

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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



Vol. 12.

TORONTO, CANADA, THURSDAY, MARCH 18th, 1915.

No. 11.

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SIXTH SUNDAY IN LENT.

(Palm Sunday, March 28th.)

Holy Communion: 131, 136, 321, 495.
Processional: 132, 133, 137, 490.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 152, 630.

The Outlook

Chaplains at the Front

Sir John French's despatch, dated February 2nd, spoke in the warmest terms of the Chaplains of all denominations. It also referred to the recent visits of Bishop Taylor Smith, the Chaplain-General, and Cardinal Bourne. Sir John French bore testimony to the way in which the Chaplains have worked with devotion and energy.

I cannot speak too highly of the devoted manner in which all Chaplains, whether with the troops in the trenches or in attendance on the sick and wounded in casualty clearing stations and hospitals on the line of communications, have worked throughout the campaign.

There are now attached to the British forces in France about 200 Chaplains. Of these about 100 are Church of England, 50 are Roman Catholics, while 50 represent the Free Churches. The principal Chaplain is Dr. Simms, a Presbyterian, who has been responsible for the organization of the work and the placing of the spiritual welfare of the soldier on a satisfactory footing. It is interesting to observe that Dr. Simms recently said that the Chaplains worked together in such perfect unity that he sometimes feels sorry that those who grew heated over the Kikuyu controversy were not there to see. We rejoice in the deserved tribute to the work of the Chaplains paid by Sir John French, and many are ready to endorse his hope that "before long a further increase in their personnel may be found possible."

"Helping the Germans"

Under this startling heading "The Pioneer" of February, 26th pointed out that this is what is being done by every liquor-seller who supplies intoxicants to a Canadian soldier, and that every citizen who treats a soldier to intoxicating drink is committing the same

offence. Such a statement ought to provoke thought, for there can be no doubt of its truth. Leading soldiers as well as scientists are now fully assured that alcoholic indulgence interferes with physical efficiency and lessens a man's value on the battlefield. This is the foundation of much military discipline and regulation to-day. So that, as the paper well points out, anyone who lessens the efficiency of British soldiers is really disloyal to the British Empire, and, whether he realizes it or not, is taking part in the crime of helping the Germans. In the face of charges of "treason" it is well for us to remember that there are many forms of it, and if it is wrong to betray's one country to an enemy and wrong to supply soldiers with inadequate clothing or food, it ought to be equally treasonable to impair the equipment of men by giving them strong drink. It is to be hoped that both in England and in Canada this simple but searching truth will be realized by those in authority as well as by ordinary people.

Tracts and Their Detractors

It was only the other day that we called attention to the value and importance of tract distribution, and the subject has since been raised in England in connection with some complaints of inappropriate tracts being distributed. "The Times," unfortunately, allowed itself to sneer at tracts, but was soon reminded of some of the most representative men in various Churches who are known to be tract writers, like the Bishop of Durham. It is well known that Prebendary Webb-Peploe was influenced for Christ by means of a tract. He told the story some weeks ago, how that in 1856, in order to get rid of some words spoken to him by a friend, he went to a racecourse. Just as he got there a race was being run—the first and last race he ever saw. At the gate a working man said, "Beg pardon, sir," and handed him a paper on which were the boldly-printed words, "If you die to-night, will your soul be in hell?" The Prebendary said this made such an impression on him that instead of going on to the course he ran seven miles in the other direction, and this was literally the turning-point of his life. Mr. Webb-Peploe is now in his seventy-eighth year, and one of his sons has been an Army Chaplain since the Boer War. The Prebendary was a "champion gymnast" in his young manhood, but as the result of a heavy fall had to pass all his examinations at Cambridge for his degree, and also those for his ordination, in a recumbent position. He spent three years on his back, and reading was practically forbidden, and yet he "made good." A tract would be worth while if it only won for Christ such a man as Prebendary Webb-Peploe. Our tracts should by all means be carefully selected, and wisely used, but nothing should hinder their usefulness as one of the finest opportunities of presenting the Gospel of Christ.

Hints to Preachers

From time to time men of mark in the Church give their experiences and impressions of sermons for the benefit of other preachers. The Bishop of Chelmsford, Dr. Watts-Ditchfield, was formerly a student of a Methodist Theological College at Headingley, and the other day he was invited to address the students there. He told a story against himself, that when he was a young man he went to preach at a little country village, and, thinking it would be well to take some suitable subject, chose the Parable of the Sower. After the service he went to tea with a farmer, who

said to him: "If you preach that sermon again, preach it to a town congregation where they know nothing about it." Needless to say, remarked the Bishop, that the sermon was never preached again. He pleaded for sermons that grip, urging that the delivery of polished moral essays as sermons was nothing short of sacrilege. Every year Dr. Watts-Ditchfield makes a point of reading a volume of Spurgeon and one of Wesley in order to help him keep the great point of a sermon before him. In reading Spurgeon it is clear that anyone entering the place where he preached could not fail to find the way to Christ, while Wesley's sermons showed in the same forceful way how it was that thousands of colliers got up at four in the morning to hear him. The closing advice of the Bishop must be given in his own words: "Before you begin your sermon get down on your knees. Sermons prepared from a book-shelf will not convert men."

Disproportion

A little while ago a church appealed for a liberal contribution towards church expenses, saying that it could not afford to take up the collection on behalf of the Red Cross Society. The clergyman warned his people against money-loving, and money-getting for ourselves, and then proceeded to remark that a reredos had been erected at a cost of \$15,000.00. In the parish magazine an article, couched in a lofty tone, spoke of the Holy War we are waging, and yet it is curious that the church cannot afford a collection for the Red Cross Fund, while spending so largely on a reredos. Another illustration of the same disproportion is seen in the same magazine, which speaks of \$325.00 for six new candlesticks and \$200.00 for a Sale of Work for missions. There must be something radically wrong with such a striking disparity as is indicated by these amounts. The spiritual life of a church will never be right until work for others, and especially work for missions, takes the first place.

"Charity Covereth"

That was a fine illustration which appeared the other day in a paper in connection with some young soldiers in England. There is no doubt that many of the recruits of the new army have seriously suffered through strong drink, and not a few protests have been made. But bitter words as a rule only lead to other bitter words and do not really help. There is "a more excellent way" of dealing with a problem of this kind. A Station Master at a southern station in England was enthusiastic over the behaviour of Kitchener's men, and said that when they came back from their New Year's leave there was only one man who seemed to be over the mark. The Station Master saw him coming down the platform and said to him, "What's that under your arm?" The soldier replied, "My bag." Then said the Station Master, "You go back to your carriage and get your proper bag. If your officer sees you coming in with a foot-warmer under your arm he'll think you've broken teetotal." It is much to be hoped that the young man learned the lesson. And we who read of it may well think of the words of the Apostle about hiding a multitude of sins and thereby perhaps saving a soul from death.

A Surprising Expression

In a sermon preached the other day by the Bishop of Oxford, Dr. Gore, entitled "Revival of Religious Life," he actually spoke of monasticism as the "religious life," calling

18, 1915.
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special attention to the vows of poverty, celibacy and obedience. It is curious that a man like Bishop Gore should be able to speak of all this as "the religious life," as though the New Testament made any distinction between those who feel led to become celibates and those who do not. It is an illustration of the way in which medievalism clings to our ordinary phraseology. In the Roman Catholic Church the ordinary parish priest is described as "secular," as contrasted with the monk, but we hardly expected an English Churchman to express this erroneous distinction. Christianity knows nothing of "a religious life" in the sense of monasticism. Religion is intended for everybody, and the religious life in the proper sense of the term is the expression and observance of the Christian graces by all, without exception. It will be well, therefore, for us to keep strictly to the New Testament ideas and phraseology lest we give a wrong impression. As Archbishop Benson once said, "To a Christian nothing is secular but what is sinful."

Genesis and Geology

It is always useful when a man of science speaks on the subject best known to him. A little while ago Professor Edward Hull, the eminent geologist, devoted part of an address to show that the science of geology is not antagonistic to the principles of religion, but that, on the contrary, there is proof that at the basis of all belief lies the great truth of the existence of a Creator and Governor of the universe. Professor Hull maintains that geology is one of the chief supports of the doctrine of a divine Creator. Two questions seem to settle this: How could matter have originated without a Creator? How could life have originated without a living author? Professor Hull found that for the answer to both these questions we were necessarily driven back to the great authority of the statement in the first verse of Genesis. To the same effect are the statements of another eminent scientist, Professor A. R. Wallace, who maintained that creation, as we now know it, could not have come about without a divine intervention. It is singular and striking that the Hebrew word "create" occurs three times in the first chapter of Genesis, and this is just at those places where, according to science, a divine interposition was necessary, the creation of matter, the creation of life, the creation of man. There is no need to apologize for the story in Genesis.

Three Attitudes

Everything that calls attention to our relationship to Christ is to be welcomed, and Lent offers special opportunities for considering this supreme requirement. There are three passages of Scripture which remind us of some of the most blessed positions that a Christian can occupy. We read of a man who is in the hand of Christ (Matt. 14:28-31), a woman sitting at His feet (Luke 10:38-42), and a man reposing on His bosom (John 13:1, 23). The first learns His power as Saviour; the second owns Him as her Teacher, listening attentively to His word; the third knows Him as the Lover of his soul, and leans upon His breast.

St. Peter walking on the sea is a picture of believers in their earthly pathway. The stormy waves aptly portray the trials and difficulties that confront us. One of our greatest dangers arises from the fact that the flesh within us answers to the world without, and that the devil well knows how to bring that which is without to bear upon that which

is within. But none should try to resist temptation in his own strength. The attempt will end in failure. What did Peter do when he was just about to sink? He cried, "Lord, save me." We must remember that our blessed Lord has not only saved us from hell and from judgment to come, but saves us day by day. He ever lives, a present Saviour, to care for His people as they pass through the world. We need Him thus every moment of our lives. Salvation from the snares of yesterday will not do for to-day. The moment temptation comes in any form we must look up to Christ in glory. The very act of turning the eye to the Lord Jesus up there turns us away from the temptation that assails us. We need to be kept in living, constant touch with the One who has undertaken to save us to the uttermost, right on through everything to the very end. We may rest assured that we are in the hand of the Lord Jesus, and that no power can take us out. He never lost one yet, and never will. There was a well-known Alpine guide who used to conduct travellers up the mountains. On one of these there is a spot where the road terminates in a narrow ledge on the side of the cliff, with nothing but an awful precipice beneath. A certain traveller felt somewhat nervous upon arriving at this spot, but the guide said, "I will go round the corner and put out my hand; then you must put your foot on my hand, and I will help you round." The guide disappeared round the corner, lay down, and held out his hand. The traveller looked down at the precipice; one false step and he would be dashed to pieces. But the guide said, "Do you see this hand? It is a hand that has never lost a man." The traveller put his foot on the hand, and was brought safely past the dreaded danger. Of the Saviour in glory we also can say, "He never lost a man." If we trust Him He will bring us through the worst dangers. Let us but turn instantly and immediately to Christ, and not try to get through the difficulty by ourselves.

In the Gospel of St. Luke we find the woman sitting at the feet of Jesus as a learner. We also have that privilege. We come to Him as our Master and our Teacher, and then find what a patient, gracious Teacher He is. We are to read our Bible as the living voice of the blessed Saviour. When we open it we should say, "Lord, speak to me; I want to hear Thy voice; there is something I want to learn of Thee to-day." There is always some fresh lesson to be learned. The more we know of this book, the more wonderful we find it to be; and the more we know of it, the more we shall say that it is a mine of untold wealth, an ocean of infinite blessing, with depths so great that its deep and holy things can never be fathomed.

How do we read our Bible? Do we read it as though we were listeners at the feet of Jesus? It makes all the difference if we are learning our lesson directly from the Master's lips. It is important that we should get near to Him, and learn what He has to say. If we do not know what His mind is, how can we serve Him in a way agreeable to Him? We have to learn from His holy book as we sit at His feet what is pleasing to Him, and, therefore, what is right for us.

In St. John 13 we do not find a learner at the feet of the Lord Jesus, nor a trembling disciple in His hand. We find the Apostle in the most blessed place possible, leaning on the bosom of his Master. Samuel Rutherford used to say, "There are many heads resting on the bosom of Jesus, but there is room for yours, too." This chapter starts with the precious fact that the Lord Jesus, having started to love us, will never cease. We say rest assured that we are loved with all the love that is in

the heart of Christ. We shall never come to the end of His love. Though we have not fathomed it, we are its objects now. It is like the sun, always shining, even when we do not feel its warm rays; like a fountain which is always springing, though we may not always be drinking its waters. And if anyone asks, "How may I enjoy it?" the answer is, by just putting your head (by faith) on the bosom of the Lord Jesus, saying, "I am the disciple whom He loves." We must not imagine that was peculiar to the Apostle John, for we, too, can say, "Lord, I am the one Thou lovest." If the Son of God loved us well enough to give Himself for us, great, indeed, must be His love. If He loves us enough to think of us day and night without ceasing, He must love us in very truth. An old Scotch lady, who was alone for the greater part of the day, was asked, "What do you do during the day?" "Well," she said, "I get my hymn-book, and I have a little hymn of praise to the Lord." Then she added, "I get my Bible, and let the Lord speak to me. When I am tired of reading, and when I cannot sing any more, I just sit still and let the Lord love me." Let us also sit still in the presence of our Saviour and hear Him say, "I do love thee, I have loved thee, I shall love thee to the end." Let us drink in the boundless love of His heart, that changeless love which has never wavered and never will. Whatever may befall us during the course of our earthly pilgrimage, we may be assured of the undying love of Christ.

VICTORY.

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

'Mid the warring hosts of nations,
In the awful human strife;
See we not a gleam of victory,
In the pouring out of life?

Not the weakening of the legions,
Not the triumph of the sword;
But a sacrifice for honour
And a victory for the Lord.

In the best, a nation's manhood,
Life's blood given, freely shed—
For the principle of freedom;
Honour triumphs o'er the dead.

Victory! the day is dawning
When all tyranny shall fall,
When the conscience of the nation
Breaks for aye from serfdom's thrall.

When the parliament of nations
Owns the rights of man with man,
Justice triumphs over passion,
Lust forever counterban.

"Not my country!" be my watchword;
"Universal brotherhood!"
In a world where common interests,
Answers for the highest good.

See we not a "Drawing closer,"
With the shrinking of the earth?
Have we not a broader spirit
Than the race who gave us birth?

Need we not a heart-awakening
If we would attain our goal,
Lest materialistic instincts
Crush for aye our nation's soul?

Are we looking for a kingdom,
The millennium of God?
Armageddon speaks of victory,
Gained beneath the chastening rod.

There's a sounding of His footsteps,
Could our hearts but now descry
In the trembling of earth's tumults,
That the day is drawing nigh.

Day of victory! day of promise!
War forever laid aside.
Welcome Peace! O reign for ever,
God is with us, to abide.

THE ARCTIC WILDS FOR CHRIST

By the Rev. A. L. Fleming, Lake Harbour, Baffin Land.

[We append brief extracts from Mr. Fleming's most interesting Annual Letter, only regretting our inability to insert the entire communication. A few copies can still be obtained from Mrs. Fleming, 2 Elmsley Place, Toronto, through whose kindness we have been permitted the use of these pictures. We hope nothing will prevent a man or, still better, two men, being sent out this summer to take the place of one who has so nobly endured hardships for Christ in loneliness for nearly two years. It would be sad beyond measure if the work were suspended, through our failure to provide the essential reinforcements.]

As I sit down to write my annual letter the little hinged window in the room is wide open, and I can hear the mosquitoes, those "hosts of Beelzebub," hum their sibilant song as they beat against the window netting. In the aftermath of the sunset the last of our Eskimo visitors may be seen sinuously making their way home in their frail kayaks of sealskin. Now the last is gone! The hills rear themselves, dark, velvety silhouettes, against the fading amber of the sunset sky, and the harbour shows up blank, without a sign of life save a loon, a bobbing, black speck on the lead-like waste of water, while the quavering drawn out "wah-hoo-o-o-to" of its cry alone breaks the still night air.

Such then is the scene before me, and very different from those about which I must now write, but it will serve to show that even in the Arctics the "god of life" is able to conquer for a time that fierce warrior, "King Winter."

On September 16th, 1913, I bade farewell to my old colleague, the Rev. J. W. Bilby, and the many friends on board the good ship "Pelican." As the vessel steamed down the harbour and disappeared round the last headland I felt a poignant pang at my heart, for with the ship's departure the curtain falls over the outside world for another year.

From the time that the ship sailed south until the harbour was frozen over on November 3rd, I had a very busy time attending to the spiritual and physical needs of the Eskimos.

THE NEW CHURCH.

We also built a small church in which to worship God, with as little discomfort as possible from weather conditions. This was done by knocking the end out of a small store already erected, and then building a second and larger store on to the old one. The frame of the larger store had been fitted at St. John's, Newfoundland, in 1909, but did not come north until 1912. The Rev. J. W. Bilby had had the frame put up, but both stores had practically to be rebuilt. The result of our work really seems quite satisfactory, and we are justly proud of the little building when we compare it with the places in which we have hitherto had to hold our services.

VISITING.

The time spent at the first camp was most interesting and helpful. I was at once able to get into close touch with the Eskimos at school, at services, and in their own dwellings when visiting them. After all there is nothing like personal contact and simple heart to heart talks.

During my visit the attendance at both school and services left nothing to be desired, but the air got rather loaded at times with an odour closely akin to sulphuretted hydrogen. There were other drawbacks too! For example:—It did not add to one's comfort to know that a hollow-eyed deer skull and the complete head of a seal wreathed in blood, fat and intestines lay beside the lamp at one's elbow. Indeed, I have to confess that I felt a heart depressing chill as my eye caught these weird things leering at me in the dismal dwelling. Then too, it not infrequently happened that the babies, hidden behind their mothers' backs, kept up an obligato to the service, and it required a good deal of self-control not to allow such details to disturb one's equanimity! Before returning to the station we had a feast night at which the chief attraction (after the food had been consumed) was the Mirroscope, the gift of a kind friend in Toronto.

On Sunday, 21st December, 1913, the little church at Lake Harbour was formally opened. It was far from being complete, but the intense cold had made it impossible to do anything more to it for the present. In the morning we had a joint service for white men and Eskimos, when

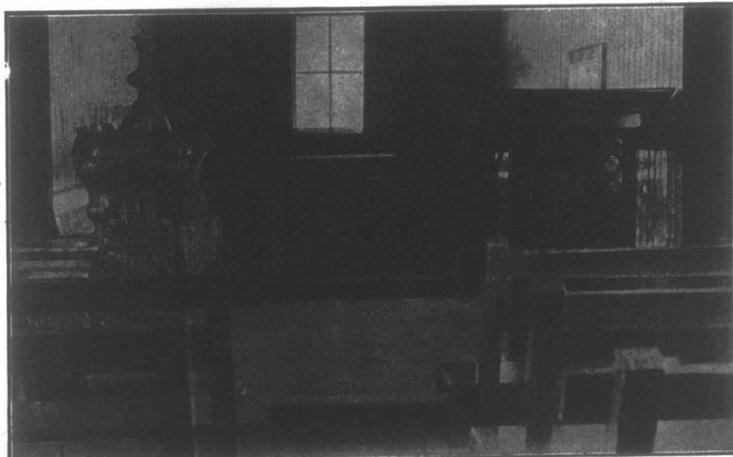


The Canadian Churchman. CHURCH AT LAKE HARBOUR, BAFFIN LAND. Built, 1913-1914.

everyone turned out. It was most interesting to see the extraordinary decorum with which the Eskimos conducted themselves in the church, and their soft staccato singing contrasted strangely with the more refined music of the English voices. In the afternoon the services were for Eskimos only. After worshipping in a snow hut at camp it was a great comfort to come into the church where everything was clean, where the atmospheric conditions were somewhat more normal, and where no unseemly spectacles disturbed one's thoughts and meditations.

A HELPER.

Up till this time, faithful old Ingmillayo, assisted by a boy, had been my servant. A cataract



The Canadian Churchman. INTERIOR OF CHURCH.

had already formed over his left eye, and now the right eye was similarly affected so that he had to be led to and from the house. It was therefore necessary that some change should be made, but as many of the Eskimos are hopelessly in debt to the H.B.C., one has to consult with them before engaging a servant. After discussing it with the H.B.C. factor, a young man named Pudlo, who had shown more than the average ability at school, was engaged. He had a debt with the H.B.C. to the extent of \$64.35, which I agreed to pay on condition that he, in his turn, remained in the service of the Mission for 13 moons. I wrote out a brief agreement to this effect in the Syllabic characters, and we both signed it. I cannot say how sorry I was to part with dear old Ingmillayo, "his like I ne'er expect

to see again," and I tried to arrange with his foster son, a half breed, to enter the service of the Mission so that I might be able to care for the old man, but the arrangements fell through at the last moment, and I had reluctantly to part with my old friend, though I trust he still feels he is by no means forgotten. Had it been possible to send out the doctor whom Dr. Grenfell had so kindly, and at so much trouble, secured for us, how much it might have meant to this worthy old man, and to many others. Ingmillayo is easily the best Eskimo I have ever had anything to do with, and my regard for him is very real. In these dark days when life must be dreary for him, he is simply wonderful. Every time I visit him he is bright and cheerful and looking forward with child-like eagerness to the day when he "shall see the King in His beauty." "Then!" says the old man, "I shall be able to see Jesus, and the Apostles, and Moses, and Abraham, and all the others." Would to God that there were more like Ingmillayo amongst his kinsfolk! (See picture on page 167.)

ARCTIC TRAVEL.

The time was approaching when I should make the long trip to the West, so I got some Eskimos, who had come into the Trading Post, to take a few stores for me to their camp, about 100 miles distant. These proved invaluable at a later date, but to do this itinerating work effectively it will be necessary to have small depôts at certain strategic points along the coast.

It may not be out of place for me to mention that although the long continuous physical strain of Arctic travel is very real, so much so that a man all unconsciously descends to a lower animal plain, yet the most potent factor against which he has to guard is not overwork of the physical sort but mental strain. One has only to meet those who have made a protracted stay in the Arctics to see the effect of this mental strain very clearly marked.

Again!—Life with the Eskimo is far from pleasant even in spite of the fact that when visiting his "flock" the missionary is always the "ami de la maison." Try as you will, you cannot quite forget your unsavoury surroundings and are constantly reminded of Blackmore's lines—

"What horrid stench will arise, what noisome fumes."

The odours from the native lamps and the no less pungent effluvia from rotten blubber and meat are aggravated by the absence of ventilation. Certainly for solidity and complexity of stench, the odours with which one meets in Eskimo igloos outrival anything I have ever experienced elsewhere. Then, too, as regards cooking and food! It is true that when travelling the question of gastronomy assumes a very important place in one's thoughts, but one must not be an epicure in taste. An Arctic traveller should be able to partake of dishes à la Eskimo with impunity. What does it matter anyway? Our fastidiousness is simply the outcome of the conditions forced upon us by our modern civilized, artificial life.

On the fifth day out, while travelling over some hummocky ice, all the lashings on one side of the sledge snapped. We carried our load back over the hummocks to a place suitable for building a snow hut and there made camp. Owing to the necessity of working with bare hands when relashing, it took us two days to get the sledge put right. Imagine our dismay, when we discovered, on the morning of the third day, that two of our dogs had run away! Do you blame the Eskimo, Pudlo and a boy, for wishing to return? I do not! but it took what "the Lady of the Decoration" would call a "stiff upper lip" to insist on a move forward being made—at once.

When we arrived at a village named Nee-a-hoon-moon, we had several services, and two days after we arrived at Ittinel. Here we found some 61 Eskimos, who gave us a most hearty welcome. We stayed with them nine days, teaching the people every day. School was held in the afternoon for the children, and services were conducted every evening in the largest igloo, where the Gospel was preached in all its simplicity. The people really seemed to enjoy attending the services and listened most attentively. At this camp there were a number of baptized Eskimos, some of whom had not yet partaken of the Lord's Supper, so before leaving we had a special service at which those who were baptized had the pri-

vilege of obeying their Lord's command. To some of you the idea of having the Lord's Supper in a snow hut may come as something in the nature of a shock, so let me explain how we did things, for surely no one would deny the right of these people to partake of this holy Sacrament simply because they live in huts of snow. First, then, the Eskimos cleaned the place of all rotten meat, etc., etc., then fresh snow, white and clean, was brought in, and very soon the whole interior was of spotless purity. A tent was fixed up to catch any drips that might fall when the hut was crowded during service. The floor was then covered with reindeer skins so that the worshippers might kneel with less discomfort. A sledge box was placed in a central position on the sleeping platform and acted as the Holy Table, and when carefully covered with new towels of spotless white the sacramental linen and vessels were arranged on it. Two flickering stone lamps shed forth a subdued light, hardly sufficient for reading, but not unsuitable for the service. The communicants were ten in number, four women and six men. As I looked into the round faces of the greasy, little, dumpy women, and the bronzed, weather-beaten faces of the hunters, I was filled with that unspeakable longing to help them which comes from a knowledge of their need. It was our first Communion Service in a snow hut, and the surroundings were so strange that at first we found it difficult to realize the significance of the occasion. After some moments of silent prayer together, when no noise disturbed our devotions save the rustling of the snow outside as it whirled round the hut, the service began. It is no exaggeration to say that, in almost a literal manner, the experience of the disciples who walked to Emmaus was repeated at this time, and the Lord was made known to His disciples in the breaking of bread. I could only pray that through this, these poor savages might learn that "all life is a Sacrament, and that God is all, and in all." Some idea of our experience at this time may be gathered from the fact that after the service the people did not wish to go away. For nearly ten minutes no words were spoken. It was as if we all with one accord felt in our souls that it was "good for us to be here," for we had seen the Lord. When the silence was broken at last, we quite naturally spoke of the gathering of the other Eskimos into the fold of the Good Shepherd Who laid down His life for the sheep. They promised gladly to pray for the Eskimos "in the beyond" who had not yet been visited by a missionary, that they might have hearts prepared to receive "God's words," and that the missionary might be a great blessing to all.

A CENSUS.

One result of the trip is that we have now a census of all the Eskimos on this side of the Hudson's Strait—their names, sex, approximate age if below twenty and location. This is the first time that such a census has been made, and it will be of great value to us in planning for future work. I was much surprised to meet some 80 Eskimos scattered along the Straits, whom I had met four winters ago in Frobisher Bay and beyond. This showed the necessity for making a census of all the Eskimos in these districts during one and the same winter, so with the assistance of some of the Lake Harbour Eskimos who visited Frobisher Bay and Cape Haven in February, I was able to make a complete census of all the Eskimos in Baffin Land living south and west of Blacklead Island. The visit of a number of Eskimos now living on the shores of Frobisher Bay to the station after my return from the west, enabled me to check this pretty thoroughly. This information will likewise be very useful when considering future work.

SCHOOL WORK.

The Eskimos are ambitious and anxious to learn so that they may become like the white man, hence it was, I suppose, that they enjoyed the school-teaching so much that they begged me to continue it longer.

I am particularly anxious that what I write may not take the form of a panegyric on the Eskimos, so I shall confess that I never had duller pupils, but it is only fair to add that neither have I had more diligent ones, and thus real progress was made.

SUMMER TIME.

On Sunday, July 26th, the ice in the harbour broke up, and the following day the natives who were arriving back from their winter hunting and trapping grounds, came in and made our little harbour ring with shouts and laughter. Special services, including a Communion Service, were held on Sunday, August 2nd, that being the first day on which we worshipped in the church after it had been completely finished and painted. It is impossible for me to tell you what it means

to have this little place in which to worship God. It is so clean and comfortable, after what we have been used to, and although it only seats about 50 we can get 70 or 80 into it when occasion demands it, as the Eskimos are not particular where they sit. It is well worth the time and labour which have been spent upon it. The work was done almost entirely by the Eskimos themselves, I merely gave them the necessary guidance, and, although it is rough, it is a worthy little building and reflects great credit upon the natives. Every endeavour was made to cut down the cost to the minimum. For example:—A box bed which I designed and brought out with me from St. John's, Newfoundland, in 1909, had received some rough handling during my absence at home, and I was reluctantly forced to condemn it on my return last year. This was cut up and with two wooden steps, purchased from the H.B.C., and some scraps of moulding, a really useful reading desk was constructed at a net cost of not more than \$1.50. Yet the extra cost of the building runs up to about \$150, chiefly on account of the heavy freight charges on the lumber which I had to buy to line the walls and roof, and to floor the loft so that it might be utilized as a store room for our reserve supplies.

THE ANNUAL SHIP.

The great day of the year is that on which our annual ship arrives. For weeks we had been keeping a sharp look-out, and I must confess that these days of waiting were far from pleasant. It is a positive strain to know that at any moment the ship may appear bringing a whole year's news.

It came as something of a surprise to me to find that neither Mr. Bilby nor a new man had arrived. It seems a pity to practically close down Blacklead Island, and to leave one man alone in the field where the need is so great and the distances so vast. Let me add, however, that I am perfectly happy and contented to continue for another year to "hold the fort" to the best of my poor power for our Saviour King.

PERSONAL.

I cannot close this letter without a word of most sincere thanks to all who have shown their love and sympathy in such a practical way. My mail this year has been a very heavy one, and I shall not lack for letters throughout the long winter. It has been an intense joy to hear from old school, college and office chums, as well as from the host of other friends who now take such a real place in my life and thoughts, and shall I not add—in my work. May I say that it has been a special pleasure to me to receive letters from some whose ideals differ very radically from mine, but who are yet able to offer me their good wishes for the sake of "auld lang syne."

In answer to the many questions as to how things have gone with me this last year I can only say that I have had many strange experiences, but have always managed to get something out of them. The difficulties have been worth fighting, and I have reason to believe that some of them have been fought to a finish. My days have been very different from what I had planned, but I am conscious that God has been my Guide and has filled my lonely life with a richness and fullness which far exceed anything I could have devised. The progress of the work has often appeared to be very slow (and even the stoutest heart will get discouraged at times), but we have need to remember the old German proverb about not being able to see the wood for the trees. At the same time, let me make it quite clear that it is my honest conviction that real, deep progress has been made, and I believe that the Eskimos are steadily becoming stronger in character through "the Word preached." The Holy Spirit has been working in many hearts and lives, bringing them to a knowledge of sin and of salvation through the Blood that was shed on Calvary's tree. I therefore ask no one for their pity, since I consider it an honour to serve my King in this lonely outpost, but I do plead for a place in your prayers, that this work may prosper, and that the Eskimos may come to a saving knowledge of the Truth which alone can make them free.

All mail matter from Great Britain may be sent addressed to me, care of John D. Clarkson, Esq., Gallowhill House, Lenzie, Scotland, and should reach him on or before May 15, 1915. All mail matter from North America should be addressed to me, care of the Hudson's Bay Company, 56 McGill Street, Montreal, and should reach Montreal on or before June 15, 1915. Note that all mail should not only bear my name, but also Lake Harbour, Baffin Land. As I expect to return home next year it will be unnecessary for friends to write to me for the winter of 1915-1916, but all letters to be opened on arrival of mail will be most welcome.

THE QUIET HOUR

There is but one article or rule in theology, whoever does not know or possess it is no theologian—namely, faith or confidence in Christ.

Charged with spiritual blessing ourselves, we cannot fail to become channels of conveyance to others.

What the sun is to the natural, Jesus Christ is to the moral and spiritual world.

True religion is not a mere matter of impulse or emotion, it is the work of God's free grace.

A man's habitual conduct corresponds to what he believes in his heart.

The nearer we get to Christ our Captain, the better we shall do our work.

The faithfulness which God requires must reach to everything we do.

If we make religion our business, God will make it our blessedness.

There is not one sin we ever commit but has its effect upon our souls in after years.

A creed scarce keeps thy soul alive, make it a faith and thou shalt thrive.

The world has never known of a true follower of Christ who has honestly made experiment of Christ's religion and has been disappointed.

Christian usefulness follows personal devotion.

Christ's words pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away.

Isaiah 27: 3.

A Perfect Protector.—"I the Lord do keep it." Personal.—"The Lord Himself." Psa. 121: 4. Prayer Book Version.

Powerful.—"The Mighty God." "Able to."

11 Tim. 1: 12. Jude 24: cp. 1 Peter 1: 5.

Perpetual.—"Faithful." 2 Thess. 3: 2.

A Plentiful Provision.—"I will water it every moment."

Free Supply.—"Shall give." John 4: 11. cp.

"Without money." Isa. 55: 1, 2.

Full Sufficiency.—"Pour floods." Isa. 44: 2, cp. "All." 2 Cor. 9: 8. Phil. 4: 19. Mal. 3: 10.

Faithful Succour.—"Every moment." Isa.

27: 3; 41: 17. "Always." 2 Cor. 9: 8, etc.

Final Satisfaction.—"Their soul shall be as a watered garden." Jere. 31: 12. Isa. 58: 11, cp. Jere. 17: 8.

A Powerful Preservation.—"Lest any hurt it, I will keep it night and day."

Certain.—"I will." cp. "Shall." Three times in Psa. 121: 7, 8. 2 Thess. 3: 3.

Continuous.—"Night and day." cp. "From this time forth even for evermore." Psa. 121: 8. 1 Thess. 5: 24.

Complete.—"Lest any hurt it." cp. "From all evil." Psa. 121: 7. "Your whole spirit, soul and body." 1 Thess. 5: 23. "The feet." 1 Sam. 2: 9. "Thy going out and thy coming in." Psa. 121: 8. "That committed unto Him." 2 Tim. 1: 12. cp. Josh. 24: 17.

WORK IN CHINA

OUR readers have already been made aware through Dr. W. E. Taylor, of Shanghai, of the remarkable meetings held in China for the educated classes from September to December last. A summary of all these meetings has just reached us from Dr. Taylor. In the twelve cities in which evangelistic meetings were held, there was a total aggregate attendance of 121,730, of which number probably 50,000 were different persons, attending two to three times. Over 90 per cent. were non-Christians and most of these were drawn from sections of the community not under direct Christian influence or teaching. Including new members who did not sign cards at the meetings but enrolled afterwards, more than seven thousand have attended the Bible classes, with an average weekly attendance of over four thousand. These figures are based on careful and conservative reports. They do not include the Women's meetings, nor the province-wide movement, except the two cities of Foochow and Amoy.

ENGLAND IN TIME OF WAR

Oxford and Cambridge in Khaki

ON no place in England, probably, has the war wrought such changes as upon Oxford and Cambridge. Neither University had been "militarist" in tone, though each had its Officers Training Corps, Cambridge taking hers perhaps a little more seriously than Oxford. Yet, no sooner had war broken out than each headquarters was rife with applicants for commissions from past and present members. Hundreds of commissions were obtained before term began; and there were not a few enlistments, although enlistment is discouraged among men who could serve their country better as officers. Of those who should have come up as freshmen many went from their public school O.T.C. into the Army; and one arrived at the Cambridge base hospital as a wounded officer just about the time that he should have reached his college as a freshman.

The result was that both universities began term with less than half the usual number of junior members; and that quantity has been steadily shrinking, as the War Office granted more and more commissions. Cambridge has lost 230 men during the term. Many more will be drawn away during the vacation; and next term Pembroke, Cambridge, expects to have some 50 men in residence out of 230, and Magdalen, Oxford, will have perhaps 25 out of 150. Of those who are left at least half are drilling full time and waiting for commissions. There remain only the unfit, those who, like students from neutral countries, natives of India, and Indian Civil Service probationers, are prevented from taking arms, students who have come to Oxford and Cambridge because Germany is closed to them, and the medical students who have been recommended to finish their course that they may serve the R.A.M.C. to the best purpose. There are also a few whose religious beliefs or principles bar them from military service, and theirs is not the least heroic of tasks at the present moment. Of mere "slackers" there seem to be none.

STREET SCENES AND SOCIAL LIFE.

The generous youth of England has rushed to arms; and the effect upon Oxford and Cambridge is strange indeed. At 11 or noon the streets are not now a-flutter with gowns hurrying to lectures; at 1 o'clock the groups in the gateways are scanty or none. The motor-bicycles are all at the front, carrying dispatches. By night and by day there is a hush over the colleges, where set upon set of empty rooms seem to stare at the empty quadrangle in surprise. The parks and the playing-grounds are given up to drill; and football is confined to such scratch matches as can be got up once a week, just to "keep football going." On the river at Oxford the only boats are a few scratch fours or pairs; at Cambridge only the Belgian students may be seen, acquiring an art in which Henley knows that Belgians can do very well. Perhaps Oxford makes more attempt than Cambridge to keep sport alive, partly because at Oxford the O.T.C. is less able to be exacting in its demands. The Prince of Wales, of Magdalen, and others have sent funds to help the Drag to a weekly run in hard times, and the officers in and about Oxford are glad of the opportunity. But the entire Bullingdon Club has joined the Army (and so has the Vampires of Brasenose); by the end of November all the oars of last year's Oxford eight, 13 of the Rugby XV., nine of the cricket XI., eight of the Association XI., and all the lawn tennis six had taken commissions. No wonder that university life languishes. Vincent's and the Pitt are just open; the O.U.D.S. is a club for Belgians; the Grid is closed. The political and other such clubs struggle on or amalgamate; and in each university the Union, mainly denuded of its officers, tries to keep up an appearance of life with the help of its Belgian honorary members.

In these gathering places of young men the signs of war are concentrated; but the signs are by no means all negative. A positive sign is the prevalence of uniform. Uniform and a gown is academic dress; people come up to take their

degrees in uniform. At the examination for All Souls' Fellowships one candidate wore the uniform of an officer of cavalry, another that of an able seaman; and for the first time since the Civil War, perhaps for the first time in history, the lessons have been read in King's Chapel by a scholar wearing military dress. Khaki is a common sight at the High Tables (where dinners are shorter than they used to be); for not only do the universities eagerly welcome their members on leave—professors, readers, tutors have found means to serve in the Army. And at Oxford, for those who are ineligible, there is the Oxford Volunteer Training Corps (commonly known from its C.O. as "Godley's Own," or even as the "Un-godly"), in the ranks of which may be seen the Poet Laureate and Professor Gilbert Murray.

UNIVERSITY FINANCE.

This activity of the senior members does not take the place of their usual work. True, they have been spared controversial legislation (except, at Oxford, a little dispute over divinity moderations). But, though undergraduates are

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few, both universities have endeavoured to keep the educational work unimpaired; and it has been found that the example of the O.T.C., with its compulsory drills and compulsory lectures, has had a good effect upon regularity in attendance. And both universities have to face a very serious loss of funds. Not only will the university and college chests be left without fees and dues and rents and fines (even the proctors nowadays can pick up nothing); automatically the stipends of the tutorial staffs must shrink. Oxford means to tackle the question during the vacation, and both in Oxford and Cambridge there is a strong feeling that the people who choose the present moment for talking of university reform are not showing good sense or good feeling. University and college athletic clubs and societies will feel the pinch severely. Hard times, too, threaten every one who serves, however humbly, university or college. For the reduced numbers of scouts, gyps and bedmakers there are few tips or perquisites; and the case of the lodging-house keepers is so hard that Cambridge University has done what it can to indemnify them, while Oxford has helped them by billeting in their houses some of the many soldiers quartered on the town. The tradesmen will suffer less than might be expected, because Cambridge, which had the whole of the 6th Division at the outbreak of war, has now a large portion of the new Army hard by; and Oxford is full of troops, many of the officers having sets of rooms in college.

NEW ACTIVITY.

There are not enough officers to give to New College, for instance, an air of life; but outside their college walls both towns are humming with activity of an unfamiliar kind. French is heard

on all hands, for it is well known how the universities have been proud to offer homes and educational facilities to professors and students from Louvain, Brussels, and Ghent, while of other refugees each town has a large share. Then there is the hospital work. The military hospital at Cambridge began with the cloisters of Neville's Court in Trinity; now the King's and Clare ground is covered with an open-air base hospital, the first of its kind, a place of 1,000 beds, whence many of the convalescents are taken to a Red Cross rest house. At Oxford the New Schools and the Town Hall have both been turned into hospitals; and New College gardens are full of convalescents. Work for Belgian refugees, for the relief of distress, for the Red Cross, has been efficiently organized and is actively carried on. The women of Oxford and Cambridge are playing their part as eagerly as the men. And by these and other means there has stolen into the air a *rapprochement* between town and gown and between social classes that would have seemed very unlikely six months ago.

They are no strangers to armies and to war, these ancient cities, and especially Oxford, whose own streets have before now run red. They are doing their duty at once enthusiastically and efficiently, prepared to give, as they must give, in larger measure than other places, to suffer more in friendships cut short and young life squandered, and to rejoice more in glory won.

Of them, more than of any other congregations of men, it is interesting to ask what they think of the future. Perhaps we cannot do better than put two quotations side by side. The first comes from the *Oxford Magazine*:—"We have become shadows of other times, almost like the ghosts, the memories, in our half-deserted colleges. We are left with institutions and traditions with which we don't quite know what to do except that we feel vaguely that they are the one link between the past and the present, and that they must be preserved until the golden age returns. . . . It is very restful to go to lectures where the past of mankind is talked of without reference to his present madness."

That is the voice of the Oxford that we know. The next quotation comes from the undergraduate organ, the *Varsity* ("with which and during the war is incorporated *The Isis*"):

"One thing seems certain; that after the great national awakening that has taken place we are almost bound to see military efficiency on the part of those who are physically fit as much a *sine qua non* of residence as the passing of exams. I think that our general mode of life will change also. There will be less luxury and more purpose. . . . There will be more reason in everything we do and say."—(*The Times*.)

THE CHASUBLE (Communicated)

THE Chasuble is used in the Church of Rome as the dress of ministration distinctive of the one who is regarded as the "sacrificer," when engaged in offering the Sacrifice of the Mass. The usage appears to be peculiar to Rome, and is historically connected with Mediæval teaching about the Lord's Supper. In the Greek Church the "phelonion," which corresponds to the Chasuble, is not restricted to priests, being worn by "lectors" also, while it is not distinctive of the Lord's Supper, for it is worn at weddings, processions, etc. Therefore, the "phelonion" may be regarded as a festal garment, like the cope, and destitute of doctrinal significance.

Not so the Chasuble. Ever since the eleventh century, the Chasuble has held a position unique amongst ministerial robes as the distinctive garment of the "sacrificer," so that it has acquired in familiar speech the title of "the Vestment," apart from all other vestures. Even the cut of the modern Chasuble in the Western Church has been dictated by the development of Roman Catholicism; for its sides have been made to allow the celebrant more easily to elevate the "Host" to be adored, in accordance with the decree which Pope Honorius III. promulgated in 1219, in order to give greater effect to the dogma of Transubstantiation that had just been defined by the Council of the Lateran, 1215.

None save "sacrificers" are allowed to wear the Chasuble; no "sacrificer" may wear it except at the one service of the Mass; no "sacrificer" may wear it at Mass as his dress of ministration unless he is the celebrant, and therefore actually engaged in offering the sacrifice. So much is this the case that when (on some rare occasions) deacons and sub-deacons are permitted to assist at Mass with folded Chasubles hanging round their necks like stoles, they are bound to take them off before they execute their distinctive ministration—namely, reading the Word of God to the congregation. Not only so, but when the priest himself administers communion with the Reserved Sacrament, and therefore is not consecrating, the Church of Rome considers him as merely "ministering a Sacrament," not sacrificing, and therefore does not permit even him to wear the Chasuble for this function. For administering the Holy Communion, as distinct from offering the sacrifice of the Mass, that Church orders the surplice to be used.

Hence the retention of the surplice by our reformers, while they abolished the Chasuble, was a far stronger proof of their attitude to the sacrifice of the Mass, than it would have been had they entirely abolished the use of all ecclesiastical vestures. The indiscriminate rejection of all dresses of ministration might have been merely a matter of taste, and might have argued only a dislike for effect. The retention of the sacramental surplice, coupled with the removal of the sacrificial Chasuble, proves beyond reasonable question that they desired men to regard the Holy Communion as the Sacrament of the Lord's Supper, and no longer as the sacrifice of the Mass. Consequently the use of the Chasuble or the surplice is no mere preference for a particular garment. It is a question of the symbols of fundamental doctrinal differences. It is not a matter of indifference whether the Royal Standard or the Black Eagle of Prussia floats over Buckingham Palace.

Turning to the history of our Church we see that under the tentative provisions of the First Prayer Book the use of the Chasuble was permitted for a time, but when, at last, our Reformers were able to give free expression to their convictions unambiguously in the Second Prayer Book of 1552, they prohibited the "Vestment" by name. This prohibition was re-enacted by the Elizabethan Settlement, and its observance strictly enforced by all "ordinaries" from the Queen in Council downwards. So effectually was this done that all the researches during more than a half-a-century past have failed to discover one solitary case of the wearing of the Chasuble by any minister of our Church from the moment that Elizabeth's Act of Uniformity came in force until within living memory.

At the last Revision of the Prayer Book in 1661-2, the Elizabethan statute was made the first item in the Prayer Book, and so became the governing law of the Liturgy itself. The subordinate "Ornaments Rubric" was altered into greater conformity with the phraseology of the Act; and the consequent introduction of the word "retained," bound the clergy to continue to use the Elizabethan vestures, and forbade them to "revive" the discarded vestments of the Mediæval Church. Not one of the High Church party in the seventeenth century ever wore the Chasuble, and the Visitation Articles of the Bishops and other ordinaries in 1662 show that the new Act and Prayer Book were understood by everyone to impose the use of the surplice, not the vestments.

After three centuries of tradition in favour of the surplice, the custom of the Church was broken by introducing the use of the Chasuble. The legality of the usage was brought before the Courts with the result that twice over, in 1871 and 1877, the Supreme Court condemned it. When the opportunity of adducing proofs was given before the late Royal Commission, not a single instance could be found. On the contrary, it became clear that the Privy Council could have taken a much stronger line. It had said that the Vestments became illegal in 1566 on the issue of the Advertisements. It now appears evident that they were illegal from the very first moment that Elizabeth's Act came into operation in 1559.

Brotherhood St. Andrew

ITEMS OF INTEREST.—This is the first of a series of articles dealing with the progress of the Brotherhood in Canada, as it appears to the Head Office. Perhaps the most outstanding feature that is reflected upon by all is the deep and tense increase of spirituality, which seems to be manifested throughout the Church as a whole, and

indeed all Christian bodies. It is evidenced by the ready response which is being given to meetings of a religious nature, by the increase in the congregations at Lenten services and it would seem that these stirring times have proven again that in every great upheaval the human being instinctively turns to his God. There is much field for Brotherhood activity now and the time was never more propitious for the determined efforts to win recruits for more definite service in the extension of the Kingdom out of the many who are groping for guidance. So many Brotherhood men have answered the call of service and entered into one or other of the contingents for overseas that much of the work has been hampered and the serious financial shortage has had a detrimental effect upon many individual members. Still good work is being done. Many Chapters are carrying out their plans for Lenten services and we are glad to note that the Winnipeg Chapters have satisfactorily arranged for their usual efforts. Perhaps the most remarkable feature of Brotherhood work being carried on in Canada is that which is taking place amongst the soldiers in the Mobilization Camp in Toronto. Too much praise cannot be given to the ladies who have formed themselves into an auxiliary for the purpose of carrying on the work and it is a fact that the ladies have had to bear the heaviest burden of all that has been entailed. The service in the canteen and reading room has been a voluntary service as far as it was possible and as the hours for being open are from 8 a.m. to 9.30 p.m., it would have been impossible for Brotherhood men in sufficient numbers to look after the entire work. The ladies here have done yeoman service, giving their service throughout the day, being relieved in the evening by Brotherhood men. The profits accruing have been very considerable and we are proud to say that practically \$12,000 to date have been received over and above all expenses, and over \$11,000 have been expended on the soldiers themselves. The latest gift, and one which will probably be the last to this contingent, is the donation of three motor field kitchens. They will be printed "Brotherhood of St. Andrew Field Kitchens," and in this way will remembrances of the Brotherhood be perpetuated right on the firing line. Turning to actual Chapter work, the most outstanding feature is the campaign for Junior Chapters, which is being carried on so strenuously in Vancouver and Toronto. The work that is being done in Toronto must be mentioned. Mr. J. Maughan, Jr., president of the Junior Assembly, and the band of workers that he has gathered around him, have done wonderful work during the past six months. Junior Chapters have been revived or organized in no less than nine Toronto parishes, and with one exception each new Chapter looks as though it was there to stay. One has already been chartered and two others are expected to apply for a charter at any time. Word has been received of satisfactory progress from St. Andrew's, Sturgeon Creek, Man., which was organized on probation some weeks ago and also word from St. Alban's, Ottawa, that they have quietly revived their Chapter. Many Chapters report serious losses by removals and enlistments in the Overseas Contingents, but they seem to be holding their own and gradually getting new men.

The Churchwoman

WEST TORONTO.—ST. JOHN'S.—The annual meeting of the W.A. took place on the 10th inst. The reports presented were of a most satisfactory character. Officers elected are:—Hon. pres., Mrs. Constantine; pres., Mrs. Porter; 1st vice-pres., Mrs. Dean; 2nd vice-pres., Mrs. Millard.

OTTAWA.—The service at the March Board meeting was conducted by Canon W. A. Read, Rector of St. Luke's, Ottawa, whose address was on "The Nature of the Kingdom, as Shown Through the Universality of the Catholic Church." The president opened the business part by reading the 13th chapter of Romans. The executive has most fortunately secured the services of Dr. Gould, the Rev. William Gemmill, of Japan, and Mrs. Reeve (wife of the Assistant Bishop of Toronto), who will speak on Deaconess Work, for the diocesan annual. The staff at the Pas School are delighted with the furniture for their room, which consists of a lounge, desk and chair, bookcase, leather arm chairs, four rocking chairs and scrim for curtains. The E.C.D.F. moneys for March and April will be voted upon at the annual. Study classes have been formed among All Saints' G.A., St. Matthew's G.A. and St. George's W.A. While several branches are reading the text-book or having missionary addresses,

ten out-of-town Branches have applied for prepared papers. Thus knowledge is steadily adding to the power of the W.A. A co-operative bale will be packed on April 1st. Carp Branch, which has only been in existence two years, is to be heartily congratulated on having \$40 for its United Thank-offering. A new W.A. Branch has been formed at Prospect.

HAMILTON.—ST. GEORGE'S.—The annual meeting of the W.A. was held lately. Miss Philpott addressed those present on her work amongst the lepers in India. The total sum raised during the year was \$293.80. Officers elected were: Hon. pres., Mrs. Howitt; pres., Mrs. Noble; vice-pres., Mrs. Kemp.

ST. PHILIP'S.—The annual meeting of this branch of the W.A. was held on the 2nd inst. The receipts for the year were by far the largest in the history of the organization. \$50 was paid off the mortgage principal, \$36 was paid on insurance, and \$100 was given towards the interest on the mortgage and \$28 donated to Missions. The new year begins with a balance on hand of \$22.47. The total profits for the year from members' fees and sales of work amounted to \$208.47. The following officers were elected:—Pres., Mrs. Kenrick; vice-pres., Mrs. A. W. Kaye; second vice-pres., Mrs. Frank Johnson.

CHRIST CHURCH CATHEDRAL.—The annual meeting of the Girls' Branch of the W.A. was held on the 2nd inst. Miss Metcalfe, of Grimby, gave an interesting address on "The Motives of Our Work." The Rector, the Rev. D. T. Owen, also gave an address. The treasurer reported total receipts of \$137.95. The average attendance throughout the past year has been most satisfactory. Officers elected:—Hon. pres., Mrs. Owen; pres., Mrs. Gerald Glassco; 1st vice-pres., Miss Meta Bankier; 2nd vice-pres., Mrs. St. Clair Balfour.

ST. MATTHEW'S.—The annual meeting of the W.A. was held lately. The treasurer's report showed total receipts for the year of \$210.76. There are 54 members at the present time. Officers elected were:—Hon. pres., Mrs. N. C. White; pres., Mrs. F. Brown; 1st vice-pres., Mrs. G. Harlow; 2nd vice-pres., Mrs. A. C. Mason.

CHEDOKE.—HOLY TRINITY.—The annual meeting of this branch of the W.A. was held in the Parish Hall on the 2nd inst. There are 48 members enrolled. Officers elected:—Hon. pres., Mrs. H. Beckett; pres., Mrs. G. Pugsley; 1st vice-pres., Mrs. R. Gallagher; 2nd vice-pres., Mrs. Burrows.

MILTON.—GRACE CHURCH.—The annual meeting of this branch of the W.A. took place at the rectory on a recent date. Officers elected:—Hon. pres., Mrs. Oscar Cooke; pres., Mrs. Dice; vice-pres., Mrs. F. S. Cochrane.

BARTONVILLE.—ST. MARY'S W.A.—The amount raised for all purposes was \$100. This branch did good work during the winter for the poor of the parish, and also sent a bale to the Day Star Indian Reserve and Deanery bale. There are sixteen members, and missionary study on the awakening of Japan was much enjoyed under the leadership of Miss Noble.

PRINCE ALBERT.—The W.A. held a meeting lately in St. Alban's Chapel and was re-organized. The Holy Communion was followed by a Bible Reading conducted by the Rev. J. L. Strong. At the afternoon session papers were read by Miss Carr, Mrs. T. E. Baker, Miss Newnham and Miss Bashford on "Women's Work in War Time," in which the work of the Red Cross was specially emphasized; "Our Dorcas Work," "Eastern Missions," and "The Funds of the W.A. and Our Need of Them," respectively.

Church News

PREFERMENTS AND APPOINTMENTS.

ARMSTRONG, the Rev. R. A., Rector of Trinity, St. John, to be a Canon in Christ Church Cathedral, Fredericton. (Fredericton Diocese).

NEALES, the Rev. Canon, Rector of Sussex, N.B., to be Dean of Christ Church Cathedral, Fredericton.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

ST. JOHN'S.—The annual meeting of the C. of E. Institute was held in the rooms of the Institute on the 26th ult., Mr. C. E. Hunt presiding. A feature of the secretary's report was

the statement that 25 members of the Institute had volunteered for service with the army at the front. The election of officers resulted as follows:— Pres., Mr. C. E. Hunt; 1st vice-pres., Mr. F. C. Wills; 2nd vice-pres., Mr. J. Chaffey.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The services at this church on Sunday, the 7th inst., were of special interest. At nine o'clock there was a corporate Communion of the S.S. Teachers' Institute, which was largely attended. The Archbishop celebrated and he was assisted by Rev. V. E. Harris, Canon Vernon and Rev. S. H. Prince. At eleven o'clock the 25th Battalion paraded to St. Paul's, under charge of Colonel LeCain. The great church was filled to its utmost capacity. Ven. Archdeacon Armitage delivered a stirring sermon upon "The Sword of the Lord." The hymns were all sung with great heartiness. The music was finely rendered by the choir. There was another large congregation in the evening, when the Rev. S. H. Prince was the preacher.

FREDERICTON.

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

FREDERICTON.—CHRIST CHURCH CATHEDRAL.—The Very Rev. C. D. Schofield, Dean of Fredericton, has resigned this office, having accepted another appointment in the West, and the Rev. Canon Neales, the Rector of Sussex, N.B., has been appointed by the Bishop to succeed him.

ST. JOHN.—ST. LUKE'S.—Fifty-eight of this congregation have enlisted for foreign service. Thirteen of these went with the first contingent and some are now at the front. The remaining number includes volunteers with the second and third forces.

On a recent Sunday evening the Rev. F. S. Porter addressed the men of this church from the text, "A new commandment give I unto you that ye love one another."

TRINITY.—The Rev. R. A. Armstrong, the Rector of this church, has been appointed to a Canonry in Christ Church Cathedral, Fredericton.

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Rev. W. W. Craig, Rector of St. Martin's Church, Montreal, gave a lecture in the Cathedral Hall, Monday evening, March 15th, on "The Four African Cathedrals." The lecture was given under the auspices of the Cathedral branch of the W.A.

COATICOOK.—ST. STEPHEN'S.—On Quinquagesima Sunday, at the morning service in this church, the Ven. A. J. Balfour, Archdeacon of Quebec, instituted and inducted the Rev. C. G. Stevens into the rectory of the parish of Coaticook in succession to his father, the late Rural Dean Stevens, D.C.L. After the service of induction the Rector read Matins and the Archdeacon was celebrant at the Holy Communion service. The latter also was preacher, taking for his subject, "The Work and Influence of the Holy Spirit." In the afternoon the service of induction took place in Christ Church, North Coaticook. There were large congregations present on both occasions and the services were hearty and devout.

MONTREAL.

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

MONTREAL.—ST. COLUMBA.—An anonymous donor lately presented this church with a Holy Table and chancel hangings, and other gifts have been promised in the near future.

ST. MARTIN'S.—After being closed for more than a year, owing to a partial collapse of the building, this church was dedicated on Sunday morning, the 7th inst., by Bishop Farthing. The Rector, the Rev. W. W. Craig, the Rev. Dr. Rexford, Principal of the Diocesan Theological College, the Ven. Archdeacon Norton and the Rev. Dr. Roy, assisted. The Rector announced that a new baptistery had been added in the north transept through the generosity of Mrs. J. R. Meeker.

GLEN SUTTON.—CHURCH OF THE GOOD SHEPHERD.—The cross on the steeple of this church has been straightened and the steeple and the south side of the church roof have been newly covered with steel shingles. The church shed has also been partly shingled.

IRON HILL.—A new pulpit and 70 new hardwood chairs have been placed in the church and Parish Hall respectively.

GRENVILLE.—A number of improvements have been made to the rectory and the church lately: A new kitchen has been built and a new and spacious verandah added to the rectory; a new roof has been put on the stable and eight windows, belonging to the church, have been sent to Montreal and repaired and everything is now in excellent shape.

BROME.—ST. JOHN'S.—This church, which early last year was retinted and had new pews, wainscoting, floor covering and chandeliers put in, has received the following donations:—From Rev. W. G. and Mrs. Walsh, green dossal for the Holy Table, with applique IHS, brass desk, glass cruets, and green desk and lectern hangings with applique crosses; from a member of the congregation, brass cross and vases; from the Misses McCord, Montreal, bookmarkers for the Bible, Prayer Book and Office Book, which they had previously given to the church.

ABBOTSFORD.—ST. PAUL'S.—Miss Laura Fisk, who has devoted the past 28 years to unsparing work and interest in the Sunday School, was recently presented with a handsome writing desk in the name of all the past and present scholars of the school. In receiving this gift, Miss Fisk was asked to look upon it as a pledge of the love and gratitude of the many who owe so much to her.

ST. JOHNS.—ST. JAMES'.—Among the repairs made during the year, is the strengthening of the spire of this church, and the surmounting of it by a large wrought iron cross of open work and of suitable dimensions. An electric motor has been installed in the church by Casavant Freres, St. Hyacinthe, for supplying wind for the organ. This new piece of equipment improves the interior appearance, and adds to the tone and power of the organ.

ONTARIO.

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

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

KINGSTON.—ST. LUKE'S.—On Wednesday evening, the 10th, Mrs. W. McNamee was presented with a set of silver knives and forks by the members of St. Agnes' Guild.

ST. GEORGE'S CATHEDRAL.—The Rev. Crozier Magee, who has been serving as a curate at the Cathedral for the past nine months, has resigned.

DESERONTO.—ST. MARK'S.—The Bishop of Kingston was preaching daily in this church last week to very large congregations.

NAPANEE.—ST. MARY MAGDALENE.—On Sunday evening, March 7th, the Bishop of Kingston held a Confirmation service in this church, and a large congregation was present. At the same service the Vicar, the Rev. J. H. H. Coleman, was instituted and the following memorials were dedicated by the Bishop—namely, a brass cross, a pair of brass vases and other gifts. The candidates for confirmation were presented by the Vicar to the Bishop, who gave an appropriate address based on 2 Timothy 2: 4-7. The musical portions of the service were rendered most acceptably by the choir, and the Benediction at the close of the service ended a day of hopeful and soul-stirring sermons long to be remembered by those who were present thereat. Our prayers and good wishes go forth for the Vicar that he may be blessed in his work at Napanee and be made a blessing to his people.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto continued his special Lenten course of sermons in this Cathedral on Sunday morning last.

THE BISHOP'S MOVEMENTS.—The Bishop will conclude his special course of Lenten sermons on Sunday morning next in this Cathedral.

Yesterday evening the Bishop held a Confirmation service in All Saints', Collingwood, and tonight he will address the members of the J.A. of St. Alban's Cathedral on his recent trip to the North-West. On Sunday evening next he will hold a Confirmation in the Church of the Epiphany, Parkdale.

ST. PETER'S.—The Bishop of Toronto preached in this church on Sunday evening last.

ST. STEPHEN'S.—The Rev. G. F. B. Doherty, Rector of St. Luke's, was the preacher in this church on Sunday evening last. At the service yesterday evening the Rev. H. F. D. Woodcock, Rector of St. Jude's, Oakville, preached.

ST. LUKE'S.—The Rev. T. G. Wallace preached in this church last Sunday evening. He chose for his text the words: "For this is the will of God even your sanctification," 1 Thessalonians 4:3. The preacher in the evening was the Ven. Archdeacon Davidson. On Sunday evening next the preacher will be the Rev. Professor Boyle. There will be services held every evening during Holy Week, the preacher will be the Rev. T. B. Clarke, of London. On the evening of Good Friday, "The Story of the Cross" will be given, illustrated.

ST. SIMON'S.—The Rev. Canon Gould gave an illustrated lecture on his trip to the East last year in the Parish House, under the auspices of the members of the Girls' Friendly Society.

OBITUARY.—Mrs. Scott Howard, the widow of the late James Scott Howard, died at her residence, 527 Parliament Street, in which house she has lived for more than fifty years past, on Wednesday, the 10th inst., aged 88 years. She leaves a son and a daughter to mourn her loss.

ST. ANNE'S.—OBITUARY.—We regret to announce the death of Mrs. Maclean Ballard, the wife of the Rev. J. Maclean Ballard, for many years Rector of this church. By her death the Anglican community in Toronto has lost one of its most zealous workers. The deceased, who was in her 69th year, passed away at the home of her daughter, Mrs. S. G. Redway. She was the daughter of the late Dr. John Turquand, of Woodstock, and was twice married. She is survived by her husband, a son and a daughter by her first marriage, and a sister, Mrs. R. L. Denison, of Grimsby, with each and all of whom we beg to tender our sincere sympathy in their bereavement. Mrs. Ballard was made a life member of the W.A. about a year ago in recognition of her valuable services in connection with the work of St. Barnabas' Church. A memorial service was held at the latter church on Friday afternoon, prior to the interment, which took place at Mount Pleasant Cemetery.

HOLY TRINITY.—The Ven. Archdeacon Davidson, the Rector of Guelph, is the preacher in this church at the daily services during this week.

ST. JAMES' CATHEDRAL.—The Rev. Dr. Renison, of Hamilton, is the preacher at the daily services in this church during the present week.

SUNDAY SCHOOL ASSOCIATION.—The Rev. Canon Gould gave an address to the teachers and elder scholars, on "A Visit to Our Foreign Field," with lantern slides, in the Church of Redeemer schoolhouse, on Monday last.

DEACONESS HOUSE.—The annual meeting took place on March 11th in the S.S. of the Church of the Redeemer, the Bishop of Toronto presided; Bishop Reeve and a large number of friends of the work were present. Mrs. Trees' report was full of interest, giving many details of the year's work. Mr. T. R. Burpe presented the treasurer's report and was able to show a balance of over \$1,700, which was very satisfactory, and will enable comfortable financing during the lean summer months. The reports of the Senior and Junior Associates were presented by Mrs. Reeve and Miss O'Meara respectively, and showed excellent work done. Miss Connell, the Head Deaconess, presented a most exhaustive report of the multifarious activities of the House, the work of the year, the reports from the graduates in all parts of the world, the medical department in which 119 obstetrical cases alone had been attended and hundreds of other cases necessitating not only the work in hospital but the hundred of home calls and attendance as a result. Miss Connell then voiced the immense need of more volunteers for the ranks, of earnest girls willing to devote their lives to this splendid service for the Master. The evening was brought to a successful close by two addresses of a practical nature by Miss Knox, of Havergal College, and the Rev. T. Beverley Smith, of St. John's Church, West Toronto.

TRINITY COLLEGE.—The final lecture of this year's special Saturday afternoon course of lectures will be given in the Convocation Hall on

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Saturday afternoon next at 3.30 p.m., by Dr. D. J. Goggin, of the Department of Education, of Ontario, his subject being, "Some Characteristics of Recent Poetry."

NORWAY.—ST. JOHN'S.—The Rev. Professor Wright, of Huron College, London, Ont., preached in this church at both the morning and the evening services on Sunday last.

SCARBORO' JUNCTION.—CHURCH OF THE EPIPHANY.—A beautiful stone font has been given to this church by one of the congregation, Mr. W. Trinnel, of the Scarboro' Junction Monumental Works. Mr. Trinnel promised the font for the new church (when built) when the Mission was opened in the time of Mr. Esten Williams. The church was just recently opened. The font is of Indiana buff Oolitic limestone, octagonal shape with alternate panel and cross and crown relief around the bowl, which is supported by a cluster of five columns, one square and four round. The sub-base is octagonal and panelled. In all it weighs over half a ton. Mr. Trinnel's generous gift makes a most useful and handsome ornament for the church.

PICKERING.—The Right Rev. Bishop Reeve re-opened the church here on Sunday morning last, and he preached both morning and evening.

NIAGARA.

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

MILTON.—GRACE CHURCH.—To-morrow, Friday evening, the 19th inst., Mr. R. W. Allin, M.S.C.C., will give an illustrated lecture on the subject of "A Tour Through Canada: Its People and Its Problems."

HURON.

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

LONDON.—Rev. Dr. Waller appears twice on the programme of "The Prophetic and Spiritual Conference," in London, March 18th and 19th. He delivers an address on "God's Ancient People in Prophecy and History," and the Question Drawer has also been placed in his charge.

KINCARDINE.—Rev. H. A. Thomas, who, since his remarkable recovery from blindness, has been relieving the disabled Rector of Kincardine, Rev. Mr. Abey, was chosen by the local hospital authorities to deliver a lecture on "Ireland's Patron Saint," in aid of the hospital on March 17th. His wide reading and keen interest in Church history makes the choice a most fitting one.

DESBORO'.—The large, unwieldy parish of Chatsworth, which for many years was faithfully served by Rev. W. G. Reilly, was divided last summer and Rev. Murray Hunt was placed in charge of the new parish of Desboro'. This is Mr. Hunt's first appointment, and the steady growth of his congregations shows their hearty appreciation of the new arrangement and of his acceptable service.

ST. THOMAS.—TRINITY.—The A.Y.P.A. held an interesting missionary meeting on the 8th inst., at which Miss Gladys Abbott read an instructive essay on "The Life and Work of Bishop Bompas, the Apostle of the North," and Miss Foss read an interesting paper on "The Totem Poles of Alaska," in which she gave a very realistic idea of these wonderful structures, their origin and use, also of the famous one erected in Seattle, being brought from the Indian village of Sitka. Mr. E. D. Bennett most cleverly manipulated the lantern slides on the North West and its missionaries, which were so much appreciated, that the audience asked him to repeat them after the meeting closed, when a pleasant half-hour was spent discussing the pictures.

WOODSTOCK.—The Rev. William Johnson, who was seriously disabled six years ago by a railway accident, and is living in retirement in Woodstock, preaches as eloquently by his faithful, consistent life, as he formerly did by his pulpit addresses. Though crippled and paralyzed, he is in his pew every Sunday and is present regularly at the Lord's Table. He is keenly alive to the affairs of the Church, and the "Canadian Churchman" is one of his great delights, and is diligently read by him every week from cover to cover.

NEW ST. PAUL'S.—This parish has a thriving Mission known as All Saints', Woodstock. The Rector, Rev. F. H. Brewin, is assisted by Rev. K. Alexander, and their united efforts in this Mission have met with an encouraging response.

The Sunday School taxes the building to its utmost capacity, and the regular services have been steady and well-maintained. Daily intercessions for the soldiers and the war have been regularly offered in this parish, and the Woodstock men are prayed for by name every day.

CHATHAM.—HOLY TRINITY.—The Bishop recently visited this parish and held a Confirmation service, when 27 adult candidates were presented to him by the Rector, Rev. W. J. Spence. During the six years that he has had charge of the parish, 150 candidates have been confirmed, which is over 60 per cent. of the total for the 40 years the parish has been in existence. On the 7th of March, Mr. Spence celebrated his sixth anniversary as Rector, and the attendance was very large at both celebrations and also at the evening service. Over \$5,000 has been expended during this time in improvements, and to-day Holy Trinity is one of the best appointed churches in Ontario. The parish is enjoying the greatest prosperity in its history, and the Rector is deservedly popular.

ALGOMA.

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

FORT WILLIAM.—ST. PAUL'S.—A special parade service of the 66th Regiment and Overseas Contingent was held in this church on Sunday, March 7th, when over 250 men paraded under the command of Major S. C. Young. The church was filled to its utmost capacity and many had to be turned away. The Rector, the Rev. E. Pierce-Goulding, preached an appropriate sermon based upon 2 Kings 6: 17, and pleaded with the men to obtain a vision of the ever-present Christ as the great spiritual power upon whom they must depend as they went out to fight their country's battles. During the collection the band stationed in the west gallery rendered sacred selections. At the annual meeting of the W.A., the secretary reported a membership of 124, and the treasurer announced that over \$2,000 had been raised for all purposes. The Archbishop of Rupert's Land is to be the special preacher on Sunday, April 11th.

SASKATCHEWAN.

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

DIOCESAN NOTES.—The Rev. E. Hodson has entered upon the Rectorship of St. George's, Saskatoon. Out of two Churchwardens and four Vestrymen at Provost, one Churchwarden and two Vestrymen have volunteered for the front. A driving-shed has been built at St. Faith's Church, Marshall Mission, debt free, at a cost of \$110, and the interior of St. George's Church has been painted. A good work is being done and congregations are good. The Rev. Professor Collier, the Lecturer in Church History at Emmanuel College, recently gave an instructive illustrated lecture at St. James', Saskatoon, on "The Reformation in England."

PRINCE ALBERT.—The regular quarterly meeting of the Executive Committee of the diocese was held in this city on the 25th ult. The Rev. Rural Dean Strong was appointed Honorary Secretary of the Diocesan Prayer Union in place of the Rev. H. T. Broadbent, who has resigned. The Treasurer's Report of Receipts for Extra Parochial purposes showed a total of \$5,460.46 raised up to date against \$8,500 asked from the diocese. Of this sum \$2,053.76 was received for M.S.C.C.; \$2,530.54 for the Diocesan Missionary Fund, including the old General Purpose Fund; \$290.94 for Mission Endowment Fund; \$226.64 for Divinity Students' Fund; \$228.62 for Sunday School Fund; \$67.58 for Clergy W. and O. Fund; and \$71.38 for Clergy Superannuation Fund. For the same objects there was raised in 1913-14, \$4,544.26, and in 1912-13, \$4,956.37. So that in spite of the very great stringency experienced during the present year the total receipts for extra parochial purposes were nearly \$1,000 ahead of the preceding year. Considerable discussion took place over the question of cancelling the Synod meeting for a year or holding a meeting next January or February. It was finally determined not to hold a meeting during 1915, but to leave the question of a winter meeting to be decided later on. At an important meeting of the Committee on Constitutions, which was held lately, an amendment to the Canon on appointments to Rectories was framed, also an amendment to the same Canon providing for resignations.

CALGARY.

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

CALGARY.—ST. BARNABAS'.—A course of lectures on English Church History is being given by the Rector of this church, Rev. H. Montgomery, at the Lenten Wednesday services in the Pro-Cathedral, Calgary. The Rev. Canon Hayes, Principal of Bishop Pinkham College, is giving the Lenten addresses at St. Barnabas' Church on the Wednesday evenings in Lent.

LETHBRIDGE.—ST. AUGUSTINE'S.—The Rev. A. W. Swayne gave a most interesting and enjoyable lecture in the Parish Hall on the 8th inst., on "Hymns and Hymn Singing," which was fully illustrated, both by limelight views as also by numerous vocal selections by the choir.

MACLEOD.—CHRIST CHURCH.—Mr. Edgar Williams, late of Coleman, has been appointed the organist of this church.

HIGH RIVER.—ST. BENEDICT.—The Bishop of Calgary visited this parish on the 7th ult.

EDMONTON.

Henry Allen Gray, D.D., Bishop, Edmonton, Alta.

EDMONTON.—The Bishop of the diocese will administer the rite of Confirmation in All Saints' Pro-Cathedral on Wednesday evening, March 24th. The names of the special preachers at the Pro-Cathedral on the Sunday evenings during Lent are as follow:—Rev. R. T. Ingram-Johnson, Rev. C. Carruthers, Bishop Gray, Rev. Canon Howcroft, Rev. W. Everard Edmonds, Ven. Archdeacon Webb. The Anglican S.S. Association met at All Saints' schoolroom, March 9th, when a most able paper was given by Archdeacon Webb on "How to Teach the Prayer Book." The anniversary meeting of the Mothers' Union will be held in the Pro-Cathedral on March 25th. Bishop Gray will preach. A meeting of the G.F.S. was held on February 5th. A short service was held in the Edmonton Mission Chapel, conducted by Canon Boyd. After the service a pleasant evening was enjoyed by all at St. Faith's Rectory, where they were entertained by Canon and Mrs. Boyd.

CHRIST CHURCH.—The Bishop visited this church on February 21st, and at the Sunday School session presented the certificates and diplomas of the successful candidates who wrote on the recent S.S. examinations. A social was held at St. Mark's Mission on February 15th, and another at St. John's, Jasper Place, on Shrove Tuesday to welcome Rev. G. N. Finn, M.A., who has been appointed the Assistant at Christ Church.

HOLY TRINITY.—An excellent lantern lecture on "Leper Work in China" was given by the Rev. C. Carruthers recently, under the auspices of the Junior W.A. The Mission church of St. John the Evangelist is making steady progress. The W.A. has done excellent work. A Mission lecture with lantern views was given on March 12th by Rev. W. H. Davis, of St. Peter's, and was enjoyed by all.

ST. LUKE'S.—The parish held a social evening and supper on February 15th, in honour of the men in the district who have volunteered for active service.

ST. PAUL'S.—A very instructive lecture on Church History was given on February 11th, by Rev. W. F. Webb. The lecture was illustrated. A large and appreciative audience greeted Rev. W. Everard Edmonds on March 2nd, when he gave his popular monologue, "David Copperfield," in the interests of the Belgian Relief Fund.

ST. ANDREW'S.—During Lent a weekly lantern service is held on Wednesday evenings. "The Life of Christ" is the illustrated subject, the Rector being the lecturer.

POPLAR LAKE.—The 10th Edmonton Troop of Boy Scouts held their first Church Parade at Poplar Lake Church recently. They brought with them their banner which, at the beginning of the service, was solemnly dedicated for their special use.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

GRIFFIN CREEK.—The third quarterly reunion of the clergy of the Peace River district was held in the Mission House at this place from

January 29th to February 4th, 1915. The proceedings began with a celebration of the Holy Communion, which struck the devotional note, and gave a tone to the subsequent discussions. The Greek Testament study was the Book of the Revelation, in which we first of all had a paper as introduction to the Book, and then studied the first four chapters under the leadership of each member in turn. The Rev. A. W. Tale, who presided, gave us two interesting papers on the Book of Common Prayer. Rev. R. Holmes led us in the discussion of atheism, more particularly as evidenced in individuals with whom we have come in contact from time to time, and methods of meeting each case were suggested and reviewed. "Between the Testaments" formed the theme of the Rev. F. V. Abbott, and the recital of the deeds done in the stirring times of the Maccabees roused us all to enthusiasm. The subject introduced by the Rev. J. W. McDonald was Mohammedanism. It led, inter alia, to a profitable discussion on the different aims of Mission work to-day in various parts of the heathen world compared with those which obtained half a century ago. Mr. Lamont's paper was on "Great Preachers I Have Known." Dr. Joseph Parker, Henry Drummond and George Matheson, were dealt with in turn and their characteristics as preachers emphasized by personal reminiscences of each. Parker's wonderful dramatic power, Drummond's winning Christlikeness and Matheson's intense spirituality were impressed upon us in vivid narrative. On Tuesday evening, February 2nd, the Rev. A. W. Tale gave an illustrated lecture on "The Cathedrals of England." The period devoted to business proved exceedingly helpful and not a minute of the time was wasted. The subject of temperance met with an unanimous approval. With regard to the observance of the Lord's Day it was suggested that we should write to the Attorney-General for particulars of the laws which apply to it; as also to the Minister of Education for the Public School Ordinance to settle questions which arise regarding school areas. The matter of land for missionaries of long standing in the diocese was again raised, and the unanimous expression of opinion was to the effect that if the Government would yield the concession of not requiring residence duties there was no reason why the grant should not be accepted. The meeting throughout was of a very helpful character.

HONAN.

William C. White, D.D., Bishop, Kaifeng, Honan.

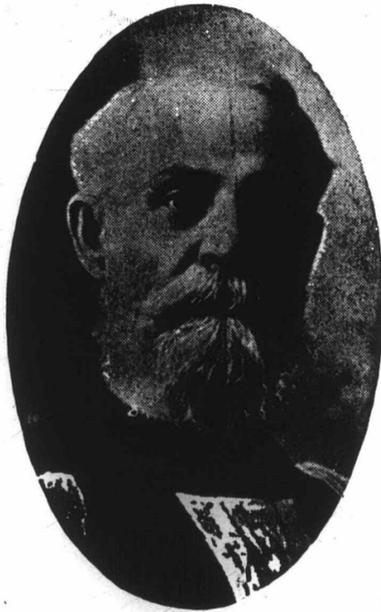
KAIFENG.—The year 1914 will be remembered among us in years to come for some four or five reasons. (1) First of all, the unique privilege of having a delegation from the Home Church in Canada. This delegation, consisting of the Rev. Canon S. Gould and L. A. Hamilton, Esq., did much to stimulate and inspire us, and also to bring us into close touch and sympathy with the "home-base." When once the workers on the field know that their executive officers at home have first-hand information as to their needs and difficulties, they cannot but work together in harmony and mutual confidence. In this respect the diocese of Honan has a bright future before it. (2) The second important matter may be stated as the expansion of work in Kweitch Prefecture. As a culmination of events and a force of circumstances, the city of Kweitch has now two married missionaries, and will soon have a third. One of the above is a medical missionary, who has an open field before him, there being no other missionary doctor in the whole Prefecture. (3) The third thing worthy of note, during the past year, is the opening of a large hospital for women and children in the city of Kaifeng. We are fortunate in having a well-qualified and experienced lady-doctor as superintendent. (4) The completion of the nave of the Pro-Cathedral may next be mentioned. Under the supervision of the Bishop, this dignified building has at last been erected. It stands out, with a massive square tower, on one of the main streets of the city, as a striking witness to the passerby of the love of God and the Mission of His beloved Son. (5) Lastly, we may mention the grief and loss we have suffered during the past year. Two faithful and saintly women-workers passed away to their rest—viz., Mrs. Beatrice Kerswell Jones and Miss Marjorie Nash. The Rev. R. S. Tippet resigned for reasons of ill-health, and is now in Canada. With no new recruits for 1915, these losses are hard to bear for the work's sake, and our prayers are constantly offered up for the bereaved ones in England and Canada.

RUPERT'S LAND.

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

WINNIPEG.—HOLY TRINITY.—On Sunday, the 14th inst., this congregation celebrated the 50th anniversary of the ordination of their Rector, the Ven. Archdeacon Fortin. For 40 years of this time the Archdeacon has been the Rector of this church, and he has now the joy of seeing the church prosperous and active beyond all that it has ever experienced heretofore. The Archbishop of Rupert's Land, who shortened his stay at the coast in order to be here for this anniversary, preached at the morning service.

At a largely-attended meeting, which was held under the auspices of the Rural Deanery of Winnipeg on the 11th inst. in Trinity Hall, Professor Frank Allen lectured on "The Relation between Science and Christianity." At the close of the meeting the following resolution, referring to the fiftieth anniversary of the ordination of Archdeacon Fortin was enthusiastically carried. Moved by E. D. Shepard, seconded by Capt. G. F. Carruthers: "That the Rural Deanery of Winnipeg, here assembled, desire to place on record on the eve of the fiftieth anniversary of the ordination of the Ven. Archdeacon Fortin, Rector of Holy Trinity parish, Winnipeg, since 1875, an appreciation of his continued and devoted work in this deanery, in this diocese, and in the larger affairs of the Church of England in Canada. We offer to him our congratulations



THE VENERABLE O. FORTIN, D.D.,
Archdeacon of Winnipeg and Rector of Holy Trinity, Winnipeg, who celebrated the 50th anniversary of his ordination to the ministry on the 14th inst. He was ordained in Quebec, on March 12th, 1865.

on completing two score years and ten of effort and achievement in this, his chosen field. During these active years the scope and responsibilities of his office have vastly widened and increased, but he has ever measured up to the full stature of the increasing demands upon his talents. His accomplishments during these long and eventful years speak eloquently of the power and inspiration which have been the mainspring of endeavour, and we pray that he may be granted strength and health to continue to guide and direct the affairs with which he has been so long and so intimately and so honourably identified."

OAK LAKE.—The Rev. C. S. Quainton has been visiting this parish every week during Lent, to give a special devotional address. The attendance has grown from week to week, until the building is now crowded at each service.

BRANDON.—Owing to the loss of so many families during the past year, there has been a great deal of anxiety in St. Mary's parish concerning the future. A movement is now on foot which will probably bring about the amalgamation of St. Mary's and St. Matthew's.

PORTAGE LA PRAIRIE.—The Rev. W. A. Fyles, Field Secretary for Sunday Schools, has been compelled to take a prolonged rest in California. Mr. Fyles has been overworking for some time, with the inevitable result. His many friends hope and pray that a month or two in the sunny south may fully restore him.

ST. JUDE'S.—A new organ has been installed in this church at a cost of \$3,200. The instrument is a very beautiful one, which will be of great assistance in the services. The opening recital was given by Mr. St. John Naftel, organist of Holy Trinity Church.

TRINITY HALL.—On Thursday evening last, in connection with the Rural Deanery, a public meeting was held in Trinity Hall, when an address was given by Prof. Allen, of the University of Manitoba, on "The Relationship between Science and Christianity." Prof. Allen took the conservative position, and his address carried a very great deal of weight, coming from a Professor of Science in a modern university.

COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

VICTORIA.—ST. JOHN'S.—At the regular meeting of the members of the Senior Guild of this parish, which was held on the 22nd ult., the president, Mrs. Ker, extended the hearty congratulations of the Guild, on his induction as Rector, to the Rev. F. A. P. Chadwick, and at the same time she presented Mrs. Chadwick with a silver vase from the members of the Guild as a small memento. The Rev. F. A. P. Chadwick in reply, said how much he valued the services of the ladies and hoped that they would continue their help for many years. Mrs. Chadwick thanked the ladies for their gift and said she would always value the good feeling which they had shown towards her.

CHEMAINUS.—Church work generally in this diocese has been affected by the war. From this parish, which includes Chemainus, Westholme and Thethis Island, 70 men have enlisted and gone to the front in one capacity or another. The number includes the doctor and the matron of the hospital. Two of these have already met their deaths. Strange and sad to say they were brothers and both of them grandsons of Lord Laurence, of Indian Mutiny fame.

Correspondence

OPINIONS OF GREAT MEN.

Sir,—“I do not believe that alcohol in any form ever has done or ever will do anybody any good.”
Lord Charles Beresford.

“Our men enjoyed splendid health in the Soudan (Egyptian Campaign, 1881-1882), and this is due to the fact that, from the time they entered until they left, they were not supplied with spirits.”
Field Marshal Lord Wolseley.

“The campaign in Egypt was a teetotal campaign. We drank Nile water and nothing added to it. I took over the rearguard on the occasion of the finish of the campaign, and in no other part of the world have I seen a force of men so fit and so well as that force which was employed on the Nile.”
Sir Francis Grenfell.

“13,000 abstaining soldiers will do as much and more work than 15,000 drinkers.”
Field Marshal Lord Roberts.

“Yet some will read the evidence of these great men and say, ‘I don't believe it.’”
H. Arnott, M.B., M.C.P.S.

PRAYER FOR THOSE AT SEA.

Sir,—It is probable that many users of the Prayer Book lament the absence from its pages of definite petitions for those engaged in or travelling by the shipping of the Empire. There are, of course, the "Forms of Prayer to be used at Sea," but up to the time of the war, these were not heard in churches on land; and they do not quite meet the situation caused by the enemies' threat to sow the ocean with mines and to harass the mercantile service with submarines. One wonders that the Bishops in the Old Country, or in this, have not issued a special form of prayer for the safety of British ships, or do we not really put much faith in prayer when threatened by the enemy? May I suggest the use of the following, till something better be issued? It is contained in a little book of prayers and services authorized in the Diocese of Fredericton, and, I believe, in other dioceses also:—

“O Eternal God, Who alone spreadest out the heavens and rulest the raging of the sea: we commend to Thy Almighty protection Thy servants, for whose preservation on the great

deep our prayers are desired. Guard them, we beseech Thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which they may be exposed; conduct them in safety to the haven where they would be. With a grateful sense of Thy mercies through Jesus Christ our Lord."

Port Elmsley.

Albert Geo. Smith.

THE ENGLISH CHURCH.

Sir,—Professor Pollard's illuminating statement that at the Reformation the Church in England became "the Church of England," is, I think, a false and misleading statement if it is intended to imply that prior to the Reformation the Church in England was not called and known by the name of "the Church of England."

In Bede's History, Bk. I., c. 27, we find recorded certain questions addressed by Augustine to Pope Gregory and the latter's answers. One of the questions and answers is as follows:—

"Whereas the faith is one and the same, why are there different customs in different churches? And why is one custom of Masses observed in the Holy Roman Church and another in the Gallican Church?" To which Pope Gregory answers: "You know, my brother, the custom of the Roman Church, in which you remember you were bred up. But it pleases me that if you have found anything either in the Roman, or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which, as you know, is new in the faith, whatsoever you can gather from the several Churches."

This passage is significant, because it clearly shows by the words of a Roman Pope that in the sixth century the idea that the Church in England was the Roman Church was plainly and distinctly repudiated by no less a person than the Pope himself; and that the Church in England was known and called by him, not the Roman Church, but "the Church of the English," or English Church.

Then we have Magna Charta, many times renewed, and one of the latest renewals, A.D. 1297 (25 Edw. I.), declares the *Ecclesia Anglicana* shall be free, and have her whole rights and liberties. Why did this Great Charter call the Church it refers to "the English Church" if it was really known, or called, by any other name?

In 9 Edward II., A.D. 1315, we have on the Statute Book "Articles of the Clergy," which speaks of divers grievances committed against "the Church of England" (*Ecclesie Anglicane*). (See English Revised Statutes, Vol. I., p. 65.)

In 25 Edw. III., Stat. 4, A.D. 1350, we have another statute referring to "the Church of England" (*Eglise D'engleterre*) passed expressly to prevent the Pope from appointing Bishops and priests in that Church.

In 13 Ric. II., Stat. 2, A.D. 1389, "the Holy Church of England" (*Seint Eglise D'engleterre*) is referred to, and there is a recital, "Whereas the Holy Church of England was founded in the estate of prelaty within the realm of England" by the King's grandfather and his progenitors. It speaks of "the Estate of the Holy Church of England" (*Seint Eglise D'engleterre*). (See Rev. Stats., p. 157.) On p. 159 "the Church of England" (*Eglise D'engleterre*) is again referred to.

16 Ric. II., A.D. 1392—A statute is passed again prohibiting Popes from appointing Bishops or priests in the English Church, and under that statute Cardinal Wolsey was convicted (1. State Trials, p. 367).

In the Statutes of later reigns the Church is referred to generally as "Holy Church" (e.g., see 4 Hen. IV., A.D. 1402), but even in that reign an additional provision was made to the 13 Ric. II., Stat. 2, above referred to. (See 2 Hen. IV., c. 3.)

In 8-Hen. VI., A.D. 1429, the recital refers to "the Holy Mother the Church." It is referred to as "Holy Church" in the Statute of 23 Hen. VIII., c. 20, forbidding payment of annates and first fruits any longer. It recites that these payments were first made only for the defence of Christian people against infidels, but were now claimed and demanded as mere duty. A little later and we find the old title of the Church once again appearing on the Statute Book.

In the Statute of 24 Hen. VIII., c. 12, A.D. 1532, which forbade appeals to the Pope, it refers to "the said body politic, called the Spirituality, now being usually called the English Church," and this Statute recites the Statutes already referred to as having been passed to keep the Church "from the annoyance as well of the See of Rome," etc. But in reading history prior to the Reformation we must remember that the whole Church of Western Europe was living in unity.

We may, perhaps, reasonably conclude from the words, "now being usually called the English Church," that this title had been in abeyance as the effect of Romish influence prior to the Reformation; but we cannot truly say that the effect of the Reformation was to make the Church in England "the Church of England," for that, as I have shown, had been its title, according to Pope Gregory, in the sixth century, and consistently recognized as such by the Parliaments of England for fully 800 years. The Church resumed (if, indeed, she had ever dropped it, which I do not admit) her ancient and pristine title—that was all.

The Roman See has consistently striven through hundreds of years to destroy the autonomy of national Churches. It had almost succeeded in doing so in England when the Reformation led to the breaking loose from the spider-like web which had been wound by Papalists round the Church of England, and which the Statutes of Provisors had previously endeavoured to break, but not effectually.

Geo. S. Holmsted.

BRITAIN AND THE OLD TESTAMENT.

Sir,—The recent letters in your paper on the subject of Britain and Israel give special interest to an article which appeared lately in an English magazine, "The Morning Star," entitled "The British Navy in Old Testament Prophecy." The writer maintained that "the ships of Chittim" and "the ships of Tarshish" are to be identified with the navy of England. Tarshish is identified with Tartessus in South-West Spain, near Gibraltar, and it is urged the place would certainly take in the site of the present Gibraltar. In those days Tarshish was a Phœnician colony, and had a close connection with Palestine. The passages in the Old Testament referring to Tarshish are then mentioned: 2 Chron. 9:21; 2 Chron. 20:35-37; Isa. 23:1; Ezek. 27:12, 25; Jonah 1:3; Psa. 48:7; Isa. 60:9. As Gibraltar became the possession of England in 1704, the writer suggests that the "ships of Tarshish" may be thought of as the ships of England, and thus the British navy is considered to enter into Bible prophecy. Chittim is, of course, identified with Cyprus, and there are many allusions to it in the Old Testament, several of which refer to matters still future, as in Isa. 60:9 and Dan. 11:30. As Cyprus belongs to England, it is again urged that the "ships of Chittim" refer to the ships of England. The writer goes on to say that as prophecy declares both the ships of Chittim and the ships of Tarshish will be employed in the service of the Jews, Britain's navy cannot possibly be destroyed by any power in the meantime. And the article quaintly adds, "neither German torpedo, German Dreadnought, nor German Zeppelin will be permitted to bring about their destruction."

It occurs to me that Canon Howitt and others who have been interested in the subject may be glad to have their attention called to this article, which appeared in the issue for February 15th, and is here mentioned, in substance, because many in Canada may not see it. I cannot say that I feel convinced by it, but it is certainly interesting, ingenious, and even quaint.

Veritas.

WOMEN AND THE CHURCH.

Sir,—My attention has lately been drawn to two announcements relating to women and the Church franchise. In Archbishop Matheson's diocese (Rupert's Land) the matter was brought up at one Synod and passed into law at the last one, held, I think, in November, 1914. In the Diocese of Columbia it is said that the Synod passed a resolution permitting the women of the diocese the right to vote for churchwardens, church committees and lay representatives of the Synod. The motion was carried by a two-thirds majority.

The women of the Diocese of Huron are still "out in the cold" merely from the lack of a few clerical and lay votes to make a two-thirds majority. Why men should be ready to accept the services of women in church work and yet refuse them a voice in the management of its business affairs is difficult to understand.

In connection with this subject may I quote the Bishop of Southwell, who says: "To thwart the desire of women to serve with men in the councils of the Church would drive a good many women out of the Church work into social, philanthropic or political work." To quote further: "This is not in any sense a threat; it is simply a statement of national consequences. Women as well as men are necessarily led to seek service in spheres where they can use their powers to the fullest extent and be least hampered by restrictions of an artificial kind."

Speaking on the same subject, the Archbishop of Canterbury said: "The educated woman is found more and more in the fields of social and philanthropic work, and less and less in the fields of religious and Church work."

These are the opinions of an Archbishop and Bishop of the Anglican Church, both of them men of weight and wide experience. There are many other Anglican Bishops who think likewise, notably among them the Bishops of Lincoln, Hereford and Kensington. The first named says that "No greater question has arisen in our times, and its close connection with women's work and status in the home, the Church and the nation is obvious. We want men to think seriously about it."

London.

Elizabeth M. Tilley.

Books and Bookmen

"Missionary Triumphs," by John Blakel. London: C. H. Kelly. 285 pp. (5s. net).

The history of the founding of the Methodist Church in Australia, New Zealand, and the South Sea Islands a century ago. It is a stirring, fascinating story, graphically, and yet simply told. A great deal of light is thrown upon the condition of the early settlers, as well as the natives, of these southern lands. It is the author's wish that the book should be educational and inspirational. It is both these, and more. It is a chapter in Christian apologetics. Let anyone who has the slightest doubt about Missions read this interesting volume, and we venture to assert that when he lays the book down (and that will not be before he has read it to the last page) a deep conviction of their value and virtue will have taken possession of his soul. One illustration will suffice; it is typical of the whole book. In 1835 two missionaries went to Fiji, whose inhabitants were then sunk in the most degraded heathenism. Cannibalism, infanticide, and cruelties of every description were common. To-day all the islands of Fiji are so thoroughly Christian that an experienced traveller has said: "I doubt if there is any other corner of the world from which the outgoings of the morning and evening waft to heaven so united a voice of prayer and praise." The book is an amplification of this story.

"The Book of Answered Prayer," by J. T. Faris, D.D. London and Toronto: Hodder and Stoughton. New York: G. H. Doran Co. (\$1.00 net).

In the present day the argument from experience makes a strong appeal, because it bases itself on facts, not on theories. This book tells what prayer did for the daily life of many people, how it opened the way when other doors were closed, and what it accomplished for present needs. In the course of ten chapters of a biographical character the author provides some remarkable illustrations of the way in which God answers prayer. An introductory chapter on "Prayer as a solvent of difficulties" will further help the reader by strengthening his faith and encouraging him to prayer for every-day needs. This is an admirable book, full of help and inspiration, while even from the standpoint of illustrations for sermons and addresses it is likely to prove of great value.

"The Spiritual Message of Dante," by Rt. Rev. William Boyd Carpenter, formerly Bishop of Ripon. Harvard University Press, Cambridge, Mass. 250 pp. (\$1.50 net).

Next April is the 650th anniversary of Dante's birth. This lends some additional interest to the appearance of this book of lectures, which were delivered last year at Harvard on the Noble foundation. But the paramount interest is the subject itself, treated in the lucid and charming style of which the Bishop has made himself master. Such a book has its place, because to many readers of Dante the medieval imaginings of the horrors of the damned furnish the sole and permanent impression. Bishop Carpenter enables us to separate the husk from the kernel, the accidental from the essential. "It has its architecture," he says of Dante's great work, "and in it the style of the period can be traced; its decorations and embellishments excite the attention of various experts. . . . But voices which are heard within are voices of the soul; whatever may be the character of its columns and buttresses, its windows and its arches, the whole building is a place of worship. In it we may hear the cry of the soul which is striving to find itself, to express itself, and to reach at last the great central soul of love in which it can lose itself." The illustrations are excellent. Four give the earliest representations of Dante.

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Personal & General

The Rev. J. McLean Ballard is making his temporary home at 67 Kenilworth Avenue, Kew Beach.

We congratulate Canon R. A. Armstrong, of St. John, N.B., on his promotion to a Canonry in Christ Church Cathedral.

The Government returns show 79,130,593 bushels of wheat, and of wheat the equivalent of flour, in Canada on February 8th last.

The Rev. W. A. Fyles, of Rupert's Land, has gone to California for a complete rest. He is an inveterate worker and has overdone it.

We sincerely congratulate the Ven. Archdeacon Fortin, of Winnipeg, on having reached the fiftieth anniversary of his ordination on Friday, March 12th.

A Copenhagen despatch says Germany has mobilized the elephants in Hagenbeck's menagerie and has sent them to Valenciennes for work in heavy hauling.

A prisoner who was recently brought up before the Peterborough magistrates on a charge of vagrancy and sentenced to two months in gaol has a wonderful record as a linguist, for he can speak no less than seventeen different languages.

The White Star liner "Arabic" arrived in New York harbor from Liverpool on Saturday last. She carried no less than 8264 sacks of mail, which is the largest number ever brought over from England on one ship, not even excepting the Christmas mails.

The Rev. Septimus Ryall, of Vancouver Island, in a most interesting letter writes us that his far-away parish has sent seventy men to the front. Two brothers have already met their death, and they were grandsons of Lord Laurence, of Indian Mutiny fame.

Count Sergius Julovich Witte, Russia's First Prime Minister, died March 12th, says a Petrograd despatch. Count Witte, who was born June 29th, 1849, was regarded as in some respects one of the most remarkable men his country had produced.

The marriage of Mrs. Morton Jones, the widow of the late Morton Jones,

the eldest son of the late Rev. Canon Septimus Jones, and Dr. Harold Parsons, Toronto, took place quietly on Thursday. Dr. Parsons is shortly going to the front with the University contingent.

Of the many families whose sons have enlisted to fight for their King and country it would be a difficult matter to point-out a family which has more nobly answered their country's call than that of the Rector of St. Barnabas', Calgary, who has four sons serving with the colours.

John Redmond, making his first speech since the outbreak of the war, said that the Irish race had now with the colours at least a quarter of a million of her sons. Sir John French came of good Irish stock. Admiral Beatty came from the County Wexford, and Admiral Carden from Tipperary.

A final grant of nearly £1,500 is being made by the Archbishops of Western Canada fund to the Colonial Continental Church Society and the Society for the Propagation of the Gospel for work in Canada. The Archbishops' fund has paid over £15,000 to these two societies for Canadian work during the past five years.

The death occurred last week of Major John Sloan, who was connected with the Governor-General's Body Guard for twenty years. Born in County Cavan, Ireland, 72 years ago, Major Sloan came to Toronto in 1864. He was a member of St. Peter's Anglican Church and Past-President of the Irish Protestant Benevolent Society. He is survived by a widow, five sons and three daughters. The funeral took place on Saturday to St. James' Cemetery.

The annual report of the Manchester Home for Lost Dogs contains the following:—"A pathetic feature of the war is the considerable number of soldiers' dogs which have been brought to the Home for destruction, in some cases because the dependants were unable to keep the dogs any longer, but in many more cases because dogs have fretted and pined away owing to the absence of their masters. It is a common sight to see dogs roaming about their usual haunts looking for their masters who are now serving their country."

During the course of some reconnoitring recently in the Orange Free

State a body of loyalists saw what appeared to be two cannon in the bed of the Rhinoceros River. On drawing near they were found to be two 15-pounders which it subsequently transpired had, during the late Boer War, been buried by General de Wet in a hole in the river to prevent their being captured. The recent heavy rains washed away the soil and brushwood with which they had been covered, and exposed the guns to light again. They were taken to Lindley and drawn up before the Town Hall.

At the fashionable Metropolitan Club, Washington, they are telling the following story at the expense of Count Bernstorff, the German Ambassador: "An Italian with a hand-organ stopped in front of the German Embassy and began playing the 'Marseillaise.' The Italian played the air once, twice, and was in the middle of the third round when Count Bernstorff called a flunkey, gave him a dollar, and told him to give it to the organ-grinder, and tell him to go to the French Embassy and play the 'Wacht am Rhein.' The flunkey went out to the organ-grinder and exhorted him to stop playing and offered the dollar. The Italian told him he would take the dollar and stop playing after he had played the 'Marseillaise' once more. He said that he had to do this, as M. Jusserand had given him two dollars to play it five times in front of the German Embassy."

Welsh prisoners of war in Germany are able to notify their friends at home more fully of the conditions of prison and internment camp life than are their English colleagues, and that without having recourse to the doubtful safeguard of invisible ink. A letter which easily passed the German censor, and will long be kept as a family treasure, contains the following:—"The words given here in brackets are the English equivalents of the Welsh words immediately preceding. The letter was written in English throughout, excepting the Welsh words which the German censor took to be the names of other English prisoners. The letter reads:—"You will be glad to hear news of old friends. Mr. Bwyd (food) is very bad here. Mr. Bara (bread) is very much darker than when you saw him, and is quite hard. I never see Mr. Cig (meat), and Mr. Ymenyn (butter) but seldom; he was very bad indeed the last few times I met him. I used at first to meet Mr. Llaeth (milk) every day, but he has not been here now for some time."

Speaking in behalf of the army medical corps, Sir Victor Horsley, a well-known medical and scientific leader, contributes an article to the current issue of the "British Medical Journal," remonstrating against the issue of rum to the soldiers as an alleged protection against cold and dampness. He says: "All medical scientists now know that, although alcohol produces a temporary flush on the surface of the skin, this is due to a rush of blood to fill the arteries slackened by alcohol, and that the excess of blood thus driven to the surface loses its heat and on returning to the interior chilled by exposure, inevitably lowers the body temperature. In the present war, the authorities have contracted for the supply of over 500,000 gallons of rum, of which more than half has already been sent to France. I stake my professional reputation on my declaration that rum causes loss of resistance to cold and is a cause of chilliness, misery, and frost-bite. It also causes loss of resistance to such diseases as pneumonia, dysentery, and typhoid."

British and Foreign

The Roman Catholic Archbishop of Rouen, in France, has loaned two of his churches in that city to the Anglican clergy for their sole use.

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The Archbishop of Canterbury has appointed the Bishop of Liverpool to preach the Spital Sermon this year before the Lord Mayor at Christ Church, Newgate Street, on April 14th.

The Ven. C. K. Irwin, D.D., Archdeacon of Armagh, died very suddenly on a recent Sunday, aged 78. Up to the moment of his death he was apparently in good health. He was one of the leading Churchmen in the North of Ireland.

On Sunday, the 10th January, the Rev. H. Pakenham Walsh was consecrated the first Bishop of Assam in St. Paul's Cathedral, Calcutta, by the Metropolitan, the Most Rev. Dr. Lefroy, assisted by the Bishops of Madras, Bombay, Nagpur, Chota Nagpur and Lucknow.

The first clergyman to be awarded the D.S.O. in the present war is the Rev. Percy Guinness, who from 1900 to 1911 was curate of Aston-juxta, Birmingham. Mr. Guinness very gallantly carried a wounded officer under heavy fire from the trenches to the ambulance, and later the same day carried a message from the firing-line to headquarters, again under heavy shell fire. Several chaplains, of course, have been mentioned in despatches.

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BALLARD—At midnight, Tuesday, March 9th, 1915, at her late residence, Georgia Elizabeth (Wingate), daughter of the late Dr. John Turquand, Woodstock, beloved wife of Rev. John Maclean Ballard of St. Anne's Church, in her 69th year.

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BISHOP'S SON'S STORY OF THE WAR

The Rev. C. M. Chavasse, son of the Bishop of Liverpool, who has been serving as an Army Chaplain at the front, has been home for a few days' furlough, and on a recent Sunday preached at Christ Church, Cloughton, where his brother-in-law, the Rev. G. Foster-Carter, is Vicar. This war, he said, is the crucifixion of the British soldier and the British manhood. It was difficult in England to realize what war was like. Here it was "business as usual," and but for the appearance of a few more soldiers than usual in the streets there was no outward change. But once the shores of France were reached it soon became apparent. Everyone was in black, for everyone had lost a friend or relative. Our bad time had yet to come. Along the roads there were many graves with a soldier's cap at the head. Some had no caps, for they were the graves of little children who had been killed by shells. Gardens everywhere had become cemeteries. Along the roads also were statues of Christ—Calvaries, the French called them—and at the foot of one he found a British soldier dead. He had tried to get to the hospital from the trench, but had fallen by the way.

In the trenches there was war, relentless war, being waged. Modern civilization had devised warfare which was simply cold, stark, bloody murder, and a series of hardships impossible for human nature to cope with. The present-day battles had been robbed of their gallantry. There was no romance, no heroics, none of the pomp and circumstance which they believed them to have. Usually, soldiers marched fifteen miles a day and then they had a day's rest. At the retreat from Mons our soldiers were actually fighting a rearguard action and marching twenty-five to forty-five miles a day, and keeping it up for a month. At Ypres our little army—one single thin line—held back the

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whole of the German forces in that district. The Germans brought up their monster guns, which they said no one could stand up against for more than two days without being driven crazy. Some of our men did go raving mad. They came back to hospital without a scratch, but they had lost their reason. Yet our army held on for three weeks without being reinforced. The sergeants had the orders to retire in their pockets, but they did not make use of them.

To-day, it was trench warfare. There was another enemy—winter and the elements. For two days and nights our men stood up to their knees in water, never able to sit down, and lucky if they can lean back and snatch a little sleep. Afterwards they crawl out and limp back to the rest trench. Despite these terrible hardships the men were in the cheeriest of spirits. War was a very grim and very bitter thing, and yet the wonder of it all was the cheeriness, doggedness and gallantry of the British soldier. True, he did not look very much like a hero when he crawled from the trenches covered with mud and blood, and limped back to hospital to a tune played on a mouth-organ. Many of the scenes reminded him of Lady Butler's picture of the Crimea. He was struck with the cheerfulness and gallantry of the British soldier. Sometimes the hardships were too great for the soldier to make him enthusiastic to get back to the firing-line, and the soldiers said those who did were liars. One man, badly wounded, said to him: "I'm going to peg out. I don't want to die, but I quite understand this

kind of game." Another told him: "It's no use being miserable. It might be worse. If I was not knocked out like this, someone else would be"; while a Reservist said to him: "It's worth while doing it to save England from what Belgium has suffered." Some of the soldiers returning to hospital were covered with mud; some had lost their boots, but nothing could damp their spirits. Once a band of "walking cases" arrived at the hospital tent just after a concert and in which the piano was being played. Despite their wounds, these men kept smiling, and one, looking up at the speaker, said, "When is the next performance to begin?"

Marvellous Heroism.

Mr. Chavasse referred to the heroism of the Worcesters, who had been picked out by Sir John French for praise, and said it was quite true their conduct had been marvellous. Once their captain was worried about them, and when about to visit their trench, asked the telegraphist how "the boys" were. He was told, "Rotten, sir, rotten." He started on a visit to the trench and was preceded by the telegraphist, who shouted, "Boys, the captain is worried; sing to him." Immediately there rose in the darkness one of those weird sentimentally dismal songs which soldiers always sing about home and mother. Their trenches had previously been blown in, and they had been engaged on a bitter, freezing night in filling sandbags with earth to fill the gaps.

The men, continued Mr. Chavasse, cherished any little memento from

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and Cathedral Yard, Charing Cross, W.C.
ENGLAND

MEMORIAL WINDOWS ENGLISH ANTIQUE

STAINED GLASS
LYON
191-3 CHURCH