

# Canadian Churchman

ESTABLISHED 1871

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Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, FEBRUARY 4th, 1915.

No. 5.

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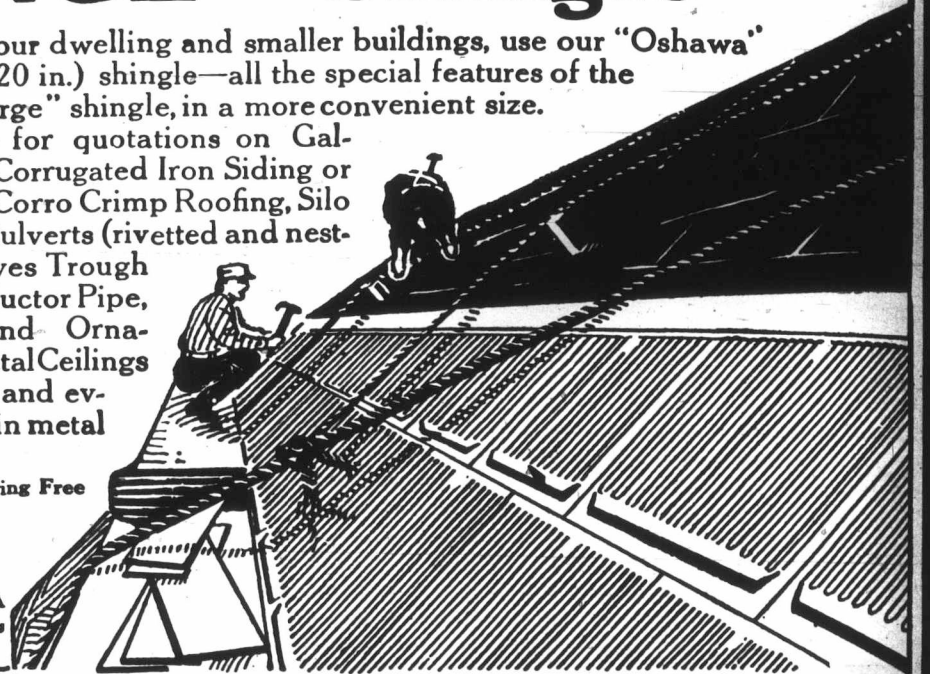
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 General: 23, 29, 393, 583.

# The Outlook

## Prayer and the War

It is curious to notice the remarkable difference of opinion among leading Christians in England for what we ought to pray in regard to the War. Bishop Ryle, the Dean of Westminster, frankly said in a recent sermon that we ought to pray for victory since our cause is righteous. His colleague, Canon Carnegie, while holding that our cause is righteous, is equally emphatic that we ought not to pray for victory since our foes are also convinced that righteousness is on their side. But the plain man will be puzzled by this latter teaching, for if our cause is righteous and we commit ourselves and it to God, we are surely justified in praying for the triumph of right. No man who is convinced of the righteousness of the British position ought to refuse to pray for victory, and to refrain from doing so is really to doubt whether the voice of God in conscience is speaking with accuracy. It is well for issues to be faced frankly and fearlessly and the more we dwell on the spiritual principles underlying this awful struggle the more certain we shall feel that our cause is the cause of God and, therefore, must be prayed through to victory.

## The Tragedy of a Life

The story of DeWet is unutterably sad. He did great things for his own country, and was admired even by those against whom he fought. He was like a fount of romantic daring and his life was growing into a tradition which bid fair to be a national possession. And now all is wasted and gone. What makes the matter all the sadder is that the rank and file

of DeWet's own followers have not really been in rebellion against the Crown. They have had no complaint against British rule and nothing to rebel about. When a young Boer was asked why there was any fighting, he replied: "Beyers and DeWet are against Botha, so we are against them." Thus it was simply a faction fight. Even the most intelligent young Boers were not interested in the slightest by the news of the Germans being near Paris or the Russians at Warsaw. Another Boer said that the trouble was due to personal jealousy of DeWet against Botha. DeWet believed himself, and his followers believed even more strongly that he was a great general—the Roberts of South Africa—and an intelligent Boer lately said to a missionary that if DeWet had been given the command he expected of invading German South West Africa there would have been no rising by DeWet and probably none by Beyers. It remains to be seen what South Africans will do with their deluded fellow countryman. It is to be hoped that magnanimity will be shown him, for in any case his life has ended in irreparable tragedy.

## German Scholarship

One of the ablest scholars in England is Professor Ridgeway, of Cambridge, and his recent address as President of the Classical Association was noteworthy, both on account of its matter and also because it represents the views of one who is distinguished for his originality and independence. He spoke in the strongest terms, both of the present action of Germany and of our own attitude towards that country in recent years, and he did not hesitate to say that it was our lethargy which had led Germany to believe that we should fall an easy prey to a vigorous martial race. Here are some words of the address which deserve to be pondered in theological and ecclesiastical circles in Canada as well as elsewhere.

Their contempt was in no small degree due to our general misconception of German thought and research and its value. British scholars, theologians, and men of science had aimed chiefly at introducing into this country the least thing said in Germany, even if it was the worthless thesis of some young candidate for a doctorate. No one dreamt of examining the accuracy or validity of the statements or arguments of the savant under consideration. British scholars or men of science who thought for themselves were denounced, as he had been, for differing from Mommsen; free discussion was stifled, and British research was burked. Now those who had lived by preaching German ideas were abusing them and everything German wholesale. He hoped that in future British scholars would test carefully everything that they read before they accepted it, whether it proceeded from the greatest German or the humblest Briton.

With Professor Ridgeway's hope for future independence on the part of British scholars we shall all feel the deepest sympathy. If anyone is justified in saying "I told you so" in regard to German theology and criticism, it is the holder of conservative views, who finds his position amply vindicated by what has happened during the last five months. It is another instance of "Truth is mighty and prevails."

## Atheism and the War

Professional atheism in England, as represented by one or two of its organs, would appear to be in a somewhat poor way just now.

The war has had a bad effect upon atheistic propaganda and these journals are frank enough to say so. It is candidly admitted that the public does not at present wish to listen to discussions against Christianity, and it is said that one agnostic paper has had to face a gradual continuous drop in circulation and a threatened deficit. Meanwhile churches have been filling as they have not been filled for years, and vast numbers of people are becoming serious who have not darkened the doors of churches for years. In such an hour of crisis atheism is found wanting. Men turn from it with repulsion because, while attractive in theory, it is utterly useless in the strain and straits of life. Man is "incurably religious," and at the present time the ideals of "science" and "culture" have been shattered, and men are seeking God again. All this is a fine testimony to the essential needs of the human heart. "Thou hast made us for Thyself and our hearts are restless until they rest in Thee."

## The War and Finance

Some time ago in an English paper a series of letters appeared, written to a distressed maker of mantles who had appealed to her customers for money greatly needed. Some of the replies were particularly significant. One said, "You have my keenest sympathy in your temporary financial difficulties, but as I have so many demands upon my purse from the different funds which must be supported, I cannot possibly send you a cheque. Another letter expressed surprise at receiving a request for even part of the amount, adding that until the urgent demands through the war funds ceased the "dressmaker's bill was the very last thing she should think of paying." This is a curious kind of virtue. Here are people with dresses not paid for, with hats on their heads that do not belong to them, actually expressing surprise that the poor dressmaker should dare to ask for her money. It is something like a man who once picked a pocket and when caught in the act, pleaded that he had five hungry children at home. Surely the payment of our debts ought to be the first charge upon us, especially at a time like this, for we are doing our country the best possible service if we help to keep up employment. A little common sense, morality and plain, straightforward righteousness would be infinitely better than financial support to our war funds if we cannot happen to do both.

## Mormonism

All who are interested in the progress of national life will deplore the extent to which Mormonism has entrenched itself in the United States. It is simply marvellous how such a blend of intellectual darkness and moral obliquity can make progress in a land which is regarded as one of the foremost in modern civilization. An American paper has lately referred to the way in which Mormons are defying the law:

They are practising polygamy in eleven States of the Union, without let or hindrance, and in violation of their solemn pledge. Moreover, they are using their church as a political machine to accomplish their designs.

This shows the seriousness of the problem with which America has to deal. We in Canada are not without our dangers from various forms of Mormonism and we shall do well to remember that vigilance is the price of liberty. We must do our utmost by teaching and influence to protect our people from the errors and extravagances of this anti-Christian institution.

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### The Local Option Campaign

It is now possible to review the situation in Ontario after the recent election. It seems that the Liquor Party did not make a single gain, for in every place in which they brought on repeal votes they were beaten. Another remarkable and encouraging feature is that even where the Temperance Party failed in several cases to obtain the necessary three-fifths majority, their principles are making progress in the efforts to overcome the liquor traffic. There is no doubt whatever that further changes will come in the near future, and it behoves all Church people who are concerned for the best interests of the community to be temperance people themselves, and to work with all their power to bring about an improvement in their immediate neighbourhood. The day is long past when our Church can afford to be indifferent to this enemy entrenched in our midst, which must be driven out if one of the greatest hindrances to the progress of the Gospel is to be removed.

## War and Religion

[In several months past special articles of a high order have appeared in the "Times" Literary Supplement. Most of these are now available in book form, "Thoughts on the War," by A. Clutton Brock. We reproduce one of these articles below as especially worthy of attention by our readers and we hope it will send them to the thoughtful book of essays already mentioned.—EDITOR.]

Christianity separated Religion from Patriotism for every nation which became, and which remained, Christian. It is possible, of course, for a nation to make of its religion an accessory to its patriotism; but when it does that, the religion ceases to be Christian, whatever its dogmas and ritual may be. This has happened again and again, and happens still; but the other nations do not recognize the Christianity of the nation to which it happens. We may call on our own God for victory, but we know that when the Kaiser calls upon his, he is not calling upon ours. There is a reversion from the world-religion to the tribal fetish, to that more primitive state in which every nation had its own God who fought for it with other national Gods, and shared the glory of its triumph and the shame of its defeat.

This conception of a God we have outgrown in quiet times, but at war we are apt to fall back into it. It has even been reported that the Kaiser speaks of his good German God, as other Germans speak of their good German conscience. We do not go so far as that; but, if we do not wish to become ridiculous as well as blasphemous, we too must be on our guard against such relapses, and we must ask our Bishops and clergy to help us in the difficult task of remaining intellectually, as well as morally, Christian. We say intellectually, because Christianity is a religion which appeals to the intelligence, and which ceases to be Christian when it ceases to be intelligent no less than when it ceases to be moral.

The essence of Christianity, as of all pure religion, is detachment, which is an intellectual as well as a moral virtue. It is a religion which refuses to be used for our own personal advancement, insisting that, when we use it so, it is no longer a religion at all. According to the Christian doctrine a man cannot know the meaning of religion unless he cares for something not himself more than he cares for himself; and in himself is included his own well-

being in this world or in any other. He that would save his soul shall lose it; for if your main object is to make your soul comfortable, you treat it as if it were a body, and that is to lose it indeed. Now it is true that when you care for your country you are not caring for yourself; but religion demands more detachment of you than that. You care for your country because it is your country. You may out of love of country do noble things; but, if you have religion, you will care for something above country, for something which is neither you nor yours, which has no connection with your own welfare or pride, and which your enemies can care for as much as you yourself. "The poet hath said, 'Dear city of Cecrops.' But I will say, 'Dear city of God.'" There the Emperor, who was an ordinary man, was by his goodness inspired to make one of the great sayings of the world. The city of God was not his city as the city of Cecrops was the city of the Athenians, and he could share his love of it with his enemies, because it was not his city or theirs, but for both something seen and desired from far off.

It is well to fight for your country and to die for it, but not to worship it. If you have a religion at all—and every man has some, whether he knows it or not—it is a danger to you and a false guide unless you purify the essence of it from all self-love. The religious emotion is for that which is not yourself, for that which would be unmoved and unchanged if you were not; and you must not feel it for country, or for father or mother, or wife or children. All of those are imperfect like yourself, and to think them perfect because they are yours is half way to thinking yourself perfect. It is to fall into a delusion dangerous to yourself and to them; dangerous to the world when a whole nation falls into it and believes that in fighting for itself it is fighting for God.

Your country may be right in its war; but you must not believe it right because it is your country, still less must you go farther and think it right to believe your country right in all cases. To do that is to turn patriotism into religion again; it is better to say that you will support your country right or wrong, so that it may triumph, and you with it. Then at least you are frankly animal and suffer no confusion of thought; nor do you misuse the religious emotion. But in the other case you use the religious emotion to glorify the animal in yourself, and in doing that you pervert your intelligence as much as your morals.

It is an absurd spectacle when two nations at war with each other both claim that their God is on their side, if they also profess to worship the same God. But if both desired, above all things, to be on the side of their God, the absurdity would vanish and so probably would the war. There is no possible harmony in the conflicting claims of the nations, if each thinks that its claim is just because it is national; but there might be a harmony if each worshipped a God of justice and forgot itself and its claims in that worship. Individual men can do that already, but hardly nations, for the national claim is not the selfish claim of one man, and when individuals fight to maintain it, there is, and we cannot deny it, something heroic and unselfish in their sacrifice of their own selves to the national self. And yet the national self remains human and not divine, for it is made up of human individuals and the mass is no more divine or free from human vices than the individuals.

All this does not mean that it is always wrong for a nation to go to war, any more than it is wrong for a man to resist injustice to others or to himself. War is a horrible method of resistance; but there may be no other. If you see a man trampling upon a

woman, you may walk away or you may knock him down, but it is vain to argue the point with him while he tramples. Those who are for peace at any price are like the man who walks away. They are for peace, not on moral grounds, but so that they and their countrymen may not suffer from war. They have ignored morals just as much as the nation which goes to war so that it may conquer. They are peaceful for the same reasons which make that nation warlike, and they may be wiser, but they are not more virtuous. But if a nation goes to war for a just cause, it still needs to preserve the religious detachment, so that it may not feel the religious emotion either about itself or about the war. A nation fighting bravely in a just cause may be proud of itself, but it must not worship itself. It must be aware of its human imperfection all the while; it must also be aware that its war is an evil and, if a necessary evil, made necessary by the evil that is in mankind. There are people, not only Germans, who would glorify war, telling us that it is God's will and a means by which He purifies men of their vices; or, if they use another jargon, that it is a necessary part of the process of evolution. But we might say of any evil done by man, or of any pestilence caused by man's ignorance and carelessness, that it is the will of God or a part of the process of evolution. Pestilence, like war, provokes heroism, and yet we all know it to be an evil in itself; and so war is an evil in itself because men at war do evil to each other, and it is caused by the evil that is in man, like any single quarrel or murder, not by the good that is in God.

Religion will tell us this, so long as it is pure, so long as we care for some good outside ourselves more than for our own cause or our own country. And, even when the high religious passion is weak in us, we can still use our intelligence to keep it pure. In war we feel the need of a passion to sustain us, a passion of belief in our own cause, of love of our country, of hatred of our enemies. There is in us a strong desire, since we suffer so much from war, to find some compensating joy in war itself. But this joy, when it comes to us, is a poison as well as a stimulant to the mind. It makes us reason wrongly, because it makes us feel wrongly. We accept the warm, comforting emotion greedily as if it were the religious emotion, and it becomes to us a spurious religious emotion, so that we feel towards that which is evil as if it were good. Only so can one explain the sophistries about war or the very fact that war still continues.

### HYMN FOR AIRMEN.

(Set to music by Sir Hubert Parry.)

Lord, guard and guide the men who fly  
Through the great spaces of the sky,  
Be with them traversing the air  
In darkening storm or sunshine fair.

Thou who dost keep with tender might  
The balanced birds in all their flight,  
Thou of the tempered winds be near,  
That, having Thee, they know no fear.

Control their minds, with instinct fit  
What time, adventuring, they quit  
The firm security of land:  
Grant steadfast eye and skilful hand.

Aloft in solitudes of space  
Uphold them with Thy saving Grace.  
O God, protect the men who fly  
Through lonely ways beneath the sky.

M.C.D.H., "Times."

# A Century of Peace

Sermon Preached by the Rt. Rev. W. Boyd Carpenter, D.D., Canon of Westminster, at Westminster Abbey, in the Afternoon of the Fourth Sunday in Advent.

"As free but as bond servants of God."—  
I PETER ii. 16.

**M**EN have dreamed of what they have called the Golden Age, when all the troubles that afflict or harass mankind should cease. The prophet had visions of that Golden Age when men should beat their spears into ploughshares. And the poets had dreams of it as they thought of a day when universal peace would lie like a shaft of light athwart the world. And yet as the epochs of the world succeed one another one feels that the Golden Age like the prospect of the horizon recedes into the background. And I can quite imagine on a Sunday like this when we are called upon to commemorate a Century of Peace between ourselves and our brothers on the other side of the Atlantic, that the feeling uppermost in our minds would be one of great sadness that, although there have been so many visions and so many efforts to realize these

visions the ideal seems to be so far off. Yet I cannot help thinking that this is an occasion on which we may very well encourage ourselves by recalling the practical steps which have been taken all the world over to secure a better state of things. It is something for us to remember that at any rate the idea of universal peace has so far obtained an ascendancy over men's minds that they have no longer looked upon it as altogether Utopian. The legislators of various countries have faced this question and have expressed in resolutions variously phrased that, at any rate, universal peace is a thing to be aimed at. Not only the Scandinavian countries, Sweden, Norway and Denmark, have passed resolutions in that sense, but also Latin Powers like Italy and Spain, and the Powers of the English-speaking race in our own country and in America have through their legislatures passed similar resolutions. But you may say: Resolutions are empty things, words and nothing more. But if we go a little farther we may take encouragement from the fact that a practical method of securing peace has been accepted, not only in certain incidental cases, but, what is much more interesting, accepted more and more in the progress of the last century. Thus, for example, arbitration was appealed to to settle certain cases between the years 1820 and 1830. But the number of cases so settled in that ten years was only three. If you transfer your thoughts to the decade 1880-1890 you have twenty-one cases referred to arbitration, which might in other circumstances have been settled only by the sword. Or, if you take it in another form, the average number of cases submitted to arbitration for the decades between the years 1820 and 1850 you have only four for each decade. But from 1830 upwards the average was about sixteen for each decade. In other words, arbitration was resorted to in a fourfold power in the later decades of the century. That should be a matter of practical encouragement to us who have not forsworn the vision of universal peace. And the figures gain in importance when we come to recognize the character of some of those cases in which the matters at issue have been referred to arbitration in the later periods. I need only remind you of a few—e.g., the question of Luxemburg, the question of Crete, that dispute which arose out of the case of the ship named the "Alabama," the Alaska boundary question, the irritation concerning the Dogger Bank incident, which we settled in a Conference. In other words, in matters where deep and real interests were involved, arbitration was resorted to and resorted to with greater frequency during the last years of the century. That is a matter, therefore, of practical encouragement, and it is right that we should place on record this growth in public opinion which has produced resolutions

so favourable to the progress of and acceptance of the ideas of peace. And it is right to say that one of our own most eminent jurists who represented us in the United States in a case of great difficulty with frankness and courage, wrote that the stream of tendencies which were tending to mitigate the horrors of war and change the inhuman methods which prevailed or narrow the area of conflict were very largely due to the efforts made by American statesmen and American jurists. Then while we celebrate the Century of Peace between ourselves and our brothers on the other side of the Atlantic, we pay them this tribute that in the great work of trying to secure universal peace they have taken a conspicuous and laudable part.

But you will say: I am not surprised at it, but the existence of things as they are only shows how often have been these visions and how futile have been the efforts to realize them. I grant it, the history of the human mind is a history of

his reign—viz., the preserving and the promotion of European peace. All these were incidents which were likely to induce a spirit of hope. Just as the vision of rivalry in the hearts of peace in 1851 was dissipated by the wars of the next decade, so also more recent dreams and hopes which were entertained have been discouraged by this present wickedest war on record.

What, then, are we to say? I venture to submit this that I entertain the belief that you will secure nothing like abiding peace between nations merely by conferences or establishing precedents of national law. This old Book, which contains such a power of statecraft as well as spiritual force, reminds me that law makes nothing perfect. You cannot get a city of Utopia by passing laws, however good and however laudable. Man's nature is such that though as created by God, while he may have a certain reverence for law, there is something in him which is greater than any law can explain.

Therefore, I take as my text this passage from St. Peter's Epistle, because it seems to me it embodies the principle which needs to be accepted as the principle of human conduct throughout the whole world. If we are to accustom the world to the rule of abiding peace among nations, what is it that the sacred writer wishes us to understand? What is the principle expressed in these words:

"As free but as bond servants of God." It is a paradox; the idea of freedom is the very opposite of that of bond service. But it is precisely by using as illustrations paradoxes like this that you reach the sublimest truths. The meaning is surely quite simple and clear. The idea of the Apostle is that the Christian must realize himself as a free man before he comes to the service of God. He must not be coerced to that service, but inspired to it by love. The disciples of Christ were not under obedience to a code but under obedience of the heart to love. The Son of Man had made them free and they did not obey the moral law because it was written in a code, but because they had lived under the spiritual power, the spiritual emblems and ideals, and the personal influence of their Lord. He gave them the inspiration of all their activities. Their obedience was not a coerced obedience, it was spontaneous, it was as free as the air, it was as warm as the sunshine, therefore it was the obedience of free men.

And yet is not the other aspect of Christian discipleship quite as clear? They laboured more abundantly than any men who were born under a code of laws because they were under bondage to God. Their service was the service of free men. The writer of the Epistle says:—I want you to realize that the meaning of our faith is this, that we are not giving to God that which God has extorted from us or which He has coerced us to by law, but we are giving everything to Him of a free heart. Our lives are bound up in a bondage which is nobler than any that the world can dream of, a bondage which links all life to a service of love which God has entrusted to us. History shows how the world has inverted that method. The method which the world has adopted has been that we should coerce people first and then, perhaps, give them freedom. But you will never get adequate service, you will never get loyalty which gives heart service, except from the hearts and wills of free men.

Now, let us look and see if that is not true in the case of individuals. The lad who goes slowly to his task at his office morning after morning finds it drudgery because he is working under the coercion of circumstances. But let somebody show him that what he is doing is something for the welfare of humanity and stir the spirit of vocation in him, and he will go to his business morning after morning with a joyous sense of freedom. And it is the same with anyone the moment he feels that there is freedom in his service. It has always been found that slave labour is less remunerative than free labour. I venture to think that the same principle can be illustrated from the story of nations. May I remind you that the Dutch Republic that groaned under the taxation of Alva and Spain when it became

## SALISBURY CATHEDRAL



The Canadian Churchman.

**I**N consequence of the abnormally heavy rains which have been experienced in England during the past three or four months many districts have been flooded and amongst other buildings which have suffered in this respect is Salisbury Cathedral, the nave of which has been entirely under water to the depth of from four to six inches. Nothing like this has occurred to this Cathedral for the past 80 years or more.

great visions and great disappointments. Some of us may remember the visions which leapt before the public imagination, when the Great Exhibition of 1851 was opened. It was thought by some then that warfare would be put aside and that nation would compete with nation in a rivalry of peaceful arts. Alas! within three years the sound of a roaring cannonade was heard and the Crimean War was followed by those terrible wars in Central Europe in 1866 and 1870. And thus it was that the dreams which men had fostered, yes that even statesmen had accepted, that spirit of hope seemed to be dissipated. Not so very long ago one of our leading statesmen, Lord Salisbury, declared, "We have substituted the Law Courts for the duel in the quarrel of individuals, and we shall substitute arbitration for war in the history of nationalities!" Or I might give an even more recent incident when a number of men animated by the spirit of peace presented to the present Emperor of Germany an address about eighteen months ago. In that address they acknowledged that during the twenty-five years of his reign he had untiringly striven to carry out the resolution which he came to at the outset of

free imposed upon itself a far heavier taxation than ever Spain put upon the people. And they did that because men who are free will tax themselves to maintain their freedom far more heavily and far more ungrudgingly than they will ever pay the tribute of servitude.

So, if I may draw an illustration nearer home, and it has intimate relationship with the Festival or Commemoration of to-day, Englishmen have known what it is to pay a high price for their freedom. The seventeenth century saw severe struggles for freedom in this country. But we are reminded by a great historian that when the eighteenth century came in a deterioration passed over the public spirit. There was a decline in the spirit of freedom in every rank of society. And it was in that hour when the spirit of English freedom had deteriorated that we were faced by that great struggle between the Mother Country and the American colonies. The whole meaning of it was clear. We had lost sight of those great principles of freedom for which we had struggled in the previous century. And, therefore, we embarked upon a struggle to coerce the colonies—a struggle in which we contradicted the principles upon which the fabric of our liberty had been built. Hence it was that Horace Walpole said:—"If England wins there is an end both of English and American liberty." It was that saying that made Edmund Burke declare in the House of Commons:—"When you are endeavouring to persuade people that the Americans have no right to their liberties you are using arguments that are subverting the very maxims by which the spirit of your own liberty has been preserved." And it was because England had inverted the idea of the text that in that struggle she went below. It is always the same. England learned in that struggle to appreciate the liberty for which the United States strove, and when she was faced by the effort of Napoleon to dominate Europe with specious promises but actual servitude England reverted to her old ideals. And the story of the English colonies during the last century has been a story of colonies which have been given their freedom and which to-day with all the ardour of free men and with all the love and loyalty of sons have leapt to the side of the Mother Country in the day of her distress and are found by her side in the hostile field.

Yes, the text gives us the true method of working. In dealing with men you must first train them for freedom by making them free, and when you have thus trained them for freedom you may reckon on their service. How is it in your own lives? You train a young man in gymnastics, you give him physical and intellectual exercises. What is your purpose in all these exercises? Is it merely to burden him with the effort of them? It is a great deal more than that. These exercises of body and mind are the methods by which you develop the best capacity for freedom. Who is the free man? The man who is master of all his capacities. When, in speaking of a successful cricketer, you say he plays with a free bat you know very well what you mean, it is your way of saying that he has mastered the mystery of the game, that he knows the exact way in which to deal with every ball—that is to say, in regard to the game he has reached his freedom. You reach your freedom through education, that is what you mean by training the mind. It is a disastrous way of training the mind cramming in it quantities of things to be repeated by heart. That is not the way to make a man capable of exercising his free, unfettered intelligence. You train him best by giving him topics to deal with which require, of necessity, powers of thought. By this means you make him master of his reasoning powers. Not till he is thus master of his powers of thought and action is he a free man, and this is the freedom of self-control, which is perfect freedom. The spirit of self-control lies at the back of all freedom. When men become masters of themselves they are not likely to be swept away by gusts of passion, and in national life when the sentiments and the passions are strongly appealed to this spirit of self-control or forbearance is of the utmost value. Because we are free men we are able to think without being subjected by passion or by the shallow opinions of the moment and are, therefore, much more capable of avoiding those distressing climaxes which make for hostility between land and land. Thus it is that that great American who passed away only a few days ago and who taught us the lesson of sea power declared that international peace must depend upon this in the first instance—viz., mutual confidence and respect. And if you train people to that self-control which is the essential quality of free men then your self-control will teach you to have confidence in men who have been taught self-control, and the spirit of confidence will grow between land and land. We have to realize that we are

all in this world called by God to some special vocation and duty. We all have some special duty and task in life which no other man can accomplish. And if you are to be blessed in that calling you will enter upon your task with the spirit of happiness and joy. And it is equally true that nations are not to be regarded simply as masses of men grouped together by accident. They represent varieties of power and genius, and nations are only conducted into true freedom when they realize their powers to become servants of God and to contribute to the working out of His will.

Why is it that God has given us the control, the sovereignty over so many States of different nationalities? Because He has put into our thought the duty of training them up in intelligence and capacity till they are fitted for freedom, till they are fitted to serve the world according

to their special characteristic power of ministry. And so with regard to our brothers on the other side of the Atlantic. They are being called, if I am not mistaken, to a similar task. They have to deal with the vast hordes which are pouring into their bosom day after day, they have a splendid opportunity of training these men according to these sacred ideas of freedom which gave them their liberty and which gave us ours.

Well, I began with freedom, I end with service. People sometimes imagine that freedom means doing what you like, but true freedom means being able to do what you can, bringing all your activities, all your powers of development under control, that we be enabled so to fulfil our task in the great drama of the world and prepare for that great kingdom of the Lord and of His Christ when peace and the vision of peace shall be restored finally to mankind.

## In Our Parish The Story of a Great Discovery

This account of a Scottish Parish is reprinted from "The Scotsman."

WHILE the thing is still fresh in my mind I will try to put it down on paper—the incredible thing that has happened in our parish. When we had least thought about life's great things, we have come face to face with the greatest. We have been for long years living on the surface of things. Long years of ease dimmed our vision. The church bell rang in vain for many of us. Those who had six whole days in the week to devote to their own pleasure began to devote the seventh also to that same end. The day of peace was becoming a day of unrest.

Thus it was with us when, with the suddenness of a lightning flash, the incredible overtook us.

### I.

If only one could put it into words! But words can never express this sudden meeting of man and God when that meeting was least expected. It was heralded by the booming of guns across the sea. It was war. That far-away echo might not itself be the grim struggle of death, but it was its harbinger. Over all the seas death would soon be riding on the billows. Faces became stern. Good-byes were spoken. Ah! that word "Good-bye," which we hear every day—that word was born for us anew. We heard it on the lips of mothers clinging to the hands of their sons, who were summoned away to join their regiments, and as white lips said "Good-bye" to those whose blood was to water the fair fields of France, we suddenly realized what it meant. The word, meaningless yesterday, to-day expressed the greatest wish that the lips of man can utter—God be with thee. On the mother's lips the word was the commitment of her boy to the charge of the encompassing God. Then, when the harvest was ripening on the slopes and the drum sounded "Come," and the young and the strong went forth with a smile to the great harvesting of death, we learned again the meaning of a phrase. But we were yet to learn the meaning of a word.

It is in the darkness that the stars appear and the immeasurable abysses of the infinite universe, and it was when the dusk sank into the deep night that the word rose high in the firmament of life and burned red into our souls. And that word was God. It seemed so incredible to us that we should need that old word. We were so powerful and so rich. Our faith was strong, but it was in the reeking tube and in the smoking shard, and in the number of our Dreadnoughts. Then all these things seemed to fail us. A nightmare seemed to fall on us—a nightmare which lifted not night or day. Our soldiers were driven back, back, back. They fought by day and marched by night, and we heard in the night watches the beating of their wearied feet, blood stained. Was there to be no end to that tramp, tramp of men yielding before death? Was the Empire reared by the heroism of generations to crumble under our feet? The ghastly deeds of shame—were they to come to our doors? We looked at our children, and they could not understand the light in our eyes. These deeds of hell—they might occur even now under the shadow of our hills. It was then that the word began to blaze in the heavens. And the word was—God.

### II.

We had built a new church in our parish, that those who built pleasant houses on the slopes.

fleeing from the restless city that lay below, might have room to worship. But the desire to worship was dying of attrition. And the old church would have been quite big enough to hold all who came, for the instinct to pray seemed to be dying. And many, because the new church was now too big, regretted the old. Then, suddenly, the new church was filled to the door. Men and women discovered the road leading down to the hollow, where the church stands amid the graves of the generations. With wistful faces they turned towards it. While the bell rang they stood in groups among the graves. And if you listened there was but one word—war, war, war. Over and over again just that one word. Until the bell was silent, and they turned into the now crowded church.

As I sat there and cast a glance around me, I felt a sudden amazement. Those who never before had come down the steep brae when the bell was ringing were sitting here and there just as if they had been there every Sunday. In the pew in front of me sat a burly man with a head like a dome. He never came to church. When I met him he would stand for an hour in the lane among the hawthorns explaining his views. Prayer was mere superstition. Cosmic laws, unchanging and unchangeable, held the universe in their grasp. To ask that one of these laws should be altered for a moment that a boon might be conferred on us was to ask that the universe might be shattered. Prayer was immoral, the asking for what could not be granted, and what we knew could not be granted. If he went to church it would be hypocrisy on his part. And thus it came that when the farm servants came up the Gallows road on their way to church on a summer morning, they often heard the whirr of my friend's mowing machine as he mowed his lawn. It was the way he took of letting the parish know that culture could have no dealings with effete superstitions.

And yet there he sat in front of me with a hymn-book which he picked up from the shelf at the door, where such books are piled for the use of camp-followers. Then I forgot him, but after a while something like a stifled sob in front of me brought him again to my consciousness. The minister began to pray for the King's forces "on the sea, on the land, and in the air." My mind was playing round the words "in the air," for they were an intrusion into the familiar order—an innovation! Every invention of man seemed doomed to become a weapon in the hand of the devil. But the prayer went on—for the sailors keeping their watches in the darkness of the night that God might watch over them, that through their unflinching courage our shores might be inviolate; for the soldiers now facing the enemy, grappling with death, that God might succour them, covering their heads in the day of battle. "Break Thou down the fierce power of our enemies," cried the minister suddenly. "with full hearts we may praise Thee, the God of our fathers." A great hush fell on the crowded church. The shut eyes saw the red battlefields, with the lines swaying to and fro, while the shrapnel burst and the aeroplanes whirred in the smoke of the cannon. The cries of men suddenly smitten smote on the inner ear. It was then that the great thing happened. All of a sudden the voice broke, recovered, and broke again, and the minister was swept away from the well-ordered, beautiful words he had prepared. He began to

# WORK IN SOUTH INDIA

By the Rev. L. A. Dixon, M.A., Travelling Secretary Y.M.C.A., Travancore

(We are glad to insert extracts from Mr. Dixon's Annual Report. He has been appointed a Chaplain to British Troops in North India, and many Canadians who knew him in Toronto and who esteem his father, Canon Dixon, will remember him specially in prayer.)

... speak of the stricken hearts at home, of fathers and mothers to whom their sons would never come back, of women in empty houses with their husbands laid in nameless graves, of little children who would never learn to say "Father." It was then that my friend stifled a sob. There was something after all, Someone greater than cosmic forces, greater than law—with an eye to pity and an arm to save. There was God. And my friend's son was with the famous regiment that was swaying to and fro, grappling with destiny. He was helpless—and there was only God to appeal to. There comes an hour in life when the heart realizes that instinct is mightier far than that logic which is the last refuge of the feeble-minded. There came like the sudden lifting of a curtain the vision of a whole nation—nay, of races girdling the whole earth—to whom the same high experience has come. Everywhere the sanctuaries filled, the eyes turned upward, for instinct is mightier than reason. The smoke of battle has revealed the face of God.

### III.

With us in the parish churches of Scotland the great thing is the sermon. But to-day it is different; the great thing now is prayer. And the minister preached about prayer. He set forth in clear and ordered language, with a felicitous phrase now and then lighting up his sentences, that prayer was not a mere relic of fanatical superstition, but a mighty power. He discussed with a wealth of learning whether God had shut Himself in behind a prison-house of cosmic laws that made it impossible for Him to answer prayer. He reasoned the worshippers cold. But there in that hour reason was bound to give way before intuition. Only at rare intervals does the minister of our parish give way to passion. Suddenly there came a wave of emotion. He flung his head back, and his eyes glowed. His voice vibrated through the church. "When I think," he exclaimed, "of the things that have been done with the name of God on men's lips; of atrocities, such as the unspeakable Turk never perpetrated; of war waged not upon to-day, but upon the centuries of faith that reared great cathedrals now in flames; of women and children laid upon the reeking altars of human passion; and all this in the name of culture, the culture of the superman who deems himself superior to the Ten Commandments—then, I say, may God grant that the culture which beareth such fruit may perish from off the face of the earth. Prayer for the triumph of such a cause cannot be in Christ's name."

But the preacher never got any further. This was what happened, and I am afraid some will not believe me, for a Scotsman in church is a stoic, motionless, and dumb, as he listens to the Word. But all the traditions of the parish were snapped in a second. In the side gallery sat the General, sitting as he always does with his back to the minister. This he does that he may mark who are in church of his servants and tenants, and who absent. When I read of the nobles in France who went to the scaffold with a jest in the days of the Terror, I always think of the General. He is that sort of man. To-day little by little, as the sermon went on, he turned round. At last he was facing the pulpit. His gleaming eyes were fixed on the preacher. His son was dead. And when the words rang through the church, may God grant that such culture may perish . . . the General sprang to his feet. "Amen!" rang his voice through the church. There was a sudden movement; as one man they all rose to their feet. Hands were lifted up to heaven. "Amen," "Amen," they cried—and then there rose a cheer—muffled, but still a cheer. In the pulpit the words died on the preacher's lips. He seemed as one suddenly stricken. He gazed bewildered over the sea of faces. They sank back into the pews as though suddenly ashamed. The last man to sit was my friend, who stood to the last with uplifted hand. I think it was he who cried "Hear, hear"—the only sign he gave of his long absence from church. The sermon was never finished. The preacher in a low voice said, "Let us pray." And he humbled himself as one who enters the valley of humiliation. And then he gave out a psalm, and as we sang it that day it was a psalm of triumph. The clouds suddenly broke. We heard our fathers singing it in their dark days. And we now singing it must conquer. For there was a power behind us mightier far than sword or shell—even the Lord God Omnipotent. And that was how we made the greatest of all discoveries; we found God.

### IV.

Yesterday morning I went early to the station, and there in the booking office I found my friend talking to the ticket-collector. The ticket-collector

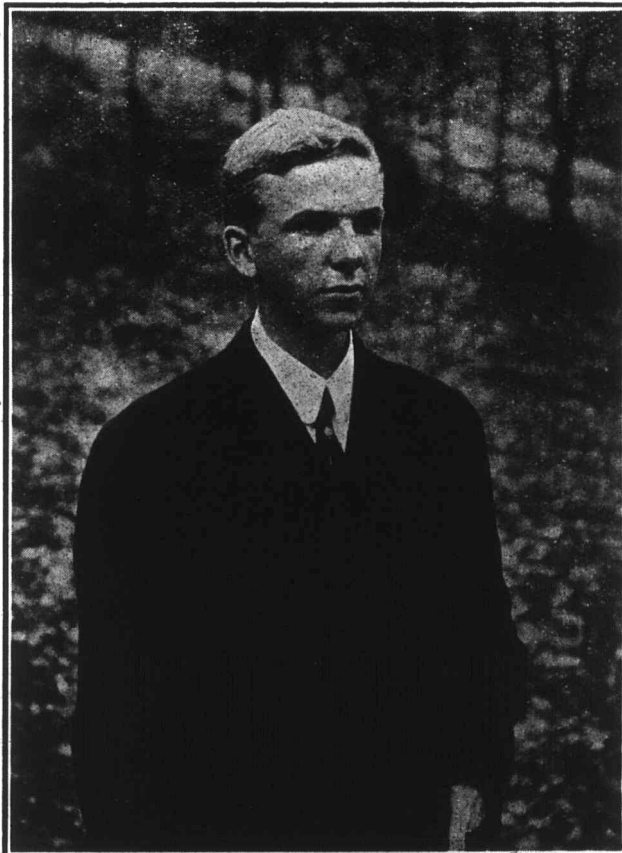
(Continued on Page 72.)

**D**URING the year there has been a general broadening of outlook on the part of the Christian young men in many centres. They are coming more and more to realize that their mission as Christians is far wider and more important than they had formerly believed. The result of this has been that much more direct work among Hindus is being undertaken, new fields of work, such as boys' work, social service, and evangelism are being opened up, and a greater feeling of responsibility which, as Christians, they ought to have for the entire community, is spreading among the members.

### TRAINING LEADERS.

To foster and help this broadening outlook we have been seeking to arrange for classes for the volunteer secretaries in the various strategic centres. So far this has been found possible in only one of these places. Here we have gathered some twelve men from the neighbouring villages for two-day classes. The subjects under consideration at these times were "The Place of the

Chaplain, British Troops in North India.



REV. LEONARD A. H. DIXON, M.A.,

Association in the Community," "The Need and Best Methods for Evangelism," "Successful Bible Study Groups," and "The Volunteer Secretary as a Christian Leader." Several of the men who attended these classes have returned to their villages with a wider outlook and a renewed determination to work more earnestly and intelligently for the spread of Christ's Kingdom. We have now got plans in hand for the opening of classes in two other strategic centres.

### GOVERNMENT CO-OPERATION.

We have had greater co-operation from the Government agricultural authorities than formerly. In our efforts in the villages to raise the status of the Christian community this has been of great value. In many of the villages the Christians are converts or children of converts from the depressed classes. In helping these people by arranging for instruction and demonstration in practical agriculture the members of the Association have been rendering really valuable service. The Director of Agriculture has been very hearty in his co-operation with us in this work.

### RURAL DEPARTMENT.

The Association throughout India has taken a most important step during the past year in the formation of the new Rural Department under Mr. K. T. Paul. One of the chief items of work to be undertaken by this department is the promotion of Co-operative Credit Societies among the rural Christian communities. This work, which has met with such great approval from the

Bishop of Madras and other champions of the Mass Movement in India, is bound to play a very important part in the advancement of the cause of Christ throughout the Empire. In Travancore the laws of inheritance observed by the leading caste have hitherto prevented the introduction of the co-operative society, and there has, therefore, been no legal provision made for it. Last March this was changed by the passing of the Co-operative Credit Societies Act by which such societies will henceforward have the sanction and protection of Government. We are hoping that during the coming year it will be possible for the Association to take the lead in introducing this work in the Christian community.

### AMONG STUDENTS.

The work among the students during the past year has had very many encouragements. Until there is a full-time man in Trivandrum who can give this part of the work his undivided attention, it justly claims a large share of my time and effort. Since the leaders in the villages are either school teachers, vakkils (lawyers), or men engaged in some form of Government service, and since all these departments are filled with men from the colleges, it is to the colleges that we must look for our leaders.

During the year the student associations in the Maharajah's College, Trivandrum, and the Scott Christian College, Nagercoil, have done excellent work. In Nagercoil Bible study groups were conducted for the first time. Practically every Christian student in the college was enrolled. The result has been a very great deepening of the spiritual life, and a very marked increase in active Christian service. In the Trivandrum College the effects have been still greater. The management of this institution is entirely controlled by Hindus, with the result that heretofore the non-Christian influence has been so great that many of the Christian parents throughout the State have refused to allow their sons to study there. As a result of the Association's work last year, and especially of the Bible study, there has been a decided change. There are now more Christian students in the college than in any previous year, and the spiritual life and desire for Christian service shown by many of them is in marked contrast to the former apathy which prevailed. Since returning from the Attingal camp a group of these men have banded themselves together for the purpose of winning some of their Hindu fellow-students for Christ. They have each marked out one or more of these men, for whom they are pledging themselves to work and pray.

### ANNUAL CAMP.

The annual camp for the college students was held at Attingal, September 2nd to 6th. For the first time in the history of the Student Movement in Travancore the camp was managed entirely by the students themselves. The experiment was an unqualified success. Not only were their arrangements carried out to the satisfaction of all, but the enthusiasm shown by the students surpassed that of any previous camp. From first to last the gatherings were characterized by that depth and reality of Christian fellowship and prayer which inevitably produce results. The presence and addresses of Rev. H. Pakenham Walsh, Bishop-elect of Assam, were found by the students to be of the greatest benefit. At the closing meeting several of them testified to the wonderful help they had received, and many more registered new resolutions for their Christian life and service. The men are now back in their colleges, and from what I have heard and seen they are showing renewed zeal and interest in their Christian service as a result of the four days in camp.

### ORDINATION.

At Christmas time an important ordination service took place at Pallam, when the Bishop in Travancore and Cochin ordained three young graduates. Never before in the history of the Church Missionary Society in Travancore had such a service been known, as it is very unusual for graduates to enter the ministry. All three of these men are the result of the work of the Association. One of them had been the Travancore representative on the general committee of the Indian Student Movement, and another had been a travelling secretary in the Association for four years.

## TESTIMONIES.

In appreciation of the work of the Association in Travancore the following testimonies have reached me: A missionary in one of the large towns said recently that the Association was the "missing link" in his work, because it was able to reach young men in a way the mission could not. The senior judge in Trivandrum told me the other day that he regarded the part which the Association was playing in the building of Christian character in the lives of the young as one of the most important features in the missionary propaganda in Travancore. Another Indian judge said: "The Indian Church in Travancore can never be strong until it is led by Indian leaders. To my mind the Young Men's Christian Association is much better fitted than the mission for raising up and training that leadership." Perhaps the most significant testimony is that borne by His Grace Mar Dionysius, the Metropolitan of the Jacobite Syrian Church. Until quite recently the Jacobites have held themselves quite aloof from the Association. Last April His Grace, in speaking of his change of attitude, said in effect: "Formerly we have kept apart from the Young Men's Christian Association because we regarded it as Western and injurious to our ancient Church. Now when I understand what its aim is and what it is accomplishing, I give my young men my cordial consent to throw themselves into its work." Such expressions of appreciation make us thank God and take courage.

## Laymen's Missionary Movement

The Toronto Branch of the Laymen's Missionary Movement (Anglican) held its seventh annual supper on Tuesday, January 26th, in St. James' Cathedral Parish House. A representative gathering of over 200 sat down to supper at 6.30 p.m., and an interesting meeting followed. The chair was taken by Mr. W. C. Brent, and after a few remarks by the Bishop of Toronto, addresses were given by the Rev. C. H. Shortt, of Japan; Mr. L. A. Hamilton and the Rev. Canon Gould.

In giving a brief description of Takata, the city where he is working, Mr. Shortt pointed out how opposition to the Christian faith came from every quarter of the city. On one side were the educational institutions, and as the educational system had grown up under the influence of the agnostic Westernism of the "seventies," there was an indirect opposition there which was difficult to deal with. On another side of the city were the military quarters, and the adverse influence here was due to the importance given to military development at the expense of everything else. On the third side of the city stood the temples of Buddha, and opposition from the Buddhist priests arose, not only in the difference of belief, but in the danger of the loss of material gains in the shape of registration and burial fees. And on the fourth side of the city, said Mr. Shortt, "Satan had his throne." The "Restricted Quarter" was where the evil really lay. Still, in spite of opposition, a new attitude towards Christianity was appearing in the educational and military circles, and Buddhism was gradually losing ground.

Mr. L. A. Hamilton said that nothing had given him such a vision of the world's needs as his association with the Laymen's Missionary Movement; and as he moved about to the various parts of the Mission Field, he could see more and more its value and importance. It was characteristic of men of the world to decry Foreign Missions, but having seen the work for himself, he knew what a great work Missions were doing. There was a great deal, he said, to encourage the Church in China. The authorities are entirely in favour of Christian Missions, and in his recent visit there with the General Secretary, they were received with the greatest kindness by officials everywhere. Mr. Hamilton told of a certain church in China, where on Easter Sunday a collection for Foreign Missions was taken up, amounting to \$161, and how on Easter Monday they decided to adopt the duplex envelope! He paid a tribute to the splendid work of Bishop White, and closed with a vision of the union of all the Christian Churches.

The Rev. Canon Gould said that he was beginning his fifth year of office as General Secretary of the M.S.C.C., and would like to remind them of two fundamental conceptions with which he had started out:—(1) Realization of Obligations; (2) Concentration. In order to ensure ultimate success, all Christian forces must be concentrated and operated by the commonsense of business men. It had been feared, in view of the general business depression and the war, that there would be a considerable shrinkage in the Society's income for 1914, but he could say with

gratitude that there had been an advance. The grand total for 1914 (including "Mission World" subscriptions, legacies, etc.), was \$202,826.09, as against \$195,003.61 for 1913. The actual receipts from dioceses were \$185,466 in 1914, as against \$173,246 in 1913. On the apportionment for 1914 they had received \$165,282 and they were asking for an increase of \$12,000 on that (\$177,000) for 1915.

After the proposal of a vote of thanks to the speakers by Mr. Evelyn Macrae, the Right Rev. Bishop Reeve pronounced the Benediction.

## Brotherhood St. Andrew

THE ATLANTA CONVENTION. — DR. FLOYD W. TOMKINS.—The Quiet Hour was held on Wednesday in St. Philip's Cathedral, with the Rev. Floyd W. Tomkins, S.T.D., Rector of Holy Trinity Church Philadelphia, Pa., as conductor. Dr. Tomkins reminded the men that they were to try to forget everything save Christ, the advantage of a Quiet Hour being that one is quiet in mind and body and spirit. He took the 25th-28th verses of the 21st chapter of St. Luke's Gospel, and especially the words, "Look up, and lift up your heads," as the basis of his three meditations. Looking up and lifting up our heads means, first of all, love. Whatever we love we delight to look at. We love people, and we love to look at them. Looking up into Christ's face means our love for Him. It is the expression of our love without language, a sign without words and yet most eloquent. Christ needs no words for Him to understand us. He knows about it. Love is the going on of the heart to God, without even stopping to understand the emotion. It is simply the giving of self without any analysis, either of self, or the one to whom self is given. Love just goes out instinctively. You cannot keep it back. We love because we cannot help loving. Do we ever realize how Christ wants our love? That is why He bids us lift up our heads in the eagerness and intensity of our love and waits for us to tell Him that we love Him. All the divine and infinite love of His, He longs to have returned by us. In speaking of prayer, Dr. Tomkins gave five suggestions regarding private prayer, which he said had helped him. First, adoration—thinking of Him, into whose Presence we have come, God Maker of heaven and earth, Almighty and Eternal, who manifested Himself in the loving, tender, sympathetic Christ. Then silence while God speaks. "Oh, let God speak to you first," said Dr. Tomkins, "Give God the first chance. He loves you more than you possibly could love Him." Then should follow thanksgiving for all God has done, intercession for others and lastly prayer for ourselves. How many of us have ever told God we love Him? We have told our friends. We sign our letters, "Affectionately yours," and what does this mean but "I love you." Have we ever told Jesus Christ that we love Him? Don't you suppose that He who said to Peter, "Do you love me?" is saying the same thing to us? Looking up and lifting up our heads implies love. It implies also trust. Trust and love naturally go together. They supplement each the other. In fact it is difficult to recognize true love without trust, although there may be a certain amount of trust on earth without any full measure of love. Trust seems to be so a continuation of love that we cannot separate them. How it helps a man to trust him! It is one of the surest ways to help a man. Ask him to do some little thing that will show him that you trust him and somehow or other he will respond to that more quickly than he will respond to any command or scolding or advice. "Friends, I wonder how it is with the Lord Jesus. He longs for our love, but doesn't He long for our trust, too, that trust that will not question, that trust that will not want to know everything on this earth and under the earth, that trust which is so big as to say, 'I do not wish to know until God pleases to reveal it to me,' that trust which finds somehow or other a relief in the midst of all the struggles and confusion in just lying back upon God and saying, 'He knows, that is enough for me.'" Dr. Tomkins said that one of the temptations of the Christian is to be anxious. Because we know there is so much to be done we go at it feverishly and anxiously as though it all depended upon us, and we forget to trust God. And then that Trust which never questions. How magnificent it is when we find such a trust among men. Don't you know how it helps you, how it lifts you up, how you feel you could go through fire and water because one man trusts you? Lift that up to the infinite degree and think how God must want to have our trust. The Christian who kneels at the Holy Communion and goes to church and prays and when trouble comes upon

him is cast down and sad is not trusting. The dear Christ looks for trust and He does not get it. Look up and lift up your heads with that magnificent look of trust. If we love God, and if we trust Him, then our cry will be the cry of Paul, "Lord, what wilt thou have me to do?" These words were the splendid sign of Saul's conversion. Nobody is converted who does not feel a desire in his heart to do something for God each day. The very spirit of a Confirmation class should be that of service: "Here we are, put us to work. We are a band of Thy children." But it is more than that. It is the full consecration of the life to God, realizing that we are not our own, that we are His. There must be absolute self-surrender, nothing half-way about it. Anything kept back spoils the whole. It is the Ananias spirit—keeping back part of the price. The man who is afraid of wearing himself out or doing too much, the man who is a little timid lest he will overstep propriety, and who thinks of what men will think rather than of what God thinks, is not surrendering himself. Putting oneself in God's hands and saying, "Dear Lord, use me," that is surrender. That is the giving of self to God in absolute service. Dr. Tomkins then asked the men to note three things in connection with this service; that it comes out of trust and love; it is born of it, just as the fragrance comes from the flower; this service is always a service associated with God, "labourers together with God"; finally, the comfort of doing it, when we know that God wants us even as we want Him. In the Eastern countries, they used to yoke a man and an ox together. Our Lord says, "Come, take my yoke, I have put part of the yoke on my shoulders and part of it will rest upon your shoulders and we will work together." Look up and lift up your heads. Love Him, trust Him, serve Him. After each meditation Dr. Tomkins suggested questions for examining one's self as to his love, trust and service.—St. Andrew's Cross.

## IN OUR PARISH.

(Continued from Page 71.)

tor is a philosopher, and I mean to tell you about him some day. He comes to church, for he loves the old psalm tunes; but when one of our parishioners who goes now and then to Keswick comes to the booking office, the ticket-collector calls him in and reasons with him gently. "Mon, there's naething in it," he says; "I can tell you for a fact there's naething in it—all a whack of fables." "Some day you'll find out there's something in it," flashes the man from Keswick. "I yad only reid philosophee," says the ticket-collector, "ye wad ken better." But to-day my friend and the ticket-collector had their heads close together, and I only heard the conclusion of their argument. "Mon," said the ticket-collector, "I am beginning to think there may be something in it." And in the evening near the top of the brae I saw the General standing erect with his little cane in his hand. He was talking to the shoemaker, the greatest Radical in the parish—one of a party with which the General has no dealings. But they talked like brothers. For the shoemaker has a son fighting at the front, and his heart is sore troubled within him. And the General's son is dead. And as I came up the brae I saw the General putting his hand on the shoemaker's shoulder and turn away, walking slowly up the brae. The old shoemaker saluted and came down the brae. There was a tender look in the old man's eye as he greeted me. In our parish we have truly made the greatest of all discoveries. We have found God, and, finding Him, we have found each other. The man who in his madness kindled the lurid flames of war little dreamed of this fire which he kindled.

## The Churchwoman

TORONTO.—THE MOTHERS' UNION.—A drawing-room meeting was held on the afternoon of Friday, January 22nd, at Mrs. Scarlett's apartment, "The Maples," 30 Bain Avenue. The meeting was opened by the Rev. F. E. Powell, of St. Barnabas, who is desirous that a branch be started in his parish. The speakers were Mrs. Ward Price, who explained the "Objects of the Union." Mrs. Wallis, as secretary of the diocese defined the "Need for the Mothers' Union," and gave evidence of its helpfulness; and Mrs. Grover urged the spiritual aid given to mothers by belonging to such a world-wide bond of prayer. "The Mothers' Union" exacts few meetings from its members, but requires that they



unite in prayer for themselves, their children, and "all who belong" daily.

ST. JAMES' CATHEDRAL.—The annual supper given by the Women's Club of this church took place on the 28th ult., when about 100 sat down to an excellent repast in the gymnasium, which was beautifully decorated with flags and bunting. Canon Plumtre acted as chairman and toastmaster. The toast "Our Army and Navy," was proposed by Mrs. Forsyth Grant and Mrs. Plumtre gave an interesting history of the Red Cross Society. An interesting programme was carried out in the large hall when some splendid war pictures were shown.

### Church News

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

#### PREFERMENTS AND APPOINTMENTS.

DIXON, the Rev. R. F., Rector of Wolfville, Rural Dean of Avon. (Diocese of Nova Scotia.)

#### NOVA SCOTIA.

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

HALIFAX.—TRINITY.—The adjourned vestry meeting was held on the 28th ult. Wardens—J. M. Donovan, J. W. Bagnell. Delegates to Synod—E. Noseworthy, W. E. Brokenshire. Substitutes—Alderman Parker, R. P. Knight. It was unanimously decided to secure the services of a second Curate, and Rev. W. H. J. Petter was appointed. The new assistant comes from the diocese of Caledonia, B.C., and was educated at Wycliffe College, Toronto. He will enter upon his duties at once.

WOLFVILLE.—By the unanimous desire of the clergy, the Bishop has appointed the Rev. R. F. Dixon, the Rector of this parish, to be Rural Dean of Avon Deanery.

BRIDGETOWN.—At Christmas time a telephone was installed at the Rectory, the gift of the parishioners. This was accompanied by an address to the Rev. E. Underwood and Mrs. Underwood.

BRIDGEWATER.—HOLY TRINITY.—The annual vestry meeting was held on the 18th ult. Wardens—Messrs. N. C. Owen and G. S. Rhind. Delegates to Synod—Hon. W. H. Owen, Mr. T. W. Magee. Substitutes—Messrs. Arthur March and C. F. Goddard. A most satisfactory financial report was presented.

BEDFORD.—ALL SAINTS'.—The debt on this church has been fully paid off.

ANNAPOLIS ROYAL.—ST. LUKE'S.—The annual vestry meeting was held on the 18th ult. Wardens—Messrs. T. M. Buckler and F. C. Whitman. Delegates to Synod—His Honour Judge Savary and Mr. F. C. Whitman. Substitutes—Messrs. Edgar and Charles McCormick. A satisfactory financial report was presented.

#### FREDERICTON.

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

CAMPBELLTON.—CHRIST CHURCH.—The Rev. J. E. Purdie, the Rector of this parish, was presented at Christmas time with a handsome fur coat by the congregation.

CANTERBURY.—ST. JOHN'S.—The Bishop of the diocese intends holding a Mission in this parish during Lent for a period of six days, and preparation therefor is now being made by prayer.

#### QUEBEC.

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

QUEBEC.—An interesting fact just to hand, which was not in our report of the consecration of the new Bishop of Quebec on the 25th ult., was the participation therein of his Grace, Archbishop Germanos, of Baalbek, Syria, who is a prelate of the Greek Orthodox Church.

HOLY TRINITY CATHEDRAL.—The Bishop of Montreal, in the course of his sermon, on the

evening of the 25th ult., at the service of the induction and installation of the new Bishop of Quebec, referred to the fact that an Archbishop of the Orthodox Greek Church, had taken part in the act of consecration of Bishop Williams, together with the other Bishops who were present, and he further remarked that there had been associations before between the Anglican and this great Eastern Church. The great Theodore of Tarsus had at one time held the Primatial See of Canterbury.

#### ONTARIO.

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

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

KINGSTON.—ST. LUKE'S.—The Men's Association of this church held their third annual banquet in the Parish Hall on the 28th ult. Mr. A. J. Murray presided and there was a large attendance. The Ven. Archdeacon Dobbs was the guest of the evening and he delivered an eloquent address on the problem of missionary work in the diocese of Ontario. The Ven. Archdeacons Carey and Dayken, the Rev. A. B. Chafee and the Rev. Canon Forneri, the Rector of the parish, also gave short addresses. A pleasant evening was spent by all present.

AMELIASBURG.—ST. ALBAN'S.—This church was the scene of an impressive ceremony on January 10th, when Bishop Bidwell dedicated the beautiful new edifice, and delivered two masterly addresses which were greatly appreciated. The organist, Miss Murial Howe, graduate of St. Agnes' School, Belleville, proved her ability as a musician, and her rendition of the voluntaries at both services was certainly the finest ever given here. The newly-formed choir's rendering of the music was highly commented on by his Lordship. At the evening service the Rector, Rev. S. E. Morton, M.A., assisted by the choir boys, sang in harmony, the beautiful hymn, "Lead Kindly Light." Certainly the quotation, "A thing of beauty is a joy forever," is truly applicable to this beautiful church, which reflects the tastes and high standard of ideals in the community. The Bishop will hold a Confirmation service in St. Alban's for the class that is being prepared by the Rector, in June. The offertory for the day amounted to \$47, to be applied on the Building Fund. Mr. Ralph Stafford, choir leader, made the church the present of a beautiful mantel lamp for the chancel.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Bishop of Kingston has made the announcement that henceforward this united parish will become separate parishes.

#### OTTAWA.

OTTAWA.—ST. MATTHEW'S.—Two or three hundred soldiers from the Lansdowne Park Camp in this city were entertained by the members of the congregation, under the auspices of St. Anne's Guild, on the evening of the 26th ult. The Rector, the Rev. G. S. Anderson, occupied the chair. A special feature of the evening's programme was the appearance on the platform of Master Ronald Botten, a sturdy little lad of four years old, who, dressed in a gorgeous uniform, so won the hearts of the soldiers by his Song of the Allies, that they begged him to sing it again later in the evening, which he did with vim, the audience joining in the chorus with right good will. Before leaving the stage the brave little fellow was presented with a fine set of military brushes, a gift from the soldiers, and was vociferously acclaimed as a brother-in-arms by the donors. The singing of the National Anthem brought a pleasant and successful evening to a close.

#### TORONTO.

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

THE BISHOP'S MOVEMENTS.—The Bishop of Toronto preached in the Church of the Redeemer and in St. Michael and All Angels', Wychwood, on Sunday last, morning and evening, respectively.

TORONTO.—ST. JAMES' CATHEDRAL.—Mrs. Plumtre delivered a stirring address to the members of the Sir William Osler Chapter I.O.D.E. on Monday evening last, on the subject of Red Cross work.

CHURCH OF THE REDEEMER.—A memorial service in memory of the late Rector, the Rev. Canon Jones, was held in this church on Sunday morning last. The Bishop of Toronto preached.

At the evening service, the Rector, the Rev. C. J. James, spoke very feelingly of the late Canon Jones. He pointed out that he had been Rector from 1871 to 1902. He spoke of his vigour as a worker and preacher, and referred to him as a broad-minded evangelist. In his lectures at Wycliffe College he had impressed his personality upon the students. He was also a good business man, welcomed at the Synod committees. During the past 13 years, when feeble, he had endeavoured to do what he could in the interests of the church.

CHURCH OF THE EPIPHANY.—At the meeting of the morning Bible Class last Sunday, the members, together with the young people of this church, presented the Rev. Victor R. Jarvis with a handsome travelling club bag, as a token of their appreciation of his work among them for over a year. Mr. Jarvis expects to leave for St. John, N.B., next week.

There was a very large congregation present on Sunday evening, when Mr. Jarvis preached his farewell sermon; many remained afterwards to wish him "Godspeed" in his new work.

CHURCH OF THE ASCENSION.—A.Y.P.A.—The fourth annual rally of this society was held in the schoolhouse on Tuesday evening of last week. The Bishop of the diocese presided and the principal speaker was the Ven. Archdeacon Paterson Smyth, D.D., of Montreal, who in his address said in part:—"When a man says to himself that he will take the talents and gifts that God has given him, and use them for his worldly advancement, he is as surely misappropriating funds as the defaulting cashier of a bank." Later on the speaker remarked that, "Every one of us is endowed with certain gifts, some to greater extent than others, but everyone is responsible to the Maker, who endowed him with these gifts. It is his duty to use them to the best of his ability for the advancement of the kingdom of God." The building was crowded with delegates, who pledged themselves to give one cent a day toward the upkeep of the association's employment office at 43 East Adelaide Street.

A QUIET DAY FOR THE CLERGY.—Rev. D. T. Owen, Rector of Christ Church Cathedral, Hamilton, will conduct a Quiet Day for the Clergy in preparation for Lent at St. Simon's Church, Toronto, on Friday, February 12th—Holy Communion, 8 a.m.; breakfast, 9; Matins and first address, 10.30; Intercessions, 12; luncheon, 1; second address, 3.30; Evensong and third address, 5.00. The clergy of the city, or any who can come in from outside, are asked to notify the Rector of St. Simon's in writing of their intention to be present, that the arrangements for breakfast and luncheon may be made in good time. And they are most heartily invited to be present.

TRINITY COLLEGE.—The annual course of Saturday afternoon lectures, which are given each Lent in the Convocation Hall, will commence on February 13th. The subject of the first of the series will be, "Belgium, Yesterday and To-Day; The Soul of a People is Mirrored in its History." The lecturer will be Mr. Platon Reich, Ph.D., Lecturer in Trinity College. The tickets for the full course of these lectures will be \$1.50.

EXHIBITION PARK.—Major the Ven. Archdeacon Forneret, of Hamilton, Chaplain of the 13th Royal Regiment, preached at the camp service on Sunday morning last from Numbers 33: 6.

PARKDALE.—ST. MARK'S MISSIONARY PRAYER AND STUDY UNION.—A Conference in connection with the above Union was held in the Parish House on Monday and Tuesday of this week, both afternoon and evening. The Rev. Dyson Hague, Vicar of the Church of the Epiphany, presided on Monday and the Bishop of Toronto on Tuesday. There was a very large attendance on both days at all of the meetings. The chief speakers at the Conference on Monday were the Rev. W. J. Southam and the Rev. Provost Macklem in the afternoon and evening respectively.

CONVOCAION HALL.—The Ven. Archdeacon Paterson Smyth, the Rector of St. George's, Montreal, preached the University sermon in this Hall on Sunday last, and he chose for his subject, "The Parable of the Nations." A very large number of people were present. He spoke of the perilous position of Israel in the day when Jeremiah likened his country unto a lump of clay in the hands of the potter, and said that St. Paul, when writing to the Romans, thought of Jeremiah's parable as he asked the question:—"Have not the potter power over the

clay of the same lump to make one vessel unto honour and another unto dishonour." The nations of Europe to-day, Dr. Smyth said, were being moulded anew at the potter's wheel. They would never be the same again. And, applying his text, the preacher pointed out that Great Britain to-day was the most righteous nation of the world, "the vessel which the potter had made unto honour." "I know," said he, "that Britain has had evil days in her history, but deep down in her heart is the spirit of righteousness." The Lord had selected the British race as His own people, even as He had chosen Israel of old. The preacher concluded his sermon with an appeal to young Canada to prepare itself to fill the important place in Empire that would be waiting after the war. "Make this country truly," said he, "one of God's Dominions, stretching from sea to sea and from the rivers to the end of the world."

**JEWISH MISSION.**—On the evening of January 25th, a concert was held at the Mission by the kindness of Mr. and Mrs. Amial Boeckh, who arranged the programme. The hall was crowded with people, a considerable number, who were unable to find seats, standing. They evidently enjoyed the entertainment which was provided for them, and showed intense interest in the admirable violin solos of Miss Kamper. The Rev. P. Berman often enlivened the proceedings with remarks in Yiddish, while speeches were made by the Rev. C. J. James and the Rev. J. E. Gibson. Refreshments were served to the audience during the interval by a willing band of lady workers. One outstanding fact was impressed upon the visitor—the urgent need of larger, healthier and more commodious quarters. The Mission, like all living organisms, is growing. That it has already outgrown its original accommodation is most obvious. The Church should at once see that she is represented in the eyes of God's Ancient People by a building more in accordance with the dignity of her history and the character of her message.

**WYCHWOOD.—ST. MICHAEL AND ALL ANGELS.**—The Rev. Canon Gould, the General Secretary of the M.S.C.C., was the chief speaker at the annual banquet of the members of the Men's Society of this church, which took place last night.

**EAST TORONTO.—ST. SAVIOUR'S.**—The Rev. C. H. Shortt gave an interesting address on "Missionary Work in Japan" in this church on Monday evening last. The meeting was held under the auspices of the L.M.M. The Rev. H. R. Mockridge has been appointed as Curate-in-charge of the Mission which is being carried on in the northern section of the parish of St. Saviour's. Some trouble is being experienced by the congregation owing to the fact that no Mission church is yet built and services are only held on Sunday evenings in the Palmer Avenue Public School.

**MOUNT DENNIS.—CHURCH OF THE GOOD SHEPHERD.**—Impressive services were held in this church on Sunday last. At the early celebration a beautiful stained glass east-end window, representing the Good Shepherd, presented by Mr. and Mrs. Holden, in memory of their little daughter, was unveiled by Mr. William Mackie. At the 11 o'clock service the congregation, led by Rev. Gore M. Barrow, Curate-in-Charge and the Churchwardens, filed into the church proper, and the Order of Morning Prayer was proceeded with. At 3 p.m., a children's service was held, when an address was given by Mr. William Mackie, and at 7 p.m., the usual evening service. On the following evening the Bishop of Toronto formally opened and dedicated this church, the sermon being preached by Rev. Canon Plumtre. The Rev. D. T. Owen, Hamilton, the Ven. Archdeacon Ingles, the Rev. J. Hughes Jones, and other clergy were present. The Rev. D. T. Owen was the fellow Curate of the Rev. Gore M. Barrow, at St. James' Cathedral, during a part of the rectorate of Rev. Canon Welch, D.C.L., Vicar of Wakefield. At this service was dedicated by the Bishop, the Communion rails given by Dr. Hodgins; vases, by Miss A. M. Hancock; and bookcase, by Mr. A. Taylor. The church is a very beautiful structure of the Gothic mode, and will accommodate a congregation of 300. The chancel is pleasantly lighted by concealed blocks.

The Rev. Canon Rollo, of Trinity College, was the preacher at the morning service on Sunday last. The value of the window unveiled at this service was about \$250.

**BARRIE.—OBITUARY.**—Mr. John A. Ardagh, late Senior Judge of Simcoe County, one of the leading Churchmen of the place, died on the 26th ult., at his home, "Blythe Cottage," in his 80th year. He had been in failing health for some

time past. The late ex-Judge Ardagh was a son of the Rev. S. B. Ardagh, Rector of Barrie for many years. Born at Waterford, Ireland, he was educated at Barrie Grammar School and Trinity University. He was called to the Bar in 1861, and in November, 1912, he retired from the Bench. The late ex-Judge Ardagh was greatly interested in education, and was chairman of the High School Board for many years. He contributed valuable papers to the local Historical Society. A man of large heart and kindly nature, he contributed freely to philanthropic objects, the Barrie Hospital being one of the chief objects of his beneficence. He leaves one daughter, Miss Gladys, at home, and two sons, Holford B. Ardagh, of Toronto, and H. V. Ardagh, of Barrie.

#### NIAGARA.

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

**HAMILTON.**—The Rev. E. J. Peck, the veteran missionary to the Eskimos, visited this city lately, preaching in St. George's Church to large congregations.

**CHURCH OF THE ASCENSION.**—The Rev. E. J. Peck, the veteran missionary to the Eskimos, preached in this church last Sunday morning.

**MOUNT HAMILTON.—ST. STEPHEN'S.**—The new addition to this church has been completed and the opening service was held yesterday afternoon, when the Bishop of the diocese was the preacher. The Rev. Canon Sutherland preached in the evening. On Sunday morning next the Rev. D. T. Owen will be the preacher.

**ARTHUR.—GRACE CHURCH and DAMASCUS.—ST. PAUL'S.**—As a result of several acts of self-sacrifice on the part of some of the members of Grace Church, the chancel of the church has been greatly beautified. A handsome new carpet, presented by Miss Winnifred Bell and the A.Y.P.A., has been laid in the chancel. A brass book rest by Mr. and Mrs. Arthur Bristow and brass offertory plates, by friends of the Rector, have also been presented. Other gifts were linen by Mrs. J. M. Small, and books for the congregation, by a member of the congregation. The Christmas services were very beautiful while patriotic services, since the advent of the new year, have been well attended. Able addresses by Rev. W. S. Weary, Rector, were on these occasions greatly appreciated. In all the branches of Church work, there are signs of healthy activity, and the common phrase, "We are so few," heard in too many parishes throughout Ontario, is rapidly giving place to the more fitting and blessed words of our Lord, "Where two or three are gathered together in My Name, there am I in the midst of them."

#### HURON.

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

**INGERSOLL.—ST. JAMES'.**—On the evening of the 24th ult., the Bishop of Huron held a Confirmation service in this church, when he administered the sacred rite to 28 candidates, who were presented to him by the Rector, the Rev. R. J. M. Perkins.

**EXETER.**—The Rev. W. D. Collins, has offered to go to the front as a combatant and his offer has been accepted. He has been given the rank of Lieutenant and will go with the 33rd Battalion. He has been undergoing a course of training at the local armories.

**OWEN SOUND.—ST. GEORGE'S.**—The annual Christmas entertainment of the Sunday School was held last month. Mr. A. Bond presided. The Rector opened the proceedings by a short address in which he welcomed the large number of the parents. The programme consisted of a Christmas carol by the Infant Class, and readings, recitations and dialogues by the pupils of the Sunday School. The choir boys, under the direction of Mr. Geen, the organist, assisted. Prizes were awarded to the male and female teachers, who were most regular in attendance, also in each class to the pupil whose standing was the highest and to the boys and girls who brought the greatest number of children to the Sunday School during the year; and the Rector also presented a silver medal to the pupil standing highest in Sunday School Commission examination.

**WOODSTOCK.—NEW ST. PAUL'S.**—The Bishop of Huron visited this parish on the 24th ult., and held a Confirmation service in this church at which 22 candidates were confirmed.

#### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**YORK FACTORY.**—The Rev. R. Faries, Missionary-in-Charge of this Mission, writes us the following report of the work which has been carried on under his jurisdiction during the past year:—"The Lord has permitted us to work for Him in this corner of his vineyard through another year, in spite of much hardship and privation, and we thank our Heavenly Father that He has given us grace and strength to continue in this good work. When the first cold wave of winter in October, 1913, swept over our Northern country, it came sooner than we expected, and we were found unprepared for the 'Freeze up.' Our fishermen were out in their boats with seine nets working for the usual catch of fish which were required for food for our sleigh-dogs. The sudden cold wave froze everything up, so that our fishing was a failure. The annual ship had failed to reach York Factory, and our supplies had been dumped on the shores of the Churchill River—about 200 miles—north of our port. They might as well have been in Montreal or London, as we had no means of transportation, and it was too late in the season to attempt carrying freight in small boats. The situation was a serious one for all the inhabitants of this country, and the outlook seemed dark and threatening. The temptation to leave the post of duty for the preservation of life was great, but as faithful soldiers of Christ, with the simple trust and faith of children of God, we stayed on at our post, and faced our trials and difficulties. We could get no help from the Hudson's Bay Co., as they too had to struggle for life, but our loving Father was watching over us, and He cared for us. Before the 'Freeze up,' I approached the Boss of the Construction Camp at Port Nelson on the food question and he very kindly let me have a few supplies, which helped us out considerably. With strict economy and the careful management of my dear wife, we were able to live fairly well. The wonderful ways of Providence are very marked in these silent places of the North, and men cannot but see that there is a Power and a Wise Hand over-ruling events in the lives of men. When food of one kind fails, another kind will be plentiful. So it happened with us last winter. The snow grouse or Ptarmigan were plentiful, covering the plains of the North, and we could go out and shoot any we wanted. After mid-winter these birds were scarce, and then the migrating deer came from the northern plains, and our hunters went out and shot a great number. Thus there was plenty of food for everybody, showing how the Lord is mindful of His children, and how He careth for them that put their trust in Him. As the Traders' Store was poorly supplied with goods and provision, there was no inducement to the Indians to bring their furs for barter, and there was plenty of game on their hunting grounds, so there was no temporal reason why they should leave their comfortable quarters. When Christmas came the Indians came in as usual from their distant camps to partake of the Holy Communion, having provided themselves with food—venison, fish, etc.—for the journey to and from York Factory, knowing that they could purchase no food from the Store. The fact that they came as usual without the incentive to do business, knowing the depressing conditions of life at the Post, is a great triumph for religion. It showed the depth of their religion and how they value the privileges offered by the Church. Is it not worth while enduring privation and hardship, when we meet with such signs of living faith? After Christmas we were able to cross the Nelson River, and I was able to do some work in the Construction Camp. The journeys to and fro were not always pleasant drives. Cold winds and blizzards were sometimes encountered, and the struggle for life was a hard one. One would think that the men of the Camp would appreciate the efforts of the parson to bring the Gospel to them, and would turn out well, but they took very little interest in the services and the movements of the parson. A Construction Camp is generally a hard nut for the parson to crack, and Port Nelson is not any better than other camps. I found that out of 300 men only about 75 came to the services, and these represented the element which had not yet become wholly indifferent to religion. Very little good could be done by dropping into camp on a Sunday evening having a service, and pulling out again on Monday morning. In order to reach the hearts of these men the Sky-pilot must live among them, have straight individual talks, and compel them by force of example and argument to come into the Fold of Christ. I endeavoured to spend two or three days at the Camp each time I visited the men, preaching the Word of life in a quiet and simple way, and so trying to win souls. Sev-

eral Indian families have taken up their residence just outside the Construction Camp, as some of our Indians are employed as workmen. As a pastor I feel anxious about these people knowing that the Camp is no place for our native Christians. The first wave of civilization which rolls into the backwoods of our great country is generally the scum, and the simple-minded natives are confronted with temptations they had never heard of. I am thankful to say that the Indians are still true to the teaching they have received, holding strictly to their religious customs, and showing that they fear God. I always gave them a service on my visits, and every man, woman and child would be there, devoutly following the service, and responding with heart and voice. The contributions of these Indians have greatly increased since they have been earning regular wages, showing how cheerfully they give to the Church when they have the handling of their own money. One cannot but notice the striking contrast between our Indians and the white men in the Construction Camp, as regards their attitude towards religion. On the one hand there is the devout worship of a Divine Being, the deep reverence for anything concerning religion, the simple faith and childlike trust in a Providence, and the deep-rooted love for the Church; on the other hand there is the cold indifference towards religion the open unbelief, the profane conversation, the disrespect for things sacred, with the whole mind and heart absorbed in the things of this world. When we consider that a hundred years ago the Indians of Hudson Bay were savages, while the different races represented at Port Nelson were under Christian influences for several hundreds of years, we wonder how it is that the Church has lost her hold over the masses. Before the winter was over I was compelled to make another effort to get supplies. The Hudson's Bay Company were hauling supplies by dog-train from Churchill, and I had to do likewise. With two teams and three Indians, I started out on the long journey over the plains, against the cold cutting winds of the North. After four days' travelling we came to Churchill, and I had the pleasure of spending a few days with the Rev. and Mrs. F. C. Sevier. Missionaries in this country seldom have the chance of meeting, as the distances between their stations are so wide, and the inconveniences of travelling are too great for social intercourse. When we meet, it is a red-letter day in our calendar. I spent a great deal of my time across the river at the warehouse where our supplies had been landed, and I had much difficulty in picking out my packages, owing to the careless manner in which things had been handled. When we left Churchill our sleighs were loaded very heavily, and we could only travel at a slow pace. Our dogs pulled with all their power and we pushed with all our might, and you can imagine how tired we would be at nights. Those supplies were dearly bought. Every item used during the months following recalled the hardships and trials of that weary journey. Easter came soon after my return, bringing the usual crowd of Indians, who congregate for the great festival of the Church. There were 72 communicants, and the Easter collections were \$84.65. Our Indian School had been closed in October, on account of the peculiar circumstances of our country, which made it impossible for the Indians to reside at the Settlement. The Bishop had accepted a lady from Ingersoll, Ont.—Miss I. E. Collins—as teacher for this school, and had intimated to me the lady's coming to join our staff. In June a canoe was sent to Norway House to convey her to this Mission, and she arrived in due time. The day following her arrival she took over the charge of School, and she has been faithfully carrying on her work ever since. She has been teaching in Indian Schools, at various times, in the dioceses of Athabasca, Calgary and Yukon, so she understands Indian child nature, and our school will benefit from her wide experience. The children are making good progress and are improving wonderfully, showing their capabilities when one can devote time and attention to them. The building used as a school is one belonging to the Hudson's Bay Co., and is in poor condition, not a fit place for children and teacher in the cold winter. The owners will not pay attention to repairs, so we propose building a school next summer on the Mission grounds. I asked the Government for lumber and nails, etc., for this proposed building, but they made excuses to shirk their responsibility, and told me to do the best I could. The work and expense is thrown on the Mission. The building of the parsonage has been somewhat delayed by the scarcity of food, as men could not be hired without providing provisions, and we were short of lumber. The man who came from St. Philip's, Hamilton, Ont., in July, 1913, to help in our building operations, did not give satisfaction. I had intended

sending him back to Hamilton, but he found a job in the Construction Camp at Port Nelson, and he left us in May. I have been working alone on our house every spare moment, and have nearly finished the inside work. There is still a lot of work to do in and outside the house, so we thought it advisable not to move in to it until it was quite finished. The Mission site—comprising 3¼ acres of land—has been transferred by the Hudson's Bay Co. to the Mission for a small consideration. Mrs. Faries and her working party—the nucleus of a branch of the W.A.—at York Factory, have undertaken to pay the purchase money for this site. The same faithful workers made and sold work during the year, the proceeds of which paid for a new cooking range, and a heater for the new parsonage. It will be seen that the Indian women are being taught to do something in helping Mission work. The Indian church will have to be pulled down soon, as it is a danger to the public traffic, as well as to the worshippers. The foundation is sinking, and the bank of the river is falling away, so that the building is in danger of sliding into the river. We must move it. The job will be a big one, and the expense tremendous, for our little Mission. We shall need close upon \$1,000. Our Bishop made the round of visits to the Northern Missions in his diocese last summer, reaching our station on July 30th. He was able to spend a few days at York Factory, taking notice of every detail in the work, and giving us the benefit of his advice. On the following Sunday (August 2), 19 young people were confirmed, and very impressive were the addresses given by his Lordship. The sympathy and counsel of our Bishop, as regards the trials of our life and the difficulties of the work, gave much encouragement and strength, and so the feeble hands are strengthened to labour on. Our annual ship arrived on August 26, and we were thankful to have our supplies landed at our doors at last. None but those who have suffered want, can understand our feelings on this occasion. The supplies landed at Churchill last year were brought on with this year's supplies, so we have plenty for one or two years. The long-delayed supplies were in a deplorable condition, and the contents of many packages were unfit for use. I estimate that my losses amount to about \$300. However, we have much to be thankful for, and can praise the Lord for His goodness. The bales sent from the M.L.A. England, and from the W.A. Canada, for two years, came this year, so that we have a good supply to draw from when needy persons come before our notice. We heartily thank our kind friends who have contributed towards these bales, and would like them to know that we appreciate their efforts to help us in the work we are trying to do for the Master. The work at Port Nelson has been bravely taken up by a young student from Wycliffe College—Mr. D. Bright—who is residing near the Construction Camp, and is able to give all his time to this work. Official prejudice to Sky-pilots had to be overcome, but we managed to get him established at last, and we hope he will be instrumental in leading careless men to a knowledge of the Saviour. We have been called upon to endure much for the work's sake, owing to the peculiar circumstances of our situation, and we have learned the valuable lesson of waiting upon the Lord. We commend the work and the workers to your prayers, for so we are supported in the field, and we need all your support. We seem to be so pressed with our duties, parochial, philanthropic, temporal and domestic, that there is the danger of neglecting the deepening of our own spiritual life. Pray, therefore, that the Light that is in us be not darkened, and that there may be a greater outpouring of the Holy Spirit upon the missionaries and their converts."

#### RUPERT'S LAND.

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

WINNIPEG.—The Rev. C. H. Shortt, of Japan, visited this city last week and gave several addresses.

His Grace the Archbishop is to leave in a few days to attend the consecration of the Very Rev. Dean Doull as Bishop of Kootenay.

ST. LUKE'S.—At the annual supper and entertainment of the Men's Club of this church, which was held lately, the Rev. Canon Murray gave an address upon the war. There were about 150 men present and the Rev. Bertal Heaney, the Rector of the parish, presided.

PORTAGE LA PRAIRIE.—ST. MARY'S.—For some time past the evening congregation has been too large to be accommodated in the church, and consequently services have been held in the Parish Hall instead. Even this, which has a seat-

ing capacity double that of the church, has been quite filled. The Rector, the Rev. D. T. Parker, has arranged to use the lantern at these services. The entire service, including the hymns, is put on the sheet. In this way everybody is able to join in the service. The plan has worked well, and might with profit be tried in a good many places where the evening service is not as hearty as it might be.

BRANDON.—ST. MATTHEW'S.—For the first time for several years, this church has met the full amount of its apportionment for Missions. The work of the Rev. C. P. Quainton is bringing excellent results throughout the entire parish.

SEVENOAKS.—ST. MARTIN'S.—The annual vestry meeting in connection with this Mission was held on the evening of the 22nd ult., the Rev. Canon Gill presiding. Wardens—Messrs. T. E. Martin and A. Huddleston. A satisfactory financial report was presented.

#### SASKATCHEWAN.

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

SASKATOON.—ST. JAMES'.—Professor Carpenter, of Emmanuel College, gave a lecture in the Parish Hall, under the auspices of the A.Y.P.A., on the 28th ult., on the subject, "Life and Social Conditions of India."

#### CALGARY.

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

ARCHDEACONRY OF RED DEER.—The first meeting of the above Archdeaconry for the year 1915 was held in the Parish Hall, Red Deer, on January 11th. A fair number of the clergy were present. The first afternoon was taken up with the financial business of the diocese and of the Rural Deanery of Red Deer. The Archdeaconry were fortunate in having the treasurer of the diocese, Mr. Sydney Houlton, present with them. He explained in an interesting and fascinating manner, the financial problems of the diocese and what was expected of every parish this coming year. In the evening of the same day the financial business was completed and evening prayer was said at 10 o'clock. On Tuesday there was a devotional study on St. Matthew 6: 19-34, taken by the Rev. A. D. Currie. The meeting then resumed its business discussions. After dinner the Rev. J. O. Phoenix read a paper entitled "The Bible as Compared with the Sacred Literature of Other Religions." This paper was scholarly and decidedly interesting and gave rise to much discussion. At the evening prayer the Archdeacon gave an address entitled, "The Priestly Life." Wednesday the 13th was conducted as a "Quiet Day," by the Rev. Canon Boyd, when the rule of silence was enforced as far as possible. On Thursday there was the usual devotional study, which was taken by the Rev. W. H. F. Harris, the Rector of Red Deer. The Rev. H. M. Shore read a paper on "Some Opportunities of the Church." This paper had special reference to the work of the Church in the West. The afternoon of Thursday was left free for each one to spend it as he thought best. In the evening, after evening prayer had been said, the Rev. M. W. Holdom, of Alix, read a paper entitled "The Dearth of the Clergy." This was an admirable paper, short and to the point. In the discussion which took place afterwards, amongst the remarks made, it was felt that the supply of the clergy would never be sufficient until they were trained in the diocese by a Diocesan College. It was also felt that the diocese and its needs were not kept sufficiently before the men of the Eastern Colleges. It was said that more was known in England of this diocese than in Eastern Canada. On Friday morning there was a short Bible study on St. Matthew 7: 13-23, taken by the Rev. L. A. Knight, of Munson. The meetings were enjoyed by all. Before the clergy went they presented Mrs. Dewdney and Miss Tryon with a slight token of their esteem.

#### COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—OBITUARY.—The Rev. Percival Jenks, who for nearly 47 years past has been the Rector of this church, died at his home in this city on the 22nd ult., after but a few days' illness. He was born in England in 1834, and was therefore in his 81st year. The deceased clergyman was a most interesting personality, and he was very closely asso-

ciated with both the religious as well as the social life of this city. He arrived in this country more than 50 years ago, when Western Canada, and particularly British Columbia, were in the early pioneering stages. Hope, B.C., was his first destination. It was in 1868 that he came to Victoria as Rector of St. John's, an office which he retained until the end. While here his activities were great, within the bounds of his own parish particularly. At one time, Mr. Jenns taught a class at Angela College, and was principal of the Collegiate School. Botany and astronomy were two of his principal hobbies. Even after advancing years made preaching a task almost beyond his strength, Mr. Jenns continued to take charge of the morning services at St. John's until last August. Mrs. Jenns predeceased him five years ago. Three daughters and three sons survive him. The funeral was held on the 25th, the officiating clergy being the Rev. F. A. P. Chadwick, Archdeacon Scriven and the Bishop of Columbia.

ST. MARK'S HALL.—A well-attended drawing room meeting was held on the 22nd ult., at the residence of Mrs. A. P. Luxton in the interests of St. Mark's Hall. In the absence of the Dean, the Rev. C. R. Littler, secretary of the council, presided. The two principal speakers were the Bishop of Columbia and the Rev. Dr. C. A. Seager, the Principal.

### Correspondence

NOTE:—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

#### PRAYER AND THE WAR.

Sir,—Some fifty years since, when the civil war was going on in the United States, the editor of the "New York Tribune," Horace Greeley, was much perplexed by the devastation the war was making in the country. The North was fighting against the South, brother against brother and property was being destroyed and blood was poured out. Mr. Greeley began to enquire as to the cause of all this. He asked the question, What has made the change? Why should the country that God had hitherto blessed so abundantly, now be destroyed by the scourge of war? He then began to look into her past history. He had not far to go to find the cause. Her past would not bear the light of God's truth. One thing which struck his mind, as being flagrantly obnoxious to the true light, was Mormonism. He came to the conclusion that the Federal Government had sinned in allowing it to be established in Utah. Slavery was also in vogue at that time. No apology could be made for it either. And so he enumerated a number of laws and practices that the Government had established that were obviously wrong. Hence he concluded that human governments, and especially theirs, did not compare favourably with the divine and hence the cause of God's chastisement of the nation.

Would it not be well, Mr. Editor, for the Christian world at the present time, when the whole world is much perturbed by reason of the war in Europe to stop and enquire the cause; for cause there must be.

First then, let us look at France. She is perhaps one of the most fertile countries in Europe, and also has an intelligent people; but what has she to show, during the last century, at least, that her moral integrity has been commensurate with her opportunities? Have not pleasure and gratification of lust been most prominent in her career? As a nation she can hardly be called Christian. Her Government at the present time, almost, if not altogether, repudiates the name. And yet, what is a nation for, if it is not to glorify its Maker? This they have forgotten. God said of old, "Shall I not visit for these things?" Is He not visiting her now? Is there not a cause?

Secondly, let us look at Belgium. She has gone through a flood of affliction during the last few months and much sympathy has been shown her by the whole world. But has there not been cause for what has taken place? Let us look but at one act of her administration—viz., her treatment of the natives of Africa in connection with the gathering of rubber. It is said that if the work was not satisfactorily or expeditiously done, the bodies of the natives were mutilated even to the cutting off of their hands. Sir Roger Casement brought the matter up before the British Government when it was stopped.

Thirdly, is Great Britain exempt from punishment because of her innocence? What about her

traffic in opium in China and India? Men of sound judgment have declared against her in this business.

Lastly, we come to Germany, what shall we say about her? She is undergoing her trials but not without cause. In the judgment of the writer God is using her as a scourge to chastise the other nations for their sins and eventually she herself will be brought under the rod. But we refrain from saying anything more about her except that we do not believe that her militarism or imperialism is for the good of the world, but the opposite. The words of the Master are, "they that take the sword shall perish by the sword." Who took up the sword in this instance? And although she has brought on this war for her own aggrandizement, as we believe, yet, it does not follow that God is not using her for His own end and for the good of the world eventually.

We are told in the Word of God that when Israel sinned he would chasten him by man, 2 Sam. 7: 14. "If he commit iniquity, I will chasten him by the rod of men, and with the stripes of the children of men." Has God not always used men as one of His ways by which He chastens? Did He not use men when the children of Israel were called upon to drive out the original inhabitants of Canaan? And when Israel sinned did He not cause the people from the north country to come and carry him away.

So God is punishing us at the present time for sin by man. Let us try and find the cause and then make amends as far as in us lies.

Joseph Fennell.

Sir,—The matter between A. G. Smith and Joseph Fennell, in the articles "Prayer and the War," seems to resolve itself into the question, Did God send the war? Mr. Smith thinks God could not send war, because it is an evil thing. I would like to call his attention to 2 Chronicles, chapter 18. This seems to indicate that a great influence is put forth from heaven in regard to war. I would also suggest 1 Kings 9: 7, 8, 9; also 2 Chron. 33: 10, as proof that God does send war as a punishment and for His own wise purposes. And I would like to ask Mr. Smith, Who sends the earthquake?

A. Ryde.

#### SIR OLIVER LODGE AND SPIRITUALISM.

Sir,—After reading Churchman's letter I am still more convinced that your editorial was right, and absolutely justified in speaking of the trivial character of the messages claimed to have been received by Sir Oliver Lodge. The statements made by him only go to show how credulous a scientific man can be. He announced his belief in the immortality of the soul on what he calls scientific grounds and says that a communication with dead friends is possible. "One must obey the laws; one must find out the conditions. I do not say it is easy; it is possible." Could anything be more unscientific for a man of Sir Oliver's calibre to put himself under the control of the spirits he would communicate with? Surely this is essentially like the Spiritualists and means that Sir Oliver must have meanwhile handed himself over to the will of mediums who compel him to carry on his investigations in the dark and prescribe their own "laws" and "condition."

About thirty years ago a gentleman in Philadelphia left a legacy of \$50,000 to be used in the scientific investigation of the claims of spiritualism. A committee of distinguished scientists was appointed who took oath that they were unprejudiced and would accept any new facts that might be discovered. Leading mediums from different parts of the world were invited, and after long and patient investigation the committee reported that nothing new had been discovered. If only Sir Oliver Lodge could be content with the proof of immortality given by the Bible he would have immensely stronger evidence than anything he has yet given the world. He has done the very unscientific thing of turning from the sure word of testimony to an untrustworthy source of information. And if he had read certain passages of the Bible he would find warnings against the spirits who have been palming themselves off as his friends. Thus it says, "turn ye not unto them that have familiar spirits." (Lev. 19: 31.) Again, "prove the spirits whether they are of God . . . every spirit that confesseth that Jesus Christ is come in the flesh is of God." (1 John 4: 1-3.) I wonder whether the spirits whom Sir Oliver has been consulting confess that Jesus Christ is come in the flesh. If not, they are deceiving him about other things as well. I have yet to meet the Spiritualist who will confess the Deity of Christ and accept salvation through His atoning sacrifice.

Churchman speaks of Sir Oliver Lodge as a "convinced if somewhat original believer in the Christian religion." I should hardly have thought that Sir Oliver's books gave any adequate evidence of his true belief in New Testament Christianity. Was it not he who said some time ago, that the best type of men nowadays were not bothering about their sins? And is there anything in Sir Oliver's works that really supports a belief in our Lord's Deity and atoning sacrifice?

Churchman is right in describing Sir Oliver's belief as "somewhat original." It is indeed. And if any Christian can obtain "real help" through his books, it must either be by contrast or else in connection with points that do not emphasize what our Creeds stand for. It is a pity that intellectual men, who are honoured in the world for their learning, characters and good works, should as they grow older become loosed from their moorings which with all their strength they had not the power to resist. Joseph Cook once said of Henry Ward Beecher: "He would have lived longer if he had died sooner." I am, therefore, of opinion that the great majority of critics are perfectly justified in criticizing the alleged messages, said to have been received by Sir Oliver Lodge as essentially trivial and unworthy both of the subject and of the distinguished scientist himself.

D. C. A.

### Books and Bookmen

"McCaul: Croft: Forneri," by John King, M.A., K.C. Toronto, the Macmillan Co. of Canada, Limited (pp. 256, \$1.25).

All who are interested in the history of the University of Toronto will welcome this informing account of the lives of three of its founders. Very few of those who use McCaul Street, Toronto, have any idea of the remarkable personage after whom it is named. The author says that Dr. McCaul was never communicative as to his ancestry, but that he was a member of a well-known Irish family, "one of whom was a Professor of Hebrew in King's College, London." This shows that the Toronto scholar was also of Hebrew stock, for the "Professor of Hebrew in King's College, London," was none other than the great Jewish scholar and writer who broke a lance with Colenso, and wrote that remarkable book against the Jews, called "Old Paths." The writer of this notice studied Hebrew at King's College, London, under the Rev. A. I. McCaul, son of the former Professor. How Dr. John McCaul came to Canada from Ireland, and became in turn President of the Upper Canada College, Professor, Vice-President, and President of the University of King's College, Toronto, and then the first President of University College, Toronto, is well told in these pages. Professor Croft is not so generally known, but his work as Professor of Chemistry is equally deserving of record. The story of Dr. Forneri, first Professor of Modern Languages in University College, is personally the most fascinating and enthralling; and the story of his life as we follow him from Italy to Russia as one of Napoleon's officers, and then through his misfortunes in Italy, Spain, France, England and Canada, impresses us with the courage and resource of the man. His crowning record in Toronto is also admirably recorded, and his entire career is at once honourable and inspiring. It will be a special gratification to his son, Canon Forneri, of Kingston, to have this account of his father's life in print. Altogether it is a book of exceptional interest for all who desire to know something of the men who helped to lay the foundations of the University of Toronto.

"Romance of Preaching," by Charles Sylvester Horne. Toronto, Fleming H. Revell (302 pp., \$1.25 net).

A tragic interest gathers about these lectures. They were delivered last summer in Yale University on the Lyman Beecher foundation. Just three days after he finished, Mr. Horne journeyed north to Toronto, and while crossing on one of the Niagara steamers, he suddenly died. So these are his last words to his brother ministers. Mr. Horne with fascinating analysis in six chapters presents the secret of success in great leaders and preachers, Moses, John the Baptist and the Apostolic circle. Athanasius and Chrysostom are taken as examples of the Royalty of the Pulpit. Savonarola, Calvin, John Knox, are types of rulers of the people. John Robinson of the Pilgrim Fathers, is an instance of the preacher as a founder of freedom. Wesley and Whitfield are men who show the passion of Evangelism. He concludes with a chapter on "The Romance of Modern Preaching." The book is packed with good things for the preacher. In charm of style and allusion, Mr. Horne is a graceful writer.

His epigrams are worth while. "Mr. Matthew Arnold would perhaps have called the prophet a Philistine; but imagination fails to conceive what the prophet would have called Mr. Matthew Arnold." The volume easily takes its place alongside the best of the previous Yale lectures.

We have received a copy of "The Living Church Annual and Churchman's Almanac for 1915." (The Young Churchman Co., Milwaukee, Wis., price 50 and 75 cents.) This book is full of interesting information in regard, most specially, to the American Church. It should find a place on the bookshelves of all who have the general interests of the Church at heart the world over.

## The Family

### Christmas Among the Indians

By Miss W. H. Stapleton, Lac la Ronge, Sask.

CHRISTMASTIDE has come and gone at All Saints' Boarding School, and this busy household of 22 boys, 33 girls, and half a dozen "staff" settle down once more after the brief holiday to commence the eighth year of its existence as a Boarding School. And truly we know not what a day may bring forth. But "He knoweth," and we rest content, knowing that "He doeth all things well," and that these children of the wilds are "very precious" in His sight.

The Indians gathered in from far and near for the services on Christmas Day, able for the second Christmas to hold them in their new, though yet unfinished, Church, which the school girls had been very busy with texts and fir tree and pine to beautify, though the Indian churchwarden viewed this still novel idea to him, of decorating a church for a festival, with a somewhat critical eye, saying he feared the congregation would be looking too much at all that brush instead of attending properly to their worship. There were 92 communicants, as well as others, the following Sunday week, who came in late, being far away, so had not heard that Archdeacon Mackay would be here in time for Christmas Day Communion service, and that we should not have to wait another ten days for the Rev. M. B. Edwards to reach us, though all the same he paid us a flying visit from Stanley of one night to accept the Archdeacon's invitation to bring his family party to spend a month or so here and lend a hand, while the staff was short-handed, as Miss Stapleton expected to take a trip down to visit civilization. Stanley Mission is practically deserted at that time of year, everybody going off to their hunting between Christmas and Easter. But it is little enough the poor Indians are getting for their furs these days, on which these up here depend for a living, with the curious result that they are wearing quite a lot of fur themselves, as it is hardly worth the trading. So money is scarce, as was noticeable in the Christmas offertory, it being but \$48 instead of nearing \$100, as is usual at each of their three or four special gatherings for the Communion service during the year. But these Bush Cree Indians are better off than a good many other poor folks during this sad time of war. For there is always dry wood for a fire to be had for the fetching, and fish in the lake and game in the bush, only requiring to be caught. The sick and aged always need a helping hand, so it was good to welcome our beloved Archdeacon, with his ever ready advice and thought

for his Indians, when he arrived after their ten days' sleigh ride through the snowy wastes from Prince Albert to take charge of things here upon the resignation of the Principal, Rev. A. E. Clephan. He brought with him Miss Parkes after her six months' absence at Prince Albert and The Pas, to resume her old work amongst the girls of the school. We saw the light from their sleigh as they arrived from over the frozen lake, just as we came out from the evening English service on the Sunday before Christmas. And what a busy time it was! Both schoolrooms, playrooms, dining-room, sitting-room and church to decorate, platform to set up and rehearsals every odd moment one could snatch; presents and candies to be sorted out and labelled, ready for the Christmas-tree, etc., etc., till we wondered if everything ever would be ready in time.

But Christmas Eve arrived at last. Supper at the early hour of four was speedily disposed of by the excited children, dishes washed up, and girls changed into their Sunday best dresses. And what beautiful dresses they are, sent by many a kind W.A. friend down East. Such a bonny, healthy lot of girls they looked as they assembled on the platform! And the boys so pleasing, too, in their navy blue jerseys (the four biggest in white ones; and what a lot of promising little chaps we've got in just now!), while their relations and friends flocked into the schoolroom, filling every available square inch of room to see what learnings from the white folks their children were acquiring.

Of course, the central fact of why we should all be so happy at Christmas took a prominent place in the programme in carol, recitation, model, and picture, as little ones and big alike told or sang of the shepherds and the Baby Lord Jesus, whose birthday they were celebrating on the morrow. Then some of the senior children showed how they could drill, and loyally sang "The Maple Leaf Forever" (even though it doesn't like to grow up here in the cold north) and "God Save the King," and 16 of the biggest girls gave a most pleasing red, white, and blue Scarf March, as they wound in and out, forming Maypoles with their scarves and other pretty figures, kneeling and standing, or marching. Then eight middle-sized boys made all the audience laugh over a Christmas stocking-drill and recitation; for in addition to each wearing a gay jersey, they were all arrayed in stockings and socks of the most wonderful hues and sizes that could be collected, from an infant's to an old man's, stuffed out on their heads and arms, as well as on their legs. And then at the very end of the children's programme there came such a loud knocking at the window in front that there was a rush to open it to see whatever could be the matter outside there, when in tumbled a gay little Firefly through it, who had already been seen a little while before, gallantly lighting the candles of twelve sleepy little maidens, who wandered on to the platform in their pink nightgowns and white Dutch night-caps, who did want to sit up all night and watch for Santa Claus, but decided in the end it might be wiser to go to bed, so off they trotted with their candles. And away flew the Firefly to look for his old friend; and here he was again! And oh! what excitement! If that wasn't Santa Claus himself, clambering through the open window, with his familiar sack and reindeer coat and his snowshoes, stamping up and down, and warming his hands at the Firefly's little candle after his chilly drive across the frozen lake. But anyway, warm were his greetings as he shook hands heartily with everybody he could reach, and pro-

ceeded to strip the laden Christmas-tree in the corner with the help of his little friend, the Firefly, till every inmate of the household had received some memento of his visit. His work done, and promising to call again next year, he waved his hand, opening the window, and disappeared with the Firefly into the darkness outside. But if he didn't pay a secret visit to the dormitories as well during the night! For all the children—girls and boys—hung up their stockings above their beds, one grateful little girl pinning a little note to Santa on hers, thanking him so much for her nice presents from the tree. And they found candies and necklaces, and handkerchiefs and ties, and such like delights in them long before the legitimate time for waking up. But then who could help it on Christmas morning! And then came ten days of no school, in which they read the delightful story books that Santa had given to every one of them. And the little girls enjoyed making additional outfits for their new dollies. And the girls went walks, or some would go out visiting for the day. Then on New Year's Day the children found a text card, to keep in their Bibles, sent to them by some kind W.A. friend down east, in front of every plate at breakfast, and after "prayers" all the girls shook hands with all the boys, as they had done on Christmas morning, too. Then in the afternoon the big girls walked over to return the call of our good friends, Mr. and Mrs. Angus Mackay, at the Hudson Bay Company's post, four miles across the lake, who, with their family party, had spent Christmas with us at the Mission. The Archdeacon gave the dozen smallest girls such a treat in driving them over. And truly a joy-ride it was, for most of them had never been behind horses before, or in such a large chariot as a wagon-sleigh, so they vastly enjoyed themselves, for dogs are all they are accustomed to, and there are only two Hudson Bay Company's teams and an odd horse, whose companion died, beside our school team, residing in these regions, and they can only be used in winter when the lakes and rivers are frozen over, as there is no open country or roads around here in summer, except a so-called one cut through the bush, about two miles long, from the school to the sawmill. But really, we can't say they are needed up here, for our only summer highway is the water, with canoes for our carriages. Then the children finished up New Year's Day with games, both boys and girls and staff, after supper in the dining-room—a special treat, musical chairs being the favourite pastime, as well as "Turn the Trencher" and "General Post." Then candies to go to bed with. Next day the girls took the football out for a walk with them on the lake and stopped on their way and had a fine game with it. They do love borrowing it from the boys, and there is more space on the lake than within the fences of their playground, where it will keep on bouncing over the other side on to forbidden ground. Monday saw them all back in their schoolrooms once more, to work away till the summer holidays, maybe in June, when their people come tenting around the Mission, and they are free for a blissful six weeks or so, to get another glimpse of their old, open-air life in the tepees. Still, they love their busy school life, and on Christmas Eve, while the entertainment was going on, one of our biggest girls was discovered in tears, and, upon enquiring the cause, she said, "Because it is my last time here," for she will be 18 this summer, and at that age they leave us to, we trust, put into practice the lessons they have learnt during their schooldays at All Saints' Indian Boarding School.

## Personal & General

It is understood that King George will visit Ireland in May or June of the present year.

The Rev. R. M. Millman and Mrs. Millman expect to return to Japan this month to resume their work in the Diocese of Mid-Japan.

The Bishop of Toronto was the chairman at the annual meeting of the Toronto Humane Society, which was held on Friday evening last.

During the stay of the Bishop and Mrs. Sweeny in Kingston last week they were the guests of the Bishop of Ontario and Mrs. Mills at Bishopcourt.

Forty-five million dollars is the latest daily cost of the war published,

or about twenty billion dollars to the end of 1914 in expenditure and property damages.

We regret to learn that the Rev. L. E. Davis, Rector of St. Paul's, Brockville, is ill with typhoid fever. We understand he is progressing as favourably as can be expected.

Four thousand four hundred miles by telephone is a world record reached last week, when T. N. Vail spoke from Jeckyl Island, Atlantic seaboard, to San Francisco by the new trans-continental telephone line.

The churches on the East Coast of England are returning to an early Victorian practice by holding evening service in the afternoon on Sundays in order to reduce the amount of lighting visible from the sea.

Of unusual interest was the fact that Archbishop Germanos, of Baal-

bek, of the Greek Orthodox Church, assisted at the consecration of the Bishop of Quebec. The Archbishop recently arrived from Damascus.

We regret to learn of the accident which befell Mr. George M. Rae last week. Mr. Rae was knocked down and run over by an automobile. Fortunately no bones were broken and no serious effects are anticipated.

According to the latest casualty list, issued in London on the 23rd ult., the total loss of officers in the British Army since the commencement of the war up to the aforesaid date was, killed, 1,266; wounded, 2,416, and missing, 662, making a total casualty list, in all, of 4,344.

Great satisfaction is felt in Jewish circles over the coming departure for the front of Rabbi Michael Adler, senior Jewish chaplain to the British

forces, the appointment being the first of its kind. The number of Jews in active service exceeds 10,000, a high figure on the basis of percentage of population.

The Rev. R. H. Steacey of the Diocese of Ottawa, who is at present serving as the senior chaplain with the first Canadian Contingent, was married in Christ Church, Lancaster Gate, London, on the 29th December to Miss Digby Denham, daughter of the Hon Digby Denham, Premier of Queensland.

"A despatch rider on a motor-cycle was pointed out to me. He was working with distinction at the front, and had just come some sixty miles with a despatch. He was merely a bundle of rags, splashed with mud, and I was surprised to hear that he was a much-respected Church of England curate."—Sir Frederick Treves.

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An old admiral built some villa residences on a high point of the coast somewhat difficult of access. One day he said to his servant: "Now, William, what shall I call them?" "Well, you know," replied Bill, "if I were you I should call them 'Gibraltar Buildings.'" "Why?" asked the admiral. "Because," replied the other, "they say Gibraltar will never be taken, and I'm blest if these houses up here will ever be taken."

We are officially asked by the Post-Office Department of Canada to state that: "Arrangements have been made whereby the ordinary rate of two cents per ounce, applicable to all letters sent from Canada to the United Kingdom, will apply to letters addressed to British and Canadian troops on the Continent. The ordinary rate for the Continent is five cents for the first ounce and three cents for each subsequent ounce, so that this extension of the two-cent-an-ounce rate to letters addressed to our soldiers on the Continent is a decided reduction in favour of correspondence going to the soldiers."

"Australia's Battle-Hymn," by Dr. J. Lawrence Rentoul, Melbourne University, air by the Rev. J. McIntosh, M.A., is published in the "Christian World." This is the first stanza and the refrain:—

God, that made our fathers strong,  
 Lead us when the dangers throng;  
 God, that made our mothers pure,  
 Make us steadfast to endure!  
 On wave or tented field  
 Be our sword and battle-shield.  
 God, that watches through the day,  
 Guard each seaward coast and bay;  
 God, in love's unsleeping might,  
 Keep our homes through darkest night.

Nearly all of Canada's war gift of a million bags of flour has now been distributed. The following table shows where it has gone:—

|   |                |
|---|----------------|
| For relief of local distress..          | 90,474         |
| Belgian refugees .....                  | 1,691          |
| Damaged flour sold .....                | 3,219          |
| Sold by Wiles and Son .....             | 1,500          |
| Transferred to War Office...            | 399,760        |
| Commission for relief of Belgians ..... | 433,886        |
|   | <b>930,530</b> |

It is estimated that Canada's million bags of flour will make 67,000,000 two-pound loaves. The flour taken over by the War Office has already been sent to the army in France.

A British reservist living in Montreal with his wife and family received the call to join the colours immediately. He decided to take his wife and children to England to stay during his absence. He found the most convenient arrangement would mean leaving Montreal the following day. But it was mid-week, and the family wash was at the Chinaman's. The lady went over to the laundry. The "boys" shook their heads—the wash would not be sorted out before Saturday. But just then the boss laundryman came in. "Your husband going to the war? Velly brave man. Me work all night to get your laundry." Next morning it was brought home by the "boss" himself. "How much?" "Nothing. Your husband go to the war. If you stay here all winter me wash all the clothes for the family. Not a cent."

News was received last week of the death, in Gallipolis, Ohio, of the Rev. Charles Elliott Mackenzie, D.D., of the Anglican Church. Dr. Mackenzie's death is a very real loss to the Protestant Episcopal Church in the United States. He was born in Pictou, N.S., in 1858, the eldest son of Mr. George A. Mackenzie, barrister, of that town. He studied and obtained his degree at King's College, Windsor, his first

charge being at Springhill. He spent a short time at St. Mark's, Halifax, and later served successively in the parishes of Alverton, P.E.I.; Shediac, N.B.; Prescott, Ontario, and Massena, N.Y.; Cleveland, Columbus, Zanesville and Gallipolis. He was for some years Archdeacon of Southern Ohio. Dr. Mackenzie visited Halifax two years ago. He preached several times in St. Mark's and once in All Saints' Cathedral.

The Rev. Clement Capozzi, O.S.A., formerly connected with the Roman Catholic parish of Our Lady of Good Counsel, Philadelphia, has renounced his allegiance to the Roman See and has applied to Bishop Rhinelander for admission into the Communion of the Episcopal Church. Father Capozzi was born at Bari, Italy. He received his education partly at the College for the Propagation of the Faith and partly in the Augustinian International College, in Rome. He was sent to America about four years ago by the General of the Augustinian Order and was attached to the great Italian parish of Our Lady of Good Counsel, Eighth and Christian Streets, Philadelphia, where he is very well known amongst the Italian people. Father Capozzi states that his conversion from Papalism is the result of a crisis in thought and in conscience by which he has been long troubled. He is now at the Episcopal Divinity School, where he is busily engaged in preparing for early publication a defense of the principles which led him to renounce his Roman Catholic obedience.

**British and Foreign**

The Ven. C. K. Irwin, D.D., Archdeacon of Armagh, died suddenly on a recent date, aged 78. He has held this office since 1894, being appointed thereto by Primate Gregg.

Wells Theological College is empty on account of the war, and the Principal of the College is taking the duty for another clergyman, the Rev. J. O. Cook, the Vicar of St. Catharine's, Abercrombie Square, Liverpool, who has gone to the Front as a chaplain.

St. Paul's Cathedral, according to Canon Alexander, the Treasurer, has been made as near fireproof as possible. The work which has led to that satisfactory result has occupied between two and three years and it has cost upwards of £5,000.

An organ, which has been erected to the memory of the late Miss Frances Ridley Havergal, the famous hymn writer and the author of devotional manuals, was dedicated in St. Paul's, Leamington, a few weeks ago. Miss Havergal lived at Leamington for several years, and whilst she was there she frequently worshipped at St. Paul's and took a great interest in the training of the choir-boys.

On the Feast of the Epiphany (January 20th) the Ven. S. M. Taylor, D.D., Archdeacon of Southwark, was consecrated Bishop of Kingston in Southwark Cathedral in the presence of a large congregation, including 150 clergy. The Archbishop of Canterbury officiated, assisted by six other Bishops. The sermon was preached by Canon Worledge, Chancellor, of Truro Cathedral, his text being Isaiah xlix., 3-4. The new Bishop has had the Lambeth degree of D.D. conferred upon him by the Archbishop of Canterbury.

The Rev. Percy Guinness has been awarded the D.S.O for distinguished conduct in the field. Mr. Guinness was stationed as Chaplain to the Forces at the Curragh before the war, and accompanied the Third Cavalry Brigade to the front. On the 5th of November, at Kruistraal, when Major Dixon, 16th Lancers, was mortally

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wounded, Mr. Guinness went on his own initiative into the trenches, under heavy fire, and brought him to the ambulance. On the afternoon of the same day, being the only individual with a horse in the shelled area, he took a message under heavy fire from the 4th Hussars to the headquarters of the Third Cavalry Brigade.

In his address at the annual Diocesan Convocation the Bishop of Cork finely said: "We see a marvellous thing. We see our nation drawing to herself her Colonies and Dependencies, presenting a united front, willing to undertake self-sacrifice and self-denial, even to the death; and this not for aggression, not to win additional territory, not to lord it over the nations, but in order to establish a principle, in order to support the weak, in order to vindicate the law of righteousness, and to destroy the Teutonic doctrine that might is right. That is something for which to be thankful, but we feel that there is still more. 'There is some soul of goodness in things evil,' it has been said, and this war will prove no exception. It has brought about a great change in our own country. It has revealed a basis of loyalty on which we all, North and South, Unionist and Home Ruler, may take our stand; it has demonstrated to all that the interests of England and Ireland are identical, and so we find that the leaders of the different political parties in Ireland are urging their followers to do the only thing that can be done if we are effectively to defend our shores, and that is to enlist in the British Army. We earnestly hope that that appeal will be enthusiastically responded to."

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## THE CHRISTMAS TRUCE AT THE FRONT

The story of the Christmas truce between British and German soldiers will always remain one of the most human and most hopeful pages in the history of the present war. It was a spontaneous acknowledgment of the Feast of Friends. It is clear that the truce was only partial and took effect in those parts of the line not held by Prussian troops. The following passages taken from a host of soldiers' letters of the kind will serve to tell the story. One of the most picturesque accounts was sent to the "Evening News," a letter from a sergeant in the 3rd Rifle Brigade to his parents:—

"Christmas Day! The most wonderful day on record. In the early hours of the morning the events of last night appeared as some weird dream—but to-day, well, it beggars description.

"You will hardly credit what I am going to tell you; but thousands of our men will be writing home to-day telling the same strange and wonderful story. Listen.

"Last night as I sat in my little dug-out, writing, my chum came bursting in upon me with: 'Bob! Hark at 'em!' And I listened. From the German trenches came the sound of music and singing. My chum continued: 'They've got Christmas-trees all along the top of their trenches! Never saw such a sight.'

"I got up to investigate. Climbing the parapet, I saw a sight which I shall remember to my dying day. Right along the whole of their line were hung paper lanterns and illuminations of every description, many of them in such positions as to suggest that they were hung upon Christmas-trees. And as I stood in wonder a rousing song came over to us; at first the words were indistinguishable, then, as the song was repeated again and again, we realized that we were listening to 'The Watch on the Rhine.'

"Our boys answered with a cheer,

while a neighbouring regiment sang lustily the National Anthem.

"Some were for shooting the lights away, but almost at the first shot there came a shout in really good English, 'Stop shooting!'

"Then began a series of answering shouts from trench to trench. It was incredible. 'Hallo! Hallo you English; we wish to speak.' And everyone began to speak at once.

"And there in the searchlight they stood, Englishman and German, chatting and smoking cigarettes together midway between the lines.

"A rousing cheer went up from friend and foe alike. The group was too far away for me to hear what was said, but presently we heard a cheery 'Good night. A Merry Christmas and a Happy New Year to you all,' with which the parties returned to their respective trenches.

"After this we remained the whole night through singing with the enemy song for song. 'Give us Tipperary,' they cried.

"I turned out this morning at dawn, still pondering upon the events of the previous night, and wondering if this farce was still continuing.

Again I climbed on to the parapet and was staggered at the seeming audacity of our enemies. They were all out upon their earthworks, still shouting and singing, and waving cheery greetings across to us.

"'Come out,' they cried. 'We are friends to-day.'

"Already many of our chaps were going across to meet them. At first our officers remonstrated, but nobody seemed to want to do any harm, and before very long we were all out in the open exchanging souvenirs and smoking each other's cigarettes.

"But before we could really feel on easy terms there were some gruesome tasks to be performed. English and German returned for spades, and between us we gave decent burial to those poor fellows who had fallen weeks previously, and who had, perforce, to be abandoned on the field. We had tried on several occasions to get out to these bodies and bury them by night, but such a procedure always

resulted in shots being exchanged, and a hasty return whence we came.

"But to-day I stood shoulder to shoulder with a German and dug a grave for his late comrade. Crosses now mark the spots where for weeks there had lain three gruesome forms. This business over, we turned to our conversation.

"War! We looked at each other and laughed, each showing his incapacity to fully realize the situation in his own peculiar way.

"One grey-coated warrior tore off his equipment, and flinging it to the ground, cried:—

"'War! This is war! Well, I'm—!' And he promptly burst into tears.

"And so we spent the day. As dusk came on we returned to our trenches, and here we sit, wonder more profound than ever holding us, awaiting what next may come.

"Even as I write I can hardly credit what I have seen and done. This has indeed been a wonderful day."

Several writers speak of carol-singing. A private of the Queen's Westminster (quoted in the "Daily Chronicle") says:—

"It started by wishing each other 'A Happy Christmas,' and after a little while they shouted out, 'Englishmen, sing to us.' We got out our hymn books, stuck candles on the tops of the trenches, and sang, 'Lead, kindly Light,' 'Abide with me,' and 'While shepherds watched their flocks by night.'

They gave us three cheers, and we then asked them to sing to us, which they did."

How spontaneous the meeting of foes was can be gathered from many accounts. "On Christmas morning," writes Mr. Harold Ashton, of the "Daily News," "two of our soldiers, after signalling truce and good fellowship from the perilous crown of their trench, walked across to the German lines with a plate of mince pies and a garniture of seasonable messages. They were most cordially received, had a good feed, washed down by a choice bottle of Liebfraumilch, and were sent back with packets of Christmas cards.

"Later in the day the Germans returned the compliment, and sent a couple of caparisoned heralds, apparently Landsturm men, across to our evergreen-embowered dug-outs.

"An extra-officious soldier promptly arrested them upon their appearance in our lines, until an officer came along.

"What in the world have you got there?" said he.

"'Beggin' your pardon, sir, a couple o' Landstreamers by the look of 'em. Said they'd come to wish us many 'appy returns, so I nabbed 'em, sir!' Realizing that this was hardly playing the game, the officer read the sentry a little homily on the amenities of the festive season, and asked the plump 'Landstreamers' to depart, with the compliments of the season, to their own lines."

The real value of the whole amazing incident to both sides can be gathered from such extracts as the following:—

"I've just spent an hour talking to the German officers and men," writes

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a major of the Leicesters (in 'The Times'), "who have drawn a line halfway between our left trenches and theirs and have all met our men and officers there. We exchanged cigars, cigarettes, and papers. They are jolly, cheery fellows for the most part, and it seems so silly under the circumstances to be fighting them."

A rifleman of the 3rd Rifle Brigade writes home (quoted by the 'Evening News'):—

"I was talking to a German bombardier yesterday afternoon. He had lived in London some time and could speak good English. His parting words were:—

"'To-day we have peace. Tomorrow you fight for your country; I fight for mine—good luck!'—and back he went. I shouldn't be surprised if he was one of the gunners shelling this morning. Such is war."

And an officer (quoted by 'The Times') says:—

"They were really magnificent in the whole thing and jolly good sorts. I have now a very different opinion of the German. Both sides have started the firing and are already enemies again. Strange it all seems, doesn't it?"

Strange, indeed—so strange that we may well wonder whether war between kinsmen can ever be repeated.—"The Challenge."

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