

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, FEBRUARY 11th, 1915.

No. 6.

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BUSINESS ISSUED, 1914.....	\$21,412,261
INCOME FOR 1914 .....	4,392,484
INCREASE for the year .....	270,594
ASSETS, Dec. 31st, 1914 .....	16,736,444
INCREASE for the year .....	2,353,787
SURPLUS EARNED, 1914 ...	892,951
(The largest by far in the Company's history).	
BUSINESS IN FORCE Dec. 31st, 1914. ....	\$108,221,932
INCREASE for the year .....	11,173,218
NET DEATH CLAIMS, 1914 ..	396,449
DECREASE for the year ..	9,158
GROSS RATE OF INTEREST EARNED .....	7.93%

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## FIRST SUNDAY IN LENT.

(February 21st.)

Holy Communion: 258, 318, 319, 507.  
 Processional: 342, 377, 378, 383.  
 Offertory: 110, 259, 421, 564.  
 Children: 92, 696, 721, 726.  
 General: 112, 249, 446, 667.

# The Outlook

## A Hundred Years of Peace

Christmas Eve marked the completion of a Century of Peace between America and Great Britain, the treaty being concluded at Ghent. Before the treaty was ratified the United States proposed to Great Britain that the two Powers should not only make peace, but provide for it by individual disarmament on the lakes between the two countries. To appreciate this fact it is well for us to recall that the frontier line between Canada and the United States which it was then proposed to defend by a scrap of paper is nearly four thousand miles long. Of course, there have been times of friction, but all differences of opinion have been so far settled, and now this long frontier line is without a single fortress, without a single soldier, and without a single shot being fired for a hundred years. The treaty has not crippled England or America, for peace is not inconvenient, since it means welfare and prosperity with security. For a hundred years a rich stream of traffic has run between England and America, and, while there has been an incessant interchange of criticism and banter, intense competition and keen rivalry, yet for all this time the two countries have not tasted the dreadful medicine of war, and as a consequence they are the healthiest and most vigorous nations on the face of the earth. The celebration of the Centenary of Peace in February, 1914, ought to be regarded as one of the greatest opportunities for emphasizing the essential nature of national Christianity. As it has been well put by a Canadian writer, the supreme achievement which North America can show the world is a national boundary line across which in a hundred years neither nation ever once launched an army or fired a gun. In the light of Europe's well-described "colossal failure," we do well to remember that both for indi-

viduals and nations the issue is clear: Spirit or Flesh; Belial or Christ; this Man or Barabbas.

## "Dynamic" or "Static"?

The war has proved beyond all question that the most elaborate fortification\* is powerless against the latest siege gun. Together with this has come a return to the use of the bayonet, which many were inclined to regard as a useless survival of old days, when men fought hand to hand. This means that manhood has triumphed over mechanism, and, while an army fighting against a fort is likely soon to be victorious, the same army fighting against active and mobile troops in the field is practically powerless. Further, it is clear that aggressiveness and the offensive afford enormous advantages, because the aggressor can strike when and where he wishes. So that a writer on the war has described it as "a victory of dynamic over statics." All this illustrates Church life and work. The true measure of victory depends upon aggression, not defence. All our church societies and organizations will count for very little apart from definite spiritual effort for the conversion of those around. The victorious church is the aggressive church, and we have too long contented ourselves with mere defence against intellectual, moral and social encroachments. The time has come for the renewal of aggressive preaching and effort on behalf of the lost. In other words, the individual Christian and the Christian community must be dynamic, not static.

## Millennial Dawn

The visit of the so-called Pastor Russell to Toronto last week is a reminder of one of the modern movements which easily attracts and deceives those who are spiritually and scripturally unaware of danger. Under a number of very innocent titles the movement headed by Russell has been making progress for several years past, but it is a marvel that anyone can be deceived by the efforts made on its behalf. It seems that there has been a very distinct secession from the movement lately. The seceders say that Russell taught them for years past that by October, 1914, all those who fully adhered to his doctrine would have "passed beyond the veil," either by death or translation. But October has gone by, and even Russell himself has not fulfilled his prophecy, and it is, therefore, not surprising that many who regarded him as a prophet are on the lookout for a new oracle. Those who are likely to be led astray by seeing Russell's sermons published (as paid advertisements) in the daily papers should write to Mr. Charles C. Cook, 150 Nassau Street, New York City, for information about Russell and his teaching. The man himself is utterly discredited, and his teaching concerning the Bible, our Lord, Salvation and the Future Life, is utterly opposed to the plain teaching of the New Testament. It is simply marvellous to note the effrontery shown by the leader of this movement, and the claim made to accurate Bible interpretation. A little consideration should suffice to show that the movement really denies the fundamental truths of the Bible and at the same time dishonours our Lord and Master.

## Prayer for Students

Sunday, February 28th, is appointed as the Universal Day of Prayer for Students, and the authorities of the Y.M.C.A. and Y.W.C.A. have united in appealing for co-operation in the observance of this day. It is hoped that some references may be made to it in pulpits, but in any case that members of our Canadian

Churches will join with Christians in all parts of the world in the united intercession. The circular calling for the observance of the day rightly points out that never has there been such need for united intercession as at the present time. The serious consequences of the terrible war are already being felt in every country, and nothing less than the overruling working of God in answer to prayer can bring about true peace and harmony. The Student field presents a splendid opportunity for calling attention to the claim of Christ, and the more we can unite in prayer for these men and women, the more we shall be assured that our Lord will be the Saviour and Master of those who by their position in colleges and universities must necessarily take a leading part in the life and progress of the world. Those who desire to have the circular giving full information about thanksgiving and intercession can obtain either from the Y.M.C.A. or the Y.W.C.A. in their district. It is much to be desired that we shall all unite in prayer for our Students that in them and through them the God of all grace may be glorified.

## The Psalms in War Time

Every reader of the Psalms will by this time have discovered a new sense of oneness with their writers, for the conditions of the last few months have brought that part of the Old Testament wonderfully near. Only six months ago many were discussing certain Psalms which are called "imprecatory" or "vindictive," and urging that they should be omitted as unsuitable for Christian readers. But we hear little of this sort of thing now, and many tender-hearted people do not find it at all difficult to use certain Psalms without any self-reproach. Even the Twenty-third Psalm, most familiar of all, speaks of a table prepared "in the presence of enemies," and in the few Psalms which are usually regarded as imprecatory, it is significant that supplication, trust, and thanksgiving are equally prominent. A writer on this subject calls special attention to one Psalm, and his words are worthy of serious consideration.

In this connection it is hardly possible to refrain from mentioning one Psalm, the fifty-fifth, in which all these features occur, and which is a strikingly exact representation of present-day facts. Horror, impatience, the sense of a gross injustice, the aggravation of the situation by the fact of kinship with the enemy, the putting forth of the enemy's hand against such as were at peace with him, the profanation of a covenant, the heart set upon war—all these appear in this Psalm with photographic exactitude; and through it all is the assurance of the ultimate triumph of righteousness and the comfort of casting the burden upon the Lord. It is a Psalm for daily reading in these times.

When the war is over we believe that many an Old Testament passage will have had fresh light shed upon it, and perhaps as never before we shall understand the statement of the Psalmist that "the Lord is known by the judgment which He executeth."

## "THROUGH GOD"

By the Rev. Prebendary Webster, M.A.

"Through God we shall do valiantly, for it is He that shall tread down our enemies."—Psalm lx. 12. Through God! How much these two words may mean! A recent article on the Trafalgar Day celebrations in a London daily newspaper spoke of Nelson as the one

15.  
 Report Life  
 days an- es of  
 24,412,261  
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to whom "through God" the nation owed the present condition of the Navy. It meant a good deal for a newspaper to put in those words "through God." We are so apt to omit them from our public utterances. It is sometimes done on the plea of reverence. Our reliance upon God is the most sacred part of our life, and we shrink from proclaiming it on the housetops. Yet St. James wrote that we ought to say, "We will do this or that if the Lord will." The Deo Volente should not be implied or taken for granted; it should be expressed humbly and sincerely, but openly. So also with our "through God." It should first be enshrined in the depths of our hearts, but it should also come out in our speech.

I. Six months ago an exposition of this psalm would have dealt with the conquest of our spiritual foes. It would have been a lesson on the prayer offered for all persons baptized in our Church, "Grant that they may have power and strength to have victory and triumph against the Devil, the World, and the Flesh." To-day, although this spiritual conflict is still of supreme importance, our thoughts are chiefly occupied with that victory over the Germans, the Austrians, and the Turks which the whole nation so eagerly and ardently desires. Such an exposition of the passage has the great advantage of bringing the Word of God into that region of practical life where its value can be openly tested and duly appreciated. When I speak about victory over spiritual foes, there may be some who are not greatly interested, because the assaults of sin and temptation, serious as they are, do not awaken in them any grave concern. But we are all concerned in the efforts of the Germans to invade our island home. We are all feeling the terrible strain and burden of this awful war, which is exacting such a heavy toll of sorrow and suffering from the whole nation. If genuine reliance upon God will help us to win the victory, and to bring this war to a speedy conclusion, then the most sceptical and irreligious will admit that faith in God is a valuable asset.

II. But this line of exposition brings us face to face with certain obvious difficulties and objections. One objection is that in Germany there are many Christians who are praying for victory as earnestly and sincerely as we are, and both sides cannot be victorious. But this difficulty is not a serious one. A parent may often have three or four children clamouring for some particular favour which only one of them can enjoy. The children do not refrain from asking because all but one will have to be refused. It may be difficult for the parent to make a satisfactory decision. He does not like to disappoint any, and knows that he may be mistaken in his choice of the one to be favoured. But it is not difficult for God, who in His unerring omniscience knows perfectly which side ought to be favoured, and how to make the very denial of the request a blessing to the other side. Others find a difficulty in the fact that each side is equally confident that their cause is right, and that it is the enemy and not they themselves who are at fault. Opinions are based upon information received, and if that information is inaccurate and misleading, the judgment based upon it will be faulty. Men may make such false judgments quite sincerely, and the responsibility rests chiefly upon those by whom they have been misled. But God is not disturbed by misrepresentations. He knows the whole truth; He weighs with absolute fairness the quarrel between the nations, and He will defend those whose cause He knows to be right.

III. But many people, and this is the root of all the objections, have practically no real faith in God's government and control of the things of this world. This unbelief shows

itself in the common saying that Providence is always on the side of the heaviest battalions. But this statement is false: It is our obvious duty to provide the heavy battalions; God will not work miracles in order to make up for our slackness, but if they do their part, God will be on the side of those whose cause is right, and they will win the victory. This war is testing our faith in God more seriously than it has ever been tested. We all believe that God is supreme in the spiritual realm, but it is not so easy to believe that He is also supreme on the battlefield. It is much harder to trust Him to drive back the Germans than to rely upon Him for spiritual succour and defence. Yet, just as much in the war against the Germans as in our spiritual conflict against all the hosts of Hell, the blessing of God is the one deciding factor. If God is on our side, it does not matter what odds we have to face. If we can only be sure that all our prosecution of this war, all our organizing and recruiting and training and strategy and fighting are "through God," He will surely tread down our enemies under our feet.

But can we be sure of this? What is necessary to make these two words not vain and profane boasting, but reverent and well-grounded confidence?

IV. We must be sure that our cause is right. I am not going over the ground again. I fully believe that this war is God's quarrel, and not England's. I believe that it is for us a holy war in this sense, that we have not entered upon it from greed of gain or desire for the extension of our Empire. We entered upon it to defend the right and to maintain our honour. But a study of this psalm suggests that if we are to win "through God" something more is needed than a righteous cause.

If we are to end where the Psalmist ends, in expecting glorious deliverances, we must begin where the Psalmist began, by facing solemn facts. Look at the solemn facts in the opening verses of this psalm. There is the fact of national backsliding. "O God, Thou hast cast us off, Thou hast broken us down, Thou hast been angry with us. O restore us again." That is the rendering of the Revised Version. God has, indeed, begun to break us down. He has not yet broken our battle-line on sea or on land, but He has broken our ease and security, He has broken our peace and prosperity, He is breaking hundreds of family circles and thousands of tender hearts. We must face the fact that God has begun to break England down, and we must see the reason for this: He is angry with us. We have transgressed His commandments, we have profaned His Sabbath, we have neglected His sanctuary, we have despised His Holy Scriptures, we have provoked God to anger. To blame the German Emperor for this breaking down in a measure of England is to make the serious mistake of looking only at second causes. It is God who is breaking us down. It is not yet absolute and complete. God has mercifully preserved the health of our soldiers, He has not taken from us the command of the sea, He has kept our island free from invaders; but it is because God is displeased with us that all this trouble has fallen upon us. The third verse of this psalm applies to us, "Thou hast showed Thy people hard things"—literally severity—"Thou hast made us to drink the wine of staggering." This war is staggering the nations. Never before has there been such wholesale slaughter. We have had to drink our portion of the wine of staggering. It is God's punishment for our sins. Our cause is right, but our conduct is wrong; God is displeased with us.

V. There is another fact to be faced. "Thou hast given a banner of truth to them

that fear Thee." God has given Great Britain the banner of Gospel truth. At the time of the Reformation the Bible became a household book. It was studied by the whole nation. God has entrusted to us the banner of Gospel Truth. We have had more Gospel light than other nations. God has made us a great missionary nation. We have been permitted to do ten times more than any other nation in the translation and circulation of the Bible. It is no valid excuse to contend that our sins are not greater than those of other nations. They ought to be very much less; God has done more for us than for any other nation; He expects more from us than from other nations. If we are to win "through God," we must face these solemn facts.

Along with the facing of solemn facts comes the recalling of gracious promises. Then our prayer will be in hope. The Psalmist continues: "God hath spoken in His holiness." They were words of doom upon the Canaanite, but all God's words are spoken in holiness. They were promises concerning Shechem and Succoth and Ephraim and Manasseh. God's purpose concerning Canaan was unaltered. I believe that God's purpose for the British Empire still holds good, and it will not be lightly changed; He has spoken in His holiness. The war does not affect the faithfulness of God—the more than 20,000 Scripture promises all hold good. It is still true. "I will heal their backsliding, I will love them freely, for Mine anger is turned away." The outlook may be dark, pitch dark, to human sight, but to faith it is radiant with all the promises of God. "Heaviness may endure for a night, but joy cometh in the morning." Be sure that while facing the solemn facts you do not forget to recall the gracious promises of God. Then you can go on as the Psalmist did to anticipate a glorious deliverance. He does not minimize the difficulties. "Who will bring me into the strong city? Who will lead me into Edom?" The task is too great for human power. "Vain is the help of man." So the cry goes up, "Give us help against our adversaries." Then with the confession of human impotence and the acknowledgment of his entire reliance upon God there springs up in his heart the conviction that his prayer is answered, and he looks forward to glorious victory. "Through God shall we do valiantly, for it is He that shall tread down our enemies."—Life of Faith.

#### THE LESSON.

The following little poem was written by a Churchwoman of Winnipeg, who recently passed to her rest after a long and painful illness. She had been constantly bombarded by Christian Scientists to be cured of her incurable cancer. After long and serious consideration she wrote these words and sent them to her clergyman with the comment, "See what a poor Christian Scientist I am."

When all along the rose-strewn path  
We wandered hand in hand,  
When wide were flung the gates of Joy,  
And life was fairy-land.

We shuddered at the thought that Pain  
Might fall across our day,  
At every mention of His name  
We turned in fear away.

Yet now that we have seen His face,  
Have clasped Him by the hand,  
We feel that, blind and knowing not,  
We did not understand.

For lo! His hand is soft and kind,  
And what we thought a rod,  
With humble hearts we whisper low,  
"It is the touch of God."

# THE PEACE OF GOD

By the Most Rev. The Archbishop of Canterbury

(The Following is the Full Text of the Sermon Preached in St. Paul's Cathedral on Sunday, January 3 (the Day of National Intercession) by the Archbishop of Canterbury.)

*"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."*—PHIL. iv. 7.

A STRANGE text, some one may say, to choose at such a moment. We meet in the largest church of the British Empire, at the central pivot of its throbbing life, on the first Sunday of what must be a memorable year, a day which we have specially set apart for thoughts and prayers about what is happening in Europe. What is it that is happening? A war greater in area and scale, and more fearful in carnage, than any that has ever been seen since life on the round world began. Five months—no more—have passed since the first gun was fired, and already the list of men who were strong, healthy, capable, keen, five short months ago, and who are now stark in death outnumbers anything of its kind in human history. And to reckon up the load of sheer blank sorrow in innumerable homes, and the actual but incidental war sufferings, short of death or possibly worse than death, would baffle the power of any man. Put thus bluntly, it is all horrible beyond words. And to ignore or belittle its horribleness—its blackness—is to falsify plain facts. And yet, facing it all, I take deliberately my text, "The peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus," and I maintain that if we note how these words find their place in St. Paul's letter we shall see their absolute fitness to our thoughts to-day. They are the words, remember, of a manacled prisoner, broken in body, and lying in peril of death. What he says is, "Rejoice in the Lord alway, and again I say rejoice. The Lord is at hand. In nothing be anxious, but in everything"—here comes our Intercession Day—"in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." And then, because of that, and through that, "the peace of God, which passeth all understanding, shall keep" (literally shall "guard" or "garrison") "your hearts and minds through Christ Jesus."

## EVILS TO BE GUARDED AGAINST.

If our Intercession Day is used aright, this—in the very midst of all the fearful and gruesome warring and death—must be the outcome, "The peace of God which passeth all understanding." It does "pass understanding." You cannot express it easily in terms of common talk. But, understood or not, it is there, or it can be there, and it will keep—will "guard" and "garrison"—your heart and mind against the evils, the horrors, which such a time might readily, perhaps naturally, bring. That surely is exactly our purpose and our hope in these prayers to-day. Consider with me for a few minutes what are the things from which heart and mind will thus be guarded by what that chained prisoner calls "the peace of God."

## FRIGHT OR PANIC.

First of all there is simple fright or panic. The people who in hours of inevitable stress and danger are, as experience shows, least apt to give way to sheer helpless fright are those whose courage rests upon some definite faith, not on mere buoyancy or high spirit. They are the people whose trust in the care and guidance of our Father, however simple and even childlike it be, is also thoughtful and deliberate. About that fact there is not, I think, any doubt. It would be easy to give examples. It so happens that in modern English history at home we have little or no experience of anything which would give occasion to widespread fear among us civil folk in our own country. But records of Indian Mutiny days, or of some vast accident or catastrophe by sea or land, have proved abundantly who are those who can best at such an hour be

trusted. I do not underrate the nerve and coolness of hundreds of men and women who would claim no religious basis for their courage, but the power which belongs to or emerges from a thoughtful, definite religious trustfulness has been proved a thousand times, from the days of the bloodstained Coliseum to these days of the shrapnelled trenches of the Aisne or the trampled banks of the Vistula.

## THE TRUE COURAGE.

A few weeks ago a powerful writer drew for us a picture of what he called "the two kinds of courage." There is one kind which, whatever its vigour, is in no wise thoughtful. It may be the animal courage of the savage, or it may be a



The Canadian Churchman.

In this time of National Crisis, this picture of the Archbishop of Canterbury, wearing the robes worn by him at the Coronation of the present King, will be of interest.

blind obedience to inexorable discipline. Quite other is the courage of will and conscience, the courage of those who fight or endure because of what their own souls definitely value, something which they are resolved shall be maintained among men. "Faith and courage," he says, "go together, and the higher the faith the higher the courage." Now, that is the sort of courage which comes from what St. Paul calls "the peace of God which passeth all understanding." It has a basis or background of assured trust, and it looks outward and onward to the fulfilment of a high and sacred purpose. That "peace of God" is akin to love; it "casteth out fear, because fear hath torment." And that sort of courage is not for the trenches or the sea-swept decks alone or even chiefly. We have seen, we are daily seeing, it at its noblest in the firm, bright face of mother, or elder sister, or young wife, self-controlled and keen, with the background of anxious stress or poignant sorrow behind the smile, but with the "peace which passeth understanding" irradiating the patient home-life or the multiplied activities outside. Yes, there is in that peace an illimitable power to keep, to "guard," the soul from cowardice, to comfort

and help the weak-hearted, and to make the timid or the stricken brave. In a few minutes we shall ask our living Lord—

"That it may please Thee to give faith and courage to those who are in anxiety and suspense; To comfort and help the mourners, and all who are desolate and distressed.

"Himself took our infirmities and bare our sicknesses."  
"Mine angel is with you, and I myself caring for your souls."

## DEPRESSION AND GLOOM.

And if the "peace of God" can and does guard us from unworthy fear, so too it guards us from that vaguer, less definable expression which can easily—to use a common phrase—take the heart out of people at such a time. But—let us put it quite plainly—That simply must not happen. Such an attitude is not only mischievous; it is flatly disloyal to conscience and to God. If it be true, and true it indisputably is, that it was against the clear wish, against the firm and persevering effort, of England that this dread thing, this unutterably wrong thing in the world's life, came about, then it is with clear conscience and with head erect that we go forth and forward and it is ours to let the "peace of God which passeth all understanding" shield us absolutely from lugubriousness and gloom. We are face to face with definite dangers for those whom we love, and quite possibly for ourselves. They are real and urgent. They mark the gravity of these great days. But to be therefore plunged into gloom is to miss the meaning and character of our Christian calling, which was to fit and arm us for such days as these, not less than for times of quiet. There may well lie heavy on our conscience recollections of wasted opportunities and frequent feebleness of grip, and a greed of mere money-getting, and a low standard of manliness and womanliness, in days gone by, which have helped, perhaps, to make the girding of the loins for strenuous times like this a harder task. Lord, we confess to Thee now the prayerless laxity of our days of ease, the selfish complacency of unfruitful lives, the lack of vigour and of sternness in our handling of things impure and cowardly and mean. Our sins have left their mark upon those buried years now gone beyond recall. But we have other thoughts to-day, and in the matter of this stern strife we have entered upon it clean-handed and with conscience void of offence:—

"There are things more to be abhorred Than warfare and the clash of arms. The bloody and disastrous sword Only the mortal body harms, A broken pledge, a friend betrayed, Are wrongs that make our souls afraid."

## THE TEMPTATION AT HOME.

Soldiers have said sometimes that the vast horribleness of war presses more heavily upon the heart of those at home than of those who, in the hurly-burly of march and fighting line, have little leisure for more than the duty of the hour. There is another side to that, but it may sometimes be so. Anyhow, every day's evidence shows that, if the temptation comes at all, it is we at home, and not our gallant, our indomitable soldiers and sailors in the battle-line, who are liable to fits of depression and gloom. The England of to-day is, I think, proving herself on the whole to be worthy of her traditions and true to her faith. But gradually, as the tale of death and suffering and bereavement grows and grows in a widening circle, there must inevitably be temptation here and there, not, indeed, to doubt the ultimate issue, but to bend under the burden of the daily sorrow. Not many of us, perhaps, had realized the appalling cost in human, yes, and animal suffering at which alone the cause which we deem righteous can be won. We see it, or some measure of it, now, and it does in good truth need that "the peace of God which passeth all understanding" must enter in if we are to be guarded and garrisoned against the gloominess which may, as the months roll on, creep over a good many of us. But the peace is there. Enter in and garrison us it can.

## RIGHTEOUS ANGER AND UN-CHRISTIAN HATE.

Let me name one more peril against which our hearts and minds are, after to-day's prayers, to

be garrisoned afresh. It is the peril of letting anger—even if it be righteous anger—be fanned and cherished into something like an un-Christian hate. We believe without doubt or wavering that a great wrong has been planned and done, and that in the doing of it barbarous acts have found a place, and we feel, perhaps, that we do well to be angry. It may be so, but at least that attitude of heart and mind is full of danger. The despite done to international honour and good faith must, so far as they are remediable, be set right; but we have to be sternly on our guard lest, in setting right one great wrong, we drift into another, and lest in our restless and even fretful anxiety to be doing or saying something that will count, we allow anger to degenerate into a baser spirit. "Soldiers in the field," it has been said, "are too busy to hate, as sick nurses are too busy to be anxious. It is the civilian waiting and fretting at home who thinks of his wrongs and mistakes his anger for patriotism." Against that "the peace of God which passeth all understanding" can and will garrison the soul of him, or her, who will let it enter and prevail. To say that and to fashion it into a humble prayer is not to diminish one jot of our resolve to wage unflinchingly the war that has been thrust upon us and to persevere in it until the cause is won. For us who are at home it will mean:—

"To steel our souls against the lust of ease;  
To find our welfare in the general good;  
To hold together, merging all degrees  
In one wide brotherhood.

This be our part, for so we serve you best,  
So best confirm their prowess and their pride,  
Your warrior sons, to whom in this high test  
Our fortunes we confide."

#### LOYALTY OF THE EMPIRE AND CO-OPERATION OF ALLIES.

Brothers and sisters in the Lord Jesus Christ, to-night, the first Sunday of a New Year, the centenary year of Waterloo, we are treading, we are kneeling, upon holy ground. The graves of Nelson, of Wellington, of Roberts are beneath our feet, and our Cathedral is to-day at the centre of an Empire the vision of which, the range of which, was unseen, unguessed, a hundred years ago. On this our Intercession Day prayers have been going up to God from Christian peoples, and not Christian peoples only, along the wide circumference of the world. On Canadian rivers, and Australian pastures, and hot Indian plains, men and women and children are

remembering before God the sons and fathers and brothers whom they love—the men of loyalty and courage who to the call of the Empire when her honour is at stake have made ready answer, "Here am I, send me." We should be graceless indeed if on our day of prayer we failed in the giving of humble heartfelt thanks to our nation's God and Guide for that great rallying of our brothers from across the sea. The glad and eager rally is itself a token that when we have prayed for His blessing and guidance in the welding of our Empire's life we have not asked in vain. Nor is it a little thing that our brothers and Allies in France and, where possible, in Belgium should be uniting their prayers with ours, and that many Christian folk in lands outside the strife should be remembering us, on bended knees, to-day.

#### A PRICELESS HERITAGE.

And so, while on these memorable days of an opening year we pray for wisdom and understanding, for counsel and strength, we shall with equal earnestness, give thanks. The unstinted devotion of our dauntless men by sea and land, regarding not their lives unto the death, is a priceless heritage in the unrolling and upbuilding of a nation's story. As with bowed head and quivering lip we commend their souls into the hands of a faithful Creator and most merciful Saviour we feel how the very passing of those brave and buoyant lives into the world beyond pierces the flimsy barrier between the things which are seen and temporal and the things which are unseen and eternal, and again we can and do give thanks. God is not the God of the dead, but of the living:—

"Nor dare to sorrow with increase of grief  
When they who go before  
Go furnished, or because their span was brief.  
For doubt not but that in the worlds above  
There must be other offices of love,  
That other tasks and ministries there are,  
Since it is promised that His servants there  
Shall serve Him still. Therefore be strong,  
Be strong,  
Ye that remain, nor fruitlessly revolve,  
Darkling, the riddles which ye cannot solve,  
But do the works that unto you belong."

And in doing that work, come joy or sorrow, in following the pathway which He, our living Lord, has planned and marked for us—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Therefore, and to that end we fall to prayer.

cels of clothing, plum pudding, turkey, etc., etc., go without trouble to both places. Prisoners there and here receive the daily pay of each country from their captors.

The first thing that strikes one here are the Belgians. Here, in my old home, are a Belgian lady and her two daughters, who have heard nothing of husband or brother since early in the war. My two brothers in — have Belgian guests, and so in every house in England. Empty houses are lent to them. The poorer class Belgians are housed in farms or empty cottages. None of them, gentry or lower classes, have a cent, and have to be provided for. It is alone worth coming home for to realize a country in the hour of its own greatest struggle and stress opening wide its homes and purses to another nation, and without thought of reward or charity, for we owe it to them, and so does Canada and all the world. Some day Germany will be made to repay the Belgians, so far as money can do it, but only God can fully repay them, and old England, too. Belgian gentlefolk all use French as their tongue, while the lower classes speak either Walloon or Flemish, one of them very much like English, so doubtless they are our relations. Thus there are three languages in one small country, Belgium. French is a common language in England now.

English people who have lost dear ones show a grand spirit. Their dress and demeanor show no sign of what they suffer. A few days ago an old friend came to tea who had lost one son, and another son was with him with arm in sling, but soon returning to the front. Next day another neighbour called, with arm in a sling, to afternoon tea, also a Belgian gentleman and his wife. It all seems still very strange. Yesterday we had a call from another old friend who has lost his only son, but he greeted me heartily and cheerily without a sign of his great loss. There is also another only son killed from near here. One of my nieces goes every day to —, 20 miles, to dress the wounds of German soldiers, and another is riding Canadian horses, of which my brother has the care of several, fitting them for the front, and as they are taken, others take their place.

Everything is in connection with the war in some way; little else is done or spoken of. Hunting goes on, as foxes must be kept down and hounds and horses exercised, but the attendance is small, and mostly ladies. It is hunting that has supplied the army with horses and her officers with nerve and decision. Shooting is carried on to some extent by the older men, as game is wanted for food and for hospitals. Meetings that would have been political before are now called national, as all work together for country and Empire. Would that it were so in Canada and treaties more scrupulously observed. Then would the party hatchet be buried instead of cutting off Canadian heads, as was being done in two cases not many miles from Pincher Creek last fall, to Canada's disgrace. Let professional politicians go and earn an honest living.

My steamer coming over was kept quite dark from outside except its navigation lights, and here there are notices in every railway car to draw down the blinds when lights are turned on, and another notice advising care that the train is at the platform when stepping out in the dark. Headlights never are used in England. Railway lines are a great guide to locality from a flying machine, hence these precautions. No news appears in the papers but what is given out, and we often know less than you. The doctors in England have plenty of time for the wounded, as it is a remarkable fact that since the outbreak of war the general health has never been so good, and doctors were idle. The public are so occupied with war that they forget their symptoms, ailments and nerves.

The war may yet need every man England has, and Canada, too. India is anxious to send many thousands more, but are we to leave it to them? The papers are all ready at the War Office in case it is necessary to put conscription in force, but it will be a shame to those who then have to fight. Maybe Canada will have to follow suit. The atrocities of Germans in Belgium have not half been told, not a tenth. They are unwritable, unspeakable; mutilation, torture, lust, and destruction of innocent men, women and children. Let your collections in Canada be rather for the Belgians. Their losses and needs are facts. Our own men and their families will be looked after as each occasion arises.

Great thoughts go best with common duties. Whatever therefore may be your office, regard it as a fragment in an immeasurable ministry of love.—Bishop Westcott.

### A Belgian's Farewell A Story from the Heart of Africa.

From the Heart of Africa Mission, established a year or two ago by Mr. C. T. Studd, we have just received the following pathetic narrative concerning the death of a Belgian official:—

Count de Grunne was the Governor of Niagara, and helped Mr. Studd in every way possible to get concessions for the Heart of Africa Mission. In many ways he proved himself a real friend. No one who knows Mr. Studd will doubt that he returned the Count's goodness by dealing faithfully with him about his soul, though he was a Roman Catholic.

Touring in the Province, the Count contracted fever, and thought it to be malarial. He reached Niagara still very ill, and informed his friends, on hearing of the war, that he must return to Belgium, join his regiment, and serve his country. Friends protested that he must wait a little, but no, his country's call rang in his soul, and on he went! Alas! only a few days out from Niagara strength failed, and he was found by some English missionaries dying in a little native hamlet of typhoid fever. The following letter was his dying farewell message to Mr. Studd; he also bequeathed 300 francs to the work of the Heart of Africa Mission:—

"October 3, 1914.  
"My Dear Mr. Studd,—I give you greeting before dying—a good farewell.

"I am so sorry not to have died on the battlefield, but in such a silly way.

"I thank you a thousand times for your kindness to me.

"I have a little gold pencil with my name on it. I give it to you as a souvenir of your friend.

"Mr. B—— helped me to die as a good Christian.

"Good-bye. Good-bye. "F. de Grunne."

May this stimulate hearts to pray for all officials in Belgian Congo. Surely more than ever we shall now feel them our real Allies.

### England in War Time How it Looks to a Canadian

[We are permitted to publish these portions of a private letter to a clergyman in Toronto. Our readers will gain a very vivid idea of life just now in the Old Land. Other aspects of life in England in war time will follow.]

"While my impressions are still fresh I must write a hurried letter to give you an idea of things as seen from what I may call "the second row from the front," for one realizes how near the war is when officers leave the front and dine in London the same day. Three days' leave is given as often as possible to relieve the fearful strain on nerves, and they are told not to talk about the war, but to forget it while on leave and enjoy themselves. About four days in the trenches is as much as is now given, though at first it was more, even up to nineteen days. The spirit of our men at the front is splendid, and they want to see the thing through if it takes two years more, as is thought quite likely. One of my nephews, a lad of 22, in the artillery, who is still on probation, i.e., he has not yet got a commission, writes to his mother: "I am having the time of my life." "I would not have missed it for anything." "Bullets sometimes come like hailstones, and the noise of shells is awful." He will surely get a commission before the time, as his job is a notably dangerous one; and he takes the place of one who was killed. His two guns are three miles to the rear as a shot flies, or four and a half miles on foot. He is right at the front, directing each shot by telephone. Lately the Germans were reported to him as annoying our men from the steeple of a church. His second shot knocked the steeple down. In places our men can talk to the enemy and exchange food by throwing it across, so near are the trenches. Letters come and go frequently to the front, and also to English prisoners in Germany, and par-

## THIS AND THAT Thoughts of an Eastern Churchman.

THE Church of England Institute, Halifax, which suffered very severely in a recent fire and had to be abandoned for many weeks, has now been reoccupied. It is a most useful institution and serves a number of purposes, as the headquarters of the diocese, a meeting place for various Church societies, and a place of rational amusement for young men. There is also a reading room, gymnasium and billiard room. Many of the city banks subscribe to its upkeep on behalf of their clerks. I have often wondered why you have nothing of the sort in Toronto and other Ontario cities. There is a similar institution in St. John, N.B., where a few years ago, and now for all I know to the contrary, meals could be had at moderate cost. In the Halifax Institute by the annual payment of one dollar, residents in the country, visiting the city, may use the place. The Bishop of the diocese also has his office in the building. In every sense it is, as I have said, a diocesan headquarters. The financial standing of the Institute is, I am glad to say, good, and the outlook encouraging, due mainly to the efforts, a few years ago, of Bishop Worrell, who raised, by personal appeal, the bulk of the mortgage on the property.

A very interesting and useful work is being carried on among the Russians of the city of Halifax, by Rev. V. E. Harris, the much-loved Secretary-Treasurer of the diocese. A few weeks ago I was privileged to be present at one of his services, which he holds regularly every Sunday in St. Luke's Hall, close to the site of the old Cathedral of St. Luke's, destroyed some years ago by fire, and now replaced by All Saints' Cathedral. The congregation on that occasion was composed exclusively of men, who, according to the Russian custom, stood or knelt throughout the whole service—the Holy Communion. Mr. Harris, with characteristic energy and thoroughness, has made himself familiar with the Russian character, and to a certain extent, with the language. The Russians sing the responses to the Commandments and other portions of the service in their own language, and intersperse it here and there with hymns and chants of their own. Many of them, however, have enough knowledge of English to understand a simple sermon. They sing, as is customary in Russia, entirely in unison, and the effect of this united volume of sound, unaccompanied by any musical instrument, is one of the most impressive of the kind that I have ever experienced. The men struck me, without exception, as remarkably fine, physical types, broad-shouldered, deep-chested, and of good height. The expression of their faces, while by no means lacking in intelligence and force, suggested a sort of sad resignation, coupled with passive strength and repressed power and great capacity for endurance. I can quite understand, from what I saw of them in the mass, and in personal intercourse, how people come to love the Russian peasant. There is about them a strength, patience and gentleness, that is very attractive. One wonders sometimes if this great, strong, patient people are destined to be the coming race. The reverence of the congregation during the service, which was almost entirely in Russian, was its not least impressive feature.

There are in Halifax, so Mr. Harris tells me, 240 members of the Russian (Orthodox) Church. No attempt is being made to proselytize them, and it is hoped that eventually they may have a church of their own. Baptisms are administered by trine immersion and the wine in the Holy Communion by spoon. These Russian labourers, of a class corresponding to our lumbermen and sailors, Mr. Harris tells me, are in the habit, before retiring for the night, of gathering together and singing a Litany in their boarding houses. The Russian Calendar is followed and Christmas Day was celebrated January 7th.

A favourite saying of Henry Ward Beecher's was, "Never pity yourself." The most hopeless state a man can possibly get into, is when he contracts the fixed idea that Providence has a "pick" on him, and that he never had a square deal. I once heard one of our Bishops remark that, when some misfortune or disaster befalls us, we almost invariably say, or are tempted to say, "That's just my luck," but when we have a bit of good fortune, we never say, "That's just my luck." In Mrs. Mulock's life of Charlotte Bronte,

she tells a story of a sturdy old Yorkshireman, who, from small beginnings, had attained considerable wealth and had got his life insured for a large amount. Less than a year afterwards he was struck by some mortal disease and was told he had not more than a few weeks to live. "Well," he exclaimed, "I always was a lucky fellow. Here I've gone and insured my life for ever so much money (naming the sum), and I'll only have one premium to pay."

Self-pity again often hardens us, regarding the misfortunes of others, whenever we indirectly or remotely suffer by them. I once heard a man bemoan his bad luck because he lost his rest owing to a neighbouring house being burnt down. Another time, a lady in England claimed my sympathy because her maid had most "unfortunately for her"—the mistress—been taken down with pneumonia. It was "so hard on her," she said. It never seemed to occur to her that it was a vast deal harder on the maid. I remember a fellow priest in an hotel bitterly complaining that he hadn't "slept a wink," because some poor fellow, in an adjoining room, who subsequently died, and had been seized with some sudden sickness, had disturbed him with his groans. These are extreme cases, perhaps, but don't they illustrate our attitude—or the attitude

we are tempted to take in regard to the misfortunes of our fellow men, when they interfere with our own comfort or enjoyment? All this has its origin in that self-pity, to which everyone of us is more or less prone, and which, if given way to, becomes a positive disease. Whenever you suffer indirectly and slightly from the misfortunes of somebody else, and are tempted to grumble, first stop and think how much the other fellow suffers, and if you have any sense of justice, or humour, you will be speedily cured.

Our railway employees in Canada, I should say, are the hardest worked of almost any class of public servants, not excluding post office, custom house, bank and municipal officials. How many of them stand it, and how there are not at least double the number of railroad accidents, passes my comprehension. This is especially true of our harassed, overworked, underpaid station masters in small towns, for whom I have the deepest sympathy and respect, who from early dawn, and often long before it, to far into the night, are stretched on the rack of a thousand calls and duties, each one demanding special attention and aptitude, and whose neglect might entail the most serious consequences. The fact is, our railroads are grievously undermanned, inside and outside, and the hours are far too long. Downeaster.

## Past and Present in Uganda Crowning of the First Christian King

(BY ONE WHO WAS PRESENT.)

THE figure of the boy ruler of Uganda became familiar to many in England during the summer of last year. To those who met him there, and to many to whom his name and country are household words, a brief account of his recent coronation, or investiture, will be of interest.

His name, Daudi Chwa, itself conjures up memories of the dim past, and carries with it associations with the living present. Chwa was the second King, or Kabaka, of Uganda, son of the half-mythical Kintu, the earliest known ruler of Uganda. From the time of Kintu to the present day, a period variously reckoned at from 400 to 1,000 years, the crown has never passed from the family of Kintu. Son or grandson, brother or nephew has succeeded through thirty-four generations of kings, and the present Kabaka, Chwa II., takes his place at the nearer end of the long, unbroken line. Only, as his name Daudi (David) implies, he succeeds under conditions wholly new—the first Christian ruler of a now Christianized country. In his name and in his person he links the present with the past, and the ceremony with which he was formally invested with the kingdom was no less striking a link between the old order in Uganda and the new. It was this that gave to the investiture its peculiar interest. It was an ancient ceremony. The scene was historical. The commanding hill of Budo, eight miles from the capital of Uganda, has witnessed for ten generations past the "crowning" of successive kabakas.

And the chiefs who took part in the ceremony of November 7th at Budo bore the hereditary titles and, so far as might be, performed the hereditary offices. The presentation of spears and shield, of rod and sword, the investiture with a royal robe, the administration of an oath, the beating of royal drums, the carrying of the Kabaka and his consort on the shoulders of the chiefs, whose hereditary privilege it was to carry them—all these parts of the ceremonial had their root in the remote past of Uganda.

But there were features in the ceremony which were wholly new, a marked turning-point in the history of the country. A winding road leads up to Budo Hill. At the summit it divides; an old disused path leads off to the right to two large acacia trees, beneath which stood the heathen shrine before which the Kabakas of Uganda solemnly took possession of their kingdom. A broader and more modern road leads off to the entrance to a large school quadrangle, whose mown lawns and ordered lines of shady trees form a striking contrast to the tangled, undergrowth outside.

It was this latter path that the Kabaka and those with him followed when, amid the shouting of a great crowd, the beating of innumerable drums, and the stirring notes of a native bugle band, they reached the summit of Budo Hill. And the first act of the Kabaka, after being welcomed at the entrance by the Provincial Commissioner of Buganda, as representing the Governor, was to pass into the quiet of the School Chapel: the beautiful gift of Bishop Wilkinson, late of Northern and Central Europe, given in com-

memoration of the early boy martyrs of Uganda. There, and no longer at a heathen shrine, the Kabaka knelt in silence before the Living God; by that single act he marked the measure of the contrast between the present and the past. From the silence of that holy place he passed out into the sunlight for the public ceremony of the investiture.

The ceremony itself followed in broad outline, and *mutatis mutandis*, the service made familiar by the coronation of our own sovereigns. The public proclamation and acclamation; the short service of Litany and Ante-Communion, followed at a later stage by the administration of the Holy Communion to the Kabaka, his consort, and his family (among whom is numbered one of the native clergy); the presentation of the different tokens of office by those whose ancestors did for preceding kabakas the same thing; the sermon, preached by the Bishop, and the oath administered, alike reminding the ruler of his solemn obligation to his people; the investiture with robe and ring and cap of state; the presentation with a Bible (beautifully bound for the occasion, the gift of the British and Foreign Bible Society); the investiture of the Kabaka's consort following his own—all these suggested British rather than African ceremonial.

Yet from first to last it was native. The surroundings were African; the large reed building, with grass-strewn floor, was native handiwork; the language used was Luganda; above all, the faces, the clothing, the whole appearance of the great crowd that filled and surrounded the open building left no doubt as to the continent in which the ceremony was taking place.

The ceremony was at once European and native, ancient and modern, a striking counterpart of the Uganda of to-day. Above all, it was Christian, and yet in it all classes took their place; Roman Catholics and Anglicans, Mohammedans and heathen alike took their part in acclaiming and enthroning the first Christian Kabaka of Uganda. The more definitely religious part of the ceremony took place inside the School Chapel; the Roman Catholic chiefs were present, but did not, of course, take part. Some 170 Europeans from different parts of the country braved the discomforts of a road reduced by heavy rains to the condition of a quagmire to be present at the ceremony. Representatives of the two Roman Missions, unable to attend the religious ceremony, were present at the luncheon that followed as guests of the Kabaka.

Perhaps one of the most noteworthy facts in connection with the investiture was the place given throughout to the Kabaka's consort, and that at the express desire of the Kabaka and chiefs of Uganda. The behaviour of the people was admirable, and the silence of the great crowd was impressive.

We would commend to the prayers of all interested in Uganda the young Kabaka, summoned at the age of eighteen to assume the reins of government in a time of very special difficulty, and of boundless possibilities for good and evil.—The Record.

## The Papal Encyclical

By the Rev. Alfred Fawkes, M.A.,  
Vicar of Ashby St. Ledgers.

(This article reproduced from "The Modern Churchman," will show how the subject looks to one who was formerly in the Roman Church. Mr. Fawkes was an intimate friend of the late Father Tyrrell, and is the author of a very able and informing series of essays, "Studies in Modernism.")

THE first impression left by the Encyclical of the new Pope is one of disappointment, of a great opportunity missed. "Si les actes du nouveau pontificat sont aussi pâles que ceux de Benoit XV. et de son secrétaire, la France ne se laissera séduire," says a shrewd observer; and the comment of one of the ablest Frenchmen of our time is, "Les propos de Benoit XV. sont d'une irréprochable banalité. Il a beaucoup trop l'air d'un politicien, pas assez d'un grand homme." It is written in the full flow style common to such pronouncements; generalities and pious platitudes abound. It contains 34 quotations from the New Testament, one from St. Cyprian, one from the Epistles of St. Ignatius, and one—a damnatory clause—from the so-called Athanasian Creed. What is not found in it is anything remotely resembling definiteness of statement or counsel; the trumpet gives an uncertain sound. The Pope laments in general the horrors of war; but is silent with regard to the unprecedented atrocities of this particular war—the massacre of non-combatants, the savageries exercised on women and children, the violation of treaties; even of the desecration of the historic churches of Christendom—which, it might have been supposed, would touch him to the quick—there is not a word. *Deus ne tacueris.* There was a time when Popes spoke more freely. And it is impossible not to account for this particular Pope's silence by the reflection that, whatever his personal views may or may not be, the sympathies of the Roman Curia, and of the "parti prêtre" are with the absolutist military monarchies of Central Europe, not with the progressive Western Powers.

He proceeds to account for the evils of our modern age by four causes; the coldness of charity; contempt for authority; antagonism between classes; and the unbridled desire of material goods. On each of these heads he says very much what a Pope might be expected to say—"c'est-à-dire, fort peu de chose." Studied nullity is a note of ecclesiastical pronouncements; it is possible to say nothing in many words.

The laudatory reference to Pius X. is probably formal. If there is any note of originality in the Encyclical it is in the section which, while recommending union, declares that there are questions—it does not specify which—that are open; and deprecates the use of party names to distinguish various schools among Catholics. This is aimed unmistakably at the extreme clerical press; and it is the more significant in view of the fact that certain journals, suppressed by Pius X. as liberal or modernist, are now being re-issued; and that certain members of the Italian "Democrazia Christiana" have been encouraged to resume their interrupted work.

The paragraph on Modernism opens with a dissuasion from speculation; and proceeds to rebuke "the temerity which does not hesitate to submit revelation and the Divine Mysteries to the human understanding and the spirit of the time. Hence the monstrous errors of Modernism"; with regard to which Benedict XV. renews the condemnation of Pius X. He desires that Catholics should "detest not only the errors but also the tendencies of the Modernist spirit; which impels those animated by it to reject all that savours of the past, and to seek eagerly after novelty; novelty of language in speaking of divine things, novelty in public worship and Catholic institutions; novelty even in the practice of personal piety." The whole section is ambiguous. It may be a prelude to a policy either of conciliation or repression. The future will show. Meanwhile it is probable that the Pope himself is undecided, and waits upon events.

It is this attitude—natural and necessary as it appears to the official mind in all the Churches—which is alienating, if it has not already alienated, the best elements in the modern world from the Church. They look in vain for knowledge, or courage, or sympathy; they ask for bread, and are given a stone. It is urged, perhaps with truth, that directness of action and sincerity of speech would break up the existing Churches. For the Churches represent not advanced but average opinion; and, as they are sectional, this average is low. Were they co-extensive with the Christian peoples, they would represent a higher conscience and a better mind. For civilization, which is universal, is in advance of ecclesiasti-

cism, which is particularist; the highest note in religion is struck outside the official Church. And those who most exalt the Church will feel most keenly the discrepancy between fact and idea. Some such discrepancy there must be, for the actual in the nature of things falls short of the ideal. But need it fall so very short of it? Need it lag so far, so very far behind?

## Brotherhood St. Andrew

IN MEMORIAM.—It is with very great regret that we record the death of Mr. R. A. Hughes. His death occurred at Bickley, North Wales, where he had been invalided from Salisbury Plain, England. He was 21 years of age, and was one of the most faithful workers in St. Margaret's, Winnipeg, Man., where he was Director of the Junior Chapter and Vice-Director of the Intermediate Chapter, besides taking an earnest interest in all the work of the Church. He enlisted with the 16th Cavalry Field Ambulance in Winnipeg, and was assigned to the 3rd Field Ambulance Corps on arrival at Salisbury. A brother, Leslie Hughes, is now with the same corps in England. Although he did not get into the firing line, he gave his life for his country just as though he had done so.

ST. PAUL'S CHAPTER, ESQUIMALT, B.C.—Our Chapter this year has not covered so much ground as the previous year. At the present time no member attends the Chinese Mission. Early in the year we formed a committee of three who would help in the instruction and report. At present the Mission has been taken over by the lady workers and the C.E.M.S. Our reports show the sick have been systematically visited, both in homes and hospitals. Being the nearest Chapter to the Naval Harbour, we have always had an eye on the soldiers and sailors, but it is a very difficult task to get near to the boys. Two of our men are trying to win the fellowship of the sailors, and we have sailors coming to church. We have a Junior Chapter in full swing, and our Rector is delighted with the manner in which they are helping him. They are listing every family in the parish, finding new arrivals. Brother Day is Director. Our Chapter is still responsible for the Sunday School work and largely for the choir. Brother Day was re-elected by acclamation as Director, and Brother Spouse, Jr., as Secretary-treasurer.

THE TORONTO JUNIOR CHAPTERS.—The following information gives an idea of the kind of work being done by some of the Toronto Junior Chapters:—

ST. AIDAN'S.—This Chapter held twenty-one meetings during the year; 12 members. Work consists of looking up absentees from Sunday School and welcoming strangers at the church door.

ST. LUKE'S.—Eleven members. The Chapter's attendance averaged nine. Chapter took up, in addition to business, "The Story of the Prayer Book and its Uses" and "The Journeyings of the Children of Israel." One hundred and fifty-one assigned visits were reported, principally Bible Class and Sunday School absentees. Personal work was done, inviting boys to services, Holy Communion and Bible Class. The average attendance monthly Communion, 5. Chapter expects several recruits for the next Confirmation Class.

ST. STEPHEN'S.—The work is looking after absentees from the Sunday School, sick visits. The Chapter holds a monthly Communion. Fifty per cent. of the members have attended.

ST. JAMES'.—As the Chapter consists of three members, report looking up absentees from the Sunday School with good results. Expects to increase its membership very shortly.

ST. MARY THE VIRGIN.—Chapter has 9 members and 2 probationers. Average at meetings, eight. Work chiefly looking after Sunday School absentees and the conducting of a Boys' Service every Sunday morning at 10 o'clock, with average attendance at service of 55; maximum number, 156. A shortened form of Church Service is used in leaflet form. The whole is carried on by boys, and an address of from 10 to 15 minutes by the Director or visitor. The singing is greatly aided by a boys' orchestra of 10 pieces.

ST. GEORGE'S CHAPTER "B."—The total number of meetings held was 52; the average attendance, 11. There are 19 active members. Assignments made, 75, of which 70 were reported on. During the year members of the Chapter were successful in starting new Junior Chapters in St. Saviour's and St. John's. Chapter meetings weekly, and are divided:—First Sunday, Routine business. Second Sunday, speakers on Brotherhood subjects. Third Sunday, Devotional.

Fourth Sunday, Discussion on some practical subject. Fifth Sunday, Joint meeting of all Chapters in the Church. At Christmas the Chapter provided 13 families with food and clothing. A canvass of the parish is now being undertaken.

## The Churchwoman

TORONTO.—The Diocesan Board Meeting of the Woman's Auxiliary was held in Holy Trinity Schoolhouse on Thursday, February 4th, at 5.15 p.m. The object of the evening session was to enable those members of the G.A. who could not be present at a day session to attend. The efforts and thought of the Executive Committee were thoroughly appreciated, as there was a very large attendance of both women and girls. The first Vice-President, Mrs. Willoughby Cummings, was in the chair. The Corresponding Secretary made the following announcements: That a new W.A. branch had been formed in Haliburton; that during the month there were four new life members; that Bishop Sweeny will give a lecture with limelight views on "A Trip through the West" at the Schoolhouse of the Church of Redeemer on Tuesday evening, February 23rd; that the annual meeting will commence on May 5th at St. Anne's Parish House, and that the annual service will be held in St. James' Cathedral. The Treasurer reported receipts for the month as \$2,820.33. with expenses, \$493.70. Dorcas receipts were \$21.68; expenses, \$31.79, while 13¼ bales were sent out, 9½ of which went to Toronto Diocese. The library receipts were \$220.43, and expenses \$68.53. P.M.C. report showed receipts of \$86.85. The E.C.D. amounted to \$277.75, and was voted to church furnishings in the Diocese of Caledonia. For February 4,354 Leaflets were distributed. Miss Trent, in the costume of a Japanese student, gave an interesting address on "Work in Japan." The devotional address was given by Rev. F. Hartley, of St. Matthias' Church, whose text was St. John xviii. 36.

## 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.

HUTCHINGS, the Rev. R. F., Rector of Hemmingford, P.Q., to be Rector of Bedford, P.Q.

NAYLOR, the Rev. H. A., M.A., Rector of Freighsburg, P.Q., to be Rector of St. Barnabas', St. Lambert, P.Q.

NICHOLSON, the Rev. W. H., Rector of Glen Sutton, P.Q., to be Rector of Chelsea, P.Q. (Diocese of Montreal.)

POWELL, the Rev. P. G., Rector of Pilot Mound, Man., to be Rector of Milverton, Ont. (Diocese of Huron.)

STEVENS, the Rev. Cecil, to be Rector of Coaticook. (Diocese of Quebec.)

### NOVA SCOTIA.

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

WINDSOR.—KING'S COLLEGE NOTES.—On January 24th Canon Vroom took services at Kentville, Rev. Professor Harley at Truro, and Mr. Jukes at Middleton. On January 31st Canon Vroom was at Middleton relieving Rev. W. S. H. Morris, who has been ill, and Mr. Jukes was at Trenton. On Thursday, January 28th, Rev. Canon Powell gave an address in the Parish Hall at Christ Church, Windsor, on "India." February 7th Revs. Canon Vroom, Professor Harley and W. W. Judd took the services in the parish church, Windsor, in the absence of Ven. Archdeacon Martell, who went to Halifax with President Powell on Missionary deputation work. On Monday, January 25th, Dr. M. A. B. Smith, of Dartmouth, gave a most interesting and instructive lecture on the "Human Head" to the 3rd and 4th-year students taking psychology. Several visitors attended the lecture, which was greatly appreciated. At the conclusion Mr. Bent moved a vote of thanks, which was seconded by Mr. McLeod and carried unanimously.

PORT MORIEN.—The 134th meeting of the Sydney Rural Deanery took place in this parish on the 13th and 14th ult. At the evening service

on the 13th, the sermon was preached by the Rev. E. C. Cotton. At the celebration of the Holy Communion on the following day there was no Ad Clerum address, owing to the absence, through indisposition, of the Rev. A. W. Nichols. At the business meeting a valuable paper was read by Archdeacon Draper on "Predestination and Election in Reference to Judas Iscariot." The next meeting is to be held on April 14th and 15th in St. Alban's parish, Whitney Pier.

**QUEBEC.**

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

**QUEBEC.—CHURCH SOCIETY.**—The annual meeting of the Church Society was held in Quebec on Wednesday, February 3. The various reports presented were eminently satisfactory, and were ordered to be printed. The following officers were elected:—President, The Lord Bishop of Quebec; vice-presidents, his Grace Archbishop Hamilton, John Hamilton, D.C.L., Chancellor of Bishop's College, Capt. W. H. Carter, R. Campbell, K.C., Chancellor of the diocese, Rev. Canon Shreve, Archdeacon Balfour; central board, the president, the vice-presidents, and all others officers of the society, and Rev. A. R. Kelley, Rural Dean King, Rev. A. R. Beverley, Rev. E. R. Roy, Rev. F. W. Seaman, Rev. E. A. Dunn, Rev. G. H. A. Murray, Rev. B. Watson, Jas. Mackinnon, W. H. Henderson, Dr. G. W.

**DIOCESE OF FREDERICTON**

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

**SYNOD OF FREDERICTON.**—The following is a synopsis of the Bishop of Fredericton's Charge to the Diocesan Synod, which was in session last week in St. John. The Bishop, in the course of his remarks, referred to a large number of various subjects, the greater number of which bear only upon matters connected with the diocese. He mentioned that the work of the diocese was in an encouraging position, but that there was still a great need for missionary clergy. In referring to the office and the duties of Rural Deans, the Bishop said:—"There seems to be in the minds of some a strange misconception of the purpose for which the office of Rural Dean stands, and of the relation in which the clergy stand to it. The office does not carry with it merely a titular dignity, and ought not to be considered as only a convenient expression of the esteem with which one clergyman is regarded by his brothers in the ministry. Nor should the position be regarded as simply a fitting recognition on the part of either the Bishop or the clergy of long and faithful service. Such considerations as these will not, of course, be lost sight of in the selection of a Rural Dean, but they must be held strictly subservient to the specific purposes for which the office stands, those of leadership and inspiration. Stated briefly, it is the duty of a Rural Dean to preside over the meetings of the clergy in chapter assembled. It is incumbent upon him to do all in his power to advance the varied interests of the Church in the district for which he is immediately responsible. He ought to hold himself responsible for promoting the efficiency of the Sunday Schools within his jurisdiction, and for furthering the interests of the Board of Missions and of the M.S.C.C." Referring to the subject of religious instruction in the public schools, the Bishop said:—"At our last meeting, I was instructed to present, in the name of the Synod, a memorial to the governing bodies of the various churches, earnestly requesting their co-operation in dealing with the difficult question of religious instruction in the public schools. Courteous replies were received from all the communions, and a conference was called at the beginning of December last. A committee was appointed to prepare a syllabus of Bible readings, and the report of this committee was discussed at a second conference, which was held the other day. I am hopeful that something really worth while will be accomplished." The whole of the closing part of the Bishop's address was taken up by his remarks about the present war in reference to which the Bishop said in part:—"What is the duty of the Church in this great crisis of our national history—in this great peril epoch of our country's life? That is the question to which I want to address myself in the moments that remain. What is the Church's duty? The first duty of the Church—the most superficial duty, it may be, but certainly the first—is to send her sons to fight for our heritage of liberty. There might be wars in which the Church would hesitate to take her part. There

might be wars upon which the Church could not set the seal of her approval. There might be wars to which the Church would refuse to send her sons. But this is no such war. Here is no war undertaken for the purpose of rude aggression. Here is no war entered upon in the pomp and panoply of pride. Here is no war led on by 'Mammon, the least erected spirit that fell from heaven,' and waged only for the extension of an Empire's commerce. But here is a war, whose manifest issues are those of truth and righteousness, and from such a war the Church need never shrink—she dare not shrink—no matter what the pains and penalties. My fellow-Churchmen, in many a respect this Church of ours has failed to do her duty. Only too often in her aims and efforts she has missed the mark. Her history has been one of frequent failure. Honesty compels us to confess it. But in this, at least, we may well rejoice, that when the war trumpet sounded, and there came to Canada the call to arms, the sons of England's Church, here no less eagerly than in the Mother Land, were ready with their instant answer. Always will it be for us a cause for honest pride—aye, and for those also who shall follow us—that of the first contingent which Canada sent across the sea, fully 62 per cent. worship as we worship, and believe as we believe. As Bishop of the diocese, I rejoice to know that members of this Synod, clergy and laity alike, have not hesitated to lay their best and bravest on the altar of the Empire's need. It is a cause for satisfaction, also, that from the ranks of our own clergy, there are going forth those whose priceless privilege it is to preach the Gospel of the Prince of Peace even on the field of battle. Let them take up their task strong in the assurance that they, and those who, in deadlier danger, are fighting in the ranks, will everywhere and always be followed by our prayers. To the faithful, then, throughout the diocese I give this solemn charge—the Empire calls for men; let not the Empire call in vain. It is the call of duty. It is the voice of honour that we hear. It is the cry of a mother to her children. But the duty of the Church is not alone to give her sons. There remains a deeper duty—a duty still more difficult—a duty of even greater moment. Not alone to give her sons to fight for freedom, but to give herself—to give herself in a more earnest effort to strengthen and sustain the Empire in its relationship to God. Who does not know—who is not sure—that there is need of such a strengthening and sustaining? Never before has there come to the Empire such a challenge. Never before have such demands been made upon the nation's manhood. Never before was the nation's heart so deeply stirred. Never have been so great the possibilities of good and evil. It is with this in mind that I speak of the Church's duty to sustain and strengthen. I am not one of those who speak lightly of this awful war as being God's scourge for national sin. I am not prepared to hold Providence responsible

for every outbreak of war and pestilence upon the earth. I dare not look upon the devastated fields of Belgium, upon its ruined cities, upon its desolated fames, upon its weeping women, and say, This hath God wrought. I will not look upon the pitiful graves of little children, slain by an assassin's stealthy hand, and say, It is thus that God punishes England for her sins. I will not place upon the Almighty the responsibility for devil's deeds. I cannot do these things. This is not God's war. It is a war whose seeds were sown in hell. It is the devil's war. Yet we may well believe that God will use this war, hateful and hideous as it is, for the furtherance of His own great ends—for the Empire as well as for the world. We may believe that in the furnace of this affliction there is a fire to purify and purge the Empire from its sins. We may be sure that the war is a crucible of national character, from whose terrors we may pass, if we will, to triumph. What, then, is the duty of the hour for the Church? It is to deepen her own spiritual life, so that more effectually she may minister to the nation's needs. It is to buy up the opportunity before it passes. It is to pass through the door of grace while it is still open. It is to give the Empire an example of faith and courage. It is to make much of prayer and intercession. It is to cultivate habits of self-sacrifice. It is to exercise a wise and sober self-restraint. It is, in a single word, to see to it that the deep of the nation's need is answered only by the deep of the nation's heart. To this task, then, let us set ourselves. To this duty let us humbly turn. Let us put away all boastful confidence, and look to Him for help, Who holdeth the nations in the hollow of His hands, and from Whom alone can come a righteous and abiding peace.

**COATICOOK.**—The Rev. Cecil Stevens has been appointed Rector of this parish in succession to his father, the Rev. Rural Dean Stevens, lately deceased.

**SHAWINIGAN.**—Rev. H. W. Sykes has been appointed locum tenens for three months.

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**MONTREAL.**—The main item of business transacted at the last meeting of the Executive Committee was the consideration of their report to the Synod. The sum of \$1,000 was placed at the disposal of the Bishop for assistant curates in suburban parishes. This was a renewal of the unused grant made last year. Guarantees from Mission parishes were accepted for 1915 and grants voted accordingly. The committee noted with satisfaction that arrears on guarantees have been reduced to \$542, the smallest amount under this heading in the history of the diocese for many years.

The Bishop, accompanied by the Ven. Archdeacon Paterson Smyth, recently paid an official call on the Most Rev. Germanos Shahady, of Lahley, Mount Lebanon, Syria, Metropolitan of Baalbec, in the Patriarchate of Antioch, at the residence of Mr. About, one of the leaders of the Syrian Community in Montreal. The Archbishop returned the visit, and invited the Bishop of Montreal to be present at their chief service, the Holy Communion. Accordingly, accompanied by Canon Rexford and Dr. Abbott-Smith, with Rev. H. O. Loiselle as staff-bearer, he attended on Sunday, the 17th, at 10 a.m. The Archbishop publicly welcomed the representatives of the Anglican Church, and asked the prayers of the people at that service for them, and that these sister churches might soon be in communion with one another. In the service he mentioned the representatives by name in special prayer. The Archbishop accepted the invitation of the Bishop to be present at the Synod service in the Cathedral on February 9th.

**CHURCH OF THE ASCENSION.**—The Rev. W. Windsor, the new Curate, has begun active work in this parish. Both he and the members of his family have been accorded a very hearty welcome by the members of the congregation.

**ST. THOMAS.**—The Rev. E. Morris, of Campbellcroft, has been appointed to an assistant curacy at this church.

**ST. JAMES THE APOSTLE.**—The city of Montreal has paid the Rector and churchwardens of this church, \$67,833 for a strip of land ten feet wide and about 250 feet long which fronted the church and the rectory. The widening will bring the church flush with the sidewalk when completed. The price works out at from \$30 to \$35 a foot, the area being 2,173 square feet.

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OTES.—On services at Truro, and 31st Canon W. S. H. kes was at 28th, Rev. Parish Hall a." Febru- ssor Harley the parish Ven. Arch- with 'Pre- ation work. B. Smith, ing and in- ad" to the psychology, which was n Mr. Bent seconded by  
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**ST. ANDREW'S EAST.**—Miss Ruth Albright was lately presented by the Rector, on behalf of the congregation, with an envelope containing \$25, as a token of their appreciation of her faithful and efficient services as voluntary organist.

**VALLEYFIELD.**—**ST. MARK'S.**—At a special vestry meeting Mr. H. D. Wills, B.A., was nominated by the Rector, the Rev. E. Scott, as his Warden for the ensuing year.

**AHUNTSIC.**—**ST. ANDREW'S.**—The congregation of this church has voluntarily divided. This has been done in the best of goodwill and became necessary owing to the growth of the Back River population. The Ahuntsic congregation have purchased a site near the railway station. The Bordeaux congregation have not yet bought a site, but are looking out for one.

#### ONTARIO.

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

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

**KINGSTON.**—The Executive Committee of the diocese met in St. George's Hall on the 4th inst., the Bishop of the diocese presiding, being supported by the Bishop of Kingston. The Bishops having asked the views of the members of the committee stated that owing to the financial stringency everywhere, there would be no Synod summoned this year, which was in entire harmony with the views expressed. The Ven. Archdeacon Dobbs presented the report of the Mission's Givings, which showed the largest givings on record, by the diocese—\$17,898. The Diocesan Mission Board made the various grants to the Missions, amounting to \$8,911. After much discussion it was agreed that, owing to a present deficit of \$900 and a greater overdraft expected this year, the Bishop be requested to write a pastoral, warning the Church of the necessity to reduce all grants to missionaries next year (1916) of 25 per cent, unless a larger income be received. Various reports were received and adopted and a number of special grants of money were made to various parishes.

**BROCKVILLE.**—The Very Rev. Dean Starr gave an illustrated lecture on the subject, "Life in the Trenches," last week, in Victoria Hall. There was a good attendance.

#### OTTAWA.

**OTTAWA.**—The Diocesan Synod will meet in this city on the 23rd inst., for the purpose of electing a Bishop in the place of Archbishop Hamilton, who has resigned the See. As already announced Bishop Thorneloe, who was elected to fill the vacancy, will remain in Algoma.

#### TORONTO.

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

**SYNOD OFFICE.**—As the Bishop of the diocese is now making up his spring list of Confirmations, he would be glad to receive applications therefore at once, as it is important that the schedule be issued without delay.

**THE BISHOP'S ENGAGEMENTS.**—The Bishop preached at St. Stephen's on Sunday morning last, and in the evening, at the new church of St. Martin's-in-the-Fields. The Bishop has licensed the Rev. A. E. Lewis to be Rector of Grafton, Centretown and Harwood. Mr. Lewis comes to this diocese from the West Indies.

**ST. PAUL'S.**—The annual men's supper was held on February 3rd, in the nave of the old church, which is now the main school house, and was attended by 300 men of the congregation. The long, well-appointed tables, decorated with bowls of daffodils, softly lighted with candelabra, and stretching down among the pillars and under the arches of the building, formed a striking and picturesque sight, reminding one, as the Rector said, of the refectory of an old English abbey or monastery. A *recherché* meal was served by the ladies, whose dainty appearance added to the beauty of the surroundings. After the toast to the King, the National Anthem was sung, followed by one to Canada, when "O Canada," was feelingly rendered. Then the Rector read the honour roll of over 30 men of the congregation, who are now with the first contingent, serving their King and country, with a silent toast and prayer for their welfare from all present. The first speaker was the Premier, whose theme was "Canada." Hon. Mr. Hearst proved, from volu-

minous figures, that Ontario was the backbone of the whole Dominion, and in his opinion, if capably and honestly managed, would always remain the banner Province. In an eloquent peroration, the Prime Minister pledged the men and resources of Ontario to the fullest extent in the mighty struggle now being waged by the British Empire, to which we are privileged to belong, for the cause of liberty and justice and practical Christianity. Sir John Willison spoke as an Imperialist, but not as a jingo, on the calamitous war which is now devastating Europe, and injuriously affecting every country in the world. His statesmanlike utterances, illustrated by apt quotations, made a deep impression on those present, particularly when he, as a prominent publicist, stated his conviction that now, when the foundations of civilized society were shaken, and men knew not where to turn for help and comfort, they were returning in prayer and worship to the God of their fathers. Mr. L. A. Hamilton spoke as a layman to his fellows on the cause of Christian Missions. With humour, and yet seriously, Mr. Hamilton, as a keen business man, pointed out that he took nothing for granted on the subject, but required to be shown. Consequently, he had recently gone round the world, personally investigating the various Mission fields in which the Canadian Church is interested, and with emphasis he told his hearers that he had returned absolutely convinced on the subject. He urged business men to liberally support missionary work, as business in foreign countries not only followed the flag, but also followed the missionaries. After Dr. Vogt had addressed the audience, advising the men to join more heartily in the congregational singing, which formed such an important part of the regular Sunday services, the Rector, Dr. Cody, closed the formal part of the proceedings with one of his inimitable and heart-searching addresses, urging the men of his congregation to bind themselves even more closely together than ever before in the bonds of brotherly fellowship, so that the influence of St. Paul's for all that is good, including Missions, might extend more and more as the years roll on. As he said, "One lesson of the war is that the world needs more Christianity, real Christianity, both in Christendom and in Heathendom."

Mr. Healy Willan, F.R.C.O., the organist of this church, gave an organ recital on Saturday afternoon last. The recital was partially of a patriotic character.

**ST. EDMUND'S.**—The members of the Men's Club received a fraternal visit from the members of the Men's Club of St. Chad's on Tuesday, 26th ult. A good musical programme was provided and a pleasant evening was spent.

A special missionary service was held in this church on the 28th ult., at which the Rev. Canon Gould was the preacher.

The annual concert of the Sunday School was recently held. A splendid programme was given by the children. Items particularly deserving of praise were the costumed part songs—"My China Town"; "Tipperary"; "In the Candle Light"; and "The Seasons." A pleasant surprise was the attendance of about 20 young ladies from St. Mary's Sunday School, whose able rendering of their parts drew loud applause. The Boy Scouts gave an exhibition of First Aid, also a very amusing skit on the "Awkward Squad." The Rector, Rev. E. A. Vesey, made a presentation to the Superintendent, Mr. Frank Smith, of an *escritoire*, as a token of respect and esteem by the teachers and Adult Bible Class. Mr. Vesey stated that including the Bible Class the Sunday School roll numbered over 400. Mr. Smith has been superintendent for six years and has never been absent.

**CHURCH OF THE EPIPHANY.**—The Rev. J. Macqueen Baldwin, of Japan, preached in this church on Sunday morning to a large congregation. He gave several very interesting instances of results obtained in the foreign field.

**ST. LUKE'S.**—The Assistant Bishop of Toronto held a Confirmation service in this church on Sunday morning last, when he laid hands on 14 candidates, six boys and eight girls, who were presented to him by the Rector, the Rev. G. F. B. Doherty. A large congregation was present, and the Bishop's address, founded on Ephesians 6: 10, was listened to with marked attention. The preacher in the evening was the Rev. E. T. Burges-Browne, the Curate of St. Simon's. On Sunday evening next, the Right Rev. Dr. Bidwell, Bishop of Kingston, Ont., will preach in this church.

The Rev. Canon Gould, General Secretary of the M.S.C.C., gave a very interesting illustrated lecture in the schoolhouse on Monday evening last, on incidents connected with his recent visit to the East.

**ST. MARTIN'S-IN-THE-FIELDS.**—The basement of this new church was formally opened and dedicated on Sunday last. The Rev. R. Seaborn, the Rector of St. Cyprian's, preached in the morning, and the Bishop of the diocese performed the dedicatory service in the evening and preached. Since the church of St. Martin's-in-the-Fields first came into existence the following Rectors have been in charge:—1891-3, Rev. Canon Middleton; 1893-9, Rev. R. Seaborn; 1899-1901, Rev. Canon Macnab; 1901-8, Rev. W. A. Cooper. Since 1908, Rev. S. de K. Sweetman has been in charge. The old church on Perth Avenue was burned down on November 28, 1912, and the congregation hope to complete the new structure during the next two years.

**EXHIBITION PARK.**—Rev. Dyson Hague, Vicar of the Church of the Epiphany, was the preacher at the Divine service parade on Sunday last, and spoke on the words, "Fight the good fight, like good soldiers of Jesus Christ." The preacher recalled that a great soldier had once stated in reply to a question, that happiness was the greatest quality a soldier could possess. In order to be happy the soldier must have the right commander, whom he must follow, and he must also have the right command. The right commander is Jesus Christ, and the right commands are contained in God's Word, the Bible. In the same way, just as a soldier must carry out his drill and be trained properly, so must the Christian soldier carry out the ordinances of the Church. A prayerless life, means a prayerless death. Mr. Hague also spoke of the pride he felt in seeing the men about to go forth to fight the battles of the Empire and in a just cause.

**SCARBORO'.**—**CHRIST CHURCH.**—The Induction of the Rev. G. I. B. Durnford took place on Sunday last, Ven. Archdeacon Warren officiating. Rev. W. J. Baynes-Reed read the mandate of Induction and the Rev. Dr. Lewis read the Evening Service. This congregation is to be warmly congratulated on the advancement as a parish.

**GEORGINA HOUSE.**—The annual meeting of the Associates and friends of this Association was held at their headquarters, 106 Beverley Street, on Tuesday last at 5 o'clock. Evening Prayer was said in the Chapel, the Rev. H. A. Brooke officiating.

**TRINITY COLLEGE.**—The first lecture of the annual course of Saturday afternoon lectures will be delivered in the Convocation Hall on Saturday afternoon next.

**WYCLIFFE COLLEGE.**—**OBITUARY.**—On Wednesday morning, the 3rd inst., there passed away at the General Hospital, Toronto, one of the younger pioneer clergy of Canada, in the person of Rev. C. J. H. Cruse, late of Monteith, Ontario. Mr. Cruse was born in Altrincham, Cheshire, England, 1880, where he also received his early education. In the year 1907 he offered himself to the Colonial and Continental Church Society for work in Canada. He was accepted and was sent to Wycliffe College, Toronto, for his theological education. After four years in theology, Mr. Cruse was ordained Deacon by the Bishop of Moosonee and appointed as Curate-in-Charge of an Indian Mission at Chappleau, where he, however, remained only a short time. From here the Bishop removed him to the more important charge of Monteith, and at the same time advanced him to Priest's orders. After remaining at Monteith for about a year, Mr. Cruse, who for some years had been in poor health, completely broke down and was obliged to retire from his work. He spent the summer with Rev. C. J. James and family at their summer residence on Go Home Bay, Muskoka, but feeling no improvement in health, was advised by his doctors to go to the Sanitarium at Gravenhurst, Muskoka. He remained in Gravenhurst for about 18 months, and at the end of this time was advised to return to Toronto for special treatment at the General Hospital. After a hard and heroic struggle and months of acute suffering, Mr. Cruse passed away on February 3rd. The funeral took place on the 5th inst., from the Chapel of Wycliffe College. Rev. C. J. James and Principal O'Meara read the service in the Chapel and at the grave. Rev. C. J. H. Cruse was of a promising minister of the Church, he was of a mild and gentle disposition, yet strong in purpose and principle, and of deep evangelical convictions. He was respected and beloved by all who knew him, and especially by those to whom he ministered. His work amongst the patients at the Sanitarium has been particularly spoken of as of a very high spiritual character. As a student Mr. Cruse gave valuable assistance to Rev. C. J. James in the Church of the Redeemer. Here he won for himself many warm friends, especially

among the Senior Boys' Bible Class. Six members of this class, now grown up young men, acted as pall-bearers at the funeral. Mr. Cruse was married to Miss Kathleen Cooper, of England. The sympathy of the Church will go out to Mrs. Cruse in her great bereavement, as well as to the other members of the family of the deceased, the majority of whom live in England.

**COLLEGIATE INSTITUTE.**—Under the auspices of this Institute, the Rev. Professor Wrong, of Toronto University, gave a most interesting lecture on the "Underlying Causes of the War."

**ORILLIA.—ST. JAMES'.**—There were large congregations in this church on Sunday, the 31st ult., to hear the Rev. W. H. Griffith Thomas, D.D. Dr. Thomas preached two forceful sermons, marked by clearness and simplicity, as well as by power. His morning subject was "Heaven," which he described as a place of unmerited pardon, undisturbed peace, unwearying service, unalloyed satisfaction, undaunted testimony, unveiled truth, and unending power. He urged that these characteristics should have their beginning among Christians on earth. In the evening, Dr. Thomas spoke specially to men on "Personal Experience," which he said was more powerful than argument, and also more sensible, safe and satisfactory. He urged his hearers to know the truth of Christianity by personal experience. There were many things that could not be understood, but no one could doubt who had himself experienced the benefits.

The envelope contributions during the past year to the objects of Missions has amounted to upwards of \$1,000, which is \$300 more than the previous year. The second anniversary of the opening of the Mission church was observed on Sunday last. The late Canon Greene, late Rector of the parish, preached in the mother church in the morning, and in the afternoon spoke to the children of the Sunday School, and in the evening he preached at the Mission church. On the following evening he delivered a lecture, illustrated by limelight views, in the schoolhouse.

**PETERBORO'.—ST. LUKE'S.**—The Rev. F. J. Sawers, late Rector of this church, just prior to leaving for Coburg to assume his new duties as Rector of St. Peter's, was presented with an address by the members of the congregation, which was accompanied by the gift of a cabinet of sterling silver. His departure is greatly regretted.

**NIAGARA.**

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

**HAMILTON.—ALL SAINTS'.**—Mr. James Galloway, M.R.C.O., has been appointed organist and choirmaster of this church in the place of the late Mr. Edward Pearce. Mr. Galloway came out from England some seven years ago, and has held various important posts in this country. Amongst others he was the Director of Musical Studies at Upper Canada College, Toronto, and subsequently, for a period of five years, organist and choirmaster at St. Mary Magdalene's, in that city.

**ORANGEVILLE.—ST. MARK'S.**—Mr. Albert Simpson, of Toronto, gave a recital on the organ which has recently been installed in this church on the evening of the 1st inst.

**HURON.**

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

**BRANTFORD.—GRACE CHURCH.**—The Ven. Archdeacon Mackenzie, the Rector of this church, celebrated his 78th birthday on the 1st inst. He is still in the enjoyment of good health and spirits. He has been the Rector of this parish since 1879.

**MILVERTON.**—The Rev. P. G. Powell, Rector of Pilot Mound, Manitoba, has been appointed Rector of this parish, and he will enter at once upon his new duties.

**ALGOMA.**

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

**THESSALON.**—The members of the congregation recently presented the Rev. J. Tate with a well-filled purse, as a token of their respect and esteem for him. Mr. Tate has gone to England for three months for a well-earned rest and holiday. He has not been in good health of late, and it is hoped that the change of air may set him up once more.

**RUPERT'S LAND.**

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

**WINNIPEG.**—The Rev. C. H. Shortt, of Japan, addressed meetings in Holy Trinity, All Saints' and St. Matthew's, last week.

The Rural Deanery met on Thursday of last week, to consider the affairs of St. Peter's parish, where, owing to the influx of foreigners, there is need of financial assistance. A strong committee was appointed to consider what steps could be taken to relieve the situation.

**BOISSEVAIN.—ST. MATTHEW'S.**—At the annual vestry meeting of this church, which was held lately, the wardens appointed for the ensuing year were Messrs. E. Brown and E. Johnson.

**STURGEON CREEK.—ST. ANDREW'S.**—Messrs. E. A. Hutter and W. Rowland were selected to fill the post of wardens at the recently-held annual vestry meeting in this parish.

**SASKATCHEWAN.**

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

**DIOCESAN NOTES.**—Emmanuel College, Saskatoon, was favoured from Thursday, January 21st to Wednesday, January 27th, with a Mission conducted by the Rev. Canon Howitt, Rector of St. George's, Hamilton. For some time past efforts have been made to induce Canon Howitt to come West, so that Emmanuel College might share some of the benefits of his Mission experience, which other colleges in the East have had. It was not possible, however, to make such arrangements until the beginning of this term. Canon Howitt finished a ten days' Mission in New York and came straight through to the West, staying off for the Sunday only in his own church in Hamilton. The college authorities had suspended all lectures in Divinity, so that the only breaks in the Mission were caused by the necessary attendance of students at the University lectures. Canon Howitt conducted his Mission in the College Chapel and together with Morning an Evening Prayer we had a Mission service each morning at 10, and each evening at 7. In his quiet convincing way, the missionary brought home the simple truths of the Christian religion in a way that was helpful to everybody and the interest deepened as the days went by. Students and staff feel a deep debt of gratitude to the missionary and it is earnestly hoped that a visit to the West will be an annual event.

**SASKATOON.**—During the last two weeks a series of lectures have been given in the University Convocation Hall by Mr. J. S. Woodworth, head of the Social Welfare League of Winnipeg, upon social problems of Canada. The lecturer began his series with a description of the cosmopolitan mixture of nations that had been pouring into this country during the last 10 or 15 years, and pointed out that although the United States had not solved her foreign immigration problem, yet Canada's problem is just 28 times as large in proportion to her Canadian population as was the problem to the States. When this matter was brought up more than a year ago in the Provincial Synod of Rupert's Land, some of the Winnipeg members succeeded in side-tracking the whole subject, but Mr. Woodworth has succeeded in convincing the whole University of Saskatchewan, that the problem will not down, and that unless something is done in the near future and in a large way, in the West at least, Canadians will be completely submerged. In subsequent lectures Mr. Woodworth showed that in the matter of slums, overcrowding, infant deaths, disease and congested city problems generally, Canada was very far behind the Mother country. The problems of the rural districts, their religious and social conditions, were also outlined and although the lecturer did not attempt to give many solutions to the problems, he showed clearly that every Canadian must be up and doing if Canada is to be saved some tremendous problems in the future. At the close of the series a very earnest vote of thanks was moved by the Rev. Principal Lloyd, of Emmanuel College, seconded by the Rev. Principal Oliver, of the Presbyterian Divinity College. Mr. Woodworth leaves shortly for the East, hoping to take the subject up in Eastern Colleges and Universities.

**EMMANUEL COLLEGE.**—Word has just been received from Salisbury Plain that Mr. S. Heal, an Emmanuel College student in his last year, the first from the College to go with the First Overseas Expeditionary Force, has been appointed acting Chaplain for his battalion, the 6th. It

appears that the regular Chaplain of the regiment was transferred to hospital duty on the eve of the regiment's departure for active service in France, and Mr. Heal was requested by the commanding officer to act as Chaplain for the regiment and has been given serjeant's rank.

In an Inter-College debate, which took place recently for the Hill cup, between the representatives of the College and the Arts Colleges, the former were adjudged the victors. The subject under discussion was "Conscription v. Compulsory Military Service." The Emmanuel College representatives argued in favour of the former. Dr. Carpenter and Professors Bracken and Morton were the judges.

**EDMONTON.**

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

**DIOCESAN NOTES.**—A meeting of the G.F.S. Diocesan Council was held in All Saints' Schoolroom on Friday, January 8th. The following officers were elected for the ensuing year:—President, Mrs. Boyd; vice-president, Mrs. Carruthers. A special service for the Mothers' Union was held in All Saints' Pro-Cathedral on January 22nd. The service was read by the Rector, Ven Archdeacon Webb, and the preacher was the Rev. W. Everard Edmunds, M.A. The next meeting will be held in All Saints' Schoolroom, on February 19th, when an address will be given by Deaconess Bennett of St. Paul's parish. The monthly meetings of the Anglican Sunday School Association are being largely attended. On February 9th, an excellent paper on "The Sunday School in Relation to Missions" was read by Rev. A. W. MacMichael, M.A., Incumbent of St. Michael and All Angels'. The Bishop of the diocese has been endeavouring to arouse an interest in Missions, and on the evening of February 2nd, he addressed a representative meeting of men, who will be given a course of lectures on Mission work at home and abroad. The annual "Congregational Meetings" of the various parishes in the city, show that much progress has been made during the past year, and though each parish has contributed its quota of men for the front, a spirit of hopefulness prevails that augurs well for the future.

**CHRIST CHURCH.**—Rev. G. N. Finn, M.A., Curate of this parish, has been appointed assistant to Rev. C. W. McKim, of Christ Church. Mr. Finn will give special attention to the two Missions of St. John's, Jasper Place, and St. Mark's.

**ST. JOHN THE EVANGELIST.**—The monthly entertainments given under the auspices of the W.A. have been a means of bringing the people together and the attendance has been most gratifying.

**HOLY TRINITY.**—During the first week in February an excellent entertainment was held in the schoolroom of the church, when a large number of the men now training at the South Side Armoury were present and assisted in the programme.

**ST. PETER'S.**—A lantern lecture on "Leper Work in China" was given on January 22nd, by the Incumbent, Rev. W. H. Davis.

**THE CITY MISSION.**—The Quarterly Reunion began on January 27th and lasted until February 2nd, which was observed as a Quiet Day. The other days were as usual fully taken up with prayer, Bible study, lectures and recreation.

**NEW WESTMINSTER.**

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

**VANCOUVER.**—At the annual meeting of the British Columbia Branch of the B. and F. Bible Society, the Rev. C. C. Owen, the Rector of Christ Church, was elected the president for the ensuing year. The report was adopted on a resolution moved by the Rev. Principal Vance, and during the evening a most stirring address was delivered by the Very Rev. Dean Doull, Bishop-Elect of Kootenay. The Ven. Archdeacon Heathcote closed with prayer.

**COLUMBIA.**

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

**VICTORIA.—ST. JOHN'S.**—Large numbers of people attended the funeral of the late Rector, the Rev. Percival Jenks, which took place on the 25th ult. All the Anglican clergy of the city attended in a body. The Bishop was present in his robes. Memorial services were held in this

church on the following Sunday, the Bishop preaching in the morning and Archdeacon Scriven in the evening.

**COURTENAY.**—The Bishop visited this parish lately and dedicated the new church, which was designed throughout by the Vicar, the Rev. E. P. Laycock. It is a roomy frame building, with a concrete base. On the following day a congregational social was held in the Knights of Pythias hall, at which the Bishop delivered an address. Many gifts have been presented to the new church, including several from the Old Country, an organ from the Vicar and his wife and the electric light fittings donated by the local company.

**SANDWICK.—ST. ANDREW'S.**—The Bishop after leaving Courtenay visited this parish and held a Confirmation service in this church, when seven candidates were presented to him, six from this parish and one from Cumberland.

## Correspondence

### ACKNOWLEDGMENT.

I beg to acknowledge the following sums for a Mission house at Carmacks, in Yukon Diocese, in memory of Bishop Bompas. Previously acknowledged, \$255.85; bank and other interest, \$9.68; Rev. W. J. Eccleston, Granton, Ont., \$5; Mr. J. J. Elliott, Milverton, Ont., \$1; Mr. Robert McMane, Milverton, Ont., \$1; total, \$272.53. Subscriptions may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont.

### SIR OLIVER LODGE AND SPIRITUALISM.

Sir,—I have just read a letter by "Churchman" in the January 21st number of the "Canadian Churchman" on the subject of "Sir Oliver Lodge and Spiritualism." Please permit a few words. There is no doubt about communion and communication with the unseen world, and that such seems to be communion and communication with departed human beings. Nevertheless, it is confidently asserted by those who, I think, are in a position to speak with most assurance on these matters, that it is not actually communication with the departed human beings, but with spirits counterfeiting such. Evil spirits will counterfeit the Holy Spirit, and the great danger that Christians who make an absolute surrender of themselves to the Lord and expect a conscious baptism of the Holy Spirit, is that they may ignorantly put themselves in an attitude toward the supernatural which leaves them open to all sorts of experiences and inspirings, etc., from evil spirits counterfeiting the Holy Spirit. So wonderful are these counterfeittings that in the subtler and more refined class of such, discernment merely from the seeming character of such is impossible. If deceiving spirits can and do so successfully counterfeit the Holy Spirit, how much more easily can they counterfeit human spirits. Spirits counterfeit the living as well as the dead. A spirit, or spirits, that have followed a person perhaps through life tempting and subtly influencing that person in many ways, knows all about that person, and have no trouble in counterfeiting the personality of such.

I am writing as one who some years ago, through most ardently seeking the baptism, guidance, gifts, etc., of the Holy Spirit, found myself in reception of a continued succession of remarkable spiritual experiences, powers and gifts—some of which I put down to the operations of the Holy Spirit, some of which I doubted as to what was their source, and some of which I could not but put down, even then, to evil spirits. When I learned through Evan Roberts, the Welsh Revivalist, and Mrs. Penn-Lewis, who was a co-labourer with him in exposing these experiences, the source and object of many of these experiences, and the great law of "passivity" governing much of such in Christians, I got fairly free from this. If you put yourself in a passive attitude toward the supernatural, and yield your faculties, etc., passively to supernatural play and control, you fulfil the law for the working of deceiving spirits; then, if they think it worth while, they will counterfeit God, your dead mother, or a living person miles away; or will manipulate your faculties, and your physical members, etc. I have no doubt but that Sir Oliver Lodge has got into communication with such and they think it "worth while" to attract many in their direction through communications in counterfeit of departed human beings granted to him. All I have to say about the deceptions of such spirits,

is that I have received the greatest possible compliments, through things done under this power, when in ignorance of the character of the law of passivity toward the supernatural, I fulfilled that law times many. If you wish to know something more about the counterfeiting by deceiving spirits, I would recommend a book entitled "War on the Saints," by Mrs. Penn-Lewis, written in collaboration with Mr. Evan Roberts. This is not written on spiritualism, but it shows to a large extent how Christians may be (and many the world over are being) deceived by spirits, and how to get rid of the deception. I have written more than I intended, but as I have experienced much deception of this character in time past, I take a grim pleasure in taking a rap back at the hosts of evil by helping to expose some of their tactics, and so in this manner helping a bit in the world to "resist the Devil."

Clergyman.

### CONSCRIPTION.

Sir,—There is another side to the question of Military Conscription, raised in your issue of January 28th, by Downeaster. He says that the voluntary military system is based on a wrong principle. I venture to challenge this and to say that there really is no analogy between this and voluntary taxation. We entered the war under a system of free military service, and although in so doing this, we incurred serious risks, the result has been altogether satisfactory. The original expeditionary force was very efficient and the armies now being organized under the voluntary principle contain a million men and will compare with the best organized conscript forces in Europe.

Colonel Maude, one of our ablest military critics, and an advocate of compulsion for many years past, admits that we could not expect any material gain from conscription. Voluntarism has already yielded about two-thirds of the total male population available. This is practically the same proportion as the French law of compulsion and one-sixth more than the German system annually yields. Beyond all this our present system is essentially governed by a moral selection, and we get in the willing recruit a physical and moral quality which is certainly wanting in the machine-made soldiers. Then, too, there is an economic advantage in the present plan, for by means of it numbers of men can go away from channels of employment which have slackened during the war, and can be maintained in those which provide the power of production, and thereby ensure a continuance of the national credit. This is a particularly vital factor in the case of prolonged fighting. It is now well-known that it was the rapid output of factories in England which replaced the worn or deficient equipment of our Allies. Had those factories been closed under a conscript system, Germany might never have relaxed the grip she had of France in the first weeks of the war. For these reasons I hold that the advocate of conscription is not rendering proper service to his country, for not only is he severing national unity and placing bondage on willingness, but above all else he is robbing the country of that priceless British liberty, which for centuries has been the greatest element of our strength.

Anglo-Canadian.

### THE LITANY IN WAR TIME.

Sir,—I was greatly interested in Rev. Dyson Hague's article. It is only of late that I have realized how eminently appropriate this service is at the present time and how it fits the situation in every conceivable respect. Mr. Hague's valuable and suggestive article was almost a revelation to me. With the Litany we hardly need special war services.

Bluenose.

### WAR INTERCESSIONS.

Sir,—I have just been reading a letter from one of the Chaplains at the Front to the Bishop of London, which contains this passage:—"The men here have been greatly impressed at being told that in the parishes at home daily services of intercession are being held, and that their names are being read out in the parishes from which they come." May I suggest that the Brotherhood men of every kind should make lists of our Canadian soldiers in the various contingents and supply the clergy with these lists, where it has not already been done? Both at home and at the front a tremendous impression is made by the prayer evoked by the reading out of the names at the public services of the Church. In this parish this has been done ever since our men enlisted, and we now have a list in our porch of 14

for Pilot Mound and District. If the list is read out in sections between the stanzas of Hymn 333 as is done in St. Matthew's, Winnipeg, the effect may be deepened.

H. M. Speechly.

### CANADIAN CHURCH HISTORY.

Sir,—In your issue of January 21st an inquirer asks, "Is there a History of the Canadian Church? I want material for an address on the founding of the Church in Canada." In your reply you mention, "From Sea to Sea," by Canon Tucker, which gives a good sketch of the Church in the Dominion. As for a history of the Canadian Church there is none. The need is felt and some are working on such a work, but the undertaking demands a vast amount of research. Other works which might be consulted with profit are the "S.P.G. Digest," "Bishops of the Church in Canada and Newfoundland," by Rev. C. H. Mockridge, and "The History of the Church of England in Canada (Ontario and Quebec) 1759-93," by Rev. H. C. Stuart.

Harry Metcalf.

### Books and Bookmen

"God and the War," by Archdeacon Paterson Smyth, D.C.L., Toronto, Hodder & Stoughton (pp. 190, 75c.).

A series of sermons dealing with some of the lessons of the present war. They seem to have been preached to the author's own congregation, for they retain the form of direct address, and also certain expressions like "don't" and "can't." Dr. Paterson Smyth's preaching, here, as elsewhere, is virile and earnest, but the teaching will not commend itself as a whole to all Churchmen. A reference on the first page to "Calvin's ghastly creed" might well have been omitted, because it tends to give to those who do not know Calvin an impression which, because it is not adequate, is not accurate. The four sermons on "The men who die in battle," reproduce in brief form the teaching of an earlier work by the author, and like that, is far too imaginative and too little based on Scripture to satisfy those who know that the New Testament message about the future life is at once other and fuller than that which is here given. But while the doctrinal teaching is often concerned with matters on which there are fundamental differences of opinion, the practical teaching should prove useful in its iteration of familiar truths in the light of the present crisis.

"Choice Sayings," by R. C. Chapman. Golden Treasury Series. London, England: Morgan and Scott, Ltd. (1s. net).

A book of expositions of Scripture, topically arranged. The expositions cover a wide range, including every imaginable phase of Christian life and experience. They are not so much grist for the preacher's mill as thoughts for the meditation of the quiet hour, written with deep insight into the things of the Spirit, and by one who certainly knew experimentally the meaning of a close walk with God.

"The Harvard Theological Review," January, 1915, Cambridge, Mass., Harvard University Press. \$2 a year; 50 cents a copy.

The present number has six articles most of which are timely and valuable. Dr. Barton writes on the "Modern Missionary," and Dr. J. P. Jones speaks out of a long Indian experience in writing on the "Protestant Missionary Propaganda in India." H. N. Brown has an article on "Immortality," and a most interesting and informing account is given of that remarkable Russian sect, the "Doukhorobors." Other articles are "Excavations in Persia," by Dr. Peters; and a very inconclusive, because subjective, discussion by Dr. Bacon, of Yale, entitled "After Six Days: A New Clue for Gospel Critics." The reviews and notices are as usual a valuable feature.

### The Family

#### THE BLIND AND THE WAR NEWS.

It was a busy corner and Tom Browning hesitated a moment before stepping into the roadway preparatory to crossing the street. His dark glasses and cane told Mr. Philo Goodheart the reason of this hesitation, and, with the tact of unobtrusive sympathy and perfect breeding, he touched the blind man on the arm and said quietly:

"Have you any objection to my helping you over?"

"Not in the least," replied Tom, cheerfully; and the two men threaded their way through the maze of cars, trucks, motors and other vehicles, to the opposite curb.

"I am going straight on," observed Mr. Goodheart; "and if you are coming my way, I should be glad of your company."

"I am just going down to the mail-box to post this bundle," said Tom, indicating by a little jerk of his elbow a package he was carrying under his arm.

As they walked on a newsboy came up crying: "Buy your war special here!"

Mr. Goodheart bought one and, turning to his companion, said with some hesitation:

"I suppose you find some difficulty in keeping posted on the war?"

"Not a great deal," replied Tom with a smile. "I get the news a little later than you, perhaps, since my paper is only a weekly, but I always read it with interest just the same."

"Your paper!" said Mr. Goodheart, puzzled. "I don't understand, I confess. You—"

"You think because I cannot see that I cannot read, that I must necessarily be cut off entirely from the world of books and papers," interrupted his companion with a slight appearance of impatience. Mr. Goodheart was silent.

"That," continued Tom, "is the opinion of tens of thousands of otherwise well informed, intelligent people. They are totally ignorant of the fact that the blind can read with their fingers, their books being printed in raised characters formed, universally nowadays, by tangible dots arranged in various positions. There is a vast body of book and periodical literature thus available for their use. But it has one disadvantage—it is enormously dear. Here, I will show you."

By this time they had reached the post-box, Tom placed his bundle upon it, unbuckled its confining straps and showed astonished Mr. Goodheart several of the most remarkable books he had ever seen. They were about fourteen inches long by twelve in width and one inch in thickness, while their pages were covered with lines of curiously arranged dots, looking for all the world like an area of human skin covered with chicken-pox.

"Most extraordinary!" explained the good man. "And you can read this with your fingers?"

Tom, by way of answer, read him a few lines and still further increased his amazement. The book happened to be a volume of Green's "History of the English People."

"Your books are rather bulky," remarked Tom's companion, as the bundle was rebuckled into its wrapper and dropped into the parcel-box.

"That they are," answered the blind man; and they are extremely dear into the bargain; so dear, in fact, that we, as individuals, are unable to buy them. The full set of the book which I have just posted, for instance, is made up of more than thirty volumes of the size you have seen and costs, at the cheapest, about \$27.00. All our books are in proportion to that."

Mr. Goodheart gasped. Twenty-seven dollars! Enough money to start a library of ordinary works, but for the blind, the poorest portion of the country's citizenship, the price of one book.

"But," he said, wonderingly, "where and how do you get books, then?"

"Some years ago," replied his companion, "a number of blind men and women organized what is known as the Canadian Free Library for the Blind. They secured a small grant from the Government of Ontario for the purchase of books, but were obliged to supplement this with subscriptions secured from private sources. This library is now situated in Toronto where it has the endorsement of the Social Service Commission and forms one of the units of the Ontario Libraries Association.

"On the shelves you will find several thousand volumes in every system of raised print in common use among the blind and in many languages. These books are loaned to borrowers in every part of Canada, the Federal Government co-operating so far as to carry them free in the mails.

"Everything promised well for the future of the library. Now borrowers were adding their names constantly to the list, and several thousand volumes were loaned yearly. But—"

He stopped speaking suddenly, while a shadow crossed his usually cheerful face.

"Well?" said Mr. Goodheart, eagerly.

"The present war has endangered the existence of our greatest source of literary supply by turning philanthropy into other unusual channels, thus cutting off our library and threatening to kill it by starvation. I understand that very little

money has been received since the outbreak of hostilities. But I must be moving, sir. Thank you for your kindly assistance. If you are ever in Toronto do not fail to visit the Canadian Free Library for the Blind. Good-bye."

Mr. Philo Goodheart was very thoughtful that evening at dinner and next day's mail carried to Toronto his cheque for \$100.00 made payable to the order of the Canadian Free Library for the Blind.

What a pity there are so few Goodhearts in the world!

GOD OUR SHIELD AND PROTECTION.

Eternal Father, God Supreme,  
Who didst in love the world redeem,  
We looked to Thee in days of old:  
Thy mercies have been manifold.  
Oh, hear us, as we cry to Thee,  
And bless our Flag on land and sea.

Protect our King, his empire guard;  
O'er all our shores keep watch and ward;  
We have not served Thee as we might—  
We plead unworthy in Thy sight.  
Yet hear us, as we cry to Thee,  
And hold our homeland safe and free.

Lord of the waves, our sailors keep,  
Who meet their foes on treacherous deep,  
Protect and bless them in the strife;  
All souls are Thine in death and life.  
Oh, hear us, as we cry to Thee,  
For our brave sailors on the sea.

Almighty Father, guide and shield  
Our soldiers on each battlefield,  
In camp and fort reveal Thy power,  
And mercy give in conflict's hour.  
Oh, hear us, as we cry to Thee,  
For all who may in peril be.

Dear Father, bless the shadowed homes  
Where haunting fear now daily comes;  
Defend the right, make war to cease;  
Forgive all wrong, and give us peace.  
Then, once again, shall rise to Thee  
Glad hymns of praise from land and sea.

Personal & General

The Rev. Canon Howitt, of Hamilton, is at present in Saskatchewan.

The Hon. W. H. Taft, ex-President of the United States, is a noted visitor to our city this week.

Sir Francois Langelier, lieutenant-governor of Quebec, died February 8th, at his official residence, Spencerwood.

King George has placed York House, London, at the disposal of Lord Kitchener, Secretary of State for War, as a residence during the duration of the war.

The seal hunt this year may be abandoned as last year's Newfoundland catch of 233,000 seals is reported unsold owing to the war; for the same reason the seal oil market has been lost.

Next Wednesday is "Ash Wednesday." Never has the Season of Lent called to all members of the Church for more prayer and consecration in service, than in this year of war and tumult.

During the past two weeks the names of 109 officers have been added to the official British casualty list, bringing the grand total of British officers killed, wounded or missing up to 4,453.

A contemporary says: "The silk hat always has a curious effect of making a man look as if he had an extraordinary supply of brains or none at all." Which way is it in your case, dear friend?

We would call attention to the report in last week's issue, page 74, of work in the Diocese of Keewatin, a strikingly vivid account of the work of the Rev. R. and Mrs. Faries, under terrible handicaps.

We would ask our readers to read the splendid report of the Great-West Life Assurance Company in our advertising columns. They rightly claim for the past year "Business better than usual."

The St. Lawrence River, between Quebec and Levis, a mile wide, was spanned last week by an ice-bridge that the Government ice-breakers could not break. This is the first solid formation since 1898.

The marriage of the Rev. J. D. Mackenzie Naughton and Miss Eva Burton, of Hamilton, who took a special course at the Deaconess House in this city, will take place in Vancouver this month. Many warm wishes will follow the happy couple.

The new Headquarters Building of the National Sanitarium Association and Free Hospital for Consumptives at 223 College Street was opened yesterday by the Lieutenant-Governor. A representative gathering was present, and the excellent appointments of the building were greatly admired.

One of the Curates of St. Alban's, Fulham, a well-known extreme Church in London, Rev. B. Berlyn, has just seceded to Rome. Another and much better known Anglican, Rev. R. C. Wilton, Rector of Londesborough, and Domestic Chaplain to the Earl of Londesborough, has also 'verted.

No word concerning Vihljalur Stefansson, the Arctic explorer, was contained in the mail brought from Fort McPherson by N.W.M. Police who arrived recently from the Arctic coast. Letters dated December 11th said no tidings had been received from Stefansson, who set out from Herschel Island last March for Banks Island.

The War Office now consents to eleven Canadian chaplains going to the front with the Canadian Expedi-

tionary Force. They are: Steacy, Ottawa; Beattie, Cobourg; Woods, Winnipeg; Silvestre, Montreal; Almond, Montreal; Gordon, Ottawa; Doe, Windsor; McGrear, Montreal; Barton, Victoria; Moffatt, Toronto; Scott, Quebec. The other Canadian chaplains will remain in England.

It is related of Sir Charles Wyndham, the famous English actor, that during a visit to Toronto some years ago he took a stroll on the "Hill" with a friend, when the latter said: "I wonder why they call this Avenue Road?" "Don't you know?" asked Sir Charles. "Why, it was called so by the man who made it. He said: 'Want a new road 'ere? Well, 'ave a new road 'ere.' So they called it Ave-a-new Road."

There is no accurate or complete estimate available of the number of words in the vocabularies of the various nations. The English language, however, is generally conceded to have the largest number of words. The following figures are taken from reliable dictionaries of the various languages and are fairly complete: English, 450,000 words; German, 300,000 words; French, 140,000 words; Italian, 140,000 words; Spanish, 120,000 words.

The many friends of the Rev. A. G. Hamilton Dicker in Toronto will be interested to hear that in a letter just received at this office he mentions that he is at present engaged in specially important work. On each Sunday morning he gives an address to a great church full of soldiers who at the present time are undergoing their period of training at Buxton. Mr. Dicker has been asked to undertake the task of giving a series of six addresses to candidates for Holy Orders.

Joanna Southcote is a name practically unknown to the present generation. She was a farmer's daughter, and for some time a domestic servant.

Assuming to have supernatural powers she wrote or dictated prophecies, and had a large following at one time. She died in October, 1814, leaving to her followers a box. What the contents are no one knows. It was to have been opened in January, 1915 in presence of 25 of her Bishops, but the opening has been put off to a later date, and it is another instance of the vanity of human wishes that no one cares what the documents may contain.

Natalie Tychnini, a High School girl of Kiev, has received the decoration of the Order of St. George from the Czar for distinguished service at the front. Under a heavy fire at Opatow, in the campaign against the Austrians, the girl carried ammunition to the trenches and attended wounded men. She was wounded twice. The girl arrived at the front with a detachment of volunteers dressed as a man. After being wounded she was left lying on the field when the Russians retired, and was attended by Austrian Red Cross workers. When the Russians retook Opatow she was discovered in a hospital.

The magnificent spirit of some of the pioneers of the West in responding to the call of the Empire to go to the front, was referred to by Bishop Robins, of Athabasca, in the course of a sermon at the Church of the Redeemer, on Sunday. He told of three men whom he had met at Athabasca Landing, who were going to enlist. One of these had tramped 500 miles; another 1,000 miles, without a companion, and had had to throw away his blankets in order to struggle through. The third had come 1,500 miles from Fort Good Hope, and had but a single dog to assist him in carrying his supplies.

A strange, discoloured envelope arrived a few days ago at the home of Miss L. Rudge, London, Ont. It



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was stamped, "Recovered by divers from the wreck of the steamship 'Empress of Ireland,'" and had come from the Dead Letter Office at Ottawa. Posted at New Glasgow, N.S., on May 25th of last year, the letter had gone down with the big vessel, the wreck of which in the St. Lawrence cost more than a thousand lives, and though under water for months, it reached London in surprisingly good condition. The mucilage which had held firm the flap of the envelope was gone, the stamp was missing, and in places the ink of the address had run. The letter itself, however, was perfectly legible.

Mr. Walter Reginald Strickland, formerly a member of St. Thomas' Church and one of the best-known architects in Toronto, died in Lakefield on Saturday morning. He was born in Lakefield in 1841, the son of the late Col. Samuel Strickland, of Norfolk, England. He was a nephew of the late Agnes Strickland, the English historian. He received his education as an architect under the late Mr. Kivas Tulley, and was senior partner in the firm of Strickland, Symons & Rea. The Union Station was built by them. Two sons and two daughters survive. Harry F., Chief Electrical Inspector of the Hydro-Electric Power Commission; Reginald W., with the second contingent; Mrs. Harry F. Mytton, of Winnipeg, and Mrs. Rolleston-Tate, of Lakefield.

"Business as usual," the motto which the British tradesman adopted early in the course of the war, applies even to the business man who is on duty in the firing line. An instance of this is seen in the announcement that the annual meeting of the board of directors of the firm of Vacher & Sons, official printers in the British Parliament, was held "in the trenches," all the directors of the company being on duty at the front in France. The minutes of this unique directors' meeting are as follows: "A meeting of the directors was held in a dug-out in the trenches on December 24th, 1914. The directors were unable to deal with the minutes of the last meeting owing to the absence of the minute book. The accounts received from the company's auditors for the financial year ending September 30th were considered and approved, subject to confirmation at the general meeting of the company. The directors present regretted the absence of their colleague, Captain Claude Low, whose whereabouts at the front are unknown to them. There being no other business to transact, the meeting closed with a hearty vote of thanks to the chairman."

India's enthusiastic co-operation in the war is indicated in the Official Gazette of India just received by the Government at Ottawa, and containing a remarkable series of speeches by members of the Indian Council. Seventeen of the Indian members spoke to a resolution proposed by one of them expressing the determination of the people of India to support the British Government to the utmost, and requesting the Government of India to permit the people to share in the financial burden imposed by the war. Each one asserted the justice of the Empire's cause in the war, acknowledged the maintenance of British rule in India as an essential condition of the moral and material progress of the country, and proclaimed the determination of the people of India that they, with the peoples of the other dominions of the Empire, were ready to devote all their men and resources to the maintenance of the Empire. All the members spoke of the despatch of the expeditionary force from India, and the striking feature of this is that the sentiment of India is one of extreme gratitude to the Government for permitting Indians to take part in the

struggle. Their pride of race has been aroused apparently as never before.

The Rev. S. C. Webb, of the Church Missionary Society, has just arrived in London from Palestine. The party included the Rev. Henry Sykes, M.A., the Rev. Dr. and Mrs. Sterling, the Rev. S. C. and Mrs. Webb, Rev. Mr. Payne, Dr. Paterson, Mr. Dunn, Miss Forder (whose father is at present in prison in Jerusalem), the Rev. and Mrs. Thompson and five children (connected with an American Missionary Society), the Rev. Canon Hichens and Mr. Reynolds. Five of this number serve the C.M.S., and the others belong to other agencies. For eight weeks the missionaries were kept in internment in Jerusalem, and but for the influence of Dr. Glazebrook, the American consul, they would have been removed to Damascus. Originally, the party left Jerusalem under orders from Constantinople, which stated that all members of religious orders were to be released. Exception was taken by the Turkish officials to Protestants, whom they said did not belong to religious orders. Dr. Glazebrook, however, by great tact and firmness managed to get them through. On arrival at Jaffa the Turkish military commander again tried to prevent the men of the party from leaving the port, until Dr. Glazebrook told him that he would not leave the quay until the whole of the missionaries were allowed to embark. Not until the commander had seen the American cruiser "Tennessee" steam across the horizon did he give permission for the male members of the party to leave.

## British and Foreign

Captain Bernard Montgomery, who has been awarded the D.S.O. for conspicuous gallantry on the field of action, is the son of Bishop Montgomery, the revered Clerical Secretary of the S.P.G.

The Right Rev. Bishop Ormsby, the Assistant Bishop of Newcastle and Archdeacon of Lindisfarne, received a most welcome New Year's present of a landaulette motor-car from his friends in Northumberland.

The little village of Colaton, Raleigh, East Devon, has sent thirty-two men to the war, and has lost all its choirmen by its loyalty. Two of the gallant villagers have already sacrificed their lives for their country.

The Rev. Canon T. C. Gibbs died recently in England in his 95th year. In 1848 he became Rector of Coates, near Cirencester, and he remained there for 65 years. When he retired in 1913 he was the oldest incumbent in the diocese.

Every man in last year's Oxford rowing eight, thirteen out of the fifteen Rugby Blues, and all the lawn tennis six now hold commissions in His Majesty's Army. The entire Bullingdon Club and the Vampires of Brasenose have joined the Army, and many of the colleges have nearly all their rooms empty.

Striking evidence of the important place airmen now play in "the Forces of the King" is afforded by the fact

that the Rev. L. J. Walters, Vicar of Hoo, Rochester, has been appointed chaplain to the naval air station on the Medway. Mr. Walters regularly conducts services in the aerodrome, and uses the seat of an airship as his "pulpit."

Fifty years as Vicar of the same parish! That is the record of the Rev. G. R. C. Pughe, who was appointed Vicar of Mellor, Blackburn, in 1864. A native of Wales, he was ordained by the Bishop of St. Asaph as far back as 1857. Two years later he went to St. Peter's, Blackburn, and has remained in the district ever since. Notwithstanding his eighty-four years, Mr. Pughe is wonderfully active.

The report of the Savings Bank of South Australia for the year ended June 30th show that the residents of that State still maintain their position of being among the most thrifty of the peoples of the world. The business of the institution for the twelve months was most satisfactory, increases being recorded in all departments. The total amount held by depositors on June 30th was £9,036,633, an addition for the year of £410,533. More than half the inhabitants of the State have accounts with the bank, the proportion of depositors to population being about 56 in every 100 persons.

## Boys and Girls FROM THE JAWS OF A SHARK

(A True Story.)

There is a small Museum in London that is not very well known, but it is full of interesting things. It is situated in the old Palace of Whitehall, where some of our kings and queens used to live. The banquetting hall of the Palace has a beautifully painted ceiling; and a tablet by the door tells us that King Charles I. passed that way to the scaffold, which was built outside one of the windows. But now the banquetting hall is used as the Royal United Service Museum, and is full of relics of our Army and Navy, plans and models of battles by sea and land, important documents relating to them, guns and armour, and all sorts of curiosities. But one of the strangest of the exhibits is shown in a glass case on the wall. It contains the jaws of a shark and a bundle of papers! The papers are a little discoloured, but quite readable, and a very curious story is attached to them.

More than a hundred years ago, in 1799, England was at war with the United States of America, which had only lately gained their Independence. British men-of-war and their cutters kept a close look-out near the West Indies in order to capture any American vessels that might pass. An American brig called "The Nancy"

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AND 122 rd 151 crest 1822

was captured in this way by a British cutter, "The Sparrow," and sent by Commander Wylie into Port Royal, the nearest British port, there to be condemned as a prize. The captain of "The Nancy" and his companions swore that the vessel was not American, but that it belonged to one of the neutral nations. He thought he was quite safe, for he had produced false papers, and believed that the real ones were at the bottom of the sea. But, though he had thrown them overboard, they had not sunk deep enough!

While the suit was being tried in the Court of Vice-Admiralty at Kingston, Lieutenant Fritton, commanding another British vessel, "The Ferret," produced the real papers of "The Nancy Brig," which he had found inside a shark! These showed that the vessel belonged to America, with which the King of England was at war, and that she was trading with America; for there were letters from the owners, orders to the captain, particulars of the cargo, and its destination. All these proved conclusively that the owners and captain of "The Nancy" were, as the accusation said, "enemies of our sovereign Lord and King," and that, therefore, the vessel was "good and lawful prize on the high seas."

The capture of these incriminating papers took place thus: "The Sparrow" and "The Ferret" were companion tenders of "H.M.S. Abergavenny," the flagship at Port Royal; and just after the capture of "The Nancy" they were cruising in company with one another. One morning Lieutenant Fritton signalled to his friend Wylie to come over from "The Sparrow" and breakfast with him on "The Ferret." While he waited for him to row across from the other vessel, he watched his men catch a shark which, with many others, had fastened on a dead bullock that was being towed alongside "The Ferret." This shark attracted Lieutenant Fritton's attention on account of its size, and he ordered some of his seamen to separate its jaws and clean them.

On its being cut open the papers of "The Nancy Brig" were discovered. At breakfast Wylie was telling how he had detained "The Nancy," and was greatly astonished when his friend said, "I have her papers." "Papers," answered Wylie, "why, I sealed up her papers and sent them in with her." "Just so," replied Fritton, "those were her false papers; here are the real ones." And these papers, which we may see to-day in the museum in Whitehall, very speedily led to the condemnation of the brig and her cargo.

What must have been the feelings of the men whose ship was on trial when those papers were produced? The Captain thought he had got rid of the evidences of the true character of "The Nancy" and its trade, but they had not been cast into the depths of the sea. He had not reckoned on the shark. We can imagine how he might have felt reluctant to part with valuable documents. He might have wished that he could send them overboard attached to a line, so as to be able to pull them up when the search was over!

Is not this how we sometimes try to get rid of our sins? We throw them overboard for a time, but soon pull them up again, and go on just as before, unless in the meantime we have been found out. Or we throw them overboard hoping they will sink and never be found again. But we cannot get rid of them, after all.

When God forgives He puts our sins away for ever. Concerning those who come to Him it is said, "Thou wilt cast all their sins into the depths of the sea." It is only God who can thus cast them down, down into the very depths where they can never be found.

We know that there are some parts of the ocean so deep that men have never been able to fathom them. No diver has ever gone down to the bottom, no line could reach as far. If we have believed in the Lord Jesus Christ, God has cast our sins into unfathomable depths such as these.

Down, down so far that even He Himself will never pull them up again!

If they had only been thrown on to the surface of the waters, as when we try to get rid of them ourselves, Satan, the great accuser, might easily seize on them, as the shark seized upon the papers of "The Nancy Brig," and bring them up against us.

Another incident which had taken place nearly twenty years before the capture of "The Nancy" illustrates the same lesson. In this case the same officer, Fritton, again played an important part. It took place in 1780, when he was on his first ship, "The Vestal," and the War of Independence was going on between England and her American Colonies. "The Vestal" was chasing "The Mercury," which had on board the late President of Congress, who was on his way to Holland as Ambassador of the revolted colonies.

Fritton had climbed to the foretop gallant yard when he saw a dark object fall from the enemy's vessel. He hailed the deck to say that a man was overboard, but the object was found to be a bag of papers "not weighted sufficiently to sink it." On examination these papers were found to compromise the Dutch Government, and led to a declaration of war against Holland a few months afterwards.

Where are your sins? Have you tried to throw them overboard into the depths of the sea? If so, you may be sure that, like these compromising papers, they are "not weighted sufficiently to sink," and they will surely be found and brought up against you. It would be a terrible thing when you have to stand at last in the presence of God, if the true record of your past life proved you to have been amongst the "enemies of our Sovereign Lord and King," and to have been really at war with Him.

Would you not like to know to-day that God has cast all your sins into the depths of the sea?

When Martin Luther was in the Convent of Erfuth he became very much distressed on account of an overwhelming sense of sin. Nothing seemed to bring him relief. "I tortured myself almost to death," he said, "in order to procure peace with God for my troubled heart and agitated conscience; but, surrounded with thick darkness, I found peace nowhere." At last he became seriously ill, but one day as he lay in his cell he was visited by an aged monk, who reminded him of the words in the Apostles' Creed which he had learnt in early childhood, and had so often repeated, "I believe in the forgiveness of sins." "I believe," he repeated, "I believe in the forgiveness of sins." "Ah!" said the monk, "you must believe not only in the forgiveness of David's and of Peter's sins, for this even the devils believe. It is God's command that we believe our own sins are forgiven us." From this moment light shone into Luther's troubled heart, and the truth that brought peace to him can still bring peace to those who long to know that their sins are forgiven. "Our own sins"—that is the secret!

"Christ Jesus came into the world to save sinners." We need to take a

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faith-look at the Lord Jesus dying on the cross for those who need forgiveness, and then, putting ourselves amongst the number, and believing that it was for us, because we are "sinners," each one individually has a right to say, "He was wounded for (my) transgressions, He was bruised for (my) iniquities, the chastisement of (my) peace was upon Him, and with His stripes (I am) healed"; and my sins have been cast "into the depths of the sea."

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