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Family Newspaper

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

Vol. 41.

TORONTO, CANADA, THURSDAY, DECEMBER 17th, 1914

No. 51

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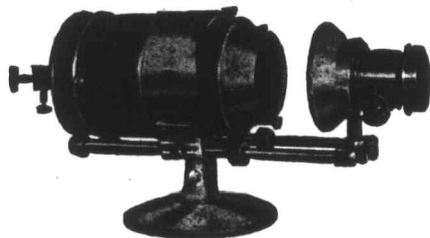
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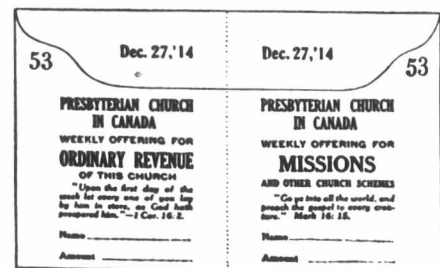
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CHRISTMAS GREETINGS

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CHRISTMAS DAY.

(December 25th.)

Holy Communion: 77, 256, 259, 262.
 Processional: 72, 73, 397.
 Offertory: 76, 78, 81, 514.
 Children: 80, 668, 712.
 General: 74, 75, 79, 599.

FIRST SUNDAY AFTER CHRISTMAS.

(December 27th.)

Holy Communion: 246, 268, 258, 259.
 Processional: 376, 386, 397, 444.
 Offertory: 73, 80, 514, 723.
 Children: 260, 695, 706, 723.
 General: 79, 81, 552, 568.

The Outlook

A Blessed Christmas

Although our Christmas number has already been published, it seems impossible to write before Christmas Day and leave out all reference to that festival. So many deeply pathetic thoughts crowd in upon us that it seems unbearable to speak in the usual way of "a merry Christmas," or even of "a happy Christmas." There are thousands who will be dwelling by the river of sorrow this Christmas, and who will be haunted by the shadows of former days. And yet, because Christmas is the festival of love and peace, we are more than justified in once again wishing all our readers a blessed Christmas. It is the festival of home, with all the love-tokens, surprises, and joys of that Divine institution. It is also the festival of pity, and the present Christmas will see many expressions of loving sympathy,

especially with children in Belgium, who have so acutely suffered during the last few months. And so let us think of Christmas, even this year, as the festival of the open door, the open heart, and the open hand. Christ is still receiving gifts, and there are none more acceptable to Him than those devoted to the help of the fatherless, the orphan, the widow, and the homeless. Thus will our Christmas be thrice blessed, and essentially God-like, Who "so loved that He gave."

Peace Sunday

It seems a mockery to speak of peace today, for the Christmas bells will probably ring out amidst the sounds of bombs and guns. But even so, we may not altogether overlook the fact that Sunday, December 20th, is to be observed all over the United States, and probably elsewhere as well, as Peace Sunday. Even though in this Dominion we are involved in war, it will be well for us to do at least something to call attention to the need of world-wide peace. In pulpits, Bible Classes and Sunday Schools, as well as in our homes, it will be eminently Christian to plead still for the application of true methods of settling international disputes. And all who believe in prayer and in an over-ruling Providence will lift up their hearts to Him Who is able to make even the wrath of man to praise Him.

The Morality of Advertising

A certain company has recently been advertising in daily papers, claiming to have discovered a wonderful and much-needed help for mankind. When the company was taken before the legal authorities, it was shown that, while the cost of the article was about 25 cents, it was retailed at \$5, and that it did not at all accomplish what had been claimed for it. The incident set many people thinking how far newspapers and magazines should receive advertisements without enquiry, and whether it should not be possible to make pretty sure beforehand whether advertising matter is or is not respectable. The Associated Advertising Clubs of America, assembled in Convention in Toronto last summer, adopted "Truth" as their motto, and nothing could be finer than this ideal in regard to newspaper advertisements. It is not too much to say that a vast amount of harm is done by newspapers which publish recommendations which are not only a waste of money, but often a serious disappointment to physical health and happiness. Members of Churches can do a great deal in their own localities by insisting upon a proper standard of advertising and journalism.

R. F. A.

The following story was recently told, and as it has the advantage of being strictly true, we are glad to pass it on. At a French railway station an Englishman was amused to find one of the officials wearing on his uniform the shoulder badge of the Royal Field Artillery, bearing the letters R.F.A., and promptly asked him why he was wearing it. "C'est la Triple Entente," was the smiling reply. Unable to understand the reference, the Englishman put the second question: "Comment?" The railwayman placed his forefinger on each letter in turn saying as he did so, "La Russie—La France—l'Angleterre. N'est-ce pas?"

Christ the Fulfiller of Hinduism

Much has been written of late on this theme, and there are many who think that the right attitude to assume in preaching Christ to the Hindu is to declare that He is the Fulfiller of Hinduism. But, like everything else, this statement sometimes involves confusion and fallacy, because there are certain things in Hinduism which cannot possibly be fulfilled by Christ. We are, therefore, glad to notice in a recent Missionary magazine a clear and careful presentation of the truth in the following words:—

"We believe fully in setting forth Jesus Christ as the fulfiller, and he does fulfil the desires of those who sincerely seek God; but when men, whether through intellectual pride, or selfish vanity, or unholy lust, swerve from the path of true sincerity, and make to themselves philosophies and social organizations and forms of worship that are false, the voice of Christ says, 'This is not the way; retrace your steps to the simplicity of sincerity, and then you shall find that I am the way, the truth, and the life.'"

God has certainly not left Himself without witness among Hindus, for everywhere there are broken and scattered fragments of earnest desire, of which Christ is assuredly the Fulfiller. But in the essentials of Hinduism—Pantheism, Karma, Transmigration, Caste, and Idolatry—Jesus Christ has neither part nor lot.

"The Gideons"

It is a great satisfaction to know what is being done by the Christian Commercial Travelers' Association of Canada in arranging for a Bible to be put in each bedroom of every hotel. The writer of this note found himself the next evening in such a room, and was glad to see and use the Bible there provided. Testimonies abound as to the way in which hotelkeepers receive the Book, and how it is being blessed to inmates of the rooms. One man was going down rapidly through strong drink when he was led back to sobriety through the reading of such a Bible, while yet another bears testimony to the spiritual blessing derived in the same way. All who desire to help in this fine work can send their contributions to the Secretary, 408 Confederation Life Building, Toronto. Eternity alone will reveal what God is doing through this agency. "My Word shall not return to Me void."

"No Good"

It is well known that Dr. Howard A. Kelly of the Johns Hopkins University, of Baltimore, is one of the greatest authorities in the Medical world. Here are some recent words of Dr. Kelly in regard to the use of alcoholic liquors:

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This is plain speaking; and temperance workers will be glad of the unqualified testimony of this great medical expert. His words deserve the widest possible circulation, because we cannot have too many or too plain references to the truth on this important subject.

A Parable

The question has been raised in several quarters, whether war is justifiable on any ground, even for defence. This is how the matter has been stated by a thoughtful writer:—

A great muscular bully with a huge stick in his hand comes into a village and begins to terrorize a little child. Two or three of the inhabitants turn out and remonstrate with him, but his attitude only becomes more menacing. He is warned not to touch that child; but before the remonstrators could reach him, he has felled the poor thing to the ground with his stick, and there she lies profusely bleeding. This vicious bully then turns upon the village with his ugly weapon, and slashes wildly at the heads of all and sundry. What is the village to do? It has got to bring that bully to his senses in the quickest way possible, and that will be to do for him what he did for the child, and intended to do for the whole village.

The interpretation is that the bully is Germany, the child is Belgium, and the villagers are the countries of Europe. The villagers are fighting for the protection of their children and for their own lives; they are not the aggressors, they were peaceful enough, but their quiet life has been invaded by a monster who, for the safety of every village, must be brought to his senses. The writer goes on to say that if a wild hooligan entered his house and began to beat his child and assault his wife, he as husband and father would not only cry to God, but would attack the brute. And this, which might easily happen in a house, is what has happened on the Continent. On this view there are wars and wars, and so, given the conditions now mentioned, war is not only inevitable, but the only way to peace. What do our readers think of this? We shall be glad to hear whether they consider there is any error in the statement or any flaw in the reasoning.

The Judgment Seat of Christ

The Advent Season raises one very important question. If the believer is made the righteousness of God in Christ, if he be God's workmanship, why does it say, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"? (2 Cor. v. 10). Will not what he has done determine his future destiny? Our manifestation before the judgment seat is not to settle the question of our fitness for heaven, for we shall be in heaven before it takes place. But our works will be reviewed there, and if bad they will be burned; if good, we shall receive a reward in the then coming Kingdom (1 Cor. iii. 14, 15). But it may be said, "What is the meaning of 'Every one of us shall give account of himself to God' (Romans xiv. 12); and, 'We must all appear' or 'be manifested before the judgment seat of Christ'?"

We can see, by way of illustration, how an account may be rendered, and also all work done be manifested. Suppose a man to be on

the verge of bankruptcy. A friend hastens to his relief, and asks what sum will be needed to clear him of his embarrassments. The unfortunate man cannot tell, for he has been afraid to search and see the true state of his affairs. All he knows is that he is ruined and has nothing wherewith to pay. His friend then tells him he will liquidate every claim. Not only so, he will lodge in the bank a certain sum of money for him to trade with. On leaving he says, "I shall return later, and let you know how much I have paid for you, and then you must give me an account of the way you have used the sum now placed to your credit." The man is relieved. He knows that all his debts, no matter what their amount, will be paid. But were you to call the next day and ask to what extent he is indebted to his friend, he would reply, "I cannot tell how far my friend's kindness has gone, for I do not know what my liabilities were." After a while his friend returns and gives him a detailed account of the various amounts he has paid. Then for the first time he knows the extent of his indebtedness, and exclaims, "What a friend you have been to me! I had no idea how greatly I was indebted to you until now. How can I ever thank you enough?"

The judgment seat will reveal how much each believer owes to Christ. So we sing:—

"When I stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe."

Nor is it only to make us acquainted with the fullness of Christ's work, the greatness of His redeeming love, and all the Father's care and goodness in our earthly journey that we shall be manifested before the judgment seat of Christ. Every action will then be weighed and the motive which prompted it.

To revert to our illustration. The friend who relieved the debtor of his anxieties left him money wherewith to trade in his absence. After giving him proof of the way he had cleared him, he minutely goes through each subsequent transaction. Sometimes he finds a thing to blame and sometimes to praise. That in which the debtor had done ill he suffers loss and receives no reward. But this does not alter his friend's kindness in paying his debts and providing money wherewith to trade. It is his "works" which are now in question, and rewards for faithful service. The Christian's works are to be weighed in the balances. He is a responsible steward, and must render an account of the way he has traded with his Master's goods. He is saved to serve; he knows very well that he is saved apart from works, for it is "to him that worketh not, but believeth on Him that justifieth the ungodly," that righteousness is imputed (Rom. iv. 5). But, having been saved, he labours to be acceptable to his Master. Labour shall have its reward. Nothing done to Him will be forgotten. Every cup of cold water given in His Name will be remembered, and every act appraised at its true value. Christ will confess his name to His Father, and say to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." We must ever remember we are both sons and servants. Saved by pure sovereign grace, we are responsible to the One who has saved us. His word is to instruct us in every difficulty, and His Spirit to strengthen us to do His will. In all things we are called to set aside our own will, and in every good work to do what is pleasing in God's sight.

The judgment seat will precede the glorious manifestation of Christ in His Kingdom, and will determine the various rewards of that day. Some will wear crowns indicative of Christ's

approval. Some will have honours and dignities, and be made rulers over ten cities. Some will have a white stone with a "new name" engraven thereon known only to the receiver (Rev. ii 17). But these rewards are not to be mixed up with our acceptance in Christ. For we are saved by grace—without works. Rewards depend upon the character of our labour. Paul thought so seriously of this matter that he tells us his whole life was spent in the light of the judgment seat. He always viewed his actions as they would appear in that day (2 Cor. v. 9). Let us, then, well understand that it is our works, and not our persons, our service and not our salvation, which will be in question then. Scripture is emphatic. The person of the believer will not come into judgment. We must seek to grasp the difference between the judgment of works and that of persons. Suppose one's son is also one's servant, and he is to be paid according to the quantity and quality of his work. Should he fail to produce a carving of which we can approve he will suffer loss. We cannot reward him for poor work, but he still remains our son. Our love to him is unchanged, and his place in the family is the same. It is purely a question of his work, not of his person or relationship.

If we keep this distinction in mind, we shall readily see that a person's work might be judged, and he receives the things done in his body, whether good or bad, without judging and condemning him personally. We are now the children of God, and shall be sons in the Father's house before the judgment-seat of Christ is set up. However our work may be appraised there, it will not alter either our place or relationship. But it will make a difference to the rewards we shall receive, and the place we shall have, in the coming Kingdom. What Christian's heart does not value Christ's approval? Shall we not labour to be agreeable to Him, and live now so as to earn His commendation then? Let us do this not because we fear condemnation, but because of His great love to us. However misunderstood we may be by the world around us, or even by our fellow-Christians, if we are sure a thing is according to His will, let us do it, being confident that the day will declare it.

THE LORD THINKETH UPON ME.

Psalm 40-17.

"I am poor and needy," nothing of my own,
Can I plead as worthy to approach God's
Throne?

Still He draws me to Him, whispers bring this
plea,

"Yet the Lord Jehovah thinketh upon me."

In th' eternal ages, long ere time began,
Thoughts of loving kindness flowed from God
to man;

In salvation finished now I clearly see
"How the Lord, my Saviour, thinketh upon
me."

Yes, His thoughts are precious, thoughts of
love and peace;

Thoughts which calm the spirit, bidding sorrow
cease;

Thoughts of joy and gladness, tender thoughts
where He

"Shows the Lord of Comfort thinketh upon
me."

Triune God of comfort! fill my heart with
cheer:

Often in life's shadows let me feel Thee near;
Till in Heaven's sunshine Thy dear face I see;
Prove Jehovah always thinketh upon me.

K. E. T.

A Fire-Swept Village in Northern Ontario

By Mr. J. J. Callan, Wycliffe College.

(Mr. Callan wrote last year about Tête Jaune Cache, in the far West, whither he had been sent for his summer Mission work on leaving College. This year he was posted at a nearer but equally pioneer little town, Hearst, in Northern Ontario. Hearst lies west of Cochrane. Till the Transcontinental Railway was projected, all this region was uninhabited except for a few Indians. Now the railway has brought its indiscriminate crowd of workers, and the "clay belt," which is heavily timbered, is becoming thickly settled.

I LEFT Toronto as the crocuses were making everything gay with the gladness of spring, but found Hearst knee-deep in snow. The "Church" was a little unfinished frame, 16 feet by 36 feet, in the middle of a rough clearing. Wading through melting snow and blackened tree-stumps to the door, I found the whole place littered with shavings, ends of wood and tools. Before supper we had to make a table, rig up a bench to sit on, fix a stove, and prepare everything. After supper, hammer, plane and saw till dark. That night and for a week after I slept on the floor wrapped in a blanket whilst the wind pierced through and threatened to freeze, until the other day we swept out the last shaving and counted ourselves done. Now a path must be made to the road for the congrega-

tion. It is great fun, and not half so hard as you think.

"STUMPING."

All around us are stumps, charred and blackened with past fires. They are covered with moss which a spark will light, and unless we want to go up in a blaze must be removed. It will be many a month before there is money to spare to move them, so I have to do it myself. Behold the innocent "Curate" of Hearst go, armed with axe and determination, to the fray. First, he digs down through frozen moss to the roots, then cuts away with vigour. An icy chip flies up and hits him in the eye, and the vigour vanishes until he has removed the dirt and damage. At last all discoverable feelers have been severed.

They all laughed, and some one said, "The parson's here."

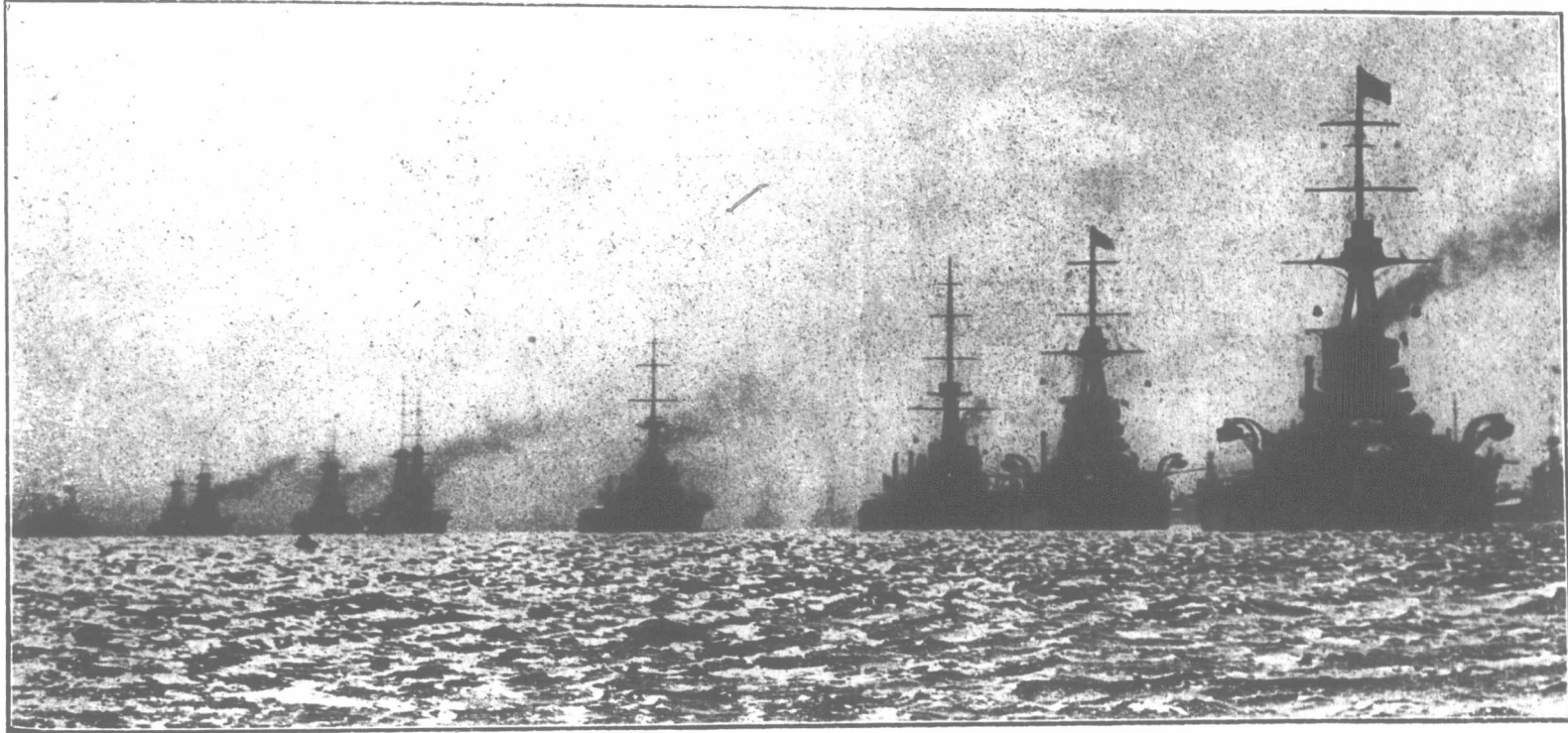
Every one stared at me, laughing, and I did the nearest to a blush that I've been guilty of for years.

Our congregation is certainly a bit out of the ordinary. We are not all respectable, but I'm after every tough and hobo in the town. Hearst is not so bad. At present, it is small, but likely to loom large. We are on the Great Clay Belt, and universal opinion is that Northern Ontario is the country of the future. So far it seems to have been overlooked, but the tide is setting in this way from the West. Already settlers are leaving the Western Provinces for here. There is a fearful amount of work to be done—camps everywhere and settlers for miles out, which means long walks for services. Bands of Indians roam around, and they too must be attended to, so my hands are full. The Indians are wonderfully Christianized, and so different from those I met out West; and, would you believe it? staunch Protestant Anglicans.

A DYING INDIAN.

One of their boys was sick, dying of consumption, a scourge which is rapidly thinning their race, and I went down to see him. He was a mere lath, horribly emaciated, as much starved as ill. Thinking him at the point of death, his

Britain's Sea Dogs Unleashed. The Home Fleet Leaving under Sealed Orders.



It was with feelings of thankfulness that the whole Empire heard of the splendid victory of Admiral Sturdee's fleet over the German Squadron on December 8th and the sinking of the Flagship Scharnhorst, the Gneisenau, the Leipzig and Nürnberg in the South Atlantic.—No more daring exploit has been recorded since the war began than that of Lieut.-Commander Holbrook of the British submarine B11 and his crew in entering the Dardanelles, diving under five rows of mines, torpedoing the Turkish ironclad Messovdleh, and returning safely, pursued by shot and shell from the forts and torpedo boats.

gation to walk over without getting knee-deep in ice-water, the stumps on the clearing must be moved, and the only one to do it is the "Curate."

OF EVERY NATION.

The people, as usual, are a queer lot, but pretty decent. We get every tribe and nation in Europe on the frontier, and at our services Roman Catholics, Lutherans, Baptists, Methodists, Presbyterians, Greek orthodox, besides the Anglicans, and not mentioning a stray Socialist. I have the field to myself. There is not another place of worship for over 150 miles east and 200 west, and settlers all the way.

You should be at one of our services. Of course, we have no musical instrument yet. One old boy had offered to play the violin, but after hearing him and being irresistibly reminded of a cow rubbing herself against a wire fence, I decided that he would cause more harm than harmony, so we would dispense with him. The singing goes pretty well. It isn't quite a Mendelssohn choir, but one or two sing and the rest join in heartily. In spite of the mixed congregation we have the full Liturgy. I wouldn't alter that for anything, and even the Methodist Baptists admit that it is beautiful. So far they sit on wooden forms. My prayer desk is an empty milk box covered with white paper, but the W.A. in Toronto has promised chairs. I'm hunting up friends to send Prayer and Hymn Books, and soon we'll be as well equipped as St. Paul's.

I am becoming a great housewife, do everything for myself from cooking dinners to ironing

He lays hold of the strongest, tugs upward with all his might. It budgeth not; he hammers, chops, cuts and shovels, and finds it frozen to the ground. Nothing can be done until the thaw penetrates, so he goes to another. Here he repeats the performance, lays hold of a root, and gives a mighty lift. The silly thing snaps in his hand, and he sits down suddenly in a pool of snow water. I am living in a maze of roots, charred, blackened and fantastic; I see black, smell black, taste black and look black. When I go to sleep they twine round me, and my dreams are full of big, black, twisted roots, diving deeper as I pull and wriggling as I cut. Roots, to me, are all evil.

We have a fine little church here, only a wooden frame surely, but the people think no end of it. There's little attraction in town to entice them away, and it is becoming quite the thing to bring visitors to church on Sunday. Settlers for miles around come in, "do" the town all day, and in the evening come to church.

PROPORTION OF SEXES.

One Sunday we had six times as many men as women. The women are pretty sure to come. It is always hard to get the men in these places, but I go to the camps and stations, play tennis, box, and chum in with them, and they're coming well. The other night we were playing tennis, and suddenly one of the engineers said, "What's wrong, you're getting good, even Jim is polite," and then, "What's happened to the language, Joe?"

people carried him to the old hunting grounds for burial, "cache-ing" (i.e., putting in a secret place) their traps and provisions against the return. He rallied, and they brought him back, only to find that some mean scoundrels had stolen everything and left them destitute. I can feed the sick boy, but it's beyond me to support the lot.

He can speak English a little, and knows that he is dying. I was telling him that beyond the gates of Death, One would await him and receive him to the Land of No Sorrows. This was Jesus, Who died that we might live.

"Jesus!" he said, "Me spell, show me."

I had a St. John's Gospel, opened by chance at the raising of Lazarus.

"Me show." He found the Name and slowly spelt out "J-E-S-U-S, Jesus," and looking up with a curious childish vanity in his dying eyes, repeated "Jesus! Jesus! J-E-S-U-S."

It was the only word perhaps he knew, but the Name that bound us, Redman and Whiteman, in the common liberty of the Sons of God.

A SOLEMN SCENE.

Bishop Anderson came down last week journeying to the far North. We went down together to see the sick boy, and the Bishop administered Holy Communion. He speaks Indian perfectly; the service being in Ojibway, was unintelligible to me, but wonderfully impressive. I followed in English, marking the close and beginning of each prayer, and God came down and dwelt with us. Around us were the great poplars, spruce and

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E. T.

pine, the dark faces of the Indians and the awe-stricken children; even the dogs seemed hushed to silence as that man of God consecrated the memorials of Christ's great sacrifice for guilty man. Our table was a linen cloth spread on the ground, the roof above us the wide canopy of heaven. He administered to me in English, then turned to a squaw and spoke in Ojibway. Never in St. Peter's at Rome or St. Paul's in London has God been so tangibly present, or His sacrament so real as then, when, in the Cathedral that His own Hands fashioned, we partook of the supper of His own institution that we might remember that by the Sacrifice of the Son of Man all walls and partitions had been broken down, and there is neither circumcision nor uncircumcision, bond or free, but one family in Christ Jesus.

Our little church in Hearst was much to us. Built with strenuous labour and the fruit of much prayer, it had already entered into the life of the community. It was the one spiritual oasis in a wilderness of sin and iniquity, the one place where men and women could leave behind them the vile atmosphere of a frontier town, or the drudgery of a hand-to-hand fight with Nature for the means of subsistence and get into the existence of God.

"When the Cross Breaks in Two"

By the Rev. Harrington C. Lees, M.A.

THE phrase is that of Heine, and a correspondent quoted it in the "Times" of September 21st. Eighty years ago the non-Christian German poet foresaw what would inevitably happen to his Fatherland if her grip of Christ loosened. Her long-subdued blood-lust would break forth if the "taming talisman" snapped. The passage is so important that I quote it in full. "Christianity—and this is its highest merit—has in degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless, Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will arise from the silent ruins and rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up and shatter to bits the gothic cathedrals." I write this on the day among whose announcements the destruction of Rheims Cathedral stands foremost. It is a symbol and a symptom of a deep-seated disease. We shall make a grievous mistake if we regard the circumstances of the war as an accident. All the great German war-books indicated the line which has been taken and has so shocked the conscience of the world. We must be deeply thankful for the unanimity of that world-wide sentiment of indignation, and we may perhaps be permitted to believe that even in Germany there would be a revolt of conscience, both among the theologians and the plain men, if the facts were really known. The truth is that the events of the past few weeks are the heaviest indictment that can be levelled not only against the semi-pagan philosophers, but also against the extreme modernistic school of theology. They have snapped the Cross in two and the result is that even common ethics have gone by the board. It does matter what a man believes in after all. "By their fruits ye shall know them" and "I never knew you" are among the most solemn words of the sermon on the Mount. What, then, are we to do?

1. We must recognize that regular systematic prayer is our share; by it we can actually take our place in the firing line. Israel prevails while the hands are held up.
2. We must have open hands and hearts for all distress.
3. We must feed on the word of God as well as the newspapers, if our souls are to escape the heat of fever and the poison of revenge.
4. We must pray for those on the other side who do not know, and those who do know, all the wrong that is being wrought against righteousness and humanity.
5. We must guard against the idea that these terrible things are an integral part of the constitution of every German. I was in Germany as the delegate of the World's Evangelical Alliance

FIGHTING THE BUSH FIRE.

On the 14th came a tremendous bush fire, sweeping the country and carrying all before it. With blistered flesh and smarting eyes and choking lungs, we fought for hours. Just as victory seemed within our grasp, a miniature cyclone came; the whole place was swept up in one great sheet of devastating flame, and before night fell the prosperous and growing town was level with the ground.

THE CHURCH DESTROYED.

Three buildings only remained. Our little church was the first to go. Fortunately, no lives were lost; the women and children were put on trains and carried out of danger, but the pecuniary loss is great. Already, tents and wooden shacks are springing up again, and people are returning to carry on the battle for life. The congregation built up with so much toil and prayer, must not be allowed to scatter. On every side I hear, "What can we do about a church!"

Two nights before the fire I was visiting a farm out of town.

"I'd like to come to church, Mr. Callan, but really it's so far to go, and I'm tired out when evening comes," said the woman.

Just then her daughter came up. "Oh, mother,

you must come to church next Sunday. I went last night and it was lovely. Such a sweet little church, flowers all over the place, and just like ours at home. It made me feel homesick to be in a church once more."

"Well I promise to try next Sunday, Mr. Callan. We'll have supper early and leave the washing up."

Before they could attend, the church had gone, and there is no place left for the people to worship the God who giveth and taketh away.

To add to our difficulties, we owe \$160, \$100 to the Bishop, and \$60 for labour and material yet unpaid for. The former can wait; the latter is imperative. Hearing of our predicament, one woman, a Baptist, too, has collected \$18 for us, and one of our own communion has raised \$20. In faith that friends will come to our assistance, I sent for a large tent to hold services in for the remaining summer months. This must be paid for immediately, and we must have a building for the winter. Friends who have so often expressed their interest in and appreciation for the work will surely come to our assistance. Will you pray that God will put it into the hearts of those able to help to send speedily?

[NOTE.—We are thankful to be able to announce that a kind donor has already promised to build a new little church for Hearst.—Ed.]

in the summer of 1911, and stayed in the fortress of Mainz. We were disturbed much in the night by the tramp of armed men and the roll of passing guns, the very day that war was nearly declared against this country. But even then we never had a shade of ill-feeling by word or act or look expressed against us in Thuringia or Eisenach, Frankfurt or Mainz, Bonn, Cologne or Aix. I do not believe there need be perpetual feud when peace is signed. The Church of Christ must see to it that this country does not lay up ill-feeling against perfectly innocent people. Grievously as a section has sinned against the law of love, there will be many in Germany confessing the sins of their own people. Let us be ready to cast out our own notes and we shall be able to deal with what we regard as Teutonic beams! We have taken up this war as a crusade. Let us guard against degrading it into a vendetta. Thank God, the Cross has not been snapped in two. It remains one, the centre of all our hopes, the source of all our confidence, the secret of all our future well-being. Through it we can cry, "Father, forgive us," in order that our lips may be clean to cry, "Father, forgive them." This is the greatest need of all, that we should be humbled before God in confession of our personal and national failure, that He may lift us up unto international success, more than conquerors through Him that hath loved both us and our foes.

IN THE LONE NORTH

The Rev. A. L. Fleming among the Eskimos

By the Rev. E. J. Peck

I NOW send, as promised, extracts, etc., from the Rev. A. L. Fleming's encouraging report, which, I feel sure, will call forth earnest prayer for Mr. Fleming and the arduous work in which he is engaged. Writing from Lake Harbour on September 5th, 1914, he says:—"As I look back upon the path along which I have been guided during the last 12 months, I realize very fully that, after giving all honour to Him Who alone is worthy of praise, I owe everything to the noble band of Christians in the homelands who have laboured in prayer for the salvation of the Eskimos scattered throughout these northern lands." Speaking of the spiritual aspect of the work, Mr. Fleming treats it in the following order:—(1) Each Sunday while at the Mission Station three services were held. A service in English with address at the Hudson's Bay Company's post; Morning Prayer, Lessons and Address in Eskimo; Evening Prayer, Lessons and Address in Eskimo. (2) At Camp, services were held every evening and school in the afternoon (Saturdays excepted). (3) When the Eskimos are leaving the Hudson's Bay Company's post after having traded their skins it is customary for them to call at the Mission House to say good-bye. We then had a word with them and prayer. (4) Simple heart to heart talks in private when not a few have seemed touched by the Spirit of God. (5) Communion

services at Lake Harbour, and at Camp. (6) One Baptismal service at which 11 adults were admitted into the visible Church. (7) Part of December at a Camp one day's journey away where services and school were held regularly. (8) A trip from Lake Harbour right along the Hudson's Straits (i.e., the southern shore of Baffin Land), beyond Cape Dorset to the most westerly Eskimos in Baffin Land." While on this long journey Mr. Fleming remarks:—"During much the greater part of the trip I was travelling through a new country where no missionary had ever been before, and I found the people very ignorant, but very anxious to learn. . . . At every village I received a most hearty welcome and the one complaint was that I could not stay longer with them."

The results are summed up by Mr. Fleming, as follows:—

"I believe that there is an earnest desire on the part of the average Eskimo to follow the 'Light.' From private talks which I have had with not a few it seems perfectly clear that God the Holy Spirit is doing a gracious work in many hearts."

Friends will be very pleased to hear that Mr. Fleming has been able to secure the help of two Eskimo helpers. One of these, named Padlo, resides at or near Lake Harbour, and the other, Luke Kidlaapik, a devoted and an able Catechist, belongs to Blacklead Island. He, however, with his wife, travelled from Blacklead Island, a distance of about 400 miles, to Lake Harbour, where he arrived on the 9th of May, 1914. Mr. Fleming has wisely secured this good man's help for this winter and next year (1915) he will (D.V.) travel to Blacklead Island and will be able to teach many of his fellow-countrymen on the return journey.

Mr. Fleming mentions other points of an encouraging nature, such as the completion of the new church at Lake Harbour, painting of the Mission House, arrival of improved edition of Eskimo books, containing portions of the Book of Common Prayer, Hymns, Addresses, etc. Speaking of this winter's work, Mr. Fleming purposes, with the help of the Eskimo teachers, to prosecute a vigorous itinerant tour in an easterly and, if possible, also in a westerly direction. And, needless to say, in this and in all aspects of the work, he still pleads for our earnest prayers. And when we remember that Mr. Fleming cannot hear of this terrible war, which is shaking the nations, till the arrival (D.V.) of the ship in August or September of next year (1915), we see how absolutely necessary it is to bear our isolated brother continually to the Throne of Grace. I am sure our other brethren, Messrs. Billy, Greenshield and Broughton also prize this most potent factor—viz., prayer. For it is the greatest work we can engage in, and it is sure to win.

WHAT SHALL I GIVE?

As a Christmas gift, send the "Canadian Churchman" for one year. Only \$1.50 to any address. What could be better?

December 17, 1914.

THE CANADIAN CHURCHMAN

823

HERE AND THERE

Thoughts of a Western Churchman.

There is much to be thankful for in the way in which the various activities of the Church throughout the West are being maintained through the period of the war and in spite of the financial stringency. In several of the dioceses in which it was feared that much of the Church's programme would have to be cancelled owing to lack of funds, it has been found that many people who have hitherto been almost entirely indifferent, have this year been realizing their duty and privilege, and a much larger sum of money has been raised than was thought possible a few weeks ago. In the diocese of Rupert's Land, for instance, most of the deaneries, outside of Winnipeg, will raise more money for Home Missions and for the M.S.C.C. than in any previous year. There is only one explanation of this and that is, that there is a much more satisfactory situation spiritually than before. If this is the case, the improvement will be a permanent one and should give great encouragement and satisfaction to our Bishops and other leaders.

What a magnificent opportunity there is being presented to the Church by the presence in the larger centres of such numbers of soldiers. In addition to the unique opportunity presented to many of the clergy of addressing large bodies of the men under training, the very presence of the men in the towns and cities has been most helpful for the Church's work. And Christian people have not been altogether unmindful of their privileges. Homes have been thrown open to soldiers, hundreds of men are being invited to spend their evenings in the residences of our members and the churches throughout all of the mobilization centres have been providing a great many helpful features for the use of the men. The various battalions have provided a splendid field for definite Christian service.

The temperance sentiment is growing very rapidly in the Prairie Provinces. It seems to be gaining ground among all classes of people. The President of a Canadian club in one city came out the other day very strongly in favour of early closing of the bars during the war. The Associated Charities in one city requested that something be done to decrease the amount of drinking. The Woman's Canadian Club, of Winnipeg, have been discussing the matter and are almost unanimously in favour of reduction in the hours of selling liquors. The Provincial Government of Manitoba has announced its intention of bringing in legislation along this line and in addition to this has cancelled the licences of a large number of objectionable clubs that have been doing business in Winnipeg for some years. Altogether, the outlook for the temperance cause is a most hopeful one throughout the West.

A tourist, who recently visited a number of the western cities, being interested in Church work, made a point of visiting the Anglican church in each town. While he found many most encouraging signs and was struck again and again by the faithfulness with which the clergy and people are facing some of the most difficult problems, especially in the time of general depression, he is said to have got the impression that, in a great many instances, the Church is much too modest in the position which she occupies in the community. On all sides he found a certain lack of desire to let the people know what the Church was doing. For instance, in one town he found it very difficult to ascertain from the notice board at the Church the address of the Vicar. In another place he enquired at the leading hotel where the principal Church of England for the city would be found. The clerk did not know. The manager did not know. Several bell-boys were asked and they did not know. The man on duty at the door did not know. Seven employees of the hotel gathered in the office to discuss the question, but none of them knew that this very important Anglican Church was a couple of blocks away. The employees were all English! In another town he set out to find the pro-Cathedral. The hotel proprietor did not know where it was. He asked several policemen and they did not know. He noticed a parcel delivery firm's office, and went in to enquire, but neither the manager nor anyone of half a dozen boys knew that the church was two blocks away. Is there not a need for more definite information about our Church and its services being provided in hotels and other places

For some years past the Church Union question has been much before the public, and some very impatient Christians with the best of intentions have precipitated matters by forming Union congregations. There are a good many of these in the West at the present time. They recently held a joint meeting of delegates at Regina. There was a good attendance. It seemed a helpful thing to have a convention of "Union Churches." So they organized, appointed officers, formed a synod or conference. And now we have a well-organized "Union Church." But after all, is it not merely one more denomination to add to the multiplicity of sects already existing? Surely this is not the ideal towards which we are looking in connection with a proper understanding among the Christian Churches?

Rt. Rev. F. H. Du Vernet, D.D.

St. Andrew's Day was the 10th anniversary of the consecration of Dr. Du Vernet as Bishop of Caledonia. On November 30th, a few of those who welcomed the Bishop to the coast ten years ago gathered at his house to commemorate the event.

CONSECRATED IN MONTREAL.

As the Archbishop of Montreal was at that time the Primate of Canada, the consecration service was held in Christ Church Cathedral, Montreal. Four Bishops took part in this service, Archbishop Bond, Bishop Sweetman, Bishop Carmichael and Bishop Mills.

Bishop Du Vernet left his parish in Toronto a few days after his consecration and



arrived at Metlakatla, B.C., by the C.P.R. SS. "Tees," on December 20th, 1904. He is the second Bishop of Caledonia; the first Bishop was Dr. Ridley, who occupied this office for nearly 25 years.

The diocese of Caledonia consists of the northern half of the Province of British Columbia and is so called because of the old name given to this region by the Hudson's Bay Company in the early days of the fur traders. While this diocese was taken out of the original diocese of British Columbia in 1879, the Church of England began its work on this northern coast in 1857 at Port Simpson.

How easy it is for a clergyman to disaffect a large number of his parishioners by carelessness in his speech or manner of conducting the services. Recently a clergyman was appealing for some assistance in the matter of military operations in connection with his church, and he announced that "there will be a meeting in connection with the military corps!" "Nor-Wester."

Laymen's Missionary Movement

EDMONTON.—The delegates from Toronto reached Edmonton on November 14th, and on

Sunday all the Anglican clergy of the city exchanged pulpits. Missions was the theme for the day, and Canon Gould took this as his topic in the morning at Holy Trinity Church and again in the evening at All Saints' Pro-Cathedral. On Monday, interdenominational meetings were held, the afternoon conference on "Ways and Means" being particularly good. One supper was held in Holy Trinity Church Schoolroom, and a second in the lecture room of the First Presbyterian Church. On Tuesday evening the Anglican laymen of the city met for supper in All Saints' Schoolroom. Mr. A. M. Frith, chairman, introduced Canon Gould, who held the attention of his audience from beginning to end. Bishop Gray spoke briefly, supporting Canon Gould's appeal and asking the help of the laity in making the work of Missions the first consideration of the Church in the diocese of Edmonton.

Brotherhood St. Andrew

Another St. Andrew's Day has just passed and naturally to the Brotherhood man it has been a day of sacred association. On that day 31 years ago the Brotherhood of St. Andrew began its work. We do well at this time to ask ourselves what has been accomplished in these years. We realize that many things that might have been done are left for the future. Still, without boasting, we feel that the Brotherhood may lay claim to much that is of enduring worth to the Church. Men's Bible Classes, Monthly Men's Communion, Hotel Work, Ushering, Work by Church Boys, a closer relationship between Clergy and laity, all these are plainly evident. But there has been another side to the Brotherhood's work—its hidden service. There are times when it is well to remind ourselves also of those things beneath the surface, not only to give us courage for the future, but lest we may overlook them entirely, because they are not readily recognized. In the life of every Brotherhood man there are experiences in his personal work that can never be reported at Brotherhood meetings. Indeed, were they repeated they would savour of cant. No one knows of the repeated prayers of Brotherhood men for the special needs of the parish and for individual men. But that service is felt in the life of the parish and in its touch upon the lives of men. The Corporate Communion with prayers for another's need has its availing power. The wrestling in prayer for the saving of a man goes not unheeded. This is the hidden service of which no one knows but the Brotherhood man himself and God. What matter if the Brotherhood Chapter is the smallest organization in the parish, or if it is the only organization which at the annual parish meeting can make no report of money raised and the like. We have been called for hidden service. St. Andrew's name is seldom mentioned in the New Testament, but we are not to think that his work was any less effective or important than that of the other Apostles of whom we are told much more. His was a hidden service. It is doubtful if many people in St. James' parish, Chicago, in 1883 knew of the existence of that Bible Class, but they began a work of which no one would have dreamed. There was a hidden service, but it has borne fruit in a worldwide organization. We are all too prone to over-emphasize the externals of our religion, those things which men see and by which in a large measure they judge us, rightly or wrongly. In the rear of the armies of Europe there is an ambulance corps. They fight no battles, the world does not follow their movements with bated breath, but the poor fellow who is left on the field of battle knows the measure of their service. When we feel discouraged because there seems to be no outward recognition of our work, let us remember that in the nature of things this must be so. It was so with St. Andrew, it was so with the little group in Chicago, it must be so with us. Let us be cheered by the thought that it is the hidden service which leaves an ineffaceable imprint on men's lives.—"St. Andrew's Cross."

The Churchwoman

QUEBEC.—TRINITY.—The annual meeting of the Junior W.A. was held on the 4th inst. The membership during the past year has been 51, with an average attendance of 30. In addition to clothing an Indian girl, 74 presents for the Christmas tree at Dynevor were sent.

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TORONTO G.F.S.—The annual meeting of this society was held in the Parish House of St. Simon's, on the 24th ult. Addresses were given by the Rev. Dr. Cayley, Mrs. Hay and Mrs. C. Robinson. St. Stephen's Branch presented an amusing sketch at the close of which there was an interesting stereopticon lecture by Mr. W. W. Gladwell.

NIAGARA W.A.—On Wednesday, December 2nd, the Diocesan Board of the W.A. met in St. George's Church. Holy Communion was celebrated by the Rev. A. H. Howitt. At the business meeting the corresponding secretary announced that an interesting programme will be prepared for the all-day meeting in January. Addresses will be given by Canon Gould and the Rev. C. H. Shortt (Japan). The Dorcas secretary reported the shipment of 10 bales and boxes; some of these are Christmas gifts; \$221.27 expended on the same. The Junior secretary has shipped two bales; expended on the same \$44.53. The literature committee received \$56.38. The secretary had received from Mrs. Plumtre a review of the work of the literature committee since its formation, which showed growth and improvement and spoke of the great value of Deanery meetings. She said that Niagara diocese leads in Mission study. E.C.D.F. totals \$141; expenditure, \$99. The secretary of the Babies' Branch had no new members to report, but had many little stories to tell of the work accomplished by these tiny members. The treasurer reported \$309.13; expenses, \$466.77. She has been busy this month visiting several branches and has explained to them about the Pledges and other matters. Miss Jacobs, who is the Deaconess working among strangers and foreigners, gave an encouraging talk on her work, which is growing and developing more quickly than could have been expected. A nice six-roomed flat has been secured for the work in St. James' Mission, which will be more comfortable for Miss Jacobs and her co-workers; the rooms to be used for all meetings. Canon Howitt gave an interesting address on the 72nd Psalm. Letters of thanks were read from St. James' parish for help received; from Miss Woodhouse for sympathy and flowers; from Mrs. Dean, of Sarcee Reserve, for things supplied to the children there. E.C.D.F. money was voted as follows:—(1) Lantern slide exchange for Canon Spencer's Jewish Mission work, \$12; Miss Jacobs, \$20; 31 gifts for Mrs. Dean, Sarcee Reserve, \$10. Several resolutions of sympathy were carried standing, and the meeting closed with the Doxology.

SASKATOON.—ST. JOHN'S.—A Deanery W.A. Conference was lately held in this parish. At the opening service the preacher was Rev. A. Walker, of Elstow. At midday, Deaconess Bolton gave a most helpful Bible Reading from the Epistle of St. Jude, the keynote of which was the word "kept." Later on Mrs. T. E. Heath read a valuable paper. At the afternoon session papers were read by Miss Bashford, Mrs. Sutton, Mrs. Smith, Mrs. Carpenter and Miss Tuckey.

W.A. NOTES.—A branch of the W.A. has been formed in connection with the Teachers' Hostel, Saskatoon, with Miss Bashford, president. The increase in the number of members taking the W.A. Leaflet for November is greater in Saskatchewan than in any of the other dioceses in the Dominion.

Church News

PREFERMENTS AND APPOINTMENTS.

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.

CHAPMAN, the Rev. F. C., Rector of Plumes, Rector of Morden and Thornhill. (Diocese of Rupert's Land.)

SAWERS, the Rev. F. J., B.A., Rector of St. Luke's, Ashburnham, Peterborough, Ont., to be Rector of Cobourg, Ont. (Diocese of Toronto).

NOVA SCOTIA.

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

HALIFAX.—CHURCH OF ENGLAND INSTITUTE.—The second of a special series of Advent Sunday afternoon lectures was held in St. Luke's Hall on the 6th, when Canon Vroom was the lect-

urer. Last Sunday afternoon, Rev. S. H. Prince lectured on "The Paradox of War."

SYDNEY.—CHRIST CHURCH.—The annual meeting of the Cape Breton S.S. Association took place in the schoolhouse recently. The following officers were elected:—President, Rev. A. W. Nicholls, North Sydney; vice-presidents (clerical), Rev. H. J. Lynds, Sydney Mines; (lay), Mr. W. E. Earle, North Sydney; secretary-treasurer, Miss Barrington. The Rev. R. A. Hiltz conducted a most helpful "Question Box" hour.

FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—The Rev. W. H. Barraclough delivered an interesting illustrative lecture under the auspices of the A.Y.P.A. lately, entitled "At the Edge of the Arctic Circle."

QUEBEC.

QUEBEC.—The Anglican and other Protestant churches in this city are taking united action in regard to the observance of Sunday, January 3rd, as a day of humiliation and intercession in connection with the war. A committee has also been appointed to interview the authorities of the Roman Catholic Church with a view to taking like action. As the result of an appeal made by our late Bishop, collections have been taken up in many churches on behalf of the Red Cross Society.

HOLY TRINITY CATHEDRAL.—St. Andrew's Day was observed as a day of Intercession for Missions.

MONTREAL.

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

MONTREAL.—ST. MARTIN'S.—This church is being saved to the parishioners. A contractor is at present engaged in putting in a new concrete foundation and basement floor, which will make the church perfectly safe and habitable.

CHRIST CHURCH CATHEDRAL.—In connection with the 55th anniversary of the dedication of this church, which was observed recently, it is of interest to know that the parish of Montreal dates back to 1763.

During last month the Rev. W. W. Craig delivered a series of addresses on "The King and the Coming of the Kingdom," before the members of the W.A. These were appreciated by a large number of the members.

HUNTINGDON.—The members of the Iberville Clericus met here recently under the presidency of the Rev. Rural Dean Ascot. At the opening service the Rural Dean preached. An interesting paper was read by the Rev. C. E. Scrimgeour on "The Attitude of the Church to Social Problems." Officers elected for the ensuing year were:—President, Rural Dean; vice-president, Rev. H. Godard. In the evening, a service was held in connection with the S.S. Association of the Deanery, at which the Rev. R. A. Hiltz was the preacher.

GRANBY.—ST. GEORGE'S.—It is proposed to place nine windows in due course of time in this new church, commemorating the names of the pioneers of this parish and its first founders. Five memorial windows have already been erected by various members of the congregation in memory of departed relatives.

BOLTON.—CHURCH OF THE ATONEMENT.—A new foundation wall has been built and faced with cement and the interior was ceilinged with Beaver-board. The building is now more substantial and comfortable than it has been for years past. The cost was \$276.86. New roofing has been put on the north side of Holy Trinity Church, South Bolton. A new set of steps built, chimney repaired and material for painting has been bought. The painting will be done in the spring. The parsonage has been put in good condition and has been painted.

OTTAWA.

OTTAWA.—ST. LUKE'S.—Under the auspices of the Finance Board, a highly successful concert, in aid of the poor fund, was held in St. Luke's Parish Hall, on Tuesday evening, December 8th. The artistically-decorated hall was packed to the doors. Rev. C. L. Bilkey, presided.

ONTARIO.

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

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

KINGSTON.—ST. PAUL'S.—The Rev. Canon Fitzgerald is preaching a series of sermons to students on the last Sunday evening of each month, during this winter. His sermon on the 20th ult., was upon the Beatitudes.

The Sunday School Hall was broken into by vandals last week and in doing so a good deal of damage was accomplished. The thieves were foiled in their attempt to steal money, for which they were evidently searching, because all moneys had been removed beforehand to a bank for safe-keeping. About 50 of the small lights of glass were broken.

On the 6th inst., the Bishop of the diocese preached in this church at the evening service to a large congregation. He chose for his text, St. Matthew 24: 42.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—Sir Robert Borden, the Premier of the Dominion, attended the morning service in this Cathedral, on the 6th inst. At the close of the service the Premier was taken around the buildings and he displayed great interest in the work which is now in progress.

THE BISHOP OF TORONTO.—The Bishop preached the third of a course of Advent sermons in St. Alban's Cathedral on Sunday morning last, and in the evening he confirmed 40 candidates in St. John's, West Toronto.

ST. JAMES' CATHEDRAL.—A meeting of the Ruri-decanal Chapter of Toronto was held on Monday last in the Parish House. A paper was read thereat by the Rev. Dyson Hague on "Anglican Teaching and the Twentieth Century," and this was followed by an address by Mr. Cowan St. Clair on "Natural Physical Exercises." The Rev. E. C. Cayley, D.D., the Rural Dean, presided.

ST. MARY THE VIRGIN.—This new church will be opened and dedicated this evening by the Bishop of the diocese, who will also preach.

ST. ANNE'S.—Mr. J. D. Allan gave an address on Monday evening last in the Parish Hall, to the members of the Men's Club, subject, "The Land of the Czar."

HOLY TRINITY.—The Rev. D. T. Owen brought his ministry in this church to a close on Sunday evening last. After evening service the congregation went to the schoolhouse to say good-bye to the retiring Rector and his wife. Chancellor Worrell, K.C., who is the Senior Lay Delegate, spoke a few words setting forth the sorrow of the people at losing Mr. Owen, and read the following address, which he handed, with the watch referred to therein, to Mr. Owen, who expressed his thanks to his people:—"Dear Mr. Owen,—As you know, we are very sorry that you are retiring from the Rectorship of this church, and leaving the congregation which during the seven years of your work in the parish has become so fond of and attached to you. However, as we know that you are following what you believe to be the guidance of the Divine Hand, we can but acquiesce in your decision and wish you every success in your ministry at Christ Church Cathedral, Hamilton. We trust that to you and Mrs. Owen and your children may be given by the All-Father many blessings and much happiness during your time in this world, and continual felicity in the world to come through the merits of the Saviour towards whose cross you have always sought to direct our eyes. Pray accept with our affectionate regard the accompanying gold watch as a little token of our love and appreciation. For the congregation, J. L. Turquand, Geo. P. Reid (Churchwardens), J. A. Worrell, H. P. Blachford, C. J. Agar (Lay Delegates). Toronto, December 13th, 1914." The watch bears Mr. Owen's monogram on the outside of the case, and within an appropriate inscription.

The Bishop of the diocese confirmed 32 candidates at this church on the evening of December 2nd. Mr. Hodgkinson will be in charge of the parish from December 15th, until Dr. Powell comes in May.

ST. MATTHIAS'.—A concert was given December 3rd in the schoolhouse under the auspices of the Men's Association, the proceeds being given to the Church Expenses Fund. There was a good attendance.

ST. AIDAN'S.—Mr. W. D. Macpherson, M.L.A. for West Toronto, delivered a very interesting lecture before the members of the Men's Club of this church, on the 8th inst., his subject being, "The European War from a British Viewpoint."

CHURCH OF ENGLAND S.S. ASSOCIATION.—On Monday, December 7th, a very unusual programme was provided at St. Simon's Parish House. One hour conferences were held on the Primary, Junior and Intermediate Departments, Bible Classes, Officers, and also the Library, each conducted by experienced leaders. The discussions proved very instructive.

WAR PRAYER SERVICE.—At this service, which was held in the Metropolitan Church on December 3rd, hundreds of prominent and representative city men were present. An address was given by Archdeacon Cody on the subject of "Faith."

WEST TORONTO.—ST. JOHN'S.—The Rev. Prof. Mowll, of Wycliffe College, preached the third of a series of Advent sermons on Sunday last, his subject being, "When Christ will come again."

WEST TORONTO.—CHURCH OF THE ADVENT.—The opening service of this church was held on Tuesday of this week, when the service of dedication was performed by the Bishop, who also preached the sermon. A sale of work was held Friday last, the proceeds of which were devoted to the Building Fund.

BIRCHCLIFFE.—ST. NICHOLAS'.—A very successful patriotic concert was given in the Parish Hall on Saturday last, under the auspices of the Men's Club.

HAVELOCK.—ST. JOHN THE EVANGELIST.—This church celebrated its 25th anniversary on the 6th and 7th inst. There were very large congregations both morning and evening on Sunday and the number of communicants was the largest in the history of the church. The Rev. J. E. Gibson and the Ven. Archdeacon Warren were the special preachers. A social was held on the following evening, at which Mr. Gibson was presented with a handsomely-illuminated address in recognition of his work in connection with the building of the church, 25 years ago, to which the donor made a suitable response.

LINDSAY.—The 20th anniversary of the opening of St. Paul's Church, Lindsay, was held on November 29th, with large congregations and earnest services. The Rev. L. E. Skey, of Toronto, gave three able and practical addresses, and the special offertory amounted to \$600. A very pleasant congregational reunion was held the following evening.

WHITBY.—ALL SAINTS'. — OBITUARY.—Major James Rutledge, who was for many years a warden of this church, died here on the 7th inst. During the Fenian Raid, Major Rutledge served as Captain of the Darlington Rifles and subsequently as Adjutant and Brevet-Major in the 34th Ontario Regiment. Major Rutledge was for years Reeve and Mayor of the town and also a member of the Board of Education, of which at the time of his death, he was the chairman.

COBOURG.—ST. PETER'S.—The Rev. F. J. Sawers, M.A., Rector of St. Luke's, Ashburnham, Peterborough, has been appointed Rector of Cobourg. He will enter upon his new duties on Feb. 1st next. Mr. Sawers was formerly curate at Christ Church Cathedral, Montreal.

NIAGARA.

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

HAMILTON.—ST. PETER'S HOME.—The 24th annual meeting of this Institution was held lately. Amongst those who were elected to form the Board of Management for the ensuing year, the Rev. J. W. Ten Eyck was elected Warden and the Bishop of Niagara the treasurer. During the past year, although considerable expense has been incurred, yet the financial statement was satisfactory.

CHRIST CHURCH CATHEDRAL.—The Women's Bible Class has had a most successful year in every respect, and the reports read at the annual meeting showed that both the attendance and the collections had been greatly in excess of last year.

DUNDAS.—ST. JAMES'.—Rev. G. W. Tebbs, of Orangeville, delivered a lecture on "The War," at a recent meeting of the A.Y.P.A. The lecture was illustrated.

HURON.

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

CORUNNA.—CHRIST CHURCH.—The Rev. E. Softley and family left last week for Brantford. Previous to their departure the W.A. and the Ladies Guild presented Mrs. Softley with a gold chain and pendant as a token of their sincere regard. Mr. Softley also was made the re-

The Week of Prayer.

The World's Evangelical Alliance has, for many years, issued the programme for the Week of Prayer, months before the time of its observance; consequently no mention is made this year of the awful European War. The following is the revised order suggested:—Monday.—"The Cross of Christ." Tuesday.—"Personal and National Repentance." Wednesday.—"Individual and Family Religion." Thursday.—"The Missionary Outlook as Affected by the War." Friday.—"The Social Application of the Gospel." Saturday.—"The Churches and the War." In addition to the above, Premier Borden was requested to proclaim Sunday, January 3rd, as a Day of Confession and Intercession for Canada in harmony with the proclamation of his Majesty the King, who has appointed that day for the British Isles for that purpose. The request has been granted, as the following Order in Council indicates. It recites that: "Whereas, our Empire has been forced to take up arms in defence of rights and liberties unjustly attacked and to fulfil pledges solemnly given;

"We, therefore, believing it to be fitting that our people should be enabled to make a public and solemn avowal of duty to Almighty God, and of need of guidance, have thought fit, by and with the advice of our Privy Council for Canada, to appoint, and we do hereby appoint Sunday, the third day of January next, to be throughout our Dominion of Canada a day of humble prayer and intercession to Almighty God on behalf of the cause undertaken by our Empire and our allies and of those who are offering their lives for it, and for a speedy and favourable peace that shall be founded on understanding and not hatred, to the end that peace shall endure, and we do invite all our loving subjects throughout Canada to set apart this appointed day as a day of humble prayer and intercession."

This will be a most fitting beginning to the Week of Prayer. In Toronto it was deemed expedient to divide the city into districts and groups; instead of having one centre as heretofore, there will be 20. We commend this plan to other large places. In consequence of the serious conditions facing the Empire, the Alliance cherishes the earnest hope that this special season of prayer will be observed faithfully by all the churches in Canada; and that this awful slaughter of human life will cease.

N. W. Hoyles, K.C., E. D. Silcox,
President. Secretary-Treasurer.
4 Sussex Ave., Toronto.

recipient of a goodly amount in cash from the parishioners.

ST. THOMAS.—TRINITY.—On the evening of the 7th, the members of this congregation held a reception for their new curate, the Rev. J. Ryerson, late of Port Huron, and Mrs. Ryerson. Large numbers turned out and a pleasant evening was spent.

MOORETOWN.—TRINITY.—A memorial window has been placed in the chancel of this church in memory of the late Mr. Thomas Sutherland, who was the founder and the donor of the first Anglican church in the parish of Moore in the year 1842. He also gave a large plot of ground for a cemetery which is known as the Sutherland Cemetery.

STRATFORD.—ST. PAUL'S.—On the 6th inst., during Morning Prayer, the Rector, the Rev. J. W. Hodgins, unveiled and dedicated a handsome stained glass memorial window, which has been given by friends of the late Mrs. Stoney and Miss Fountain, both of whom were active workers in the congregation for many years.

DUTTON.—The sixth annual conference of the Archdeaconry of Elgin was held here on the 11th and 12th ult., as reported in a previous issue. The Rev. P. H. Streeter was elected to the position of secretary in the place of the Rev. E. C. Jennings, resigned. Papers were read on the following subjects:—"Reservation of the Blessed Sacrament," by the Rev. R. T. Charles; "The Cathedral System," by Prof. T. G. Wright; and "Church Music," by Mr. E. G. Henderson. The sermon was preached by the Rev. Canon Downey. In the Quiet Hour, Canon Howard gave two addresses on the Lord's Prayer. At a public meeting addresses were given by Canons Tucker and Downey and Howard.

KEEWATIN.

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

SIOUX LOOKOUT.—ST. MARY'S.—St. Andrew's Day was marked by a special service for the W.A., with a celebration of Holy Communion and address by the Incumbent, Rev. A. A. Adams, who based his remarks on the words, "They need not depart, give ye them to eat." There was a fair attendance, and a good collection in aid of the self-denial fund was made. The members of the W.A. held a sale of work on Thursday, December 3rd, which was a great success, over \$100 being taken at the various booths.

RUPERT'S LAND.

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

WINNIPEG.—The Rev. Dr. De Mattos has, with the assistance of the Dean and Chapter of the Cathedral, arranged to hold services for the men occupying the Exhibition buildings in his parish as a barracks. This is another splendid opportunity which the Church has been prompt in seizing.

WINNIPEG.—ST. MARGARET'S.—The A.Y.P.A. of this church has reorganized for the season and an excellent work has begun. The Rev. F. W. Goodeve has met with much encouragement in his ministry here as locum tenens.

ST. GEORGE'S.—The special services for men on Sunday afternoons, recently arranged for in this church, are being well attended and considerable enthusiasm has been stirred up among the men of the parish.

Almost every church in the city has opened reading-rooms for the soldiers, and in a number of cases special programmes are arranged for various nights in the week for the men in training. Last Sunday Rev. W. M. Loucks held service for 1,200 men in the Amphitheatre at 9 o'clock in the morning, the Dean and Chapter of St. John's Cathedral conducted service in the Exhibition Buildings, the Rev. R. B. McElheran held an open-air service at 9 o'clock in the morning for the battalion at the old Agricultural College Building, and the Army Service Corps and two or three hundred of the members of the Artillery Brigade paraded to St. Matthew's Church at 11 o'clock. Altogether several thousand men were reached in special efforts by our Church on that one day.

WAWANESA.—On Advent Sunday, the Primate visited this parish. At the morning service he baptized six children. His Grace preached on the subject of baptism, in the course of which he emphasized the duty of parents to bring their children to be admitted into the membership of the Church. In the afternoon a Confirmation was held in St. Paul's, Treesbank. In the evening a second service was held in this church, when seven candidates were confirmed. The pretty little church was filled to overflowing, many representatives of other Christian bodies being in attendance. The Rev. D. A. B. Stoddart, M.A., Incumbent of the parish, is doing an excellent work and the Archbishop was pleased to be able to commend him on the evident advance in the life and work of the church since his last visit to the parish.

MORDEN AND THORNHILL.—This congregation recently nominated Rev. F. C. Chapman, of Plumes, to the Archbishop, for the Rectorship of this parish. His Grace confirmed the nomination and Mr. Chapman has already assumed charge.

SASKATCHEWAN.

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

SASKATCHEWAN NOTES.—The Rev. Rural Dean Trench has obtained leave of absence from the Bishop, to return to England to do Army Chaplain's work under the Chaplain-General, Bishop Taylor-Smith. He left last month and he has resigned the office of Rural Dean. The Rev. H. S. Broadbent, the Rector of St. James', Saskatoon, has gone to England for the winter with his family, and during his absence, the Rev. Henry Wilson has charge of the parish. The church at Denholm is near completion and a sale of work held lately netted over \$150 to the Building Fund. Mr. T. H. Boughton has returned to the diocese after a stay in England and he has been appointed to Tisdale. The Rev. H. A. and Mrs. Clark have also returned from England. They were detained for some time longer than they had otherwise expected to be owing to Mrs. Clark's illness. The Rev. H. G. Stacey, Rector of Biggar, has been called home, owing to the serious illness of his father. The Rev. H. Assiter has entered upon his duties as Rector of Wainwright.

SASKATOON.—ST. JAMES'.—At the recently held Deanery meeting, the Rev. Canon Smith was elected Rural Dean. Interesting papers were read by Ven. Archdeacon Dewdney and Revs. H. S. Broadbent and B. W. Pullinger. A social evening was spent during the course of which Rev. W. A. Fyles gave a very interesting and helpful lecture on "Early British Church History."

CHRIST CHURCH.—The Men's Society of this parish are preparing to send to the 30 or 40 members of this society, who have volunteered for active service, suitable Christmas presents, in the shape of puddings, wristlets, comforters, etc.

EDMONTON.

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

EDMONTON ARCHDEACONRY CONFERENCE.—The first conference since the consecration of Bishop Gray was held on December 2nd, in All Saints' Schoolroom, opening with Holy Communion and Morning Prayer. A programme committee was elected to arrange for future meetings. The meeting was addressed by the Bishop of Edmonton, who announced that plans were under way for the formation of a training class of laymen for promoting the work of the L.M.M. Ven. Archdeacon Webb read a most practical paper on "Parochial Difficulties and How to Meet Them." Rev. R. T. Ingram-Johnson spoke on the same subject. After luncheon, the question of "Sunday School Efficiency" was taken up, valuable papers being contributed by Revs. C. Carruthers and H. Whittaker. At 8 o'clock the members of the conference attended in a body the annual Choral Festival service held in the Pro-Cathedral. The music was provided by a massed choir representing the various Anglican churches of the city, under Mr. Vernon Barford. An inspiring sermon was preached by Rev. W. Everard Edmonds from Gal. 4: 26.

ST. PAUL'S.—Sunday, November 22nd was a red-letter day in the history of this parish, and Canon Howcroft and his congregation are to be congratulated on their new church. The new building, of which a portion only is now constructed, will, when completed, be 90 feet long by 52 feet wide. The basement comprises a large, well-lighted assembly hall for Sunday School. The building is in the Gothic style of the Perpendicular Period, with large square tower, and traceried windows and the interior is in perfect keeping with the exterior. The Communion rails are of great historical interest being the gift of St. Mary's Parish Church, Lambeth, which is mentioned in the Domesday Book. The opening services lasted from November 22 to November 29th, and they were of an unusually interesting character. The preachers during the octave were:—Ven. Archdeacon Webb and the Revs. R. J. Ingram-Johnson, J. A. Partridge, W. E. Edmonds, C. W. McKim, C. Carruthers, Canons Boyd and Howcroft and the Bishop of the diocese, who dedicated the new building on the morning of the 29th.

ST. ANDREW'S.—A supper and social evening was held in this church on November 30th, when a reception was tendered Rev. J. A. Partridge and his bride.

THE EDMONTON MISSION.—A "Quiet Day" was observed at the Edmonton Mission headquarters on December 1st, and all members

of the archdeaconry were invited to attend. The services for the day were conducted by Rev. A. W. Swayne, assisted by Rev. W. G. Boyd.

LAC LA NONNE.—Canon Boyd recently visited this Mission, and gave three lantern lectures on the "Holy Land" in the churches of the Mission at Sion, Lac la Nonne and Belvedere. Another member of the Mission, Mr. F. W. Simmons, has joined the Canadian forces for duty at the front.

ONOWAY HOSPITAL.—A new matron, Miss Dalton, has come from England to take charge of this hospital. Miss Dalton has an excellent record. Since Miss Hansard left last July the work has been admirably maintained, with the efficient help of Miss Abernethy, by Miss Whiteley, who was formerly assistant nurse.

NEW WESTMINSTER.

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

SOUTH VANCOUVER.—ST. PETER'S.—A new church has been built to replace the former St. Peter's Church which was destroyed by fire last year. The dedication took place on St. Luke's Day, the Lord Bishop officiating. The church is built on a new and more convenient site, one block from Main Street. The congregation had at first hoped to build a larger and better church than the old one, but present conditions, especially in a poor district such as South Vancouver, made such hopes out of the question for some time. So, sooner than continue under the disadvantages and inconveniences arising from having to carry on services and all parochial activities in a couple of empty stores, it was decided to try and build something at once with the actual cash in hand and make that suffice for the present emergency. On September 8th a meeting of the congregation was called at which the Bishop presided, plans were presented, approved and passed. Work commenced the very next morning, and in 33 working days the church was up and finished sufficiently for use. Over 40 men of the congregation, including the Rector, Rev. C. F. C. Caffin, gave voluntary labour under the direction of a paid architect, a foreman and the church was opened on October 18th, the anniversary of the fire, free of debt. The actual cash expended was within two dollars of the \$1,500, which was all there was to deal with. The result is really an object lesson of what can be done with a very little actual cash, when there is determined effort and co-operation. The new St. Peter's far exceeds all expectations. It is larger and more convenient than the former church, while in simple beauty it even surpasses the old. In the ordinary way it could not have been built for three times the cost. The seating capacity is 250.

VANCOUVER NOTES.—On November 27th Ven. Archdeacon Heathcote inducted Rev. J. D. Mackenzie-Naughton, M.A., to the Vicarage of St. Thomas', S. Vancouver. The service was taken by Revs. D. G. H. Wilson, O. J. Nurse and Principal Vance. The Archdeacon preached on the duty of the congregation to the new Vicar. There was a good congregation present and a fine spirit of optimism is noticeable in the parish. Mr. Naughton came to the diocese some 15 months ago as curate of St. Michael's, the mother church of St. Thomas', and has done splendid work. He begins his new work with very bright prospects. An inter-college Debating League has been organized in Vancouver. The first debate was held on the 27th ult., when Messrs. F. H. Buck and H. M. Bolton representing Latimer Hall defeated two representatives from McGill University College. Rev. A. Hume Smith, for two years Curate of St. James' Church, Vancouver, has left to take a parish in Sunderland, England. Mrs. Hinchliffe, wife of Rev. J. Hinchliffe, of Chilliwack, died suddenly on November 30th. The election of Dean Doull as first Bishop of the diocese of Kootenay has given very general satisfaction to all classes in Vancouver. After a successful year's presidency in the Social Service Council of Vancouver, Rev. Principal Vance has retired. During the year the restricted area of the city was wiped out and the charitable work of the city centralized and co-operated.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—Mr. J. E. Watson, Mus.Bac., of Durham University, a resident of Vernon, B.C., has been appointed organist and choirmaster of the Cathedral church and he will enter upon his new duties

at Christmas or the New Year. Mr. Watson was a pupil of the late Dr. Crow, organist of Ripon Cathedral and for a time he acted as assistant organist there.

Mr. Arnold Stackhouse, a Lay Reader in one of the most distant Missions of the diocese, was ordained a deacon by the Bishop of Columbia on the 3rd inst., in this Cathedral church. The sermon was preached by the Ven. Archdeacon Scriven. Amongst the clergy who were present, and who took part in the service, were the Revs. F. A. P. Chadwick, R. Connell, J. H. S. Sweet, J. W. Flinton and the Dean of Columbia.

ST. JUDE'S.—The first bazaar to be held in connection with this new Mission, took place the other day, when Mrs. Roper, the wife of the Bishop, performed the opening ceremony.

CALEDONIA.

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

PRINCE RUPERT.—Sunday, November 22nd, the Bishop preached in St. Paul's, Fraser Lake, in the afternoon and in the new public hall at Endako in the evening. Rev. W. Sweetman is in charge of the Anglican Mission of this district and has moved his residence from Fraser-town to Endako, which is a freight divisional point 350 miles from Prince Rupert on the G.T.P. Before leaving Endako the Bishop inspected the church property on Fourth Avenue, lately purchased, and made final arrangements for the erection of a church building, the foundation of which has already been started.

HONAN.

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

HONAN.—The different Missions in Kaifeng kept October 19 as a day of prayer for the nations involved in the war. At the morning service of the Canadian Church Mission (Anglican) the Civil Governor attended in person, and through his representative, the chief secretary of the Foreign Affairs Bureau, said a few words as to the desirability of such a gathering for prayer at this critical time. The military Governor (the Chiang Chun) being seriously ill was unable to attend, but sent his chief of staff to represent him. Altogether about three hundred civil and military officials and secretaries were present, and the special service, which was fully printed, was followed intelligently and joined in heartily by all present. In the afternoon a like service was held in the same church for college students and teachers, and despite threatenings of rain upwards of five hundred had assembled long before the hour for beginning. Bishop White gave the address at both services.—"Central China Post."

A message from the President of the Chinese Republic was read by his representative on the national day of prayer for peace at the meeting held in the Church of the Methodist Episcopal Mission, Peking, Sunday, October 18:—"Hundred years before our time, war was constant and rife. Chances of war have recently been reduced as the Government have become more enlightened. Nevertheless when a sudden change takes place, war breaks out. This is a contravention of the peaceful intention of Heaven, who has meted out its punishment in consequence. Millions have lost their trades. Properties are destroyed and communications are interrupted. The pains and sufferings are untold. Also our Republic is yet in its infancy, and her wounds have not yet been healed. Her education is still in the primitive age. But with the unseen protection of God we have been able to hold our own ground. Here we sincerely pray for a shower of blessings. Give protection to those who repent and make us lovers of honesty and peace. May peace come to this World and we enjoy its blessing."—"Central China Post."

Correspondence**A GOOD SUGGESTION.**

Sir,—Many of your readers may not have seen the subjoined letter which appeared last week. If you can find room for it, the happy idea may obtain still wider notice.

Yours, "Churchman."

"Soldiers' Correspondence League."

To the Editor of the Mail and Empire.
Sir,—One of the few comforts and encouragements possible for our men at the front is the

receipt of letters from home, and this privilege will be all the greater when they get to the firing line. The military authorities are fully alive to the necessity of keeping up the spirits of the troops, and nothing will contribute more to this end than the news from home. It is understood that postal arrangements are very complete.

But there must be a good many in our contingents who for various reasons have no friends to act as correspondents, and we can well imagine their disappointment and envy of their more fortunate comrades when letters are distributed, "but never a one for me."

There are a lot of us old fellows who cannot do much in the way of active service, even in the Home Guard, who yet can write a letter of sorts (the recipients are not likely to prove over-critical), and would be only too glad to offer ourselves as correspondents, ready to send letters regularly to designated friendless soldiers, who would thus be made to feel that they are not forgotten in Canada, although they may have few if any personal friends in the country to remember them.

To accomplish anything worth while a "Correspondence League" might be set on foot with branches in every centre which has contributed a unit to the force. Co-operation must be established with the postal officer attached to each corps, or some other who will volunteer his services (the regimental chaplain?). The number of men in any one battalion to whom this arrangement would be a boon would not be excessive, and the extra work entailed would be amply repaid by the satisfaction afforded all round.

If arrangements could be made at once before the second contingent sails, it would simplify matters, so far as the latter is concerned. What is needed now is the formation of a central organization. Who will undertake its formation?

Yours, etc.

Arthur Jarvis.

P.S.—I should be glad to hear from any who feel interested in this suggestion, and if sufficient encouragement is given, to arrange a meeting to consider details. Address, Rev. Canon Jarvis, 54 Howland Avenue.

CITY SPARROWS.

Dear Sir,—The response to our appeal, under the above title, has brought in for our work among the poor children, the sum of \$28 from the following friends of the little ones:—Mr. J. A. Lundy, F. Tremayne, Canon Gribble, Mrs. S. May, Mrs. Boyd, Mrs. Wice, Mrs. Cooper, Miss Parker, Miss H. Smith. We are very thankful for their kindness. A very much larger amount can be used for this work if others can help us. Subscriptions will be acknowledged if kindly sent to

Miss T. A. Connell,

Church of England Deaconess House.

179 Gerrard Street East, Toronto.

[Even though so many demands are now being made on generous citizens, it is hoped a very liberal response may be made to the above. The needs of our, in many cases, half-starved little children must appeal to all.—Editor, "Canadian Churchman."]

IS THIS THE KAISER?

Sir,—There is an interesting prophecy in the eighth chapter of Daniel, which came to him as a vision in the time of the end (v. 17), which describes a king who is to stand up in the latter time of the Persian kingdom (v. 23), and which description is very like Kaiser Wilhelm, hence the question, Is this the Kaiser? This vision depicts the last end of the indignation (v. 19), and has reference to the kings of Media and Persia (v. 20), the King of Greece and a king who supports the King of Greece, "the first king" (v. 21). Persia included India, Arabia, Egypt and a part of Europe; but its most important part in history and prophecy was Babylonia and Palestine, taken by Nebuchadnezzar, with its future told to us by this captive Jew and prophet, Daniel.—Palestine, which, by covenant, belongs to Abraham and his seed for ever. Hence, there must be a latter time of this kingdom (v. 23) if the Abrahamic heirs are to possess the land (Gen. 15:18) again, following their dispersion among the nations, due to the rejection and crucifixion of Jesus Christ by the Jews.

May it not be that this prophecy had reference to the kingdoms engaged in the recent Balkan war, when the Sultan of Turkey, the chief ruling power in the Persia of Darius, was humbled by the King of Græcia and allied kings? "Four kingdoms shall stand up (v. 22) (Roumania, Servia, Bulgaria and Montenegro, four kingdoms supporting the King of Greece) out of the king-

dom (Media Persia ruled by the Sultan), but not in his (Media Persia's) power." That was not to be the end of any of these kings or their kingdoms. The latter time of their kingdom was yet to come. The pertinent part of this prophecy, however, is this, that, following the division of territory, in which the first king (the great horn between the eyes of the rough goat, v. 21) breaks the Persian power, and four kingdoms stand up, there arises, in the latter time of their kingdom, another king, not one of the four, not a king of Persia, and yet a king who "stands up" and controls him when his kingdom has come to the full, and it is to this king I refer.

V. 23. "A king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty and he shall destroy wonderfully. And shall prosper and practise. And shall destroy the holy people, and through his policy, also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of Princes; but he shall be broken without hand" (vs. 23, 25). This vision and prophecy was told over 2,500 years ago. It was a vision of the time of the end, so terrible that Daniel was sick at the sight of it and fainted. Could less than a hundred words, if written in the present day by the cleverest writer, more graphically describe the Kaiser of Germany? I do not say that this prophecy does refer to him, but, I ask, could words be more descriptive of him?

The disciples of Jesus Christ sought explanations of His sayings and of prophecy, and the Jews, who had set ideas of what prophecy meant, did not recognize Jesus Christ as the Messiah, although in Him their Scriptures were fulfilled. In our own day may not we, too, be blind to the fulfilment of prophecy? The many references of Daniel to the events which are to take place in the last days, and the prophecy of Nahum (vs. 3, 4) "in the day of his preparation," above quoted, are all so real just now. Nahum prophesied 713 B.C., or over 2,500 years ago. His prophecy about chariots "in the day of his preparation," running without horses, like the lightnings and seeming like torches, must have sounded absurd to the people 2,500 years ago, when electricity and the power of gasoline were not dreamed of, when guns and powder were centuries in the future, and yet here is its fulfilment to-day on the broadways of Europe.

These prophecies are interesting at the present time. They may have no reference to the wars or the history of our time; but, in view of the very descriptive language used by Daniel in regard to the latter days, and their seeming fulfilment in present events, I think myself within the bounds of Christian enquiry by asking the question, Is this the Kaiser? There is this part of the prophecy yet to be fulfilled, "He shall be broken without hand."

J. B. Spurr.

DR. STUART'S GRAVE.

Sir,—The Archdeacon of Kingston challenges the correctness of my statement in regard to the condition of Dr. Stuart's grave in St. Paul's Churchyard, Kingston. All I can say is, that I described exactly the growths of weeds which I witnessed not once, but twice or thrice, in August last. To read two or three of the stones commemorating members of the Stuart family, who are buried within the enclosure, I raised them myself from the ground, on which they had fallen face downward, some of them being broken and the inscriptions being therefore impossible to decipher completely. There was no key with which to lock the heavy iron door which stands in the substantial stone wall; and intruders of an undesirable kind from a public-house near by, found behind this wall shelter from the public gaze. If all this has been changed since August, or, I might say, the early part of September, when the Vicar was from home, I am unfeignedly glad. To the Archdeacon and to Canon Fitzgerald, in that case, I tender my thanks and my apology, which I hope to have an opportunity to repeat to them in person in the Christmas vacation, when my researches will in all probability take me to Kingston again.

A. H. Young.

A PROTEST.

Sir,—As a subscriber to, and an occasional writer for, the "Canadian Churchman," I feel bound to protest against the publication of the letter from "Verax," under the caption "Trinity Convocation," in this week's issue.

I am a member neither of Trinity nor Wycliffe, and hold no brief for either School of Thought those colleges are generally understood to repre-

sent, but it seems to me that the spirit of that letter is well calculated to alienate whatever sympathy a man may have for Wycliffe, and to call for a new definition of what is meant by "Evangelicalism." I know Trinity College well enough to be confident that it stands for a wider Churchmanship than either "Verax" or "Anglican" has vision enough to see; and I cannot believe that the latter is voicing the feeling of the best spirits in Wycliffe.

F. J. Moore.

[It is the function of a Church paper in its news and correspondence columns to insert items of information and expressions of opinion about matters of interest connected with the Church. The letter of "Anglican" (of whose identity we have no idea), came to us in the usual way for publication, and as we considered it an accurate expression of opinions held by not a few Churchmen, we inserted it. We have not heard, nor do we know, that Wycliffe College had anything whatever to do with "Anglican's" letter. Certainly, the College had nothing to do with our receiving it. Hence, it is no more likely to hinder Wycliffe or Evangelicalism than is Mr. Moore's letter. There are some Churchmen who are as heartily on the side of "Verax" and "Anglican," as there are also those who champion the side taken by Mr. Moore, and it ought to be possible for Churchmen to recognize this, whichever side they themselves happen to favour. With the insertion of these expressions of different and differing conceptions of Churchmanship, our part in the matter originally began, and here ends.—Editor, "Canadian Churchman."]

Books and Bookmen

"The Culture of Ancient Israel."—By Carl H. Cornill. The Open Court Publishing Co., Chicago. (162 pp., \$1.00.)

This book consists of five essays, dealing with various aspects of early Hebrew life and history. The essays are written from what is known as the extreme rationalistic point of view. The first essay is entitled, "Rise of the People of Israel." The second deals with "Moses, the Founder of Monotheistic Religion," in which the writer would have us believe that we possess no documents by Moses or about him, but yet that he gave his people what they needed, "not philosophical speculations, nor dogmatic instruction, but life, the most vital life, religious life, moral life." The third essay treats of "The Education of Children in Ancient Israel." The fourth essay, "Music in the Old Testament," contains a very enlightening discussion of the character of Hebrew music and musical instruments, special emphasis being laid upon the music of the temple. A few illustrations of musical instruments are given at the end of the book. The fifth essay has as its title, "The Psalms in Universal Literature," and works out the idea that the Psalms have significance, not only for Israel, but for the whole world. If only its critical position were as sound as its style is attractive, the book would be welcomed by many who still believe that in the Old Testament is embodied a Divine, unique revelation.

"Healing and Saving."—The Life-Story of Philip Rees.—By W. A. Tatchell. London: C. H. Kelly. (pp. 154, 1s. 6d. net.)

The memoir of an able and earnest medical missionary in China, well told, and calculated to be of real service to the cause of Missions. If only men like Rees could be multiplied, what a difference it would make to the extent and character of our world-wide evangelistic work!

"The Inner Circle," by Edgar DeWitt Jones. New York; Revell Co. (pp. 232, \$1 net).

A series of expository studies described as "Studies in Spiritual and Social Values." They are suitable for personal meditation, as well as for consideration by preachers and teachers. They are brief, pointed, full of apt illustration, and often marked by true homiletic insight. Apart from one chapter which approves of a particular play, the book can be heartily commended. Each chapter is prefaced by a prayer.

Received: "The Missionary Review of the World"; "The Modern Churchman"; "Hobart College Bulletin"; "Israel's Conception of the Messiah," by the Rev. Paul Berman (Church of England Mission to the Jews in Toronto); "Serial Bible Course"; "Scribner's Magazine."

A Little Child Shall Lead Them

A Christmas Story in Two Parts.

BY ADELAIDE M. TESKEY.

JANE BENDER was a meek little woman, who had very few of what are generally considered advantages in life. She learned to read and write at the country school, and, very soon after leaving school, she married Jake Bender and settled down to the life of a farmer's wife.

The husband was a rough fellow, utterly devoid of any polish, and a superficial observer could not but wonder what there was about Jake to commend him to any woman, not to mention the meek, pretty little woman who had become his wife.

Jane had but one avenue out into the great world beyond her own neighbourhood. In her early school days she had a seat-mate and chum, Lavinia Millar. While yet in childhood her life and that of Lavinia drifted apart. The latter attended a higher-grade school, and eventually went as a missionary to India.

Owing to the fact that this friend of her childhood was there, Jane's heart had thrown out many a strong tendril toward that strange, benighted land, and the very first money she could call her own, money she had earned by taking first prize at a Provincial fair for a lamb that she had raised, she sent to Lavinia to be expended in any way, toward the betterment of her own sex, which the latter thought best.

Lavinia Millar decided to spend the money thus sent to her toward the education of a little native child, who was brought to the mission about the same time that Jane's money arrived. She wrote back to this effect, telling her old schoolmate that she had christened the dear little girl on whom the money was to be expended "Jane Bender."

It made a great stir among the neighbours on the surrounding farms and in the village where she carried some of her farm products, when it became known that Jane Bender, as some of them said, had "adopted a little gal in Injy," and conjectures, deep and wide, were indulged in as to her reasons for doing so. In this case, as in all other cases, the impression depended upon the character of the person impressed.

"Plenty o' heathen at home," said Peter McKim, who was very chary about spending his money; "why must Jake Bender's wife be sendin' her money off after a young 'un in furrin parts?"

"Jane Bender is a-thinkin' she'll have someone to fall back on in her old age, her own children bein' dead," said Peter's wife in a knowing whisper. "Like enough, she'll bring the little Injy girl out here when the child's large 'nough to travel alone."

"Tut" said the worldly-wise Peter; "'t would cost more to pay her passage than to hire a girl here."

"Jane's crazy!" exclaimed Mrs. Perkins, who lived on the farm adjoining the Bender's, "spendin' her hard-earned money on a strange child; like enough she'll turn out bad when she's reared, and bring Jane's gray hair in sorrow to the grave!"

Among all the clouds of witnesses that compassed Jane about, none were more profoundly impressed at the way she chose to spend her prize-money than her big, burly husband, Jake. She had not asked his advice about it, and he did not know whether he should approve or not when the manner of its disposal came to his knowledge.

So he remained silent (except for the conversations he held with his own inner self), and mystified. But when the letter came stating that the little girl had been given the name Bender, he completely surrendered. Although he would not have owned it for worlds, he was greatly uplifted at the thought of having a little girl in far-off India, that land of elephants and big diamonds, called by the name Bender—Jane Bender, a union of his own name with that of his wife and his own little girl, whose grave had been green a number of years. Without saying anything about it to Jane, he decided that, as the name Bender belonged to him by birthright, he, as well as Jane, had a share in the little girl in India.

And then awoke in the heart of honest Jake a very beautiful inner spiritual consciousness. The hand of the little child was already beginning to lead him. If you were near enough to him, you would have heard him say softly to himself more than once, "Janey, Janey Bender, way off there in Injy." Even nature, with its everyday happenings, had new meanings and new beauties for him.

He was ploughing in a crop of clover for the purpose of fertilizing the field, and as his eye swept over the still untouched ground, he was charmed for the first time in his life by the pink and white flowers which carpeted his field. He paused, and allowed his team to stop, while he brushed back his hand over his eyes, as if to be sure his vision was not deceiving him.

"Where did them flowers keep themselves all the rest o' the time?" he said aloud. "I never saw clover-tops es big an' all-fired bright es these here ones. I wisht Janey was on'y here now to see 'em. Wonder have they any such red-an'-white clover out there in Injy! 'Tain't likely; they grow palm trees an' sech. Man! wouldn't she like to trot round an' pick them clover blooms, laugh, an' hold up her posy fer me to look at."

He lifted his hat, and drew the part of arm covered by a shirt-sleeve over his forehead to wipe off the drops of perspiration, which stood there in big beads. Jake was literally earning his bread by the sweat of his brow, but looking on the fair picture of his own conception had put a smile into his small, light blue eyes, and painted something almost like a flush on his tawny, lantern-jawed cheeks.

He drew a long, trembling breath, shook the reins, which were round his body, and, with a loud "G'lang, Sorrel! g'lang, Snow!" he started his horses again.

Up and down the long furrows trod Jake all that forenoon but, keeping step with him, controlling his thoughts, smoothing his temper, and softening his speech, was "the little girl from Injy."

By-and-bye there came reverberating across the acres intervened between Jake and his home, the long, slow blast of a tin horn.

"Dinner!" he ejaculated, glancing up at the sun. "Shortest forenoon I ever put in!"

Jake unhitched the team and started for home. The horses, as they walked before their master on the road to the stable, passed through various swarms of winged insects, impatiently shaking their heads and switching their tails; a bird snatched agilely at one of the insects that came in dangerous proximity to his sharp bill; a small garter snake glided from under Jake's feet off into the longer grass and a field-mouse ran athwart his path, but he heeded none of them. While he was walking from the field to the stable he saw little Janey grow from childhood to womanhood, have as great an education as Lavinia Millar—and he could imagine nothing greater—come out to this country to make him and Jane a visit. He was just planning their return visit to India when the stable was reached.

Having given Sorrel and Snow each a full measure of oats, Jake washed his hands in the tin basin at the kitchen sink, and sat down in silence to his dinner.

JANEY AND THE LITTLE GIRL IN INDIA.

Jane, too, was silent and pre-occupied; she also had spent the forenoon with the little Janey. A pair of small, pattering feet had run about after her as she swept and dusted, strained and skimmed the milk, washed dishes, cooked, and took the thousand-and-one steps that fall to the lot of women in her class, and love had done for labour what it has been doing since the beginning of time.

As Jake was helping himself to a third piece of apple pie, as a finish to his noon repast, he said suddenly:—

"I wonder what they'll give her to eat?"

Jane seemed to know intuitively the line in which Jake's mind was running, for she replied promptly, while a glow of ardour surged into her face:—

"Lavin'y'll be good to her."

"I hear tell they feed on rice mostly out there," added Jake, "an' that's thin livin' to my way o' thinkin'. Better write to Lavin'y an' tell her to give the little gal 'nough to eat, even ef we hev to pay more fur her keeps."

"Lavin'y'll be good to her," repeated Jane; "she was always generous when we traded apples at school."

On Jake's way to the village, the subject of the little adopted daughter seems to have been the topic on the lips of each friend he met. "Hello!" said one. "I hear you and the missus, or is it only the missus? hev adopted a little girl in furrin parts."

THE REDEEMER

O, come to the Bethlehem manger,
And gather the Saviour to greet,
Bring worship, and honour, and blessing,
Your treasures to lay at His feet.
He comes as the offspring of Mary,
And pillowed 'mid beasts of the stall;
But we hail Him as Lord of the ages,
Creator and Ruler of All.

Say, ye, who Messiah awaited,
The meek and the lowly of men,
The light unto you is now breaking,
And courage returneth again!
From out the gross darkness oppressive,
The glorious dayspring appears;
For the Scripture can never be broken,
With the hope and the promise of years.

The world was enthralled at His coming,
With sinfulest passion and pride,
And the scorn of the haughty oppressor,
The rights of the weaker denied.
While there in famed temples of beauty,
Oblation and homage were brought,
To the gods of a human creation,
Whose favour was zealously sought.

Yet, mute, though entreated with honours,
No voice from the oracles spoke
To lessen the sorrows of millions,
Or shatter the burdensome yoke.
But jubilant angels, announcing,
Sang peace and good-will to the race,
For the Father had spoken in Jesus,
His unspeakable mercy and grace.

His coming has sweetened life's bitter,
And given us gladness and mirth,
And life everlasting our portion
When fadeth the glories of Earth.
But here in the "now" of our service,
Like shepherds whose hearts were aflame,
We must spread the glad news of Salvation—
Tell the World of the "Wonderful" Name.

Thrice happy the hearts that first saw Thee
Redeemer and King, in Thy day!
And happy are we, for we see Thee
In Faith's ever brightening way.
But when in the glory celestial
We view Thy blest Person Divine,
We'll sing the "new song" of Redemption,
In the Kingdom eternally Thine.

—REV. JAMES L. HYNES.

Jake was conscious of a feeling somewhat like jealousy, that the little girl should be thought of as only belonging to his wife, so he decided then and there to share at least half with Jane all the money needed for her support.

After the last questioner had left him, his comment to himself was: "It's mighty nice to own a little gal in Injy. Neighbours seem to think so, too." He straightened his shoulders, stepped faster, and felt for the moment as if he owned the wealth of the Indies. "S'pose ef she wus 'round here now, she'd be a-calling me pa, same's our own little Janey used to do afore she died."

With this thought came another. "If I don't think a man who owns a little gal out there in Injy oughtn't to wear a collar! Perhaps Janey'd want her pa to wear a collar! I'll buy a paper one, which will hold out till I get home. Jane has three or four all ironed up and put away to have ready for funerals. She wouldn't mind ef I put one o' them on every time I come to town."

JAKE MEETS THE MINISTER.

He turned a corner suddenly, and met the minister—Jane's minister, as he always mentally characterized him—for Jake himself did not belong to any church, or even attend one.

"Jacob," said the minister, cordially extending his hand. "I have heard all about your wife's interest in a little girl in India—"

"An' my interest," jealously stammered Jake, looking shamefaced.

"Of course, of course," returned the minister, feeling at the same time no small amount of surprise. "It is a wonderful privilege, my friend," he continued. "The child, no doubt, if she lives, shall grow up to be a great blessing to her own race. Eternity alone shall be able to reveal the great work you may be doing."

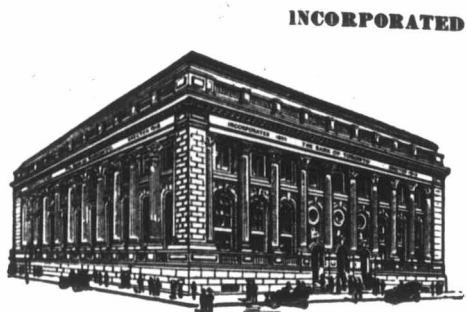
Jake stepped uneasily from one foot to the other, and wished he had on his collar before he met the minister.

Jake buys his collar, and then soliloquizes: "Ef I could meet the minister now, I'd be more of a credit to my country, an'—an' to Janey."

(To be Concluded.)

THE MOST CONVENIENT OF ALL SMALL INVESTMENTS

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Deposits - - - \$43,000,000

THE BANK OF TORONTO

Personal & General

Our Christmas number was sold out last week. We are sorry to have to disappoint so many, and to return remittances all over Canada, but orders were too late to allow us to print an extra edition.

Miss Clara Thomas is still at Gravenhurst.

The Rev. H. T. Broadbent, Saskatoon, has gone to England for the winter.

The Rev. F. J. Sawers, M.A., of Peterborough, has been appointed Rector of St. Peter's, Cobourg.

The Ven. Archdeacon White is now Archdeacon of the Indian Missions, Diocese of Athabasca.

Eight of the Emmanuel College men have gone to the front and three or four more will eventually follow them.

As a Christmas gift, send the "Canadian Churchman" for one year. Only \$1.50 to any address. What could be better?

The funeral of the late Major Beattie took place in London, Ont., on the 5th inst. The Rev. W. T. Hill, of Petrolia, officiated.

Rev. Nicolo Franchette, of Hartland, N.B., is to be ordained Priest, December 20th, by the Bishop of Fredericton at Woodstock.

The Lieutenant-Governor opened the new home of the Victorian Order of Nurses on Sherbourne Street on Tuesday. A very pleasant social hour was spent.

The third annual Patriotic Xmas mail message service was held last Sunday in Massey Hall. Three thousand greetings go to Great Britain and to the Canadian Contingent.

The Bishop of Kingston preached, December 13th, in St. John's Anglican Church, Ogdensburg, N.Y., in commemoration of the one hundred years of peace that have existed between Canada and the United States.

A memorial service was held in St. Patrick's Cathedral, Dublin, on the 26th ult., at which the Lord Primate officiated and gave an address. The service was very largely attended.

A man met another, and while not remembering who he was certain that he was acquainted with him, held out his hand and said: "I am sure I have met you somewhere." "No doubt," was the reply. "I have been there often."

Mrs. Foulkes, of Huthwaite, Notts, has, including her husband, twenty relatives in the war. Thirteen men, related to her, as brothers, brothers-in-law and cousins, are serving in the Army and Navy, and six women (last is a d cousin) are in France as nurses.

"No power on earth will ever be able to convince our people that this war was not engineered solely and wholly with a view to crushing the German people, their government, their institutions and all that they hold dear."—Crown Prince Frederick William of Germany.

The annual oratorical contest of the A.Y.P.A. of Hamilton for the championship shield was held at the Ascension Sunday School, December 9th. Christ Church Cathedral, Ascension, St. Peter's and St. Matthew's Churches had representatives. The shield was won by Eric Bottrell, of the Ascension.

The appointment of Mr. James Argue, of Elgin, Man., to be Provincial License Inspector is meeting with widespread approval among all classes of people. Mr. Argue has been a member of the Legislature for a number of years, and he is also one of the most respected members of the Synod in the diocese.

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DIVIDEND NO. 74.

NOTICE IS HEREBY GIVEN that a dividend of Two and one-half per cent. (2 1/2 per cent.) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending 31st December, 1914, being at the rate of Ten per cent. (10 per cent.) per annum, and that the same will be payable on and after the 2nd day of January, 1915.

The Transfer Books of the Corporation will be closed from Monday the 21st day of December to Thursday the 31st day of December, 1914, both days inclusive.

By Order of the Board.

J. W. LANGMUIR, General Manager.

Toronto, December 1st, 1914.

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COMPLETE REPORT FOR 1913 SENT ON REQUEST

STANDARD RELIANCE MORTGAGE CORPORATION Head Office, 82-88 King St. E. Toronto

A retired army sergeant named Kyle, aged eighty-six, has just walked alone from Arlesey, Bedfordshire, to London, a distance of thirty-five miles, to offer his services, as

an old "non-com." to Lord Kitchener. He hopes to be allowed to assist in drilling recruits. Kyle was present on sentry duty at the laying of the foundation-stone of Dover Pier by Wellington.

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TIME FOR A NEW MAN
JOS. E. THOMPSON
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Dean Starr, who since last August has been Chaplain of the 37th Brigade of Irish Guards, and who has been at some of the base hospitals in France, returned to Kingston December 9th. At Kingston Junction the Dean was met by the Bishops of Ontario and Kingston, and driven to the residence of Bishop Mills, whose guest he will be for the present.

A simple official notice that is of great value as a historical document has been posted at the chief post-offices throughout France. It notifies the public that henceforward letters to points in twenty-one communes of Alsace will require only a two-cent stamp. This means that after forty-four years under German rule these districts form a part of the soil of France in an actual administrative sense.

Trinity College has received its first loss in connection with the present war. Mr. Roland Richards was killed in action on or about November 13th. Death came instantaneously from a bursting shell. He was buried in the wood near the spot where he fell. During his visit to his parents in Eng-

land the war broke out and he enlisted in the London Scottish Territorials, and took part in the brilliant charge made by the 1st Battalion of that regiment on November 1st during a terrific two days' engagement near Ypres.

Thanks very largely to Lord Roberts, drunkenness in the British Army has been daily growing in disfavour. So much so that one might spend weeks in a large garrison without ever seeing a drunken soldier. Both in the officers' mess and the barrack room, the man who drinks to excess sins against the unwritten law, and is told so in terms that are unmistakable. Commanding officers do their best to improve the lives of the men under them by the introduction of games, the promotion of libraries, and the giving of facilities for studying foreign languages.

According to "The East and the West" (the S.P.G. Quarterly), the total amount raised in the United Kingdom last year for Foreign Missions was about £2,100,000, which represents a contribution of less than a shilling per head of the population.

Christmas Number Sold Out

— SEE PAGE 1 —

The sum per head spent on intoxicating drinks was £3 5s. 11d., and on tobacco and smoking appliances, 12s. 9d. It may rightly be questioned whether a country which spends more than sixty times as much of its income on drink as on Foreign Missions has as yet begun to realize its obligations.

Santa Claus will be able to visit children notwithstanding the war. His magic bag will lose little of its power because of the strife across the water. Old Santa is long-headed. Of course, most of his toys are made in Germany, but he has a lot of assistants in England and the United States who are always busy, and who help him out in a crisis such as the present. These helpers will be able to supply him with all the mechanical trains, magic lanterns, tin soldiers, mouth organs, tool chests, and toy guns that he needs. Most of the dolls are manufactured in Germany. Very few are made elsewhere. They are going to be very hard to secure, and Santa is depending almost entirely upon the stock he now has on hand.

Mr. Thomas Langton, K.C., died on December 10th at the home of his brother. He had been ailing for some time. Mr. Langton edited "Judicature Act of Ontario," and was associated with G. S. Holmes, K.C., in the book of practice, "Holmsted and Langton." Mr. Langton's latest work was a parish guide for the use of churchwardens and other officers in the Church of England, a work that was warmly commended by the Bishop and by Chancellor Worrell in the Synod. He was a life-long member of the Church of the Ascension, which parish he represented in Synod for a very long period. Mr. Langton was married in January, 1872, to Laura, the second daughter of the late Sir Oliver Mowat. He was called to the Bar in 1872, and became a K.C. in 1890. He was a legal partner for many years of Sir Oliver Mowat and Hon. James MacLennan, and at the time of his death was head of the firm of Langton, Mowat and MacLennan. We extend our sincere sympathy to Mrs. Langton and to the other members of the family.

The Archbishop of York, addressing a mass meeting of men at York on "Some Problems of the War" said he believed we had reached the point at which every able-bodied man between 18 and 35 should no longer say, "Shall I go?" but must say, "Dare I stay away?" (Applause.) He had no doubt at all as to the verdict of history upon the origin of the war, "but I resent exceedingly," proceeded his Grace, "the gross and vulgar way in which the German Emperor has been treated in the newspapers, and particularly in some of the comic papers. I have a personal memory of the Emperor very sacred to me, which makes me feel that it was with great reluctance he felt himself compelled to accept the fact that his conduct and the conduct of his Ministers had involved himself in war with England. But it is very hard for a man to resist the voices which stood at his ear, which said persistently, 'The hour of your nation's destiny has come. You dare not fail.' I put the blame not upon the Emperor, but upon his advisers." He believed the attitude of the German nation arose from the German conception of the State. "At the present moment," proceeded the Archbishop, "I speak with some personal knowledge of what is passing through the mind of educated men in Berlin

when I say that they are wholly ignorant of the true state of affairs, because they take their facts from the facts which the State cares to give them. I believe we can still speak with admiration and charity about the great German people."

British and Foreign

The Bishop of Mackenzie River, who is spending the winter in England, gave an address on the 3rd inst. to members and lady subscribers of the S.P.C.K. on the work of the Church in his diocese at the Society's headquarters in Northumberland Avenue.

A notable villager has lately passed away in the person of Mr. David Scott, for thirty years parish clerk and sexton of North Dalton Church. He had served under five Vicars. The deceased was well known and respected by everybody in the village. He was a man of genial disposition, and was by trade a blacksmith.

The Rev. Charles John Godby, Canon of Melbourne Cathedral, has been elected Dean of Melbourne in succession to the Bishop-designate of Tasmania. Canon Godby is a graduate of Magdalene College, Cambridge, and has worked in Australia since 1879. He is an Examining Chaplain to the Archbishop of Melbourne and Warden of the Community of the Holy Name.

The death of the Right Rev. T. E. Wilkinson, D.D., took place recently, at the age of 77. The deceased prelate was formerly Bishop of Zululand and afterwards, for some years, Bishop for Northern and Central Europe under the Bishop of London. The Bishop was on a journey from Cape Town to Cairo and he was taken seriously ill with dysentery at Khartoum and he died in the Hospital there after a short illness and was buried the same day.

The arrangements for the constitution of the new diocese of Assam have been completed, and the Rev. Herbert Pakenham Walsh has been nominated as the first Bishop of the new diocese. He was for some years the Head of the Dublin University Mission in connection with the S.P.G. in Chota Nagpur, and afterwards Principal of the Trichinopoly College. For the last seven years he has been Principal of Bishop Cotton's School, Bangalore. The prayers of all will help to support the new Bishop in the important work to which he has been called. Canon Rennie MacInnes has been appointed to succeed Bishop Blyth as Anglican Bishop in Jerusalem. Since 1899 he has been a C.M.S. missionary to Mohammedans in Egypt. His knowledge of Arabic will prove an invaluable qualification to him. We trust that his appointment may lead to a large extension of work amongst Moslems in Palestine. The Bishop of Adelaide announces that the endowment of a

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new diocese, to be called Petersburg, and to be taken out of the diocese of Adelaide, is now completed. The diocese will include the northern part of South Australia and the western part, known as Eyre's Peninsula. The new Bishop of Tasmania is the Very Rev. Reginald Stephen, Dean of Melbourne.

Boys and Girls

HOW TOM WESTON SPENT HIS HOLIDAY

It was closing day at Saint Cuthbert's College for Boys, and Lady Hornell was addressing the boys who filled the hall of their school. Their faces, some merry, others more thoughtful, were turned to the small, sweet-faced lady, who smiled to them frequently during her speech.

"I see," she said, "from the beautiful work done by the boys here that some of you are very skilful and fond of profitable hobbies. In order to encourage this, I shall give a prize of one guinea to the boy who does the best work during his holiday. Do whatever you like but let it be all your own work, and bring your efforts with you on the first day of next term."

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An uproar of applause greeted these words, and such an uproar as school-boys can make. Immediately their brains were planning what they would do during their long summer holiday.

At length the speeches ended, to the great relief of one boy, at least, who had sat gazing out through the windows at a few tree-tops which he could just see through a space in the buildings. It was evident that this boy with the large, soulful, brown eyes was not enjoying the speeches. His thoughts were far removed from St. Cuthbert's to a valley in the south of England, the place where he had learnt to love the numberless beauties of Nature. Deep down in his heart he held the memory of a beautiful, pure life, cut down and torn from him just when he had needed it most. This boy was Tom Weston, who had lived in an old square house near the village of Redton, in the south of England.

One by one the boys filed out of the hall quietly, but immediately the street was reached they rushed and jostled each other like careless young animals. Tom Weston walked briskly along the street with his hands, strange to say, thrust deep into his pockets. He was thinking and trying to find something to do for Lady Hornell's prize. He stopped abruptly before a taxidermist's window, in which was an exhibition of stuffed animals and several water-colour drawings of the animals, showing them in their natural haunts.

Tom chuckled aloud as he saw a squirrel, drawn excellently, and illustrating exactly the rather pert, inquiring glance which characterizes squirrels. "Cheeky little beggar," said Tom. "But now I know what to do! I'll finish the red book. I think I can face it now." And he turned away, full of his idea and how it would be carried out down in Redton.

The "Red Book" was Tom's most sacred possession, for it was the last gift given him by his father. It was a morocco-covered book, fairly large, and yet not inconveniently bulky. On the first page, written in a firm hand, were the words, "To Tom, from his Dad," then a little lower, was a verse of poetry by Moore. It was this:—

"When Time, who steals our years away,
Shall take our treasures, too,
The memories of the past will stay,
And half our joys renew."

As Tom read the familiar lines that evening a strange sense of his loneliness passed over him; he saw in his mind a gentleman with brown eyes and bronzed skin tanned from a long exposure to the heat of the tropical sun. The gentleman was holding a book—the Red Book—and Tom, his eyes shining with joy, was listening to his father's words.

It was such a perfect day, that last birthday at Redton, and his dad had said: "Tom, this is for you to use as you like. I think I know how you will fill it better than anyone, don't I, old chap?" And Tom had replied: "Of course, you know, dad. I'll paint

in it—all the lovely, wonderful things we see together. We'll start to-day."

But the book was not full, for in the early summer death had mercilessly severed these chums, just when their hearts were full of the joy of living. That afternoon, however, Tom examined each entry carefully, and said to himself: "Not so bad for a kid of fourteen." (He, by this time, had reached the advanced age of sixteen.)

On the first bare page was a painting of a few wild hyacinths, or blue-bells. They held all the rich colour and sheen of the real flowers, and as Tom looked he saw a wood of silver birch trees, round whose base a carpet of blue, fragrant blossoms danced to the gusts of the spring breezes. Underneath was written: "Found in Thornlea Wood, 20th April. Earlier than usual." The last entry was a sketch of some swallows—and there the studies ended. As he looked he resolved to fill the book, but he was sad at the thought of rambling alone in the spots his father had loved and shown him.

Thus it was that, when he returned to Redton, he took with him the book and sketching material. Day by day he painted and worked, till, at the end of nine weeks, his task was ended. He showed it to his aunt, who admired it greatly, and who, in her secret heart, thought of Tom as an artist, whose greatest works were studies from nature. On every page was a delightful drawing, and about each one Tom had a story. He knew everything about his subjects, and in a few neat sentences he had described each one at the foot of its own page.

The last entry was a wonderful piece of work for a boy. It was called "Old Nancy's Cottage." The picture showed a quaint thatched cottage, set in a charming cottage garden. The flowers grew as they would, and all sorts of bright colours filled the ground. But in front there was a clump of fragrant Madonna lilies, looking strangely out of place among such a motley crowd of bloom. They stood out boldly, their fair, pure, waxen heads thrown well forward. The picture held an inexpressible charm, and filled the last page of a charming book in a delightful manner.

The boys of Saint Cuthbert's were assembled once more in their hall, and each one felt restless and excited. At last the judges entered, and the Rector stood up to announce the prize-winner. A hundred hearts beat hopefully, and in a second the hopes gave way to cheering for the winner.

"Weston! Tommy! Good old Weston!" they shouted, and clapped their loudest, for jealousy was scarcely known at Saint Cuthbert's. The Rector's finger went up admonishingly, and the cheers died away.

Lady Hornell then rose and began her speech.

"Boys," she said, "your work has been a source of great delight to myself and the judges, and you all show careful labour in your efforts. But in all points your friend, Thomas Weston, shows a great talent used in an excellent work, and his drawings

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are so beautiful, and his notes so neat and accurate, that he easily deserves the prize. I should like to tell him before you all of the strange joy his last sketch created in me. It is like a cottage in which my old nurse now lives, and I remember how I loved her garden and its host of fragrant flowers. Her lilies were always so sweet and pure, and even as a child I wished to grow up pure and good as nurse's lilies always were. Now, boys, your friend all through his book shows a love of the pure and beautiful in life, and his lessons have been learnt in the school of nature."

By this time Tom's face was nearly buried in his knees, for all boys dislike being praised in public, particularly by a lady. However, he raised his head and glanced at the platform, as the Rector called him up. He made his way with difficulty, for the others clapped his shoulders and shouted, "Good old Weston!" as he passed. He reached the platform, and the prize was given him, but he was scarcely conscious of it all. His thoughts were back at Redton with his father—and what if his eyes were clouded with an annoying mistiness! The others would never notice it.—Geraint.

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