Rev. E. E. Winter, Incumbent of this parish, has been appointed Head of the Archbishops' Mission at Edmonton, in the place of Canon W. G. Boyd, who has completed a five years' term of service in that capacity.

BATTLEFORD.—ST. GEORGE'S.—A meeting of the Rural Deanery of Battleford was held in Battleford, on February 1st and 2nd, the Bishop of the diocese presiding. The object of the gathering was to prepare for the forthcoming National Mission, and the majority of the meetings were of a devotional character. There was a celebration of the Holy Communion, at which the Bishop gave an address to the clergy. Devotional addresses were given in the course of the two days by Revs. Canon Matheson, Dr. Langfeldt and W. L. J. Paul. Ten clergy of the deanery were present. It was decided to start the Mission in the deanery on Sunday, March 26th. A public service was held each evening; on February 1st, in St. George's, Battleford, Rev. E. A. Langfeldt, Ph.D., being the preacher; and on February 2nd, at St. Paul's, North Battleford, when Rev. W. L. J. Paul preached.

NORTH BATTLEFORD.—ST. PAUL'S.—This congregation entertained the officers and men of the local overseas unit to an "At Home" at the Armouries on January 21. About 250 were present and a very happy evening was spent. The soldiers provided a programme of songs and recitations, and an orchestra added to the enjoyment of the event, giving many selections of music. The Bishop of the diocese visited this church on January 30, when he confirmed 10 men and 9 women, six of the men being soldiers in training for overseas service. Rev. Dr. Langfeldt had been preparing the candidates since the first week in Advent. The newly confirmed took their first Communion on February 6.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop,
Vancouver, B.C.

VANCOUVER.—VESTRY MEETINGS.—By a special canon passed at the last Synod, the vestry meetings are now held "within fifteen days after the Feast of the Circumcision." The reports brought forward this January, therefore, cover only nine months.

ST. GEORGE'S.—The Wardens reported a good year, the offerings for Missions being the largest in the history of the parish. The following officers were elected for the ensuing year: Wardens, Messrs. J. McCaul and W. C. Carruthers; lay delegates to Synod, Mr. G. L. Schetky, Sheriff J. D. Hall, Mr. W. C. Carruthers; alternates, Messrs. John McCaul, W. L. Scrim, P. Winram.

ST. PETER'S.—The following officers were elected for 1916: Wardens, Mr. W. K. Woodcock, Mr. J. C. Hocking; committee, Messrs. Barringer, J. Brown, Balmer, A. M. Clark, Goodman, Moody, Newton, Saltaire; delegates to Synod, Messrs. Woodcock, Hocking, W. G. Walker; substitutes, Messrs. Moody, Barringer, Balmer. Thirty-six members of St. Peter's Church are serving with the overseas forces.

CHRIST CHURCH.—The annual vestry meeting was held on January 17. The Rector-in-Charge, Rev. C. S. McGaffin, presided. The report and financial statement for the year was presented by the Rector's Warden, Mr. H. J. Cambie. Although it showed a considerable deficit, it was considered fairly satisfactory in view of the unfavourable circumstances attending the parish work in the absence of the Rector, which has meant frequent changes in the incumbency and, owing to the war, several changes also in the wardenship. A very hearty resolution of greeting was sent from the vestry to the Rector in France, wishing him a safe return to the parish. The following officers were appointed and selected: Wardens, Mr. H. J. Cambie, Mr. R. H. H. Alexander. The former is the oldest member of the Church of England in Vancouver. Lay delegates to Synod are Messrs. H. J. Cambie, H. T. Devine, A. E. Bull; alternates, Messrs. J. G. Sutherland, F. L. Beecher and Dr. R. E. McKechnie.

ST. MARK'S.—The Sunday offerings, in spite of many removals and adverse financial conditions, showed a decrease of only \$78, while the total income showed an increase of \$500. The offerings for Missions showed an increase of 25 per cent. over that of any previous year. The new pipe organ installed during the year has proved to be a satisfactory instrument in every way. The following officers were appointed and elected for the ensuing year: Wardens, Mr. A. G. McKenney, Mr. W. Jones.

HOLY TRINITY.—The financial statement presented by Mr. F. P. Roger, the treasurer, was characterized by Capt. Mellish as quite satisfactory under the circumstances, and Mr. Roger was cordially thanked for his devotion to duty during the past year. Messrs. C. L. Merritt, A. J. B. Mellish and H. J. de Forest were elected as lay delegates to the Synod, and Messrs. F. P. Roger, H. Sims and F. C. Errington, alternates.

DIOCESAN NOTES.—Rev. J. D. McKenzie Naughton, B.D., has resigned as Rector of St. Thomas, Vancouver, and has accepted the Rectorship of St. Luke's, Cedar Hill, Victoria, B.C., in the diocese of Columbia.

Rev. E. W. Baxter has been appointed by the Bishop as Rector of St. Agnes', North Vancouver, B.C.

The Bishop has licensed Rev. Wm. Govier, Incumbent of Maple Ridge, to be Rector of All Saints', Ladner, B.C.

A cablegram received in Vancouver, announces that Lieut. H. H. Owen, son of Rev. C. C. Owen, Rector of Christ Church, has been killed in action. He was in charge of the scouting party of the 7th Battalion, 1st C.E.F. His father, Chaplain of 29th Battalion, is in France.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

KITKATLA.—OBITUARY.—Word has been received by Bishop DuVernet from this place of the drowning of Mr. Thos. Ridley, one of the most highly respected natives of that village, and churchwarden of St. Peter's Church. He went out fishing on January 20th and his boat capsized during a fierce snowstorm. All the village boats were out hunting for him on the night of the 20th in the hope that he might have made shore, but it was not until the 25th that his body was found. The funeral was conducted by Mr. George Oliver, the Anglican lay reader, on the 29th ult.

SMITHERS.—ST. JAMES'.—Bishop DuVernet visited this Mission lately and inspected the improvements made in the interior of this church. By doing away with part of the rooms at the back a very neat interior chancel has been formed with vestries on either side. Rev. Heber Greene secured some voluntary help for this work, lending a hand himself so that the actual cost was not very great. The Bishop also inspected the new parsonage for which he had let the contract, but had not seen since it was finished. It is a well-built cottage on a hill facing the Hudson Bay Mountain. This mountain with a magnificent glacier cradled on its breast is an inspiring sight, especially with the afterglow of the sun upon it. Unfortunately, the debt on the parsonage does not seem to melt away any faster than does the ice on the mountain.

Correspondence

AN URGENT NEED.

Sir,—Following up the thought in the letters of (Rev.) Dyson Hague, "S. C.," and "H. A. M.," in your recent issues, let us remember the "King's business requireth haste," and "now is the accepted time." We have been dallying too long with this all-important matter. Let us get right down to business, and without more ado, earnestly pray that God may open up the way and show us the way and to remember that all depends on the Holy Spirit. Let us put Him in His right place in heart and life, give him right of way, and as he leads so follow. We all know and consent to the fact there is something wrong somewhere, and that a change is needed, and something is required to lift the life of the nation to a higher level, and we think this can come about by a Revival. But how is this to come? Perhaps not just in the way we think or plan, but in His own way the Holy Spirit will do it if we look to him for it. Read Ezekiel 36:37, and look at the preceding verses 33 to 36, or even from verse 16. While we know this is dealing with literal Israel, we are justified, I think, in making a spiritual application to our beloved Empire—a dealing of soul which will manifest itself in the outer life. We will no longer say what ought to be and what ought not to be done. Let us not waste time "getting ready to get ready," as Kitchener says, but doing it; i.e., getting into shape for real, earnest, effectual work. Let us begin to pray now (many, I believe, have been doing so for some long time), for this is the only way it will come, "For this I will yet be enquired of, saith the Lord," and if "Judgment must begin at the House of God," (1 Pet. 4:17), and if it be true that it is by and through the instrumentality of His people that God works, then it behoves the Lord's people to look to their bear-

ings and get the channel of communication clear so that the Holy Spirit can work through this with a world spirit—yes, even in the churches—careless, thoughtless, indifferent, drifting down away from God, and lead them back to Him Who is the centre and source of life, light, joy and peace, and so by God's grace bring about a state of affairs in our Nation and Empire—yes, "this Canada of ours"—when it can be said as in the closing words of this remarkable book of Ezekiel, "The Lord is there."

"Deeply Impressed."

WAR SERMONS.

Sir,—Not long ago a Church official expressed to a preacher his great satisfaction at the sermon he had just heard, because it had not made any direct reference to the war. It was an exposition of Scripture applied to the spiritual life, and this must have been the reason of the man's gratification, for he said that week after week he had heard nothing but the war, until he longed for a sermon that should present spiritual truth in a way helpful to the soul. I thought of this incident when I read the other day the following words from an able writer, and I am sure that the opinion expressed should be heeded by our preachers:—

Unexpected circumstances have given us a writer an unique opportunity of making enquiries in quarters where facts are known, and the general impression is that we have lost a great opportunity through dwelling on the unimportant and through neglecting the fundamentals of the Gospel. The power of the Gospel is as great as ever it was, its appeal is just as strong and convincing, and God is behind it. We have justified the war, we have preached patriotism and have unveiled the hideous cruelty of our opponents. We have distilled the essences of moral flowers into nice sermonettes, and we have patted ourselves on the back as being different from other men. The great message of the Gospel as the power of God unto salvation has been forgotten in the multitude of topical addresses and in the round of services.

The opportunity afforded to preachers to minister the Gospel in its fullness, strength, comfort and cheer at the present time is simply wonderful and it is earnestly to be hoped that they may seize this opportunity and not waste time as well as do harm in merely reproducing patriotic opinions which can easily be read in our newspapers. M. S.

TAX REDUCTION AND LICENSES.

Sir,—The following from the "Ottawa Citizen" should set people thinking: "One of the arguments used by the liquor interests against license reduction is that it will increase the taxes. In a campaign for a reduction of 12 bars and six shops in the city of Hamilton a year ago, the liquor interests published a paper in which the statement was made that license reduction would increase the tax rate in Hamilton by two mills on the dollar. Here are the facts: The city received in license fees from 12 bars \$7,200, and \$3,000 in fees from six shops, or a total of \$10,200. Two mills on the dollar would produce \$156,184 on Hamilton's assessment, which shows that the loss of fees by license reduction would have been equal to a tax rate increase of but one-eighth of a mill, instead of a two-mill increase as claimed. That is but a sample of the misleading statements made in defence of the liquor traffic."

Instead of taxes being increased by license reduction they are frequently reduced. In Indiana statistics gathered by ex-Governor Hanley, showed that in six license cities with an approximate assessment of \$100,000,000, the average tax rate was \$1.85 on the \$100 worth of property. In the six prohibition cities with about the same assessment, the tax rate was 90½ cents on the \$100 worth of property. This shows that the rate in these wet cities was double that of the dry ones.

Many other places report that the liquor traffic is a heavy burden on the taxpayers. Members of the Dolphin County, Pennsylvania, Board of Poor Directors have announced that caring for the victims of the liquor traffic cost Dolphin County, including the city of Harrisburg, more than five times the revenue derived from the liquor business.

The liquor interests have asserted so long and so persistently that blue ruin would follow closing a few useless bars, that some innocent people think it might be true. Kansas City saved \$25,000 in police expenses and a similar amount in criminal justice the very first year after closing the bars.

Enlist for the fight. Every one can and should distribute literature. Do your bit to "lift the heavy burden" and set your country free.

H. Arnott, M.B., M.C.P.S.

CHURCH BUILDINGS AT CARMACKS.

Editor, "Canadian Churchman,"

I wish to acknowledge with many thanks the receipt of \$346.32 through the Rev. T. G. A. Wright, 95 Maple Street, London, Ontario. This sum is made up of contributions given from time to time by kind friends, in answer to an appeal made by Mr. Wright for the purpose of erecting church buildings at Carmacks. Contributions have also been received from the W.A. and other sources. A neat little church and Mission house have been erected at this place, where the Rev. C. Swanson holds services. We still need some furnishings for the church and house, but both are sufficiently advanced to be used. It is a great satisfaction at last to have suitable buildings erected at this place. I wish now to heartily thank each and every one who contributed, and especially am I deeply grateful to Mr. Wright for his interest and perseverance in the matter.

Yours faithfully,

Isaac O. Yukon.

SCRIPTURE GIFT UNION.

We beg to acknowledge further amounts received at this office, with thanks: Mrs. James Taylor, \$5; E. Perry, \$1; "A Friend," \$1; "Two Interested Ones," \$5; "Without a Name," \$10; Mrs. A. Atchison, \$2; Walter Simpson, \$2. "The Canadian Churchman."

NOTE.—"Enquirer." We do not think the subject is suitable for discussion, at any rate at present. It would not lead to any definite results.

Books and Bookmen

"The Harvard Theological Review," January, 1916. Cambridge, Mass: Harvard University Press. \$2 a year; 50 cents a copy.

The first article is on the late Canon Cheyne by Dr. Toy, who writes in warm appreciation of the Oxford scholar's critical position. But Dr. Toy does not know the whole story of Cheyne's life and experience or he would have been able to insert some additional interesting and significant particulars. Another article of interest is "Hebrew Psalmody," by Dr. Peters, of New York, the special feature of which is the evident disagreement between the writer and another of the critics to whom he refers. When critical scholars can speak of each other's works as involving "an entirely erroneous conception," old-fashioned people may feel satisfied with their own attitude. Other articles are "Confucianism, an Appreciation," by Gilbert Reid; "Ethics in Modern Business," by John F. Moors; "Scepticism and Faith in the Philosophy of Pascal," by Norman Wilde; and "The Diary of an Old New England Minister," by Francis A. Christie. The usual Reviews and Notices, which are invariably helpful and informing, make up an interesting and valuable number.

"Introduction to the Study of New Testament Greek." By J. H. Moulton, M.A., D.Lit., D.D. London: C. H. Kelly. (3s. 6d. net.)

The fourth edition, revised, of a valuable little book intended for beginners in Greek. The author is one of our greatest authorities on all things connected with the Greek language and one chapter is of special value, because it deals with recent discoveries of Egyptian Papyri and their relation to New Testament Greek. The book consists of a thorough treatment of Accidence and Syntax, together with a First Reader in New Testament Greek. Altogether it is one of the best manuals for beginners and should be used by all who wish to know how to read their New Testament in the original.

"Our Man of Patience." By Rev. A. T. Baroody, Ph.D. Boston: The Pilgrim Press. (\$1.)

A new and deeply interesting interpretation of the Book of Job written by an Oriental and giving an Oriental interpretation. No one can study that remarkable Book of the Bible in the light of this work without gaining a clearer and better appreciation of its contents. While it is perhaps impossible to say that the author has solved the problem of Job, he has provided much food for thought in a book which deserves special attention.

"The Perpetual Prayer Calendar." London: Oliphants. (1s.)

A Calendar intended for every day of the year,

with an appropriate message, either from Scripture or from some well-known author, together with suggested topics of intercession and blank spaces for additional subjects. It has been prepared to help towards the realization of regular intercession, and if only it is used as it has been intended, it cannot fail to minister to the spiritual growth and power of every Christian life. We heartily commend this genuine help to true prayer.

"The Forgotten Friend." By Bessie Porter Head. London: Oliphants. (6d. net.)

One of a new series of "Booklets for the Day." The authoress with great force and point shows that we have forgotten the need of the Holy Spirit in our prayers at this time; and while many are thinking with heavy hearts of loved ones engaged in the war, there is all the more need for us to remind ourselves afresh of the great Comforter. This booklet should be circulated everywhere, for it carries with it a timely and Divine message.

Received: "Church Missionary Review"; "Church Missionary Gleaner"; "Church Missionary Gazette"; "Church Gazette"; "Missionary Review of the World"; "Churchman"; "London City Mission Magazine"; "Expositor"; "Expository Times"; "The Chronicle"; "The Greater Britain Messenger"; "The Modern Churchman"; "Mission Field."

AT CHURCH NEXT SUNDAY

"If I knew you and you knew me,
How little trouble there would be!
We pass each other on the street,
But just come out and let us meet
At church next Sunday.

"Each one intends to do what's fair,
And treat his neighbour on the square;
But he may not quite understand
Why you don't take him by the hand
At church next Sunday.

"This world is sure a busy place,
And we must hustle in the race,
For social hours some are not free
The six week days, but all should be
At church next Sunday.

"We have an interest in our town,
The dear old place must not go down;
We want to push good things along,
And we can help some if we're strong
At church next Sunday.

"Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room
At church next Sunday."

—The Scottish Chronicle.

MANY LEGENDS

The brief despatch to the effect that the Russians have taken Kashan, in Persia, brings another romantic name into the theatre of war operations. Tradition says it was from Kashan that the Wise Men started on their pilgrimage to Bethlehem. Every step taken both by the Russian and British expeditions in this corner of the world is in a country of interesting history and tradition. The British, from a base on the supposed site of the Garden of Eden, operated against Bagdad, the city of the Arabian Nights, and the Russians in their advance on Kashan recently took Hamadan, the ancient Ecbatana, which contains, according to the Mohammedans, the tombs of Esther and Mordecai. The belief that at Kashan the Wise Men of the East first saw the Star of Bethlehem has found support among learned Christian theologians. But, however that may be, Kashan became a great city in ancient times, especially after it was rebuilt by Zobeide, wife of Haroun-al-Raschid. It once had 6,000 houses and forty mosques, and was renowned for its silk weavers and brass workers. But civil wars, earthquakes, and economic causes brought about its decay. There is still seen the famous leaning minaret, 130 feet high, which once served as an Oriental divorce court. Unfaithful wives were dragged up the spiral staircase to the top and shoved off. Four miles from Kashan are the remains of the wonderful palace built by Shah Abbas, the greatest of the Persian monarchs. The oasis constructed by the Shah is still green, its pavilions are gay with paintings and mosaics and its gardens full of roses, watered by streams that run through blue-tiled channels. In this palace a political tragedy was enacted in 1863. Mirza Khan, Prime Minister and own brother-in-law of the reigning Shah, was condemned to death. He asked permission to commit suicide, and opened a vein in his arm in one of the ancient tiled bathrooms of the palace. The ruined palace, with its

summer houses amid trees and gardens, surrounded by desert, is described as the most beautiful thing of its kind in the Near East. Kashan is also famous for its scorpions, which are said to be among the largest and most poisonous in the world.

THE KING LEAVES TOWN

Half-past noon at the Palace. There is a busy stir in all the chief departments of the Household this morning, for the King and Queen are to leave London in a couple of hours' time for the country, where they will both take a few days' rest. The King has finished a long and strenuous morning's work, ending with a half-hour's interview with Lord Kitchener, who has just taken leave of his Majesty. Lunch is to be served at one o'clock, and the King hurries to his room to change into tweeds from the khaki uniform he has been wearing in the morning, and which, it may be incidentally remarked, he has had on since seven o'clock. Upstairs in the luggage room three men servants are busy getting the Royal and Household luggage together. The luggage is taken to the station in one or two of the Royal motor luggage wagons. In peace time the luggage is always sent on by a train some hours in advance of the Royal train, but now-a-days with curtailed railway facilities, the luggage is taken in the same train as that by which the King travels. Lunch is a light meal as it always is when the King is leaving London. Cold roast beef, salad, some fruit and cream and coffee is what is on the menu, but in point of fact the King's lunch consists of nothing but fruit and cream and a few biscuits, and a cup of coffee. In a few minutes the Royal Party are gathered together in the equerry's entrance hall. As the cars whirl out of the Palace yard, an official goes to the telephone and a couple of minutes later they know at the station that the King is on his way to the station, and two minutes after the arrival of the Royal Family the train will be ready to start.

THE BULLET AND THE BILLET

As a matter of fact, most of the bullets fired in actual warfare are billeted nowhere. Even at the present day, taking into account the immensely increased precision and deadliness of firearms, and the improvement in rifles, the ratio borne by the numbers of the killed and wounded to the number of bullets fired must be very small. Not so long since Lord Roberts said that if the British soldier could be so trained as to make it certain that one shot in twenty "got home" our army might be pronounced five times as formidable as any Continental army has yet shown itself. As it is, the army is twice as formidable. The shooting of the British lines at Mons the other day excited the unbounded admiration of the French. The firing was not that of nervous or excited men, such as happened to the New York 73rd, let us say in the Philippines, when poor chaps (who had just left the land office and the ice cream counter) for the first time learned the awful fact that it was no fancy play at the ranges, but a matter of life and death with a real enemy popping at them, until they found themselves firing with shut eyes like Mr. Winkle at the partridges, and the roof of every man's mouth was hot with trouble.

And if our British—those cool, methodical, efficient men—lost heavily in that five days' fighting, what of the Germans?

Our boys, say the reports, went silent and happy to their positions, without singing, which is forbidden these days, but with their own sallies of humour—that of Little Ortheris, and Mulvaney, and now Johnny Canuck.

It is estimated that in the Franco-Prussian war the Germans fired 20,000,000 bullets. The French killed and wounded amounted to about 140,000 men. According to this, only one ball out of 143 fired hit its man; and assuming that on an average one man out of seven hit was actually killed, it would seem that only one bullet in 858 proved effective. At the battle of Bantzen 714 bullets were fired for one man put hors de combat. At Victoria, Wellington's army fired 500 shots for one man killed or wounded.

In 1849, at Kobling, the Prussians fired 77,000 cartridges and killed or wounded 475 Danes; that is, one man was hit out of every 163 shots fired. Such estimates might be vastly extended without serving much purpose, but they show how necessary is efficient marksmanship, and how futile for all murderous purposes is a rifle practice that exercises a man's marksmanship at the rate of 60 shots a day for comparatively a few days or weeks a year.

But we must leave the war field for easier grazing for a minute.—Canada Monthly.

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Personal & General

Edmonton refused the vote to women at the session just ended.

Over 1,700 University of Toronto men are now with the "colours."

It is estimated over 100,000 Toronto people have signed the Prohibition petition.

The founding of a Theological College for Edmonton was a live topic at the recent Synod.

Dr. Hubert Carleton and Mrs. Carleton have gone to Bermuda for several months' rest.

The Rev. R. H. A. Haslam and Mrs. Haslam, of Kangra, India, expect to sail for Canada next month.

Dr. Archer, of Palampur, India, who was operated on for appendicitis, is making a satisfactory recovery.

We regret to hear of Mrs. (Canon) Sutherland's illness and hope to hear of an early improvement in her condition.

Mr. Thomas A. Edison celebrated his sixty-ninth birthday last Friday. He worked as usual sixteen hours in his laboratory.

The Synod meetings now being held in different parts of the Dominion are specially dealing with "Intercession" and "Temperance."

It is surprising how many read this weekly item about what the label on the paper means, and then send in their subscription. Have you done so yet? If not, please!

The Rev. Harry Bruce, who for the past two years has been Rector of Orchard Park, N.Y., is returning to Canada, May 1st, to take up parish work under the Bishop of Ottawa.

The seriousness of the accident to His Majesty in France last October is brought home to one by the fact that the King was unable to personally open Parliament on Tuesday.

The Brotherhood of St. Andrew Camp Committee decided last week to furnish a reading-room for the men of the 92nd Batt. at their headquarters, 415 Yonge Street. The B. of A. seems to be ever ready.

The organ of the Commission of Conservation says: "Many houses are burned by sparks igniting clothes or kindling placed near the stove to dry," and adds: "One of the chief essentials of 'Safety first' is 'thinking first.'"

The special article by the Rev. H. H. Corey should be carefully studied by all our readers. It is a most comprehensive and readable account of the work of the Church on the Labrador coast, and the map is the work of the writer. The article, on page 101, was written for us at the request of two of our Bishops.

American papers are naturally looking at the humorous side of their Panama Canal troubles. One paper says: "Here's a man advertises a lecture on 'The Panama Canal,' illustrated with slides." And another remarks: Half the time it's a question whether the Canal is in Panama or Panama in the Canal.

Lieutenant Hicks, youngest son of the Bishop of Lincoln, has been received into the Roman Catholic Church, as stated in our last issue. It seems that he came under strong Roman influence while an undergraduate at Oxford. Twice before in recent years has a similar event taken place, when the sons of the late Arch-bishop Benson and of Bishop Thorold, of Winchester, went over to Rome.

Women are to take the place of 150,000 clerks employed by the British Government, who will be released for active service. Preference will be given to the wives and sisters of the recruits in filling the vacancies. There are more than 300,000 Government clerks employed in England and Wales alone who are of military

age, but part of them are physically unfit for the army and others have a specialized knowledge of their work that makes them invaluable in their departments.

Great Gonerby Church, near Grant-ham, has a large vane shaped like a fiddle and bow. Many years ago a peasant residing in the parish eked out a modest livelihood by performing on an old violin. He decided to emigrate, and out in the far West prospered and became rich. One day he sent to the incumbent of Great Gonerby a sum sufficient to build a church, and attached to the gift a curious condition that a metal replica of his old fiddle and bow should be on the pinnacle of the edifice.

Canon Gould, in an address before the members of the Canadian Club on Monday last, dealt at some length on the possibility of the invasion of Egypt by Germany and Turkey, which he declared to be impracticable. Dr. Gould spent fifteen years as a medical missionary in the Near East, and he is well acquainted with the conditions which prevail in that part of the world. Few men in Canada can speak with greater authority upon this subject than Canon Gould, owing to his long sojourn amongst the peoples of Asia Minor.

Naval chaplains are noted for their heroism and cheeriness in enduring hardships. The Rev. R. J. P. Peyton-Burbery, M.A., R.N., of Bridlington, has been specially commended by the Lords Commissioners of the Admiralty for bravery in rescue work. He swam out with a line through the surf a distance of seven hundred yards, making a connection between a wreck and the shore. This plucky swim through the blinding surf was the means of saving the lives of thirty-three officers and men.

Major Newell, the famous dwarf, died last week in Liverpool. The fact of his death was telegraphed to Countess Magri, formerly the wife of General Tom Thumb, who communicated with his mother. "Major" Newell was sixty years old. He was only 24 inches tall and weighed 27 pounds when he married Minnie Warren, another famous midget, even smaller than he. She died a year later, and at the age of 35 he married again. Having grown by that time to four feet he picked a wife of normal stature.

By proclamation contained in the "Ontario Gazette," certain restrictions on the Bishop Strachan property can be removed on agreement. It appears that one of the main restrictions on this property on College Street was that it be used for residential purposes, but now, with the proclamation of this section of the "act relating to the avenues and approaches to Queen's Park," release is given, and the property can be disposed of on agreement between the Governors of the University and the Bishop Strachan people.

The Bishop of London, speaking at Stoke Newington recently, said: "One of the saddest men in England must be the skipper of the trawler which came upon the sinking Zep-pelin in the North Sea. The skipper would have liked to rescue the men, though they were enemies, but was unable to trust the Germans' word. Had he taken the Germans on his ship they might have attacked the crew, and the whole German press would have applauded the action as a clever piece of strategy. Therefore, we ought to stand by the skipper. The Germans have killed chivalry in warfare."

Miss Janie Thomas, one of the staff of Toronto's High School teachers, spoke to the Mothers' Union in St. James' Parish House last week. Her theme was "Education." She said that in a long experience she had found that the best scholars came from good homes. Religion cannot be taught in the schools; the parents must teach it. She acknowledged to being particularly fond of boys, and made a special plea for them. Their awkwardness and unmanageableness is often the result of the sudden accession of strength, which they don't know how to use. It is the mothers who can teach them to use that strength with gentleness and so become gentle-men.

In London, Rev. A. Taylor, one of the Secretaries of the British and Foreign Bible Society, recalled the interesting fact that the Bible Society started work in Russia one hundred years ago, one of its agents being among the last to leave Moscow before the burning of the city. The aim of the Committee had been not to establish a British and Foreign Bible Society in Russia, but rather to encourage the formation of a Russian

Bible Society. From the Society's depôt in Petrograd alone 220,000 books were issued last year. The cost of conveyance was nil owing to the privilege extended by the Russian Government to the Society of free carriage for their goods over the Russian railways.

How easy it is to mix up the average business man was demonstrated the other day when the son of a local merchant leaned against his father's knee and innocently asked: "Daddy, is to-day to-morrow?" "No, my son, of course to-day isn't to-morrow," answered the father. "But you said it was," continued the son. "When did I ever say to-day was to-morrow?" "Yesterday," answered the son. "Well, it was; to-day was to-morrow yesterday, but to-day is to-day to-day, just as yesterday was to-day yesterday, but is yesterday to-day, and to-morrow will be to-day to-morrow, which makes to-day yesterday and to-morrow all at once. Now run along and play," and the father collapsed into his chair with a sigh of relief.

British and Foreign

Archdeacon C. C. Harper, lately Archdeacon of Rangitikei, New Zealand, has been appointed Rector of Newington, in the Diocese of South-wark.

The Consecration of Canon Bilbrough as Bishop of Dover has been fixed to take place in Canterbury Cathedral on the Festival of St. Matthias (February 24th).

In connection with St. Bartholomew's Church, New York, the newly-published Year Book says that there are 204 persons actually engaged in the work of the parish and 528 volunteers.

The Quaker Society in England has rendered invaluable assistance to the Red Cross. A camp was formed where 60 orderlies were trained for first aid work, camp cooking, stretcher drill and nursing.

The American Bible Society's agent in Petrograd writes that since war began and the vodka shops were closed, the sale of Bibles and Testaments has greatly increased in Russia. This is outside the special demand for Bibles for sick and wounded soldiers.

Among the passengers lost on the "Persia" was Colonel E. R. Swiney, a soldier of much distinction, and brother-in-law of the Rector of Armagh, Ireland; and Major C. M. O'Reilly, a well-known Louth Churchman, who, with his wife, was going to India.

Apropos of the appointment of Canon Howson to the Archdeaconry of Warrington, and of the recent presentation of the Rev. W. J. Conybeare to the Archdeaconry of Nottingham, it is a curious coincidence to find these names again appearing together. The new Archdeacon of Warrington is a son of J. S. Howson, who, as joint author with the Rev. W. J. Conybeare, wrote in 1851 a "Life of St. Paul," while the new Archdeacon of Nottingham is Conybeare's grandson.

The Bishop of Chichester wrote a simple letter to the children of his diocese, asking them to pray regularly about the war, and especially to join in the days of intercession and penitence at the New Year. His Lordship, in the course of some practical suggestions, said: "I went into two of our Church schools a few days ago, and when I spoke to the children about praying during the war, I found that every day at 12 o'clock they all, even the infants, said a prayer. I hope this is done in a great many schools, for the children's prayers are very dear to our Heavenly Father. Many of them said that they prayed for them at home as well."

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A CHILD'S WONDERMENT

What makes the water wet instead of dry?
What makes you laugh when most you want to cry?
What makes the horrid whiskers on the rye?
What makes you smile so brightly while you sigh?
And why do you count up instead of down?
And what makes kings fight just to get a crown?
And why are rivers always at a town?
What makes the blue skies smile unless they frown?
What makes some barks so smooth and others rough?
What makes some grasses tender, and others tough?
What makes the sunshine not quite bright enough?
What makes our Tabby give her puss a cuff?
And why won't "time and tide wait for a man?"
And does he always catch them when he can?
What makes it cooler when you use a fan?
And how would God be here 'fore time began?
What is it makes the breezy smell of hay?
What makes it always night unless it's day?
Why can't you answer all my questions—say?
I'd rather know the answers 'stead of play. —Ex.

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ANDY, THE SHEEP HERDER

ANDY looked down into the valley, then off at the lofty mountains.

"It's a foin land, all right," muttered he, "but a bit lonesome. Niver did I see puttier sights in me life than sits on them mountains, but I'd give it all for a sight of the mither and children."

Two months had passed since Andy landed at Ellis Island; for a month he had been a sheep herder—a poor, lonely, solitary life; for companions only the stupid sheep and Dan, the dog.

The first twenty-five dollars he received seemed to more than compensate him for the desolate existence; compared with the poverty and wretchedness at home in Ireland, it appeared like wealth. Most of it he sent to the "mither" at home, and when his heart misgave him and his courage failed, he would take a scrap of soiled paper from his bosom and scan it carefully.

"Dear Son," it began—"The three-pound ten you sent came like a God-send. May heaven bless ye! The father got the top-coat he needed so badly (second-hand at Hooligan's); the childer, shoes; the mither, tea and sugar, and a bit o' it she'll use to drink your health in, me boy. Tom Riorty happened in, an' Jim an' Willum (they seed your father get the letter from the post); and we had enough to treat them all. It must be a foin place, that Americky! All send greetin' to ye.

"Your fond and proud,
"Mother."

The homesick boy sighed as he folded the paper and slipped it back into his shirt. Many times had he read and reread it.

"Poor mither! She'll never know how hard it is! It's a foin land, but it isn't home. What's a body all by himself?"

In a small, covered wagon on the lee side of the hill the boy slept, and cooked his lonely meals, kept his supplies and what clothes he possessed. Once a month the camp-mover came and hauled the wagon further up the valley, where the sheep could have fresh grounds. The camp-mover was a silent man, with nothing but contempt for the poor, lonely sheep herder.

"If they were any kind of human creatures they would not herd sheep." This sentiment showed in his harsh,

repellant manners and surly tones.

Nevertheless, his coming was an event, and Andy's eyes brightened as he saw him ride up. Few words passed between them as the wagon was changed and the supplies counted out.

The man glanced hastily up and down the valley, at the sheep nibbling the coarse grass, and then into the sunburned face of the boy.

"Have you a gun?" he asked, abruptly.

"No!"

"Milligan's sheep were stampeded last night, and the herder shot."

"Who did it?"

"Satan, I guess!"

At the man's belt hung a brace of pistols. It was a herd country; and human life of little value—much less than the sheep that nibble the grass on a thousand hills.

"I might leave you this—" pointing to a pistol.

"I don't want it," interrupted the boy; "I have me fist," and he bared his long, singewy arm. "I won the prize at the County Limerick Fair."

The man's loud, derisive laughter echoed through the valley. "This isn't the County Limerick Fair, boy, nor do they come to such close quarters. There is deadly hatred between the cattlemen and the herders; do ye know it?"

Andy shook his head. Beside the loneliness there was, then, this to contend with. His heart sank.

The man adjusted the stirrup as he spoke, and, swinging the rein over his horse's head, with a leap was in the saddle.

Andy watched the horse and rider thoughtfully as they disappeared down the valley. As he turned toward the wagon he stumbled over the camp-mover's pistol lying on the ground.

"He thinks I may need it," thought the lad.

That night he sat on the hillside and watched; only the silent stars came out to bear him company. Dan slept beside him, his nose between his paws. The next night he did the same, and the next. The fourth night he was glad to creep inside the wagon. The wind blew damp and cold from the east, and a drizzling rain set in.

He had some old magazines, over which he poured for a while. Soon his eyes grew weary, and he was too sleepy to see the print. The sheep were huddled together in the shelter of the hill. He threw himself down, and soon forgot everything.

How long he slept he could not tell; something awoke him. He sat up and rubbed his eyes, trying, sleepily, to remember things. Then he crept to the end of the wagon and looked out. It was still raining, but dawn was near; a hazy light illumined the east.

Dan stood near the wagon, his ears up, pointing toward a dark clump of woods. Andy saw nothing.

"The sheep! The sheep!" was his first thought. "Suppose they should run."

Once let them get started and there is nothing can stop them. On, on they will run, over briars and thorns,



stones and stubble, until the leader falls exhausted or vaults over a precipice. Hundreds pile upon hundreds, until they lie smothered and dying.

In the old days at home Andy read much Indian lore. It fascinated and held him, when his spirit would have rebelled against the weary, endless tasks on his father's little truck farm. Now as he stood watching he saw something move in the clump of woods. Seizing a piece of rope that lay on the ground he started on a run, crouching like an Indian, so as not to be seen in the dim light, or hiding for a second behind some tree. As he neared the woods he saw a horse, a fine, dark animal.

"Pshaw! Is that all I am running for?"

At that instant he saw the flash of a gun, and had only time to dodge behind a tall oak when a bullet whizzed by. Why had he not thought of the camp-mover's gun? All he had to fight with was a piece of rope and his own strong arms. Could he but get near enough to wrestle, he had confidence in his strength and skill.

The firing ceased, but he could see nothing in the darkness. Perhaps the object was to get him away from the sheep so they might be stampeded. What a fool he was! Fool he might be, but he was no knave. Not a drop of coward's blood flowed in his veins. Had not his ancestors fought in the border wars? For he had Scotch in him as well as Irish, and those sturdy Highlanders knew not what fear was.

Now, whatever was done must be done quickly. Aggressive as are the cattlemen, the sheep herders are, as a rule, the most submissive of men. They will submit to all sorts of in-



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dignities and never retaliate. Andy, however, was made of different stuff than most herders. His spirits ran high as he now watched for his opportunity. He crept out from the oak on all fours, and happily gained the shelter of another tree before another shot whizzed by.

His last run brought him quite near the poor animal that stood pawing the ground in fear and trembling. Not far away he observed a tall man in cattleman's garb and a wide sombrero. The man was apparently amazed to find that it was only a youth who thus braved him.

A leer of malicious triumph was on his face. Nothing would be easier than to put this boy out of the way. He could then do what he pleased with the sheep.

But he counted without his host. Andy was young, but he was also wary. He did not intend to come too near until he saw a good opportunity, and so he hid behind the trees.

"Out wid ye, lad," cried the man; "ye need not fear!"

"Why, then, did you fire at me?" inquired the subtle youth, "and what are you doing here?"

"None of your business!" replied the man, advancing nearer, and once more raising his gun.

Like a leopard the tall, raw-boned Irish boy gave a spring, and landed the other side of the pawing horse. In less than a second more he had gripped the man with fingers of steel, and the two went tumbling over the hard, stony ground.

The cattleman was large and powerful, but in skill and agility he was not the match of the youth who had taken the wrestling prize at the County Limerick Fair.

Andy's strong, sinewy, young arms threw him hither and thither, now against the stump of a fallen tree, now thump on a rock at the edge of a ravine. More than once they were both in danger of being hurled over the high bluff. Again and again the man attempted to get at his gun, but this Andy prevented, and finally he succeeded in wresting it from him. Then, breathless and exhausted, the man begged for mercy.

"Let go of me," cried he. "You have made a big mistake. What do you want with a harmless horseman who has lost his way?"

Andy made no reply. He had the man tightly pinioned to the ground. Catching at the rope that he had fortunately brought with him, he quickly bound him hand and foot. This was not done without a struggle. Several times he nearly got away, and he dealt Andy such blows that he bore the marks long after.

"You are the first sheep herder I ever saw fight," said the man, now completely cowed; "you are too good for such low-down work. Come, loose me, and I will get you a job as cattleman where you kin work up and be somebody. Herders are only scum of the earth. Come, boy, undo the knots and I'll be a friend to ye."

Going back to the wagon, Andy returned with plenty of rope, and soon had the man tied securely to a tree, where he filled the air with most terrible oaths.

Three hours later he rode swiftly into the nearest town, a hard ride of many miles, and told his story to the town marshal.

"I'll bet my boots it's Tom Ritter, the outlaw, you have caught. He's stampeded more sheep than any man in the country, but he's never been caught at it. The sheep owners offered a big sum of money for his capture over a year ago. I hope he's the man, my boy, for you deserve a lot for your pluck."

Some weeks later great excitement prevailed in the old town of Lough,

Ireland. Andy sent home enough to pay off the mortgage on his father's little farm, and the "Goose hung high" in the simple Irish home.

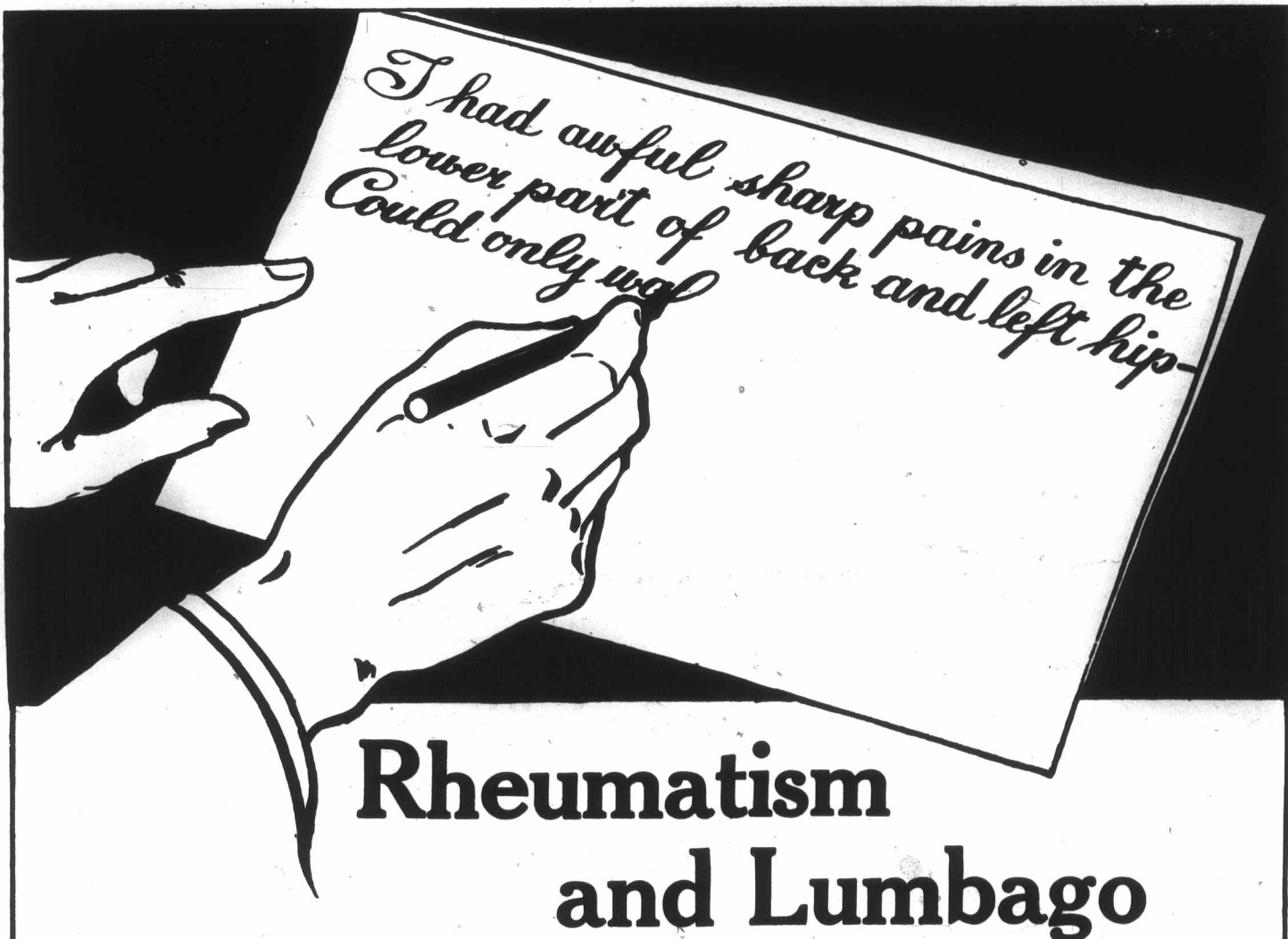
Andy's letter was read and reread by his parents and numerous friends. He did not go into too many details.

"A cash sum was offered for the capture of a cattleman—a bad man—named Ritter. For years he had pestered the sheepmen. He hated the sight of sheep, and it is believed that many a poor herder met a sorrowful fate at his hands. My love of wrestling stood me in good stead, for without a gun he was not my match, and

after a few good rounders I had him low.

"The money I send ye to fix up the auld place. It's been a sore pull on the dad, that mortgage. The bosses make a big fuss over me for what I done, but I don't see as it was much. I had the best of him after the first round. I've got a better job on the big ranch, learning to shear and bale wool. It ain't so lonely as the hills. Soon I'll send for little Bill."

"He will be President yet!" said the mother.—Caroline Paul Webb, in The Young Churchman.



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