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Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, FEBRUARY 10th, 1916.

No. 6.

THE PARLIAMENT BUILDING, OTTAWA Completely destroyed by fire on Thursday night, February 3rd, 1916.

The King's Message

"I am grieved to hear of the deplorable destruction of the noble pile of buildings which has been for many years the home of the Dominion Parliament, and which I know so well. Please convey to your Ministers and the people of Canada my sincere sympathy with them in their great loss.

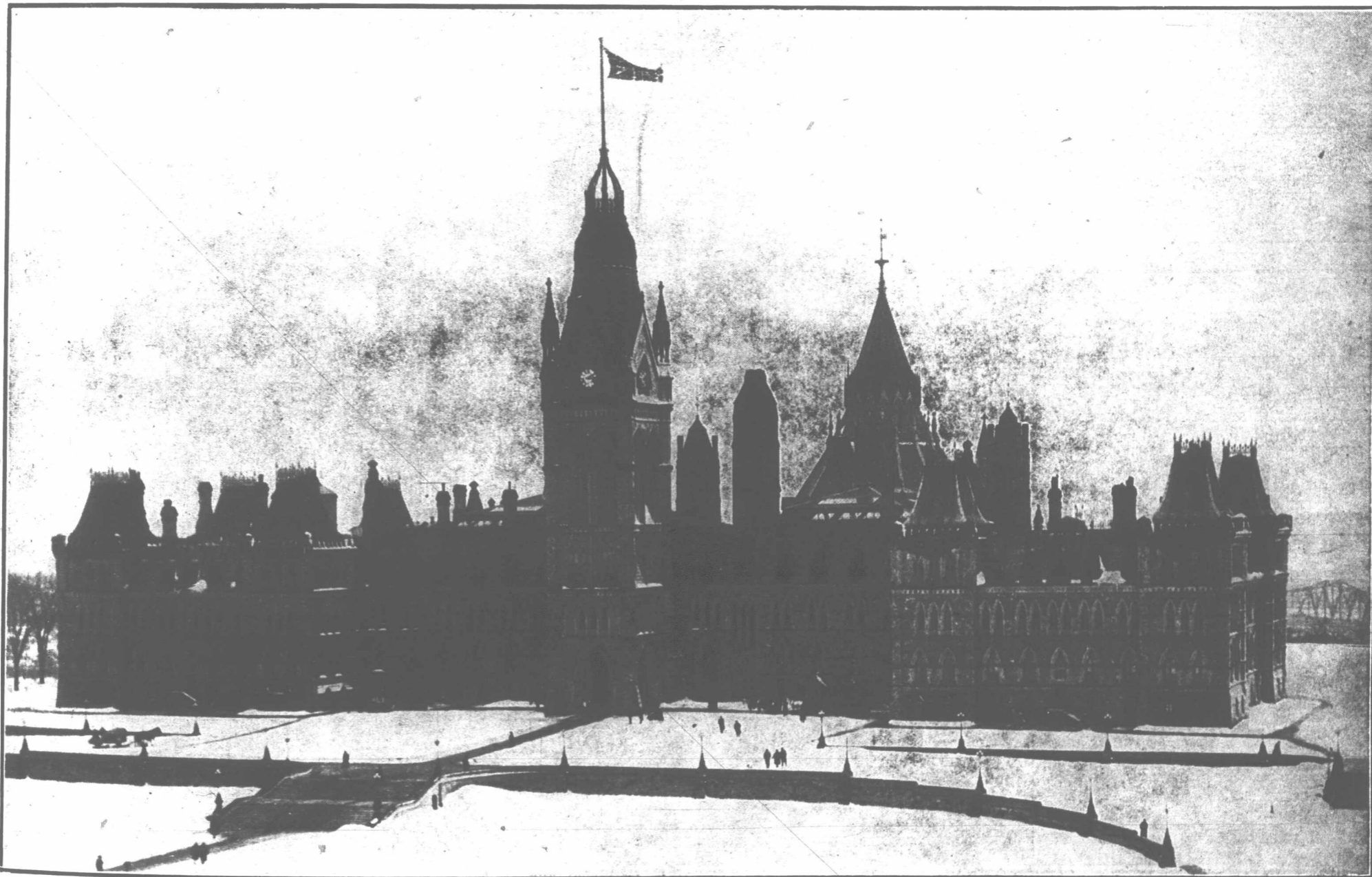
"(Signed) George R. I."

[The gracious words of sympathy from His Majesty were conveyed to Parliament by the Prime Minister.]

Duke of Connaught

"My dear Sir Robert,—I desire to express through you my warm sympathy to both Houses of Parliament on the terrible calamity of last night, by which these historical buildings were almost destroyed by fire. I know how universal will be the regret felt, not only in the Dominion itself, but throughout the Empire. I deplore the loss of life which has, I fear, occurred, and desire to express my deep sympathy with the families of those who have so unfortunately perished. Believe me, yours most sincerely.

"(Signed) Arthur."



Ottawa, February 4.—Canada's Parliament met to-day under tragic and unique circumstances. The short and memorable session was held in the Victoria Memorial Museum. Sir Robert Borden and Sir Wilfrid Laurier arrived in Parliament together and stood for some time conversing. Both men showed strikingly the terrible stress under which they had laboured for the past eighteen hours.

Premier Borden's words:

"As to the historic building itself, my own association with it has now extended over a period of nearly twenty years. My Right Hon. friend Sir Wilfrid Laurier has been associated with it for more than twice that period. The building dates from the very earliest years of Confederation, or even before Confederation. In that Chamber the great policies were debated and worked out which have touched the development of our country and its future destiny. In that Chamber the great men who founded this Confederation spoke and did their duty as representatives of the people in Parliament from the inception of Confederation through the active period of their lifetime."

Sir Wilfrid Laurier said:

"Mr. Speaker, I re-echo every word that has been spoken by the Prime Minister on this calamitous occasion. Sad indeed are the circumstances under which we meet to-day. The old Parliament Building in which we sat yesterday, and which has been identified with the life of the Canadian people since Confederation, is a mass of ruins. To the people of Ottawa especially it will be a sad loss, because it was part of the life of the community as it was the pride of every Canadian who came to Ottawa to see the British flag floating on the topmast."

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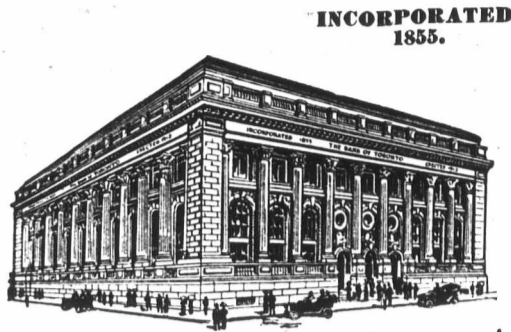
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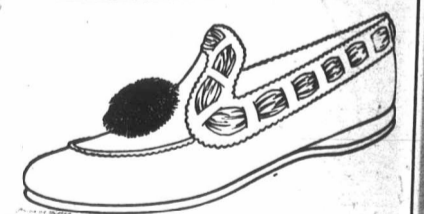
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The Outlook

The Fire at Ottawa.

The destruction of the beautiful pile of Parliament buildings at Ottawa and the deplorable loss of life connected with it, has sent a thrill of pain and horror throughout the Dominion, and, indeed, through almost the entire world. At the moment of writing it is still a mystery how the fire originated, though most people are of opinion that it was the work of an incendiary. It is certainly surprising that the fire, is accidental, should be so appallingly rapid and destructive. If it should prove to be due to German intrigues, as is confidently asserted in several quarters, it will do nothing more than stiffen the determination of Canada to prosecute the war to the end. If it should be shown to be accidental, the Dominion will meet the disaster in a spirit of courage and self-sacrifice which will be seen all over the land. We have no doubt that the enquiry to be instituted will be rigid and thorough. It is not surprising that the suspicion of German work should be felt, because we know what has been done in the United States by German gold and German cowardice and German cruelty. The Zeppelin raids in England show that Germany will not stop at anything to impress the world with her policy of "frightfulness." But already the futility of it is apparent. For the present we must rest content to await the searching enquiry which is sure to reveal the cause of the fire, and meanwhile our deepest sympathy goes out to those who have lost their loved ones under such tragic circumstances, and we pray that the God of all grace may be their strength and stay. Whether in the individual life, or the family circle, or in national affairs, the one message is, "The Lord reigneth."

Church Bible and Prayer Book Society.

One of the most useful organizations in our midst is that which bears the above title. It was authorized by the General Synod of 1911, and is supported by leading and representative Churchmen throughout the Dominion. Its object is the spreading of Christian knowledge by free grants of Bibles, Prayer Books and Hymn Books to the poor, to soldiers and sailors, and in missionary districts, and also the supply of Bibles and other works at lowest possible cost to members. The Society has been instrumental in giving Prayer Books to soldiers before leaving for the front, and every Diocese in the Dominion has also received grants. During the past year no less than four thousand Prayer and Hymn Books, besides Bibles and other works, have been distributed over Canada. It is claimed that the Society is doing a work that is not done by any other Canadian organization, and on this account alone its efforts are deserving of the best and most practical sympathy. Full particulars can be obtained from the Organizing Secretary, Mr. S. J. Boyde, 578 Clinton Street, Toronto. There are few more valuable ways of helping forward the cause of truth than by the distribution of such books as this Society endeavours to provide.

"Scholarly Incompetence."

One of the most striking articles that has appeared for many a day is found in the current "Hibbert Journal," prompted by the war, and discusses the "incompetence of the mere scholar to interpret Christianity." Religion can only be properly understood by those who have a spiritual experience of it and such themes as are involved in the Biblical revelation cannot be handled aright except by reverent and obedient believers. For far too long a time scholarship in England, the United States and Canada has been unduly dominated

by the thought that intellect could settle all the problems of the Bible, but we are being taught in a variety of ways the futility (not to say the fatality) of a good deal that passed for scholarship in Germany and the utter impossibility of settling questions concerning Christ and the Bible by such means. While our scholarship must always be thoroughly adequate, we must never forget that the deepest truths are only properly realized by men who bow before the revelation of God in Christ and who seek to interpret that revelation in the light of their own experience. As a thoughtful writer has said, "the musical know what is music," and the spiritual know what is spiritual.

A Striking Proclamation.

Some of the most important Englishmen have just published to the world this proclamation which speaks for itself and conveys a much needed lesson for Canada:

- I have killed more men than have fallen in all the wars of the world.
- I have turned men into brutes, and have made millions unhappy.
- I have transformed many ambitious youths into hopeless parasites.
- I make smooth the downward path for countless millions.
- I destroy the weak and weaken the strong.
- I make the wise man a fool, and trample the fool into his folly.
- I am known to the abandoned wife, the parents whose child has bowed their gray heads in sorrow and to the hungry children.
- I am a greater foe to the Empire than the Germans.
- I have almost brought defeat on the Empire through drunken workmen.
- I am doing my best to bring this about.
- I am still "Going Strong."

I am Alcohol.

In view of the special effort now being made in Ontario to further the cause of temperance, these statements are particularly timely and show what is thought in England of the great evil of alcohol. The drastic regulations for the liquor traffic are already proving decidedly fruitful in England, because at last it is being realized that only by loosening the grip of Kaiser Alcohol can we expect to defeat Kaiser Wilhelm. At any ordinary time the whole country would have been up in arms against such autocratic prohibition, but this revolutionary restriction has been made possible under the Defence of the Realm Act. It behoves Canada to heed this temperance call and to set her own house in order.

"The Immorality of Non-Resistance."

A preacher has just taken this subject as the theme of a powerful and most striking sermon. This is how he put the matter:—

Every Christian must hate, loathe, and detest war, but there were circumstances in which war was a duty. The doctrine of non-resistance—that violence was always to be met with passive submission—was based on (1) a misinterpretation of Scripture, (2) a misreading of history, (3) a misunderstanding of morality. To-day we realize that it is not merely the future of the British Empire that is at stake, but the freedom of the world, including the freedom of the German people themselves. Better to die as free men than live as slaves.

These words sum up the truth on this subject, and we are glad to have the position put with such clearness and force. In the Canadian Magazine for December a striking article appeared by Dr. Guillet, entitled "We Must Fight." It has now been issued in pamphlet form and shows beyond question the justification of the present action of Great Britain.

The Calendar

Septuagesima Sunday.

This and the two following Sundays form the first stage of the second period of the Church's year, a transition between Christmas-tide and Lent. It depends on Easter and is preparatory to Lent. The second stage closes with Easter Eve, the third stage extending from Easter to the Sunday after Ascension Day and the fourth being Whitsuntide. The names given to these Sundays are peculiar to the Western Church and are possibly derived from the forty days of Lent, *Quadragesima*, *Quinquagesima* (*dies*, day) is the fiftieth day before Easter; the other names given to the two preceding Sundays are simply convenient, but not numerically exact.

The Proper Lessons for Septuagesima commence with the story of creation and are introductory to a series on the historical books of the Old Testament. With rare appropriateness the second lessons are taken from Revelation, ch. 21, in which is found by contrast the story of the new heavens and the new earth. The first lesson makes the *Benedicite* peculiarly appropriate for this day. Septuagesima is one of the few Sundays for which a second Proper Lesson is chosen.

The Collect.—Taken from the Sarum Missal, it emphasizes the two main thoughts of Lent, confession of sin with its punishment and prayer for God's mercy. This is one of the few Collects which closes with a doxology to the Trinity. "Justly punishe" represents the Latin "justly afflicted" and the words "by Thy goodness" were added in 1549.

The Epistle.—This comes from 1 Cor. 9: 24-27, and dates from 1549. In the Sarum Missal it extended to ch. 10:4. It emphasizes the idea of discipline in the Christian life.

The Gospel.—Drawn from St. Matthew 20: 1-16, but apparently with no thought of Lent, except by contrast. It has been suggested that the passage supplies the correction to the abuse of asceticism showing that we must not rely on our own works, but on Divine grace. Many who appear to be first will be last, while many who are invited and respond outwardly are not selected in the end.

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Septuagesima Sunday. (February 20th.)

- Holy Communion: 232, 237, 448, 516.
- Processional: 470, 505, 573, 653.
- Offertory: 103, 483, 611, 641.
- Children: 422, 660, 687, 708.
- General: 50, 412, 620, 658.

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There is no doubt that, judged from the standpoint of New Testament Christianity, non-resistance is absolutely impossible and utterly wrong.

The Religion of the Trenches.

It is particularly interesting from time to time to notice indications of what religion is doing in connection with this war, and the view held in so many quarters that the religion of the trenches is proving to be in many ways different from that of the churches calls for the most serious consideration on the part of those who keep their eye on the future. There is scarcely a religious newspaper that does not touch on this subject, and one of them puts the matter in these words:—

In the face of peril it falls back upon the simplicities and verities of the faith. Soldiers, sailors, and colliers have everywhere the same simple directness and spiritual intensity. They have no use for subtleties and trimmings. Chaplains within reach of the firing-line are surprised to find how much of their ordinary equipment they can spare. Men do not argue about prayer in the presence of death; they pray. They do not philosophize about faith; they believe. They do not criticize the Word of God; they receive it. These things are manifest in the letters we read through our love and tears. One young officer, writing to his mother, said he could not answer for any men but his own, but when the command came, that in ten minutes they were to be ready to advance, every man in his Company knelt down to pray.

Assuming all this to be true of the men in general, it will be a welcome day when peace dawns and the men come back with the same "simple directness and spiritual intensity." This will be found to be most in harmony with that true Christianity of the New Testament which finds, rejoices in, and lives for Christ as Saviour, Friend and Lord.

A Great Bible Help

By the Rev. W. H. Griffith Thomas, D.D.

Of the making of Bible Dictionaries there does not seem to be any end. It is not so very long ago that the only available work of the kind was the original form of "Smith's Dictionary of the Bible." But since then volumes have been issued with remarkable frequency. The most important have been "Hastings' Dictionary of the Bible" and the "Encyclopaedia Biblica," edited by the late Dr. Cheyne, together with the new revised, but, unfortunately, incomplete, edition of Smith. Then came four or five dictionaries in one volume, each representing different aspects of critical and theological thought. The latest aspirant for public favour has just been issued, entitled "The International Standard Bible Encyclopaedia," which in size and character is, of course, comparable only with Hastings' and the Encyclopaedia Biblica. It extends to five volumes, though a good deal of the last is occupied by a splendid sevenfold index. The choice of a thinner paper has enabled the publishers to present this new Dictionary in thinner volumes, though without any reduction of type or the loss of mechanical conveniences. About two hundred contributions provide the substance of this work and the features of typography, illustrations, divisions of subjects and system of abbreviations makes the volumes decidedly attractive. There are thirty-two full-page illustrations, a large number of smaller ones and sixteen clear and helpful maps.

It is sometimes said that Biblical Scholarship is all on one side and that those who stand for conservatism in Biblical Criticism are unable to support their position by adequate learning.

It will be impossible to make this allegation any longer in the face of these scholarly and yet conservative volumes. It has not really been true in the past, but constant reiteration has tended to make some people believe it, like the man in "Alice" who said, "What I tell you three times is true." During the last few years there has been a growing tendency towards reaction from current critical views, especially of the Old Testament, a reaction based on a more accurate and a more historical scholarship. This process is likely to be helped considerably by the war, because, instead of our scholars in the future being infected by what has been rightly called "the microbe of Germany," they will be made independent of Germany, whence up to the present all serious Biblical Criticism has come. It has long been a significant reflection on British and American scholarship that not a single, novel, critical position has been introduced, except as a reproduction or modification of something German. Those who read an article in the "Quarterly Review" a few years ago from the pen of Principal (now Sir) George Adam Smith will see how true it is that there has been a decided halt in the progress of Old Testament criticism. Eighteen or twenty years ago Dr. Smith said everything was thought to be tolerably well settled, but now apparently it is mostly all unsettled again. Even Wellhausen has admitted that some recent criticism has made a "sore point" in his well-known theory. And now comes this admirable Encyclopaedia to continue, and it may be hoped, complete the reaction and put scholarship again on right lines.

One great value of the present work is that it is decidedly less technical and more suitable to ordinary Bible students and readers than former ones of the kind. While its attitude is "reasonably conservative," it will be found to be specially adapted both to Clergy and Laity who wish to know the latest and best that scholarship can say and in a form which they can understand and appreciate. The Encyclopaedia has a remarkably wide scope and nothing seems to be wanting, for not only does it embrace the Bible and the Apocrypha, together with all related subjects, but it has aimed at including everything, great or small, that may throw light on the meaning and message of the Word of God.

Most of the work has been done by American scholars, but a large number of articles come from other parts of the world, so that it may truly be called "international." The Editor-in-Chief is the late Dr. Orr, who passed away during the preparation of this work for the press. Many subjects are by him and those who have learned to value his splendid work in other connections will be particularly glad to have still more from his pen. Among the articles by him, which cannot now be specified, the largest and most important is the one on "Jesus Christ," which constitutes a fine treatment, an education in itself, and at once scholarly and true to the "old paths." There is no "reduced Christianity" here. A number of Old Testament articles are by that fine scholar, the late Professor W. J. Beecher, whose loss a few years ago was very great. Dr. A. T. Robertson, of Louisville, is responsible for several articles of the first order, and those who know his monumental Grammar of the Greek Testament will have no need of further introduction. It is also decidedly interesting to see the name of Professor James Robertson of Glasgow, whose book "The Early Religion of Israel" has never been met by the Wellhausen school. Pastor W. Moller, whose well-known book in its English form, "Are the Critics Right," has done such effective service, is well represented in the six articles from his pen. The Bishop of Durham is responsible for ten articles, including a truly illuminating one on the Epistle to the Romans. The Dean of Canterbury, Dr. Wace, writes one article on

"Miracles." Another Anglican, who is very welcome for his adequate scholarship, is Dr. St. Clair Tisdall, who writes on several important topics. Some of the most valuable articles are by Dr. Warfield, of Princeton, and those who wish to know the best that can be said on such subjects as "Godhead Inspiration," "Presence of Christ," "Revelation," "Trinity," will be glad to read these fine presentations. It is refreshing to see the Chalcedon Formula championed with such ability.

One feature of special value is the presentation of various views on subjects where there are marked differences of opinion, like Baptism, the Lord's Supper, Episcopacy, Criticism, etc. This is as it should be, and will prove of great help to young students. In passing, it may be added that a second treatment of Evolution might well have been given in order to show the other side, and especially because so much modern Biblical Criticism is really dominated by an erroneous view of Evolution.

It is interesting to see the unity of Isaiah championed and also the pastoral Epistles, Daniel, Chronicles and the Apocalypse. Archaeology finds emphasis in valuable articles by Dr. Kyle, Dr. Sayce and several more, while the Geography and Natural History of Palestine are largely in the hands of that fine and thoughtful writer, the late Col. Conder. There are also numerous aspects of theological discussion as well as topics on the Bible proper. Out of very many such attention may be specially called to the valuable treatment of "Sinlessness" by the Bishop of Durham.

Space prevents anything like an adequate notice of this monumental work. It is simple truth to say that it will prove indispensable to all serious students of the Bible, and it ought to be studied with the greatest possible care. The price of the book is really moderate, considering the magnificent provision made on all things related to the Bible. In cloth binding, it costs \$30.00; in three-quarter morocco, marble edges, \$37.50; while in full morocco, gilt edges, \$47.50. Congregations should think of this work as a present for their Clergy, if only because the use of it would soon be repaid in the finer quality of preaching and teaching. The work can only be obtained direct from the publishers, The Howard-Severance Company, 205 West Monroe Street, Chicago; and while we should like to be able to call attention to other important and valuable articles, we hope we have said more than enough to send our readers to this work which will remain for many a day a testimony to the essential truth and perpetual vitality of the Book of Books.

"Stillness and Rest"

"Their strength is to sit still," Isa. xxx., 7.

"Sit still and wait," O anxious one!
Known are thy needs
To thy Redeemer, strong to save
Thy cause He pleads.

"Be still and rest," O weary one!
Thy God is near;
Hope thou in Him, and He will give
Rest from thy fear.

"Be still and know," O troubled one!
Thy God am I;
Who knows My name and loveth Me
Is set on high.

"Stand still and see," O fighting one!
Bid thy fears cease;
Look to the Lord, He fights for thee.
And sends thee peace.

Rest and wait patiently for God,
He works for thee;
In quietness and confidence
Thy strength shall be.

"Rest and be still," for God doth reign,
And He is love;
He guides thee, and will safely lead
To rest above.

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To Whom Does the Future Belong?

By the Rt. Rev. Dr. Burrows, Bishop of Sheffield.

(Preached on Sunday Morning, January 2.)

"Open ye the gates, that the righteous nation that keepeth the truth may enter in."—ISAIAH XXVI. 2.

TO whom does the future belong? is a natural question to ask at a time of cataclysm like the present. The foundations of the earth seem out of course; the powers of evil have gathered themselves for a mighty spring; war in its most perplexing and paralysing form is upon the face of the land. Every family is affected by it, every conscience is troubled; there is hardly a traditional prejudice that has not been rudely shaken, hardly a conventional custom that has not been stripped of its trappings and exposed in its true colours. Even the ancient precedents so dear to the heart of the average Briton have been disregarded, and laws and regulations and budgets have been passed almost without debate, which would have involved at least three General Elections in ordinary times. We seem to have left the past hopelessly behind; for the present we are entirely engrossed by war-work and anxieties, national and personal; but, when we do stop for a moment and think, we naturally turn to the future. What is going to be the end of it all? To whom does the future belong?

Now I believe that everybody will agree with me in saying that from a merely human standpoint, it is exceedingly hazardous to prophesy. To answer the question merely in terms of material things—men, munitions and money—is to court failure. Our own attempts in that line have been singularly unsuccessful, the only consolation being that the prophecies of our great enemy have ended in still greater disaster. The real fact is that we never know what man will do. The personal equation counts for so much, the unexpected always happens.

GOD HAS SPOKEN.

But we in this church, who not only believe in God, but also believe that He has revealed Himself to mankind, have no need to embark on the very hazardous voyage of merely human prophecy. We believe that God has spoken, that the future can be viewed from the Divine standpoint; that as long as we keep closely to what has been revealed, and do not mistake the speculations of history for the principles of God, it is possible in a very real sense to open the gates of the future. "Open ye the gates, that the righteous nation that keepeth the truth may enter in. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." That is a prophecy that is certain to be fulfilled. If we believe our religion to be true, then we must know that from the Divine standpoint there is no doubt to whom the future belongs. The future belongs to the righteous nation. Every nation is, of course, made up of individuals, and as no child of man is wholly righteous, so no nation is wholly righteous; but just as we say of a man he is a righteous man, though we know he is not perfect, so the prophet here means a nation that, on the whole, in the general trend of its legislation and in the lofty principles of its imperial, national and local administration, can justly be said to have a high ideal of what is right. That is one mark of the nation to which the future belongs. It will deal justly between man and man, its laws will know no difference between rich and poor; while preserving the liberty of the individual it will know when the commonwealth must claim his obedience rather than his freedom; it will strive to make it easy to do right and difficult to do wrong; it will throw the ægis of the law over the weak to the honour of the strong; it will uphold the law of chivalry for women and the greatest reverence for little children; its appeal will be for national unity and the disappearance of unworthy class and partisan prejudices; it will foster loyalty to the Head of the Nation, and its honours will always be reserved for those who have done their duty to King and country; it will own no prouder title for a man than that of a "great public servant." If it is called upon to rule over other races and peoples, the righteous nation will strive rather to teach than to dominate, to develop their capacities for the future for their own good rather than exploit them in the present for its own profit. It will never be ashamed of its own religion, but it will never impose it upon others by force. It will aim at training the conscience and character for self-government, rather than at crushing out all individuality and initiative under an iron rule and calling it peace. It will strive as much as lieth in it, to live peacefully with all other nations; but if it is called upon

to champion the cause of international righteousness, it will not hesitate for a moment. For that cause was it born. The righteous nation knows when righteousness is at stake. "Open ye the gates," that with thinned ranks and battered panoply, the righteous nation may enter in.

THE NATION THAT KEEPETH THE TRUTH.

But there is another mark of future victory—the nation that keepeth the truth. It is not easy to keep the truth, but it must be done at all costs, if we are looking to the future. If a treaty is made, it has to be kept even if it were to our own hindrance. If promises are made, they must be honoured. Wherever the flag flies the word of a nation must be its bond—the future is not with those who try to live on a dishonoured cheque.

But the truth for a nation is not only concerned with keeping treaties and promises; it is a question of its whole attitude towards truth. There is for each nation a sacred deposit, truth which it has made its own and which has been entrusted to its keeping. A nation, for instance, has received the Christian Faith; it has tried to construct its family and social and intellectual life in accordance with its teaching. It is the nation that keeps steadfast to that truth, when it is attacked from without, when it has lost its novelty, when those of its sanctions which hedge round its moral law are voted obsolete and old-fashioned, that has the future in its grasp; the nation which, while its eyes are open to new visions and fresh presentations of the truth, adheres with determined loyalty to the deposit of truth it has inherited from the past; that guards with a jealous watchfulness the family life and the marriage law, the Lord's Day, and the impregnable rock of Holy Scripture. These truths are the birthright of a nation, and there is no future for it if it sells them for a mess of pottage. And the reverse is also true, if it holds to the plighted word of God it will not lightly disown its own plighted word; if it honours the signature of God, it will be quite certain to honour its own. Its future is assured. "Open ye the gates, that the nation that keepeth the truth may enter in."

TRUST IN THE LORD.

There is one more mark which will always be found in the nation to which the future belongs—it trusts in the Lord its God. The chosen people were safe when they really trusted. "Be still, then, and know that I am God," but also, "Speak unto the Children of Israel that they go forward." Trust in God—in His plan and purpose, in His love, in His revelation; that is a necessity for progress for victory. It does not mean that men are to fold their hands and do nothing; they have got to prepare with foresight, they are to work strenuously, they are to fight manfully, but they are never to lose their trust in God. Despair or pessimism are impossible for a people that knows and loves God; difficulties only make their courage rise higher, reverses only make them close their ranks. They know that though the waves of the sea are mighty and rage horribly yet the Lord which dwelleth on high is mightier.

Each man captains his own soul
And chooses his own crew,
But the Pilot knows the unknown seas,
And He will bring thee through.

These, then, seemed to the Prophet of old the marks of the nation to whom the future belongs.

WHAT ABOUT GREAT BRITAIN?

Has Great Britain got these marks of progress, these harbingers of victory? That is the question for you and me. In the end these are the things that count; they make for endurance; they have within them the power of recovery; a nation may be "too late" many times, but if it is a righteous nation, keeping truth and trusting in God, it will never have said over it finally, "Too late, too late, ye cannot enter now." I do honestly believe that with all our national sins and failings, these marks can be seen in our dearly-loved native land—the Esther of nations, the Queen of the Sea—

Stooping to the slave of slaves
From her throne amongst the waves.

AIMED AT RIGHTEOUSNESS.

I think I can see in the devotion of her sons across the ocean, in the loyal enthusiasm of the peoples of India, in the free choice of South

Africa, some witness to the fact that we have aimed at that righteousness which alone exalteth a nation. Can we be mistaken if we see in the willing sacrifice of tens of thousands of our young men in every rank and profession some hold of the principle that the truth must be kept and upheld at all costs? It is knowledge of that which is one of the most real sources of comfort to those who have lost their dearest and their best. In the sacrifice of the one they loved they have seen how real was the loyalty of the children to the mother's plighted word. They will not mourn—

Nay, rather, thank the Lord that he
Rose to such height of chivalry;
That with the need, his loyal soul
Swung like a needle to its pole;
That, setting duty first, he went
At once, as to a Sacrament.

Nor am I without hope that the nation is trusting in God. We sometimes forget what an immense number of earnest and devoted Christians there are in the nation and Empire, continually praying and interceding before God. It is the universal opinion that underneath that curious reserve and affectation of indifference which is characteristic of our nation there is a very real and pathetically childlike faith amongst our sailors and soldiers at the Front. I hope and believe that we are turning to God, and trusting Him more at home. There have been signs during these last days, even in unexpected quarters, of a spiritual awakening.

EVERYBODY HIS PART TO PLAY.

But what is absolutely certain is that it is our duty to help to make it so. Everybody in this church has got his part to play; the Mayor and Corporation of this ancient town, the magistrates and men of every profession, those who control and guide, and those who create and carry out the great industrial works on which so much of the wealth and prosperity of our country depends; the leaders of religious thought, the teachers of the young, the mothers in their homes, and the children in their schools have all got their share in the making of England, in the building up of a righteous, truthful, God-trusting nation.

O see that ye build securely,
When the time for building comes,
With square-hewn blocks of righteousness
And corner-stones of faithfulness,
And girders strong of righted wrong
And the blood of our martyrdoms.

And build on the one Foundation
That should make the building sure,
The Rock that was laid ere the world was made,
Build on Him, and ye build secure.

For such a nation the gates are open wide, the victory is already won!

Allies' National Anthems

Lecture by SIR WALTER PARRATT

THE Professor of Music at Oxford, Sir Walter Parratt, recently delivered a lecture on the subject of the National Anthems of the Allies. He said they had heard in recent lectures war music in all its shapes, from Agincourt down to this war, from chivalry down to the most bitter hatred. There was nothing of chivalry in this war, and it became difficult to find suitable subjects for lectures in these grim days, but they found one in their National Anthems. National anthems were comparatively cold things in times of peace. They thought of humanity at large and desired universal friendship, but when some race tried to dominate the world, and attempted to do so with long-calculated ferocity, they thought, with Tennyson—

That man is the best cosmopolite
Who loves his native country best.

They had watched with keen interest during the war the subtle difference of tone with which men sung these well-worn phrases. Their own National Anthem was not beyond reproach, but it was there, and they sang it long before they could criticize. This song of the nation was like folk song; it was not composed—it grew. Its origin, after infinite research, was uncertain. Very often these things were the untutored inspiration of some amateur, whose halting strains had been moulded into shape and clothed with harmony by some skilled musician who had the sense to discover the rough jewel. The one thing certain was that the first recorded performance, as they knew it, was on September 30th, 1745. The tune immediately became popular, and the words were parodied when the Duke of Clarence took Louis XVIII. across the Channel. For a time it was the Danish national

anthem, and was also adopted by Prussia, being sung at the National Theatre, Berlin, in 1796. How many Oxonians knew that the Oxford poet, Shelley, set words to this tune? It was rather a republican version, and if they turned up their Shelley they would not think it was a great poem—

God prosper, speed, and save,
God raise from England's grave,
Her murdered Queen!
Pave with swift victory
The steps of Liberty,
Whom Britons own to be
Immortal Queen!

The lecturer added that Liberty was, of course, the murdered queen.

COLONIAL ANTHEMS.

It was only fair that in our far-flung Empire each colony should have, in addition to their central anthem, a particular one of its own. Canada had "The Maple Leaf," and Australia had a tune with an odd suggestion of the French anthem in it. Of course, the various parts of the British Isles had also their anthems. He had never in his life heard their National Anthem sung with such fervour as by a Welsh choir which came in the late days of Queen Victoria and sang to her at Windsor Castle. The French National Anthem was remarkable. At its inception it was not quite national. It was not a hymn; it was not an anthem; it was the composition of an amateur, a poet, a musician, Rouget de Lisle, who could not harmonize it and tacked on to it an absurd coda, possibly because it was composed with the help of a violin, which was the only instrument he played. Rouget de Lisle said: "I made the words of this melody at Strasburg on the night which followed the declaration of war at the end of April, 1792. I have called it the Chant of the Army of the Rhine, but when it made its first great appearance I was wandering on foot in Alsace, destitute, for having refused to adhere to the catastrophe of the 10th August. The following year I was imprisoned by Robespierre." It was one of the most thrilling of all national anthems, but it certainly had a touch of amateurishness in the melody, but it had the germs of real meaning in it.

AN UNDERRATED ANTHEM.

The Belgian National Anthem was rather underrated; it was very invigorating, and one of the best march tunes he was acquainted with. The tune was written in 1830 by a French actor at the time of the Belgian revolt against Holland. The Russian National Anthem dated to 1830, when the Emperor Nicholas ordered it to be performed at concerts and at state ceremonies. It was not very Russian in style, and had a clear resemblance to the Sicilian mariner's hymn. Italy had not got a national anthem. There was one that was being sung now, but it was not what they would call a national anthem. The one being used was Garibaldi's hymn. It was a little bit sad to think that in many ways the very best of all would not be able to be played here for a very long time, and yet the composer was one of the dearest men who ever lived, and he felt certain that if he was alive at this moment it was not with this war he would sympathize, "God Preserve the Emperor," by Haydn. No more beautiful national anthem was ever written.

Clergy and Military Service

The Bishop of London's Decision.

THE Bishop of London has sent the following letter to the Rev. J. R. de C. O. Murley, as a reply to the deputation which waited upon him recently in the matter of military service for the clergy:—

London House, 32 St. James's Square,
S.W., January 3rd, 1916.

Dear Murley,—Let me first recognize gratefully the public spirit and patriotism which prompted your memorial, and the clearness and fairness with which the six members of the deputation which waited on me stated their views. I gather that out of the seven hundred letters sent out only sixty-seven received affirmative answers. All these signed the request that the work of the diocese might be so reorganized that the largest number of clergy might be set free for work connected with the war, and that all clergy of military age should be invited to offer themselves for that branch of National Service for which I might think them suitable. Thirty-six only further asked me to consider

whether the rule might not be waived which at present prohibits clergy from serving in the combatant ranks.

Now to take the last point first, the three of the deputation who supported this request explained that it was made, not from any idea of underrating spiritual work, but from a desire to share to the full the hardships and dangers of men of their own age who are risking their lives every day for their country. I need not say how entirely I sympathize with such a desire; but fortunately it can be gratified without contravening the decision of the over-ruling majority of the Bishops which I mentioned in my address in St. Martin's-in-the-Fields, on November 23rd. The Chaplains are sharing to the full dangers and risks of the soldiers, and so also are the stretcher-bearers. Two Chaplains were killed in the last battle, and one clerical stretcher-bearer. If you will, therefore, let me know the names and addresses of the thirty-six men, or,

AUSTRALIA

The beauty of this poem and the sad fact of its author so soon giving up his life on earth for the cause he loved, surely must appeal to our readers.

THE BUGLES OF ENGLAND

The bugles of England
Were blowing o'er the sea—
As they had called a thousand years,
Calling now to me.
They woke me from dreaming
At the dawning of the day!
The bugles of England
And how could I stay?

The banners of England
Unfurled across the sea,
Floating out upon the winds,
Were beckoning to me.
Storm-rent and battle-torn,
Smoke-stained and grey—
The banners of England
And how could I stay?

Oh! England! I heard the cry
Of those who died for thee
Sounding like an organ voice
Across the wintry sea.
They lived and died for England,
And gladly went their way—
England, Oh! England,
How could I stay?

Written by James D. Burns,
Australia.

In the "Honour Column" of the "Record," England, of October 21st, 1915, was the following:—

CORPORAL JAMES DRUMMOND BURNS,
ELDEST SON OF THE
REV. HUGH BURNS, LILLYDALE,
MELBOURNE.
KILLED IN ACTION AT THE DARDANELLES.
AGED 20.

indeed, of any other of your fellow-curates anxious to serve as Chaplains, if I consider them suitable, and if on enquiry I find that they can be spared from their parishes, I will endeavour to get them posts as Chaplains, or failing that, always assuming that their departure would not undermine the spiritual work in their parish, and so weaken the Nation as well as the Church, I would gladly give leave for them to act as stretcher-bearers. As the Archbishop said in his letter to Lord Derby: "In such work clergy who can rightly be spared from their parishes may, in our judgment, most properly take their part."

With regard to the first two requests, it is even easier to meet your wishes. Already I have asked the Chaplain-General to use the organization of the Rural Deaneries to ensure that all hospitals in the Rural Deanery, whether private hospitals for officers, or Red Cross Hospitals, or Military hospitals, are properly cared for from a spiritual point of view. The Rural Dean has in two Deaneries to my knowledge been able to use the clergy from all parishes to help in what is looked upon as the common work of the whole Deanery. In the City, parishes have arranged

to have joint services in one another's churches to allow the Incumbents either to go as Chaplains themselves or to liberate others to be Chaplains to the Forces, even if they are not chosen to go themselves. As the war goes on, such co-operation and reorganization of the work of the diocese will be more and more extended. But when all is done, the fact will remain that the great majority of the clergy will be needed to keep the heart of the Empire true to God at home.

We have four millions of people in the diocese and we must not so act and speak as to lead people to suppose that we have discarded "spiritual" weapons, and regard physical force as alone effective. If the priests of the Church were to give this impression, it would either shock the consciences or lower the ideals of the laity. As I said at St. Martin's-in-the-Fields, I want every mourner visited, every recruit commended to the care of the Chaplain of the regiment to which he is posted, touch kept with all women left behind, and help given to them to invest their separation allowances in some permanent benefit for their homes and children, or in the War Loan. More than his, we are starting this New Year a chain of unbroken Intercession in the diocese throughout the year, and are about to prepare the Church to undertake a National Mission to the whole nation.

I think that we shall find the already diminishing number of priests in the diocese, no longer reinforced by the large Ordinations of recent years, none too many for so mighty a task, and that in the light of the great spiritual issues involved, we may "shorten the days" more effectively by renewed fervour and earnestness in the work of our parishes than by any other course which we can adopt.

Yours very sincerely,

A. F. London.
—The Guardian.

THIS AND THAT

Thoughts of an Eastern Churchman.

MR. Asquith at this date of writing seems to have safely piloted his bill for compulsory service through the House. The threatened break up of the Cabinet has been averted, and it has been strengthened rather than weakened by the resignation of Sir John Simon. Organized labour's bark is proving worse than its bite. Somebody pricked the bubble by pointing out the fact that at least half of the workers supposed to be represented by the votes of the delegates, were already in the trenches, or had enlisted. The threat of tying up the railways and mines has not been repeated, and I don't think will be. Public opinion is too strong on the subject. Some people seem to regard conscription as a humiliation. I must say I entirely fail to see it in this light. It is self-imposed. Everyone knows that in an appeal to the country the Coalition Government would be sustained by an overwhelming majority. I feel confident that when the Act comes to be applied there will be no trouble worth speaking of, so far as the great mass of those affected are concerned. And, even now, it may not be necessary to apply it at all. As someone has said the bill is really a vindication of the voluntary principle, because it is an act of justice to those who have already volunteered.

Politics in Canada have alas relapsed into pre-war conditions, and the two parties are at it again with hammer and tongs. I cannot for the life of me see what benefit can accrue from these acrimonious discussions of past blunders on the part of the Government in connection with the war. That some mistakes were bound to be made was certain from the nature of the case. The situation was absolutely unprecedented. The Government had nothing to go by. It had to make new tools and then learn how to use them. At the beginning, no doubt, there was a good deal of individual speculation. But that has now been overcome. The marvel to me is that we have done so well as we have. Things might have been infinitely worse, and on the whole, when you consider the tremendous difficulties of the situation, could not have been much better. We have raised, and I presume equipped, 220,000 men and transported more than half of them across the ocean in the space of 18 months. Who would have dared to prophesy this at the beginning of the war? In view of this really splendid achievement, why all this carping about details which no more affect the general result than do half a dozen loose bricks in some majestic building? Why spoil the effect produced on the world at large by our political squabbles? Canada, it would appear, is the only country in the world

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Tatiana

By Sara

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which is not proud of what it has done. The Americans and British and French are filled with admiration. The only discordant note comes from our own Canadians. At the same time I think we are going to have our work cut out to raise half a million men. Let us hope it may not be necessary. For my own part I don't think it will. But be this as it may, the fact of our having set up before us this ideal will always remain to our credit and glory. And if we have to do it, we will do it, but it will mean some real sacrifices.

Foreign Missions, it must be admitted, have been hard hit by the war. The spectacle of professing Christian nations engaged in a death grapple must be highly perplexing, to say the least, to non-Christian peoples, and it is going to enormously increase the difficulties of the individual missionary in the field. It will also encourage the indifferent and hostile among ourselves. In fact, Foreign Missions are on their trial as never before. And so it was never so vitally incumbent upon Christian people to keep the flag flying as at this time. A testing time has undoubtedly come, upon which will depend their future for the next half century at least.

I have just finished reading the "best book" on the war. I wonder of how many books this has already been said. Every well-written book on the war, I suppose, is the "best one," till you read the next. But the book I refer to, "Ordeal by Battle," by Frederick Scott Oliver, does really seem to stand in a class by itself. It is an Englishman's indictment of England's criminal—I can use no weaker word—unpreparedness for the present war, and the blame is thrown and with conclusively proved justice on rulers rather than on people. For our rulers, it is now plain, by their own admissions, had repeated warnings of what was coming. But with this staring them in the face they never took the public into their confidence. Knowing the absolute truth of Lord Roberts' warnings they stood by, and allowed that noble-minded patriot to be overwhelmed with abuse, slander and mean innuendo. Why, because they feared the people so much that they dared not tell them the truth. Had the Government taken a firm stand on the question of a substantial increase in the army, it might possibly have incurred a good deal of unpopularity, and it might have fallen. This was not to be thought of, and so the public were kept in ignorance and were allowed to dream on. It is more than likely that the adoption of Lord Roberts' proposals of universal service would have made the war impossible. It is certain that it would have greatly shortened it, and saved innumerable lives. The book contains by far the most powerful condemnation of our so-called "voluntary system" of enlistment I have ever read. But it is impossible to begin to do justice to its many-sided suggestiveness. It is a book that no summary, however exhaustive and comprehensive, and no analysis, however searching, can do justice to. It needs to be carefully read from cover to cover, line by line, and page by page, and re-read in places. By all odds it is (so far) the most clarifying war book I have read, and its message is of just as much importance to the American as to the Britisher.
Downeaster.

Tatiana Shewcjuk's Wedding

By Sara Galbraith Mosher, Shandro
ALBERTA, CANADA.

"SEE, professorca! I breeng to you *cherwani* *twweetok!*" My little pupil, Paraska Shewcjuk, holds out a great bunch of crimson dahlias.

"When you come see my garden?" she continues. "Now everyt'ing very fine. And next week at mine father's house is beeg wedding. Mine seester Tatiana, she marry herself with Onofrey Boicjuk. Maybe you come wedding?"

"Yes, Paraska," I answer, looking down at the eager little face, "I shall be very glad to come to your sister's wedding. But I did not know you had a big sister?"

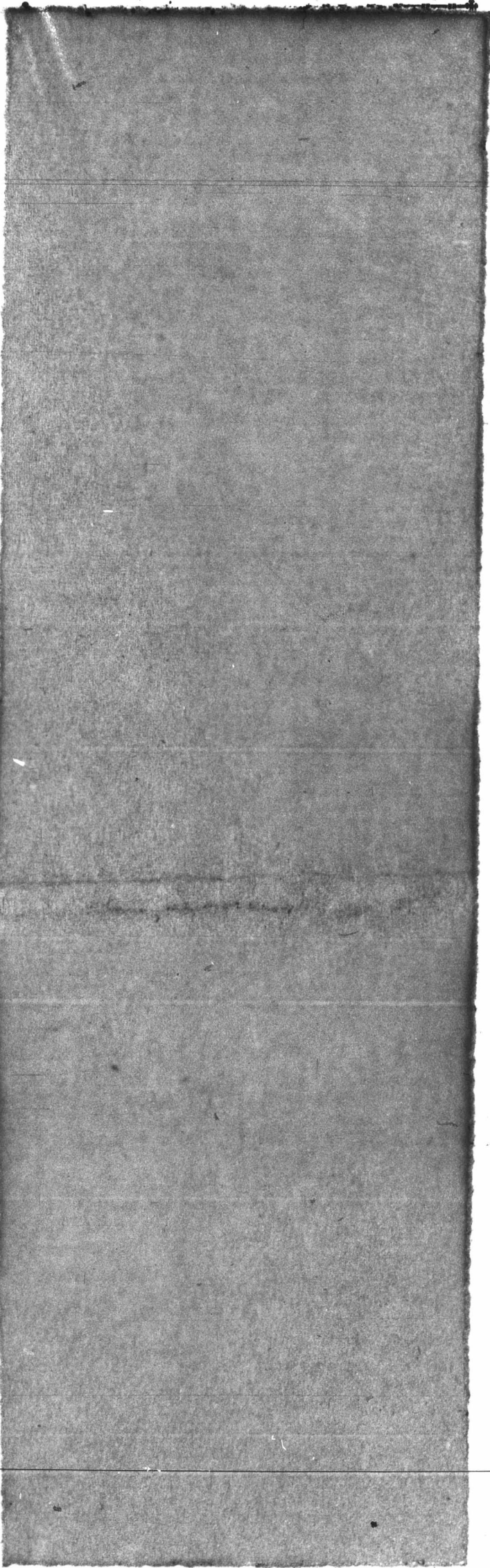
"Oh, yes, she very beeg—she eighteen. Mine father, he say she must get marry two, maybe three years ago. But she not want. She want go to Edmonton, and work in laundry. Mine father very angry; he scold. But by and by he let Tatiana go, and she get beeg wages—oh, such lots of money. Twenty dollars in one month. And she buy very fine clothes. Even a hat she buy, just like English woman."

"And now she wants to marry Onofrey?"

"Yes, she wants. He have beeg farm—and horses, oh, lots. So she want marry with him."

The next day, just as school was dismissed, a democrat drawn by two white horses stopped at

the gate. In the front seat were two young men, dressed in the native Ruthenian costume—white linen trousers, very narrow; a white linen smock, falling to the knee, and belted in around the hips by a gaily coloured girdle; a sleeveless jacket of white leather, ornamented by cutwork insertions of scarlet leather. The picturesque effect was



somewhat marred by the fact that each was wearing an ordinary straw hat, instead of the sheepskin *shapka*. Two Ruthenian girls sat in the back seat. One of them climbed down and came towards the schoolhouse. She, too, was in native costume. A long garment of white linen reached from neck to ankle. Around the bottom it could not have been more than a yard and a quarter wide. The neck, shoulders and full sleeves, as well as the hem of the narrow skirt, were beautifully embroidered in bright colours. She wore an outer skirt of dark heavy homespun; this was in one piece, and was not seamed together. The

opening came at the left side, showing the white under garment every time the wearer moved. Like the men, she wore a bolero jacket of white leather. Her boots were of yellow leather, reaching to the knee. Many strings of bright glass beads, with a headdress of artificial flowers and streamers of scarlet, green and yellow ribbon completed the costume.

She greeted me in the Ruthenian way. Taking my hand between both her own, she raised it to her lips.

"I invite you to my cousin, Tatiana Shewcjuk's wedding, at the house of her father, Nikon Shewcjuk. She start to-morrow night. You come?"

I thanked her, and assured her that I would certainly come. The carriage drove on to the next house, a mile off, the bright ribbons on the horses' necks fluttering gaily.

Paraska waited for me after school next day, to show me the way. She had been at school that day, because the wedding did not begin until evening; but during the rest of the week she would be at home, helping her mother to feed the hundreds of guests.

We had a walk of three miles—a short distance in this western country. Nikon Shewcjuk met me at the door, with the inevitable kissing of hands, and ushered me into the guest room. Tatiana, a tall fair girl, dressed in the national costume, and wearing her bride's crown of artificial flowers and tinsel, came forward and ushered me to a seat on one of the broad benches that ran around three sides of the room. The other furnishings were very simple, consisting of a long table, a bed built into the wall, and a huge clay stove, reaching almost to the ceiling in a series of shelves. On these shelves, I knew, the family slept in winter. Hand woven rugs hung on the whitewashed walls. On the wall opposite the door were the holy pictures.

From my seat the room across the entry was visible. A Ruthenian house has but two rooms, and this second room was living room, kitchen, diningroom and bedroom for a family of ten persons. Just now it was full of life and bustle. Many pots simmered on the clay stove, and the mistress of the house, assisted by various kinswomen, was busy cutting up boiled fowls, huge hams, and immense loaves of bread.

I was surprised to see many of my pupils there; the other guests were all young people about sixteen. Presently Tatiana explained that to-night all the young people came; this was their night. To-morrow and the day following would be for the older folk—then the young people must stay home and mind the house. The bridegroom, I learned later, was not present; he would not come until the third day, when he would drive up in state, accompanied by all his male relatives, to bring the bride home. To-night he entertained his friends in his father's house.

The musicians tune up their fiddles, and the music starts—wild Cossack dances, and the gayer, though not swifter, folk dances of Hungary. After a time I notice it is late, and rise to go. My host can speak no English, but tries to detain me by signs. The bride explains that about midnight there will be a supper, and urges me to stay for this. Thinking of the long walk between me and my shack, I am compelled to refuse the invitation. But, as the next day is a school holiday, I promise to return early. The church ceremony, I learn, has taken place the Sunday before. They seem to look on the religious ceremony as a necessary but rather unimportant part of the wedding.

When I reached the house again at noon next day, I found it surrounded by dozens of vehicles of all kinds. Many people were standing about outdoors, or sitting in little groups on the grass. I knew that if I did not wish to give offence, I must go indoors for a time. Both rooms were full of people; so full that it was difficult to wedge one's way in. In the guest room, eight men were whirling in a furious Cossack dance. The air was thick with tobacco smoke, the fumes of whisky, and the dust raised by many feet shuffling on the mud floor. The three windows of the room were all tightly shut. Faint with the fetid atmosphere, I surreptitiously tried to raise one, but found they were nailed down. In desperation I sought the outer air. Here another dance was in progress; it recalled a Scotch reel, but its peculiarity was that each man had two partners. Some of the dancers were old men and women; all the women wearing the national dress, but most of the men were dressed in cheap ready-made suits.

Now the host summons all indoors; the bride is about to receive her presents. Nothing but *hoostcas*, it seems—the handkerchief or shawl which the Ruthenian married woman must always wear on her head, both indoors and out,

summer and winter. Many misfortunes, they believe, will befall the married woman who is so shameless as to appear with uncovered head; the cows will die, the hens refuse to lay, her children will fall sick. Little wonder that they are brave enough to tempt fate by laying aside their headshaws, hot as they must be on a summer's day.

The bride stands in the middle of the floor, while each woman guest, advancing, covers her head with the *hoostca* she has brought. As each falls on the bride's head, her cousin, standing behind her, removes it, and lays it aside. Of all kinds and colours are the *hoostcas*; thick woollen shawls for winter wear, cotton kerchiefs for ordinary use, and fine silk ones for feast days; white, scarlet, blue and green. When the last woman has presented her gift, the pile is formidable. Surely no woman can wear all those *hoostcas* out in one lifetime?

In one corner of the room stands a young spruce tree. This, it seems, is to the Ruthenian bride what the bridal bouquet is to our English bride. The tree is gay with paper favours tied to the branches. Each favour is formed of three white feathers, and three narrow strips of crimped tissue paper in the primary colours, tied together with a knot of red wool. These will be distributed among the guests when the bride leaves her father's house.

The table is laid for a meal, and the host asks the older or more distinguished guests to take their places first. I find I am one of the distinguished guests, by reason of my position as teacher. There are no dishes; each guest's place is marked by a slice of bread some two inches thick and a large spoon. The guests sit on the benches without backs, which surround the table. The women bring in the food; great platters of boiled chicken, fried pork, boiled ham, sausages swimming in a gravy of apple sauce and raisins. Some of the fowls are stuffed with cornmeal mush and boiled prunes. Then there is *holuba* or boiled cabbage leaves stuffed with whole wheat; and great bowls of sour milk and of borsh, a soup made from sour milk and grated beets.

Each guest helps himself to whatever takes his fancy. Since there are no knives and forks, the solid food must be eaten from the fingers; for the rest, we dip our spoon in the common bowl. The host opens a bottle of whisky, and pours out a stiff drink for each guest. There is but one glass, which is passed from hand to hand without washing; indeed, it does not look as if it had ever been washed. There is much consternation when I refuse the proffered glass. The host says something rapidly to his wife, who scurries from the room, soon returning with an egg-cup full of wine. It is with difficulty I make them understand that I do not drink wine, either. They seem to be discussing it among themselves at some length. "Englishwomen do not drink." I hear one man say to his neighbour.

As soon as we rise from the table, our places are taken by others. The dancing has never stopped for a moment. All the time we were eating dancers were brushing against our backs, and heat, dust and tobacco smoke make the atmosphere unbearable.

Who would have thought of seeing so many babies here? There are dozens of them, each tightly swathed in wrappers and wrappers of white linen, and strapped to a feather pillow. Do they sleep always, these Ruthenian babies? At any rate, they never seem to cry.

The afternoon goes, and the evening, but the dancing and the feasting continue as merrily as ever. At two o'clock in the morning some of the guests begin to take their leave; others, who have come from a distance, and who mean to stay for next day's festivities, wrap their coats around them, and lie down on the benches, the floor, the stove—anywhere where they can find a resting-place. The next day is a religious holiday, and they will all attend morning service at the Russian Orthodox church on the hill. In the afternoon there will be dancing and feasting again, and the bridegroom and his friends will come for the bride.

I drive home with some neighbours through the moonlit September night. We cannot speak each other's language, so I have only my thoughts for company. "Lazy Russians," the people of the adjoining English settlement call my neighbours. "Leaving their farms to run themselves for a week in this fine harvest weather."

But the cosy farms we pass, with their comfortable thatch-roofed houses, show little sign of neglect. These "lazy Russians" found this place a wilderness of unbroken prairie some 15 years ago, and to-day they have good roads, telephones, schools and churches. After all, cannot we strenuous Canadians learn something from them? "A man must get to work," said one of my neigh-

bour, as he quailed before English. But he thought it better to finish his work before he left. He had no sing-ling and no sing-ling and no sing-ling. He said he is a right?

L. M. M.

the numerous members of the Girls' Branches to attend at least one regular Board meeting during the year, this month's meeting was held in the schoolhouse of the Church of the Redeemer at the unusual hour of 5 p.m., and enjoyed the hearty hospitality of its W.A. members, who are always so ready to "lend a hand" in an emergency. The treasurer's receipts amounted to \$3,499.67, and the Dorcas secretary-treasurer's to \$107.83 in cash, besides 10 bales, a lantern, 2 fonts and a pocket Communion set. The E.C.D.F. for the month of \$181.20, was voted to Mr. Kennedy for his work amongst the Japanese of British Columbia. Rev. T. G. Wallace gave a helpful address on Acts 13: 16, which he characterized as the beginning of "the settled invasion of heathendom on a large scale" by the Christian Church, as distinguished from the isolated conversions reported in the earlier chapters of Acts. In referring to God's purpose for the Jewish nation, he said: "The Jews failed to rise to their opportunities; what about God's purpose for the British Empire?" The Junior secretary received \$32.20, the literature secretary-treasurer \$169.66, the P.M.C. treasurer \$46.45, Babies' Branch treasurer \$10.01, and the "Leaflet" treasurer \$76; 4,308 "Leaflets" were distributed during the month. Mr. Rushbrook spoke of the needs of the Prince Rupert Coast Mission, which started about 11 years ago on the Skeena River. The small "W.A." boat first used has been replaced by a larger one, "The Northern Cross," 45 feet long, with a gasoline engine, and it is assisted by "The Western Hope." Mr. Rushbrook takes 19 full services a month, and can visit island after island along the Pacific coast, incidentally undertaking much "social service." Mrs. Willoughby Cummings said a few words with regard to the "Women's Emergency Corps."

Church News

PREFERMENTS AND APPOINTMENTS.

BELFORD, Rev. J. F. B., of the Diocese of Rupert's Land, has been placed in charge of the Mission of Danville, P.Q.

BUCKLAND, Rev. C. H., Incumbent of St. James', Guelph, to be Chaplain of the 11th Overseas Howitzer Field Artillery Brigade, with the honorary rank of Captain. (Diocese Niagara.)

LE GALLAIS, Rev. F. G., Incumbent of Johnville, to be in charge of the Mission of Sandy Beach, P.Q. (Diocese of Quebec.)

MARTELL, Archdeacon, Rector of Windsor, N.S., to be Chaplain of the 112th Battalion, C.E.F.

ROBINSON, Rev. R. A., formerly Curate of St. Barnabas, Toronto, to be Incumbent of St. Mary's, Monteith, Ont. (Diocese of Mobsonee.)

NOVA SCOTIA.

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

BEQUESTS TO THE CHURCH AND TO CHARITY.—The will of the late Miss C. M. Gossip, of Halifax, included a legacy of \$1,000 to All Saints' Cathedral; that of the late Sylvester Chambers, Truro, \$500 to a proposed stone parish hall for St. John's Church; that of Mrs. James A. Moren, of Halifax, \$200 each to the W. and O. and Superannuation Funds of the diocese of Nova Scotia, \$100 to St. Paul's Home for Girls, and \$100 to the Bible Society.

WINDSOR.—Archdeacon Martell has been appointed Chaplain of the new regiment (112th) being formed in this town. Before his appointment the Archdeacon stipulated that he should receive no salary. All he asked was the cost of his uniform.

WOLFFVILLE.—Miss Robbins, of the China Anglican Mission, addressed a large meeting in the Opera Hall on behalf of her work last week. Previous to the meeting Mrs. Dixon entertained all the heads of the various missionary societies to dinner at the rectory. In the absence of the Rector, who was laid up with an attack of laryngitis, and of the president, Mrs. Dixon, Mrs. M. Black presided.

WESTVILLE.—ST. BEES'.—This parish has given 70 per cent. of the men of military age and amongst them is the Sunday School superintendent and six members of the choir. Others are working on munitions. The Rector, Rev. F. Tupper, was the first clergyman in Canada to be appointed a recruiting officer.

STEWIACKE.—Rev. A. R. P. Williams has resigned this parish on account of ill-health, after 25 years' service in this diocese, and will probably

TORONTO. — W.A. DIOCESAN BOARD MEETING.—In order to give an opportunity to

the Girls' Branches to Board meeting during which was held in the of the Redeemer at the and enjoyed the hearty nbers, who are always in an emergency. The ted to \$3,499.67, and r's to \$107.83 in lantern, 2 fonts and a The E.C.D.F. for the ed to Mr. Kennedy for nese of British Colum gave a helpful address e characterized as the nvasion of heathendom ristian Church, as dis conversions reported Acts. In referring to wish nation, he said: to their opportunities; e for the British Em- ry received \$32.20, the r \$169.66, the P.M.C. ranch treasurer \$10.01, r \$76; 4,308 "Leaflets" he month. Mr. Rush- of the Prince Rupert ted about 11 years ago he small "W.A." boat d by a larger one, "The t long, with a gasoline y "The Western Hope," full services a month, island along the Pacific king much "social ser- Cummings said a few "Women's Emergency

remove to England. He has been stationed successively at Woodstock, Stellarton, Westville, Jed-dore, Falkland, La Have and Stewiacke. Mr. Williams was ordained deacon in the year 1889.

EASTERN PASSAGE.—On the 17th inst., the annual vestry meeting was held, Rev. D. Edwards presiding. Wardens, A. Dunsworth, W. Himmelman; delegates to Synod, G. Horne, W. Peverill; substitutes, G. Romkey, J. White.

DIocese OF FREDERICTON

JOHN ANDREW RICHARDSON, D.D., BISHOP, FREDERICTON, N.B.

FREDERICTON.—In preparation for the opening of the Synod a "Quiet Hour" was held on the 31st ult., conducted by Rev. W. W. Craig, of Montreal. The Synod met for business in the afternoon of February 1st, some 200 delegates being present, and at this Session the Bishop read his Charge, which was a very lengthy document dealing with a number of subjects. The whole of the first part of his Charge dealt with the war and the Bishop made special reference therein to those of his clergy who are serving as Chaplains at the front. In dealing with matters diocesan, the Bishop regrets the large number of vacancies, as also that the missionary givings of the diocese as a whole, with the exception of the Deanery of Chatham, have fallen off. Despite this fact the Bishop asks that a special effort be made on behalf of the Bishop Medley Memorial Fund, as also that the King's College Campaign, which is to be launched shortly, should be liberally supported. The Bishop further on in his Charge made an earnest appeal on the all-important question of temperance, in the course of which he said: "I do not think that I need to try to prove to you the economic and moral evil wrought by intoxicating liquor. It is everywhere apparent in the world. More and more men are coming to see that no single thing is fraught with consequences of such tremendous import in that respect. The past 20 years have been years of progress in regard to the use of intoxicating liquor. Old prejudices—some of them as foolish as they were old—have been swept away by the tide of education, and everywhere the conclusion is being reached that the use of strong drink as a beverage is not only not helpful to the human constitution, but on the contrary, is positively harmful." In referring to the great revulsion of feeling which has come over Russia, France and Great Britain in regard to the drink question, he declared inter alia, that "no war was needed to prove that the effects of the liquor habit are morally disastrous, and I need hardly take time to speak of that to the members of this Synod." He further stated that there can be no question as to how all this concerns us. Because we are Christians it is impossible for us to remain unmoved by the miseries of those who are suffering from the evils of intemperance. We cannot escape our responsibility without denying our Christian character. We cannot afford to stand aside and do nothing. Is there not a lesson for us in the war which we are waging? If as a self-respecting people we cannot permit the rights of small nations to be ignored without some effective protest, still less is it consistent with our Christian faith to allow the weak ones of the world to perish through this monstrous agency of evil without doing all we can to help them. Before he left this subject the Bishop declared that in his opinion prohibition was bound to come. He most strongly recommended that such legislation should be passed as will tend to adequately suppress or prohibit the sale of all intoxicating liquors. Other matters dealt with by the Bishop in his Charge were Prayer Book Revision and Religious Education in the public schools. In the evening the Synod service was held in the Cathedral, the preacher being Rev. W. W. Craig, of Montreal.

February 2nd.—The opening business session of the Synod was held this morning and the greater part was taken up in receiving and discussing various reports. Rev. W. W. Craig was present and was invited to take a seat on the platform. It is interesting to note that Mr. Craig was associated with the Bishop of Fredericton 17 years ago at Trinity Church, St. John. The reports presented showed that there are nearly 31,000 Church of England people in New Brunswick at this date and that the amount which was raised in the diocese for all purposes, exclusive of endowments, during the past year was \$117,477. Later on Rev. R. A. Hiltz, of the Sunday School Commission, delivered a most instructive address on Sunday School work. At the afternoon session, after a lengthy debate in which both clergy and laity took part, the resolution of the Standing Committee on the Bishop's Charge in reference to the matter of Prohibition was passed. This resolution was to the effect

COLE HARBOUR.—On the 18th the annual vestry meeting was held. Wardens, W. Morash, F. Bissett.

COW BAY MISSION.—On the 20th inst., the annual vestry meeting was held. Wardens, H. Lintamann, A. Bowes. The financial statement of the parish showed that \$1,179.31 was raised during the year, and the expenditure amounted to \$1,039.40, leaving a balance of \$139.91.

that the Standing Committee concurred in the Bishop's recommendations in favour of prohibition for New Brunswick. In bringing the debate to a close the Bishop declared that the Church would lay herself open to criticism by other Christian bodies, if the Synod did not approve of the Prohibition Resolution. A number of other reports were dealt with and resolutions passed, after which the Synod adjourned. In the evening an organ recital was given in the Cathedral, which was followed by a reception to the delegates at "Bishop's Court."

February 3rd.—At the morning session a number of reports of committees were presented, that on the Pickett Memorial Fund being presented by Miss E. R. Scovill, who afterwards gave an address to the Synod on the work of the fund. At the closing session of the Synod the Bishop announced that the diocese would be called upon in a very short time to provide for the erection of a Convention Hall for the use of the diocese, and that next year would undoubtedly see plans under way for the raising of a fund to meet this requirement. The motion of Mr. J. S. Armstrong asking that steps be taken to form a Church of England Men's Society in this diocese was passed, and the following committee elected to carry on this work: His Lordship the Bishop, J. R. Purdie, Rev. R. M. Fenton, Very Rev. Dean Neales, Canon Smithers, J. S. Armstrong, Barclay Boyd, E. H. Hoyt and C. Coster. A resolution was moved by Rev. H. A. Crowfoot, seconded by Mr. A. B. Pipes, and unanimously adopted, extending congratulations to Rev. Dr. J. Roy Campbell and Rev. W. B. Armstrong on the completion of 50 years in the ministry. His Lordship, in extending the congratulations of the Synod to Rev. Dr. Campbell, who was the only one of the two veteran ministers present, paid a glowing tribute to his worth as a minister of the Gospel, and expressed the desire that he would be spared for many years to continue to exercise his helpful influence among the young clergy. Rev. Dr. Campbell briefly thanked the Synod for their kind words. He stated that he had attended 42 sessions of the Anglican Synod, and hoped to be able to attend many others. The Bishop appointed a committee, composed of Very Rev. Dean Neales, Canon Cowie, Rev. R. P. McKim, Canon Smithers, Rev. G. F. Scovil, Rev. L. R. Sherman, Canon Daniel and Archdeacon Forsyth to take up the mobilization of the spiritual forces of the Church as set out in the Bishop's Charge. The Synod placed its stamp of approval on Summer Schools, and on motion of Rev. G. F. Scovil, decided to accept the invitation of the Central Committee to use the Rothesay School Buildings to hold a Summer School in 1916. The Synod decided to meet next year in St. John on the first Tuesday of February. The following committee was appointed: Executive Committee.—Ex officio: the Lord Bishop, Dean Neales, Archdeacons Forsyth, Newnham and Raymond, the Secretary of the Synod, the Treasurer of the Synod and all the members of the Standing Committee, the Rural Deans, Archdeacon Forsyth, Rev. Canon Sisam, Rev. E. E. Lake, Archdeacon Newnham, Rev. Canon Daniel, Rev. W. H. Sampson and the Rev. J. E. Flewelling. Elected members: Rev. R. Coleman, Rev. Canon Cowie, Rev. Canon Armstrong, Rev. H. A. Cody, Rev. G. F. Scovil, Rev. A. H. Crowfoot, Rev. C. V. Nichols, Rev. M. M. C. Shewen, Rev. W. J. Wilkinson, Rev. A. S. Hazel, Rev. G. E. Tobin, Rev. F. J. Leroy, Mr. W. A. Ewing, Mr. R. W. Hewson, Mr. A. A. Sterling, Mr. W. M. Jarvis, Mr. F. E. Neale, Mr. A. C. Skelton, Mr. J. G. Harrison, Dr. J. Roy Campbell, Mr. John H. Hickman, Mr. C. H. Magee, Mr. B. C. Barclay Boyd and Mr. S. L. Shannon.

QUEBEC.

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

QUEBEC.—A meeting was held at the Cathedral Church Hall on February 2nd, under the presidency of the Bishop of Quebec, in order to discuss the raising of a fund as a memorial to the late Bishop of the diocese, Right Rev. A. Hunter

Dunn. The Bishop pointed out the eminent services which had been rendered to the diocese by the late Bishop during the 22 years that he occupied his sacred office. Mr. J. Hamilton, Archdeacon Balfour, Dean Shreve, Rev. H. R. Bigg and others also spoke on the great administrative ability and devotion to his duties of the late Bishop. On a motion proposed by Dr. J. Hamilton and seconded by Ven. Archdeacon Balfour, it was decided to raise a memorial fund, and it was further decided that this fund should be specially applicable to the Labrador Mission, and a committee, composed of clergy and laymen throughout the diocese, was named to organize the collection of the fund.

DANVILLE.—Rev. J. F. B. Belford, of the diocese of Rupert's Land, has been appointed to this Mission, in succession to Rev. G. H. C. Murray, removed to Three Rivers.

SANDY BEACH.—Rev. F. G. LeGallais has been transferred by the Bishop from Johnville to this Mission.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—The Bishop of Montreal, on the 30th ult., dedicated a memorial tablet to the memory of the late Captain C. Hutton Crowdy, of the 13th Royal Highlanders of Canada. The Bishop was assisted by Canon Kittson and Rev. F. E. Baker. There was a large congregation present, including a number of military officers. The Bishop preached and in his sermon he dealt with the necessity of both individual and national righteousness. "When we see such men fall," said the Bishop, "we know that their lives are not lost, but gained—and that a new life awaits them with the God in whose cause they fell. Those of us who must stay at home, although I know there are many here who are going to the front, must learn the same lesson of self-sacrifice, and give our lives to the service as far as we can. Thank God this spirit of sacrifice is alive, as manifested by the memorial we have unveiled and dedicated to-day. He was faithful unto death and in that fidelity to God and His righteousness he has found a more abundant life."

The Rev. A. P. Shatford, in writing from the front, bears testimony to the excellent work which is being accomplished in England and on the fighting line by organizations, both of the Church and others.

ST. JUDE'S.—A handsome brass cross, a memorial gift, was recently dedicated in this church by the Bishop of the diocese, who also held a Confirmation service, when 82 candidates were presented.

MONTREAL WEST.—ST. PHILIP'S.—After a period of 16 years' faithful service as organist and choirmaster, Mr. E. J. Bedbrooke has resigned, and in recognition of his services the congregation lately presented him with a handsome clock. Mr. G. W. Plow has been appointed organist and choirmaster.

LACHUTE.—The Chapter of the Deanery of St. Andrew's held its annual meeting at this place on January 21st. There was a celebration of the Holy Communion in St. Simeon's, the Bishop of the diocese being the celebrant, assisted by Rev. Rural Dean Lackey. The business session was held in the afternoon at the rectory. There was a record attendance, due largely owing to the fact that Bishop Farthing had arranged to be present to give an address and confer with the members of the Deanery on the subject of holding a Mission for the deepening of the spiritual life of the people. In response to his Lordship's earnest words, it was decided to hold a Mission in the Deanery of St. Andrew's, from Sunday, May 28th to Sunday, June 4th inclusive, each clergyman to select his own missionary. A committee, consisting of the Rural Dean and the Rectors of St. Andrew's and Grenville, was appointed to assist the clergy in making their arrangements. The Rural Dean's report for 1915 showed an increase in baptisms, marriages, communicants and in all other departments of Church work, except burials, which showed a decrease as compared with the figures for 1914. There was also a substantial increase in the contributions to missionary funds, and the total offerings for the Deanery exceeded those of the preceding year by about 8 per cent.

WAR MISSION.—Special War Missions will be held in these Rural Deaneries as follows: Deanery of Brome, June 11th to 18th; Deanery of Shefford, 11th to 18th June; Deanery of St.

News

APPOINTMENTS.

B., of the Diocese of placed in charge of the

H., Incumbent of St. aplain of the 11th Over- lery Brigade, with the (Diocese Niagara.)

G., Incumbent of John- the Mission of Sandy Quebec.)

on, Rector of Windsor, e 112th Battalion, C.E.F.

A., formerly Curate of o be Incumbent of St. (Diocese of Mobsonec.)

SCOTIA.

ell, D.D., Archbishop, , N.S.

CHURCH AND TO the late Miss C. M. ed a legacy of \$1,000 to at of the late Sylvester a proposed stone parish ch; that of Mrs. James o each to the W. and O. s of the diocese of Nova 's Home for Girls, and

on Martell has been ap- new regiment (112th) vn. Before his appoint- ipulated that he should e asked was the cost of

Robbins, of the China ssed a large meeting in f of her work last week. Mrs. Dixon entertained ious missionary societies

In the absence of the with an attack of laryngi- t, Mrs. Dixon, Mrs. M.

EES'.—This parish has men of military age and day School superintend- the choir. Others are The Rector, Rev. F. rgyman in Canada to be ficer.

R. P. Williams has re- count of ill-health, after diocese, and will probably

Lambert, also in June; Deanery of Bedford, to be arranged later.

ST. ANDREW'S EAST.—CHRIST CHURCH.—At a recently-held sale of work the proceeds amounted to \$126.

ST. AGATHE-DES-MONTS.—TRINITY.—Three small stained-glass windows have been presented to this church by Mrs. Hamilton, of Quebec, who has been a recent visitor here, and a new furnace has been placed in the Rectory.

LACOLLE.—The annual meeting of the Deanery of Iberville was held here last month. At the opening service missionary addresses were given by Revs. A. B. Caldwell, C. E. Scrimgeour and E. E. Dawson. The Bishop addressed the Deanery with reference to the War Mission and it was decided to hold a Mission throughout the Deanery during the week commencing October 8th.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—An illustrated lecture was given on the 1st inst. by Dr. J. G. Evans, under the auspices of the A.Y.P.A., on the subject, "The Land of the Cross in the Hands of the Turk." The lecturer said the entering of Turkey into the present war was the beginning of the end of the days of the Turkish empire, and at the end of the war, Britain's flag would fly from the waters of the Nile in Egypt, to the Euphrates and the Tigris in Mesopotamia.

ST. LUKE'S.—A most impressive memorial service was held in this church on the morning of the 30th ult., in memory of a member of this congregation, the late Lance-Corporal Edwin I. Thomas, who was killed at the front on the 31st of December, whilst repairing damaged telephone wires. Rev. Canon Forneri conducted the service and used the greater part of the Burial Office. The "Dead March" in "Saul" was rendered. The Canon preached an eloquent and sympathetic sermon, taking for his text the words: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the Faith," etc., 2 Tim. 4: 6-8.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. STEPHEN'S.—OBITUARY.—Miss Harriet Clougher, who was a member of this congregation of a number of years' standing, died at her home on the 28th ult. She has been living in Toronto for the past 40 years, and for many years past she was one of the teachers in the Sunday School. Mr. T. R. Clougher, now resident in London, England, who was so well known in Toronto some years ago as a leading worker in connection with the St. Andrew's Brotherhood, and Mr. J. P. Clougher, are brothers of the deceased lady.

ST. JUDE'S.—The members of the Parish Guild and W.A. entertained the members of the choir on February 1st. The tables were nicely laden and decorated. Some 30 members were present. After dinner, Rev. J. L. Puleston Roberts spoke of the splendid work and regular attendance of each member. Rev. R. Houghton also spoke of their excellent service, also of the work done by the ladies of the church. Mr. C. Punchard and Mr. F. Marsh responded on behalf of the choir. The boys gave several patriotic songs. A hearty vote of thanks was given to the ladies for the good things provided. The organist, Mr. Parker, presided at the piano.

CHURCH OF THE ASCENSION.—The members of the 169th Overseas Battalion, which is now being recruited by the 109th Regiment, attended Divine service in this church 715 strong on Sunday morning last, when the Rev. and Hon. Captain J. E. Gibson, Chaplain of the Battalion, preached.

CHURCH OF THE EPIPHANY.—The Rev. Dyson Hague, the Vicar of this church, preached last Sunday the first of a course of sermons to be given during the present month on some aspects of the work of prayer in its relation to the spiritual life and the war. The full course is as follows: 6th, 11 a.m., "The prayer that lifts mountains"; 13th, 11 a.m., "The prayer for Enlargement"; 7 p.m., "The prayer for Content-

ment"; 20th, 11 a.m., "The prayer for Wisdom"; 7 p.m., "The prayer for Cheerful Patience"; 27th, 7 m., "The prayer of the distracted father." See Ephes. 6: 19; Col. 4: 3-4.

ZENANA BIBLE AND MEDICAL MISSION.—The financial statement, which was read by Miss O'Brien, the treasurer, at the recently-held meeting of this Mission, showed that the income during the past year was \$15,402.53, an increase of \$547.56 over 1914.

EARLSCOURT.—ST. CHAD'S.—At a congregational reunion which took place on the 1st inst., Mr. Walter Gillibrand, the late organist of this church, was presented with a handsome oak frame china cabinet. Rev. H. Snarrt occupied the chair.

COBOURG.—ST. PETER'S.—The sixty-fourth meeting of the Rural Deanery of Northumberland and Peterborough was held at this place on January 31st and February 1st, 13 members being present. Evening Prayer was said in St. Peter's on the 31st ult., when the Bishop of the diocese preached on Ecclesiastes 3: 1-3, urging the congregation to meet the future with the desire to build aright, that God may be glorified. On February 1st there was an early celebration of the Holy Communion and later on a "Quiet Hour" was conducted by the Bishop, who reminded his hearers that whilst the door of opportunity was open to-day as ever, so also opposition must be expected. Our aim and object must be the furtherance of the Gospel, each according to the measure of his ability. At the business meeting an interesting discussion on Romans 13 was led by Rev. P. J. O'Connor Fenton, after which, Rev. W. H. White gave his impressions of the General Synod. A paper on "A plea for personal evangelism" was read by Rev. N. H. Noble and was greatly appreciated. After luncheon an address on "The Church and the War, To-day and Tomorrow" was delivered by Archdeacon Warren, which was full of thought and suggestion. The speaker was sure that the final victory would be with the Allies, but hazarded the opinion that it would be brought about by Divine intervention, as so often before in history. A vote of thanks to the Rev. F. J. and Mrs. Sawers was unanimously passed. The next meeting will be held at Norwood, on or about May 1st.

WHITBY.—ALL SAINTS.—The window which was dedicated by the Bishop of Toronto in this church last week is the work of the Robert McCausland Company, Toronto, and it reflects the greatest credit upon them. It is of a very handsome design and its subject is "Abide with us for it is towards evening and the day is far spent," the words of the disciples of Emmaus to our Lord as related in St. Luke 24: 29. In the course of an eloquent address, the Bishop showed how the subject illustrated the life of the deceased. His quiet, unostentatious life was certainly a walk with God. In conclusion, the Bishop appealed for the beautifying of all our churches, from the smallest parish church to the noble Cathedral of the diocese.

NIAGARA.

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

HAMILTON.—HIGHFIELD HOUSE.—Lieutenant Tilling, an "Old Boy" who has lately been wounded at the front, gave an interesting account of his experiences at the front to the boys, on the 2nd inst. He is in the Regulars and belongs to the East Lancashire Regiment. He is on furlough, with a shrapnel wound in the head. Many Highfield boys, he said, were doing great things. The ones he had been most closely in contact with, and whose deeds had won a more than passing recognition, were Hubert Washington, Frank Gilson, Harold Hay and Alec Turner. The first two were regarded as heroes everywhere, while the two last had been promoted captains for bravery in the field. They began their career as second lieutenants in the Royal Scots.

THE JEWISH MISSION.—On the 31st ult., the Mission Rooms were filled with a gathering of teachers, pupils and friends, the occasion being a response to the superintendent's invitation to spend an evening in social intercourse and in listening to speeches and vocal and instrumental music. Addresses were delivered by Dean Owen, Rev. C. E. Riley and one of the pupils, while music was furnished by Miss Mackelcan, Miss Manyon and members of St. Luke's choir.

OAKVILLE.—ST. JOHN'S.—Fifty Overseas men who have joined the Halton Battalion were entertained at a banquet given by the Ladies' Guild on the 2nd inst. Rev. H. F. D. Woodcock presided. Over 80 members of the congregation have joined.

GUELPH.—ST. JAMES'.—Rev. H. C. Buckland has been appointed Chaplain of the 11th Overseas Howitzer Field Artillery Brigade, with the honorary rank of Captain.

HURON.

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

BRANTFORD.—GRACE CHURCH.—Archdeacon Mackenzie, the veteran Rector of this church celebrated his 79th birthday last week. He has been Rector since 1879, a period of 36 years. The Archdeacon is still enjoying very fair health and we trust that he may still be spared for many years to carry on his work.

INGERSOLL.—ST. PAUL'S.—Rev. L. W. Hill preached on the evening of the 30th ult., in this church on "The Function of the Church in Society," based on St. Paul's declaration to the church at Ephesus—"Christ is the head of the Church," "The Church is Subject to Christ."

SANDWICH.—ST. JOHN'S.—The late Rev. D. H. Hind, a notice of whose death appeared in our last issue, was born in Toronto, Ont., in 1854. After leaving College he practised civil engineering for a few years. He was ordained deacon in 1880 and his first charge was in Prince Edward Island. From 1882 to 1885 he was at Burford, and from 1885 to 1887 in Chesley, coming to Sandwich from the latter place in 1887. The funeral was held on the 30th ult., after the body had laid in state in the church for three hours. Hundreds visited the church to pay their last tribute of respect and many were turned away from the church at the time the service began. It was in charge of Rev. Rural Dean W. H. Snelgrove, assisted by Revs. W. H. Battersby and P. N. Harding. The remains were laid to rest in St. John's Cemetery, the Rural Dean reading the words of committal.

MOOSONEE.

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

HELP.—To be burnt out, to lose all one's personal effects, including clothes, books, papers and cash, to escape through the snow to the nearest shelter with the temperature at 41 deg. below zero, to have a wife in England depending on one. Such last week was the hard lot of one of our workers in the far-off backwoods of Moosonee. It is a case in which a little sympathy of the practical kind will bring a streak of joy into the life of one who for the past 12 months has had more than his share of disappointments and hardships. Any help, however small, on behalf of the above case, will be most thankfully received by Ven. Archdeacon Woodall, Porquoi Junction, T. and N.O.

TIMMINS.—ST. MATTHEW'S.—The Bishop of the diocese visited this parish on the 3rd inst., as the guest of the Ladies' Guild. At the regular monthly meeting the members decided to become a branch of the W.A. and to affiliate themselves with the Diocesan Board. Amongst the items of business transacted, it was decided to pay off the balance of \$200 due on the new rectory out of the sum of \$270 in the treasurer's hands. A large number of the members were present to meet the Bishop, who spoke briefly on the organization and working of the W.A., and congratulated the ladies on the step they had taken. He also gave a full and very interesting statement of the Indian Missions in this diocese, with special reference to the Boarding Schools, which was a revelation to most of those who were present. The enthusiasm of the meeting resolved itself into practical effect when a resolution to clothe a boy or girl for the year was passed. Much regret was expressed that Mrs. Anderson, the honorary president of the Diocesan W.A., was not able to be present at the first meeting under new auspices. This newly-formed Branch has a membership of 40.

RUPERT'S LAND.

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

WINNIPEG.—At a meeting of the Rural Deanery of this city, which was held on the 1st inst., the all important question of bilingualism was brought up, and thoroughly discussed, and the following resolution was unanimously passed: "Whereas some of our school children are not being taught to speak the English language, therefore be it resolved that this rural deanery, now in session, desires to place itself on record at the present time as holding strongly the opinion that for the unification of our people and for the progress of their commercial, social and political life, it is essential that the English language be efficiently taught in the schools of our province to all

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the elements of our population, and for this purpose English should be the only language of instruction in all subjects of the elementary public school's course. That there shall be no recognition in the statute books of Manitoba of any language other than the English language, and that a committee of this Deanery be appointed as a deputation to convey this resolution to the Premier and members of the Government of Manitoba and to press for its adoption." Mr. Justice Curran took a very active part in the discussion, and was most emphatic in his contentions for the abolition of bilingualism. A deputation was appointed to meet Premier Norris and present their case. The delegates are: Messrs. C. W. Rowley, C. D. Shepard, E. D. Martin and Rev. R. B. McElheran. Other speakers of note during the evening were: Ven. Archdeacon Fortin, who scored the Roman Catholic Church because of the side it took on the question, E. D. Martin, Rev. F. W. Goodeve, Canon Garton and C. D. Shepard.

SYNOD OFFICE.—Preparatory to putting forth a special effort to quicken the spiritual life of the Churchpeople in the diocese of Rupert's Land, Archbishop Matheson has arranged for retreats for his clergy and other workers during the month of February. It is proposed to hold Missions in all the parishes of the diocese during the season of Lent.

RETREATS FOR CLERGY & LAY READERS.
TO BE CONDUCTED BY THE BISHOP OF KOOTENAY.

Brandon.—At Brandon, in St. Matthew's Church, from February 7th to February 10th, inclusive. 7th, 8 p.m., Evening Prayer and address; 8th and 9th, 8 a.m., Holy Communion, Morning Prayer, Litany, Intercessions and address; 3.30-5.15 p.m., Evening Prayer, silent prayers and special devotions; 7.30 p.m., prayers and address and "Night Prayers." 10th, 8 a.m., Holy Communion, conference regarding the conducting of Missions in various parishes.

Winnipeg.—At Winnipeg, in Holy Trinity Church, February 14th to February 17th inclusive. 14th, 8 p.m., Evening Prayer and introductory address; 15th and 16th, programme of services similar to those held in Brandon.

EMERSON.—ST. LUKE'S.—The Archbishop of Rupert's Land visited the above parish on the 23rd ult., for the purpose of Confirmation. Thirteen candidates were presented to him by Rev. T. Dewhurst. There would have been a few more but for the state of the roads, which were almost impassable. The service was attended by a great number, in fact, the church was packed to the doors, and a number had to stand during the whole service. His Grace preached an impressive sermon, which will long live in the memory of those who were privileged to hear it. The Rector of this parish was formerly in charge of the Sioux Mission, Griswold, and has only been in charge of Emerson for the last six months. During that time great progress has been made. In order to cope with the increasing demand for efficiency an addition has been made to the parish hall. The church and parish hall are entirely free from debt, and the Sunday School is flourishing—in fact, there are marks of real advance in all directions. Miss Hilda Peto was lately appointed as organist in place of Mrs. Hewitt, whose resignation was regretfully received a few weeks ago.

SASKATCHEWAN.

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

SASKATOON.—CHRIST CHURCH.—The Bishop of Saskatchewan preached in this church on the 23rd ult., from the text, "As many as I love I rebuke and chasten. Be zealous therefore and repent." The preacher said that this was particularly applicable to them at the present time, for they had been subject to the most severe chastisement that the world had ever experienced. This war, which has exceeded all others in cruelty and horror, had been raging for 18 months and we were now no nearer a decisive end than we were at first, and some people were challenging Christianity and saying it must have failed, or Christian nations could not be thus engaged. It should be remembered, however, that none of these nations could be described as "Christian" as far as their national policy went, although large numbers of individuals were decidedly Christian. War was one of God's punishments for the sins of men, but He chastised in love. He did not chastise to destroy or to permanently harm them, but for their profit. The Bishop further remarked: "Some people might say they did not think the national sins so bad after all. This was not the case. He would mention some of the things for which deep repentance was required. First there was neglect of worship, both

public and private. Look at the small congregations, the neglect of family prayer, of Bible reading. Then there was the growth of profanation of Sunday. Members of churches did things on Sunday now with impunity at which the average churchgoer would have shuddered when he was a boy. It was only the admittedly Godless and careless who profaned the Sabbath then, but this thing was common now among prominent Christians."

CALGARY.

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

CALGARY.—The Diocesan Synod will meet in Paget Hall in this city on February 15th and following days. On each day there will be an early celebration of the Holy Communion in the Pro-

DIocese OF EDMONTON

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

EDMONTON.—The opening service of the Diocesan Synod was held in All Saints' Pro-Cathedral on February 1st, at which there was a large attendance of delegates, Bishop Gray delivered his Charge. In the course of his remarks the Bishop stated that there were 32 Priests and 3 Deacons at the present time in the diocese, and that there were 2 students at St. John's College. In dealing with the live question of temperance the Bishop said: "During the past year we have experienced a wonderful advance in public opinion on the subject of temperance. Thankful that we have reached such a point of advance, let us not slacken our efforts, but do what we can to consolidate the position gained, and to gather further strength for the future. Believing that our Committees of Synod were intended to be more than merely ornamental, I have regarded them as responsible for dealing with the questions submitted to them during the interval between the meetings of Synod, I, therefore, called upon the temperance committee to take some action in the recent campaign. I am glad to record that by their efforts, though keeping in close touch, with other temperance organizations, the Church in this diocese took its place and part in the movement of last year upon its own lines." Other matters dealt with in the Charge were the subject of Missions, Sunday School work and the absence of any organized men's work in the various parishes. In dealing with the last subject, the Bishop said: "One great weakness of our Church life to-day, especially in the cities, is the absence of any organized men's work in our parishes. The Brotherhood of St. Andrew has had a fitful and uncertain existence, but has done and can do most valuable work. The C.E.M.S., one of the most successful men's organizations in the Church, has one branch, I think. We need more earnest, definite and persevering work from a larger proportion of the men of our parishes, and not least from the more prominent in the community. I hear a good deal about what the clergy ought to be doing, but very little about the help they ought to be getting from the laymen of their congregations. To appeal from the pulpit is unavailing. We reach only the 'faithful few,' but leave the many heedless untouched. There is one thing we can do. By earnest prayer and effort, by everyone, laity and clergy alike, we can strive that the hearts of the careless may be turned to magnify God through a living faith in Christ Jesus, and that at this time, when God is calling us, we may, as a people, indeed acknowledge Him as our Refuge and our Hope. I ask the Synod to set apart an opportunity for the consideration of this most serious of any subject that will be brought before us, and I shall welcome any suggestion you may make."

(To be Continued.)

EDMONTON.—CHRIST CHURCH.—The annual parishioners' meeting of this church was held on the 5th ult. There was first of all a short service of intercession for national needs and for the welfare of the parish. The attendance was good and the service made a fitting preparation for the business of the meeting. Rev. C. W. McKim presented a review of the work of the year and referred to the large number of men who had left the parish for active service at the front, and some of whom had fallen in the great fight for freedom. He expressed the hope that in the contemplated new church some fitting memorial should be erected to the memory of these brave men. The Rector was pleased to notice that while the regular offerings were reduced by the war, there was an increase in the missionary offerings. The Sunday School had done particularly well in

Cathedral. On the first day after Morning Prayer, the Bishop will deliver his address. On the following day, instead of the usual missionary meeting a service will be held in the Pro-Cathedral in the evening at which the special preacher will be the Bishop of Edmonton. This service is particularly intended as a preparation for the forthcoming Diocesan Mission. On the 18th another special service will be held in the morning at the Pro-Cathedral, at which the address will be given by the Ven. Archdeacon Webb, of Edmonton.

GLEICHEN.—Word has just been received from Ven. Archdeacon Tims of the death of the Rev. S. J. Stocken which took place last month. Mr. Stocken, who was on the retired list, was acting as Bishop's Chaplain for the Indian Schools on the Blackfoot Reserve.

this respect. The Mission churches under the care of Christ Church, one in the north (St. Mark's) and one in the west (St. John's) were able to report fair progress. Rev. G. N. Finn, Assistant Minister in charge of these Missions, presented a report showing good work done under considerable difficulties. Reports were also presented by the various departments of the parish, including the Sunday School, W.A., Chancel Guild and choir. The Wardens' report of finances was dealt with and it was felt that in view of the present conditions there was every reason for encouragement. The elections resulted as follows: Rector's warden, Mr. J. Hall; people's warden, Mr. G. R. Peden; delegates to Synod, Messrs. R. H. Gaultley, G. H. Gowen and J. Hall. Among the various matters discussed at the meeting was the advisability of procuring a more central site for the proposed new church. The present building is much too far east to properly serve the whole parish and it was thought that the new site should be chosen in the centre of the parish about six blocks farther west. As there was nothing in the way of a definite proposal the matter was left over for a future date and the committee on the new church building, etc., was asked to continue its efforts.

NEW WESTMINSTER.

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

VANCOUVER.—ST. GEORGE'S.—The annual vestry meeting of this church was held recently, Rev. M. H. Jackson presiding. Officers elected: J. McCaul, W. C. Carruthers; delegates to Synod, G. L. Schatky, Sheriff J. D. Hall and W. C. Carruthers. All the reports presented were of a most satisfactory character and the givings for missionary purposes during the past year were the best in the history of the parish.

Correspondence

THE DUTY OF THE HOUR.

Sir,—We have had call after call from Archbishops and Bishops to services of Intercession and national movements in prayer, but, as far as we have heard, for the first time in the history of the British Empire, a call has come, not from an Archbishop or a Bishop or from one of our leaders in Holy Orders; but from a layman and a warrior. A stirring cry has gone forth that the need of the hour for England—and surely by that he means the Empire—is a religious revival. Think of it! Admiral Sir David Beatty, the Nelson of the twentieth century, daring, dauntless, tenacious as a British bulldog, has been observing the signs of the times, and away out there, in the cold and darkness of the heaving seas, in daily danger, facing the Empire's foe, he has come to see that Almighty God has got a purpose in this War, and the purpose is that France and England and Russia should have a revival of religion. As a true patriot he observes with horror the stupor of self-satisfaction and complacency into which her prosperity has steeped his beloved England, and says that until she can be stirred out of this complacency, until a religious revival takes place, just so long will this war continue. It reminds one of the storm at sea and the sleeping prophet, and the captain coming to him and saying, "What meanest thou, O sleeper; arise, call upon thy God." As the man of God was expostulated with by the man

of the world for not being more in earnest and asleep in a time of energy and strain, surely this call from an English layman will not be in vain to English Churchmen.

We are living in stirring, tempestuous times. But oh, how strangely complacent the average Churchman is! England is far from being a nation on its knees! Canada is far from being a nation on its knees! And yet, there never was a time in history when the opportunity for a religious revival was so manifest. If there ever was a time in the history of the Church when we should be earnest and pray unceasingly, "O Lord, revive Thy work in the midst of years; in wrath remember mercy," it is to-day. There is a sound of a going in the tops of the mulberry trees that tells the Christians of to-day that they should bestir themselves. In spite of the indifference and pleasure-seeking, there is a deeper undercurrent of restlessness and intense desire. If the clergy could only realize that business is not as usual; but that the Father's business and the business of the Kingdom of Heaven is at this crisis in an extraordinary condition of chance for power and victory, they would everywhere be inaugurating prayer movements and stirring up the people of Canada to believe that now is the accepted time, now is the Day of Salvation. Every revival in history has had its roots in repentance, and every manifestation of a sense of sin has been the result of and accompanied by prayer for the descent from heaven of the Spirit of God for a great prayer revival. It is our part and duty to promote and plan prayer services daily in every parish in Canada, and the daily prayer for every Church clergyman and every layman for the next three months might well be: "Wilt Thou not revive us again?" The most important act that we can perform as citizens of the Empire and members of the Church of England is intercession for a great prayer revival; unceasing prayer for a great religious revival. Sir David Beatty pleads for it to bring the war to a successful end. We plead for it to bring a religious revival to a successful beginning. Dyson Hague.

A CALL TO REVIVAL.

Sir,—The letter of "H. A. M." will find an echo in many a heart; for there is nothing we need more than revival. People are already asking whether the war will bring it. We are told that there is a great revival of religion in the camps and trenches. It can hardly be otherwise. The call of such a crisis compels a man to face the final issues of his choice. Every man who enlists consents to place his life at the service of his country. He potentially dies in the act. Such a choice must take account of the realities beyond death. He knows that he may be killed. What then? There is no escape from the issue. They laugh and sing, but they are merry because they are serious. No confession of religion may be upon their lips, but they are not indifferent to its claims. They have taken account of eternal verities. Their choice is made, and in the hour of crisis it is revealed.

Now if this is the religion of our soldiers, what will be the religion of the Churches when they come back? Will they bring the revival with them? The Church seems to be living in the expectation that they will; and it is more than likely the Church will be disappointed in the expectation. Revivals are not imported into Churches in that way. They move from the centre, and the Church must not wait for others to bring the revival. The set time has come for God to work. When Daniel found the set time in his day, he set his face unto the Lord, to seek Him by prayer and supplication, with fasting, and sackcloth and ashes. Much will depend upon the kind of religion these men find in the Churches when the war is over. Unless it has the qualities they have found so essential in the trenches, they will have none of it. The most urgent need is that the Church should be revived when they come. Revived! There must be a return to simplicity and intensity. Religion must be real, and the implications of faith must be obeyed. The worship of the Church must throb with spiritual reality. The fellowship of the Church must be something more than a name. Prayer must prevail, and preaching must be with power. Grace must be magnified in holiness and brotherly love, as well as in the assurance of the heart. May they come home to find God in the midst of His people. S. C.

CHURCH MEMORIALS.

Sir,—Some churches, like some homes, have an atmosphere—an atmosphere of windows, furniture, ornaments and memorials that speak of reverence, human sympathy and respect and love

for the House of God. And so it should be. But of how few churches in Canada can this be said? The fault often lies with the Rector of the parish, upon whom rests the responsibility of educating his congregation. In times of bereavement there is a natural desire to spend money on some memorial. It is an easy thing for a Rector to give proper direction to this feeling, and it is a simple matter to have a suitable scheme of stained glass windows prepared and a list of the furniture and ornaments that are wanted. But there is not one parish in fifty where this is done. What is the consequence? When a prominent parishioner dies the widow is promptly visited by the marble man, who persuades her that his bill must be the measure of her affection for the spouse she has lost, and the argument is pressed with ruthless persuasion. We see the result in our churches unadorned and the costly, hideous and useless marble columns that misadorn our cemeteries and daily remind us of monumental apathy. This is a subject which might well be carefully dealt with by the proper committees of the Provincial Synods. E. Heaton.

PRISONERS IN TURKEY.

Sir,—The Canadian Government has received notice from London that the Secretary of State for Foreign Affairs has been informed by the United States Ambassador that the Turkish Government desire that in future remittances of money not exceeding five pounds from private persons for British prisoners of war in Turkey should be despatched to the International Red Cross Committee at Geneva for transmission to the Ottoman Red Crescent Society at Constantinople, by whom payment to the recipients will be effected and a receipt returned to the International Committee at Geneva. Letters and parcels should also be sent to Geneva for transmission. Such letters and parcels are post-free. Money should be remitted by International Money Order, which can be obtained at any post-office, and which should be made payable to the International Red Cross Committee at Geneva and sent on with full name, number and regiment of the prisoner of war to whom the money is to be paid. Information has also been received from the United States Ambassador that prisoners of war in Turkey are now allowed to write only one letter a week, limited to four lines, and that this regulation applies also to letters addressed to them. Chief Press Censor.

Ottawa, Jan. 28th.

Books and Bookmen

"A Short New Testament History." By the Rev. A. R. Whitham, M.A. London: Rivingtons. 292 pages. (2s. 6d.)

In two parts: Part 1—The Gospel History; Part 2—The Work and Writings of the Apostles. A companion volume to the author's "Short Old Testament History." As in that volume, we are here kept in close touch with the text of Scripture, which is a decided advantage. The book should meet a very real need. It is concise, clear and thoroughly readable. We think it is somewhat misleading when the writer speaks of the Lord's Supper as intended to supersede the sacrifices of the Law, for surely they were superseded by the one sacrifice of Christ, and the Lord's Supper is no repetition of that. We also take issue with the author when he makes the "altar" of Hebrews 13 refer to the Holy Communion, though certainly he only says that it "seems" so to be used. On the whole it is an exceedingly useful little volume, indeed it is the best we have seen of its kind.

"The Story of a Hero." By Gertrude Hollis. London: S.P.C.K. (2s. net.)

A history of St. Paul written for children, with nine very good illustrations. This is an attractive little volume, nicely bound, printed in large clear type, and on good paper. The story is extremely well written, and presents the great apostle as a real, heroic, and yet human figure. It is just the book to put into the hands of children. We would like to see more books of the same character. There is room for them.

"The Canadian Almanac." The Copp, Clark Co., Toronto. 544 pages; handsomely bound in dark red cloth, gilt title. (\$1.)

This issue forms the 69th of the series. Many of the lists given are not found elsewhere, and in no other volume can so much information about Canada be found in so small a space. It contains among other things: Astronomical calculations; eclipses, star tables, latitude tables; complete Customs tariff; banks with branches and names

of managers; patents and copyrights in Canada; Canadian Militia list; postal information; complete list of Post Offices, with railway on which located, or nearest railway station, carefully revised to date; list of newspapers published in Canada, with their circulation and politics; Dominion and Provincial Governments, and names of officials, with their salaries; complete clergy list; educational institutions, etc.; chronology of the Great War; banks and other stocks, showing dividend and highest and lowest prices at which sold.

We have received from the Society for Promoting Christian Knowledge the first four numbers of a new series entitled "Missionary Tracts for the Times," published for The Central Board of Missions. (1d. each.) The first is "The Time of Our Visitation," by the Rev. J. O. F. Murray, D.D. The second is "The Holy War," by William Temple. The third is "The World of To-Day and the Gospel," by Ruth Rouse, Travelling Secretary of the World's Student Christian Federation. The fourth is "The Building Power of Christ's Kingdom," by Herbert Gresford Jones, Archdeacon of Sheffield. These will prove decidedly useful in presenting various aspects of missionary truth and duty.

The Family NEW DICTIONARY

By Rev. H. A. CODY

Extravagants—Members of the Church who live in luxury, but have no money to give to the support of the Church or to Missions.

Hour Glass—Much needed to avoid the snapping of watches by impatient members of the congregations.

Low Sunday—Has reference to that day when (a) the offertory has reached its lowest ebb; (b) when there are fewer people in the church than usual; or (c) when the clergyman is mentally depressed or greatly fatigued.

Laymen—Men who lie in bed on a Sunday morning while their wives go to church.

Legends—Stories told to a clergyman upon taking charge of a parish about the wonderful things his predecessor performed.

Miserere—When the choir sing flat, or undertake an anthem which is beyond their power.

Ornaments of the Church—Hats worn by women, especially on Easter Day.

Perpetuals—Clergymen who never move, but live and die in the parishes to which they were first appointed.

Peculiaris—A certain class of people found in every parish, and commonly known as "cranks."

Resignation—The state of a clergyman's mind when he finds that he cannot get into a better parish, but must remain where he is.

Relics—Old sermons which a clergyman wrote twenty years ago, and which he brings forth at regular intervals.

THE SLAVE MART

Nearly a million Armenians in Turkey have perished in the massacres and wholesale deportations of Christians instigated by the Ottoman Government in Asia Minor. This is the "careful estimate" of a competent authority quoted by Lord Bryce, formerly British Ambassador at Washington, in the following further reports on the cruelties collected from statements which have come through the United States from sources on which, he says, the fullest reliance can be placed:—

"Some two or three weeks ago, at K., about two hundred of the chief Armenians were imprisoned, then taken at night in wagons, thirty or forty at a time, to the river bank and there killed. Eighteen of the employees of the railway and the director of the bank were among these. I had this on good authority, then, and it is confirmed now.

"Within the past week all the Armenian men, whether Gregorian, Protestant, or Catholic, have been taken, stripped to shirt and drawers, tied together and taken away and heard of no more. The women and girls have been distributed to the Turkish villages, and Turks have been coming and looking over the girls and choosing what they wanted. One of the wealthiest men in K., whose wife and three daughters were taken away before his eyes, went crazy.

"These people are being deliberately done to death at a sufficiently slow pace to allow their oppressors the opportunity of choosing out such of their women and their goods as they care for and getting all their money away from them before they die."

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Personal & General

The result of the Prize contest will be found on page 94.

Kindly study the label on this paper, and if you are in arrears kindly remit.

Mr. Stewart White, the eldest son of the Bishop of Honan, has entered as a cadet the Royal Military College at Kingston.

Rev. W. F. Rushbrooke, B.A., of Port Essington, B.C., who is the Head of the Prince Rupert Coast Mission, is at present a visitor in this city.

The destruction of Canada's beautiful Parliament Buildings by fire on Thursday night last has called forth much sympathy from all parts of the Empire.

"Military necessity" now means "the impossible becomes possible." "Missionary necessity must mean for 1916 the same."—Provost Macklem at L.M.M.

Miss Knox, staff, and girls of Havergal College and Havergal-on-the-Hill contributed \$307.57 to the late campaign for the Patriotic Fund and Red Cross.

A quick-witted Irish girl was being examined by the inspector. "You were born in Ireland?" "I was." "What part?" "Why, all of me, of course."

The Rev. S. J. Stocken, of Gleichen, Alberta, passed away last month. This sad news has just reached us from the Ven. Archdeacon Tims without any particulars.

The Bishop of Quebec called a meeting at the Cathedral to discuss the raising of a memorial fund to the Right Rev. A. Hunter Dunn. A fund to be specially applicable to the Labrador Mission was decided upon.

Captain A. W. Buckland, Rector of St. Andrew's Church, New Carlisle, and Chaplain to the 49th Battalion, C.E.F., now serving at the front, at present on sick leave, will (D.V.) return to his regiment in March.

Mr. J. M. McCormick, at the Laymen's supper, well expressed a difficulty in the way of the marriage of one of his men when he asked him: "How can I support a 'sealskin wife' on a 'muskkrat's salary'?"

Word from Captain the Rev. W. H. H. Sparks, with his battalion at the front, tells of beginning at 5.30 a.m. on Christmas Day and holding six celebrations of the Holy Communion for his men, with large attendances.

Dr. Sunder Singh gave an address and readings from the Hindu poet, Rabindranath Tagore, at the Imperial and patriotic meeting last Friday in aid of the Bengal Ambulance Corps. Sir Edmund Walker presided.

The "Times" contains an announcement from the "Tablet" that Lieut. Hicks, of the Munster Fusiliers, youngest son of the Bishop of Lincoln, has been received into the Roman Catholic Church at Ramleh, Egypt.

The Bishop of Toronto, speaking to the Laymen on Tuesday, said: "The Church of the Living God does not believe that the arm of our God can be shortened." He added: "Pray, give, work in 1916 as never before."

The Rev. A. L. Fleming, of Baffin Land, covered 1,300 miles last winter by dog-sleigh, visiting every igloo. Such is the Master's work in the frozen regions. It was one year and ten days after war broke out before the news reached him.

Provost Macklem, when speaking to the Laymen, asked: "Is it not possible to retrench, and so help more, by cutting our outlay on such things as theatres, tobacco, wine, clothing, food, and be all the better for it also?" Surely to ask the question is to answer it.

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PEDLAR'S PERFECT METAL CEILINGS

King George on Saturday made his first public appearance since he suffered his injury from an accident while reviewing the British troops in France last October. His Majesty attended a performance of Verdi's Requiem in memory of the soldiers who have fallen in the war.

The Rev. S. A. Selwyn told the Laymen at their annual supper during his address that the Indians who are now so gallantly fighting side by side with our own brave boys and subjects of our King should and must have the Gospel preached to them. They have the same right that we have to the glorious message in India.

A well-known London clergyman tells of a canvasser under Lord Derby's scheme who visited the house of a poor woman in a district in central London. In reply to his question regarding her son's enlistment she said: "I had nine boys. Eight have gone to the war, four are dead and two others are wounded; but if the King wants my remaining boy, tell him he can have him, God bless him, even if I must go to the work-house."

The call to our Church authorities being made by the Rev. A. L. Fleming for a definite and permanent policy of support for the carrying on of the noble work done by the pioneers of the Church in the Baffin Land regions is most insistent, and will doubtless be dealt with. Both mission stations are at present closed and the Church unrepresented. Others must not be allowed to reap the fruits of our brave missionaries' labours.

"Rev. R. W. Norwood, Rector of the Bishop Cronyn Memorial Church, London, last week signed the 'Dry Ontario' petition and announced himself as a convert to prohibition," says a London contemporary. "By way of explanation Rev. Mr. Norwood stated, among other things, that the fact that so many victims of the liquor traffic themselves are signing the petition convinced him that he would be doing wrong in putting any stone in their path."

Elmer C. Goldsworthy, of Monterey, Calif., a track athlete and tennis player, has been wounded so badly that he probably will be invalided from the army. Goldsworthy

enlisted with the Princess Patricia Regiment, and won a medal by carrying orders to the Canadians, who were nearly wiped out at Ypres. He escaped unscathed from this tight corner, but recently, while leading a party of nine bomb-throwers, he received eighty wounds from a German grenade, which killed all the other members of his squad.

Bishop Williams, of Quebec, recently used these searching words: "God is not going to bring us through this war to victory and peace without having taught us some exceedingly sharp and searching lessons, and without having first made us feel that it is not our skill and wisdom, but His mercy, overruling gravest risks, that has saved us. Let each one say to himself or herself: 'The fortunes of my country, of the world of freedom, tremble in the balance. I do believe in God. I must and will pray, day by day, from my heart, that of His forgiving mercy He will guide us, protect us, and bring us safely through.'"

The Chinese New Year's Eve was fittingly celebrated on February 1st by Toronto's Celestial colony, the

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The Prize Contest

Some splendid results were attained and a decided increase in our circulation reached by the efforts of the many interested workers in the campaign for New Subscribers just ended. We have duly awarded the Prizes and forwarded cheques to the fortunate winners; but, being requested not to publish the names, we would simply state that:—

The \$10 prize was won by a Clergyman in Ontario.

The \$5 prize was won by a Layman in Lindsay.

Both sent in splendid lists.

We would again thank all who worked for us and in so doing for the good of the Church in Canada. No other means will further and extend interest in every branch of our Church work, as will the constant reading of the "Canadian Churchman."

Yours faithfully,

Evelyn Macrae,
Publisher.

N.B.—Remember, please, if you can secure more New Subscribers at \$1.50 per year, send us \$1 and keep balance as your commission. If you can make a systematic canvass of your district, write for special terms to this office.

feasts and rejoicing continuing until an early hour in the morning. Not a single Chinaman, however humble or straitened his circumstances, missed his New Year party. Gambling was conspicuous by its absence, because Chinese are not allowed to gamble on New Year's Eve. They are not supposed either to swear or handle money. When the Chinamen rose next morning they did not say a word until they were dressed and cleaned. Then turning to those nearest to them, their first words were: "Doe-Sinn, Go-Hay, Fat-Toy," which means, "Good morning. A Happy New Year." The feasts were peculiar for the fact that only Chinese dishes were consumed, while chop-sticks were reverted to. Chicken, ducks, turkeys, lobsters and oysters, and, of course, chop-suey, were the favourite dishes.

GETTING JOHNNY OFF TO SCHOOL

On these cold, frosty mornings, when kitchen problems are more vexatious than at any other time of year, it is not an easy matter to get the children off to school on time without neglecting the thing that is most vital to their health and their progress in studies.

The problem is an easy one for the mother who knows the nutritive value of shredded wheat and the many wholesome, appetizing ways in which it can be served. Being ready-cooked it is so easy to prepare a warm, nourishing meal with shredded wheat in a few minutes. The biscuits are made more appetizing by placing them in the oven for a few moments to restore their crispness; then pour hot milk over them adding a little cream.

These shredded wheat biscuits have in them all the rich, body-building material in the whole wheat grain. When served in this way they give more real, body-building nutriment than meat or eggs, cost but a few cents and are easily digested. In any group of children you can always pick out the "shredded wheat boys and girls" by their unusual physical sturdiness and mental alertness.

British and Foreign

The Archbishop of Armagh paid a visit to the Irish regiments at the front. His visit extended over two weeks.

Canon E. H. Pearce, of Westminster Abbey, has been appointed temporary Assistant Chaplain-General for duty at the War Office.

The Bishop of Winchester, Dr. Talbot, is to be the preacher at the annual service of the C.M.S. this year, which service is always held at St. Bride's, London.

A cablegram has reached Mrs. Walpole announcing that the Bishop of Edinburgh had been operated on, on both eyes, in Washington, D.C., and that the operations had been completely successful.

The King has sent congratulations to Rev. W. E. Cox, Rector of Dartington, Devon, who has five sons holding commissions in the army. Two of them returned from Argentina to join the colours.

The Bishop of London hopes to be allowed to visit the British soldiers in Belgium and France again, and he has set aside the last three weeks of Lent and Easter Day for this purpose.

Rev. J. R. Stewart, a C.M.S. missionary from Western China and an Acting-Chaplain to the Forces, was instantly killed at a funeral service recently at which he was officiating "somewhere in France." During the service a shell from the enemy exploded in the midst of the mourners, killing Mr. Stewart on the spot and seriously wounding many of the others present. He was respected and loved by officers and men alike. The death of Mr. Stewart recalls one of the terrible scenes in the history of modern Missions in China, for his father and mother, the Rev. R. W. and Mrs. Stewart, and two of their children were among the missionaries massacred at Hwasang, in the Fukien Province, during the anti-foreign riots of 1895. Mr. James Stewart was at that time at school at Haileybury and so escaped the terrible fate of the younger brother. He went out to China in 1906.

Boys and Girls

THE KING OF THE FEAST

A Tale of the Epiphany.

By Laura Fitch McQuiston, in New York Churchman.

(Concluded from last issue.)

THE servants bowed and left the hall, while the guests seated themselves to await their return. One of the latter, the bluff seigneur of Châtelac, exclaimed as he pointed to the windows:—

"Methinks we'll wait till we drop asleep before anyone be found abroad on such a night as this."

"True enough," agreed their host; "yet already do I hear the varlets returning. Now the saints send they've brought me no outlaw from Senart. I could not stomach feeding

such a one, even on the blessed Epiphany."

"If this be an outlaw," exclaimed the châtelaine, rising as the servants entered bearing someone in their arms, "then are outlaws but pigmy folk. Oh, the poor boy!" she cried, pityingly, as they set down their slight burden before her. "I fear me ye've brought me one past helping," she added, bending over the wet, unconscious form. "Where found ye this child?"

"But a few steps off in the forest, gracious lady," answered the man. "He lay half-buried under the snow. But, see; he is not dead. If we rub him and change his wet clothes, he'll soon revive."

"Aye, aye, bring warm, dry things," cried the host; "he'll recover. His heart beats. Rub thou his feet, Jeanne; and, Pierre, hand me a cup of hot posset. An' he swallows that he'll open his eyes."

Gently the warm drink was forced between the stiff lips of the waif. Revived and dry, Jacques, for it was he, opened his dazed eyes on an unaccustomed world.

With amazement he surveyed the magnificence in which he found himself. From the gorgeously clad lords and ladies smiling down at him, he turned his eyes to the banquetting table, set with silver and gold, and the varlets standing in the background; then back again to the great fire roaring up the chimney and the wonderful company around it.

A few drops of Campana's Italian balm rubbed over the hands and face after washing, and before thoroughly drying, will prevent chapping. For sale by all druggists, 25 cents the bottle. A special size sample bottle sent postpaid on receipt of ten cents in coin or stamps, by E. G. West & Company, 80 George Street, Toronto.

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"Eh bien?" queried the amused host, as Jacques's intent gaze rested finally on him, "art satisfied thou art in good hands? Methinks," he continued, "he is sufficiently restored for us to proceed with our celebration. Bring the royal robe and crown."

From a brass-bound chest at the upper end of the hall the attendants brought a long purple robe trimmed with ermine and wrapped it around the bewildered boy. Next, a gold crown was set on his forehead and an ivory sceptre placed in his unresisting hand.

Then gradually it dawned on Jacques that this must be the feast of the Three Kings, and that somehow he had been brought into a nobleman's chateau to be made king of the feast. Therefore, he straightened his little form, and, with all the dignity he could muster, walked gravely by the side of the châteline to the seat assigned him at the table; and the company were charmed with his behaviour.

Jacques gave small thought to the unaccustomed dainties set before him, but satisfied his hunger, with his eyes alternately on the company and on his own magnificent attire. He listened entranced while the châteline, standing before him, sang the song of welcome to the stranger at the feast. But he was taken aback when the assembled guests, passing from grave to gay, gave a vociferous shout as he raised his glass to his lips.

"The king drinks! The king drinks!" they cried, and all with one accord raised their glasses in salutation to him.

However, the tender-hearted châteline was more interested in the boy himself than in his temporary pomp. His emaciated form and his bright, intelligent face appealed to her sympathies.

"Who art thou, little one?" she asked, after the lords and ladies had, one by one, followed their host and done homage to the king of the feast by bowing over the boy's hand. "Why art thou so starved. And why wast thou lying out in the forest?"

Jacques raised his large brown eyes to her.

"I am the son of poor peasants of Melun, gracious lady," he answered.

"They could not give me more to eat, for they had it not themselves. I was on my way to Paris when I lost myself in the forest, being frightened by the sounds of savage men."

"On thy way to Paris! And what wouldst thou do in Paris that thou goest so far alone? Hast friends there?"

"No, gracious lady, I know no one in the great city. I am going because I would fain study at the College de France."

"Study at the college! But, child, poor as thou art, how canst thou pay thy way?"

"I can work for the other students, noble lady," replied the boy, simply.

"Now, this is a right worthy peasant lad," exclaimed the Seigneur of Brunay, "and glad am I that to him has fallen the honour of being our king of the feast."

"My lords and ladies," the châteline addressed the company, "shall we not give this boy more than the usual alms? Methinks we could not give to one more deserving."

She took a silver cup from the table and went the rounds of the room to collect from her guests whatever they wished to give. The cup was filled with gold pieces.

The châteline counted the gifts. "Here are one hundred pounds, little Jacques," she said, much pleased.

"Now, you can make your way to Paris without hardships, and pay a good bit of your schooling, too."

"I thank you, gracious lady; I thank you, noble lords," exclaimed the delighted boy. "Never will I forget this blessed Epiphany, nor—nor—" The crown slipped off the bobbing head, the sceptre fell from the weary hand, and the king of the feast fell over on the table asleep.

The company laughed merrily and laid him down, royal robes and all, on a bench to sleep for the night.

The next morning they failed not to bid him godspeed on his journey and to wish him success in his great enterprise of learning. But much as they admired his pluck and determination, they little thought as they watched the small figure trudging happily away on the road to Paris that they were looking at the future preceptor of the royal princes, the great Bishop of Auxerre, the grand almoner of France, and the famous translator of Plutarch — Jacques Amyot.



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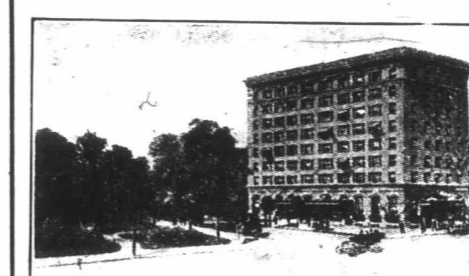
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