

Canadian Churchman

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and Church Record (Incor.)

Vol. 42.

TORONTO, CANADA, THURSDAY, JANUARY 21st, 1915.

No. 3.

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(January 31.)

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 Processional: 378, 383, 406, 505.
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The Outlook

The Duty of Missions

The outstanding importance of world-wide evangelization at the Epiphany Season is the reason why we again call attention to this supreme duty of the Church. The Appeal issued by the Anglican Laymen's Missionary Movement, which appeared in our columns last week, was particularly noteworthy for the testimonies from Mr. Sherwood Eddy and Canon Waller. Mr. Eddy recently cabled from China that the opportunity for Missions, so far from being hindered by the War, has actually doubled, compared with that of last year, while Canon Waller expresses the opinion that up to the present there is no evidence to prove that the fact of a War waged by Christians is a stumbling-block to the non-Christian mind. All this gives special point to the necessity of prosecuting the work to the utmost of our ability. A recent writer has called attention to two little devices intended to show the progress of the Gospel. One is a map of the world, with all the Protestant Christian nations in white, while all of the other countries are black. It is decidedly significant to realize that so much of the world's surface is still black, even though we may make every proper allowance for the Roman Catholic and Greek Churches as well as for Mohammedanism. Another device is intended to show the exact proportion of Christians to the world's population by means of a broadening wedge of white in a series of black discs. Both illustrations are sadly expressive of the lack of Missionary effort on the part of the Churches compared

with what they ought to and could do; and it drives home the question as to the extent to which individual Christians and Church congregations are responsible for the present condition of things. The Gospel is still God's power for salvation, and wherever it goes it demonstrates its ability to transform and uplift human lives. If, therefore, we experience and value it ourselves, we ought to help to spread the news on every hand. One of the simplest and yet the most searching tests of our own attitude to the Gospel is found in the words of the Apostle: "We cannot but speak of the things we have seen and heard." Is this true of us?

England and the War

The Bishop of Liverpool devoted his Triennial Visitation Charge almost wholly to questions connected with the War, urging especially on the Clergy that this conflict must necessarily mark a new start in spiritual history, with greater self-discipline and self-denial. One of the most telling parts of the Charge was that in which the Bishop referred to the nation, and asked whether England would emerge from this great trial ennobled in character, or the reverse. The Bishop's words are so impressive that they must be passed on for consideration in Canada, where the need of national life of the right sort is as great as anywhere.

The new-born England that they hoped to see was a penitent England which had cast off once and for ever the slough of its grievous national sins, in which drunkenness would have passed away, impurity be forced to hide its head, sweating be for ever banished, commercial dishonesty and illicit commissions be stone-dead, gambling disappear because love and fellowship would take the place of selfishness, class hatred be gone for ever, and where all from King to peasant would seek their country's good, and be content to lose themselves in its greatness; a faithful England in which God was put first, and a disciplined England, not less free, not loving liberty less, but in which the present love of untrammelled individual action which made them restive under any kind of control had given way to that self-mastery, that sense of personal responsibility, that respect for the rights of others which led them to regard life as a serious and God-given trust, their citizenship as a priceless asset to be used for the welfare of their fellows, and their Empire as a means for benefiting mankind.

For "England" let us substitute "Canada," and then pray that these words may be true of what the Hymn rightly calls "Our loved Dominion."

Bad Reading in Church

The Bishop of Lincoln, in a recent number of his Diocesan Magazine, has given expression to some very plain ideas on the subject of reading in Church.

"I ventured lately to utter some warnings against bad reading in Church. I am moved to repeat that warning on finding the fault to be so grave and so common. I hear lessons read so swiftly and so inarticulately, that I am confident few people can hear the words, and fewer still can follow the sense of what is read. I have heard a grand passage of Isaiah read off as if it were a paragraph in a newspaper. There seems to be no sense of the magnificence of the poetry, or of the solemnity

of the message, or of the importance of enabling God's people to hear and understand His written word."

The criticism is as true as it is timely, for rapidity of reading virtually deprives the congregation of the true edification which the words are intended to convey. It is not too much to say that thoughtful, devotional, impressive reading of the Lessons can be made one of the most valuable adjuncts of worship; and it should never be forgotten that one of the reasons for which we come to Church is "to hear His most Holy Word."

Basra

We wonder whether this word conveys any real idea to many people in Canada. In a corner of a newspaper the other day it was mentioned that a place of this name had been captured. On the map it is mentioned as situated on the top of the Persian Gulf, and it is said to be a small fortress guarded by two cruisers. People in general have naturally thought of this as one of the adventurous expeditions of our Army and Navy, though otherwise, as a matter of practically no significance. But officials who know, say that its capture is regarded as probably the most important thing that has happened since the War began. It had been decided for years that if ever War broke out with Turkey, Basra should be taken, because of its importance to our communications with India; and Mr. F. T. Jane, the great authority on things naval, who writes such informing articles week by week in "Land and Water," points out that the possession of Basra guarantees the oil fields of Persia from which our Navy is drawing and will more and more draw its supplies. Mr. Jane adds that the German possession of Basra would have meant a very serious loss and great practical difficulty in regard to the provision of the oil now so vital to our Navy. It is well, therefore, that we should realize that not everything that looms large in our papers is necessarily of the greatest importance. There is such a thing as perspective, and both in things national and also in things spiritual; much depends upon our being able to see things in their right proportion and from their proper standpoint.

"Compartment Men"

It was recently said of a distinguished religious journalist that it is difficult to label his theological views, for he seems to be Evangelical or un-Evangelical as occasion may demand. The reply was, "He is a compartment man." He has an Evangelical "compartment" from which he draws when he writes for Christians of that type, and when he has to provide material for people of a different School he is able to draw from his un-Evangelical "compartment." This is certainly a wonderful faculty, and yet it is hardly so valuable as some might imagine. When the President of a University lectures in one place on strictly orthodox lines and moves his audience to enthusiasm about the Bible, and then lectures on the same subject elsewhere and destroys the orthodox view of the Bible, it is clear that there is something lacking in the conscience as well as the rationality of the person. This is not what St. Paul meant by becoming "all things to all men," for such an idea only concerns methods, not principles. It is a great mistake to think that a man can deny fundamental realities of the Creed, and at the same time give people the impression that he is thoroughly orthodox. What is needed is reality, whether we are orthodox or unorthodox, and sooner or later any attempt at being a "compartment man" will

reveal the spiritual barrenness and deadness in a way that will rightly deserve the opprobrium of all honest men.

"A Very Present Help"

During the last few months the words of Psalm 46 have been much in evidence: "God is our Refuge and Strength, a very present Help in trouble." The French version of the last phrase is particularly suggestive: "Fort aisé à trouver," "Very easy to find." What an unspeakable assurance this is as we face the untried future. God is near and accessible to His people, and the more we realize this, the better it will be for our spiritual life. Day by day in fellowship with our Master we ought to have the experience that God as our Refuge and Strength is indeed "very easy to find."

Is Theology Practical?

A well-known personage, when inspecting some work in a slum district, is reported to have said: "I am very little interested in dogmatic theology, but very much interested in its practical application." Let us hope, for his own sake, that this personage did not express so confused a statement, though it must be admitted that many people give utterance to remarks of this kind. If Mission work in the slums is the practical application of dogmatic theology, how can any earnest man avoid being interested in such theology? It would be like saying that we are not interested in gravitation, but much interested in its application to the lifting of blocks of stone. All practical application of principles depends upon a knowledge of what these principles are. Helpfulness to our fellow-men must rest fundamentally upon our relation to God; and it is only as we love God that we can love our brother also. Whatever we know about God belongs to dogmatic theology; and when we proceed to act upon our knowledge, we are simply carrying out the practical application of dogmatics. Let us, therefore, have done with the utterly absurd antithesis sometimes made between dogmatic theology and practical application. It may doubtless be true that, as Matthew Arnold says, "conduct is three-fourths of life," but the other fourth constitutes its dynamic and motive power, and only as this is realized and experienced can any practical life be manifested.

Past and Present

There are many who seem to live in the past. They can tell thrilling tales of wonderful deeds done in the days of their early life. There were giants in those days! Mind and memory cling to those scenes of bygone years and find their favourite theme in the powers and prowess of the personages who lived and laboured then. Macaulay, in his *Armada*, bespeaks the attention of the lovers of their country as he sings of "the thrice-famous deeds she wrought in ancient days." So it is with many to-day. They are never happy unless they are exalting the past at the expense of the present. Their language somewhat resembles the Psalmist's, when he says: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old" (Ps. xlv. 1). But David was a man of faith. He knew that Moses' God of yesterday was his God of to-day. He believed that victory belonged as much to the present as to the past. So his Psalm continues: "Thou art my King,

O God: command deliverances for Jacob. Through Thee will we push down our enemies: through Thy name will we tread them under that rise up against us."

Now, faith does not view the past through rose-coloured spectacles! She derives comfort and courage from her knowledge of what God has been to His people of old, but she is well aware that no miller can grind his corn with water that has gone by. She therefore lays hold of her present resources and uses them in view of present emergencies. Faith thrives in an atmosphere of conflict. Is the enemy calling up his reserves, and marshalling his phalanxes in battle array? Faith thinks of her great Leader, arms herself with God-given weapons, and rushes to victory! Do discouragements multiply? Faith borrows the wings of the eagle and soars above them into the blue of heaven. Does the love of many wax cold? Faith cleaves to Him whose love is as true, and warm, and faithful as ever it was, and finds herself strong in the knowledge of that love. To faith, the present is big with golden opportunities. She knows the "Lord God Almighty which was, and IS" (Rev. iv. 8). She understands that this is a day of good tidings, the day of the great things of God. Christ is seated at the right hand of majesty and power. The Holy Ghost is on earth, dwelling in and with the people of God. The Scriptures lie open like a sure and infallible chart. The enemy is a defeated one, bruised beneath the heel of the mighty Victor.

All that is forms but a prelude to that which is to come. The golden present is the antechamber to the glorious future. The joys and privileges of to-day will soon be merged in the unspeakable bliss of the eternal to-morrow. When our eyes look backward let it be with deep thanksgiving. Let us recall with gratitude the mercies and deliverances of the past. But let us not fix our gaze in that direction. Let us look up, and understand what Christ can be to His loved ones to-day. The love that expressed itself so tenderly at Calvary is upon us at this moment. It is a love that will never give us anything but the very best. Let us, then, with happy hearts, not only tune our praise in the words of the old Version, "To Him that loved us," but in the more correct utterance of the Revised rendering, "To Him that loves us!" (Rev. i. 5).

This thought of the reality of the present has a special bearing on the spiritual life, and should come home with particular force. That "God is" is the guarantee of everything, and one way in which it may be experienced in daily life is by remembering the distinction between two kinds of faith, the faith that asks, and the faith that takes. It will make all the difference to our character and work if we pass from the experience of asking to that of claiming. In our devotional life we often beg of God, and then feel surprised if our requests are granted. But this is really to fall short of the full joy and power of prayer. God offers us the power, but instead of claiming it we keep on asking for it, as if by much praying we should at last be able to persuade our Father to give us what we need. We received the blessing of salvation at the first, not by begging for it, but by taking it; and, in the same way, we obtain the grace to meet our needs as believers by taking it. Prayer is not a substitute for obedience or for faith. It is not the purchase-money which will secure what we desire, while all the time we are neglecting to do our duty. God says "Obey," but in reply we say, "I will pray." All the praying in the world did not secure to us the forgiveness of sins; the blessing became ours when we obeyed the gospel and came to

Christ. As Christians we need to beware of avoiding obeying by praying.

It was a venture of faith when we first committed our souls into the keeping of the Saviour, and the act by which we commit ourselves as believers to the sure promises of our God is also a venture. Our faith is often so timid and distrustful that we hesitate launching out upon the naked word of God. Yet every "Thus saith the Lord" is sure ground on which to plant our feet with unwavering confidence, but our hearts are so full of unbelief, and our spirits are so indolent, that it is with difficulty we get ourselves to resolutely step out on the plank of divine truth. We want to realize more before we take the step that honours God as nothing else does, namely, believing His Word. We lack the feeling of power, and so we hold back until we find ourselves helped forward on a wave of holy emotion. But it is a most valuable lesson to learn that God does not give us feeling to enable us to believe. If we learn this lesson thoroughly our lives will be characterized by continuous progress, instead of being, as they so often are, a patchwork of enthusiasm and indolence, of activity and apathy.

Satan disputes every step forward we make in the Christian life. Our great enemy aims at blurring our vision of Christ and blunting the power of God's truth on our souls. We need to fight through. Faith is not only the weapon with which we gain the victory, but we must fight to maintain faith. Our warfare with Satan is to be aggressive: "resist the devil, and he will flee from you." We often give in just as we are on the verge of a triumph. We are about to appropriate a promise when a doubt is injected into the mind, and faith withdraws cowed and baffled. We must keep on believing and insisting that God is true. Then we shall learn to pass from an experience of asking to one of claiming; from begging to taking; from clinging to resisting. Then we shall understand why St. Paul almost invariably associates prayer and thanksgiving. Prayer is the faith that asks. Thanksgiving is the faith that takes.

VESPER HYMN.

For Use in Time of War.

- 1 Father! Ere we cease from worship
In Thy Holy Place,
We commend our Empire's purpose
To Thy Grace.
- 2 God of Battles! For our soldiers
We before Thee plead.
Be Thou ever close beside them
In their need.
- 3 Jesus, Saviour, Heavenly Pilot!
Keep our Sailors free
From the perils that beset them,
And near Thee.
- 4 Jesus, Thou the Great Physician!
Guardian over all.
Heal the wounded; give Thy life to
Those who fall.
- 5 King of Kings and Lord Eternal!
Keep us and defend.
Grant us peace and haste the time when
War shall end. Amen.

Tune: Cairnbrook.

C. E. Jeakins, St. Jude's Rectory, Brantford,
Ontario.

THE BIBLE IN TIME OF WAR

By the Right Rev. J. H. Bernard, D.D., Bishop of Ossory

(A Sermon preached in Westminster Abbey.)

"It is good for me that I have been in trouble, that I may learn Thy statutes."—Ps. cxix. 71.

It is good for me that I have been in trouble. So the Psalmist saw as he looked back. His words are born of experience. No one would seek trouble because of the gains which it might bring. But it is one of the commonest, as it is one of the most disconcerting, experiences of human kind that trouble, anxiety, pain bring with them a clearer vision of the meaning of life, and a saner judgment as to the value of the things upon which men set store than days of ease and security can offer.

THE INDIVIDUAL LIFE.

It is so in the individual life. Trouble and sorrow teach us to readjust our valuation of life's goods. Things essential and things indifferent come to be sharply distinguished. Money is found to be of little value to us, if love has been wounded; comfort and luxury are as nothing when weighed in the balance with honour. And all this is very disconcerting because we find that our thoughts have been preoccupied in the old days of ease with the lesser things, the things that really do not matter when we are face to face with the great issues of death and love and sin and judgment.

TROUBLE AND THE NATIONAL LIFE.

And the same is true of national life. Trouble opens the eyes of a nation; it is disconcerting indeed, for it is the great revealer of a nation's heart. In years of peace and wealth and prosperity the strength of a nation may be spent upon the wrong things, not because of any deliberate turning away from the things that are great, but because the eyes of the nation are blinded with fatness. A clearer vision comes in time of trouble. A time of war, even of righteous war, even of war in which God gives us the deliverance and victory for which we pray, must always be a time of trouble. For the deliverance and the victory come through tears and blood. And through these the clearer vision, the saner judgment are brought to us in God's mercy.

We look back but six months and we are amazed that we could ever have concerned ourselves with much that then seemed to be our preoccupation. The smart paradoxes of a newfangled literature which tried to astonish because it was unable to elevate or to inspire—we used to call them "interesting"; we now know them to be lies. The wild schemes for social regeneration or revolution to which we listened with amused tolerance or extravagant sympathy—we have swept them aside in disdain. The bitterness and pettiness of politics which seemed to suggest that all men were knaves except those of our party; we do not thus speak now, at least in Great Britain. And so in every department of national life. The war has compelled us to readjust our standards—moral, social, political. It is better to be truthful than to be amusing; the duties of a woman are not the same as those of a man; the dividing line in politics is between those who love their country and honour their King and those who do not. These commonplaces we have rediscovered. Aye, it is good for us to have been in trouble.

THE DISCIPLINE GOOD.

The Psalmist had in his thought a deeper lesson than any such as these. It is good for me that I have been in trouble, that I may learn Thy statutes. His theme throughout the long 119th Psalm is the divine law, enshrined in Israel's sacred books as he knew them; and he reflects that the discipline which had best taught him their meaning was the discipline of pain. And on this day, when the Church specially bids us think of all the Holy Scriptures, Old and New Testament alike, as written for our learning we do well to remember that here too a clearer insight and a more intelligent appreciation may be granted to us in days of crisis and national anxiety.

It is often said that the Bible is not read among us as habitually and as patiently as it used to be half a century ago, and that it does not nourish the inner life of Christian people in the same degree that was the happy experience of our fathers. Such things are easier to say than to prove, and I am not sure that they are accurate, if we take into our view the multitudes of our poorer fellow-countrymen to whom education has made the Bible accessible as a Book which they can personally use, while in the last generation their representatives could not read at all. But if we fix

our thoughts upon the classes of men and women which, let us say, are most fully represented in a congregation like this—men and women who have inherited a tradition of Bible-reading from their fathers and mothers—then I am afraid we must sadly confess that the tradition has not been fully maintained.

Whatever the reasons may be for so grave a change in our religious habits—and no doubt they are many—it is plain that the neglect of Bible-reading among the educated classes has not meant that they have ceased to take an interest in the Holy Scriptures. The number of books that have been written about the Bible and its origins, its history, its authority, its relation to the sacred literature of other religions, has been increasing year by year in English-speaking countries. These books that are poured forth year by year from the press must have readers, and many readers, or they would not be printed. Never before in the history of Christendom, it is safe to say, have the problems of history and theology which the books of the Bible disclose been so industriously examined; never before has such a wealth of good commentaries, of "helps to the study of the Bible," been given to the public. If any proof were needed of the inexhaustible power of attraction that the Bible has, it would only be necessary to point to the increasing number of great scholars all over Europe and America who are content to devote laborious lives to the elucidation of some small point of difficulty, or some remote and obscure problem of exegesis, which the Holy Scriptures suggest. When men speak of the neglect of the Bible by the readers of the twentieth century they sometimes forget that it has never been so diligently studied by those best capable of mastering its history as it is in our own day.

A GUIDE TO LIFE.

And yet many are ceasing to use it as a guide to life—perhaps that is true of some who are here. Is it not a fitting time for us to ask ourselves if, indeed, we were reading the Bible in the right spirit in the days of peace and of easy prosperity that seem now so far away? In other departments of life, the rude awakening of war has called us, as we have seen, to a fresh valuation of the things that we count of importance. We are learning anew to distinguish things essential from things indifferent, for the call of the war is a call to a great seriousness. The study of the history and geography of the Bible is interesting, indeed—but enthralling interest to those who pursue it—but it may not help us in the smallest degree to live a Christian life. To use the Bible as a quarry from which we may gather theological missiles to fling at theological opponents, this will not help us to enter into the spirit of Him for whom the Old Testament prepared and of whom the New Testament speaks. The permanent value of the Bible is not to be found either in its literary grace or its controversial effectiveness. Perhaps we have been thinking too much of the incidental or accidental properties of these holy books, and too little of those qualities which mark the Bible as the perennial Charter of Christendom, as a priceless gift of God to man. And this, our hour of national awakening, is our hour of opportunity for learning afresh and in the fierce light of reality the permanent lessons of the Bible, and for a new and thankful appreciation of the qualities which have endeared its volumes to the whole Christian Church.

If we will turn to the Bible itself, and not to any books, however excellent, that may be written about it, we shall find, as our fathers found, that it is a Book for use and not only for critical appreciation. We shall rediscover simple things such as these:

A BOOK OF INSPIRATION.

(1) The Bible is the great Book of Inspiration, by which I mean now that it is capable of inspiring men and women with the highest thoughts. Let us not trouble ourselves about theories of inspiration. Here is a plain fact for plain people. The simplest proof of its inspiration is that it is able to inspire. The child is inspired by the magnificent hero-tales with which it abounds; and the fathers and mothers who neglect to tell these tales of the ancient heroes of faith to their little sons and daughters are missing the greatest of opportunities for uplifting the pure hearts of the children to the highest things. And the Bible inspires men and women no less than children. It is the great Book of Ideals, with its perpetual challenge of materialism, with its scorn of all that is base and selfish, its perpetual call to re-

joice, even in the sacrifice of self. And this, be sure, is the great issue now and always before mankind. Is it the "Will to live," that we wish to stimulate and nourish? Or is it the "Will to love"? On the one side materialism and brute force; on the other side the ideals of love and honour, even though they be reached through death. In so far as Christendom has chosen the better part in this great controversy of the ages, it is through the teaching of the Holy Bible, the most familiar of whose pages tell of the Cross.

A BOOK OF CONSOLATION.

(2) But there is more than this. For to follow our ideals may mean sorrow and pain; and the Bible does not conceal this. But if it is the Book of Inspiration, it is also—as Renan said—the great Book of Consolation for humanity. It is the Book of Consolation because it teaches the lesson of faith in God, who is so much wiser and so much stronger than we. It is a lesson we always need, and we have been specially in need of it during these anxious days of alternate hope and fear. And again and again have the brave Bible words of consolation come home to us with a fresh appeal during these last weeks, as we have heard of those dear to us who "escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And "women received their dead raised to life again." Aye, the old Bible words say all that we want to say. And when the issue has been dark and when death has come, still the great Book of Consolation has its message of power: "Ye believe in God, believe also in Me. In My Father's house are many mansions. Let not your hearts be troubled."

A BOOK OF REVELATION.

(3) And, lastly, the Bible is not only a Book of Inspiration (which is, in its degree, a characteristic of all great literature), nor only a Book of Consolation, although this to many broken hearts would be enough. It is the great Book of Revelation, by which I mean that it teaches us things which we could not learn without it. In reading the Bible we receive from it more than we bring to it. It is not always easy to understand; it suggests more than it says. It has never been easy to understand, for it moves in a region to which we are unaccustomed. And it always points onward, onward. So the Old Testament did for the Jew; so the New Testament does for us. Never was there any book written for posterity in the sense that these books have been. That is because they are books which, however dimly (as we think), reveal the ways of God with whom time is of no account, to whom a thousand years are as one day. The Old Testament pointed forward to the coming Christ, revealed Him so far as men could understand the revelation. And the New Testament points forward not only to a coming Christ, but to the consummation or summing-up of all things in Him. We do not fully understand how that will be, but we know that the Bible has always been full of surprises, and that it may be so here. We are content to look to the direction in which it points us, being assured from experience that through patience and comfort of the Scriptures we find our hope. Aye, "the best is yet to be, the last of life for which the first was made."

SHALL NOT BE DISAPPOINTED.

These are some of the great benedictions of the Bible, brethren in Christ, which I leave with you to-night to ponder. Let us turn away, in these great days, from all that is trivial and controversial and petty in our Bible study. Let us begin to read it again in patience and hope, and we shall not be disappointed. Be sure that the men who say that the Bible has lost its power are the men who do not read it at all. But in whatever spirit you read it, read it! This is the Church's message to-day, and a good and wholesome message for us all. You need not read a great deal of it every day, but read a little, read it slowly, and—if the thing can by any means be done—read it at family prayers. If the anxieties of the war lead us to revive that old custom of our fathers, it will indeed have brought us a great benefit. Do not trouble yourselves overmuch to read what others say about the Bible, but read the Bible itself for its deepest and plainest teaching. Be sure that in the Christian religion it is always the simple things that are immeasurably the most important. If it were not so, then it could not be a catholic religion—for all men, gentle and simple alike. And read in the simplest way, we may all find in the Holy Bible a Book of Inspiration, a Book of Consolation, a Book of Revelation. So reading, we shall be able, please God, in a happier hour, as we look back, to say with the Psalmist out of our own personal experience: "It is good for me that I have been in trouble, that I may learn Thy statutes."

The Pope, the Kaiser, and Great Britain

By the Rev. Prebendary H. E. Fox, M.A.

IT is five years since Dr. Robertson's book, "The Papal Conquest," was published. It is now out of print. But as few English writers have so intimate a knowledge of the religious, social and political conditions of Italy, and as the warnings which he has given in this book have been so vividly confirmed by recent events, a brief summary of the facts stated, and of the conclusions based on them, may be useful at this crisis of our country's history. And all the more so as the subject is one on which the secular Press is scrupulously silent. Most Englishmen regard Roman Catholicism as only a religious system, and ignore the fact so strongly insisted on by Mr. Gladstone, that, besides its religious aspect, it is even more a great political power, with ambitious designs, extraordinary resources, a conscience adjusted to its ends, and a vast and ubiquitous staff of secret agents. Among other quotations which Dr. Robertson gives from Gladstone's "Vaticanism" and "Vatican Decrees," the following are sufficient in this article:—

"My object has been to produce, if possible, a temper of great watchfulness; to promote the early and provident fear which, says Mr. Burke, is the mother of necessity; to distrust that lazy way of thought which acknowledges no danger until it thunders at the doors; to warn my countrymen against the velvet paw and smooth and soft exterior of a system which is dangerous to the foundation of civil order, and which any one of us may at any time encounter in his daily path."

"It is, in my opinion, an entire mistake to suppose that theories like those, of which Rome is the centre, are not operative on the thoughts and actions of men. An army of teachers, the largest and most compact in the world, is ever sedulously at work to bring them into practice. Within our own time they have most powerfully as well as most injuriously altered the spirit and feeling of the Roman Church at large; and it will be strange indeed if, having done so much in the last half century, they shall effect nothing in the next."

Dr. Robertson describes the various stages of Roman aggression which have had for their object the conquest of England, such as the establishment of a Roman hierarchy in 1850, the attempts to pass the Roman Catholic Disabilities (Removal) Bill, and the efforts to alter the Coronation oath in order to destroy the Protestant Succession. With reference to the latter Cardinal Manning's arrogant words are quoted:—

"If an heretical prince is elected or succeeds to the throne, the Church has a right to say, 'I annul the election, or I forbid the succession.'"

We should be sorry to think that such language represents in the least the mind of the great body of Roman lay people in England or Scotland, or even the majority in Ireland, but it does undoubtedly express the fundamental principles of the Vatican hierarchy. Popery is not even the Pope, who may be, as in late years, a harmless and amiable personality, behind whom an ecclesiastical oligarchy speaks and acts in his name. The honest Briton, innocent of the arts of diplomacy, unconscious of intrigue, and accustomed to take most people and things at their face value, has no conception of the working of the mysterious machine which for long has influenced almost every Chancery or Government in the civilized world, and with equal skill adapts its propagandism to every condition of private and public life. Dr. Robertson explains this clearly and points out that one impelling cause for recent activity on the part of the Vatican is its bankruptcy, both religious and material, in Italy, France, and Austria, as well as in Spain and Portugal. He describes the intellectual and moral deterioration which follows the Papal rule, the methods of proselytism which invade the sanctities of family life, and are disguised under attractive forms of education, and, not least, the capture of the public Press. As to this last, the opinion of Dr. Horton is quoted from a letter to the "Daily News" in 1906:—

"The question is, whether there is an influence at work in the Press which quietly suppresses everything which tells against Rome, and gives undue prominence to everything which tells in her favour. Some of us who have watched carefully for some time believe that there is such an influence."

That was eight years ago. If the Doctor were to ask the question to-day, the answer would be, that no disinterested person doubts the reality of the influence or its danger.

THE CANADIAN CHURCHMAN

January 21, 1915.

—All this, however, leads up to the main subject of the book, and that which is of special importance to us at the present time. The last chapter but one is headed by the ominous title, "The Military Invasion," and Butler's painfully appropriate lines:—

"Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
Infallible artillery;
And proves their doctrine orthodox
By Apostolic blows and knocks;
Call fire, and sword, and desolation
A godly, thorough reformation."

Dr. Robertson then gives a long quotation from the autobiography of Dr. White, late Ambassador of the United States and President of the American Legation at the Hague Conference of 1899. We can only give a few sentences from a statement to Dr. White by "an eminent Roman Catholic representative of a Roman Catholic Power" at that Conference:—

"The Vatican always has been, and is to-day, a storm centre. The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. The great religious wars of Europe were entirely stirred up and egged on by them; and, as everybody knows, the Pope did everything to prevent the signing of the treaty of Münster, which put an end to the dreadful Thirty Years' War, even going so far as to declare the oaths taken by the plenipotentiaries at that Congress of no effect. . . . They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Catholic Power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870, in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, in the vain attempt to recover the temporal power."

The last words suggest the clue to the present attitude of the Vatican. Two obstacles stand between it and the recovery of the power. One is Italy and the other is England. If the latter can be crushed, the fall of the other will follow, and Papal ambition be satisfied. This, as Dr. Robertson shows, has long been foreseen. Cardinal Manning, in "The Tablet," of January, 1874, wrote:—

"There is only one solution of the difficulty, a solution, I fear, impending, and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction."

The author then quotes from "The Month," a Romish periodical, of November in the same year, the following passage:—

"Surely in any European complication, such as may any day arise, nay, such as must ere long arise, from the gravitation of the forces which are for the moment kept in check and truce by the necessity of preparation for their inevitable collision, it may very well be that the future prosperity of England may be staked in the struggle, and that the side which she may take may be determined, not either by justice or interest, but by a passionate resolve to keep up the Italian kingdom at any hazard."

Mr. Gladstone was so impressed by the foregoing words, that, referring to them in an Appendix of his "Vatican Decrees," he wrote:—

"This is a remarkable disclosure. With whom could England be brought into conflict by any disposition she might feel, to keep up the Italian kingdom? Considered as States, both Austria and France are in complete harmony with Italy. But it is plain that Italy has some enemy, and the writers of "The Month" appear to know who it is."

Dr. Robertson's comment on the passage is as follows:—

"Well the world knows—it has again and again been declared—that the Pope and the Church have found such a power in Germany, and that in the person of the Kaiser they have found the very man to inspire and lead the nation in this enterprise. Amongst his great and varied talents, his boundless ambition and self-confidence which would lead him to undertake almost anything, he possesses, in quite a phenomenal degree, these two qualifications for the task—hatred of England, love of the Pope."

(Continued on Page 40.)

NOTES AND QUERIES

"Inquirer"—What is the meaning of the "reservation of the Blessed Sacrament"? I noticed the subject was discussed at a Deanery meeting lately.

This refers to the Roman Catholic practice of reserving the Bread or Wafer of the Holy Communion in the Tabernacle for the purpose of adoration or benediction or Communion of the Sick. The Wine is never reserved. It is, of course, impossible in the Church of England, because the Rubric ordering the consumption of all the consecrated Elements at the close of the Communion Service quite precludes any reservation.

"Inquirer"—What is the meaning of the expression, "the Lord may be born in you"? I have always understood that it is the sinner that must be born again, and not the Saviour in the sinner.

The reference, no doubt, is to the necessity of a personal spiritual experience of Christ, that it is not sufficient for Jesus Christ to have been born and to have died as matters of history; but that He must spiritually enter our life. There is, of course, no idea of contradicting the great truth of "Ye must be born again." The expression to which you refer is well stated in these lines:—

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.

"The Christ on Golgotha
Can never save thy soul,
The Saviour in thine heart
Alone can make thee whole."

"C"—Is it correct to say that the Church Militant Prayer includes Prayer for the Dead?

It does not seem possible in view of the fact that that prayer is still headed "Church Militant." In 1552 the words "militant here on earth" were added, and all Prayer for the Dead omitted. A proposal was made to omit these words at the last revision in 1662, but it was rejected, and the words remained as they are to-day, only a thanksgiving for the faithful departed being added. That this cannot fairly include Prayer for the Dead may perhaps be seen from a recent letter in the "Church Family Newspaper," from an English clergyman:—

Does your correspondent really think that participation in the Heavenly Kingdom on the part of the faithful departed depends upon the character of the lives of those who pray the prayer for the Church Militant? Or is it that he has not noticed that to make that prayer a prayer for the dead is to treat it as though it ran simply, "Grant us grace so to follow their good examples that they may be partakers of Thy Heavenly Kingdom"? If that interpretation is to hold, one naturally asks, if the imitation of the conduct of the faithful departed will bring us to the Kingdom, how is it that the conduct which we imitate needs to be supplemented by our prayers in order that it may bring them to the same Kingdom? But interpret "with them we" as meaning "like them, we," and see how perfect is the balance of thought and expression—"Make us faithful 'like' them, that we may be partakers 'like' them."

"J"—Can you give some information about the character and history of the Chasuble?

It is impossible in our present space to give what is desired, but before long we hope to provide some information dealing with the whole subject. The Prayer Book Dictionary describes the Chasuble as an oval-shaped garment without sleeves, and containing an aperture at the centre to admit the head. It may be of linen or of rich silk. Its shape has undergone very considerable modification since the days when it was originally used as an outdoor garment, both by clergy and laity.

"B"—What is the sin of betting?

It is generally considered to be wrong, because it means obtaining the money of others without giving a proper equivalent in work or otherwise. Then, too, the results of betting are frequently harmful to human life. A very useful book is "The Ethics of Gambling," by Dr. Douglas Mackenzie.

"T"—Is there a History of the Canadian Church? I want material for an address on the founding of the Church in Canada.

You should write to the Secretary of the M.S.C.C., Confederation Life Building, Toronto, for Canon Tucker's Missionary handbook, "From Sea to Sea." This will give you what you need.

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REVIVAL AMONG BRITISH SOLDIERS

Remarkable Scenes among the Troops in Training on Salisbury Plain

By GEORGE T. B. DAVIS

A REMARKABLE Bible revival is in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. Already more than 10,000 of the troops on Salisbury Plain alone have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over 3,000 have declared their acceptance of Christ, and enlisted under the banner of the King of Kings.

The movement began some time ago, when Charles M. Alexander, the well-known Gospel song leader, accompanied by two soloists, a pianist, and a representative of the Pocket Testament League, spent five days travelling from one Y.M.C.A. marquee to another on the Plain, holding Gospel meetings. From the beginning the meetings were a great success. The soldiers crowded into the marquees, and when the tents were filled, they lay down the sides and the men stood outside during the service.

GOSPELS AS HYMN BOOKS.

The meetings began with the presentation to each soldier of the Pocket Testament League edition of the Gospel of St. John, containing hymns, pictures and stories. Using the gospel as a hymn book, Mr. Alexander led the men in singing appropriate hymns. The men quickly caught up the new choruses, such as "I am Included" and "Good-bye, God Bless You," while they rang out lustily the familiar strains of the "Glory Song" and "Tell Mother I'll be There." Now and then the famous song-leader called upon one of the soloists to sing a hymn such as "My Mother's Prayer," or "Will the Circle be Unbroken?" Again Mr. Alexander would stop the soldiers in the midst of a hymn and give them a straight talk on the manliness of living a clean Christian life.

At the opportune moment the idea of the Pocket Testament League was explained, and the men were told how during the last six years the movement had swept round the world, and hundreds of thousands of all classes from one end of the world to the other had been enrolled in the League by making it the rule of their lives to carry a Testament with them and to read at least one chapter daily. Special Testaments with waterproof covers, weighing only 2¼ ounces, were offered to any soldier who wished to join. It was clearly stated, however, that in order to secure the Testament he must first sign a League membership card, and then sign the pledge in the Testament he received.

A RUSH FOR TESTAMENTS.

The eagerness of the men to make the promise and join the movement was astonishing. At one tent, when those who wished to become members were asked to come forward, the soldiers literally stormed the platform in their eagerness to join. At another tent over 300 soldiers were enrolled in a few minutes. At still another there was not time to give out the Testaments that night, so the men were asked to present their membership cards, and secure the books at the marquee counter the next day. Early the following morning a stream of soldiers asking for Testaments began, and continued until thousands of men had been enrolled in that marquee.

A REMARKABLE SCENE.

During the closing days of the meetings conducted by Mr. Alexander thrilling scenes were witnessed as the soldiers were asked not only to join the League, but to yield their lives to God. One night over a thousand men were crowded into a tent. Over 300 joined the Pocket Testament League, and at the close of the service 192 soldiers in the presence of their comrades, rang

out after the song-leader the words, "I accept Christ as my Saviour, my Lord and my King."

Bishop Taylor-Smith, the Chaplain General of the forces, when asked for a word of encouragement to the men whose lives had been influenced, wrote: "My dear Mr. Alexander, I rejoice to hear of the blessing received on the Plain. May you see greater things than these because of Christ's position and power. Give to the brethren from me Hebrews xiii: 28, 21. Believe me, yours always, J. Taylor-Smith, Bp. C.G."

BIBLE REVIVAL SPREADS.

The Bible revival on Salisbury Plain did not end with the visit of Mr. Alexander and his party. The movement continued to spread among the men from tent to tent, and the demand for Testaments increased.

Mr. Henry J. Lane, a business man who has worked day and night in one of the Y.M.C.A. marquees on the Plain as an honorary worker, enrolling soldiers in the League, and leading them to a decision for God, sent to the League

"done, and isn't it time you did the same?" Well, I couldn't stand that, so before I went to drill I had to come here." He accepted Christ.

RECRUITING FOR CHRIST.

"Some of these men have done a thing that some of us would hesitate about doing. They have gone straight back to their ungodly companions and have besought them to turn from their evil ways and come down and get a Testament and start right; and in tent after tent all the men take it in turns to read a portion every day, and sometimes they sing a hymn. What is being done in these two marquees can be done in every marquee in this country by the agency of the Pocket Testament League. I want to thank God for the Pocket Testament League. This was His purpose and way of working. I would not be true to our God and Father if I did not say that the Pocket Testament League in His Hands has already brought 1,200 men to Christ and 4,200 to promise to read a portion of God's word every day.

TO EVANGELIZE THE BRITISH ARMY.

"Last Saturday there was a line waiting just like a theatre. They waited patiently for their turn to come to yield themselves to Christ. I was forced to adopt the plan of dealing with them in groups, but the work amongst these men has just ebbed and flowed with the supply of Testaments. I have never dreamed of seeing such marvellous things in my life. I believe that the Pocket Testament League work would evangelize the British army both at the front and at home, if men would go out trusting God to use it."

Another worker, Mr. Thomas, in describing his work, told how he takes the soldiers who apply for Testaments into a quiet corner of the tent, one or two at a time. They sit down at a table and sign their names in the Testament, agreeing to join the League. Then he shows them how to become a Christian, has prayer with them, and sends them out to openly confess Christ. In a few weeks he and his workers have enrolled over 1,400 men in the Pocket Testament League, and over 600 soldiers have yielded their lives to God. Mr. Thomas verified Mr. Lane's statement that the tide of revival ebbed and flowed with the supply of Testaments.

Those who read this story will surely pray that the Bible revival may continue to grow and increase among the soldiers on Salisbury Plain, and that it may spread throughout the British Army and Navy.

THE CANADIAN BRANCH.

The Secretary of the Pocket Testament League of Canada, Mr. S. D. Dinnick of Toronto, writes:—

"If it were possible to claim space in your paper for the unsolicited testimonies that reach our office of how lives have been redeemed, homes blessed, communities changed, through the introduction of the simple and sane method of Christian service of creating the habit of daily reading and carrying of the Word, it would make interesting reading. A sister of two of our Canadian boys on Salisbury Plain writes thanking us for what the Pocket Testament League has meant to their home, how the brothers have been faithful to their pledge at home and in the camp. At first, writes the sister, they were laughed at for the stand which they took, and now things have changed in their favour, instead of ridicule the highest respect is shown them. During the past year of 1914, in Canada alone there has been an increase of 282 Local Branches and 36,046 members"



Mr. Henry J. Lane and Mr. A. J. C. Thomas and Two of the Ten Thousand Soldiers on Salisbury Plain, who are in the Pocket Testament Movement.

Headquarters in London, a letter giving a graphic account of the Bible revival among the troops.

SWEARING CHANGED TO BIBLE READING.

"An officer came in who was not a Christian man nor had he very much sympathy with Christian work. He said: 'What are you doing here? Extraordinary things are happening in the lines. Men who used to curse and swear, I hear reading and praying. What is it you have got?' We showed him the Testament; he did not take it, but still we had his testimony. One is struck by the fact that non-commissioned officers have been influenced by their men. One came to me and said, 'When I came here the tent was a hell upon earth. Language was so dreadful and behaviour so wretched that we could not get to sleep. When some of them came in we got up out of their way. Everyone has joined the Pocket Testament League, and now there are hymns and Bible readings. The attitude of the rank and file has changed.'

"A sergeant said: 'I'll tell you what has brought me here. I have about the roughest section in our battalion, a tough lot of men. They have had to be carried from the canteens drunk and have given the non-commissioned officers untold trouble. Now they have all joined the Pocket Testament League and they came to me this morning and said: 'Sergeant, you see what we

We want our Readers to co-operate with us by recommending the "Canadian Churchman" to their friends. By doing so they will help us to increase our usefulness to the Church.

Laymen's Missionary Movement

The most spectacular missionary tour in the world's history has just been completed by George Sherwood Eddy, Y.M.C.A. secretary for Asia. It has been both an evangelistic campaign for Government students and officials in China and a training school to be followed now by some meetings in the secondary cities, and then the smaller points till the remotest country districts of inland China are reached. Mr. C. T. Wang, former Vice-President of the Senate, accompanied Mr. Eddy and acted as his interpreter, and Mrs. Eddy addressed at the same time meetings for women, including one at Nanking, attended by some 3,000, and the wife of the Governor occupied the chair. The same campaign in 1913 by Mr. John R. Mott was remarkable in every way, but the attendance, interest and results of the one completed in the middle of December far surpassed it. It is difficult to summarize it without seeming over enthusiastic, but the total attendance has been at least double that of 1913, and while in that year there were 7,000 inquirers reported, last year there were over 18,000; the Fukien Province alone reporting 8,894. Civil and military officials co-operated in erecting or securing the use of auditoriums, presided at the meetings, gave dinners and in every possible way aided the campaign, and many of them heard for the first time the claims of Christianity as the only solution for China's problems. They have as a class given eager attention to the missionary message and by their remarkable openness of mind made possible a great evangelistic forward movement among students, officials and the leaders of a nation that numbers one-quarter of the human race. A Buddhist priest from Amoy has sent in his sacred robes, bell and drum with his Buddhist Scriptures, and has entered the Christian life after 15 years in a monastery. There are signs, however, of a Confucian revival, so that the opportunity cannot be indefinitely prolonged, and the war has made the work most difficult. The former Vice-President of the Senate said:—"Give us a decade and we can have the leaders of China for Christ." Mr. Eddy's letters make rare reading for any missionary meeting, and the Laymen's Movement will be glad to have duplicates made for those desiring them. The general secretary, Mr. Caskey, very kindly sent us the above summary, feeling sure our readers would be interested in this great work.

TORONTO.—The annual supper for the Anglicans will be held in St. James' Parish House on Tuesday, January 26th, at 6.15 p.m. The speakers will be Canon Gould and Mr. L. A. Hamilton on the subject of their world tour; and the Rev. C. H. Shortt on work in Japan. A large gathering is assured.

THE CANADIAN COUNCIL.—The extent to which the Laymen's Missionary Movement has spread throughout the Dominion, particularly in the hitherto neglected towns and rural districts, was reviewed in the reports of the General Secretary at the annual convention held in Toronto last Saturday. About 200 ministers and representative layment attended. Dr. J. Campbell White, of New York, represented the International Council. Mr. H. K. Caskey, General Secretary, summarized the work since the Toronto congress of six years ago. He pointed out that it was once a criticism of the L.M.M., that while the big cities were reached, the country districts were entirely missed. That condition no longer existed. While it was impossible to reach some districts, there had been splendid progress in holding county and district conferences, particularly during 1914. Reports were read from the various districts, some telling of encouraging meetings in the mining towns of British Columbia, the prairie districts of the West and the old settled rural parts of the Maritime Provinces. These meetings had been followed by a decided improvement in missionary giving, some striking cases in point being cited. Mr. J. Campbell White, in one of his striking and impressive addresses, announced that 100 missionary conferences in 100 cities in North America are to be held during the fall of 1915 and 1916. They will culminate in an international congress at Washington, D.C., in April, 1916. The aim of the conferences will be to promote the study of world-wide missionary conditions and how to secure the actual accomplishment of the plans of the laymen's movement. When the laymen's movement was started the annual amount subscribed had to be multiplied four times to equal the estimated sum for the evangelization of the world. Eight years ago the annual amount given for foreign Missions in the United States and Canada was \$8,980,000. For

the year just closed it was \$17,938,000. Greater than was the financial result, the speaker considered, was the remarkable way in which the laymen of the different churches had united. Mr. White stated that the "World" interests enlarged all "Home" givings and that, every local church felt the reflex blessing in mortgages paid off, stipends increased, and finances more plentiful where the churches were missionary in their work and outlook. The following officers were elected: President, John A. Paterson, K.C.; vice-president, N. F. Davidson; vice-president, George C. Coppley, of Hamilton; representatives to international executive—N. W. Rowell, K.C., M.P.P.; J. N. Shenstone, S. J. Moore and N. F. Davidson, K.C.

M.S.C.C. Increase

The books for 1914 closed on January 16th. The general secretary reports the following results:—The income on general apportionment was \$151,556.84; on Jewish apportionment, \$10,469.23; and for objects which do not count on apportionment, including receipts on "Mission World," etc., \$37,393.56, a total of \$199,419.63. An increase over the previous year in receipts on total apportionment, regular and Jewish, of \$15,020. This, while falling short of the full amount asked, represents an encouraging advance, made during a year of unprecedented crisis and stress. For this advance thanksgivings are returned to Almighty God, and grateful acknowledgments are made to those who have loyally supported the Mission work of the Church. The above total does not, of course, include the reserve, or working, fund of \$40,699.37, which is carried forward intact.

The Churchwoman

HALIFAX.—At the monthly meeting of the Diocesan Board of the W.A., which was held in St. George's Hall, satisfactory reports were presented by the various diocesan officers. A resolution of sympathy was unanimously passed with Mrs. Silver, the diocesan treasurer, in the loss of her son, who was an officer on H.M.S. Good Hope.

FREDERICTON.—At the monthly meeting of the Diocesan Board, the Rev. E. B. Hooper, the Rector of St. Paul's, gave an address on "The Power of Prayer." Satisfactory reports were presented. At the conclusion of the business, Mrs. Laurence gave an interesting address on the progress of the Church in this diocese since 1603, when "service was held on rocky shore; on August 20th, 1788, the foundation stone of old Trinity Church was laid."

OTTAWA.—At the last Board meeting there was a specially good turnout of Girls' Branches, and almost every branch in the diocese was represented. The chief item of interest was the bequest of the late beloved Caroline Greene, which stated that she left "\$500 to the Auxiliary to be used as the Diocesan Executive saw fit for work in the Canadian North West." Each individual member will shortly receive an envelope marked "Caroline Greene Memorial Fund," and thus all will have the opportunity of aiding in the erection of the Pas Church. Of the E.C.D.F., \$30 was voted for church buildings on Herschel Island (Yukon diocese), and \$30.00 to the Sikhs and Hindoos in the diocese of New Westminster. The Dorcas secretary reported that the bales sent out seemed to steadily increase in value. Miss White-aves reported having held a Christmas festival for over 350 foreign children and their mothers. By the hearty response to her appeals she has been enabled to provide suitable nourishment for several babies and old people, and make many homes more comfortable by gifts of clothing, food and furniture. Best of all she wins the confidence of these aliens by her sympathy.

TORONTO.—ST. JAMES' CATHEDRAL.—An "At Home," which was given under the auspices of the officers of the Toronto Diocesan W.A., was held in the Parish House on Monday evening last, in order to give people the opportunity of meeting the missionaries on furlough and the student volunteers. The guests of the evening were the Revs. Messrs. Shortt and Millman, Mrs. Millman, Mrs. Lennox, Miss Trent and Mr. Gemmill.

MOTHERS' UNION.—The monthly service was held on Monday, January 11th, at 3.30 p.m., in St. James' Cathedral. The Ven. Archdeacon Cody addressed the members, the subject being, "Make the most of your best." There were 158 present and nine new members were enrolled.

ROSTHERN.—ST. AUGUSTINE'S.—On Tuesday, December 22nd, a very pleasing func-

tion took place at the meeting of this Branch of the W.A. At the close of the devotional exercises, Mrs. Dawson, the president of the Branch, was presented with a life membership in the Dominion W.A. Mrs. Dawson has been president of the Rosthern Branch for some nine years, and the success of the Branch has been in a great measure due to her untiring and devoted interest. Mrs. Bashford, vice-president, made the address, Mrs. Braden, treasurer, pinned on the life membership badge, while Mrs. Atherton, presented the certificate. This token of esteem and love came as a great surprise to Mrs. Dawson, who expressed her warm thanks to her sisters for the great honour that they had conferred upon her.

Church News

PREFERMENTS AND APPOINTMENTS.

THORNE, the Rev. Oliver, Incumbent of St. Barnabas, St. Lambert, P.Q., to be Rector of the united parishes of Glanworth and Belmont. (Diocese of Huron.)

THE HOUSE OF BISHOPS MEETS TO-DAY.

KINGSTON.—Meeting of the House of Bishops of the Province of Ontario.—As certain incorrect statements have appeared in the Press, it is officially announced that the Bishop of Algoma, having placed his resignation of that See on his election to the See of Ottawa in the hands of the Bishop of Ontario, who is the next senior Bishop of the Province, to be placed before the Bishops of the Province, in accordance with the Canon of Provincial Synod, the Bishop of Ontario has called a meeting of the Bishops of the Province at Kingston on January 21st to deal with the matter.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The 132nd anniversary of the opening of the Sunday School connected with the parish, was held in the school-

THE POPE, THE KAISER, AND GREAT BRITAIN.

(Continued from Page 38.)

After giving some striking evidence in support of the latter statement, he proceeds:—

"The result of this unholy alliance, of this union in mutual love of each other and detestation of England, is that the Kaiser has become the willing instrument of the Pope and the Vatican for the humiliation of England, and in order to the ultimate restoration of the temporal power. What Richard Bagot, the Roman Catholic, wrote during the Boer war, in the "National Review," for May, 1900, holds equally true to-day, that 'the whole campaign against England was due to the intrigues of the Vatican, which is working, as it ever has worked and ever will work, to promote and encompass the humiliation of England.'"

If it be argued that co-operation between Papal Rome and Protestant Germany is almost inconceivable, it may be replied that, besides the fact of common interest in the downfall of Britain, as already shown, each of them has a sore grudge against France, and each has set itself free from the control which Christianity recognizes in the authority of God's Word. German militarism has thrust the Bible aside, Roman ecclesiasticism has suppressed it.

The writer of this article has been informed by intelligent and educated Belgians that there is a popular opinion current in their country that the Vatican, for political purposes, has been using its influence on Germany for an attack on England; and if the Kaiser has been rightly reported by one of his own subjects, his latest boast is that of a victory from which will arise "an Empire more splendid than the world ever saw—a new Roman-German Empire which shall rule the world" (see "Daily Mail," November 4th, 1914).

The writer desires to repeat earnestly that neither in quoting from Dr. Robertson's book, nor in expressing his own opinions, does he wish to reflect in the smallest degree on the piety, sincerity, or loyalty of a single member of the Church of Rome, apart from that group of ecclesiastics who direct the policy of the Vatican and their agents, who willingly or unwillingly carry out their orders.

house on the evening of the 7th inst. The main school scholars sat down to an abundant repast kindly provided by the congregation. The Bible classes sat down to tea a little later on. The Rev. S. H. Prince showed some beautiful views of Queen Victoria's life, of the Zulu and South African wars, and of the heavenly bodies. The Christmas cantata, "Seeing Santa," was well rendered under the direction of Miss Kellogg. Archdeacon Armitage presided. The Archdeacon referred to the splendid history of the school, the oldest on this Continent, and one of the most efficient in the world. He was proud of the patriotic wave which had touched our life so closely. The secretary of the school holds a most important post at Salisbury Plain, and the assistant secretary is an officer at the same place. Many of the members were serving the King, both overseas and at home. The total enrollment of the school is now as follows:—Cradle Roll, 886; Kindergarten, 173; Senior Primary, 223; Main School, 342; Upper Bible Classes, 175; Mission Bible Classes, 139; Chinese Department, 83; Mission School, Albemarle Street, 70; Home Department, 104; a total of 2,195. Archdeacon Armitage is the Superintendent, and Mr. J. C. Schaeffer Lay Superintendent. The staff is large and active in good work.

ST. LUKE'S HALL.—At the meeting of the Halifax S.S. Teachers' Institute, which was held last month in the above Hall, Rev. Rural Dean Cunningham gave an excellent address on "The Childhood of the Church of England," illustrated by lantern slides.

PICTON.—The Rural Deanery of Amherst met here on the 8th and 9th ults. At the Deanery service the Rev. R. B. Patterson was the preacher, taking for his text St. John 18: 17-19. At the business meeting of the Deanery, a spirited and extremely interesting discussion took place on the subject "The Lack of Men for the Ministry," and steps were taken to endeavour to systematically and energetically arouse and encourage the Church people to educate their sons for the ministry of the Church. The next meeting will take place in February at Parrsboro'.

ARICHAT.—The Rev. G. A. Andrews, the Rector of this parish, was presented at Christmas with a purse of money, the gift of the boys and girls of the Sunday School.

MILTON, P.E.I.—The friends of the Rev. S. Trivett, the Rector of this parish, presented him at Christmas with a sum of money, which was to be spent in providing him with a fur cap and driving gloves as an earnest of their esteem and affectionate regard for him. The gift was a most timely one and was greatly appreciated by the recipient.

FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—A pleasing event took place on the Sunday before Christmas when, at the close of the lesson in the Adult Bible Class, Mrs. W. H. Smith, president of the class, presented the Curate, the Rev. J. Lyman Cotton, who is the teacher of the class, with a substantial purse of gold.

ST. GEORGE'S.—The Rev. J. Spencer, Rector of this parish, can claim as many relations in military service as any man probably in the Maritime Provinces: Two brothers, one son, five nephews. One brother served in the British army in England, the other went to India under the late Earl Roberts, and after completing his military service became attached to the Viceroy's suite and travelled through India several times. He held office as Superintendent of Frontier Districts and at the time of his death was head of the Foreign Office. He died at Simla after 28 years of service. Two of the nephews of the above went through the Boer War and are now attached to the Coldstream and Grenadier Guards unless recently killed.

QUEBEC.

QUEBEC.—A portrait of the late Bishop Dunn, which had been painted with his approval, under the authority of the Executive of the Diocesan Synod is, by resolution of the Synod, to be placed in the Bishop's study at "Bishopthorpe," where the portraits of the four former Bishops of the diocese are already hung. The portrait was painted by Mr. Harris, one of the most eminent portrait painters in Canada and an ex-President of the Canadian Royal Academy.

DIOCESAN NOTES.—The Rev. M. B. Johnson has resigned the Mission of Fitch Bay and Georgeville and gone to Montreal to be Curate of the Cathedral there.

The Rev. N. H. Snow, who during the summer months was assisting the Rev. E. Arthur Dunn, at Bergerville, has left this diocese and has accepted work in the diocese of Ottawa.

ST. MATTHEW'S.—The Rev. Vere Hobart gave an illustrated lecture in the Parish Rooms on Wednesday, January 13th, on "The Scott Antarctic Expedition."

MONTREAL.

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

MONTRAEI.—ST. CYPRIAN'S.—The Rev. A. P. Shatford, Rector of St. James' the Apostle, lectured in the Parish Hall on the 13th inst., under the auspices of the A.Y.P.A. His subject was "The Present War."

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The teachers of the Sunday School gave a tea on the 12th inst., in St. George's Hall in honour of one of their number, Miss Grace Hemming, who was married on the following day. On behalf of the teachers Dean Starr presented Miss Hemming with a beautiful Bible.

On Thursday last, at the weekly meeting of the Mothers' Meeting of this Cathedral, a silver salver was presented to Mrs. Bidwell by the members. The Rev. Sydenham Lindsay, who made the presentation, spoke of the continued interest of the president and her associates, who week after week gave their time and energy to make the gathering a success. Mrs. Bidwell thanked the members for their gift and the spirit which prompted them to offer it, and said what a surprise it was to her, and that she would always treasure it highly.

ST. PAUL'S.—Canon W. F. Fitzgerald, of Kingston, has declined the offer of the Senior Curacy of Rochdale, diocese of Manchester, England, made to him by Archdeacon Clarke. Last year Canon Fitzgerald was offered the Vicarage of Burscough, diocese of Liverpool, which was then in the gift of Canon Woodrow, late Vicar of Ormskirk.

QUEEN'S UNIVERSITY.—The Ven. Archdeacon Cody, of Toronto, preached before the University on Sunday morning last.

OTTAWA.

OTTAWA.—CHRIST CHURCH CATHEDRAL.—OBITUARY.—Death came with dramatic suddenness on the 12th inst., to Mr. William H. Rowley, president of the E. B. Eddy Company, Ottawa, and one of the most prominent manufacturers in Canada. Mr. Rowley was stricken with a ruptured aneurism of the heart, while drinking a cup of tea with some friends in the tea-room of the King Edward Hotel in Toronto, whither he had gone to transact some business of importance at the local office of the company. The late William Horsley Rowley occupied a high place in the councils of the Church of England in Canada, and was a delegate to all three of the Diocesan, Provincial and General Synods. He was a delegate to the Pan-Anglican Congress held in London, England, in 1908, took part in the Protestant Episcopal Convention at Richmond, Va., in 1909, and was a member of the Church Congress in Halifax in 1910. He was Treasurer-Seneschal of this Cathedral, and a member of its Chapter, with a stall in the Cathedral. Mr. Rowley was a member of the Board of Governors of Ashbury College. He was twice married: His first wife, who was a daughter of Mr. Johnston Richardson, of Windsor, Ontario, died in 1906. His second, Elise Wildman Ritchie, a daughter of the late Chief Justice Sir W. J. Ritchie, he married in 1911. She and two young sons survive him.

A.Y.P.A.—The Ottawa branch of the A.Y.P.A. held its monthly meeting on January 11th, in St. George's Parish Hall. Representatives were present from the various branches; Mr. F. H. Plant occupied the chair. Arrangements were made for

a skating party to be held on January 25th. It was also decided to give a concert on February 15th in St. George's Parish Hall.

TORONTO.

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

THE BISHOP'S MOVEMENTS.—The Bishop of Toronto preached at St. Anne's on Sunday morning last, and in the evening he visited the Palmer Avenue Mission.

TORONTO.—ST. JAMES' CATHEDRAL.—As already mentioned in another column, the Executive of the Woman's Auxiliary held a reception at the Parish House for missionaries on furlough and student volunteers. The guests, who were many in number, were received by Mrs. Sweeny and Miss Cartwright. The Bishop of Toronto was unable to be present owing to another engagement, and in his place the Ven. Archdeacon Warren occupied the chair. The Revs. Canon Gould and C. H. Shortt gave addresses during the evening.

ST. SIMON'S.—Mr. D. M. Rose, secretary of the Anglican Committee of the L.M.M., gave an address to the congregation in this church on Sunday morning last, his theme being that of Missions.

ALL SAINTS'.—The Rev. A. Perry Park, who has just sailed for India, is one of the "old boys" of this church. He went through the various grades of the Sunday School from the primary department up, and as a boy he sang in the choir. All through his college course he not only retained his membership in the church, but gave unstintedly of his service. On entering the sacred ministry he was appointed Assistant of All Saints', and later was ordained as Presbyter in the same church. This is surely an unique record and is a testimony to the splendid character and sterling worth of the man. He goes to India backed up by the earnest prayers of a body of faithful workers in All Saints' Church. At the delightful reception to Mr. Park, given by his parents on Friday, January 8th, a large delegation of teachers accompanied by the Rector, presented him with a handsome gold watch and a travelling rug as a slight evidence of their regard. Mr. Park gave his farewell message in All Saints' Church on Sunday, January 3rd. It may be interesting to know that the present Rector of All Saints', the Rev. W. J. Southam, went to China 15 years ago, under the auspices of the same organization that Mr. Park is now connected with—viz., The International Committee of Young Men's Christian Associations.

HOLY TRINITY.—The Rev. Professor Boyle, D.D., of Trinity College, preached in this church on Sunday evening last.

CHURCH OF EPIPHANY.—The opening of the L.M.M. campaign in this church began last Sunday. At the morning service Mr. T. Mortimer spoke to the congregation from the words, "Speak unto the Children of Israel, that they go forward." The speaker stated that he believed that God, even at this time of war, was calling to his people in the Dominion to "go forward." Speaking of Western Canada, he stated that 45 years ago the population was 1,200 people, now one and one-half million, and that British Columbia alone was three times as large in area as England, Scotland and Ireland combined, and pointed out the increased work before the Church in Canada, with its mixed population of Hindu, Japanese, Chinese and many other nationalities to be assimilated and Christianized. He dealt at some length with present conditions, and then said, "let us broaden the outlook." We must continue our work among the heathen; India in her loyalty must be helped, many thousands of the "Outcasts" have recently been brought into the "Light"; 50 millions are awaiting instruction. China and other fields were touched on by the speaker and their needs explained. Mr. Mortimer, in closing, reminded his hearers that God blesses the Church that gives to missionary work and urged all to "go forward." At the evening service the Vicar spoke from Acts I., pointing out its many missionary aspects and urging his people to earnest work in the present campaign. Mr. Dyce Saunders will address the men before beginning their house to house canvass on Friday night.

ST. EDMUND'S.—A.Y.P.A.—A successful entertainment was given last week in the basement of this church by the members of the A.Y.P.A. Among the musical numbers were the local favourites, Miss Hester Barnes, Mr. Gillies' impersonations, Miss Perry's and Miss D. Smith's

recitations. A large and appreciative audience was present.

CHURCH OF ENGLAND ASSOCIATION.—A meeting of this Association was held on Monday the 18th inst., in St. Clement's Schoolhouse, when the Right Rev. the Lord Bishop of Toronto gave an interesting address on "A Visit to our Canadian Mission Field," illustrated by lantern slides. A large attendance of teachers were present.

WYCLIFFE COLLEGE.—In the paragraph in last week's issue, regarding the Rev. A. Perry Park, a mistake was made in saying that Mr. Park was the third of Wycliffe's sons to go to the non-Christian world under the auspices of the Young Men's Christian Association. He is the fourth. The first man to be sent was the Rev. W. J. Southam, the present Rector of All Saints' Church, Toronto. He sailed for Hongkong in November, 1899, and organized the work in South China. Altogether Mr. Southam spent ten years in the service of that committee and he would be in China to-day, but for the fact that the doctors would not allow Mrs. Southam to return. The second Wycliffe man to go was the Rev. Dr. W. E. Taylor, who sailed in 1905. His splendid work is well known and highly valued. The Rev. Leonard E. Dixon was the third in the succession and now the Rev. A. Perry Park is en route to India under the same auspices.

Another student from this college, Mr. H. B. Hodge, has joined the Canadian Expeditionary Force. He is a veteran of the South African War, having served for three years in the Strathcona Horse and Mounted Infantry. Last Friday night the college men had a farewell dinner for him, at which they presented him with a silver mounted fountain-pen and ink tablets—a most serviceable gift for a soldier. Principal O'Meara presided at the dinner. Messrs. R. P. Graham and W. J. Taylor spoke on behalf of the students, Mr. W. H. Gregory for the graduating class and Professors Cotton and Hallam for the Faculty. Mr. Hodge left the college on Monday to join the third company of Canadian Mounted Rifles in training at Exhibition Park.

TRINITY COLLEGE.—The new Lecturer in Church History, the Rev. H. S. Carlton Morris, arrived in Toronto in time to assume his duties at the beginning of the Lent term. Mr. Morris is a graduate, with First Class Honours, of Keble College, Oxford. He spent a year at Cuddesdon, and since his ordination, five years ago, has worked in the Scottish Church in the diocese of Brechin. Already he has proved himself a very capable scholar and lecturer, and is said to be a preacher of more than average eloquence.

WEST TORONTO.—CHURCH OF THE ADVENT.—Bishop Reeve preached in this church on Sunday evening, the 10th inst., when a very large congregation was present.

Mr. F. Francis, of the Church of the Epiphany, gave an address to the men of the congregation at a men's supper, which was held on Wednesday evening of last week.

NOBLETON.—ST. ALBAN'S.—This church has been undergoing exterior repairs. Mr. William Cowper, one of the members of the congregation, had charge of the decorations, and much credit is due to him for the artistic manner in which the interior of the church is decorated. The re-opening services were held on the first Sunday in the new year. Mr. H. Hesketh, of Wycliffe College, Toronto, preached in the afternoon, while Rev. Rural Dean Lowe, of Bond Head, preached in the evening. On Monday evening, Rev. G. W. Tebbs, of Orangeville, delivered a lecture on "The War in Europe," in the Nobleton Music Hall. The church was re-opened free of debt.

A new Karm organ has recently been installed in St. Mary Magdalene's Church, Lloydtown. The money was all subscribed before the order was placed.

NIAGARA.

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

HAMILTON.—ST. GEORGE'S.—The Rev. Professor Cotton, M.A. of Wycliffe College, Toronto, preached in this church on Sunday, the 10th, both morning and evening.

ALL SAINTS'.—Mr. J. M. Lawson, the President of the Men's Club of the Church of the Epiphany, Parkdale, addressed the Deanery S.S. Association of this city in the Parish Hall, on Thursday evening last, his subject being, "How to Win the Boy and the Man."

CAYUGA.—Following upon the observance of Sunday, January 3rd, as a day of Intercession in connection with the war, and at the suggestion

of Mr. H. T. J. Gardiner, People's Warden, a subscription list was opened for the purpose of sending a donation of flour to the Belgians; the response was generous, a sufficient amount being contributed to purchase 32 hundredweight.

HURON.

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

LONDON.—ST. JAMES'.—A new Mission Church in connection with this parish and one which is situated in Manor Park, was duly dedicated by the Bishop on Friday last, under the name of "The Church of the Epiphany." On the occasion of the dedication service the little frame structure, with a seating capacity for 125, was crowded to the doors, "standing room" sign being in order to be taken in when the service was opened by the Very Rev. Dean Davis, under the wing of whose parish the new church has been built. Assisting in the music were the members of St. James' choir and the organist, Mr. Charles Percy. The dedication ceremony was an impressive one. At the close of the reading of the Prayers by the Dean, he related the steps which preceded the formal opening of the church. The outstanding feature of the service was the address of the Bishop of Huron, who congratulated the Dean and the contractor on the rapidity of building and the excellence of the house; the congregation of their church, where their children would be trained up in the knowledge and virtue of God; himself, as superintendent of the Church in this part of Western Ontario, because the Church is moving more rapidly than the population. He rejoiced that the people of Manor Park would know "the religious element in the social atmosphere." He urged the new congregation to make this "a strong centre of moral light, strength and Church of England influence. Church of England influence he considered most necessary in the life, development and future of Canada. He gloried in the fact that the Church of England was outstripping all other communions in loyalty and devotion to the Empire in this time of peril. While only one in nine of Canadians belong to the Church of England, 60 per cent. of the first contingent belonged to the Church, and 600 of the 1,200 now in training in the 18th Battalion. He trusted, like the members of the early Christian Church, it would be said of the members of the Church of the Epiphany, "See how these Christians love one another." He adjured them to reverence in the church, because "reverence becometh the house of the Lord." The Ven. Archdeacon Richardson also spoke, and he gave some interesting facts in regard to the history and growth of the Church of England in London. The Rev. Rural Dean Appleyard conveyed the greetings of St. Matthew's Church and brought from the congregation a donation towards the building fund. He urged the people of the Church of the Epiphany to be living stones, built into a spiritual house, each one filling a place of usefulness. The Very Rev. Dean Davis preached last Sunday evening. This church has been erected at the cost of less than \$1,200 and a sum of about \$200 will free it entirely from debt. A Sunday School has been organized, and as soon as the scholars are sufficiently well known, a belated Christmas tree will be decked with suitable presents for each. Students from Huron College will conduct the services during the remainder of the winter.

BISHOP CRONYN MEMORIAL CHURCH.—Rev. S. R. Heakes, former Curate of this church, who left for the front as a Chaplain with the 1st contingent, has secured a commission in the Seaforth Highlanders, of Vancouver, according to word received from Salisbury Plain, and will go to the firing line as a combatant. Mr. Heakes, before going into the ministry, was a mining engineer, and is well known in the Cobalt district.

CLANDEBOYE.—Several members of this congregation recently presented their Rector, the Rev. W. Lowe, with 75 bushels of oats.

GLANWORTH AND BELMONT.—The Bishop of Huron has appointed the Rev. Oliver Thorne, the Incumbent of St. Barnabas', St. Lambert, P.Q., to be Rector of the united parishes of Glanworth and Belmont. Mr. Thorne will enter upon his new duties at once.

ST. THOMAS.—The Bishop of the diocese visited this town on the 10th inst., and held two Confirmations. In the morning he administered the apostolic rite in St. John's Church, to 29 candidates, and in the evening to 20 candidates in Trinity Church. At both services the Bishop delivered earnest and appropriate addresses.

ST. JOHN'S.—On the evening of the 10th inst., the Rector conducted a farewell service for the 21 men who are leaving the parish with the C.E.F., followed by a celebration of the Holy Communion, in which some newly-confirmed members of the C.E.F. and their friends united. The congregation have placed a war roll in the church bearing the names of those absent with the first and second contingent. Several of our young men have joined the third contingent, among them being the president of our A.Y.P.A., H. Gerard. Mr. G. Napier Smith, of Wycliffe College, preached in St. John's on the evening of the 17th, on behalf of the Reading Camp Association.

MOOSONEE.

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

HUNTA.—ST. LUKE'S.—One of the first Christmas treats of this description, held among the settlers in the lonely parts of New Ontario, took place in this new Mission church, 12 miles west of Cochrane, on the 5th inst. Services have been conducted fortnightly in one of the settler's cabins for some months by Rev. J. R. Bythell, Incumbent of Holy Trinity Pro-Cathedral, Cochrane. On the 27th ult., the first service was held in the newly-erected church building, the church being crowded on the occasion. The church was officially opened by the Bishop on Sunday, January 10th. The building will be a boon to the settlers for miles around, as their gathering here will promote, not only the spiritual, but also the social welfare of the people, many of whom live exceedingly isolated and lonely lives of hardship and brave endurance, as pioneers of the dense forests of New Ontario, contending with the bitter cold and deep snow of winter and the biting insects and ever-threatening forests fires of summer. St. Luke's, which is the name they have chosen for the Mission, was erected on a piece of land given by Mr. George Brant, one of the pioneers. The labour was voluntarily given by the settlers, even the Rev. Mr. Bythell had a hand in putting on the roof, etc. The material was purchased by grants from the S.P.C.K. and the diocese. It is built of lumber and is 30 by 20 feet, besides a chancel. It has a seating capacity for about 100 people. The seats are crude, and the Holy Table is constructed of rough boards. As yet there is no Frontal for the Table or Communion vessels or linen, except such as might be lent at times by Cochrane Church. Neither is there any lamp. Perhaps some Churchman in the older parts of the Province on hearing of these needs, may be able to supply some of them with disused articles from their own more favoured churches. The first Christmas tree and entertainment, which took place in this building, was an event long to be remembered by the participants. Big sleighs went out gathering the different families to the place, where coffee and refreshments were served and after which a lengthy programme was rendered. The talent displayed by the people in this section, was a source of great surprise to many. Songs, recitations, mouth organ, concertina, mandolin and organ selections and a number of old-fashioned choruses combined to make a varied and interesting entertainment. During the course of the evening, Santa Claus arrived to distribute gifts from the well-laden tree with bags of candy, nuts and oranges. This was the event of the evening for the little folks who little dreamt of seeing the jolly old fellow this year. Before the conclusion, all joined heartily in singing God Save the King. The sleighs were soon loaded and the happy crowd of over 80 settlers again went back to their lonely lives amid the sighing trees of the forests.

SASKATCHEWAN.

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

DIOCESAN NOTES.—At the Temperance Convention, which was recently held in Regina, the Rev. Principal Lloyd, M.A., was re-elected president.

The Rev. H. Assiter has been laid up for several weeks, but is now able to be about again. He is much appreciated at Wainwright. The Rev. J. Rance is doing good work in Colleston Mission and at John Smith's Reserve. The Indians at the latter place have wiped off the debt on their church and at Colleston the Parsonage has been greatly improved and a stable has been built.

The Rev. G. L. Roberts, L.Th., Incumbent of Keatley Mission has gone to England on leave of absence for the winter. In his absence the

Rev. W. E. J. Paul, B.A., is giving monthly service in the Mission.

Miss Virtue, who has been for some years one of the mistresses at Havergal College, Toronto, has been appointed Head Mistress of St. Alban's College, Prince Albert, in the place of Miss A. F. Rigan, who has resigned.

COLUMBIA.

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

VICTORIA.—The quarterly meeting of the members of the Southern Deanery took place on the 5th at Christ Church Rectory, the Rev. W. Baugh Allen, R.D., presiding. One of the special features of the meeting was the reading of a highly instructive paper on "Prophecy," by the Rev. J. H. Andrews. During the course of the meeting the Ven. Archdeacon Scriven, seconded by Rev. J. H. S. Sweet, introduced the following resolution, which was passed with the heartiest unanimity by the chapter:—"That we, the clergy of the Southern Deanery of the Diocese of British Columbia, in chapter assembled, offer to the Very Rev. A. J. Doull, Dean of Columbia, our very hearty congratulations upon his election by the Synod of the Diocese of the Kootenay, to be the first Bishop of the See. We pray that in the responsible office and work to which he has been called he may be guided by the Holy Spirit; that he may be blessed with such success that upon the foundations which he shall lay the Diocese of Kootenay may prosper to God and to the edifying of His Church. While we regret the severance of the ties which have united us for the past four years, we rejoice that one of our number has been called to the highest office in the Church, and we shall follow his future career with prayerful and sympathetic interest. And we bid him farewell with the best wishes for the happiness of himself and his family in their new home." The Dean very feelingly responded. In the course of his remarks he announced that the Primate of All Canada had appointed Wednesday, February 24th (St. Matthias' Day), as the day of his consecration to the Bishopric of Kootenay, and that the service would take place in Christ Church Cathedral in this city.

CHRIST CHURCH CATHEDRAL.—On the Feast of the Epiphany (January 6th), the Bishop of Columbia, held an ordination service in this Cathedral and advanced the Rev. E. W. H. Wilson, a master at the University School, to the priesthood, in the presence of a large congregation, including a number of the clergy, who had been attending the meeting of the Southern Deanery on the previous day. The sermon was preached by the Rev. F. Stephenson, Rector of Ladysmith, B.C., who chose for his text the words: "Go ye into all the world and preach the Gospel to every creature," St. Mark 16: 15.

Correspondence

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

SIR OLIVER LODGE AND SPIRITUALISM.

Sir,—In your editorial note on the above subject, you fall into the same very natural mistake made by the great majority of critics as to the trivial character of the alleged "messages." But what is the object of these investigations? To get "information" as to the nature of conditions on the other plane? Not primarily. Their first object is to establish, if possible, the fact of survival, by proving the identity of the "communicator." Now, if you were trying to prove your identity to a friend at the other end of a defective telephone, how would you go to work? Would you enter into an elaborate description of your present surroundings, or would you mention little trivial incidents, known only to each other. Surely the latter. The more trivial they were, the more convincing they would be. To outsiders they might appear silly and even almost idiotic, but to the parties directly interested, they would be far more satisfactory than some long-winded, high-flown oration. A schoolboy nickname, some long, half-forgotten, absurd occurrence, some personal peculiarity of a common acquaintance, the colour of some article of dress, some pet name, etc., would appeal far more forcibly, as a means of identification, than the most nobly-worded discourse. What the departed want to do

is to prove, if possible, that they are still in actual being. Their friends on this plane will have plenty of time later on, to find out conditions in the hereafter.

This, remember Mr. Editor, is not given as my own personal belief. I still suspend judgment, but it is only fair to those who hold with Sir Oliver Lodge, and who must not be confounded with the "Spiritualists," to point this out.

Sir Oliver Lodge is a convinced, if somewhat original, believer in the Christian religion, and his books have been of real help to thousands, myself included. Churchman.

THE FAMINE IN JAPAN.

Sir,—I fear that those who so kindly contributed through "The Canadian Churchman," towards the relief of the sufferings caused by the famine in Northern Japan some months ago, may have felt disappointed at not having heard anything about the way in which their contributions were employed.

Let me say, in reference to the matter, that although I saw a list of contributions in "The Canadian Churchman" in May, the money did not reach me till the middle of September, when I had come to the conclusion that it must have been sent directly to one of the relief associations, which were working to relieve the distress. When the money finally reached me the worst of the trouble was over and the organizations which had been formed to distribute relief had been disbanded.

After writing to several persons who had been engaged in relief work, I found that there were still cases of real suffering, especially amongst the Ainu people in the neighbourhood of Sapporo, of which the Ven. Archdeacon Batchelor, of the C.M.S., is in charge. The kind-hearted and believing Archdeacon had gone considerably beyond the amount of money sent to him for the relief of the famine sufferers, trusting that it would come in from some source of which he had no knowledge. My letter of inquiry and offer of help came as a reward to the Archdeacon's faith and the funds I was able to supply relieved his need and enabled him to provide help for several cases that have since been found.

In regard to the effect of the famine relief on the people, the Archdeacon has the following to say:—

"What suffering there was while it lasted! However, there were very few deaths. Many came to me during this trip and declared that the food, friends had so kindly enabled me to supply, had been the means of saving their lives, and I believe it. We helped more than 8,000 Ainu, besides some Japanese. The people are most thankful and I am sure we have a warm place in the hearts of very many. It is nice to feel that we have been able to help so many. During this journey I received no small kindness from the people. They came out well to our services and I baptized 33 persons."

Nothing need be added to this, I think, to make those who contributed the \$204.50 received by me feel that they have had the privilege of participating in a blessed work. My only regret is that my acknowledgment and personal thanks have been so long delayed.

Dr. Batchelor has only taken such sums as he felt were required to relieve the cases he had actual knowledge of, and I still have \$36.40 in hand, which is in readiness to help some still suffering from the effects of the famine, if they should be found, or which can be used for the relief of other necessitous persons who are often found, especially during the cold period which is now commencing, and who on account of the prevailing hard times are likely to be more numerous this year than usual.

With all good wishes, Believe me, Yours in the Master's service, J. Cooper Robinson.

IS OUR CHURCH PROTESTANT?

Sir,—With reference to a recent letter in your columns on the above subject, it so happens that the English Church paper, "The Guardian," has just had a correspondence on the same topic, and I am sending two letters, thinking that, as many of your readers may not see them, they will be interested to read the opinions of the English Churchmen from whom they come. Catholicus.

"CATHOLIC" AND "PROTESTANT."

Sir,—In a letter to Captain Moorsom, referring to Newman on Justification, Dean Hook wrote, "It was in this work that Newman brought out

the notion that Protestant stands opposed to Catholic, which every theological puppy has since adopted; whereas Protestant stands opposed to Popery. We are both Protestant and Catholic." This trenchant criticism shows how far those who to-day would (I presume) claim the mantle of the Tractarians have travelled from the position they really held, W. J. Price.

Chapelthorpe Vicarage.

Sir,—More than half my parish consists of Roman Catholics, and with these people, as a neighbour, I am on the best of terms. Sitting at their firesides I learn much concerning their ecclesiastical system that I could not learn so well from books. They are systematically taught that all passing under the Christian name, outside the Roman Catholic Communion, are "Protestants," and that no "Protestant" can be a "Catholic" in any sense. They are taught to speak of themselves, popularly, as "Catholics," not Roman Catholics, and to label all other professing Christians as "non-Catholics." The principal monk who directs the Papal Mission here under an English Abbot, has visited the vicarage in a friendly way, and has put the case in exactly the same form.

Those among us who place the terms "Catholic" and "Protestant" in opposition to each other, and regard these words as mutually exclusive, have unquestionably adopted the Roman Catholic method, and are playing the Roman Catholic game. Our newspapers, which unwittingly use the term "Catholic" for "Roman Catholic," are also playing into Roman Catholic hands. That we members of the Church of England are "non-Catholics," is a statement which we resent with the vehemence with which we would resist a lie. But we are "Protestants" in the sense that we protest against the assumptions and errors of the Papacy. The opposite term to "Protestant" is "Papist."

I suggest that we should challenge the loose use of these terms whenever we meet with it. I have done so personally for years, and with very marked effect. I never, or very rarely, hear Roman Catholics referred to in my neighbourhood now as "Catholics," as though they had a monopoly in the name. Mathetes.

SOCIAL SERVICE COUNCIL OF CANADA.

Dear Sir,—The Church of England in Canada forms a unit in the Social Service Council of Canada. For 1913 to 1914 we were asked for \$250 towards the expenses of the Social Service Council. I received from Qu'Appelle \$5, from Toronto \$40, from Algoma \$1, from Ontario \$10, from Kootenay \$5.

The subjoined letter shows we are asked for \$250 for the year 1914-1915. I have accepted this as our share. When doing so one of the secretaries said, "the Church of England owes us something for last year, the Church of England always pays its debts?" My reply was a simple "Yes." Will the Church in Canada stand by my reply?

To meet last year's amount and the amount for 1914-1915, we must have the following amounts from each diocese:—Algoma, \$14; Caledonia, \$5; Calgary, \$20; Columbia, \$10; Fredericton, \$25; Huron, \$50; Keewatin, \$5; Kootenay, \$5; Montreal, \$51; New Westminster, \$15; Niagara, \$40; Nova Scotia, \$40; Ontario, \$15; Ottawa, \$31; Qu'Appelle, \$5; Quebec, \$25; Rupert's Land, \$31; Saskatchewan, \$10; Toronto, \$60. It will be noted that this leaves our committee a very small margin for necessary expenses. Any private subscriptions will be credited to the diocese to which the donor belongs.

Chas. L. Ingles, Hon. Secretary Committee on Moral and Social Reform, General Synod, Church of England in Canada. 408 Brunswick Avenue.

Toronto, December 31st, 1914. Ven. Archdeacon Ingles, Toronto.

Dear Sir,—After giving careful consideration to the financial necessities of the Social Service Council of Canada for its work during the year upon which it has entered, I am directed to request the Church of England, through you, to contribute \$250.

It is our earnest hope that this amount may be accepted and that our treasurer may receive the amount at an early date.

Yours faithfully, (Signed) T. Albert Moore.

THE C.E.T.S.

Sir,—In your issue of the 7th inst. is a brief editorial article headed "Temperance in Australia," in which it is stated that at the Annual Session of the Diocesan Synod of Sydney, Archbishop Wright said that he "considers the Church of England Temperance Society in his diocese is in a hopelessly anæmic condition, and that he does not regard that organization as the best instrument for combating the Drink evil." Is it a matter for astonishment that a Society of the Church should not flourish in a diocese, when the Bishop is unfriendly to it? Will you kindly, and as a matter of fair play, publish the sub-joined clipping from a recent number of an English Church paper, in which, writing to the Bishop of Croydon, the Archbishop of Canterbury commends the work of the C.E.T.S. :—

I have been seeing a great deal of what is happening in the Camps up and down the land at present, and I am persuaded that a wider public support ought to be at this time given to the activities of the Church of England Temperance Society. The work of the Young Men's Christian Association, of the Church Army, and of the Church of England institutes is beyond praise, but the ground is not covered, and what the C.E.T.S. is doing needs extension and support. We want money for the working and furnishing of halls and huts and tents, and we also want to secure suitable rooms in which women who are under the strain of anxiety at this solemn time may meet quietly under suitable conditions, and be free from temptations which it is sometimes difficult for some of them to resist. All this the C.E.T.S. is attempting in addition to its ordinary work, its Police Court Missions, its maintenance of homes, and so forth. You will be right, I am certain, in pressing these facts upon the public notice on behalf of the Society. God has blessed its efforts for many years and in many fields. There never was a truer occasion or a more open workfield than is ours at this moment. I wish you Godspeed.

Herbert S. McDonald.

Books and Bookmen

"The Reproach of War," by the Rev. Canon F. B. Macnutt. London, Robert Scott (pp. 80, 1s. 6d. net).

Four addresses given in November in St. Saviour's Cathedral, Southwark, London. They represent an attempt to express some of the lessons which are being brought home to people in England through this war. They are thoughtful and helpful, being somewhat more of the essay than the sermon; but they will provoke further consideration on the part of clergy, and help to provide material for instruction.

"The Prophet and His Problems," by J. M. Powis Smith, Ph.D. New York, Charles Scribner's Sons (pp. 244, \$1.25 net).

Those who wish to see what modern criticism of a pretty advanced type makes of the Old Testament Prophets, will find it here with great definiteness. To the author prophecy is regarded as a native product in Israel (p. 33). The responsibility for the lying of the 400 Prophets before Ahab rests upon Jehovah (p. 63). No sharp line existed between true and false Prophets (p. 85). While the predictions are the highest ideals of the Prophets carried over into the future and visualized, they describe the world as the Prophets "would like it to be," and in such utterances they are giving dreams, not reality (p. 107). Consequently, the day for the fulfilment of the visions has long passed away, and to read the 53rd of Isaiah as a literal prediction of Jesus of Nazareth is "grossly to misunderstand the Prophet" (p. 106). No reference is made to Messianic prediction, only to Egyptian ideas of the Messiah. In the light of this book it is not at all surprising to read of a recent charge made against the University of Chicago by one of its own Professors, in regard to rationalism, for if this teaching is correct, then prophecy was pure speculation, the supernatural element being almost wholly ruled out. It is, however, a great satisfaction to know that there is nothing in history or true scholarship to warrant the view here set forth. And on every ground, especially that of sober, objective truth, readers will say, "The old is better."

"Why We Believe that Christ Rose from the Dead," by the Very Rev. Griffith Roberts, M.A., Dean of Bangor. London, England: S.P.C.K. (2s. net).

The purpose of the book is to examine the foundations upon which the Christian belief in our Lord's Resurrection rests, "with the help afforded by the established results of modern scholarship and research." The line of evidence is of course not new, for that would scarcely be possible, but there is a real freshness and interest in the author's handling of the subject. The two chapters on miracles, their credibility, and the miracle of the Resurrection, are particularly good. The argument of the book takes us from the documentary evidence (to which a good deal of space is given) to the witness of personal experience. In the chapter on the witness of the Church the writer puts a meaning into the terms "Church" and "Sacraments," with which we cannot fully agree, but with that reservation we can cordially recommend this little book of evidential addresses.

"Daily Services for Schools and Colleges," by the Rev. H. Pakenham-Walsh, B.D. London, England: Longmans, Green and Co. (2s. net).

In addition to the morning and evening services, there are the following appendices:—Prayers and Psalms for special occasions; additional Canticles and Psalms; the Collects for the Church year; and a lectionary. An index to the book makes the contents always available. The services are very judiciously arranged, and with real spiritual insight. The author has carefully included in them those necessary elements of true worship which are so perfectly balanced in the Prayer Book. We feel sure that these services, wherever used, will attain what they aim at, "the uplifting of boys' hearts in real and reverent praise and prayer."

The Family

THE PRAYER OF CHRISTENDOM.

The following is suggestive:—"Christ taught his disciples to come to God in seven different ways:—

- As children—Our Father which art in heaven.
- As worshippers—Hallowed be Thy name.
- As subjects—Thy kingdom come.
- As servants—Thy will be done.
- As supplicants—Give us each day our daily bread.
- As sinners—Forgive us our sins.
- As sinners afraid of falling into sin again—Lead us not into temptation; but deliver us from evil.—"Union Church Home."

THE BOTTOM OF THE OCEAN.

Some time ago I visited the Bermudas, and there from a boat I looked down through a water glass at the sea-gardens at the bottom of the ocean. It was like looking into fairy-land; delicate branches of tree-coral, great purple sea-ferns slowly waving, masses of coloured brain-coral, wonderful sea-anemones like great chrysanthemums growing upon reefs, gorgeously tinted angel-fish slowly swimming about! The surface of the sea was rough and restless, wind-lashed, and white-capped; beneath was perfect calm, the serenity of utter beauty! It was a parable of life. The surface may be disturbed by many things—beneath must be the calm and peace of a deep spiritual life, of a heart attuned to God, of a true and vital union with the Lord Christ! The power of such a life is beyond all estimate.—Bishop Davies.

A FAMOUS RUINED CITY.

As a member of the expedition which was sent out in 1883 by the committee of the Palestine Exploration Fund, Professor E. Hull, writing in the "Outlook," gives an account of Petra, the deserted capital of Arabia Petræa, some of whose buildings remain 2,000 years after they were built. Mount Hor rises immediately above the city, and is recognized by nearly all writers as the sepulchre of Aaron, the High Priest of Israel.

We turned off, says Professor Hull, from the Arabah by a wide valley reaching into the heart of the mountains, and through which ran a stream of pure water, with luxuriant bushes of oleander and several other plants and shrubs growing alongside. Numerous flocks and herds were grazing in the valley, which became narrower the further we went, until it narrowed into a winding pathway leading over a ridge of rocks to the entrance into Petra on the western side, and from which the first view of the city was gained.

Having surmounted the low ridge of rock by which access is gained to the margin of the city, the view of the interior burst upon our party in

all its grandeur. We were confronted by a vast subterranean hall or amphitheatre, roughly four-sided and bounded by vertical sandstone cliffs rising to heights of 1,000 or 1,200 feet; either perforated with caverns or holes, or sculptured with facades of temples, palaces, rock-hewn dwellings, and tombs; in various states of preservation, or else crumbling into ruin.

Beyond these other terraces and tors of sandstone come into view. Here indeed the sandstone formation of Arabia Petræa displays itself in its grandest proportions and most varied forms. To the left rise the massive terraces of rock culminating in the summit of Mount Hor, breaking off in a stupendous cliff facing the west, with an elevation of 4,780 feet, and commanding a view extending from the Gulf of Akabah to the Jordan Valley and Western Palestine.

These lofty cliffs of Nubian sandstone afforded to the inhabitants for over a thousand years opportunities for sculpturing in their varied styles, the facades for the tombs of the dead or the temples of their deities. Hence we can recognize traces of Egyptian, Greek and Roman art, some of which are in a state of wonderful preservation.

The base of the cliff of sandstone rests upon a solid ridge of granite and porphyry, and the summit of the cliff is surmounted by a rude platform on which is built a little white mosque supposed to cover the site of Aaron's tomb. The position of the tomb is in complete harmony with the Biblical narrative of Aaron's death. The Israelitish host was encamped at Kadesh on their way from Akabah by the valley of the Arabah.

Wishing to ascend to the tableland of Edom, Moses sent a request to the Edomite prince for permission to pass through his territory by "the king's high way," and was brusquely refused. Meanwhile the camp of the Israelites was probably pitched in the wide valley leading up to the entrance of Petra alongside the brook with oleanders (Wady Haroun), and having on the left hand Mount Hor towering over the scene. It was a fitting position as the resting place for one so highly honoured; and from which he was enabled before closing his eyes on the terrestrial scene around him, to view from a distance the Promised Land.

DRAKE'S DRUM.

One result of being an old country is that there are localities and traditions everywhere, flags to be waved in troublous times, spectres and voices which are believed in, and now we have Drake's drum, which Newbolt wrote of, before it is forgotten. In the great hall at Buckland Abbey in Devonshire, a few miles from Plymouth—the ancestral home of the family of Sir Francis Drake—there hangs an ancient drum of a pattern not known these three hundred years. It is the drum of the great English sea fighter, his companion throughout his whole adventurous career. It beat the signals on his flagship when he scattered the Spanish Armada; it went with him on the first British ship that went round the world, and it sounded the taps when, after his death at sea in the West Indies, his body was committed to the waters of the Atlantic Ocean.

When Drake lay dying, he commanded his brother, who was a captain of one of the ships in the British Fleet, to take his drum back to England, and hang it in his hall at Buckland Abbey. His brother did as he was commanded, and after three centuries the drum still hangs in Buckland Abbey, in the possession of a descendant of Drake's brother.

Twice, runs the legend, has the drum been sounded—and not in vain; once, in the generation after Drake's death, when the Dutch sought to wrest the control of the seas from the British, and the doughty Admiral van Tromp sailed up the British Channel with a broom at his masthead. At its sound the spirit of Drake entered into Admiral Blake, who triumphed over the conquering Dutch. Again, when the genius of Napoleon threatened the very existence of the British Empire, the drum was sounded, and Drake's spirit animated the greatest of English sea fighters—Admiral Nelson.

And now, when Britain is involved in the greatest war of her history will Drake's drum again be sounded—to raise up, the spirit of the old captain for the third time. The old tradition is the subject of a poem by Henry Newbolt. The poem makes the great sea fighter, dying in his berth, exclaim:—

Take my drum to England, hang et by the shore,
Strike et when your powder's runnin' low;
If the Dons sight Devon, I'll quit the port o' heaven
An' drum them up the Channel as we drummed them long ago.

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Personal & General

The Rev. Canon Vernon, of Halifax, N.S., is confined to his house with a sprained ankle.

The American Bible Society last year circulated 5,251,176 Bibles, breaking all their previous records.

The British and Foreign Bible Society is to receive \$4,000 from the estate of the late Joseph Marshall, of Exeter, Huron county.

The Executive Council of Alberta has fixed Wednesday, July 21, as the date for taking a vote on the question of provincial prohibition.

It was made known in Madrid on Friday last that Queen Victoria of Spain is confined to her apartments with an attack of scarlet fever.

Up to Monday last 36,721 known dead had been reported as the result of Italy's terrible earthquake; Avezano alone numbered over 9,000.

The Rev. J. McQueen Baldwin and Mrs. Baldwin have arrived home from Japan and are staying with the Rev. Dyson Hague and Mrs. Hague in Parkdale.

The death of Lieut.-Gen. Anatole Nikhailovitch Stoessel, the defender of Port Arthur, is announced in a Petrograd despatch. Gen. Stoessel had suffered from paralysis for several months.

In recognition of his long official relations with Ireland, it is understood that Lord Aberdeen, the retiring Viceroy, who will be well remembered as Governor-General of Canada, will add a historic Irish name to his title, becoming the Marquis of Aberdeen and Tara.

A lady in charge of a Home of Rest in London, England, has just written to a friend in Toronto to say that her Majesty the Queen sent for Christmas by King's Messenger, a box of bonbons, addressed by the Queen herself, together with a card of good wishes for 1915, written by her own hand.

Canon H. C. Dixon has been appointed Assistant Chaplain to the

Royal Grenadiers, with the rank, it is stated, of Captain. The Canon expects to work under the Rev. J. Russell Maclean, Chaplain at the Concentration Camp; this will not interfere with his splendid work at Trinity Church.

Mr. Edward M. Wrong, of Balliol College, Oxford, son of Professor Wrong, of Toronto, has been awarded the Beit prize. This is the first time that a Canadian has attained the high honour of winning the Beit prize. It is one of the four best prizes awarded by Oxford University and carries with it \$250 in cash.

The English newspapers here are devoting prominent space to the steady increase in the cost of foods and other necessities which in many cases are from twenty to fifty per cent. dearer than before the war. Coal has risen ten per cent. Meats are fifteen per cent. higher; flour, which sold in July at twenty-five shillings (\$6) is now forty-five shillings, and fish has trebled in price. The editorials urge economy in the use of foodstuffs.

The death of the Rev. Francis Codd, who was active in the dioceses of Montreal and Ontario for forty years, occurred on Sunday at his son's residence, Toronto, at the age of ninety-two. When only twenty-three years of age the late Mr. Codd came to this country from Letheringset, Norfolk, England, and established a medical practice in Pembroke and Renfrew. In 1860 he was ordained in Montreal, retiring in 1900. Mr. Codd was one of the oldest subscribers to this paper, and ever a welcome visitor to our offices.

About six weeks before his death Lord Roberts wrote a message to the children of the Empire, telling in concise and clear words why Great Britain is at war. This message, which was written at the request of the League of the Empire, is being placed in the schoolrooms of Great Britain. The League of the Empire in Canada, with the sanction of the Minister of Education, and with the co-operation of the School Inspectors of Ontario, and through the generosity of some of its friends, has been

enabled to do the same work in Ontario. Already over 4,000 schools have received this card.

The General Secretary of the M.S.C.C. held under the late Bishop Blyth an Honorary Canonry in St. George's Collegiate Church, Jerusalem. Upon the consecration of the Rev. Canon MacInnes to the Bishopric, Canon Gould wrote and placed the matter unreservedly in his hands. Bishop MacInnes, after consultation with the Archbishop of Canterbury concerning the principle involved, wrote to Canon Gould and said:—"It is a great pleasure to me to ask you to continue holding your present Honorary Canonry of St. George's." Canon Gould has accepted this kind offer and will continue to hold the unique honour of a Canonry in St. George's Collegiate Church, Jerusalem.

Among native potters of Egypt at the present day the same devices and the same methods are in vogue that were used in the time of Joseph, says Popular Mechanics. The shaft of the potter's wheel is tipped at its lower end with an iron point which rests in a socket in the rock. Near the bottom of the shaft is a large disk. The potter spins this with his bare foot, while he molds the pieces of pottery on the small disk at the upper end of the shaft. For turning out good ware quickly and accurately all that is needed are a little water and a supply of the claylike mud found close at hand. After being fashioned to the right shape the pottery is baked for three days in a kiln made of sun-baked mud.

A New York banker, tells of a young lady unaccustomed to the ways of finance. "Young she was," as I say, "and charming. She came to the window of the paying teller and, handing in a cheque for one hundred dollars, stated that it was a birthday present from her husband, and requested payment. The teller informed her that she must first endorse it. 'I don't quite understand,' she said with a pleading look, and an air of hesitation, 'just what you mean.' 'Why, you see,' he explained, 'you must write your name on the back of the cheque, so that when we return the cheque to your husband, he will know we have paid you the money.' 'Oh, yes, I understand,' she replied, apparently much relieved. After a moment, she returned to the window, and presented the cheque. Looking for the endorsement, the teller read: 'Many thanks, darling boy. I've got the money all right. Your little wife, Dorothy.'"

On Friday, January 8th, 1915, at Willowbank, Los Angeles, Cal., the Rev. A. G. L. Trew, D.D., youngest son of the late Assistant Commissary General Trew.

This announcement, on Tuesday last, of the death at Los Angeles, of Dr. Trew, would convey very little to a Canadian, even to a Toronto reader of this day. Dr. Trew was a graduate of Trinity and shortly after being ordained, became Curate at St. George's, Toronto. Dr. Fuller, afterwards Bishop of Niagara, was the Rector, but had to leave much work to his Curate, being Archdeacon of Toronto, which then included, besides the city, the eastern part of the diocese. Soon afterwards the church at Deer Park was erected and the Bishop, at the earnest desire of the residents, appointed Mr. Trew to be the incumbent. After a few years' most successful work his health broke down and he went for some months to California. A relapse after another trial resulted in his final removal to the neighbourhood of Los Angeles, then a sparsely-settled district. His health recovered and he has lived in the end to an age beyond that of most of his contemporaries. A few still remain to hold his pious and fruitful

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labours here in affectionate remembrance. He was an early and valued contributor to this journal, then called the "Church Herald." So beloved was he in California that when the diocese was divided he was pressed to accept the Bishopric, but declined, saying that the Bishop should be comparatively young with a robust frame.

The British Medical Journal discusses the value of little men in war. After stating its belief that 30,000 recruits have been lost in the last few weeks owing to the present height standard, the journal goes on to say: "Not a little is to be said in favour of short infantry. Short men occupy less room in transport, they find cover more easily, and offer a smaller mark to bullets and shrapnel. They are better sheltered in trenches and require to dig less deep trenches to protect themselves. It takes less khaki to clothe them and less leather to boot them. The army blanket covers them more amply and they need less food than tall, thin men to keep up their body heat and maintain their marching energy. Those who stand the rigours of cold climates are not always big men. As to those who burrow in the trenches, how can it matter whether they are 4 ft. 9 in. or 5 ft. 6 in.? We are not out for a show and a parade, but to win—a war of sieges and attrition."

British and Foreign

A number of the friends of the Bishop of Chelmsford have determined to present him with a motor-car, in order that he may be assisted in his onerous work in ministering to the spiritual needs of his most thickly-populated diocese.

The post of organist and choirmaster of St. Paul's Cathedral, Melbourne, Aus., vacant through the death of Mr. Ernest Wood last May, has been filled by the appointment of Mr. A. E. Floyd, Mus. Bac., who was formerly deputy-organist of Winchester Cathedral.

Dr. Storrs, Dean of Rochester, has one son serving with the Army in Egypt, a second is a Lieutenant in the Royal Artillery, and a third has been three times medically rejected, but nothing daunted, he is drilling in London, where he has been enrolled as a special constable.

On account of the war the number of students, both at Ridley Hall, Cambridge, and Wycliffe Hall, Oxford, has been so greatly diminished that the Council of Wycliffe Hall has decided to suspend its working for a year or so, and to encourage all existing or incoming students to go meanwhile to Ridley Hall.

The University of Cambridge has lately accepted the sum of £1,000 for the purpose of the institution of a prize which is to be called Sir Peregrine Maitland's Prize and this is to be awarded for an essay on some subject connected with missionary enterprise "in India and other parts of the heathen World." The prize is triennial.

The Rev. R. M. Benson, the Founder and the first Superior of the Society of St. John the Evangelist, more generally known as the Cowley Fathers, died at Oxford on the 14th inst. He was the author of a number of books on religious subjects. He was also a distinguished Hebrew scholar. In 1850 he became Vicar of Cowley, a position which he held for twenty years.

It is generally believed that David Livingstone was born at Low Blantyre, Lanarkshire, there being apparently little doubt as to the actual house in which his birth took place. Many beyond the very large number of Christian people who take an interest in foreign missionary work will be united in a desire to preserve the house at Blantyre for all time, for Dr. Livingstone was explorer as well as missionary. Steps will be taken to preserve a building of such historic interest.

ROGER'S TEMPTATION

By Eoin Glen.

HERE was no doubt about it that Roger Chisholm disliked the idea of his mother marrying again. He did not object so much to a stepfather, but he *did* resent a girl of thirteen coming to share his lessons, his amusements, and his home life in general. "Give and take" was not one of the subjects taught in the schoolroom!

Roger was an only child, and his mother had spoilt him badly, still he had his good points, and among them was a steady love and admiration for his dead father. Often he would stand and look longingly at the huge portrait which hung in the hall, and, away in the depths of his boyish heart, he hoped that he might grow up as brave and good as his hero could have wished. Unfortunately, he fondly imagined that he had already nearly reached that standard of excellence, so, after Major Grant and his daughter came, Roger got some disagreeable surprises.

It is always the unexpected that happens, they say, so the boy took a violent fancy to his step-father. But with Phyllis it was different. From the first he disliked her, in spite of the fact that she was a bright, pretty little girl.

Roger got his first surprise one morning, when he burst into his step-father's study.

"Father," he said breathlessly, "you must send Mr. Rankin away!"

Mr. Rankin was the tutor. One might almost say *the* tutor, for he had been longer at the Priory than any of his numerous predecessors.

"Send Mr. Rankin away, Roger!" the Major literally gasped with astonishment.

The boy looked aggrieved, and explained—"He told me to do some

sums, and I refused, for I wanted to get on to my history, and he told me that I would not get down to lunch till I had done them."

"Then I presume you have done them after all."

"Rather not!" was the reply. "I just waited till Rankin left to give Phyllis her music lesson, and then I ran down to tell you that I want him sent off. I've put up with him for nearly a year, and I'm sick of him!"

The Major's face was a study; the boy's coolness simply appalled him.

"If I have understood you aright, Roger"—the Major spoke firmly—"you have been guilty of disobedience, and also of a dishonourable action in leaving the schoolroom during Mr. Rankin's absence. Why, even Phyllis—and a girl's code is not supposed to be so strict as a boy's—would have scorned to do such an under-hand thing."

Roger's face flushed a dull red. "Back to the schoolroom, my boy," the Major continued kindly; "tell Mr. Rankin you disobeyed him by coming here. Take the consequences like a man, then do your sums."

"I certainly shall not," said the boy. His tone was decided but not defiant. He forgot that he was no longer his own master. "I'll go to mother, and she'll send Rankin away. She never keeps a tutor that I don't like."

The Major burst out laughing. He read Roger like a book, and knew what he needed. But there was one sealed page to him, and that was Roger's intense dislike for Phyllis.

"Please yourself." Something grave and very earnest had come into his voice, and the Major rose and laid a hand on the boy's shoulder. "Roger, do you know the secret of your father's noble life?"

Roger shook his head. "He gave his King the first place in his life, and obeyed His laws. That made him the splendid soldier that he was. You have the same King, though perhaps you don't own him, and His law for you just now is the Fifth Commandment, 'Honour thy father and thy mother.'"

"I do honour my father and mother!" The voice was indignant.

"That is not all that is required; my boy," the Major told him kindly. "It would not perhaps be quite so hard to obey if that was all, but the Commandment includes step-fathers, tutors, little sisters, and everyone."

Roger's lip quivered. "I know it is hard, but be a man and go back."

Without a word Roger left the room, and somehow the Major knew that it was to the schoolroom, and not to his mother, that the boy went.

For the next few weeks things seemed to go quite smoothly, only there was a marked change in Phyllis. Her usually merry eyes were clouded, and sometimes her father detected traces of tears on her rosy cheeks.

At last Mr. Rankin—a timid but kind-hearted man—brought things to a head by going to the Major and telling the whole story, with the result that Roger's presence was at once required in the study.

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The boy, self-confident as ever, was rather surprised to find that the Major's face wore a stern look, in spite of the kind, friendly eyes.

"Roger," he asked abruptly, "have you been teasing Phyllis a great deal lately?"

"I only—" began the boy. But the Major stopped him.

"Yes or no, please, Roger!"

"Yes!" The word was scarcely audible, but the Major caught it.

"Well, Roger, it must not happen again. I can't have my little girl's

spirit spoiled by a boy bullying her. Harmless and friendly chaffing I approve of, but mean tricks and rudeness I can't allow." The Major added kindly—"Have you forgotten that the King's law commands kindness to those younger and weaker than ourselves?"

Roger's face flushed—with shame, the Major thought, so he said with a smile—"Cheer up, old man! Rome was not built in a day! We'll be proud of you some day!" And with another warning and a few encouraging words he sent Roger away.

That it was anger and not shame that caused the flush was apparent when the boy reached the schoolroom. He slammed the door behind him, and turned to Phyllis.

"You hateful little thing!" he cried, "to go and tell the Major that I tease you, and get me into his black books."

"I did not tell dad, Roger!" she said gently.

"That's not true, Phyllis!" said the boy huskily.

"You know it is true," said the girl, with a quiver in her voice.

Roger soon cooled down, and a little later, when he wanted to sharpen his pencil, he actually asked Phyllis for the loan of her knife.

She searched her pockets, then she remembered. "I'm sorry," she said, "I've left the old thing down in the boatshed, but, if you'll wait, I'll run down for it."

"All right, fire ahead!" he replied coolly.

Phyllis had hardly left the room when it struck Roger that he might pay her out for sneaking by giving her a thorough fright. There was a good long avenue down to the boatshed and the pond, and that would make things easy.

Poor Roger! It was a sudden temptation that led him to do a thing that, in a wiser moment, he would have scorned to do.

He rushed to his bedroom and pulled a sheet off his bed. Tucking it under his arm, he slunk out of the was almost quite dark, for the moon was behind the clouds, so Roger wrapped the sheet round him, and waited in the shadow of the trees near the pond for Phyllis to return.

What happened was so sudden, so unexpected, so terrible, that—to do him justice—it was a wonder Roger did not lose his head altogether.

The moon was shining brightly when Phyllis started up the avenue. She was not naturally a nervous child, and she was humming a tune as she tripped along. Suddenly she caught sight of a white figure moving among the trees. With a scream she turned—and ran blindly into the pond.

Roger heard the splash, but by the time he reached the edge of the water the moon had disappeared behind a dark cloud, and everything was black as night.

The next few seconds seemed like hours to the boy, and he never forgot the fearful suspense and the sickening pain at his heart. Suddenly, in his despair he remembered his father's King. Surely God would help him—

not that he deserved it, but just "for Jesus' sake." Roger had for years used that phrase every day in his prayers, but he had never really thought of its meaning before.

"Oh, God, help me, for Jesus' sake, Amen," he sobbed out with all the earnestness of his boyish heart.

God answered Roger at once. The moon shone forth with all its brightness before his prayer was finished—and, with a plunge and a few strokes he was at his sister's side, dragging her towards the little landing place.

To his surprise, the Major and the gardener came rushing to his assistance. They helped him out of the water, then he seemed to forget everything for a long time. When he recovered consciousness he was lying in his own bed, and there was a huge fire burning in the grate.

"Better, sonny?" the Major's voice was strangely kind and gentle.

Roger began to remember, and to feel uncomfortable. He expected the Major to be angry and scornful. What did it all mean?

"I didn't think we should be proud of you so soon, youngster," his stepfather was saying. I can't tell how proud and thankful we are. You are your father over again! Now you must try and get to sleep. Phyllis is doing splendidly."

The Major slipped away, and when he was gone the truth dawned on Roger that not a soul but himself knew that he had been the cause of the accident, so probably the household were all thinking of him as the gallant rescuer.

The temptation to leave things as they were was very strong. It is not often that a lad of fifteen has the chance to play the hero. Full confession of his trick would indeed show himself to be very unlike his soldier father. Besides, how angry the Major would be!

But the moonlight streaming in at the window, reminded Roger of something. He had not thanked God for His help, and it seemed rather mean, for Phyllis was safely tucked up in bed—not even likely to be ill.

There was a hard battle fought at the Priory that night, and Roger Chisholme's better self won it.

"I can't thank God for saving Phyllis," he argued, "and allow everybody to think I'm like my father, when I'm the biggest cad on earth."

He got out of bed, and, with a little prayer in his heart, for courage, went boldly downstairs.

"Well, youngster," said the Major kindly, as he entered.

The whole story came out, after all with surprising ease, although at the thought of the terrible minutes of darkness by the pond Roger completely broke down.

The Major said one or two hard things when the boy had finished, but they were said so kindly that, although in a way they did not hurt very much, they got home successfully.

It hurt, certainly, to be told that Phyllis had never once sneaked about

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his nastiness, but had been planning a lovely surprise for his birthday

Suddenly the Major's voice changed, and became more affectionate than Roger had ever heard it.

"Roger, my son," he said, "I can't tell you how thankful I am that you have told the truth to-night. I would rather a thousand times have you an honourable man than see you the hero of the Empire. Back to bed, youngster, and God bless you!"

As Roger went back to his own room, he paused to look at his father's portrait. The moon was shining on it, and the beautiful eyes seemed to smile on the boy.

From that night, Roger was a new being, and now when the villagers say of him, "He is his father over again," they don't just think of a fine figure, blue eyes, and curly hair. They think rather of a certain manliness, an unselfish spirit in one for whom the keeping of the Fifth Commandment includes "stepfathers, tutors, little sisters, and everybody."

Most people credit the Major with the change in the boy's character, but the Major, seeing Roger and Phyllis the firmest of friends, thinks to himself—"The boy has owned his King, and that makes all the difference!"—The Scotsman.

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