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Family Newspaper

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



Vol. 12.

TORONTO, CANADA, THURSDAY, MAY 6th, 1915.

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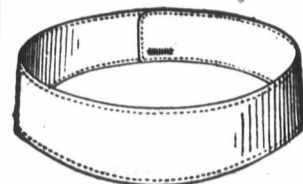
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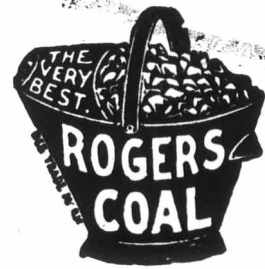
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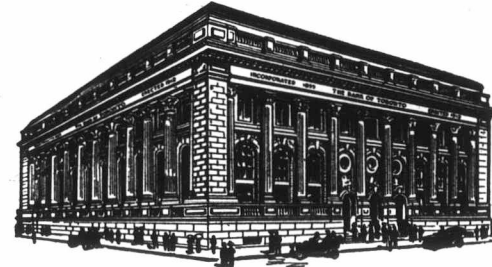
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ASCENSION DAY.

(May 13th.)

Holy Communion: 149, 304, 311, 315.
Processional: 147, 148 (parts 1 and 2), 201.
General: 144, 145, 146, 150.

SUNDAY AFTER ASCENSION DAY.

(May 16th.)

Holy Communion: 243, 249, 397, 567.
Processional: 186, 376, 400, 443.
Offertory: 43, 177, 390, 594.
Children: 685, 695, 716, 733.
General: 46, 438, 594, 604.

The Outlook

Pride and Sorrow

Words are not only inadequate, but really impossible, in the attempt to express the feelings of all in Canada who have read of the magnificent stand of the Canadian troops at Ypres last week. Sir Robert Borden well said in his reply to the greeting from New Zealand that:—

Canada is thrilled with mingled pride and sorrow, pride in the valorous deeds of her gallant sons and sorrow for those who have fallen in the fight for liberty and democracy.

While we think with gratitude and thankfulness of those who have died for their country, let us think with sympathy and prayerfulness of those who are sorrowing the loss of loved ones. This is a strenuous time, and one in which all hearts should beat in unison. Only the consciousness of absolute righteousness can stay the soul in the midst of these terrible events. But we believe that no sacrifice can be too great to preserve freedom to our Empire and to insure righteous peace to the world. May the Father of mercies and the God of comfort be very near and precious to all.

Political Corruption

This subject rightly continues to command attention in various parts of the Dominion. In a striking article Principal Mackay, of Vancouver, has boldly said: "After fair opportunities of forming a judgment, I am forced with sorrow to the bitter and humiliating conclusion that the political life of Canada is the most sordid of the world's English-speaking communities." Other opinions of representative men are to the same effect. Sir Wilfrid Laurier remarked in Parliament that "for

forty years Parliament has professedly exerted itself to banish corruption," and a member of the Opposition declared that "despite increased prosecutions the records showed there was more corruption in Canada to-day than ever before, it being limited only by the means at the disposal of the respective parties." The plain words of the Premier as he dealt faithfully with two members of his own party have been received with the heartiest welcome, and all these things help to show that people are becoming alive to the condition of affairs. As we have already said, nothing will ever accomplish the end we are seeking but an overwhelming public opinion that will compel people to realize their duty and follow the right. This shows the solemn responsibility resting upon our Churches. We must insist, as perhaps never before, that "righteousness exalteth a nation, but sin is a reproach to any people."

A Canadian Foreign Missionary

Just over a hundred years ago a child was born in Scotland, who, when grown to manhood, left Nova Scotia for the New Hebrides. Twenty-five years later he died in Melbourne, Australia, whither he had gone to superintend a translation of the Old Testament for the use of the Christian natives of a place which he had found both pagan and cannibalistic. His name was John Geddie, and those who would learn more of one of the most remarkable pioneer missionaries should obtain the biography of him, prepared by Professor Falconer, of Halifax. Geddie was almost, but not quite, the first Canadian Foreign Missionary. While still a pastor in Prince Edward Island he did his utmost to stir up missionary interest in Nova Scotia. He arrived on the Island of Ancey nine years after the murder of John Williams and a number of years before Bishop Patteson was killed. There was nothing remarkable about Geddie, whether in appearance, or speech, or scholarship, and it has been remarked that perhaps never was a man subjected to such criticism when he offered himself for the mission field. Both in the Synod of Nova Scotia and in the press it was said with the utmost frankness by one speaker that "he did not know a more unsuitable person than Mr. Geddie; that except zeal, which was the lowest of all, he did not possess one qualification for the work." And yet this is the man whose tombstone records these marvellous words:—

"When he came, in 1848, there was not a Christian; when he left, in 1872, there was not a single heathen."

We rejoice with, and congratulate the Presbyterian Church of Canada on the possession of such a man and such a memory. The names of Geddie and Paton stand out in missionary annals among the noblest pioneers of the Cross, and as magnificent testimonies to the power of the Gospel.

The Lost Faith

In a current Review, that able and forceful thinker, Dr. Forsyth, has an article, entitled "Veracity, Reality and Regeneration." Among many fine things in the article which call for special attention, Dr. Forsyth laments the loss of faith among preachers to-day. They were never more able, and their sermons were never more interesting, but somehow they fail to win, and fail to affect seriously those already won. The pulpit is said to lack "penetrative power and inner moral passion," and this lack is due to the absence of dogmatic conviction. For a generation we have preached that experience is the supreme thing, and that the creeds are of no account, until at last we have lost the creed, which can alone produce

the experience. The outcome is a vague sense of insecurity and a resort on the part of preachers to things which, while important in themselves, are not of the essence of the Christian Gospel. Some preachers take refuge in a mysticism that "is not faith, but inferior poetry," and preaching becomes literary, sympathetic, and even impressive, though without being at all regenerative. Other preachers take refuge in what they regard as a Gospel of social reform and moral righteousness. They know everything about economics, but practically nothing about theology. They are full of denunciation of wrongs, but very rarely, if ever, do their hearers get to know of salvation by Christ. Such preachers proclaim a New Humanity, but it is not the New Creation of the Bible; it is the natural man impregnated with religion, but not regenerated by grace. The result is that conversion is never emphasized, and, of course, is never realized. There is nothing sadder than the way in which preachers confess by what they preach that they have no Gospel such as the New Testament emphasizes. What does this mean? Surely, first of all, it proves that they are lacking in spiritual experience of those things that matter.

What is Wrong?

Dr. Symonds, of Montreal, in speaking recently on "The Churches and the War," expressed the opinion that, while Christianity itself has not failed, yet present conditions indicate that the Churches have failed at a particular point. In failing to secure peace and goodwill something clearly is wrong. Dr. Symonds said that in his judgment the trouble is to be located at this point:—

"I think it ought plainly to be said that the old arguments about episcopacy and apostolic succession have broken down. I must believe that there is no sufficient ground for withholding the right hand of fellowship from other Christian Churches on the ground of their lack of Bishops. There is grave danger lest by adhering too rigidly to this doctrine we render the Word of God of no effect. I know of no valid ground in Scripture or in reason why we should not receive at the Lord's Table good Christian folk of other communions. I know of nothing that ought to keep me from joining with my fellow-Christians in the service of holy fellowship in their Churches."

These words provide food for consideration, and we should be glad to hear whether our readers think Dr. Symonds has really put his finger upon the weak spot in our modern Church life. Anything which tends to make us examine our position is welcome.

Dogmatism in Science

Twenty years ago no scientific student would have dreamed of attacking the atomic theory as to the simplest form of matter. It was regarded as accepted and unassailable, almost as secure as the mathematical principle of the relations of the sides of a right triangle. And yet, through the discovery of radium, the atom is no longer seen as the unit of the universe, but is revealed as one of its truly amazing complexes. This is a reminder of how easy it is to be dogmatic in science as well as in theology. In the effort to maintain truth we must be careful lest we develop a temper of dogmatism in science which is as much opposed to right and truth as any dogma complained of in religion. We often hear of the *odium theologicum*, but it is only too possible to experience the *odium scientificum*, and thereby to prevent the progress of truth by prejudice and bias.

The Whispering Parson

A useful protest has been made in one of the English Church papers against the far too common practice of whispering parts of the Communion Service. One writer remarks that the inaudibility of the clergy is one of the great causes which keep people from Church nowadays, urging, moreover, that it is a pity they do not lay better to heart what George Herbert says in his "Priest to the Temple." The Roman Catholic Church distinctly forbids mumbling and gabbling as a scholar of that Communion has recently pointed out. It is impossible to avoid sympathy with these words of a writer, which speak for themselves:—

Some men are born to mumble, some acquire mumbling, and some (the unfortunate folks in the pews) have mumbling thrust upon them. We can only sigh for the golden age when our young men will learn that unintelligibility is not fundamentally Catholic.

"The Average Man"

In a recently published book of essays by Lord Esher, the first and most important deals with the late King Edward and on many of the King's good points Lord Esher dwells with the admiration and affection which we should rightly expect from a personal friend of the King. But one thing in particular is worthy of notice. Lord Esher says that King Edward was "extraordinarily well equipped for dealing with the gravest problem with which a Sovereign has to deal—that is to say, the eternal problem of making good use of the average man." This is a problem not only for kings, but for us all. The extraordinary man will make a way for himself, and will need very little, if any, assistance from others, but how to make "good use of the average man" is a real test for those who are concerned for the guidance and direction of other lives. Most of the people with whom we come in contact are "average," and it is nothing short of genius to be able to give the ordinary man something to do so as to make him feel his value and importance and enable him to fill his place with satisfaction to himself and others. Life, as a whole, is decidedly "average" for most people, and it behoves us all to do our utmost to avoid waiting for great occasions and to make every occasion great. The finest testimony in Scripture is associated with an ordinary man who is described as "a good man." Our Master on one occasion said, "to every man his work," and if only the average man can be taught to realize that there is a place for him and that God only asks for faithfulness, the problem which Lord Esher rightly describes as "the gravest" will be solved in the most satisfactory way. God does not ask for brilliancy, or even success; He only requires us to be faithful.

The Power of the Machine

One of the most thoughtful of modern writers, Mr. John Buchan, in a fine address delivered recently, speaking of Germany, said:

We are fighting against a Power which in all the splendour of its material achievements has neglected two things most gravely—true thought, and true religion. Germany stands for the power of the machine, for a wonderful rigid discipline which kills the liberty of the human mind. Some day the war will end, and it can end only in one way. What will happen after that? If Germany infects us with her scorn for freedom, with her love of the machine, with her cynical morality, with her worship of wealth and power, then we shall not have won the campaign. She may be crushed to the ground, her armies

and fleets may be destroyed, she may lose half her territory. But still she will be the conqueror, for she will have destroyed the cause for which we have fought.

The message is very plain. We must at all costs avoid anything like a repetition of the German love of the machine. The mind and the soul must have liberty and this war will not have been waged for nought if it teaches our nation and empire as never before that spirituality is supreme and that morality must dominate everything.

REALITY

Thoughts for the Fifth Sunday after Easter.

By the REV. CANON N. JONES, M.A.

There is an important connection between our last Sunday's theme and the one we have before us to-day. To be occupied too exclusively with the subject of our hearts being fixed in heaven would tend to produce in us an unhealthy quietism. It is well for us to be reminded, as we are in to-day's services, that heavenly-mindedness must not interfere with earthly usefulness. While our hearts are fixed in heaven, occupied with Christ and His grace, our activities should be manifested on earth here below.

Let us look at the Collect. "O Lord, from whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same, through our Lord Jesus Christ." It is in the heavenly atmosphere that we get the inspiration, but that is inspiration with a view to action.

This is emphasized in the Epistle. "Be ye doers of the word, and not hearers only." St. James does not depreciate the value of hearing. Many people seem to think that this Apostle lays more stress on right action than he does on right views of truth. But this is to mistake his meaning. The doing which he insists upon is the doing which springs out of hearing. In the verses immediately preceding the portion appointed for to-day's Epistle, we find him exhorting his readers to be swift to hear (ver. 19), and to receive with meekness the engrafted word, which is able to save their souls (ver. 21). Such statements certainly imply the importance of rightly apprehending the truth.

But hearing is not enough. "Be ye doers of the word, and not hearers only." There are many who delight to hear; they are to be found at churches and at meetings taking in the teaching with great relish. You hear them exclaim, "What a delightful sermon!" "What a stirring address!" "What a helpful convention!" but you see no change in their life. They love to be impressed, and to have their emotions excited; they are thrilled with some appeal to them to consecrate themselves wholly unto the Lord; next day you find them acting as if money-making were the one grand object of their life. They listen with appreciation to some clear exposition of the nature and claims of holiness; but they make no effort to break off their own besetting sins. Such people, says St. James, are deceiving themselves, they are religious shams; right doing, it is true, must be grounded on right hearing, but if the doing is not there, the hearing is in vain.

The person who thus hears is likened by the Apostle to a man who gives a passing look at himself in a mirror, and then goes on his way, and straightway forgets what he looks like. In the mirror of God's Word, man can

see his blemishes and uncleannesses. But to what end, if he turns away and forgets all about it? On the other hand, he who looks into God's law, God's will, God's word; who bends over it with deep scrutinizing gaze (for this is what the word implies), and continues therein, i.e., keeps on examining because he wants to understand it and remember it—this man is blessed in his deed. To such a man, the revealed will of God is not a law of restraint, but a law of liberty, because he delights to do it. To the child, the will of the parent is often a law of restraint, but when the child becomes a man he anticipates the parent's will, he delights to do it, it is no longer a law of restraint, but a law of liberty. Let us so hear God's Word, so read it, so think about it, as to inspire our actions; then we shall be blessed in our deeds.

What is the nature of this doing which St. James lays so much stress on? He calls it "Religion" a little lower down, and the word in the Greek points to the external aspect of religion, those traits which mark a life as dedicated to God's service. He enumerates one or two very practical specimens of it. (1) The control of the tongue. If any man among you seem to be religious, and bridled not his tongue . . . this man's religion is vain." (2) Sympathy with the afflicted. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." God is not served by ritual, or by sacrifices, but by relieving the wants of the poor. (3) "Unspotted from the world." God is not served now in elaborate vestments; the garb of purity is what we have to wear. As we go into the world about our Master's business, we must keep ourselves "unspotted from the world."

This is where the Gospel comes in. To live a "religious" life such as this is no easy matter, but as we read the Gospel for to-day (John 16: 23-33) we meet with good encouragement. It tells us of the efficacy of prayer: "Whatsoever ye shall ask the Father in My name, He will give it to you." It tells us of the Father's love for us: "The Father Himself loveth you." It tells us of Christ's victory over the world: "Be of good cheer; I have overcome the world."

THE LARK IN THE SKY

The other day, above the fighting in the trenches, a lark's song was distinctly heard.

In the mire of the Valley of Shadow,
The shadow of pain,
We stood in the wearisome trenches,
The terrible trenches,
In battle's red rain.

The heavens were watchful above us;
Within us was gloom,
For the rifles rasped hideous laughter,
Hell's horrible laughter,
The laughter of doom.

But sudden our hearts leapt within us,
And woke with a cry;
For a marvel dropt down from the cloudland,
Like a star from the cloudland—
'Twas a lark in the sky.

Our souls sought the hills and the meadows
Afar o'er the foam;
As through mist we beheld the long ridges,
The green and grey ridges,
The dear fields of home.

And we babbled old words in our longings,
And our lips tried to pray—
"O God bring us safe to the homeland,
To the hearts in the homeland
We love far away."

And we saw as in dream, the dear faces,
As in moments gone by;
Then we turned us again to our vigil,
Made strong for our vigil
By that lark in the sky!

LAUCHLAN MACLEAN WATT.

MY VISIT TO FRANCE

By the Bishop of London

ALTHOUGH the main object of my visit to France was to carry a message of cheer to our soldiers during Holy Week and Easter, I was anxious also to give what backing I could to the Chaplains in their difficult work, and find out the truth with regard to the very varying reports which we had heard at home with regard to the Chaplain's department.

I had every opportunity of doing this, as at each centre I was given the pleasure of meeting all the Chaplains of all denominations, and in most cases gave them an address, prayed with them, gave them my blessing. Except the Roman Catholic Chaplains who were, I suppose, mostly with the Irish regiments, I think I saw nearly every Chaplain serving with the Expeditionary Force, except my friend Bishop Gwynne, who had a service at a distance the very day I was meeting the Chaplains of his division.

I must say that in view of reports which we had heard at home, I was agreeably surprised by the energy and decision with which the Church had grasped the situation abroad. It was an old saying twenty-five years ago, with regard to East and South London, that "the Church was not in possession"; it was very much "in possession" with regard to the Army in Flanders. The great fault was the one which we had so often heard, that the numbers were not equal to the calls upon them, and I finally reported to the Commander-in-Chief and Adjutant-General that I had found every man overworked. What are we to say of a man who had to manage fifteen services on one Sunday?

But, with the inadequate staff which they had, they were really doing wonders.

It may seem curious that a Presbyterian should be the principal Chaplain when about three-quarters of the Chaplains were Church of England, but it really answered very well; Dr. Simms is a man who has served all over the world, is universally loved and respected. I heard everywhere of his fairness and impartiality. He and I had much spiritual talk and prayer together, and I am sure he will not mind my mentioning that he asked for my blessing before I left. Moreover, as one of our own Chaplains pointed out to me, when one denomination so greatly outnumbers the others, any accusation of favouritism in appointments was prevented by not having the principal Chaplain a Church of England priest.

The Church of England Chaplains have their own chief, who was my own *fidus Achates* during the whole fortnight, and who, in co-operation with the senior Chaplains at the bases and the Army Corps Headquarters, made out and carried through my tour for me. This was Mr. Macpherson, who has also served all over the world, and who is greatly loved by everyone with whom he has served.

Their idea of work may be guessed by the programme they had laid out for me. I led off with eight sermons a day for the first two days, but we tailed down to about four or five as the week went on. I called them my "nigger-drivers," and said that if I had worked my curates as hard as they worked me, they would all resign in a body. The chief "nigger-driver," however, exercised a restraining influence upon his subordinates, and my voice ended up stronger than it began.

What struck me most was the fine type of men who had been selected, and for this we must give credit to the Chaplain-General, who has had to bear a good deal of criticism. They were men of every school of thought, but they seemed the strong men of their particular school. Moreover, in the face of life and death, differences which loom so large at home seem small. There were Father Waggett, Father Conran, Father Fitzgerald, and the Talbots, besides many of the regular Chaplains, who were known as strong High Churchmen, and I saw Mr. Kennedy, Mr. Webb-Peploe, Mr. Fox, and others who recall to our minds another side of Church life.

Whereas the principal Chaplain was a Presbyterian, the senior Chaplain of every Army Corps

and Base was a member of the Church of England, and had about fifteen or twenty Chaplains under his control. Every Chaplain was working his hardest and this may be witnessed by the fact that, although such short notice had been given of my visit, 200 men were waiting, evidently carefully prepared, for Confirmation. It would indeed have been a disgrace to the Church if no Bishop had gone over to confirm them.

What gave me an impression of the grip the Church had got over the whole Army was the organization of my visit. It had been, of course, impossible for me to organize it myself, but everything was arranged to perfection. Except on Good Friday and Easter Eve, I celebrated daily. When I arrived at twelve at a place a bri-

Hon. Major Rev. J. Russell Maclean, M. A.



The Canadian Churchman.

RECTOR ST. JOHN'S CHURCH, TORONTO.

Chaplain 48th Highlanders and Senior Chaplain of Exhibition Camp, Overseas Canadian Contingent.

gade was waiting at attention, with a wagon in the midst covered by a Union Jack. I passed on, and at one, three miles on, another brigade filled the market-place of a country town, with another wagon in a convenient place; at two there was the same scene in a country village. Nothing was left to chance, and nothing went wrong.

Now it is obvious that the Chaplains who had done the whole "staff" work could never have organized this for fourteen days unless they were in complete touch with the generals of divisions and brigades, and colonels of regiments; and, moreover, as I lunched and had tea every day with the said generals and colonels, it was not difficult to see in what complete touch they were. Mr. Anderson, Mr. Tudney, Mr. Blackburne and Mr. Day, who all organized, under Mr. Macpherson's general superintendence, the various days at the Front, were exceedingly able men, all regular Army Chaplains, while Mr. Thorold at Rouen and Mr. Parry Evans at Havre, with some fifteen or twenty Chaplains under each, held the whole situation in the hollow of their hands.

It all comes round to the great need of more men. It is monstrous that men should be as much

rushed as Mr. Harry Blackburne was until Mr. Edward Talbot joined him, or as the excellent Mr. King was at ———, when I left him in that shell-stricken town on Easter Day. A report has been sent in formally for thirty-four more Chaplains for the present Army in France, with a proportionate increase as the numbers of troops in France increase, and it is in no denominational spirit that I am bound to add that the greater number of those should be Churchmen. It is becoming apparent that about 75 per cent. of the Army are Church of England men, and I found many of the Chaplains of other denominations, who all work on the best of terms with our men, doing often what may be described as Church of England work, in looking after far more than the Congregationalists, Baptists, or Wesleyans, for whom they were really appointed.

It is well known that the Chaplain-General made the same report at Christmas. The sole difficulty is the fear of the military authorities of being encumbered in case of a rapid movement with too many Chaplains' valises, etc. A recommendation is, however, lying at the War Office, endorsed by the Adjutant-General at General Headquarters (I heard this from his own lips), after a conference of the senior Chaplains at the Front, recommending an increase of numbers on certain lines. It is for us at home to put what pressure we can to get this recommendation acted upon. It is the individual dealing with souls which is so much needed and so much desired by the men, and this is very difficult in the present state of things.

Some Experiences of a Pioneer Clergyman

By the Rev. W. Minshaw, Athabasca.

THE life of a Canadian pioneer clergyman is a varied and interesting one. The writer is working in the diocese of Athabasca, having a district around the town of Athabasca of 20 miles N., 25 W. and 16 N.E. Part of the district is divided by the beautiful river Athabasca. This river does not possess a bridge at this point, so passengers and animals have to be conveyed across by a ferry which is moored to an overhead cable, the current of the river, four miles per hour, supplying the motive power.

In summer the muskies make the trails wet so that one often gets stuck in a mudhole. Driving through a creek one Sunday evening the writer had the misfortune to get one of his ponies in a treacherous hole. One pony easily got over the creek, but the other floundered into a hole about 5 feet deep and was nearly drowned. There was no help at hand, so the water had to be entered up to one's knees and the animal unharnessed. The task of pulling out the frightened pony was too much singlehanded. Darkness had now fallen and a search had to be made for assistance. A vision arose of a drowning pony and the unpleasant prospect of having to keep guard over the other pony and the buggy until morning broke. The search for help proved futile, but after another effort to

pull the pony out of the water a light was seen coming towards the creek. This proved to be the light from a lantern carried by a homesteader who was on a visit to a neighbour. The situation was explained to him and with the help of a rope the shivering pony was hauled out after a bath of about 40 minutes.

THE TRAIN THAT DID NOT ARRIVE.

A few days had been spent in the late spring with a brother minister. On the return to the station the rains commenced and lasted for weeks. The trails were hourly getting almost impassable. The railway track was washed out in many places, so the train did not arrive. Night came on and bed was found on the bare boards of the tiny waiting room, which was devoid of furniture. The next morning the rain had ceased a little and a breakfastless walk of nine miles was taken to Athabasca. Parts of the track were very loose, and once a partially burned-out bridge had to be charily crossed. Later it was ascertained that the soft railway track had caused the mixed train of passenger coaches and freight cars to be thrown off the track and the freight cars hurled

into a ditch, from which they were extracted after several days' work.

WINTER TRAILS.

Winter is an enjoyable time for travelling in a sleigh over the snow, provided one can sufficiently wrap up. The temperature often goes down to 50 degrees below zero. Sometimes the trails are so rough and strewn with stumps that it is difficult to drive. On one occasion a visit was being made to a settlement of German Poles and the trail was so primitive that many times the sleigh had to be bodily lifted over partially hidden stumps, progress was of course slow, barely three miles per hour. A few weeks later a journey of 120 miles had to be taken to a distant Cree-Indian Station, to take temporary charge of the church and boarding school there, and also minister to a few white people. The journey with a party of freighters occupied five days. The population over this primitive area is so small that it is possible to travel for two days and not pass a residence. The trail winds across forest, muskeg and over frozen lakes and over the Pelican mountains. Several nights had to be spent under the starry heavens. Meals were cooked in the frypan over a fire of logs. One night a fire was built of spruce wood and beds prepared by laying spruce boughs on the snow. Tired travellers who had been on the trail for 14 hours were soon sleeping. Presently a wind arose which scattered some sparks which ignited the clergyman's outer bed covering. This was quietly extinguished by him. A little later when all the rest of the party were wrapped in the arms of Morpheus, he was surprised by the smell of burning and discovered that his cotton padded comforter was smouldering away. Hastily getting up, the burning quilt was thrown aside, but not before it had ruined another blanket. When morning dawned it was found that the quilt had completely smouldered away. On the return journey tracks of timber wolves were discovered but fortunately none appeared in sight.

A BREAKDOWN.

While travelling through the mountains in company with a freighter, who was conveying a load of sawn timber to the Mission, a breakdown occurred in a lonely spot. The other freighters who were taking in the yearly supply of provisions had forged ahead. Suddenly there was an ominous crash and alas the hind runner of the heavy sleigh had broken beyond repair. Our plight was desperate. Night was almost due and we were many miles from human habitation, encumbered with a broken sleigh and a load of 3,000 lbs. weight. A silent prayer for help was offered. Within a few minutes the answer came. Two Indians appeared with a dog sleigh and the situation was hastily told and advice sought. Fortunately they had their hunting camp a mile away, and next morning lent us their horses and sleigh and assisted us to our destination 50 miles further north.

SOME QUEER HOTELS.

On pioneer trails certain huts sometimes kept by Indians or half-breeds are used as stopping places. Travellers are allowed the privilege of sleeping on the floor of such places and their horses are stabled in an adjoining barn. Food for man and beast has to be provided by the travellers themselves. A bed in such an "Hotel" as this is more picturesque than fragrant. A list of the occupants of such a place will give some idea of the motley crowd to be found on the trail in the "Land of the North." Imagine a one-room hut, 12 ft. by 20 ft., built of logs and the chinks filled with mud. The up-to-date conveniences were so conspicuous by their absence that we did not miss them. Two beds were fixtures. In one of these slept the Indian owner of the hut and his wife. In another bed reposed a half-breed and a young French fur trader. In a further corner lay the daughter and her three young children. In the remaining corner lay the clergyman side by side with three English freighters. This hut was not elaborately furnished. The articles may be of interest. They comprised two tin stoves, a few pans, one table and one stool. When the Indians had a meal it was noticed that the man ate his food seated in state on the stool beside the table. His wife and daughter and the babies eat their food squatting on the floor around a large pot. Fingers were more used than forks. The only light was a small piece of candle until the clergyman added another candle. In return for this the lady of the house washed up his plates, but the clergyman dried them himself. Sometimes this hut is lighted by a lamp made out of a small tin can, skunk oil richly scented, and cotton wick.

[NOTE.—All this is a call to sympathy and prayer for our brave workers in the far North-West.—Editor, "Canadian Churchman."]

THIS AND THAT

Thoughts of an Eastern Churchman.

A CORRESPONDENT of the London "Guardian," who heads his letters "Perpetual Churchwardens," strongly condemns the practice so common in England, and probably quite as common in Canada, of re-electing the same warden year after year, sometimes for the whole term of his natural life. He thinks that the office should go round on a more or less fixed plan, that the re-election of the same man year in and year out tends to stagnation, and the gradual drying up of interest on the part of the congregation at large. The "Guardian's" editorial comments on the letters are non-committal. There are cases where frequent changes may be desirable, but again there are parishes where the choice is so limited that a good churchwarden once obtained, is to be held with a grip of iron. With this I am in hearty agreement. I have known more than one parish which has adopted the "rotatory" system of electing wardens, on the principle of the desirability of steady and continuous infusion of "new blood," and the supposed stimulation of general interest among the men in the work of the church. But in every case it has broken down, for the simple reason that every warden who has distinguished himself by fitness and efficiency out of the common, has been urged to serve another year. No doubt there are parishes that have got into a sort of rut in this respect, and they have elected and re-elected wardens not so much for their efficiency as from a disinclination to hurt their feelings by electing somebody else. This aversion to turning anyone out of a position that he has held for any length of time is one of the characteristic Anglican defects of a virtue. We are conservative and very respectful of anything in the nature of a vested right. An office to the average Churchman has always something of the "freehold" about it. He hates to deprive anyone without "cause shown." There is something repugnant to the normal Anglican in "turning down" any official who has any kind of decent record, and he has a fixed and chronic tendency to vote for the re-election of wardens. This tendency at times may be temporarily overcome, but sooner or later it is certain to reassert itself, in the case of an unusually competent warden. The fact is that no hard and fast rule can be laid down in this connection. There are parishes no doubt that have suffered from "perpetual wardens," and again at least just as often there are parishes that, so far as their financial stability and well-being goes, are simply the creation of some faithful "perpetual warden," who has given the best years of his life to the uninteresting and often thankless task of conducting its business affairs. The Church in Canada, I am persuaded, has little conception of the vast debt of gratitude that is owing to these "perpetual wardens." Of one thing I am absolutely certain, that too frequent changes of wardens is much more injurious than too little. The work of a warden is not to be learned in a week, or a month, or a year.

A recent writer in one of our leading dailies contends, in a well-constructed and clearly-thought-out article, that we lose a great deal less from war than is generally imagined. The economies that are effected during wartime, he claims, offset its waste. Vast sums of money are saved in luxuries, many of them positively injurious, few beneficial, and none of them necessary. The expenditure on jewelry and articles of dress and certain kinds of food, so-called, not to mention intoxicants, far outbalances the money expended on munitions of war, and the enforced economies universally practised at a time like this more than pays for them. While the case is probably overstated, there is no doubt a good deal of truth in what he claims, enough truth at all events to somewhat mitigate one's disgust and horror over the terrible waste now going on. It is a consolation to think that things are, perhaps not quite so bad as we imagined.

Dr. Lyttelton, Head Master of Eton, has been getting into hot water in England over some utterances of his regarding the war. He has been counselling an attitude of generosity towards the Germans, in the event of the victory of the Allies, and he makes the very original and rather startling proposal, that if we insist on the neutralization of the Kiel Canal, we should show our good faith by internationalizing Gibraltar. This has brought a storm of protests from all points of the compass. While not competent myself to pronounce any opinion on the merits of this particu-

lar proposal, I admire the spirit in which it was made. England has avowedly entered upon this war as the champion of right and justice, incidentally no doubt for her own interests, but mainly and primarily for the maintenance of certain great principles, whose final establishment it is believed will usher in a better era for humanity generally, and permanently improve international relations. Dr. Lyttelton speaks with this particular end in view. To him the triumph of the Allies will be of little worth, except as a great moral victory. And this can only be achieved by England, in the hour of her triumph, setting an example of magnanimity and unselfishness. There are others in England who feel this way, though at present they are in a minority and decidedly unpopular. It is to be fervently hoped that when the final settlement is made, England will set an example of disinterestedness. We were not forced into the war as France was. Our entry into it was professedly, and actually, on moral grounds. We declared war on Germany to vindicate the principle of international good faith. Otherwise it is a question if the nation would have permitted it. Mr. Lloyd-George, indeed, has explicitly stated, that had it not been for the invasion of Belgium, he would have opposed England's participation. Such being the case, it behoves us to place ourselves above the suspicion of that desire for selfish aggrandisement, which the Germans charge us with, and to prepare to set an example of magnanimity when the day of reckoning comes. Till then we can carry on the contest at least like gentlemen, remembering that however strongly we feel, the Germans have their own way of looking at the question. Blind, ferocious, unreasoning hate never helped any cause, and as Edmund Burke has said, "You cannot draw up an indictment against a whole nation."

The "World's Conference for the consideration of Questions Touching Faith and Order" has lately reported progress, and will continue to do so from time to time. This is by far the most promising movement of the kind that has been started to promote Church Reunion. It is doing its work thoroughly and beginning at the beginning. Above all things there is no hurry about it, no attempt to promote cut and dried schemes, and to rush things. This will most undoubtedly pay in the end. To save time you must take time, you must lay deep and stable foundations. Otherwise you will have to do your work over again. This movement then, which our Church in the United States had the honour of starting, is going on the principle indicated. It is working as yet quietly and unobtrusively, examining first principles, laying out the ground before beginning to dig, but doing work which will remain, and bear its own fruit in good time. Instead of holding a conference to devise ways and means, which is the usual course, the association has determined to make the Conference the outcome of the movement, rather than the movement the outcome of the Conference.

Downeaster.

Religious Newspapers

By Thomas Kane.

IN the latter part of 1914 I noticed a brief statement in a religious newspaper that the present deficit of the ten official Advocates of the Methodist Church amounted to over \$114,000. Surprised at the amount, I wrote to the editor asking if there was not some mistake in the figures. He replied that there was not and added that he understood the deficit was growing larger every year. This deficit has accrued during the three years since the last General Conference in 1912. It will, of course, be much larger at the next Conference in 1916. Present estimates are from \$150,000 to \$175,000. (This is written in February, 1915.)

The report at the last Conference, 1912, shows a deficit for the four years 1908-9-10 and 11 of \$30,339.11, an average of little more than \$7,500 a year. During the time this deficit accrued the subscription price of nine of the official Advocates was \$1.50. The General Conference of 1912 ordered the price of all these reduced to \$1 per annum, which was probably less than one-half the cost of production. In order to lessen the prospective greater loss, the number of pages was reduced about one-fourth.

Some ten or 12 years ago the Presbyterian General Assembly decided that it needed an official organ and started or adopted, I am not sure which, "The Assembly Herald." That church has eight

(Continued on page 284.)

PROPHETS



The Rev. R. J. Renison, D.D.
Rector of the Church of the Ascension, Hamilton.

EVERY profession for which men need special education will tend to exclude others from its holy of holies. Ecclesiasticism is found in the legal profession and in the medical colleges of every civilized country. In truth signs are not wanting that the domination of a certain type of modern science in its relation to the daily activities and liberties of men would take the place of the Inquisition of the 16th century.

THE PROPHET AND THE CHURCH.

Ecclesiastics have always tried to limit the working of the Divine Spirit to forms established by authority and guided by decrees that have uniformly opposed the prophet who through the power of the Spirit has transcended the set bounds. They fought St. Paul; they scoffed at St. Francis; they burned Savonarola; they excommunicated Luther; they shut their churches to Wesley; they pelted Booth into the slums. They have succeeded in the Anglican Communion, to speak of no other, in leading vast numbers to believe that there can be no commission of any sort claiming divine authority outside the carefully guarded succession. They have forgotten the text which Christ gave. They have come perilously near making the motto of Anglicanism not "by their fruits" but by their "respectability" ye shall know them. In a word, as Dobschütz points out in connection with the early church: "They have managed to build up that admirable and necessary thing, a regular ministry, only at the expense of 'enthusiasm,' that is at the expense of the true valuation of the gifts of the Spirit."

This attitude of the distrust of the prophet affects the judgment of Christian people not only in theology but also in connection with social questions. In the Canadian church a couple of years ago there was an attempt made to give regular authority to the practice of inviting unordained men to speak under due safeguards, on special questions in the pulpits of the Church of England in Canada. It will be remembered how bitter the argument became and how the young men like the young gladiators of Abner and David, arose to "play before us," and in the theological game which followed most of the reasoners followed the Lancashire football enthusiasts' advice to their favourite team "never mind the ball; take the man." It is this same distrust which caused the horror with which some good people regard Canon XIX. of the Episcopal Church in the United States, even in its present innocuous form. The House of Deputies in 1907 under the leadership of men who had faith recognized frankly the charismatic ministries. They tried to make a place for true messengers of the Spirit, but the House of Bishops, true to that tradition of Regularity which the Episcopate has preserved since the days of the Montanists amended the proposed measure. They made it "absolutely safe." They "pitched it within and without with pitch," and it is doubtful whether since that day a bucketful of unsterilized water has leaked in.

VEILED SCEPTICISM.

After all, we would point out that the fear of the legal churchman is just one phase of this distrust of the prophet. It is a lack of faith in humanity's capacity for judging the place of the Spirit of God. It is, therefore, a distrust of humanity and a latent scepticism. Much has been written about the conflicting ideals in the present European War. The words "Militarism," "Democracy," have been freely spoken. In our judgment the issue of this war is the right of the individual to live his life for weal or woe as seems best to him. Against the Germanic theory of the State being the unit and man a cog in the wheel the genius of the Anglo-Saxon is all for the inspiration of the individual. Here a disobedient general annexes a foreign state for necessary improvements. Here a company of traders land on an unknown shore to improve their commercial prospects. East and west individuals doing it "off their own bat" have been the men who made our empire. The words of Seeley are true: "The British Empire was acquired in a fit of absence

of mind." The same thing is true of the theoretical world. Where there is full and free satisfaction in humanity's capacity to discuss truth—that is, where there is an understanding of the Incarnation—there is no temptation to appeal to mere external validations of truth.

We would also suggest to the timid brother that he bear in mind the solemn warning of the Lord Jesus concerning "building the tombs of the prophets whom the fathers slew." Every one of the great prophet souls whom at haphazard we named above was in his life-time persecuted.

The medical Pharisees persecuted Harvey and Simpson. The political Sadducees pursued Gladstone to the day of his death, but the free Spirit of God will not be bound. The future belonged to those men and to-day the world builds their tombs. If it were not for the prophet there would

Hon. Captain Rev. Canon H. C. Dixon



The Canadian Churchman.

RECTOR TRINITY CHURCH, TORONTO.

Supernumerary Chaplain to Royal Grenadiers, and Assisting Chaplain of Exhibition Camp, Overseas Canadian Contingents.

be no advance. He is the man who sees beyond his age. He often has no sense of proportion. He sometimes has a melancholy disrespect for things as they are. He is often careless in his treatment of dignitaries, vested rights, proprieties, traditions and conventions he seems often to forget. The Roman Catholic Church with all her love for ceremonial organization, has shown in history in the creation of her numerous orders, much wisdom in estimating the psychology of the prophet.

THE MODERN PROPHET.

That is the past which the prophet has played in history and if God is in history at all, He has put His seal on the foundation of the prophets no less than upon that of the Apostles. Let us honour the prophets and give them freedom for their work. We quench the free spirit if we stifle their words; we bring starvation and death, "for the Spirit giveth Life."

But who is this prophet whose presence we have been telling? He is any man who in the Spirit of Christ can look upon this present world and see it in the light of that which shall be, whose eye never fails to catch the gleam of the ideal, and so it comes to pass that he may be a

Bishop or a Deacon. He may be a layman or a cleric. He may be a man or a woman. He may be learned or ignorant. Suffice the vision and the power to tell it—the spirit and the heart and the gift of utterance.

THE PROPHET'S CALL.

The Church of Christ gives authority to preach. She does not give the spirit of prophecy. She can only pray that her preachers may possess it. The preacher may be merely a scribe speaking the traditions. He may be a droning moralist. He may be the teacher of what he learns in books or a dresser in modern guise of the doctrines of the church, but in so far as he is merely such a man, he has failed to realize the ideal of his office. When he goes into the pulpit, he will, if he realize the ideal, speak for God. He invokes the Divine Name. He is responsible to God alone. Thus preaching is intensely personal, varied and must be if it is worthy, completely free and untrammelled. "The liberty of prophecy" is the price the church must pay for life and growth. A fettered prophet is little better than a dead one, for the prophet does not breathe in dungeons or live in chains.

THE PROPHET IN CANADA.

The reason for these remarks upon the prophet and his place is that we may answer the natural question as to the place of the Christian Minister in the Church of England in Canada; apart from his work as a priest, he is a shepherd to lead and stimulate the ideals of his people. Bishop Winnington Ingram, in a recent sermon, says that every man has within him the elements of shepherd, priest, prophet, and king besides their antithetical qualities. This is true of the Christian minister, but to many of us the work of the prophet is pre-eminently the work to which the minister of Christ is called. By a prophet Jehovah led Israel out of Egypt. By a prophet the light of God has burned throughout the centuries. One prophet after another has taken the torch from dying hands and passed it on down to the next generation. There will always be among laity and clergy alike the daring spirits who are ready to take risks, the visionaries who live in the future, the radicals and revolutionists who are prepared to turn the world upside-down. The Church leads through individual chosen spirits, speaking as God reveals truth to them. Such leadership involves freedom. The pulpit must be free.

There is in Canada to-day a wonderful opportunity for men of vision to lead our people through the creative age of Canadian History. The foundations are being laid. We can dimly perceive the future that lies before this youngest daughter of freedom, and in our country we long to see the Church of England a great power, leading in the work of righteousness. It is to the pulpit plainly that we must look for such leadership. The layman may reasonably object to the preacher touching upon matters upon which he is profoundly ignorant. He may object with right to the preacher bringing questions which seem to be purely political (there are some really such) into the pulpit, but unless he will see Christianity die after having become the mere organ of convention and established order, he must not try to limit the freedom of utterance of those upon whom the Church has laid the prophetic office, with the prayer that God will send the prophetic gift. Would to God that all Jehovah's people were prophets.

TRINITY COLLEGE CONVOCATION

THE Closing Exercises of the Faculty of Divinity of the University of Trinity College were held in the Library on Wednesday, April 29th. The Convocation Prayers were said by the Dean of Arts, after which the Dean of Divinity briefly reviewed the year's work. While regretting that the war had seriously affected the numerical strength of the Divinity Class, he believed there was a deeper seriousness and more determined application which could be attributed to the war. He also spoke of the excellent work being done by the devoted staff of Divinity Professors and Lecturers who supported him as Dean

of that Faculty. The Provost was called upon to present the "Testamurs" to Messrs. G. F. Kingston, M.A., V. O. Boyle, M.A., G. C. Clarke, B.A., and R. F. Palmer. The Provost drew attention to the design of the "Testamur" as now issued. On the upper part, is a view of the Main Gateway with the College in the distance. This is intended to be a link with the past when the present buildings shall have been abandoned in favour of the new ones in Queen's Park. It was gratifying to observe that two of the recipients will return to College next year to seek further honours. The Class Lists, in part, were read by the Registrar, then the Prize Lists were read and the prizes presented by Rev. Professor Cosgrave. Final Divinity—General Proficiency Dogmatics and Ethics, Liturgics, McDonald General Bible, Sermon Prize, College Reading, I. Sir Edmund Osler Reading, Prof. Cosgrave's Gold Medal for Oratory, G. F. Kingston, M.A. Old Testament, Patristics, Hebrew, Greek Testament, Boyle Essay, II. Sir Edmund Osler Reading, V. O. Boyle, M.A. Doolittle Reading Prize, G. C. Clarke, B.A. Osler Reading Prize, R. F. Palmer.

First Year Senior Divinity—General Proficiency, New Testament Subjects, Wm. C. Turney, B.A. Certificates of the Theological Society were presented. For Oratory and Composition—G. F. Kingston, M.A., V. O. Boyle, M.A., Wm. C. Turney, B.A., R. F. Palmer. For Composition only—Rev. Archimandrite Theophylacte, G. C. Clarke, B.A. For Oratory only—S. Childs, C. F. Stent.

The degree of Bachelor of Divinity was conferred on Rev. James H. Hosford, B.A., and the degree of Licentiate in Theology on R. F. Palmer. An eloquent address was made by the Rev. R. J. Renison, D.D., in which he strongly appealed to all the candidates for Holy Orders, and prospective candidates to realize their high calling and to be assured that the world needs Jesus Christ as much to-day as it ever did.

The Chancellor called upon the Provost to pronounce the Benediction.

The many friends of the College, who attended, were afterwards entertained in the Provost's rooms, where the plans for the new College were open for inspection.

RELIGIOUS NEWSPAPERS.

(Continued from page 282).

or nine Boards, Home Missions, Foreign Missions, Education, etc. The arrangement was to publish a monthly magazine of a certain size in which each Board was to have a definite number of pages. If any Board desired more space in any number than its allotment, it could have it at a stipulated price and the magazine was enlarged to that extent for that one issue.

For some years before the establishment of "The Assembly Herald," the Board of Foreign Missions had been publishing a Foreign Missionary Magazine, which was financially self-supporting. This was strangled, and the Foreign Board was directed to occupy its allotted space in the Magazine instead. The Assembly fixed the subscription price at 50 cents for single subscribers, 25 cents in clubs of 10 or more. The price actually realized was a trifle over 25 cents for each subscriber.

The annual report of "The Assembly Herald" to the General Assembly of 1914 shows as follows:—

Number of subscribers, 52,426.	
Receipts from subscribers	\$13,135.60
Receipts from advertisements	10,580.57
Receipts from excess space	6,760.24
Interest and discounts	128.27
Deficit for the year	2,169.27

Total business for the year \$32,773.95

That reported deficit of \$2,169.27 is misleading. To get the real deficit the \$6,760.24 charged for extra space must be added, making the deficit \$8,829.51. The extra space was paid for by the Boards which used it, and of course, the money was originally contributed by the churches direct to the Boards for other purposes.

Analyzing the other side of the statement, items which business men call "overhead" charges, such as salary, commissions, rent and other expenses, amount to \$18,794.79, while only \$13,979.16 was spent for material, which includes the four items of paper, printing, illustrations and wrappers.

In other words, it cost nearly \$19,000 to get not quite \$14,000 worth of "Assembly Herald" into subscribers' hands, and in order to do this a deficit was contracted of nearly \$9,000.

The statement in the report that the subscription price of 25 cents a year "does not nearly pay the cost of production" of the "Herald" needs no proof. The most cursory examination of the magazine shows that it must be true. So far as number of pages, paper, printing and subject matter is concerned, \$1 a year would be cheap.

This article is not written, however, for the purpose of calling attention to these deficits, nor to the mistaken business judgment which produces them. These are unimportant compared with the harm such methods do in another direction. The deeper harm, yes, the unpardonable wrong, lies in the fact that every intelligent Methodist subscriber to one of these Advocates, and every intelligent Presbyterian subscriber to the "Assembly Herald" knows that the highest official body in his church is urging him to purchase an article which he knows and they know is costing somebody more than double the price he is asked to pay for it.

It is the same ages-old story of cheapening everything connected with religion. We have grown so accustomed to financial favours to ministers simply because they are ministers, that they cease to impress us. It has been only a few years since ministers and children were classed together by the railroads and both were carried at half-fare. It is not unusual to see advertisements by clothing merchants "—per cent. discount to the clergy."

It is to the credit of the Interstate Commerce Commission that it compelled the railroads to class ministers with adults and not with children. Before that decision it was not uncommon to hear the excuses for paying a bare living, or less than a living salary to ministers: "Oh, he can ride on the railroads at half-price," or "he can buy what he needs cheaper than other people because he is a preacher," or "doctors don't charge preachers anything."

The harm in cheapening church periodicals below a decent profit on the cost of production lies in the fact that no matter what the motive may be, it perpetuates the atmosphere of mendicancy that seems to surround everything connected with or bearing the name of religion. It tends to make mendicants, or at least semi-mendicants, of the laity. That the loss is made up in one case by the Book Concern and in the other by the Mission and Benevolent Boards of the church is no just excuse. It fosters and encourages mendicancy in the subscribers just the same.

Every subscriber to one of these subsidized papers or to the magazine referred to, and every intelligent visitor at his home who sees one of them knows that the highest courts in the Presbyterian and Methodist churches have decreed that every man or woman who subscribes for the official church periodicals shall have them at less than half what it costs to produce them. The same courts have also decided that the consequent financial loss shall be liquidated out of money paid by members of the church for other purposes.

We are all familiar with the arguments in favour of less than cost prices for religious newspapers. A common one is that many of the people are poor and cannot afford to pay more. Every pastor knows that at least nine of every ten subscribers to a church paper are able to pay \$2.50 a year, 5 cents a week, for a good religious newspaper. That they will not do it, that they will not pay the difference of three cents a week, is due to some other cause than poverty. It is doubtless due in large measure to their training that about everything else connected with religion should be furnished at bargain counter prices, and they do not see why religious newspapers should be an exception. From any standpoint, however, it is wrong to furnish nine people with an article of value at less than half its cost because of one who feels that he cannot afford to pay more. Besides, it is neither good business nor good Christianity to continue furnishing an article of value at half its cost when the inevitable result of such business is to cheapen religion, divert funds from their intended purposes and encourage mendicancy.

A correspondent who has been visiting the troops at the front relates that a certain Army Corps has two chaplains—a Roman Catholic priest and a Jewish Rabbi. They seemed to be very good friends, as well as the best of fellows. One evening they were kept on the battlefield looking after some wounded, and found it impossible to get back to the lines. After looking round they found an abandoned farm with a single ragged pallet. Here they spent the night side by side, and as they went off to sleep the priest remarked to the Rabbi, "If there were only a photographer here—the Old and the New Testaments as bedfellows."

The Brotherhood of St. Andrew in Exhibition Camp

The Quotation from the Last Issue of The Gazette of the Twentieth Battalion, and Mr. Macrae's Letter Speak for Themselves.

"Sir,—The reports in the daily press with regard to the deputation which waited upon the Minister of Militia in Toronto are so incomplete that it seems necessary to offer a word of explanation:—

"The Brotherhood of St. Andrew started its work at the Exhibition Camp when the Mississauga Horse were in camp there some time prior to the commencement of the Military Camp of the Second Military District.

"The work was neither undertaken, nor has it been continued, as a 'denominational' work (to quote the newspapers), but as a sincere effort to be a direct help to the men in providing them with a well equipped reading, writing and recreation room, with the best possible refreshments, with informal services of song, and to carry on quite unostentatiously a definite influence for the general social, religious and moral uplift of the camp.

"The 'dry' canteen was started, and has been continued, simply as an auxiliary to these simple objects. It has only been possible through the most self-denying efforts of a committee of women, who, to the number of between 50 and 100, have been serving and otherwise helping in the canteen from 8 or 9 in the morning till 6 in the evening daily since the 7th November, taking their places regularly one, two or even three days in the week.

"Similar work has been done every evening from 6 to 10 by volunteer male workers from the ranks of the Brotherhood Chapters in the city, with only one paid Brotherhood worker. The 35 necessary male and female helpers for keeping the place clean, removing dishes and washing, have been arranged for by the remarkably efficient and representative Ladies Committee. This committee has co-operated with the Woman's Patriotic League in employing many who would otherwise be out of work.

"The present application of the Brotherhood of St. Andrew is simply that, like the Y.M.C.A., it may be continued as an integral and existing part of the training camp of the Second Divisional area when moved from the Exhibition Camp to the Niagara Camp. This is clearly different from a new application to do new work in the camp of this division.

"It is understood that those who are and have been in charge of the military camp (see Battalion Notes below) are practically unanimous in their desire that the Brotherhood work should continue to be recognized as a normal part of this particular camp for this military division, and I think those interested in the work would be perfectly willing to rely upon the testimony only of non-Anglican officers, enlisted men, and leading public men, who have acquainted themselves with the work. It is noteworthy that neither General Lessard nor Colonel Logie are Anglicans.

"The suggestion that large profits have been made out of the soldiers by canteens at Valcartier or elsewhere are wholly inapplicable to the Brotherhood of St. Andrew, for two reasons:—

"(a) The canteen has supplied the very best food and refreshments at a minimum of expense to the men, as is unanimously admitted, and the considerable surplus has been made possible only through the large amount of voluntary help in work, in supervision and in management. This has brought the men in contact only with people who are directly interested in working for them.

"(b) Monthly accounts have been rendered the military authorities after being carefully audited by Messrs. Clarkson, Gordon & Dilworth, and the appropriation of the surplus has been made with the entire approbation of headquarters, a total amount of over \$14,000 having been already expended or pledged for the benefit and comfort of the men themselves, some of the large items being: contribution of \$350 to the camp bands, Christmas gifts amounting to about \$2,500, including a silk khaki handkerchief to each enlisted man, donation of five field kitchens, publication of a French and German phrase-book, the distribution of \$5,000 amongst the commanding officers to be used for the units when on active service; in addition the Canteen carries the entire cost of the reading and writing room, and constant entertainments for the men; these entertainments represent also very largely volunteer help.

"The work if continued at Niagara Camp would be necessarily undertaken without the co-operation of any women's committee, but with the experience already gained those in charge are confident that they could continue to be of the greatest possible service to the enlisted men, and continue a helpful influence for the moral and spiritual uplift of the whole camp.

"No one knowing the facts could possibly imagine that the Brotherhood desires to make money out of the men or to be in the canteen business, except as a means to a very definite end. The total profits up to March 31st, the date of the last audit, were \$17,423, of which sum \$14,004 has already been utilized for the soldiers themselves."

"Evelyn Macrae,
26th April, 1915. "Member Dominion Council."

20TH BATTALION NOTES.

THE BROTHERHOOD OF SAINT ANDREW.

"To the officers, non-commissioned officers and men of the 20th Battalion the name of the Brotherhood will ever bring most pleasant memories.

"We feel that the mere expression of thanks is inadequate when we consider all that has been done for us by this splendid organization. Already we have received gifts most useful and appropriate, and now we are the recipients of the magnificent gift of over eleven hundred dollars.

"We tender the thanks of the whole Battalion for this and other gifts, and we feel—all ranks—that our lives have been brightened, our daily work made lighter by our association with the untiring devoted band of workers here in camp with us.

"We have now the Field Kitchens, the gift of band instruments and now this money gift to remind us of the Brotherhood, but without such gifts we would carry with us to other fields, memories of a noble fraternity whose aim is to uplift and bring to the lives of others all friendly aid.

"May God bless the work of the Brotherhood of Saint Andrew."

The Churchwoman

THE CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE.

The Head Deaconess reports to the infinite relief of everybody concerned that the examinations are for this year a thing of the past; on the whole the results are most satisfactory. In no case did a student from this House fail, whilst in most the standing obtained was good. First class honours were obtained by Mrs. Cary in Pastoral Theology and English Bible, Miss Emery in English Bible and Liturgics. Much of the success attained by our students is due to the untiring effort of Miss Thomas who gave ungrudgingly of her time for their benefit.

This is the time table carried out by our students till term closes: At 7.30 a.m. we begin the day with morning prayer and breakfast. 8.30 practical household science. 9.15 quiet hour. 10 a.m. the business of the day begins, the nurses of course being much earlier at work. The Rev. C. V. Pilcher is giving us lectures on the New Testament. Then follow criticism class, Old Testament studies, Margaret Eaton exercises, city relief, juvenile court, etc. Saturday finds our mission room filled with little ones, who with their mothers occupy the doctor, nurses and dispensers till dinner time. Then there is practical visiting and mothers' meetings. Miss Kingstone has begun her lectures on nursing, and the entertaining of hospital nurses and others from time to time is a duty assigned to each student in turn, thus giving to each an opportunity of displaying her own originality.

Three of our students are graduating this year, and hope to be "Set Apart" as deaconesses of the Church of England in Canada, early in June. These are Mrs. Cary, Miss Duggan and Miss Marling. A meeting of our Alumnae was held last Saturday, which was well attended. We have recently had a visit from one of our graduates, Miss Clara Thomas, who was with us for more than a fortnight before returning to Gravenhurst. In a recent letter from China, I was grieved to hear of the illness of Miss Benbow; after some weeks in the hospital at Kaifeng, she is to visit Dr. Paul Helliwell and his wife, in their new home in Kweitch, where she will be well cared for.

Our Anglican Club is at an end for this season. The students are so much too busy with examinations to enter into anything else. Our gathering

for nurses was held on Friday. The Rev. W. H. Fry, of Arctic fame, gave a very interesting address. Relief work is still a necessity. Work seems to be scarce, and hard to obtain. We have been able to help several deserving cases which would otherwise have suffered severely.

The "Call of Spring," is with us! "Awake thou that sleepest and arise from the dead, and Christ shall give thee life." Will you join your prayers with those of the household, that this life may indeed be ours this season, and that this life given in more abundant measure, may be shared by those about us, to a greater extent than ever before?

Medical report, March 11th to April 21st, 1915:—Obstetrical cases attended, 20; visits paid, 233; clinics held, 14; patients attending clinics, 145; operations attended in the district, 1; operations in dispensary, 2; dressings in the dispensary, 12. Our clinics are being well attended; there has been a greater number of women on Tuesdays, and on Saturday we had 22 children. So although there is not a great variety of work to record, you will see the work continues, and keeps our students well occupied under Miss Phillips' splendid leadership.

VICTORIA.—ST. JOHN'S.—The annual meeting of this branch of the W.A. was held on the 20th ult. The Bishop of Columbia gave an address on the work of the Columbia Coast Mission. Receipts amounted to \$329.15. Officers elected: Hon. president, Mrs. Chadwick; president, Mrs. R. H. Walker; vice-president, Mrs. Penkett.

Church News

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

PREFERMENTS AND APPOINTMENTS.

BIGGS, Rev. D. P. J., Rector of St. Mary's, Brandon, to be Rector of Rapid City, Man. (Diocese of Rupert's Land.)

CLARKE, Rev. T. B., Rector of All Saints', London, Ont., to be Rector of Bobcaygeon. (Diocese of Toronto.)

DANIEL, Rev. A. W., Rector of Rothesay, to be a Canon of Christ Church Cathedral, Fredericton. (Diocese of Fredericton.)

HOLMES, Rev. J., to be Rector of Deloraine. (Diocese of Rupert's Land.)

JEFFERSON, Rev. Robert, to be Rector of Montague. (Diocese of Ottawa.)

MAGEE, Rev. R. C., Curate of St. George's Cathedral, Kingston, to be Curate of St. Matthias', Toronto. (Diocese of Toronto.)

NAYLOR, Rev. H. A., Rector of St. Lambert, to be Rural Dean of St. Lambert. (Diocese of Montreal.)

CHINA.

We have already given some account of the remarkable series of evangelistic meetings held in China by Mr. G. S. Eddy and others for Chinese students and other educated classes of men. Our good friend, Dr. W. E. Taylor, of Shanghai, sends a further report, of which we are glad to record a summary:—In the 12 cities in which evangelistic meetings were held, there was a total aggregate attendance of 121,730, of which number probably 50,000 were different persons, attending two to three times. Over 90 per cent. were non-Christians and most of these

were drawn from sections of the community not under direct Christian influence or teaching. Including new members who did not sign cards at the meetings but enrolled afterwards, more than 7,000 have attended the Bible Classes, with an average weekly attendance of over 4,000. These figures are based on careful and conservative reports. They do not include the Women's meetings, nor the province-wide movement, except the two cities of Foochow and Amoy.

NEWFOUNDLAND.

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

ST. JOHNS.—ST. THOMAS'.—The Rev. Edgar Jones, B.D., was duly inducted as the Rector of this church on St. Mark's Day, in the presence of a large congregation, the ceremony being performed by the Rev. Canon Colley, who acted on behalf of the Bishop. The Rev. Canon White preached.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—At a meeting of the members and friends of St. Paul's Mission, which was held on the 22nd ult., Mr. W. J. Patton, who is in charge, was presented with an address and a handsome dressing cabinet and gloves. Mr. G. Knodell read the address and Mrs. Smith made the presentation. Mr. Patton has been but a short time in Halifax, and he has already met with great success in his work.

The parochial branch of the G.F.S. recently held a Sale of Work for the Belgian Fund. Mr. F. H. Gardner, who has been an energetic worker in the Young People's Society, has enlisted in the Army Medical Corps, adding still another name to the long honour roll of those in active service from this church.

A Colonial and Continental Church Society Conference, which has just been held in this city, has been very largely attended. It opened on the 28th ult., in St. Paul's Parish Hall, and on the first day the Archbishop of Nova Scotia and the Ven. Archdeacon Armitage presided over the meetings. These meetings continued for a whole week. "The Prayer Book—Its Origin" was the subject of an interesting address on the first day by the Rev. Dyson Hague, of Toronto. At the evening session Mr. Hague again held the audience in rapt attention while he addressed them on the "Origin of the Bible." Mr. Dyson Hague continued his lectures on Thursday afternoon at St. Paul's Hall and in the evening at Trinity Parish Hall, when he gave an interesting address on "The Transmission of the Bible." "Confirmation and Its Relation to the Church" was discussed on Friday a.m., and later on Mr. Hague continued the discussion on the Bible. Amongst the speakers at the Conference were the Ven. Archdeacon Martell, Rev. I. E. Fraser and Messrs. D. M. Owen and V. J. Paton.

NEW GLASGOW.—ST. GEORGE'S.—The Rev. F. Robertson, before leaving for the diocese of Ontario, was tendered a farewell banquet by the Men's Association, the Rev. J. McCartney Wilson presiding. During the course of the evening the Rev. F. Robertson was presented with an address and a purse of gold. He has been the Rector for the past ten years, having come here from the diocese of Ontario, to which he is now returning.

FREDERICTON.

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

FREDERICTON.—CHRIST CHURCH CATHEDRAL.—On the 22nd ult., there was a large gathering for the purpose of taking a final farewell of the Very Rev. Dean and Mrs. Schofield prior to their leaving to take up their new field of labour at Victoria, B.C. Mrs. Richardson, the wife of the Bishop, the Countess of Ashburnham and Mrs. G. W. Allen acted as a reception committee. The Bishop of Fredericton presided. During the evening an illuminated address and a beautiful silver platter, handsomely engraved, were presented to the Dean and Mrs. Schofield, the inscription, under the monogram of Dean and Mrs. Schofield, being: "Presented to Dean and

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Mrs. Schofield by the congregation of Christ Church Cathedral, Fredericton (N.B.), April 22, 1915." The Dean made an appropriate reply, in which he spoke warmly of the kindly relations which had always existed between himself and the people of Fredericton during the whole of the seven years he had resided in that city. Mrs. Schofield also added a few words of warm thanks. The Bishop, in his closing address, referred to the kindly feeling which had always existed between the Dean and himself and he wished him and Mrs. Schofield both on behalf of himself, as also of all of those present, a hearty God-speed in entering upon their new sphere of labour in the Far West.

The restoration of the Cathedral is now almost accomplished and the work will stand as a memorial to Dean Schofield.

ROTHESAY.—The Bishop has appointed the Rev. A. W. Daniel, Rector of this parish, to a Canonry in Christ Church Cathedral, Fredericton. In making this appointment the Bishop has called to the Chapter of the Cathedral one of the most popular clergy of the diocese.

QUEBEC.

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

QUEBEC.—**ST. MATTHEW'S.**—Capt. (Rev. Canon) Scott, the Rector of this church, had a thrilling experience soon after reaching France. He was leaving the trenches at night with his platoon after a 24-hour period of duty. On the way out he met an officer and paused a moment to speak to him. Meantime his platoon marched out of sight and as Capt. Scott hurried across an open space to find and join his men the moon shone brightly and striking on his mackintosh was reflected to the enemy. Bullets were soon whistling about him. Immediately the tall-tale mackintosh was off, tucked up under his arm and the Chaplain soon joined his comrades none the worse for his narrow escape.

MONTREAL.

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

MONTREAL.—**ST. MATTHIAS'.**—The Bishop of Montreal in the course of a sermon, it is reported, on Sunday, the 25th ult., made an eloquent appeal for "all political parties and all sections of the community to sink every other consideration and unite with the Premier to drive out unrighteousness from the administration of public affairs and purify the public life of Canada to put country before party and God before self-interest." The Bishop declared in this connection "that Sir Robert Borden had given a grand lead in this present crisis." The Bishop continuing said:—"This is a time of crisis, not only in the Empire, in the physical struggle taking place in Europe, but also in the Church. We are all suffering in the present war, but what is pressing upon my mind and causing apprehension is the question, 'What if this suffering should all be in vain? What if this people turn a deaf ear to God and when the war is over, go back to worldliness and covetousness and unrighteousness?' There are signs of discouragement and signs of great encouragement. Our hearts are oppressed when we see the carelessness and the covetousness which prevails in some quarters, when men would even risk injuring the efficiency of our soldiers and endangering their lives in order that they might add a few dollars to their profits. On the other hand, there are great encouragements. When we see the noble response made to the appeal for men, when we see the self-sacrificing labours of so many, one feels that there is much indeed to encourage. But there has been no sign of greater hopefulness than when the Premier of this Dominion placed himself at the head of the movement for national righteousness, when he so scathingly denounced the graft which was revealed. That his denunciation of the wrong within his own party should have caused surprise only reflects upon the low standard prevalent in our political life."

ST. JOHN THE EVANGELIST.—The Bishop of Montreal confirmed 40 candidates in this church on Sunday afternoon, the 25th ult.

ST. MARY'S.—At the evening service on the 25th ult., the Bishop confirmed 43 candidates in this church.

WESTMOUNT.—**ST. STEPHEN'S.**—The Bishop held a Confirmation service in this church

recently and confirmed 34 candidates. The Dean was in his accustomed place, gladly welcomed by Bishop and people after a severe illness. In the course of his sermon the Bishop said that he had been looking over the registers of the church, and that from them he found that the Dean had presented nearly 1,800 candidates for confirmation.

TETREAVULTVILLE.—**ST. MARGARET'S.**—During the past year the walls of this church have been entirely rebuilt, the interior painted and renovated.

GRANBY.—The Ven. Archdeacon Longhurst met with a painful accident lately when returning home from attending a meeting at Bishop's University, Lennoxville. As he was taking the train at Farnham, he slipped, and broke his leg just above the ankle. Much sympathy is felt for the Archdeacon, and it is hoped that he will make a speedy and complete recovery.

FRANKLIN.—**CHRIST CHURCH.**—A beautiful window has been placed in this church in memory of the late Elizabeth Kyle Kirkland by the members of her family.

ONTARIO.

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

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

KINGSTON.—**ST. GEORGE'S CATHEDRAL.**—At the morning service in this Cathedral on the 25th ult., there was a very large congregation, which included the members of the Church of England who are serving in the 21st Battalion of the Overseas Expeditionary Force. Dean Starr announced that the occasion was the 131st anniversary of the founding of the congregation, which was first established at the Tete du Pont barracks on St. George's Day, 1784. The officiating minister on that occasion was the Rev. Dr. John Stuart, a famous pastor in his day, who was called "The Father of the Church in Upper Canada." Under his pastorate the congregation continued to worship in a room set apart in the barracks, and the first church edifice was erected seven years later—namely, in 1791, and the congregation had never been disorganized. The Bishop of Kingston preached from the words: "Fear God, Love the Brotherhood, Honour the King."

ST. JAMES'.—On the 28th ult., two of the Sunday School teachers, who are about to be married, were presented with gifts. Miss Mabel Selby was presented with a handsome cut glass celery dish by the Girls' Branch of the W.A., and Mr. F. Johnston received from his fellow teachers in the Sunday School a handsome brass clock.

BROCKVILLE.—The annual meeting of the Rural Deaneries of Leeds and Grenville was held in Trinity schoolhouse on April 27th and 28th. The Bishop of Kingston and a large number of clergy were present. The discussions were on arrangements for S.S. Conferences, Summer Schools, A.Y.P.A. gatherings, etc. In the evening the Deanery service was held, at which the Bishop preached a timely and impressive sermon from the text:—"Behold now is the accepted time, behold now is the day of salvation," 2 Cor. 6: 2. He declared with force and eloquence that the present unparalleled situation created by the world-wide war, also has brought a unique opportunity to be made use of to the full by the ministers of Christ. Wednesday morning was taken up, with the discussion of diocesan problems. The Bishop received a very hearty vote of thanks for his many practical suggestions.

OTTAWA.

J. C. Roper, D.D., Bishop-Elect.

OTTAWA.—**MEMORIAL SERVICE.**—Nearly 3,000 members of the Ottawa garrison overseas forces mobilized here at present, took part in a memorial service which was held on Parliament Hill on the 29th ult., in memory of their comrades who have fallen on the battlefields of France and Belgium. The corps on parade were the 8th Mounted Rifles, 38th Infantry, 7th Artillery Brigade, the Nurses Contingent, the Governor-General's Foot Guards, 43rd Regiment and Boy Scouts. Detachments from the Dominion and city police and the Ottawa Fire Brigade were also present. The Duke and Duchess of Connaught and Princess Patricia attended, together with Sir Robert Borden and several Cabinet Ministers, the Militia Headquarters Staff, Supreme Court Judges

and representatives of the local clergy, the City Council and school boards. At the conclusion of the ceremony on the steps of the Parliamentary plaza, the troops marched past his Royal Highness, Lieut.-Col. the Rev. Dr. W. T. Herridge, senior Chaplain of the Ottawa garrison, took the religious services, assisted by Rev. A. W. MacKay, of All Saints' Church, Ottawa. "We are assembled to commemorate the gallant death of the Canadians who have fallen on the field of battle," said Dr. Herridge. "We cannot but mourn the fact that they will return to us no more, and we cannot but pray that the comfort of God may rest upon the stricken hearts, and the desolate homes throughout this land. Yet our sorrow is mingled with joy that they have been so faithful as soldiers of the King. They have proved that the days of chivalry are not yet gone, and that in defence of justice and freedom, our sons will not shrink from the last dread sacrifice. We are proud of them, proud of the honour which they bring to Canada, proud of the heroic stand which saved the fortunes of the day; and on their graves we will place the tribute of admiration for their dauntless courage and of profound gratitude, because of what they have done for Canada, for the Empire and for the world."

MONTAGUE.—The Rev. Robert Jefferson, the Rector of this parish, recently passed with distinction, the examinations for the degree of B.D. in both systematic and apologetic theology in St. John's College, Winnipeg.

TORONTO.

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

SYNOD OFFICE.—The Bishop of Toronto has issued a Pastoral on the better observance of the Rogation Days, together with a special form of service duly authorized by him, which may be used either morning or evening.

The Synod of the Diocese will meet on Tuesday, June 8th, and the preacher at the opening service will be the Right Rev. the Bishop of Algoma.

MEMORIAL SERVICES.—The Bishop of Toronto has requested that memorial services should be generally held in all the churches throughout the diocese on Sunday next in memory of the gallant Canadians who fell at Langemarck.

ST. MATTHIAS'.—The Rev. R. C. Magee, who, until lately, was one of the Curates of St. George's Cathedral, Kingston, and who was recently advanced to the priesthood, has been appointed Curate of this church, and he will enter upon his new duties immediately.

ST. AUGUSTINE'S.—The Bishop held a Confirmation service in this church on Sunday evening last, when a class of 33 were presented to him by the Rector, the Rev. Canon Plummer.

HOLY TRINITY.—The Rev. Rural Dean Cayley, Rector of St. Simon's, preached in this church on Sunday evening last.

ST. LUKE'S.—The morning and evening services in this church were taken on Sunday last by the Rev. Professors Haire-Forster and Boyle, respectively. The Rector, the Rev. G. F. B. Doherty hopes to resume his duties on Sunday next.

ST. PAUL'S.—University of Toronto Base Hospital, 315 members strong, including 38 doctors, 70 nurses, and over 200 men, attended service at this church on Sunday morning last. The church was crowded to the doors, as several thousand people were present. Archdeacon Cody took as his text, "The cup which My Father hath given Me, shall I not drink it?" He made special reference to the severe casualties sustained by the Canadians at the front. "The terrible experience that has come to us in Canada, bringing with it sorrow and anguish to many, has made us realize the grim fact that we are at war. We have feelings of profound sorrow and sympathy for those bereaved, but with it a feeling of pride in the knowledge that our Canadian men proved themselves worthy of the finest traditions of the British race."

THE ARMOURIES.—The Rev. C. Ensor Sharp, Rector of St. Thomas', was the preacher at the service which was held in the Armouries on Sunday morning last. He spoke of the need of prayer for the soldier. The true soldier knew that prayer was a necessary thing for him. Their presence that morning was a witness to the Empire and Canada that they believed in prayer. History told them of Havelock, and later, in our day, of Roberts, Kitchener, Fisher and Jellicoe, who were very pronounced in their religion, and

May 6, 1915.

not ashamed to confess a belief in God and in the power and beauty of prayer. They blessed the God that though thousands had fallen on the battlefield, for every thousand ten thousand hands of men, women and children had been lifted up in prayer. The sacrifice of the proud and mighty dead had drawn out the spiritual life of the nation. "We feel it in the atmosphere of this city to-day." The Rev. Canon Dixon read the prayers.

EXHIBITION PARK CAMP.—The preacher at the service here on Sunday morning last was the Rev. W. L. Baynes-Reed, the Rector of St. John the Baptist, Norway. This service was attended by over 3,000 men of the 2nd Contingent. His text was, "They went, everyone, straight forward." During the past century, he said, Canada had been very much in the eyes of the world as a Mecca for worldly goods, but now that the Canadians had so distinguished themselves in Flanders, Canada was famous because of the "character" of its men. They had in a special degree proved themselves the equal of Britain's best, and had perhaps set a new standard. They had failed not in time of need. At the close of the service the camp brass band played Chopin's funeral march, not so much in memoriam as a eulogy of the Canadians who have fallen while in action. In the evening the Alexander Choir gave a song service in the Dairy Building under the auspices of the Brotherhood of St. Andrew.

PRACTICAL LECTURES ON THE SUNDAY SCHOOL.—We would remind our readers of the forthcoming meetings, full particulars of which were given in our issue of April 22nd. Six lectures to S.S. teachers will be given in the Bishop Strachan School, 35 College Street, from May 11th to May 18th, by Miss Evans (National Froebel Union, Higher Certificate), member of the staff of St. Christopher's College, Blachkeath, London, England, May 11th, 12th, 13th, 14th, 17th and 18th inclusive. A Teacher's Preparation Class will also be held at some hour found most convenient. Lesson-books and models will be on view.

ST. ANDREW'S-ON-THE-ISLAND.—The Bishop of Toronto preached in this church on Sunday morning last, and there was a very large congregation present, including a number of the soldiers who are on duty at the Island.

NORWAY.—ST. JOHN'S.—On the 28th ult., a memorial service was held in memory of Pte. Albert Kirk who died in France of pneumonia. The deceased was a member of the choir, the Sunday School, the A.Y.P.A. and the Athletic Association.

NIAGARA.

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

HAMILTON.—The annual meeting of the Diocesan Synod will be held on May 26 and 27, and in connection with the gathering, the 40th anniversary of the founding of the diocese will be fittingly celebrated. A special order of service will be arranged for the opening of the Synod and in the evening of the first day a gathering will be held, at which addresses will be delivered by some of the older members of the Synod and those who were here in the years that are past. Among those will be: Archbishop Hamilton, Bishop Du Moulin, Toledo, Ven. Archdeacon Davidson, Hon. Richard Harcourt, Ven. Archdeacon Richardson, Rev. Canon Macnab, Rev. Canon Sutherland and Mr. Adam Brown. At the recently-held quarterly meeting of the Executive Committee of the diocese, a matter of importance to the clergy of the diocese which was dealt with came in the way of an announcement that negotiations were being entered into by the diocese of Niagara for reciprocity in several beneficiary funds, between the dioceses of Montreal, Ottawa and Ontario with Niagara.

ST. JAMES'.—Before the service on Sunday morning, the 25th ult., which was attended by a large number of the members of Unity Lodge, I.O.E., the Rev. and Bro. F. C. Walling, who is leaving the parish for another sphere of work, was presented by them with a solid silver private Communion service handsomely engraved. Brother Buscombe made the presentation, and at the close of the service the Rev. F. C. Walling formally dedicated the Communion service.

HURON.

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

LONDON.—Mr. Alfred Shaw, of Huron College, London, has joined the ranks of the Church

Camp Mission for the summer and will work along the Welland Canal.

CHRIST CHURCH.—The Men's Bible Class, 40 strong, met for their first banquet on April 28th. Short addresses were delivered by the Rector, Canon Gunne, and by Mr. Faulkner (class president), Mr. R. Smith (class leader), Mr. Chauncey Smith (warden), Professor Wright and Principal Waller. The ladies provided the banquet without charge. The congregation are proud of this Bible Class, which is one of the best in the diocese.

DUTTON.—This congregation surprised and delighted their Rector, Rev. R. J. Murphy, by placing on the church plate at Easter an envelope containing \$33 for the Rector, and an address expressing their appreciation of his faithful work in the parish. It is pleasant to be able to record such tokens of the people's goodwill to their Rector. This parish benefits by the will of the late Stephen Backus to the extent of \$1,000, which goes to parish endowment. Mr. Backus left a considerably larger sum to his own parish (Tyrconnell) for the same purpose.

GALT.—TRINITY.—A memorial service for those who lost their lives in the recent battle in Flanders was held in this church on Sunday morning last, the Rector, the Rev. Canon Ridley, officiating. Special prayers appointed by the Archbishop of Canterbury was said and the service was concluded by the playing of the "Dead March" in Saul.

ALGOMA.

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

FORT WILLIAM.—ST. PAUL'S.—At the annual meeting held on Easter Monday, it was announced that the total contributions for the year amounted to \$9,817.98. Messrs. F. Babe and F. Depew were elected wardens. The Rev. R. A. Hiltz addressed a very largely attended meeting of teachers from the several parishes of the twin cities on April 13th. The chair was taken by the Rector, the Rev. E. Pierce-Goulding. The Right Revs. the Bishops of Kootenay and Huron were the special preachers on Sunday, April 18th. The Bishop of the diocese was present on Sunday, April 11th, when 17 candidates were presented for the rite of confirmation.

RUPERT'S LAND.

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

WINNIPEG.—DIOCESAN NOTES.—His Grace the Archbishop has called a meeting of the Diocesan Synod for June 9th. The W.A. will hold their meetings concurrently. The following appointments have been made by the General Missionary of the diocese for summer work:—St. Chrysostom's, Winnipeg, Mr. C. T. Best; St. Anne's, Winnipeg, Mr. G. W. Dawson; St. Barnabas', Winnipeg, Mr. F. Hughes; St. Vital, Winnipeg, Mr. H. J. Tomkins; East Elmwood, Winnipeg, Mr. A. R. Hall; Dominion City, Mr. F. H. Davenport; Morris, Mr. N. C. Smith. On a recent Monday, at the invitation of the Rural Dean of Winnipeg, all branches of the A.Y.P.A. met together at St. Matthew's. About 18 parishes were represented besides St. John's College, which sent a good number of students. Rev. R. B. McElheran welcomed the visiting members, and each society's representative spoke of the season's work. Happily, two distinguished visitors were present from Toronto—namely, the Rev. Canon O'Meara and Mr. T. Mortimer, and each gave a short address, indicating the lines upon which the young people of our Church might increase the efficiency of their work. Altogether the evening was a most profitable one and will do much to strengthen this work in the city. The Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached on Sunday last at St. Stephen's, East Kildonan and St. Matthew's, and Professor Mowl preached at St. Matthew's and St. Margaret's. Splendid work continues to be done by the city clergy in connection with the soldiers under training here. The Rev. Canon Phair has charge of the services for the Fifth Artillery Brigade in camp at the Exhibition Grounds. Rev. W. M. Loucks conducts daily Morning Prayer at the Horse Show Buildings for the 28th Battalion. The Rev. R. B. McElheran is acting Chaplain and holds 9 o'clock service each Sunday morning for the 27th Battalion at their bar-

racks in the old Agricultural College Buildings. There is also a special soldiers' service every Sunday at St. Matthew's Church at 9.45, conducted by the Rector for the 44th Battalion, the Church of England men of the 43rd, the Army Service Corps and one or two other units. Up to the time of their departure two weeks ago, the Army Medical Corps, to the number of 250, attended this service regularly. In all there are about 1,200 men at the special soldiers' church parade. In the neighbourhood of 4,000 men are reached through our Church every Sunday.

Over 10,000 people attended the joint memorial service which was held on the 20th ult., on the Happyland grounds in honour of the Canadians who have fallen on the battlefields of France and Flanders. Nearly 5,000 soldiers, belonging to the 2nd Overseas Contingent were also present. His Grace the Primate was unable to be present and he was represented by the Rev. J. J. Robinson, Warden of St. John's College. The musical portions of the service were led by the Brigade. An appropriate address was delivered by Dr. G. B. Wilson. At the close of the service an inspection of the troops was held by General Steele.

OAK LAKE.—Rev. J. A. Shirley has been called East, owing to the serious illness of his father.

DELORAIN.—Rev. J. Holmes has been appointed Rector of this parish.

RAPID CITY.—Rev. D. P. J. Biggs, formerly Rector of St. Mary's Church, Brandon, has been appointed Rector of this parish and will begin his duties at once.

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—The Easter services in this church were well attended. Largest number of communicants in the history of the parish. At the morning service the Rector, Rev. Canon E. B. Smith, was assisted by the Rev. W. Lewin, late of Kingston, Ont., who, notwithstanding his 92 years of age, read in a clear and audible voice the Gospel and Epistle, and assisted in the Holy Communion. The music was well rendered by a choir of 50 voices, under the able leadership of Mr. Geo. H. P. Darby. At the annual vestry, wardens elected were:—F. H. Holland and Adam Turner; Synod delegates, W. J. Bell, A. H. Hanson, A. Turner; financial reports showed all organizations to be in a flourishing condition; current income, exclusive of organizations, \$6,184.29; expenditure, \$5,922.06; total income, \$7,583.04; assets, \$222,512.68; liabilities, \$39,294.40.

CALGARY.

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

RED DEER.—ARCHDEACONRY OF RED DEER.—The second meeting of the year 1915 was held in St. Luke's Parish Hall on April 12th-16th. There was a good turnout of clergy, two only being absent. Messrs. Lord and Bateman, licensed lay readers (paid), were also in attendance. The usual devotional study of the Bible was taken up each morning, the subject this time being St. Matthew 10: 5-42. It was divided into three parts and was taken by Revs. H. E. Scallon, A. C. Tate and A. D. Currie. Wednesday was conducted by the Rev. A. W. Swayne, of the Southern Alberta Mission, as a quiet day. On the first evening a paper was given by the Rev. M. W. Holdom on the "Inspiration of the Bible." This paper gave rise to considerable discussion on what was exactly meant by inspiration. A paper was read by Rev. L. A. Knight on "The Life of St. Paul." A paper "The Relations of the Church to Non-Churchmen," by the Rev. J. A. Batstone, also gave rise to much discussion. An excellent paper on "The Revised Prayer Book" was given by the Rector of Red Deer, Mr. H. F. Harris. The paper took up a whole evening and part of an afternoon. The paper showed a great deal of liturgical knowledge and much time spent in thought and study. The following resolution was passed by a majority of those present:—"That in the opinion of this Archdeaconry of Red Deer, the proposed Revised Prayer Book, while meeting some of the needs of the Church of England in Canada, introduces changes of such a nature that it should not be accepted by the Church; and that before any grave alterations are made in the Prayer Book, consultation with the committee of revisers in England should be held, and that a copy of this resolution be sent

to each Rural Déan in the diocese." This resolution was moved by Rev. W. H. F. Harris and seconded by the Rev. H. M. Shore.

Correspondence

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

THE CHURCH OF ENGLAND.

Sir,—I am quite content to leave the great authority of Pollard, Davis, and Maitland against that of Mr. Bousfield as truer to historical fact. No one denies Saxon independence, but, as Dr. Figgis points out, no attempt was ever made to question the Pope's spiritual authority until the time of the Reformation. Mr. Bousfield's reference to Magna Carta stops short at an interesting point. While this document was repudiated by the Pope at the time, it was afterwards accepted and issued by the Roman Church in England. Another proof of Mr. Bousfield's inability to read history is the assertion that the position of *legatus natus* was insisted upon by Langton for the purpose of giving him "a fulcrum for his new national lever." But obviously the office did not in the slightest degree involve independence of the Pope's spiritual authority; quite contrary, as the title implies. Mr. Bousfield says that he is "a plain, matter-of-fact Catholic," and that between a Protestant and a Catholic there is "a wide gulf." This, again, shows that apparently he does not know what Catholic or Protestant means. Those who are acquainted with history are well aware that there is no antithesis between Catholic and Protestant, but only between Roman Catholic and Protestant. Whatever Mr. Bousfield may say about the relationship between certain Protestant and Roman Catholic doctrines, it is perfectly certain that the equivalent is a relationship by contrast, and this is seen in the English Prayer Book and Articles. Thus, the Roman Catholic Church teaches a sacerdotal priesthood while the Prayer Book teaches a pastoral ministry; Rome uses the term "altar," while the English Church keeps to the word "table"; Rome teaches seven sacraments while our Church teaches only two; Rome believes in "sacrifices of masses" which the English Church calls "blasphemous fables and dangerous deceits." It is interesting to remember that Mr. Bousfield has signed the Articles, involving all these statements. I notice, without surprise, that he does not contradict Dr. Figgis, for the simple reason that he cannot. And yet Dr. Figgis's position as a Churchman and a scholar is diametrically opposed to the contentions of Mr. Bousfield. With this I am perfectly content. It is clear that neither historical fact nor theological truth are with the side advocated by Mr. Bousfield. Student.

UNIQUE CHURCHES.

Sir,—A church built within a church, a church built on top of a church, a church with a separate bell tower, the smallest church in England, the first restored church (restored before 1066) and photographs of about two dozen other unique churches from a collection which is most interesting. If any of your readers can send me photographs or picture postcards of unique churches in this country, I shall appreciate the kindness very much. I have photographs of the substantial mud church at Shanty Bay, Ont.; and of the Mohawk church near Brantford. I am preparing an illustrated lecture for the Lantern Slide Exchange of our Sunday School Commission, entitled "Unique Churches," which I trust will provide a pleasant evening's entertainment in many of the parishes where your publication is much appreciated. Thanking you for your valuable space. Ralph S. Mason, Uxbridge, Ont. Secretary of Lantern Exchange.

THE LORD'S COMING.

Sir,—The coming of the Lord is the most important thing we can think of at the present time. I am glad "A Missionary" has noticed my questions. Shortly after my conversion, in 1878, I was introduced to the study of prophecy by the gift of two books written by members of the Plymouth Brethren. They taught that the Lord would remove the Church secretly, that then certain great events would happen in rapid succes-

sion, and in about ten years the Lord would come from heaven with the Church in great glory; that the taking of the Church might happen at any moment, and that not one of the great events mentioned could take place until after it was gone, special emphasis being laid on the utter absence of any sign which could warn the unwatchful of the nearness of the removal of the Church. Being ignorant of the history of Churches and doctrines, and of how very far Christians are from being of the same mind and speaking the same thing, thinking it quite safe to believe anything an older Christian told me, I accepted the teaching in the books. In course of daily reading (I had joined a Bible reading union) I came on texts that did not seem to fit the books and raised a doubt in my mind as to their truth. I thought it my own stupidity and tried to ignore it, but the doubt would not go. So I asked a friend: "You have come to me because I am one of the Brethren, and you have come to the wrong man. Ninety-nine of every 100 believe it, but I do not. The leaders are always at me to get me into line. I arranged with one to go over all the passages, and we did. When he had finished I asked: 'Must these passages be taken as you take them, or is another way possible?' He replied: 'Well, I am bound to say perhaps another way is possible. Then your case is not proved.'" This greatly surprised me, and I saw I must study for myself. As I increased in knowledge I discovered that the majority of Christians are holding as truth doctrines that do not rest on statements of the Word of God, but on human deduction and inference, and which cannot be proved, and the result is, of course, division and confusion. And there is not the slightest use in arguing with such people. You cannot convince them that they are not on the rock. Later on I learned that this at-any-moment-withdrawal-of-the-Church theory had never been heard of until about 1830, when people supposed to be under the power of the Holy Ghost announced it. The power is now known not to have been of God, but demons; and it is surely very distressing that so many seemingly real children of God should hold and teach as God's truth what is really a doctrine of demons. I have searched for evidence of this teaching before Irving's time, but have failed to find any. Lately I was told that a French book by a man named Trotter taught it, but I have been unable to verify it, and it is, alas! true that such statements have to be received with great caution. To uphold this theory the New Testament has been cut up. Those passages that do not support it are "Jewish," and only those are "Christian" that do. And to attempt a reconciliation of these supposedly contradictory parts a theory has been invented of an "overcomer's rapture," a few specially godly and watchful Christians taken, and the less sanctified left to be purified by going through the great tribulation, and to agree with this the resurrection is made to take place in different ranks of small companies. Remembering that the four Gospels were written for four different reasons, and that each writer took of the sayings and doings of the Lord such as he thought would establish his point, but that there was really only one life, I put together the prophetic sermon on Olivet, using the R.V. so as to get it as nearly as possible as the Lord spake it. I found it then very much easier to understand. I am convinced we never will fully understand unless we are in the final generation, because we have not got the voice of the seven thunders, and the Old Testament part is sealed until the time of the end. The Lord has distinctly said that that generation that sees the fig tree bud will see the end. I am sure some political event will occur that "the wise" (Dan. 12:10) will understand and furnish the key (probably the seven thunders will be enacted). It is very interesting for us, but not necessary. For the final generation it is vital, and they "shall understand." Therefore, we are not likely ever to agree, specially as we are not willing to accept the statements of Scripture, but insist in trying to make each other accept our own deductions and inferences. I may point out to "A Missionary" that if, as he says, "The Lord left to His Church a testimony to deliver," then He could not come till it was delivered. If the coming can be hastened, then it can be also delayed. If the marriage supper is not until the Church is "ready," then He cannot be expected at any moment. Scripture clearly states that Antichrist precedes the Lord's day. Not one statement about the previous taking of the Church can be found. "A Missionary" asks: "Can anyone know that it may not be to-day?" Most certainly, yes. It cannot be until the day and hour fixed by the Father. The Father of the New Testament is Jehovah of the Old Testament, and Mark 13:32

corresponds with Zech. 14:7. The Lord comes at Jerusalem between 6 and 8 p.m.—not day, not night, but twilight, and the light of the glory of the Coming Lord is the light at eventide. My second question is clear enough. There will be a time when the Lord may be expected at any moment, but we have not reached it yet. The apostles could not have said, "The Lord may come to-day," nor can we. "A Missionary" himself gives the reasons why: "The testimony is not delivered," "The bride is not ready" (some of her not even born yet), "The fig tree has not budded." Labour on, Missionary. God bless you and give you souls for your hire, and lead you from human ideas to the very words of God in the Book. Did not Dr. C. I. Scofield announce that a great European war would not occur until the Church was gone. Well, events have shown he was not speaking according to the Scripture. "A Missionary" refers to St. Luke 17:26-30. Well, what of 29?—"The same day," and v. 27, "The day that Noah entered," not some years before. I suppose, Mr. Editor, space says stop. So with all good wishes for "A Missionary" I do. Capel B. St. George.

SIR OLIVER LODGE AND PSYCHICAL RESEARCH.

Sir,—In the current number of "The Harvard Theological Review," there is an interesting article on Sir Oliver Lodge's Address at the British Association. In it reference is naturally made to the views of that great scientist on Psychical Research. It occurs to me that the conclusion of the article, which is written by Dr. E. H. Hall, Professor at Harvard, will interest your readers:

What revelations of spiritual import and inspiration may or may not sometime reach us through the avenues which he and his co-workers in this undertaking are striving to open, I shall not here venture to predict; but so far as the matter thus far received goes, even if we accept the interpretation which the investigators themselves put upon it, I find it the opposite of cheering. The impression which I get of the present condition of the personality of Myers, if I take the "messages" at their face value, is that of a dismal state of separation, exile, or incarceration, as one pleases, but in either case not an existence to be desired for one's self or for one's fellows. As support for religious belief, unless the mere expectation of continuing personality, on any terms, after death is regarded as essentially religious and precious, I see no value in these present disclosures, if they indeed are such, of a life after death. There is in them, so far as I am acquainted with them, no suggestions that the spirit has, in any happy sense, returned unto God who gave it. Evil indeed would be the day when those who have felt themselves to be in communion, inarticulate but effectual, with God and with those who are returned to Him, should abandon this mode of intercourse for any thus far indicated by attempts to establish more palpable relations with spirits clad in "ethereal" bodies. A.C.

Books and Bookmen

"The Present World Situation." By John R. Mott. New York: Student Volunteer Movement. Price \$1 net.

The author's knowledge of the field and his insight into missionary conditions always give his books great interest, and yet we confess to the consciousness of a great lack as we ponder this, his latest effort. Everything is couched in terms of "strategy" and "opportunity." Then we are told of the "Christianization of the impact of our Western civilization," and that "The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact," (p. 123.) Also that, "It is of transcendent importance that all the Christian forces be brought to bear on Christianizing our own civilization at home." (p. 147.) We prefer the word "Evangelization" to "Christianization." But, curiously, there is no reference to the Death of Christ or to the Holy Spirit (neither of these is in the Index) and this leads to the suggestion that with all Dr. Mott's marvellous statesmanship, his method is not the best and truest for advocating and furthering Missions. The object of his book would be more quickly and thoroughly realized if the task were prosecuted along

more definitely New Testament lines. Generalities about Christian union are really useless in face of the fact that at the Edinburgh Missionary Conference, there were prominent leaders whose policy absolutely excludes from full fellowship, all who are not of one particular form of Ecclesiastical thought and life. Dr. Mott says that "Christians of different names should cultivate the habit of reminding themselves that they are one (p. 161), and yet it is significant that there were some at Edinburgh who would not dream of allowing Dr. Mott to approach the Holy Communion in their churches. We rejoice in his statement that the vital purpose of Missions is to bring men into the knowledge of the living Christ (p. 209), and his pleas for conversion (p. 213) and for vital faith (p. 215) are most impressive. But we confess that we long for a more definite presentation of the Christian message of redemption than Dr. Mott gives in this book.

"The Hibbert Journal." April, 1915. London, England: Williams and Norgate. Ten shillings per annum.

This welcome quarterly review is naturally taken up very largely with war problems. The first article is by the well-known French philosopher, Bergson, entitled, "Life and Matter at War," and is very illuminating and forceful. There are other articles on the same subject. Professor Percy Gardner and the Rev. A. W. F. Blunt give "Two Studies of German 'Kultur'"; Mr. J. M. Sloan writes helpfully on "Carlyle's Germans"; and Mr. M. W. Robieson discusses with ability and frankness, "German Socialist Theory and War." Another useful and timely article is on "The Method of Christian Science," while two modern movements of value and importance, Christian Endeavour and the Boy Scouts, come in for special notice. Discussions, Surveys and Reviews, together with several other articles make up the current number of an always indispensable magazine.

"The Kikuyu Communion Service." By R. D. Harlan. Montreal: Chapman's Book Store, 190 Peel Street. 25 cents.

A reprint of an article from "The University Magazine," treating the subject from the standpoint of an American Presbyterian. It is written with care and balance and is well worthy of attention as a contribution to a question of vital interest.

Received: "The Greater Britain Messenger" (Colonial and Continental Church Society); "The Crozier" (Diocese of Nebraska); "The Canadian Co-operator"; "M.A.B." (Mainly About Books); "The Trinity University Review"; "The Chronicle" (Protestant Episcopal Church); "The Missionary Review of the World"; "The Review of Reviews"; and Scribner's Magazine.

HOUSEKEEPING AT WINDSOR CASTLE

Nearly 2,000 persons have now to be provided for day by day at Windsor Castle, and the kitchen staff, under the direction of his Majesty's chef, numbers between seventy and eighty men and women, whose sole duty it is to cook the provisions.

Upwards of 120 footmen are continually active—these in addition to the Royal pages.

Twenty-eight men get out, clean after use, and put away the silver and gold plate used every day for the dinners. The value of that in ordinary use is well over £250,000. For banquets two or three times that amount is used.

Several men are employed exclusively in the glass-room, and when it is stated that even the wine-glasses are worth 30s. each, it will be seen that the washing and packing away requires skilled handling.

There is an army of maidservants. Every morning the housekeeper goes round the rooms used by Royalty and personally directs a selected staff of housemaids; while the head housemaid is responsible for the large staff which sets in order all other apartments.

Charwomen, with a variety of occupations, are legion. These, in addition to their pay, go away each night with enough food to feed their families.

Fresh flowers are placed in the rooms every day; this, with the care of the plants, keeps a staff of men at work. In the mews there are a multitude of coachmen and grooms in charge of the horses and carriages, as many as eighteen of the latter, with fours and pairs, being occasionally out at one time.

While many of the provisions of necessity come from town, as great a portion as possible is purchased in Windsor, much to the satisfaction of the tradespeople, who have lately been experiencing a very bad season.—Liverpool Weekly Post.

DELIGHTS OF "MOVING"

To move or never to move, is not
The question now, for we had to move,
Unlike the leopard, we've changed our spot,
And its good or ill it is ours to prove.

Well, here is the house and there is the van
A rumbling slowly along the road,
In care of Thompkins, a careful man,
But what a chaotic, unsightly load!

Of all the objects yet seen or heard,
Exposed to view in the public mart,
The most ridiculous and absurd
Are your household goods on a drayman's cart.

All wrong side out, what a shock to pride!
And fastened around with ropes and pegs;
The grand piano turned on its side,
With pots and kettles strung on its legs.

Unloaded now. The guitar is broke,
The baby carriage has lost a wheel,
With oil the carpet is all asoak,
And the coal-hod's found in a tub of meal.

Shivered to bits are the antique bowls,
The clock has a pointer and pendule lost,
Your grandmother's portrait is punched with holes,
And the desk with scratches is crissed and crossed.

A chair leg punctures the looking-glass,
The stovepipe scatters the soot about
And now, of all things that should come to pass,
The pickle jar's spilling the pickles out.

The rugs are utterly spoiled, I fear,
The sofa's casters are nowhere found,
But still there is comfort, for just look here,
The old flatiron is safe and sound.

So now we'll fix up the broken things,
Take all the fragments that still remain,
Tack 'em and glue 'em, and tie with strings,
And never, oh, nevermore move again!
—Daniel Chap.

Personal & General

The Bishop of Mackenzie River, the Right Rev. J. R. Lucas, D.D., left England for Canada on April 30th.

The W.A. meetings are drawing their usual splendid attendance of interested women this week at St. Anne's, Toronto.

The Rev. Dyson Hague is in Halifax for the purpose of giving two special lecture courses on the "Bible" and the "Prayer Book."

The M.S.C.C. announce their Summer Schools as Lennoxville, June 21-26; Belleville, June 28-July 5; St. Catharines, June 28-July 5.

The appeal from the House of Bishops, given in our issue of April 22nd, was read in the churches all over Canada on Sunday, endorsed in each case by the local Bishop.

The Rev. R. Jefferson, B.D., having just received his degree in Systematic and Apologetic Theology in St. John's College, Winnipeg, has gone to his new work in the Diocese of Ottawa.

The report just to hand from Ottawa states that the Canadian casualty list will reach the appalling total of 5,600 men; we can only reiterate our sympathy expressed in this week's "Outlook."

The Rev. E. A. McIntyre has returned from Georgia and is now in Whitby greatly improved by his sojourn in the South. We are told Mr. McIntyre hopes to resume his parish duties in September.

Canon Howitt's visit to the Church of the Epiphany, Toronto, will doubt-

less attract immense congregations on Sunday to hear him speak on "The Fulfilment of Prophecy in connection with the Turkish Empire, and the Signs of the Times."

The new Methodist Hymnal will utilize material from our Church Hymn Book, especially in the way of tunes. At a recent meeting the committee thanked Mr. J. E. Jones for his interest and assistance in the work of compilation.

It was announced April 27th that Jesus College, Oxford, has decided to bar alcoholic beverages while the war continues. Similar action has been taken by Oriel. It is expected that other colleges will do likewise, and that the entire university will soon bar alcoholic drinks.

An old Scotchman having a friend on a visit one day took him to see an ancient cemetery in the village—the only sight it could boast of. "What dae ye think o' that?" he enquired. "Hoots, man," said his friend, viewing the dilapidated condition of the graves, "before I'd be buried there I'd die first." "Aw, weel," said Sandy, "as faur as I'm concerned I mean to be buried nae ither place if I'm spared."

An officers' casualty list for the fortnight ended April 20th shows that the British army lost 46 officers killed and 110 wounded—a total of 156 during the fortnight. The casualties in only one regiment exceeded double figures—namely, the Royal Engineers—which had 3 killed and 8 wounded. Since the beginning of the war 1,961 officers have been killed, 3,528 wounded, and 738 are reported missing bringing the total up to 6,227.

Russian army orders contain notice of the promotion of a young woman,

Alexandra Lagerey, to Lieutenant. With sixteen other girls belonging to families of Cossacks, she has been fighting alongside her male relatives since the beginning of the war. Eight of the girls have been killed. Lieut. Lagerey was made a prisoner, but she killed her guard, escaped and led a reconnoitring party, which captured eighteen Uhlans in Suwalki with important documents.

Word has been received of the death of Mr. James Stewart Tupper, K.C., of Winnipeg, at Hawkesbury, England. Mr. Tupper was the eldest son of Sir Charles Tupper, former Premier of Canada. He was a member of the Church of England. He married first Miss Mary Wilson Robertson, daughter of the late Andrew Robertson, of Montreal and secondly, Miss Ada Campbell Galt, daughter of the late Chief Justice Sir Thomas Galt, in June, 1880.

In a sermon at St. Paul's, Portman Square, the Rev. J. Stuart Holden said he remembered a man whom he knew intimately, with whom he was four years at the University. This man suddenly went off the rails and rapidly descended. "We used to ask one another what had become of him, and were told now that he was in the Straits Settlement, now in London, now in the South African war, and so he drifted. One night five years ago I saw him walk into this church. In my room here he opened his heart to me and told me how far he had gone. But a pure love had come into his life. To-night he is in the Christian ministry."

Last year a Conference for the Deepening of Spiritual Life was held at Lake Simcoe, and proved so helpful that there was a unanimous desire for its repetition. Arrangements are

being made to hold a similar Conference June 22nd to 25th. Jackson's Point has proved to be an excellent place for such a gathering. There is good hotel accommodation at very reasonable rates. The Conference is conducted by a committee consisting of well-known ministers, including Principal O'Meara, Canon Bryan, and Dr. Griffith Thomas, with Rev. Dr. R. P. MacKay, D.D., as chairman. For hotel accommodation write Rev. T. B. Hyde, 26 Roxboro' Drive, Toronto.

The Bishop of London told a delightful story at the meeting of the East London Church Fund the other day, when he was ending his speech by an apology for taking up so much time. "I always like the story of the foreigner," he said, "who was making an afternoon call on a lady of his acquaintance. On leaving he said to her, 'I do not want to cockroach any longer on your valuable time.' His friend, knowing that he was anxious to learn the language correctly, reassured him, and added, 'I am sure you will not mind my telling you, but we do not say cockroach, but encroach.' 'Oh, no! of course not. I see!' said the visitor quickly, 'You say cockroach for a gentleman and encroach for a lady!'"

The Archbishop of York, speaking April 29th, at the York Convocation, expressed the opinion that if a great scheme of temperance reform were introduced during the war there would be danger of a reaction when the prohibition was removed. Then, the Archbishop said, would be "real and regrettable intemperance." In the lower house of the Convocation the Dean of Manchester introduced a resolution against total prohibition. The resolution, which was adopted, was as

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follows:—"Resolved, that this house, while wishing to support all such measures as may, in the opinion of the Government, be necessary for the strength and safety of the nation in time of war, would look with anxiety upon the total prohibition of the sale of alcoholic drinks." We wonder with what degree of "anxiety" they now look upon the appalling results of the sale of alcoholic drinks?

Major Piper, Officer Commanding Chaplain, at Folkestone, England, writes: "We have over eleven hundred Canadians in eleven hospitals, and it is for them that I am going to appeal. Some of our boys are very badly wounded, but their wounds are healing very rapidly. I am not a smoker and never have been—but I find that our boys—nearly all of them—do richly enjoy a cigarette, and I would gladly supply same. The Methodists have cabled \$200 to their Chaplains, the Presbyterians a like sum, the Chaplains to use their judgment how to spend the money. I am writing in the hope that some generous soul may respond, by sending a box or two of cigarettes or a cheque for same. The Anglicans are 61 per cent. of the strength of the whole Contingent, consequently more than half of those in the hospitals belong to us." Mr. N. F. Davidson, K.C., 24 Adelaide Street East, will forward any contribution sent to him at once. The first contribution received is a cheque for \$100 from the Brotherhood of St. Andrew Canteen at the Exhibition Camp.

British and Foreign

The death is announced of the Right Rev. James Moorhouse, formerly Bishop of Melbourne and later on Bishop of Manchester, aged 89. He retired from active work in 1903 and he has been living at Tainton, where he died since that time.

The late Mrs. Rosa Vetner Jeffrey Rett bequeathed the sum of \$25,000 to Christ Church Cathedral, St. Louis, U.S., for the purchase and care of a chime of bells to the memory of her mother, Mrs. Rosa Vetner Jeffrey, the noted Kentucky poetess. An order has been placed with the Meneely Bell Co., of Troy, N.Y.

April 7th was the sixty-seventh birthday of the Archbishop of Canterbury, who was born at Muirhouse, Edinburgh, on April 7th, 1848. Although several Bishops exceed him in age, his only seniors in consecration are the Bishops of Bath and Wells, Chester, and St. Asaph. He became Bishop of Rochester at the age of forty-three. Bishop of Winchester at forty-seven, and Primate of All England in his fifty-fourth year. His Primacy is already double the length of the six years of Archbishops Longley and Temple, and is within a few months of the Primacies of Archbishops Tait and Benson.

Among the wandering tribe of the Masai in East Africa, the Bishop of

Mombasa is about to make the experiment of a "moving evangelistic school." Two African teachers are willing to go and move about with the tribe, which remains only six months in a given place, and is, therefore, difficult to reach by any other method. Owing to the planting of small Mission Schools a few hours' distance from each other in the C.M.S. Mission in German East Africa, prior to the outbreak of the war, the Bishop says: "All the young men are at our feet, for all the teaching we can give them."

A few weeks ago an interesting situation arose in the Diocese of York, when the Archbishop and his chief legal adviser disagreed upon an interesting point. The question turned upon the competence of Dr. Frere, of Mirfield, to take his seat as a Proctor in the York Lower House of Convocation. The Archbishop decided that though Dr. Frere was not a beneficed clergyman, yet he had been duly elected by the clergy, and could take his seat. Lord Parmoor took an opposite view, but the Archbishop of York ruled the situation. Whether this incident caused Lord Parmoor's resignation we do not know, but he has since resigned, and has been succeeded in the office of Principal Official and Judge and Chancellor of the Consistory Court of York and Vicar-General in Spirituals of the Archbishopric of York by Lord Robert Cecil, K.C., M.P. Lord Parmoor still holds his appointment in the Province of Canterbury, and in this capacity has been called upon in recent years to give decisions on a variety of weighty ecclesiastical matters.

SNOW STORIES

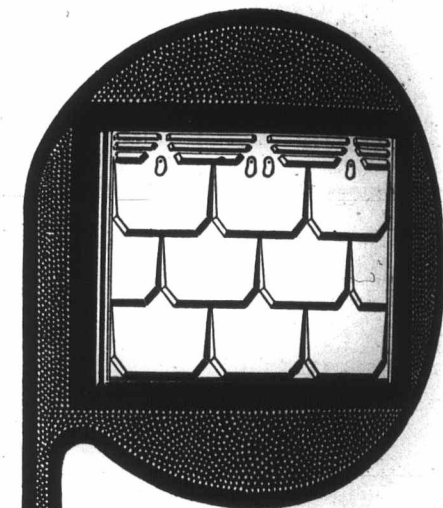
By Samuel Scoville, Jr.

THERE had been a November snowstorm and the woods and fields were white and still. All the summer-birds had gone, while the pine grosbeaks, the snowflakes, the cross-bills, the siskins, and the other winter-folk were yet in the far North. This morning there was not even the caw of the crow from the cold sky. As I followed the unbroken wood-road, it seemed as if all the wild-folk were gone or asleep. The snow told another story. On its surface were records of the life which throbbed and passed and ebbed under the silent trees. Just ahead of me were long lines and traceries of footprints with a tailmark between. In and out they ran among the dry stalks of lobelia, yarrow, and tansy, showing where the white-footed deer-mice had frolicked and feasted the long night through on the store of seeds left on the plant-stalks, underneath and around which their little tunnels ran beneath the snow. These are the same little rascals which swarm into my winter camp and gnaw everything in sight. One of my friends one night left a new felt hat on the window-seat. The next morning there was a little circle of neat round holes gnawed around the crown of the hat. The language he used was not fit for any young deer-mouse to hear.

To-day among the mouse-tracks was a faint trail only just visible, made up of what looked like a string of exclamation marks with a tailmark showing between them. It was the track



of the masked shrew, a little plush-covered animal, the fiercest fighter of all the wild-folk. If he were the size of a dog, no one's life would be safe in country districts. The large deer-mice and meadow voles, and even the gray Norwegian rat, give him a wide berth. That night, the snow said, the shrew was a most unwelcome arrival at the dinner of the Merry Mice Association. At first their trails all ran together in a maze of tracks. Where the trail of the shrew touched the circle, there shot out separate lines of deer-mice tracks like the spokes of a wheel, with the paw-marks far apart, showing that the guests had all sprung from the table at the approach of the



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stranger, and dashed off in different directions. The shrew-track circled faintly here and there, then started off in a lonely trail, ran for some distance and—stopped.

The sword of Damocles, which hangs winter and summer over the head of all the little wild-folk, had fallen. The shrew was gone. A tiny fleck of blood and a single track like a great X on the snow told the tale of his passing. All his fierceness availed nothing when the great talons of the flying death clamped through his soft fur. An X on the snow is the monogram of the owl-folk, just as a K is of the hawk-kind. The size of the mark in this case showed that the killer was one of the larger owls, probably the great horned owl, that fierce king of the deep night woods whose head, with its long ear-tufts or horns, I had seen peering from his nest of sticks on the mountainside in a high treetop, as early as February. On wings so muffled with soft downy feathers as to be absolutely noiseless, he had swooped down in the darkness and broken the tiny bubble of the shrew's life.

Now the trail wound upward toward the slope of the Cobble, a steep, sharp-pointed little hill which suddenly thrust itself up from a circle of broad

meadows and flat woodlands. By the road the snow had drifted over a low patch of sweet-fern in a low hummock. As I plodded along I happened to strike this with my foot. There was a tremendous whirring noise, the snow exploded all over me, and out burst a magnificent cock-partridge and whizzed away among the laurels like a lyddite shell. When the snowstorm began he selected a cozy spot in the lee of the sweet-fern patch, and had let himself be snowed over. The warmth of his body had made a round, warm room, and with plenty of rich fern-seeds in easy reach he was prepared to stay in winter quarters a week if necessary.

A little way farther the road crossed a round level circle where fifty years before, when the Cobble was being coaled, the charcoal-burners had made one of their pits, the stamp of which will stay forever. On the level snow was a curious path of zigzag tracks. They were deep and near together, and were evidently made by a walker, not a jumper, and by an animal that moved slowly and heavily.

I recognized it at once as the trail of the unshaking skunk. Other animals may jump and run and hurry through life, but the motto of the skunk is, "Don't hurry, others will." This member of the family had proceeded in a dignified way across the clearing to a rotten log, in which he began to dig, in the hope of rooting out some winter-bound crickets or a few of his favourite fat white grubs. Converging on the skunk's trail, and nearly at right angles, was a series of fox-tracks. They looked like those of a dog, except that they were neater and more compact, and ran in a nearly straight line, while the tracks of a dog spraddled out from the line of his direction.

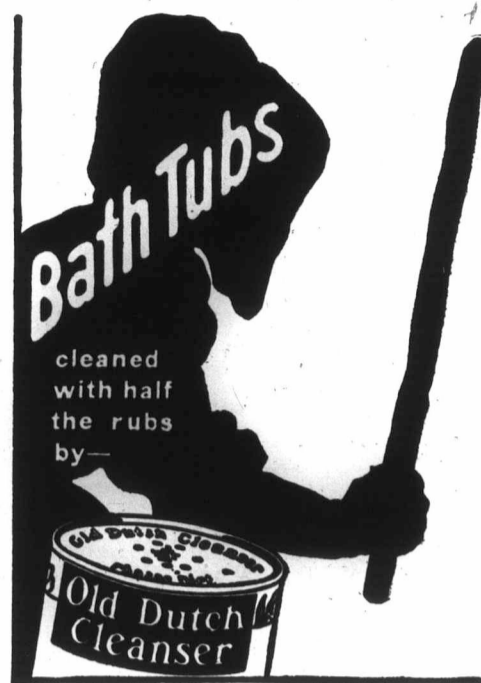
The trail told what had happened. At first the far-apart prints were those of a hunting fox bounding along and ranging through the thickets and clearings. When he reached the skunk's trail, the footprints became close together, and it was evident that the fox followed the trail in a thoughtful mood. He was evidently young and inexperienced or he would not have followed them at all. Finally, on the edge of the clearing he had sighted the skunk and stopped and watched him for some time, for the prints were melted deep into the snow. The snow showed what happened. By the log was a tangle of fox tracks mixed with flurries and ridges and holes in the snow, and finally leading off in tremendous bounds out of this confused circle; then came the neat, methodical trail of the unruffled skunk, who trotted sedately away leaving a wiser and a smellier fox rolling and plunging and burrowing in the clean snow.

Along the edge of the slope ran a track made up of four holes in the snow. Two were wide apart and two were far apart. Suddenly the track seemed reversed. The far-apart marks now showed where the tracks that were near together had been. A little farther on the trail changed again. In front were still the far-apart tracks, but the two near-by ones were now in

a line perpendicular instead of parallel to the front tracks. The trail was that of a cotton-tail rabbit. At first he had been hopping contentedly along with an eye open for anything edible in the line of winter vegetables. The far-apart tracks were the paw-marks of the big hindlegs, and in front of those came the marks made by the two fore-paws as they touched the ground at every hop. Suddenly the rabbit sensed something alarming coming from behind, for the sedate hop changed into bounds. With each leap the long hindlegs overlapped the forelegs and came down in front, so that the position of the marks was reversed, the far-apart ones now leading. A little farther the trail said that the rabbit had caught sight of its pursuer as it ran, for a rabbit by the position of its eyes sees backwards and forwards equally well.

The tracks showed a frantic burst of speed. In an effort to get every possible bit of leverage the forelegs were twisted so that they struck the ground one behind the other, which accounted for the last set of marks perpendicular to those in front. A line of tracks that came from a pile of stones and which paralleled the rabbit's trail told the whole story. They were in a series of twos, side by side. Vertically from each track ran a straight shallow line to the track in front. The paw-marks were small and dainty, but beyond each pad-print were the marks of fierce claws. It was the weasel, who moves in bounds like the uncoiling of a steel spring. With every spring the slim body bends until it touches the snow, making the long vertical marks in the trail. At first when the rabbit saw the weasel looping along its trail like a hunting snake, it had started off with a sprint that in a minute carried it out of sight.

Then a strange thing happened. Although a rabbit can run for an hour at nearly top speed, and in this case had every reason to run, after a half mile of rapid circling and doubling the trail changed, and showed that



the rabbit was plodding along as if paralyzed. One of the weird and unexplained facts in nature is the strange power a weasel appears to have over all the smaller animals. Many of them simply give up and wait for death when they find that a weasel is on their trail. A red squirrel which could easily escape through the treetops sometimes becomes so hysterical with fright as to fall out of its tree. Even the rat, which is a cynical, practical animal, with no nerves, and a bitter, brave fighter when fight it must, loses its head when up against a weasel.

This night the rabbit, with every chance for escape, began to run slowly and heavily as if in a nightmare, watching the while its back-trail, and when the weasel came in sight again the trail stopped and the rabbit crouched in the snow waiting for the end,—and the reddened snow told the rest.

So the last story of the snow ended in tragedy, as do nearly all true stories of the wild-folk. But better a thousand times the quick passing at the end of a swift run or a brave fight than the long weariness of pain and sickness that animals seldom know. Rosemont, Pa.—The Sunday School Times.

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