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Vol. 43.

TORONTO, CANADA, THURSDAY, MARCH 30th, 1916.

No. 13.

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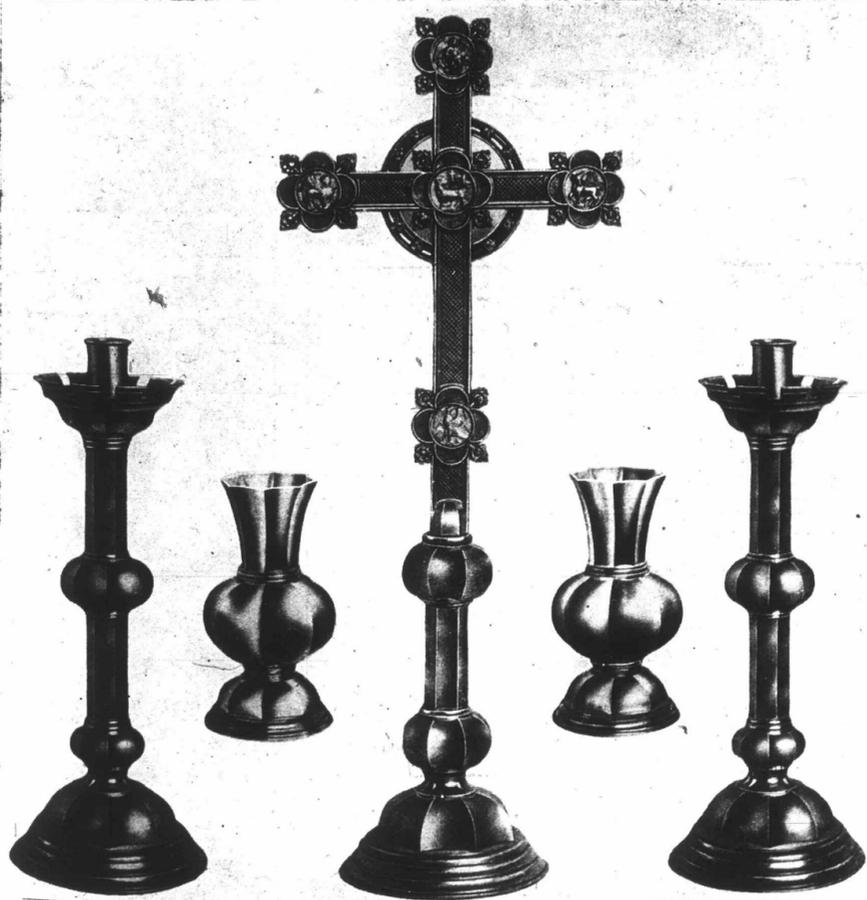
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## The Outlook

### Canada in Flanders.

Under this title Sir Max Aitken has published the first volume of the Official Story of the Canadian Expeditionary Force (Hodder and Stoughton, Toronto, 25 cents). Sir Robert Borden writes an introduction and Mr. Bonar Law contributes a preface. The latter says that "what Canada has done, and is doing, shines out in every page of this book." Sir Max Aitken hopes that the story will show what has been done, and he will be content "if one Canadian woman draws solace from this poor record of her dead husband's bravery." The book is one of fascinating interest, and it is at once a privilege and a duty to call special attention to it and urge everyone to buy it. It will reveal, as never before, what Canada has done and what Canada is capable of doing, and, as Sir Robert Borden says, no Canadian can ever look forth unmoved upon that valley where Ypres lies shattered in the distance and the sweep of the hills overlooks the graves of more than one hundred men who fell, and he remarks that in the years to come it will be our duty and pride to rear a monument which will worthily commemorate the glorious deeds of Canadian sons. Let everyone get this book at once, read it, and then circulate it far and wide. It will do nothing but good to our young people in particular to learn something of the splendour and glory of the men who have laid down their lives on behalf of liberty and righteousness.

### Sunday Recruiting.

It was time that a definite stand was made against the character of the Sunday meetings held in Toronto of late, ostensibly in aid of Recruiting, but in reality, providing entertainment rather than doing much work. The Mayor of Toronto has, therefore, entered his protest against the undue proportion of vaudeville at these gatherings, and we are glad to know that he is being supported by army officers as well as by leading representatives of various churches. The deplorable proceedings a week ago, when an address was given by a Cabinet Minister, brought matters to a climax, and we sincerely hope that there will be no further occasion to criticize these meetings. We are all intensely desirous of obtaining every possible recruit for the army, but this must not be done under the guise of entertainments, which are altogether opposed to the true sanctity of the Lord's Day. Not even our present military needs can take the place of the supreme necessity of honouring God's day, for anything that is morally wrong can never be made nationally right.

### Prohibition in Ontario.

We rejoice to know that a great step forward has been taken in the Province of Ontario in the announcement that the Government has introduced a Bill for the abolition of the bar and the introduction of Prohibition from next September. It is a profound satisfaction to realize what has been done, and, especially, that the matter will not be put before the people until the war is over, and until some time, at least, has been allowed to give the people of the Province experience of the Act. We are full of thankfulness that Ontario has thus followed other Provinces, and we hope that before long Quebec will do likewise, so that from Atlantic to Pacific we

may have a dry Canada. No one can doubt for a moment that the best interests of the country call for this effort, because drink is one of the most terrible evils of the land. Let every temperance worker rejoice in what has been done and go forward determined, at all costs, to prosecute the matter to complete victory.

### Belgium To-day.

A remarkable interview has just been recorded with a representative of the Rockefeller Foundation. Mr. F. C. Walcott, a well-known American, went over to Belgium to investigate the work of the Commission for Relief, and he does not hesitate to say that there would be wholesale starvation within three or four weeks if the importation of food into Belgium were stopped. He describes in vivid language the crowds that stand in line from one to three hours a day in the rain for food. And this, too, is only possible once a day. In particular, the children are suffering terribly and are only very partially nourished. If supplies were stopped there would be irreparable disaster, and it is satisfactory to know that the people alone are being benefited and that no supplies are being taken by the Germans. All this calls for special attention from people in Canada, and it is earnestly hoped that the outcome of this statement will be further contributions, which should be sent to the Local Committees or else to the Central Committee in London, England. The booklet giving the account of Mr. Walcott's interview is at once sad and interesting reading, but if it compels renewed notice to the terrible state of the case and the awful need it will have done splendid service. It only costs ten cents a day to keep alive the Belgians who remain loyal in spite of all persecutions and temptations, and, as the Germans refuse to feed them, it behoves us to do everything we can to help forward this needy and splendid work.

### German Books.

In an article in the "New York Times" the well-known American publisher, Mr. G. H. Putnam, replies to an enquiry about the demand on the part of American readers for books originating in Germany. He reports a lessened demand for such books, and then expresses the opinion that there will be a further diminution in the days to come. Here are his words, which are of very real importance:—

It is not unnatural that American readers should doubt the value of German treatises on ethics, or on applied religion, when spiritual teachers like Eucken and Harnack show by their signatures to the famous statement of the seventy-three German scholars, and by their other utterances, that they have come under the obsession of the Hohenzollern dream of empire. It is less logical, but still not entirely unnatural, that students should doubt the precision of the conclusions of a great scientist like Haeckel, who placed his signature on the same erroneous statement, and who has in his later utterances given evidence of being under the same absurd obsession.

He very rightly adds it will take some time to restore the relations of Germans with the outer world. Those who have been accustomed to believe that German scholarship represented accuracy, fullness, balance and truth will know that all these things have been really disproved by things that have happened during the last eighteen months, and

## The Calendar

### Fifth Sunday in Lent.

This Sunday was formerly called "Passion Sunday," though it is not easy to explain the reason of this title. Some think that it is due to the anticipation of the Passion in the Epistle, while others, like Wheatly, suggest that it is so called to distinguish it from Palm Sunday, which comes next. The week following this Sunday has also been called "Passion Week," though, again, without any obvious appropriateness.

**The Collect.**—Taken as usual from the Sarum Missal. There is no reference at all to the Passion, and, indeed, it is not much more than a shortened form of the Collect for the second Sunday in Lent, and has no real connection with the Passion of Christ. In the proposed revision of the Prayer Book in 1689 one of the few satisfactory proposals then made was a beautiful Collect drawn up by Bishop Patrick, in which the language and thought of the Epistle were incorporated, but it shared the fate of the rest of the proposals of that commission and did not become legal.

**The Epistle.**—Taken from Hebrews 9:11-15, and is concerned with our Lord's sacrifice in contrast with the sacrifices of the Old Covenant. Like the whole of that Epistle, with its keyword "better," Christ is spoken of as a "better" High Priest, ministering in a "better" sanctuary, and by means of a "better" sacrifice. The special point of the Epistle seems to be its threefold emphasis on the word "eternal" element in Christianity: eternal redemption, eternal Spirit and eternal inheritance.

**The Gospel.**—Taken from St. John 8:46-49. It has no connection at all with the Epistle, except so far as it is concerned in general with the Person of Christ as the Epistle is with His work. But it is significant that there is a close connection between the Gospel and the first lesson (Exod. ch. 3). In that chapter God is revealed to Israel as the Eternal, unchangeable, faithful God, "I am." In the Gospel this Divine title "I am" is distinctly claimed by Christ, and on this account the Jews attempted to stone Him. So that we are face to face with the old, yet ever forcible dilemma: "either He is God or He is not God."

### Fifth Sunday in Lent. (April 9th.)

- Holy Communion: 138, 259, 260, 373.
- Processional: 47, 120, 378, 633.
- Offertory: 128, 394, 594, 640.
- Children: 507, 695, 706, 787.
- General: 37, 129, 436, 752.

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will make people all the more careful in the future to see that facts are facts and theories theories. An authority in America, who was an exchange professor in Germany, came back quite disillusioned in regard to German scholarship.

#### The National Mission.

At a recent meeting in London, England, a prominent Clergyman, referring to the proposed Mission, remarked that the supreme need of the hour was not a mission to the nation, but a mission to the Church, and this opinion has been expressed in quite a number of independent quarters. There can be no doubt that many Churches are not at all prepared for an evangelistic campaign. A large number of the Clergy and a still larger number of the people have no apparent interest in soul-winning endeavours, and to attempt a mission to the nation under such conditions is, we fear, to court failure. We notice the same thing is being said of other Churches besides our own, and on this account it would be wise, if not necessary, to see that the Christians of the various Churches have their own spiritual life deepened and strengthened before contemplating a mission to the unconverted. There could be no better preparation made for this than by meetings for prayer and conference, so that spiritual realities may be brought before the people and their own needs faced and met before thinking of those outside. Then, too, it is important to remember that new converts will need to be cared for and instructed, and this will require spiritual homes. What possibility of spiritual growth has a young convert in a Church that is not worked on spiritual lines? So that a mission to the Church is of the utmost importance, and we would suggest that this should have the first attention, and that only afterwards should we think of those who are outside. Judgment must begin at the house of God and then blessing will come to others.

#### Perpendicular and Horizontal Religion.

In a recent sermon this is how the writer puts the message of a well-known statement of our Lord. The words are admirably suited to all sorts and conditions of men:—

In the classic passage, Mark 12:28-34, the Lord Jesus sums up religion in forty-six words, only three of which are of more than one syllable! Anybody who really cares to understand religion can understand what Christ said. Loving God supremely and one's neighbour unselfishly is the keynote. It might be called perpendicular and horizontal religion. Perpendicular religion reaches up to God. It takes hold of divine strength and resources. It recognizes supernatural resources and manifestations and it is super-human. A religion that is not more than human will not last very long. Horizontal religion reaches out to every man. It takes account of the man next door, in the same city, the same state, the same nation and the same world! A religion that is worth while must reach out to every other man in the world. If we call this "missions," some superficial people sneer at it. If we call it "brotherhood" they think it is fine. "Missions" are merely "brotherhood" in action.

This goes to the heart of all true religion. When we are right with God and right with our fellows, there is practically nothing else to be said. It is well known that St. Paul points this out when he describes the Christian life as "acceptable to God and approved of men."

## WALKING WITH GOD

Lent is pre-eminently a time for emphasizing the spiritual life, and the highest expression of it is fellowship with God. Everything else finds its culminating point here. Now, if we turn to the fifth chapter of Genesis we find quite a number of names mentioned and a few facts recorded about each, such as the age of the person, his family history and his death. But of Enoch we get some further particulars. It is said of him that he "walked with God," and this at least for three hundred years. We read very little about him in the Bible, just a reference here and there. But this one thing coloured all his doings, he walked with God. In those early days God had not revealed Himself to men as He has done since. Enoch knew nothing of the wonderful truths that the Lord Jesus Christ made known to His disciples, such as "The Father Himself loveth you" (John 16:27). Nor this: "Ye are My friends, if ye do whatsoever I command you." Yet we who live in the New Testament times are often put to shame by this Old Testament saint.

What is it to walk with God? Is it just to think of Him as we rise up in the morning, to ask for His blessing on the day that lies before us, and to thank Him before retiring at night for all the mercies bestowed? Is it to go as often as possible to services and meetings and hear more about Him and His ways? It is far more than this. Walking with God means to be much in His company. If we are habitually walking with anyone there will be constant interchange of thought, and an intimacy so close that whatever affects one will affect the other. It is a great privilege to walk thus with God, while never forgetting the reverence and godly fear due to His holy Name.

But our walk with God is often interrupted because we sin, and grieve the Spirit of God. If we only cultivated this habit more, the end of each day would tell a very different story. For then we should know His will for us in the details of daily life; where He would have us be; what He would have us do; what He would have us say; and be ever ready to run at His bidding. We should hide nothing from Him, but confide all to His loving care. Blessed, indeed, would be our lives if they were ever thus dedicated to God.

"To walk with God, O fellowship divine,  
Man's highest state on earth, Lord, be it mine."

Is this the desire of our heart? If it has not been so hitherto, it may and should be so now. And we may remember for our encouragement that "He will fulfil the desire of them that fear Him."

We are not surprised to find it said of Enoch in Hebrews xi:5, that "before his translation he had this testimony, that he pleased God." If we walk with God, we, too, shall please Him. To this end let us enquire what proportion of our daily lives is spent in His company? How far can it be said of us that we please God? We often consult our own pleasure and then think of God's will. There was One and only One of whom it could be said, "I do always those things that please Him" John 8:29. He consulted not His own pleasure, for we read, "Even Christ pleased not Himself" (Rom. 15:3). He was the One in whom the Father delighted and of whom He could say, "This is My beloved Son, in whom I am well pleased."

What would our epitaph be if it were written? Enoch's was very short: "He pleased God." No better witness could be borne to any man. And we ought not to want or be

satisfied with anything less. If our acts of service were put down, to what extent would it be possible for the Spirit of God to write the words, "He pleased God" across them? This is the simple yet searching test.

We know only too well how our own will is oft-times only too prominent. If we cannot get our way we chafe under it. But how blessed it is to let God have His way with us, even in the face of great disappointment; to walk with Him and be content at once to accept His will, which must be best, although we cannot understand it perhaps just at the time. And even when some great trial, which we cannot account for, has placed itself right across our pathway, it is good to be able to look up and say from the depth of our heart, "Not my will, but Thine be done." Thus would "the peace of God, which passeth all understanding" keep our hearts and minds through Jesus Christ.

We should feel things just as much as ever. But the grace of God would be sufficient to sustain us in the midst of the trial. The Apostle Paul could say, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:2), and, although few of us have reached that stage, still, there it is, written for our instruction, if we will only heed it. The secret of it all is found in keeping close to God, walking moment by moment with Him. In so doing our lives will be subject to His will, and they will be well pleasing to Him.

## Our Soldiers at the Front

### "INTO THY HANDS."

Luke xxiii. 46.—Psalm xxxi. 15.—2 Timothy i. 12.

INTO Thy Hands—that are so strong, so tender,  
Would we, O God, our loved ones now  
surrender,

Be Thou their Saviour, Captain and Defender—  
By night, by day,  
Their strength and stay.

Into Thy mighty Hands—that close enfold,  
And 'midst the fires will never loose their hold;  
Make them CHRIST'S warriors, 'neath His Flag  
enrolled—

Lord we commit,  
For service fit.

Into Thy guiding Hands—help them to win  
Reward "For Valour," in the fight with sin,  
Preserve their going out and coming in;  
Their Leader be  
To victory.

To Thine uplifted Hands—for Thee to bless,  
May they Thy Name in all their ways confess,  
And help men upward from the world's distress.  
By grace God-given,  
To Home and Heaven.

Into Thy covering Hands—outstretched to shield;  
Stand Thou beside them on the battlefield,  
If they fall wounded, let the touch that healed  
On Judah's plains,  
Lessen their pains.

Into Thy loving Hands—that cannot fail  
When dangers dread, body and soul assail,  
Yea, should the light of earthly life grow pale—  
Lord hear our prayer,  
Thyself be there.

To Thy wise Hands—Father, if this Thy will  
That the dear form should in last sleep lie still,  
Give vision of the Cross with peace to fill;  
For them He died,  
Christ crucified.

Lay Thy pierced Hands on each beloved head,  
Where earthly friends are far, be Thou instead  
Near them to save—for sin Thy blood was shed—  
Grant, passing o'er,  
Life evermore.

Into Thy Hands—wise, shielding, strong and  
tender,  
Would we our loved ones to Thy care surrender.  
Amen, O Lord, of all good gifts the Lender,  
Hallelujah,  
Alleluia.

J. H. S.

# LET GOD ARISE

Sermon by the Right Rev. E. A. KNOX, D.D.,  
Bishop of Manchester.

(The following is the full text of the sermon recently preached by the Bishop in his Cathedral.

"Let God arise,"—PSALM lxxviii. 1.

I SPOKE to you last month from this place on the necessity and the desire for more serious religion; how we were dissatisfied with formal, easygoing, self-complacent religion; how we desired something sterner, more bracing, more real. "Fight to enter in at the narrow door." That was my text. But desires of this kind are soon crowded out. A hymn and collection are often quite enough to dissipate the impression made by a sermon. If not, there is the unexpected meeting with an old friend at the church door, there is the crowded train, and at all events the business of the week, to say nothing of its pleasures. Life is very absorbing, and the mind has rarely room for two absorbing interests. One crowds the other out. How can we make room for God in daily life, not room only, but the chief room? Yet if God has only the second place, the fag-ends of time and attention, we drift back at once to formal, unreal, unsatisfactory religion.

## THE WAR SONG OF ISRAEL.

Does it not come to this—if we may say it with all reverence—God must assert Himself? "Let God arise, and let His enemies be scattered." The Psalm is an old war-song of Israel. Every line of it is full of life, every verse alive with consciousness of the presence and the power of Jehovah. The Psalmist sees Jah marching before His hosts, the earth quaking, the heavens dropping, kings with their armies in flight, captives delivered, mountains rocking under the thunder of His chariots. God is a God of deliverance; unto Him belong the issues from death. He goes on at the head of His redeemed. The procession winds its way to the sanctuary of God. Thy God hath commanded thy strength; strengthen, O God, that which Thou hast wrought for us; Egypt and Ethiopia, the old foes of Israel, are suppliants at the feet of her God. O God, Thou art terrible out of Thy holy places. The God of Israel, He giveth strength and power unto His people. Blessed be God! In all the Psalm there is no note of uncertainty, no hint of any possibility of defeat—and why? Because God has taken the field—there is no room for any one else. God has asserted Himself, and the battle has become a victorious procession. Here is the answer to us, who heard the command, "Fight to enter in at the narrow door," heard it and complained that we could not obey it, because God was crowded out by the world. "Let God arise."

## THE EFFORT OF THE SOUL.

Learn a lesson from the oft-told stories of colliery disasters. A little knot of miners is buried deep in the bowels of the earth; the passages of escape are blocked by floods, or by masses of fallen debris. There they are in their little cave of refuge, powerless to escape, waiting only for death to release them. But they are roused from stupor by sounds of a rescue-party fighting its way towards them. Instantly they knock with all their might at the sides of their cave—then they listen. The noise has been heard by the rescuers, it is answered; and guided by the knocking of the entombed, the rescuers find their way and deliverance is wrought. Does not something like this happen when the soul seeks after God? In itself the soul's effort is a poor, helpless effort. The command to pray seems little short of a mockery. Will God trouble Himself to listen? Dare I think that a special miracle will be wrought on my behalf? The miner buried in the bowels of the earth is not further from daylight than my soul buried in sins, cares and pleasures is far from God. What then is the use of saying to me—"Ask

and thou shalt have, seek and thou shalt find, knock and it shall be opened?" What is the use? Why hearken. Is it not God Who says, "Behold, I stand at the door and knock?" Your prayer is not the beginning of this wondrous event, any more than the miners' knocking caused the search party to go out. You are praying because God is moving you to prayer. You are saying, "Let God arise." But God has risen. The Good Shepherd is seeking for His lost sheep. Your cry may guide Him, but it is His great heart of love that moved Him, and it is the sound of the Shepherd's steps among the rocks and thickets that has caused His lost sheep to cry.

The Jews were seeking by righteousness to merit the coming of the Messiah. In the midst of their sin and helplessness the Messiah came. While the Apostles doubted whether or how the Gentiles could be saved, the Holy Ghost came upon Cornelius and his friends. While Saul was on the road to seize the Christians at Damascus and carry them away captive, Christ met him, and carried him captive. All true religion in the soul is the work of God, and God alone.

## CO-OPERATION WITH GOD.

But if this be so, why are we bidden to "Fight to enter in at the narrow door"? Why are we commanded to seek first the Kingdom of God? Or, again, enjoined to "Work out our own salvation with fear and trembling"? Surely there must be some advances made by man before God meets him. The prodigal must come to himself and bend his steps homeward before the Father's arms are open to embrace him. Is there not always an effort demanded from man before God reveals Himself? Saul was at least a strict Jew before his conversion, and the prayers of Cornelius and his alms were accepted by God before Peter was sent to him. It may even be suggested that we must not take extraordinary conversions as the rule of God's dealing, but believe that in every nation he that worketh righteousness is accepted by Him. Is there not a fear that by disparaging the efforts of the soul to please God we may lead men into sheer carelessness? "If I cannot make myself good, why should I try to be good at all?"

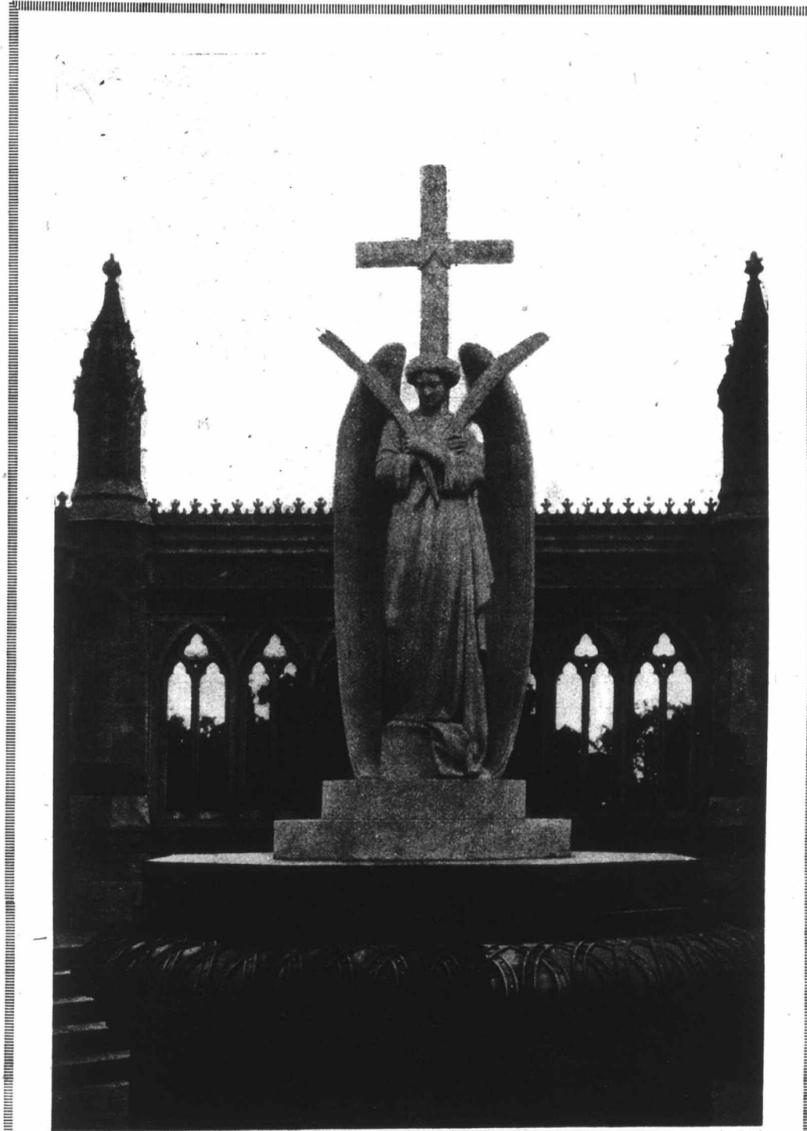
## THE SEARCH FOR GOD.

My brothers, we do not ask you to give up the search after God, but to open your eyes to the fact that your search is part of the search of God after you, and we assure you that the whole character of your search will be altered, and its fitfulness, its weakness, its miserable failure will be all changed, and a new power born in you, a power which is not your own, but of God. It is a power which you ought to have. It is your birth-right as a child of God. It is within your reach, and, once accepted by faith, it makes your whole life new. "God was in Christ reconciling the world to Himself. Be ye therefore reconciled unto God."

## THE NATIONAL MISSION.

We say this all the more urgently because your help is needed for the National Mission of Repentance and Hope, which I mentioned last month. It is now settled that this Mission is to be held throughout England in October and November, and that it is to be a Mission of Witness. We are to strive beforehand to find out why and how it has come to pass that so large a part of the nation is indifferent to the message of the Gospel; what are the misunderstandings and misconceptions that are abroad, how far we ourselves are responsible for them, what we can do to remove them. In this work the clergy must be leaders, but if they stand alone it is foredoomed to failure. It must be something much larger than a Mission of Witness by the clergy to the laity. It must be a Mission of Witness by the whole Church to the nation,

so that, God being with us, we may see something like a return of the nation to God. Do we say, "Let God arise"? My brothers, God has arisen. The very discontent with the part played by the Church, not only the Church of England, but the Church at large, is proof of this. The world is conscious that there ought to have been a great repentance, that there ought to have been an awakening from materialism and carnal pleasures. The world pursues them, but it knows that something ought to have happened to shame it into a better life—that the ideal of *Kultur* should have been put to utter shame by a higher ideal of "love," brotherly love rooted in the love of God. But where is this ideal manifested as clearly as it ought to be? It turns to the Church of Christ to see it, and is turning away in disappointment.



"THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION."

"The Angel of the Resurrection."

The gift of Queen Victoria. Over the well at Cawnpore, India.

This beautiful memorial was presented by Her Majesty to the Indian Government in commemoration of those British, both men and women, who lost their lives in the never-to-be-forgotten Massacre of Cawnpore by the Sepoys, which took place in May, 1857. Amongst those who lost their lives were Sir Hugh Wheeler, the Commander of the Garrison and his daughter.

## SALVATION OF GOD.

Here, then, is a great fact—a fact overlooked, or by many never grasped, that religion in the soul begins with God, comes from God, is from first to last the work of God. Are we at enmity with God by reason of sin? "While we were yet sinners Christ died for us." "God was in Christ reconciling the world to Himself." Have we no power to believe, no heart to love God? "We must be born from above." "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God." Do we seek for repentance and seek in vain? "God has exalted Jesus Christ to be a Prince and Saviour, for to give repentance and remission of sins." If there is any one truth that stands out pre-eminent in the New Testament it is that salvation is of God.

## The Front

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—2 Timothy i. 12.

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J. H. S.

## A CALL TO A NEW VENTURE.

Yes, God has arisen, He is moving among us in the Majesty of His Power, and in the overflowing fullness of His Love. He is calling us to a new venture. "Religion as usual" will not do. It is not good enough. There must be gatherings of clergy, of laity, of clergy and laity for prayer, for study of the Word of God, for mutual edification, but, above all, for coming under the influence of the power of His Holy Spirit. Then shall we rejoice in His presence. Then shall we sing, "It is well seen, O God, how Thou, my God and King, goest into the sanctuary." We shall cry once more with the Psalmist of old: "Sing unto God, ye kingdoms of the earth, O sing praises unto the Lord, to Him that sitteth upon the heaven of heavens. Lo! He doth send out His voice, yea, and that a mighty voice."

## THE FIRST PUBLISHED GREEK TESTAMENT

By the REV. CANON GIRDLESTONE, M.A.

ON February 25, 1516, just 400 years ago, the great printer Frobenius, of Basle, published an important work. It is a folio, handsomely printed, and is nothing less than the first Greek Testament ever published. We owe it to Erasmus, of Rotterdam, the scholar, the friend of Luther, and for a short time Margaret Professor of Divinity at Cambridge. His Greek Testament lies before me as I write. The title-page, in Latin, is in the form of a cup, and is headed "*Novum Instrumentum*," the New Instrument, a rendering which he preferred to the ordinary one. At the back of the title-page comes the address to the reader by Frobenius, in which he says that he spared neither pains nor money in bringing it out. Then comes the Dedication by Erasmus to Leo X., somewhat florid in style, but pleading that Christian truth should be imbibed at the fountain-head and in accordance with the most ancient and accurate manuscripts, and referring to English scholarship in sympathetic terms, and in particular to William Warham, the then Archbishop of Canterbury. Next comes his exhortation to the study of Christian truth, which he sees to be of infinitely greater importance than classics or philosophy (to both of which he was devoted). He sees all too clearly that the world has crept into the Church, and that true Christianity comes from Heaven and is not a matter of ceremonies or hair-splitting argumentation. Hence the necessity of the profound study of the sacred books themselves that we may get at what Christ actually taught and set forth. Christ speaking, healing, dying, rising is to be everything to us.

Then follows what he calls his "method," in which he refers at length to the work of the great scholar Jerome, and to the mode in which our Lord set forth truth as against Pharisaism and priestcraft, also to the influence of Hebrew thought on Greek Christian writing, and gives his views as to the leading Christian writers and as to Aristotelian teaching, which he would put on one side, for "He is far the best teacher who teaches Christ purely." His "Apology" follows, urging theologians to study Hebrew and Greek, pleading that we must not slavishly follow even Jerome, the prince of translators, and pointing out the difficulty of securing accuracy both as to text and rendering.

Then follows a brief note on the four Evangelists, extracted from the work of Dorotheus, Bishop of Tyre. Then we come to the Book itself. It is in two columns, the left-hand being in Greek and the right in Latin. The Gospels and Acts take 322 pages, and the rest of the New Testament take 224. As to his Greek authorities he followed the best then available, and in the Latin he felt at liberty to correct the Vulgate. His Introductions to the Epistles are in Greek, followed by a short-pointed Latin heading—e.g., "The Romans were to be preserved from false apostles and recalled to the true Evangelical faith."

What a debt we owe to this great work of Erasmus. But we must not forget that the Polyglot Bible of Cardinal Ximenes, commonly called the Complutensian, was already in the press waiting for the completion of the Old Testament. Erasmus' second edition came out three years later (1519), and from one or other of these Martin Luther made his German translation. Lefevre his French, William Tindale his English, and at least one other version, a Scandinavian one, was made. Thus, though Erasmus had not the iron courage which would have enabled him to break altogether free from Rome, he was an instrument under God for securing to us one of the greatest blessings of the Reformation—the free study of the Scriptures in our mother tongue. I would like to drive this thought home, but I abstain.

## NEED WE IMITATE GERMAN EDUCATION?

By MICHAEL E. SADLER, M.A., Vice-Chancellor of the University of Leeds.

A CORRESPONDENT wrote to a newspaper the other day: "If German education is as perfect as some would have us believe, how can we explain the savagery and lawlessness which we have found permeating all ranks of the German armies? If German education produces the people we are fighting, how can any enlightened Englishman write of its excellence?" This puts concisely an argument which will have to be reckoned with in any attempt at social reconstruction in England after the war.

## I.

The answer is that no one whose words have weight has ever said that German education is perfect. It has great faults as well as great excellence. It makes good use of all second-grade ability, which in England is far too much of a waste product. But something in the atmosphere of it makes the Germans too ready to obey. How to get more all-round intellectual keenness into English life, without draining off the reserves of energy which are needed to keep up moral pluck and independence of character, is the main question which the reformer of English education, whoever he may be, will have to tackle. Nor is it true that savagery and lawlessness permeate all ranks of the German armies. There is, I admit, a very significant and deep-seated difference between what we and the Germans think honourable in war. The Germans, as we say, are not "sportsmen." But the evidence at present available seems to show that a very large proportion of the unspeakable brutalities which have disgraced the German name in this war have been done to order. They seem to have been done as a rule to a habit of excessive obedience.

The war has proved the enormous power of education over the minds and souls of men. Applied with persistence and pedantic pertinacity, it is the most formidable engine in the modern world for controlling conduct and swaying purpose. England has shrunk from using this power in a masterful way. We have fumbled with it and been frightened of it. Our reasons for not putting the power of education to its full and most effective use have been partly sound and partly stupid; stupid, in so far as we have failed to realize how powerful a dynamo education may become; sound, in so far as, for fear of its being misapplied by the State, we have deliberately forgone the advantages of using an instrument which can be set to cut deep into moral freedom and into private judgment on fundamental questions of right and wrong. But whatever we may feel about its capital defect—its idol worship of the State and its subordination of conscience to system and success—German education has high merits. These have been made clearer than ever by the experience of the war. German education has made the nation alert to science. It has made systematic co-operation a habit. It has taught patriotic duty. It has kept a whole people industrious. Combined with military training, it has given them the strength of discipline. It has made profitable use of second-rate intelligence. It has not neglected the mind.

Great Britain is finding that better education has become one of the most urgent of her necessities. Our social welfare, the effectiveness of our industries, the elasticity of our commerce, and, above all, the future quality of our national life, will depend upon education in a very great degree. No one can predict at present the economic state in which we shall find ourselves after the war. It would, therefore, be premature at this stage to attempt any precise statement of the changes in our educational system which may have to be made. No one knows how much we shall be able to afford. And cost will be a determining factor. We shall have to cut our coat according to our cloth. But it is not too soon to try to see the whole question in perspective, or to analyse the factors which English education must strengthen or preserve.

## II.

In modern education, which for the last twenty years has been everywhere in a state of tension and painful hesitating readjustment to the new conditions of thought and life, there are three great representative forces—Germany, the United States and the British Empire. Each is typical of a different point of view; each contributes a different experience; and each can testify to the amazing power of educational influences when effectively applied. Germany stands for unity based on the State. The United States stand for variety based on the individual. The British Em-

pire stands for an attempt at moral unity, based, partly on individual experience, partly on the inherited tradition of various social groups, partly on administrative organization. Germany and America have worked on simpler theories and have had the advantage of greater simplicity of aim. The British is the more complex view, the least easy to define, and the most liable to ineffective compromise. But the facts themselves are complex. The British tradition at its best seems, to me at least, to have got nearer to the truth than either the German or the American. But British education, when it falls below the best, as is too often the case, is far less effective in accomplishing its aim than are the German and the American in accomplishing theirs.

British education, and especially English education at its best, is stronger than any other in the development of personal character. The same care which the Germans have lavished on ways of securing intellectual attainment, and which the Americans have spent on methods of fusing together the diverse elements in their heterogeneous population, has been given in Britain, and particularly in the best English schools, to questions of personal conduct and character. British education has also been at least as effective as the German or the American in fostering the will to make that supreme sacrifice of life or limb which is claimed from a man in the hour of national peril. But it has been less successful than the German in producing a reasoned conviction that daily sacrifice must be made by the individual for the welfare of the local community to which he belongs. And on the intellectual side British education, with brilliant exceptions, is, as compared with the German (though not with the American), feeble—but markedly less so in Scotland than in other parts of the British Empire.

## III.

The gravest defects of English education are (1) the absence of an exacting standard in the training of the mind (as contrasted with training in conduct), with a resulting disparagement of the importance of general knowledge and a failure to realize the value of pure science as the fruitful source of new applications of scientific knowledge to the needs of life and industry; (2) uninstructedness of parental opinion in matters of education, showing itself in indifference to the quality of teaching and in capricious and casual choice of schools; (3) failure to stimulate the intellectual interests of boys and girls of average capacity, with resulting wastefulness in the husbanding of the mental powers of the nation; (4) inertness of mind towards science, alike in industry, in public administration, and in domestic management; and (5) neglect in many homes and schools of proper pride in perfect cleanliness of the person, in grace of bearing and of manner, and in neatness of attire—a neglect which is accompanied by the serious evils of ignorance of the proper care of infant life, of uneconomical allocation of expenditure in the household budget, and of neglect of the remedial physical defects of children.

It is incumbent upon us to cure these defects for three reasons. First, the remediable defects in our English education are an obstacle to the growth of a fine social quality in our national life. They lessen the buoyancy, the adaptability, and therefore the happiness of the English people. Secondly, they gravely impair the future prospects of our industrial enterprise, increase the cost of our administration. Thirdly, the weaknesses in our education will hamper us in fulfilling the great mission which has been entrusted to the British Empire, and to Great Britain more than to any other part of the Empire, in upholding the principle of disciplined freedom and in maintaining the conviction that conscience and international morality, and not the authority of the State, are sovereign in human affairs.

But we shall be called upon to find a remedy for these educational defects at a time of poverty, when, moreover, the hard question of the right education of girls and women will have become more than ever urgent, and when there will be many other anxious claims upon the thought of the nation—claims which will require us to deal with a variety of connected social problems at one and the same time and on a consistent plan. It is some consolation to know that there is evidence that, given the right discipline and training, the British are among nations one of the most responsive to the influence of education. But great educational changes cannot be lightly improvised or easily carried through. And their

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full benefits (as Bacon said of planting woods and colonies) are not realized until after an interval of nearly 30 years. Nor can great educational improvements be enacted by administration or by Parliamentary order alone. Education derives its power not from Acts of Parliament or administrative machinery, but from a spiritual movement of the national life. It needs organization and far-seeing direction, but it can easily be cramped by excess of administrative control. Confusion in educational standards is a bad thing, but over-organization a worse.

Our fundamental need in English education is for leadership by a great statesman, strong through support from a great weight of public opinion and resolved to kindle in England a purposeful zeal for educational reform. Granted this, the national will would effectively focus itself on this question and produce such a change in our customary standpoint as to get far more than hitherto out of the devoted labours of our teachers and educational administrators. A world-famous thinker once said: "Whatever we wish to see introduced into the life of a nation must first be introduced through its schools and universities." This is true, but the nation must be determined to get it thus introduced and must itself co-operate in diffusing its influence through all the channels of home life and of industrial activity. And in order to further the British idea of civilization, British schools must essay a double task, endeavouring to impart both the love of knowledge and the care for conduct; love of adventure and readiness to endure routine; capacity for individual initiative and patience in the work of scientific co-operation.—(The Times.)

A PROSPEROUS CHURCH

THERE is a sure way of prosperity. It has never failed and never can. The following rules, observed by all the members of any church, will ensure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly:—

- (1) Attend all services regularly. If possible, be on time; you need at least five minutes after coming in to get a seat and to compose body and mind for the service.
- (2) Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.
- (3) If it rains or snows, make a special effort to go. Our churches stand much in need of storm-proof religion.
- (4) Take part in the service. You go to worship, not to be entertained.
- (5) Be devout in your attitude; all whispering should be studiously avoided. Find the hymn, and sing if you can; and share the book with your neighbour.
- (6) Speak to strangers, and invite them to come again. A hearty handshake will add much weight to the invitation.
- (7) Be friendly to all. Remember, hand-shaking has not gone out of fashion. A hearty Christian greeting means much by way of cheer, comfort, and encouragement.
- (8) Accept gladly any work assigned you. If someone is struggling under a load, take hold and help. At least, do not increase the burden.
- (9) Never encourage strife, but be a peacemaker. Peacemakers, you know, are called "the children of God."
- (10) Avoid gossip as you would an enemy; it is one of Satan's best agents for starting church troubles.
- (11) Give cheerfully, according to your ability. The Lord has dealt bountifully with you; hence you should be liberal with His cause.
- (12) Think of the services through the week, speak of them to others, and pray that they may be attended with divine blessing.
- (13) Pray for the sick and the poor. Help the Lord to answer your prayers.
- (14) Pray for the clergyman. His usefulness will be greatly increased by the daily prayers of all the people.
- (15) Pray for some unsaved soul in particular.
- (16) Pray, pray, pray! Keep on praying. No Christian should be behind in his prayer accounts.
- (17) It is a great deal braver to try to do something to better the condition of things than to stand and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden-bearers after you have shouldered your part of the load.

Episcopal Recollections\* Reminiscences of Two English Bishops

THIS season has been very prolific in biographies and reminiscences of Bishops; at least six books of this kind have appeared since last October. The two before us have many points of distinct interest because they come from well known and representative men.

Reminiscences from Bishop Welldon were hardly expected in view of the fact that he is still in the prime of life and hard at work, but now that they have come they are very welcome. He has been in succession Headmaster of Harrow, Bishop of Calcutta, Canon of Westminster and Dean of Manchester, and has certainly had a remarkable variety of experiences.

Many people think of an autobiography as little more than a collection of anecdotes, but Bishop Welldon has provided a volume very different from this conception. Some of the chapters are really essays on such important questions as Education, Indian Government and Church Work among the poor, and on all these topics the Bishop has much to say of real value from his own personal knowledge.

The first three chapters naturally deal with his youth, and his picture of his home life is truly valuable. His father and one of his uncles were important personages in the educational world, and it therefore is hardly surprising that the Bishop himself became a schoolmaster. He went to Eton, and then to Cambridge, where he took a brilliant degree as Senior Classic. On leaving Cambridge he had the opportunity of seeing a good deal of the home life of Archbishop Benson, together with personal experiences of Mr. Gladstone and Lord Tennyson. Indeed there are few men of eminence among his contemporaries whom he did not meet on close terms. The pictures of Mr. Gladstone and Lord Tennyson are attractive reading, and the contrast between these two great men is most striking. The Bishop spent Lord Tennyson's last earthly birthday with him, and on the morning he said: "You must not wish me many happy returns, for I am an old man very near the grave."

We are also introduced in a most vivid and fascinating way to those two great men, Lightfoot and Westcott. Bishop Welldon thinks that one result of their teaching has been to make him distrustful of all Biblical criticisms which sets individual tastes or opinions above the testimony of historical documents. With Westcott in particular, Bishop Welldon was very intimate, and it was due to him that Dr. Welldon as an old Etonian became Headmaster of Harrow, Eton's great rival. A characteristic incident is associated with Westcott, for on the occasion of the interview with the Governors of Harrow, Westcott followed Dr. Welldon and as he clasped his hand he said almost in a whisper, "Let your motto be 'faithful is he who calleth,'" and then he added, "I think you will find there is a special force in the Present Participle."

The chapters on Eton versus Harrow are particularly attractive because we are enabled to see how a scholar of the one school who became the Master of the other was able to compare and contrast the two institutions. One illustration in proof that sermons in school chapels are not always regarded with indifference is given in the story of a small boy who came timidly to consult the Headmaster after a Canon of St. Paul's had made a strong protest against the liquor trade. The boy said: "Do you think, Sir, that I ought to be a brewer?" Dr. Welldon unfortunately does not give us his own answer, but when he told the story to Mr. Gladstone, the latter replied, "I am very glad the question was not put to me."

We must not unduly appropriate the good stories to be found in these pages, but perhaps one can be mentioned, especially as it has been used elsewhere. A Master wrote his initials, "A.S.," on the title-page of one of his books. A saucy boy in his form, who got hold of the book, added a second S; but the Master discovered the addition, and, knowing who had made it, simply handed the book back to the boy with the words, "I wish you would not write your name in my book."

Bishop Welldon has much to say of real interest in regard to life in India, and it is interesting to see how he is prepared to defend the Anglo-Indian Society. He then spent four years as Canon of Westminster, and this period included the

Coronation of King Edward VII. He says that the Clerk of the Works (now deceased), told him some creepy stories about the remains of the great dead in the Abbey. "Chaucer," he said, "was a very stout man; Spencer a big man with a backbone."

In 1905 the Bishop was offered the Deanery of Manchester and his estimate of the problems there deserve the most thorough study by all who are interested in work in similar places. His description of the Manchester people is graphic and true, although not altogether attractive. It is well known that Lancashire people rather pride themselves on their brusqueness, fearing that civility may imply insincerity. In particular they are very critical and do not hesitate to express unfavourable opinions. Thus, a clergyman said to one of his people that he knew he could not be to the parish what his predecessor had been after twenty-five years' work. "No Sir," was the reply, "we all know you are not a patch on him." An elderly lady in a street car remarked to Bishop Welldon himself, "Dean, I tell you what it is, you spout too much."

But we must not go further, though we hope sufficient has been said to show that the book will at once instruct and delight its readers. Coming as it does from one of the best known and representative men in the English Church it contains much of real value for Canadians.

Bishop Browne resigned the See of Bristol about three years ago and he gives us his recollections apparently from memory or from scattered notes, since he did not keep a diary. First come recollections of six years of life as a Master in the well-known Scottish School, Trinity College, Glenalmond. Then follow twenty-nine years in Cambridge, chiefly in the management of the University. During this time for several years Dr. Browne was a Proctor, and Canadian readers will be glad to learn something of what this University official has to do. Almost everybody of note in Cambridge during these years appears in these pages, and in particular one man may be mentioned, Sir George Gabriel Stokes, often called the modern Newton. This is how the Bishop refers to him:—

Stokes was always the true, thoughtful man we loved so much, the simple genius who made a discovery in optics with an apparatus consisting of a match box and a hole in a shutter.

Then came seven years as Canon of St. Paul's and first Bishop of Stepney, to be succeeded by several years as first Bishop of the See of Bristol, which had been separated from that of Gloucester.

This book, like Bishop Welldon's, is simply full of fascinating reminiscences to which we must refer our readers. Pictures of Archbishop Temple are particularly delightful. The Diamond Jubilee Year of Queen Victoria was also the year of the Lambeth Conference and other great events. At the open air service at Glastonbury, Archbishop Temple set out bare-headed in a powerful sun. This is how Bishop Browne refers to the matter:—

As I was very near him in the procession and had been on terms of unusual nearness as his Suffragan, I was asked to remonstrate with him. I entreated him to put on his cap. "No, I won't! My skull's thicker than yours!" was all I got for my pains, and all I expected to get.

When he was called upon to do homage to Queen Victoria on his appointment to Bristol, the circumstances were somewhat unusual and noteworthy. While the Bishop was still on his knees, the Queen held out her hand. The Bishop squeezed it affectionately, rose, and went to the side of the chamber to retire with the officials. It occurred to him that though he had not been instructed that to kiss hands was part of the ceremony—which in fact it was not—that must have been what the Queen meant, so he returned to the throne, made a low bow, and said, "May I kiss hands, Ma'am?" "Yes! Yes!" So he did. Almost before the door was closed there rang out a hearty laugh. The Bishop went upstairs to remove his robes. Someone ran rapidly up the stairs and came in rather breathless. It was the Clerk of the Closet. "The Queen hopes you don't think she was cross. She was not a bit cross. Those are her words and I was to repeat them." The Queen afterwards told one who told it to the Bishop, that no one in her long experience had recovered himself in that way.

The Bishop did not wear a cope when celebrating in the Cathedral, although at Bristol

\*"Recollections and Reflections." By the Right Rev. J. E. C. Welldon, Dean of Manchester. Toronto: Cassell & Co. (\$2.50 net.)

"The Recollections of a Bishop." By the Right Rev. G. F. Browne, D.D. London: Smith, Elder & Co. (10s. 6d. net.)

there is a very handsome cope and mitre which had been presented to Bishop Ellicott who said he would wear them on certain occasions. But this is what Bishop Ellicott told Bishop Browne: "I put them on, both cope and mitre. I looked at myself in the vestry glass with the mitre on. I said to myself, 'If ever I look such a fool as that again, it will be my own fault.' So I carried the mitre in my hand, as it were a college cap, and I never used it or the cope again."

Among the many expressions of information found in these attractive pages only one can be mentioned, referring to the great subject of reunion:—

I have not concealed my desire to see signs of the possibility of a larger step being taken in time towards a union of Reformation Churches. An English deacon is ordained priest by a Bishop and a number of priests who in concert lay hands on his head. In the Established Church of Scotland a presbyter is ordained by a number of presbyters who in concert lay their hands upon his head. Why should it not be possible that a friendly Bishop should be asked to join with this number of presbyters in ordaining the presbyter?

It will be seen from this bare summary that the reminiscences of Bishop Browne are exceedingly interesting and truly valuable, for his was one of the busiest and most important of lives for many years.

These are two delightful books, well worthy of careful attention and affording insight into some of the most attractive and important elements of English Church life during the last thirty or forty years.

## THE QUIET HOUR

### Thoughts on Prayer.

Be not afraid to pray; to pray is right;  
Pray if thou canst with hope, but ever pray,  
Though hope be weak or sick with long delay;  
Pray in the darkness if there be no light;  
And if for any wish thou dare not pray,  
Then pray to God to cast that wish away.

It is good, I find, to persevere in attempts to pray. If I cannot pray with perseverance or continue long in my addresses to the Divine Being, I have found that the more I do in secret prayer the more I have delight to do, and have enjoyed more of the spirit of prayer; and frequently I have found the contrary, when by journeying or otherwise, I have been deprived of retirement.—*David Brainerd.*

"Nothing is impossible to industry," said one of the seven sages of Greece. Let us change the word industry for persevering prayer, and the motto will be more Christian and more worthy of universal adoption. I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it. And the reason that He loves such prayer is that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow.

I never prayed sincerely and earnestly for anything but it came at some time—no matter at how distant a day, somehow, in some shape, probably the last I would have devised, it came.—*Adoniram Judson.*

More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?

For so the whole round earth is every way  
Bound by gold chains about the feet of God.

—*Tennyson.*

Perseverance counts much with God as well as with man. If Elijah had ceased at his first petition the heavens would have scarcely yielded their rain to his feeble praying. If Jacob had quit praying at decent bedtime he would scarcely have survived the next day's meeting with Esau. If the Syrophenician woman had allowed her faith to faint by silence, humiliation, repulse, or stop midway its struggles, her grief-stricken home would never have been brightened by the healing of her daughter.

Pray and never faint is the motto Christ gives us for praying. It is the test of our faith, and

the severer the trial and the longer the waiting, the more glorious the results.—*E. M. Bounds, in "Purpose in Prayer."*

God will do as a result of the praying of the humblest one here what he would not do. Yes, I can make it stronger than that, and I must make it stronger, for the Book does. Listen: God will do in answer to the prayer of the weakest one here what otherwise He could not do. "Oh," someone thinks, "you are getting that too strong now." Well, you listen to Jesus' own words in that last, long, quiet talk He had with the eleven men between the upper room and the olive grove. John preserves much of that talk for us. Listen: Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My name, He may give it you" (John 15:16). Mark that word "may"; not "shall" this time, but *may*. "Shall" throws the matter over on God—His purpose. "May" throws it over upon us—our co-operation. That is to say, our praying makes it possible for God to do what otherwise He could not do.—*S. D. Gordon, in "Quiet Talks on Prayer."*

## THIS AND THAT

### Thoughts of an Eastern Churchman.

IT is so natural for us to look for improvement in persons and things, and to be disappointed if it is not continuously in evidence, that we are apt to take its absence as an indication of positive deterioration. This is very common in the case of authors. People, for instance, say that Kipling is not what he used to be. But that is just the trouble. If Kipling had not been what he used to be, if he had made (if such a thing is possible) marked advance upon his former work, we would say that he was what he used to be. As some magazine editor once said, "To be as good as you were last year you must be a little better." We "hold our own" by advancing.

So many women seem to expect in men both masculine and feminine virtues, masculine aggressiveness, initiative, largemindedness, etc., and feminine intuition, patience, self-repression and delicacy of feeling, etc. The ideal women, whom men adore, and who make the model wives, are those who accept men's limitations, and make no attempt to feminize them. On the other hand it cannot be denied that there are men who chafe over the limitations of women, not, I think, to the same, but still to a noticeable extent. The model husband on his part is he who frankly and contentedly tolerates feminine limitations, and makes no attempt to bring her into his own way of looking at things. The less, after a certain point, men and women try to understand each other, the better they do understand each other, and the more, after a certain point, they try, the more hopeless and irretrievable will be their misunderstanding.

The proposal to boycott German goods after the war seems to me a piece of downright silliness. I don't believe such an agreement could be successfully maintained for three months between such countries as Russia, or France, or Italy with adjacent frontiers. The only result would be the creation of smuggling on a vast scale. Then how would new markets be opened and established? Certain nations trade with each other as by a law of nature, and all the enactments in the world cannot hinder it. Then again, when bloodshed has ceased, why perpetuate national hatreds indefinitely? There is an element of vindictiveness about this proposal altogether out of keeping with the professed spirit in which the Allies have entered into and waged this war. The feeling at its close will be bitter enough without artificially aggravating and prolonging it. And last and perhaps least, such a policy of non-intercourse would probably, in the end, injure us nearly as much as Germany and Austria. The trade of one hundred and thirty million people cannot be sacrificed without dealing a staggering blow to thousands of our own people, to go no further, who have for generations carried on business with those countries. I sincerely hope that whatever proposals may be made from whatever quarter, the Empire will not commit itself to any such policy. To say the least, all such talk, with Germany and Austria and their Allies still unbeaten, is premature.

We often hear it said that "Nature is unmerciful," that if we break her laws she will take a stern and relentless revenge. This, I think, is a gross libel. Nature is merciful to the last degree. She forgives to the uttermost. Where would nine out of ten of us average men and women be if nature were "unmerciful"? Who is it of us that

hasn't broken her laws a thousand times without being a penny the worse? If nature were extreme to mark what is done amiss, how many of us would get beyond middle life? It may safely be said that every man who has reached the age of sixty-five is an example of the forbearance and mercifulness of nature. She is merciful and long-suffering, slow to anger, and of great kindness. It is we, not nature, who are unmerciful to ourselves. By long-continued violation of nature's laws, we place ourselves beyond the reach of her forgiveness. She labours on to restore us, but there is nothing left to work on. To the very last moment of our lives nature strives with might and main to repair our mistakes. The mercy and forbearance of nature is the image of the Divine love, beyond whose pale we cannot get, however we may render ourselves incapable of benefiting by it.

Bishop Lawrence, of Massachusetts, seems to be making steady progress with his clerical pension scheme. Nothing of the kind seems to be projected, or likely to be projected, in Canada. Our Bishops seem strangely indifferent on the subject, and the clergy as a whole follow suit. Perhaps this is only what might be expected of the clergy, for the great majority of them are comparatively young men, at a substantial distance from the retiring age. It is the most difficult thing, one knows, for a young, eye, and for the majority of middle-aged men, ever to imagine themselves really growing old. As a rule, it is not until well over fifty, and often not until well within measurable distance of sixty, that it begins to dawn on the average man that the day of waning powers and flagging energies is approaching, when his place could be more profitably taken by a younger man, and that he will need some special provision himself. It is therefore a matter of the greatest difficulty to arouse anything but a very languid interest among the mass of the clergy in the matter of superannuation. But better things might be expected of our Bishops, some of whom are men of mature, if not advanced age, and all of whom are supposed to take broad statesmanlike views. But it is, after all, the laity who are the most vitally interested. It is they who suffer from the clergy who have reached the retiring age, and who are forced from the inadequacy of the "pensions" provided to hang on to their parishes, in spite of declining powers. The scandal, if I may use the term, of our present pension system, is not so much the smallness of the pensions, but the contented acquiescence therein of our natural leaders. And then there is the question of amalgamating the various diocesan funds.

The terrible wastage of child life in the Dominion has had attention drawn to it, and in many cases a lurid light thrown upon it, by the formation of that altogether excellent and admirable organization "The Children's Aid Society," which has had certain legal powers conferred upon it by our Provincial legislatures. My own personal experience of the working of the Society in the Province of Nova Scotia has been most favourable. It seems to me that this is a work which of all work of the kind is the most practical and promising. It begins at the beginning, and what it does is, as near as possible, clear gain. For no human being can altogether escape from the effect of early influence. The Society by befriending children sows seeds which can hardly ever wholly die, and it is doing real effective work towards counteracting this wastage of child life which, however it may be in other parts of the Dominion, is lamentably widespread in the Maritime Provinces. Downeaster.

## The Churchwoman

TORONTO.—THE MOTHERS' UNION.—Saturday last, being the Feast of the Annunciation of the Blessed Virgin Mary, there was a corporate celebration of the Holy Communion in St. James' Cathedral. The celebrant was the Bishop of Toronto, who was assisted by Provost Macklem and Canon Plumtre. The sermon was preached by Provost Macklem who took as his text, "Behold the handmaid of the Lord, be it unto me according to Thy Word," St. Luke 1:38. The preacher pointed out that this visitation of the Divine to a simple human maiden, indicated three things—viz., the high trust reposed in woman; the dignity of motherhood; and the sanctity of marriage, while on the part of the Blessed Virgin, her obedience to the command of God sets an example to women of all time. According as we "obey" the voice of God so may we expect guidance and blessing. A prayer for those at sea was used, one of the members having sailed a few days previously to join her son who has been wounded.

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It was a source of pleasure to the members that the Bishop of the diocese, in commemorating the seventh anniversary of his consecration, had arranged to be with them and officiate at this their special service of the year. A short business meeting was held later in the Parish House, when a vote of sympathy was passed to Mrs. Ogden Jones in her sad bereavement.

HALIFAX.—ALL SAINTS' CATHEDRAL.—The 6th annual meeting of the Cathedral W.A. was held on the 10th inst., Dean Llwyd presiding. The Dorcas secretary reported 14 meetings. Forty articles of warm clothing had been sent to Fort George, and an outfit for an Indian boy at the John MacKay School, La Pas, had been prepared. The linen, etc., of a memorial cot in Rock Bay hospital is being replenished and socks are being knit for the "field comforts." The "Leaflet" secretary reported 76 subscribers to the "Letter Leaflet" and 23 to the Quarterly Intercession Paper. The Babies' secretary reported 146 members and contents of mite boxes \$84.33. The E.C.D.F. treasurer reported 50 members and \$32.81 collected. The Junior superintendent reported 36 members. Receipts, \$102.23; and expenditure, \$64.81. The Girls' Branch reported 33 members. An outfit for an Indian child and a quilt had been made. Total amount raised, \$203.95; expended, \$155.24; thankoffering, \$17.73. The Senior Branch treasurer reported a balance from last year of \$160.97; received, \$663.48. The following officers were appointed: Hon. pres., Mrs. Crawford; pres., Mrs. Llwyd; 1st vice-pres., Miss Pooley; corresponding sec., Mrs. Mac-Mechan.

OTTAWA.—ST. JOHN'S.—The annual meeting of the Women's Guild of this church was held on the 20th inst. Officers elected were: Hon. presidents, Mrs. Gorman, Mrs. Pollard and Lady Egan; pres., Mrs. V. V. Rogers; 1st vice-pres., Mrs. W. H. Pennock; 2nd vice-pres., Mrs. T. E. Cunningham; sec., Mrs. C. T. Kirby. The secretary's report showed 222 garments having been completed and returned to the Red Cross. A cot in Cliveden Hospital was subscribed for and a large bale including various comforts for the soldiers was sent to Dr. Gorrell.

SASKATOON.—CHRIST CHURCH.—The annual meeting of this Branch of the W.A. was held on the 22nd inst., Rev. E. Hodson presiding. Very encouraging reports were read at the meeting. The election of officers resulted as follows: Hon. presidents, Mrs. B. W. Pullinger, Mrs. Gamble; pres., Mrs. I. H. Rhores; vice-presidents, Mrs. Cameron, Mrs. E. H. Paul, Mrs. Barrett; sec., Mrs. W. Morrison. The retiring president, Mrs. Gamble, was presented with a leather handbag, in which was a ten dollar gold piece. Mrs. Morrison read a little address to Mrs. Gamble, expressing the thanks of the society for her untiring energy in behalf of the W.A. and of the church. The retiring president has been a member of the executive for six years, and for the past two years has been president. The presentation was made by Mrs. Cameron.

## Church News

### PREFERMENTS AND APPOINTMENTS.

HOWARD, Rev. Canon, Rector of Christ Church, Chatham, Ont., to be Chaplain of the 186th (Kent) Battalion C.E.F.

BRETT, Rev. Charles, of Selkirk, Yukon Territory, to be Rector of Ripley, Ont. (Diocese of Huron.)

WESTGATE, Rev. H. P., Rector of Shelburne, Ont., to be Rector of St. John's, Sandwich. (Diocese of Huron.)

STEWART, Rev. G. Hewson, M.A., Curate of St. Aidan's, Toronto, to be Chaplain of the 81st Battalion, C.E.F., with the rank of Captain. (Diocese of Toronto.)

ALDERSON, Rev. R. R., Rural Dean of Okotoks, in the Diocese of Calgary, to be Rector of St. Agnes', North Vancouver.

D'EASUM, Rev. Canon G. C., M.A., Rector of Holy Trinity Cathedral, New Westminster, to be Chaplain for Overseas Service.

### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—On the Wednesday evenings during Lent, Archdeacon Armitage is giving a series of lectures on the subject of "Evangelical Religion." A most successful Irish concert was given at St. Paul's Mission on the evening of St. Patrick's Day. The concert was under the auspices of the Gospel Temperance So-

ciety and the Hall was tastefully decorated with flags and bunting appropriate to the occasion. Evangelist Patton presided.

THE CLERICUS CLUB.—The members of this Club held a meeting on the 20th inst., the Archbishop presiding. Rev. J. Lockward read an interesting paper on "The Effect of the War upon our View of the Other World." At the April meeting Dr. Boyle, President of King's College, Windsor, N.S., is to read a paper upon "The Effect of the War upon Educational Problems."

S.S. TEACHERS' INSTITUTE.—On April 3rd a debate will be held on the subject of Prayer Book Revision and two papers will be read at this meeting: (a) "Why the Prayer Book should be Revised," by Canon Vernon; and (b) "Why the Prayer Book should not be Revised," by Rev. C. K. Whalley.

WINDSOR.—KING'S COLLEGE.—Rev. Dr. Boyle, the new President, will take up his residence here on the 31st, and will enter upon his new duties immediately.

### FREDERICTON.

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

ST. JOHN.—ST. JOHN'S (STONE) CHURCH.—Rev. V. R. Jarvis preached in this church on the 12th inst., to the members of the 115th Battalion, on the occasion of their first church parade. He chose for his text the words: "Until the day dawn and the shadows flee away," Song of Solomon 2: 17.

### QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Dean is giving a special course of lantern lectures on Church History on Thursday evenings during Lent. The first lecture was on the Early British Church.

The Rev. H. M. Little, of the Church of the Advent, Montreal, was the special preacher in the Cathedral on the afternoon and evening of March 24th.

BERGERVILLE.—ST. MICHAEL'S.—The Lenten Mission in this parish commenced yesterday. Rev. I. A. R. Macdonald is the missionary.

Notices have been issued summoning the Synod to meet in Quebec on June 6th.

### MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The special services in connection with the Wartime Mission, which were held last week in this Cathedral church were well attended. The Bishop conducted the Mission.

TRINITY.—Dr. Renison, of Hamilton, spoke at a special service for men which was held in this church last Sunday afternoon.

ST. LUKE'S.—At a special service for women, which was held on Sunday afternoon last, Rev. H. M. Little, of the Church of the Advent, Westmount, was the speaker.

ST. JAMES THE APOSTLE.—A policy of reprisals and all methods savouring of vengeance were condemned by Capt. the Rev. Allan P. Shatford, of Montreal, Chaplain of the 24th Battalion, in a stirring sermon delivered March 19th, in St. Margaret's Church, Westminster, at a service for the overseas forces. All violence, he said, was a confession of weakness and an acknowledgment that the cause involved was so bad that contemptible means must be employed to achieve the purposes sought. Men who were sure of their cause would never make a compromise with evil nor a truce with dishonour. Speaking on the topic of the advice of St. John the Baptist to the soldiery, Capt. Shatford warned soldiers and civilians against the triple temptation of violence, injustice and discontent. The injunction against violence was applied to dishonourable methods of warfare and fighting animated by vengeance only. In deprecating political strife and acrimonious charges, nothing was so disheartening to the men at the front as division at home, and for this reason he pleaded for unity and the cessation of bickering. Discontent was also demoralizing, and soldiers always thirsting for rewards or promotions, were inefficient. The overseas dominions, said Capt. Shatford, were anxious to take their part in the obligations of Empire, the bond between them being strong enough to bear the heaviest strain. In the vestry at the conclusion of the service, Earl Grey heartily thanked Capt. Shatford for his words.

### ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—Dr. Lucas, the Bishop of Mackenzie River, preached in this Cathedral last Sunday evening, and he afterwards addressed the soldiers in St. George's Hall.

### OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

OTTAWA.—THE NAVY.—The story of the British Navy evoked great interest at Ottawa and Montreal during the recent tour of Rev. Alfred Hall, Senior Chaplain for Canada of the British and Foreign Sailors' Society. At St. Bartholomew's and St. Matthew's, Ottawa; at Ashbury and Lower Canada Colleges, very enthusiastic meetings were held. The Chaplain's nautical oration is entitled "Under Three Ensigns; How the Fleets Serve the Empire," and there are four series of lantern views.

### TORONTO.

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

William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto on Sunday morning last preached in this Cathedral church on the subject of "The Mystery of Iniquity." The preacher in the evening was Rev. Professor Cotton. The Bishop conducted the special devotional service which was held last night.

ST. JAMES' CATHEDRAL.—The Bishop of Toronto fittingly observed the seventh anniversary of his consecration to the Episcopate by celebrating at a special service of the Holy Communion on Saturday morning last. The Bishop was consecrated in this church on the Feast of the Annunciation of the Blessed Virgin, Lady Day, March 25th, 1909.

CHURCH OF THE REDEEMER.—Rev. Dr. O'Meara preached in this church on Sunday evening last.

HOLY TRINITY.—The Bishop of Toronto held a Confirmation service in this church last Sunday evening, when 15 candidates were presented to him by Canon Powell, two of whom were in khaki.

ST. THOMAS'.—Under the will of the late Mr. William Smith, an old employee of the Canadian Bank of Commerce, who left an estate valued at \$6,948, this church inherits one-fourth of his estate, the other three-quarters going to nieces who live in London, England.

CHURCH OF THE ASCENSION.—The Sunday School of this church has attained an enviable position in the matter of enlisting and probably has established a record for Toronto. Every officer, teacher and senior member eligible is serving the colours, save one, who expects to put on the uniform shortly. The school sends each man a letter once a month.

ST. AUGUSTINE'S.—Rev. Dr. Boyle preached in this church on Sunday evening last. He leaves Toronto this week for King's College, Windsor, N.S., to assume his new duties there as Principal in succession to Canon Powell.

THE NAVY.—St. Barnabas', St. Peter's, St. John the Evangelist and All Saints' are among the city churches which have arranged for a visit by Rev. Alfred Hall, in aid of the Royal Navy comforts in Canada.

TRINITY COLLEGE.—The last of the special series of lectures on Shakespeare will be given in the Convocation Hall on Saturday afternoon next by the Rev. O. Rigby, D.D. His subject will be "Shakespeare, the Historian of England."

WYCLIFFE COLLEGE.—The annual Convocation for the granting of diplomas, etc., is to be held on the 4th prox., when the authorities hope to have a graduating class of 15 to present to the President. On the evening of the 3rd, at 8 o'clock, a special service of thanksgiving and prayer will be held in the College Chapel. On the occasion of the presentation of diplomas, Dr. N. W. Hoyles, K.C., the President of the College, will give a short address to the members of the graduating class. There are already between 60 and 70 names on the honour roll of this College of men who are serving at the front.

CHURCH PARADES.—The following Church parades took place on Sunday last: 123rd Battalion, Church of the Redeemer; 198th Battalion, St. James' Cathedral.

**WYCHWOOD.—ST. MICHAEL AND ALL ANGELS.**—Work will be resumed on the new church this week. This work has been suspended during the winter weather.

**THE CANADIAN GUILD OF ORGANISTS.**—A service of song and an organ recital was held in St. James' Cathedral on Tuesday evening last, under the auspices of this Society, when hymns and anthems appropriate to the occasion were sung by the choir and Archdeacon Cody gave a short address. The organ recital was given by Gordon Langlois, B.A., H. E. Vernon, M.B., E.C.G.O., Otto James, A.R.C.O., and Healey Wilan, F.R.C.O., local members of the Canadian Guild of Organists. Dr. Albert Ham, the organist, himself gave some selections on the organ and conducted the choir.

**BIBLE AND PROPHETIC CONFERENCE.**—A too rapid conquest of the earth by man and a premature fulfilment of the Scriptures presage the second coming of Christ, according to the interpretation of Rev. Canon Howitt, who addressed the members of the above Conference last week upon "The Imminence of Christ's Return." The speaker found another sign of the second coming of Christ in the decline in church attendance as a result of Sunday recruiting meetings. He believes that the people of Canada are being educated to demand entertainment and that the Dominion will soon lose its Sabbath Day. In the wonderful lighting of Toronto, Canon Howitt found a sign of the fulfilment of the Scripture passage, "There shall be no night there." Modern inventions, he said, were causing the world to rapidly fill with signs that it was ripening for the great change.

**WEST TORONTO.—ST. JOHN'S.**—Rev. H. L. Nicholson, Curate of this church, with charge of St. Philip's, Etobicoke, has been appointed Chaplain of the 198th Battalion, C.E.F., with rank of Captain.

**TODMORDEN.—ST. ANDREW'S.**—The funeral of the late Mr. Robert Davies took place on Thursday last, the remains being laid to rest in Mount Pleasant Cemetery. Previously a short service was held in the house. Both this service and the services at the cemetery chapel and at the graveside were conducted by Rev. A. Bryant, of this church. Many people were present at the funeral service and the floral tributes were both numerous and beautiful.

#### NIAGARA.

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

**PALMERSTON.—ST. PAUL'S.**—On March 17th the officers and men of the local contingent of the 153rd Battalion, to the number of 80, were entertained to dinner by the ladies of this church. Speeches, songs and choruses were given. In the course of his speech the Rector referred to the honour list put up on the wall, containing the names of 57 members of the church who had enlisted for the war. Hardly a man of military age was now left in the congregation. Nine men from the choir and three teachers in the Sunday School were gone. One had been killed in France. Lieut. McMillan and others spoke.

#### HURON.

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

**LONDON.—ST. JAMES'.**—The Very Rev. Dean Davis has just completed a period of 42 years' service as Rector, which makes a unique record, and one that is not equalled for length of service in one parish in Western Ontario. It was in 1871 that the Dean graduated from Huron College, of which the Principal at that time was Rev. Canon Isaac Brock, a nephew of the great Gen. Brock, who fell at Queenstown Heights. Following his ordination, he was appointed Rector of Bayfield, where he remained three years, coming to St. James' in March, 1874. Services in South London were first held in the school-house on Askin Street by the late Rev. Canon James Smythe, Rector of Christ Church. It was largely through the efforts of Mrs. Cronyn, wife of Bishop Cronyn, that the first church was built in 1873. About 10 families made up the congregation, which gathered for services in the small original church, when Rev. Evans Davis first entered upon his duties. In the years that have intervened, the growing congregation made it necessary first to renovate the original church and make a large addition. The next step in development was the acquiring of adjacent property and building a new church, using the old for a Sunday School. Subsequently, this became inadequate to meet the needs, and the building was enlarged until the present commodious and attractive edifice resulted. Forty-two years have witnessed recognition after

recognition, and promotion after promotion. First came the rank of canon, next archdeacon, and several years ago that of dean. Reviewing events of the years that have gone, the Dean and the members of the parish have reason to be congratulated upon the development of the congregation and the steady growth and efficiency of the work accomplished.

At the morning service on Sunday last, Dean Davis preached to the men of the 70th Overseas Battalion on the text, "I have fought a good fight." He emphasized the fight everyone has to make against the temptations of the world, especially against intemperance, profanity, impurity and immorality. If fought against manfully, he said, with God's help all can be conquered. He cited as models of splendid Christians a number of the great generals of the British army. He urged the soldiers to always honour the old flag and explained the meaning of the colours, red for sacrifice, white for purity and blue for truth.

**BRANTFORD.—ST. JAMES'.**—The Bishop of Huron held a Confirmation service in this church on the 19th inst., when 15 candidates were presented to him by Rev. J. Seton-Adamson. His Lordship's address was founded on this clause of the Lord's Prayer: "Hallowed be Thy Name."

**CHATHAM.—CHRIST CHURCH.**—Rev. Canon Howard has been appointed Chaplain of the 186th (Kent) Overseas Battalion.

**RIPLEY.**—The Bishop has appointed the Rev. Charles Brett to be Rector of this parish. For the past five years Mr. Brett has been working amongst the Indians in the diocese of Yukon, with his headquarters at Selkirk.

**ST. THOMAS.—TRINITY.**—The boy choristers of St. Paul's Cathedral, London, paid this parish a visit on the 20th inst., and assisted by several adults gave an excellent programme of both vocal and instrumental music. Canon Tucker and Mr. Kilmaster, the organist of the Cathedral, accompanied them. The concert was given under the auspices of the local Branch of the A.Y.P.A.

**SANDWICH.—ST. JOHN'S.**—Rev. H. P. Westgate, Rector of Shelburne, has been appointed by the Bishop, Rector of this parish in succession to the late Rev. D. H. Hind.

**BERLIN.—ST. JOHN'S.**—This congregation is not behind in its contribution of men wearing the khaki. Owing to a change of Rectors, a church honour roll has not been kept, but Mr. B. K. Robinson has the matter in hand, and very soon the honour roll will be hanging up in the church. This roll will show over 200 names of members of this congregation who are now serving in France or are in training. About 140 men of the 118th Battalion now stationed in Berlin are Churchmen who attend the Sunday morning services in a body. On Thursday evening last, the ladies of the church took possession of the dining room at the Barracks and provided and served dinner to the Battalion. At the conclusion of the meal, Lieut.-Col. Lochead expressed the hearty appreciation of the Battalion. The Rector replied on behalf of the church. Among other things, the latter stated that not only were the men of the church coming forward, but that a young lady of the church, who had no brothers to go, had, with her mother's consent, offered to go to the front as a despatch messenger. This news brought from the soldiers rounds of applause.

#### RUPERT'S LAND.

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

**WINNIPEG.—ST. THOMAS'.**—An excellent lecture on "Scenes from the Great War" was given in this church last week to a large audience, by Mr. J. M. McCormick, of the Church Camp Mission. The various aspects of the war as it affected the nations engaged were told in an interesting manner. The lecture was illustrated.

**ST. PATRICK'S.**—Members of this congregation have decided to ask the Archbishop of Rupert's Land to approve of their plan to form a parish separate from St. James' Church. A committee was appointed to wait on the Archbishop with this plea. Under Rev. G. H. Williams, the growth of St. Patrick's Church during the past six months has been very rapid.

**ST. STEPHEN'S.**—The Rev. H. A. B. Harrison is holding cottage meetings throughout the parish, and he is meeting with much encouragement in his efforts.

**ALL SAINTS'.**—The Winnipeg Clericus met at the rectory of this church last Monday. Prof. Ferguson had charge of the Greek Testament study, and Rev. H. Cawley read a paper on "Mental Healing."

**LANTERN SERVICES.**—Many of the city churches are having lantern services during Lent. Mr. Pritchard is giving two nights a week to this work at St. Cuthbert's, Mr. Cawley one night at St. Alban's, Mr. Heeney is showing pictures after the Sunday evening services and at St. Matthew's the Wednesday evening services are all of this character. The chief obstacle in the way is the securing of suitable slides. Why does not somebody open an up-to-date lantern supply house in the West?

**ALL SAINTS'.**—Thirteen out of sixteen of the ex-choir boys of this church are now at the front. One of them has been killed.

**BRANDON.—ST. MARY'S.**—Rev. H. C. Cox has left for active service in the Field Ambulance Corps. During his absence the work in this parish will be in charge of Rev. S. R. Hammond, Rector of St. George's, who will have the assistance of lay readers.

#### SASKATCHEWAN.

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

**SASKATOON.—EMMANUEL COLLEGE.**—Sergeant Burd, an ex-student of this College, has been awarded the D.C.M. The official record of his service says: "Sgt. Burd, 28th Battalion, led a bombing party over an enemy parapet and attacked a machine gun emplacement. He continued bombing out the enemy till seriously wounded; then insisted upon coming back alone." Sgt. Burd came as a student to Emmanuel College under Principal Lloyd's scheme from Sheffield, England, in May, 1913. He did some missionary work in the Province and spent the following winter in College. In October, 1914, he enlisted and went over to England with the second contingent. He was a man of about 27 years of age, was president of his year at Emmanuel, and was held in high esteem by all who were connected with the College.

**PRINCE ALBERT.—ST. ALBAN'S CATHEDRAL.**—In connection with the National Mission a special Mission was held in this Cathedral from March 12th to 19th, both days inclusive. The Bishop, Archdeacon Dewdney and the Revs. C. L. Mortimer, J. Rance and J. I. Strong, the Rector, took an active part in the Mission day by day.

**"THE NATIONAL MISSION."**—The movement known as the "National Mission," or the "War-time Mission," is proceeding now in the diocese. The Bishop of Saskatchewan has issued a Pastoral on the subject. This was followed by a series of meetings in the various Rural Deaneries, partly in the shape of a "Retreat," or "Quiet Day," and partly a conference in view of the Mission. The attendance was generally good. It was well understood that the diocese could not find the money needed for the expense of bringing in missionaries from outside and that the clergy must depend upon themselves and each other for conducting the parochial Missions. Each Rural Deanery, therefore, made its own places and dates for a week's Mission in as many of its parishes as possible, and a two or three-days' Mission in some other parishes. Either the Bishop or Ven. Archdeacon A. D. Dewdney was present at each of these preliminary conferences. The Mission in Prince Albert and district has been and is being conducted. In Lloydminster, March 12th to 26th; in Melfort, March 19th to 29th; in Battleford, North Battleford and district, March 19th to April 2nd; in Saskatoon and district, March 26th to April 2nd; in Scott, Wilkie and district, April 2nd to 16th. A Mission will be conducted in The Pas Village later in April. Nothing elaborate has been attempted, for it was not possible. It is merely an attempt to utilize the Lenten Season, under the present conditions of the nation, for gathering the people for Evangelistic preaching, penitential praying, recollection of our sins and privileges, and by the grace of God through the out-pouring of His Holy Spirit, a real spiritual renewal and uplift, and a more definite surrender of heart and life to the service of God and our fellow-men. Rev. J. I. Strong (the Rector) and Rev. J. Rance were conducting during the same week similar services in St. George's parish, East Prince Albert. Rev. C. L. Mortimer was unfortunately prevented by illness from taking part. On Saturday, March 18th, the Bishop opened the week's Mission in Melfort town and Archdeacon Dewdney opened that for Kinistino village. The Bishop and Archdeacon each took two days of the week's Mission in Kinistino, Melfort, Star City and Tisdale, March 18th to 27th. It is hoped that further notes of this Mission will be sent you as it progresses. Meanwhile, it is commended to the prayers of your readers.

**NEW WESTMINSTER.**

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

VANCOUVER.—The Bishop of Columbia held a general Ordination service in St. James' Church on the morning of the 19th inst., when he ordained the following gentlemen to the diaconate and priesthood respectively: Deacons, Messrs. H. M. Bolton, T. M. Hughes, W. E. H. Goodman and R. Axon. Priests, Revs. W. L. Luckraft and J. N. Merin. The Ordination sermon was preached by Rev. Principal Vance, of Latimer Hall. Other clergy assisting the Bishop in the service were Revs. Dr. Seager, Principal of St. Mark's Hall, and H. J. Collins, Rector of the parish. The "Quiet Day" for those who were about to be ordained, which was held on the previous day, was conducted by Rev. A. H. Sovereign, of St. Mark's. Rev. W. L. Luckraft has been appointed to St. Thomas' Church, South Vancouver; Rev. H. M. Bolton to the Howe Sound Mission; Rev. T. M. Hughes as Curate of St. Paul's Church, Vancouver.

The following further appointments have been made: Rev. C. B. Clarke, to Holy Trinity Church, Vancouver; Rev. W. R. George, to St. John's Church, Central Park; Rev. H. Beacham, B.A., to St. Alban's Church, Langley.

Rev. J. Hinchliffe, B.A., of St. Thomas' Church, Chilliwack, and Rev. O. Bulkeley, of St. Mary's, South Vancouver, have resigned.

NORTH VANCOUVER.—Rev. N. J. Thompson, of St. Clement's, Lynn Valley, is leaving to go to Merritt and Nicola, where he will have charge of the churches there. Mr. Thompson has been at St. Clement's for four years. He commenced his new duties the first Sunday in March. The departure of Mr. Thompson from Lynn Valley is the result of a change in the administrative policy of the Church, whereby the smaller churches are being placed under the supervision of one man.

ST. AGNES'.—Rev. R. R. Alderson, Rural Dean of Okotoks, diocese of Calgary, has been appointed Rector of this parish, in succession to Rev. S. Fea.

NEW WESTMINSTER.—HOLY TRINITY CATHEDRAL.—Canon G. C. D'Easum, M.A., of this Cathedral, New Westminster, has been accepted as Chaplain for Overseas Service. Rev. F. W. Maccand, M.A., will act as locum tenens.

**Correspondence**

**A GIFT TO CANADA.**

Sir,—In the "New York Times" of Tuesday of last week an interesting letter appeared, signed J. W. Hamilton, St. Paul, Minn., suggesting an American memorial for the new Capitol at Ottawa. I cannot do better than append the whole of this admirable letter:—

Canada is now planning her new Capitol buildings. What an opportunity is thus given to the English-speaking nations to show their regard for the Dominion by offering sufficient fine hard woods to panel the Senate Hall and the House, or beautiful stained-glass windows for those chambers! The United States would, of course, be expected to join in this plan.

With the names of the donors, their coats-of-arms and date of the gifts, inlaid in different coloured woods, or emblazoned in the stained glass, what a message of kindness and good-will to the Dominion would they always convey!

Should disputes arise between the Dominion and the United States or Australia, for example, surely the speakers would be compelled to take a kindlier tone with these gifts before their eyes. Disputes would really be half-settled by the very presence of these contributions to the beauty of the new Capitol.

Your readers are all familiar with the heroic figure of Christ in the Andes and the message it conveys to Chile and Argentina, and no doubt to other South American nations, and it would seem that the gifts I refer to would be helpful along similar lines. The same idea holds good with relation to the new Australian buildings, and I am sure that the people of this country would welcome an opportunity of making some contribution to their furnishings.

Australians have not forgotten the visit of our fleet to their waters, and our sailors will long remember the warmth of their reception. Any link which binds the United States to Australia will be as enduring as steel.

Letters of similar tenor have been sent to Australia, New Zealand, India, South Africa, Newfoundland, England, and Jamaica.

The effect of these gifts, showing the solidarity of the English-speaking nations and their essential unity of purpose and thought and ideals will not be lost upon any nations which are jealous of the heritage we have acquired.

Whether the project is acceptable and successful or not, the spirit of the letter is delightful and well worthy of record in your columns. It is such an utterance as this that does more than almost anything else to preserve good feeling between the two countries. Anglo-Canadian.

**SUBSTITUTES FOR THE GOSPEL.**

Sir,—This is how a writer describes current conditions. It occurs to me that they have a bearing on the question of revival for which so many are praying:—

Substitutes for the Gospel of Christ are everywhere offered and everywhere accepted. The glory of His Atoning Sacrifice for sin, of His free welcome to all who come to Him, and of the sufficient Grace of the Holy Spirit for all the demands of the new life, are literally unknown by thousands in our cities and villages. For from countless pulpits they are simply not proclaimed. In their place we have schemes of social reform advocated as the solution of all human ills. Mere nostrums of sacramentarianism are offered instead of the unconditioned Grace of God. On the one hand a section of the ministry proclaims itself the exclusive channel of Heavenly blessing, and thereby (with appalling lack of vision) denies its own relationship to Christ. Another frankly forsakes spiritual aims and espouses political causes, as being most likely to bring about its objectives. Men are urged to come to the Church—which they won't do, instead of to Christ—which they will. In many theologies the Sovereignty of God has been displaced by the deity of man. The authority of His Word has been undermined by hostile criticism in the name of liberty, and its profound statements concerning human destiny are invested with an air of interrogation and uncertainty. The Cross has been supplanted as the pivot on which the mercy of God turns, by a formless idea of His tolerance. The Precious Blood is unmentioned. The depth of the unspeakable Sacrifice by which the world was redeemed, is lost in the width of the Divine good-nature. Nothing is definite now, nor certain afterward. Yours, M. S.

**ACKNOWLEDGMENT.**

Sir,—I see in your issue of the 16th inst. a very sympathetic and appreciative notice of the Society and its work, and beg to thank you for it. You will be interested in the following item: The increased cost to us on the count of paper, printing, binding, etc., for the past ten months amounts to £12,000 (\$60,000). Yet our work goes forward with increasing volume!

W. B. Cooper,  
Bible Society, Toronto. Secretary.

**WHY PROHIBITION?**

Sir,—Why is it that certain sections of the country are agitating for the "prohibition" of the liquor trade? Why don't they seek to prohibit the trade in boots and hats, coats and pants, flour and meat? Because they know by experience that the sale of these articles conduces to the welfare of the nation, while the trade in intoxicating liquor is antagonistic to it.

Broken hearts, blasted characters, ruined fortunes, pauperism and crime are the fruits of this trade. The toleration and fostering of such a horrible business among us in the past proves that we have been blind to our highest welfare as a people. May the compassionate God open our eyes to see that this trade in intoxicating liquors is a bane to our fellow-creatures. X.

**ORDINATION OF REV. R. J. CAMPBELL.**

Sir,—On the occasion of the ordination of Mr. Campbell as Deacon the other day, the preacher, Canon Adderley, said: "To deny the work of the Holy Spirit in your former ministry would be for me, at least, to risk committing the unpardonable sin." This is an interesting testimony to the presence of the Holy Spirit in the ministry of non-Episcopal Churches. It reminds me of

Bishop Gore's words about non-Episcopalians being "rebels," and yet that "to deny God's presence with them would seem to approach to blasphemy against the Holy Spirit." But I am puzzled to know how God's Spirit can work in and with those who are in rebellion. Student.

**STATISTICAL RETURNS.**

Sir,—In answer to your correspondent, "Rural Churchman," in your issue of the 23rd inst., I would say that the General Purpose and Statistical Committee have sent to the Executive Committee of the Synod the following recommendations relative to statistical returns, fiscal year, etc., and the matter will engage the attention of the Synod at its meeting in June:—

Preamble.—That in view of the fact that the fiscal year of the Synod runs concurrently with the civil year, it is recommended that all financial statements and reports to Synod dealing with financial matters and all statistical returns should cover the same period.

I. In order to bring about a unanimity of action in all the ramifications of the Church throughout the diocese, we strongly recommend that it be a standing order of the Synod that all financial and statistical returns by parishes and missions be made to cover the Synod year, viz., from 1st January to 31st December, both inclusive.

II. It is evident, therefore, that it will be necessary to change the date of the annual meetings of the Vestries, and we recommend that the third Monday in January in each year be the date chosen, and that the clergy and churchwardens send in their reports to Synod office not later than the 15th of February in each year.

III. In view of the fact that our financial matters are claiming, year by year, more time of the Synod and crowding out questions of vital importance to the life and usefulness of the Church, it seems to us desirable to separate the discussion of financial questions and the missionary, spiritual, social and moral reform work of the Church. It is suggested that the financial matters be discussed only at the morning sessions of the Synod.

In relation to the quarterly returns of the missionaries, the matter of retaining or revising them will come up for discussion at the next meeting of the Executive of the Board, when I intend to move the following resolution:—

"That in view of the facts: (1) That the annual statistical returns from all parishes and missions of the diocese are now published in full in the Journal of Synod, supplying all necessary information for the use of the Mission Board. (2) That a copy of this journal is sent to every clergyman, lay delegate and churchwarden in the diocese, thereby disseminating this information into every parish and mission; and (3) that it is not the custom to ask the missionaries in other dioceses to make such quarterly returns to their Mission Boards. This Executive recommends to the Mission Board that these quarterly returns be forthwith discontinued." Yours sincerely, Geo. B. Morley (Canon).

**ACKNOWLEDGMENTS.**

Many thanks for amounts received for Missionary's Outfit (which is now complete): S. E. Joyce, \$1 and H. A. C., \$2. And for the Scripture Gift Mission: Mrs. D. St. George Fraser, \$5; L. M., Fredericton, N.B., \$3.50; L. Leveridge, \$1; Rev. W. Johnson, \$2. Editor, "Canadian Churchman."

**Books and Bookmen**

"Life's Journey." By Bishop H. H. Montgomery, with an Introduction by the Bishop of London. London and New York: Longmans, Green and Co. (90 cents net.)

It is the custom of the Bishop of London every Lent to recommend a book for devotional reading, and this time it is the present one by Bishop Montgomery, Secretary of the S.P.G. As Bishop Ingram invariably recommends works by Churchmen of one type, it is, of course, easy to tell beforehand the character of the book, even though the author may be unknown. But Bishop Montgomery is well known on his own account. He endeavours to keep up the simile of a journey, as the title suggests, but occasionally he is compelled to force matters. Both the Bishop of London and the author criticize Bunyan for certain elements which they think lacking in "Pilgrim's Progress," but it is evidently easier to criticize than to be successful in accomplishing a task. Indeed, the criticisms are simply those of High Churchmen against a Puritan, who presumably could not include in his allegory every

aspect of truth. Both Bunyan and Bishop Montgomery have their manifest limitations, which are probably inherent in their literary purpose, and this renders the Bishop's criticism of Bunyan almost entirely futile. The book contains some thoughtful, helpful suggestions, but it is based on a view of the Church, the ministry, and the Sacraments which will not commend it to any except Churchmen of the Bishop's own school. Apart from this, the book should prove of service for simple devotional meditations.

"Sacerdotalism in the Nineteenth Century." By Henry C. Sheldon. New York: Eaton and Mains. (\$2 net.)

There are some books that call for thorough study from beginning to end and this is certainly one of them. The author's subject is the development of Sacerdotalism during the last century and he has provided a valuable book for study and reference, giving an exposition of the great Sacerdotal systems, while applying to them a severe criticism. The work is done with great insight and ability and the book will prove a formidable weapon, because it is based on history and supported point by point by the most thorough exegesis. The first part discusses "Sacerdotalism of the Roman type." The second part deals with "Greek, Anglican and other types." It is essentially a book to be pondered by Clergy and thoughtful Laity, for it is a distinct contribution to the subject and one that will prove of permanent value. The closing words are as timely as they are true, and the whole book is deserving of careful attention, whether we agree with his thesis or not.

"The Kingdom in History and Prophecy." By L. S. Chafer. New York and Toronto: Revell Co. (75 cents net.)

Few subjects are more interesting, more valuable, and, it must be admitted, more difficult than that of the Kingdom of God as found in Scripture. This work discusses its historic and prophetic aspects in their relation to the present and the future. The author considers that the Bible reveals the purpose of God to found a Kingdom on earth in the future through the coming of Christ, and this revelation is shown to run through the whole Bible from beginning to end. Mr. Chafer has written a book which should be carefully pondered by all Bible students.

"Paul and His Epistles." By D. A. Hayes. New York: Abingdon Press. (\$2.00 net.)

The theme of St. Paul and his writings is always fresh if dealt with by capable hands, and in this interesting and valuable work Professor Hayes has given a vivid picture of the era of the great Apostle. No one can read the book without feeling that he is in touch with life, and in particular that the Apostle to the Gentiles is one of the greatest, if not the very greatest, figure of the early Church. While it may be impossible to accept all the views herein set forth, it is simple truth to say that it is one of the freshest presentations of its subject, and no one will read the volume without deriving instruction and inspiration at almost every point.

"God in Christ Jesus." By J. Scott Lidgett. London: C. H. Kelly. (5s. net.)

Two of St. Paul's Epistles stand out from the rest. One deals with the great problem of the terms on which the Jews were received into the Christian Church. This is Romans, with its theme of the Righteousness of God. The other deals with the second great problem of the Apostle's life, how the Jews, once received, were to remain in the Church. This is the theme of Ephesians, and the present book is a study of that Epistle, given in a series of chapters covering the entire work. It is at once scholarly and spiritual, and is a decidedly valuable contribution to the interpretation of one of the most important parts of the New Testament. The writer thinks that in it we have a final statement of the Pauline Gospel concerning Christ and His Work, and the exposition is given with this thought in view. Preachers and teachers will be especially glad to welcome this book, and will put it at once among the most important books of the life and writings of St. Paul.

"Conduct and the Supernatural." By L. S. Thornton, M.A. London: Longmans, Green and Co. (\$2.25 net.)

The original draft of this book was written with a view to a prize essay at Cambridge, the subject chosen being "Christian Ethical Ideals and Modern Reactions from them." The writer has endeavoured to examine and criticize certain ethical systems and then to offer an argument for the supremacy of Christianity. In the course of his work he has to discuss Nietzsche, Bernard Shaw, John Davidson, H. G. Wells, H. S. Chamberlain

and H. W. Garrod. The criticism of the first four names is remarkably acute, impressive and satisfying, but the treatment of Mr. Garrod is not so clear and at times is somewhat involved. The basic principle of the book is, of course, an emphasis on the supernatural, and so far this is good, but when we descend to details, it is impossible to speak with satisfaction. The ideal of the writer is that of Christian Asceticism, and, especially Celibacy, as the only way of meeting these modern reactions, but we do not for a moment believe that they are to be faced in this way. Christianity is something other and infinitely better. Then, too, the author's doctrine of the Church is decidedly narrow and would be impossible to many. He is also too fond of girding at Protestantism, though he shows his ignorance of a good deal of it. It is curious that one who knows so much of modern thought and life should so seriously reveal his prejudices in this connection. Those who are attracted by the discussion of Asceticism should read the fine treatment of the subject in "Culture and Restraint," by Hugh Black. It gives a far better idea of the true state of the case, showing both the good and the evil in it, and the utter impossibility of regarding the ascetic ideal as truly and completely Christian. So the book is strong and welcome on the negative side, while criticizing modern rationalists, but weak and unconvincing in its positive presentation of Christianity.

## The Family

### FOR REUNION

O God, within whose sight  
All men have equal right  
To worship Thee.  
Break every bar that holds  
Thy flock in diverse folds!  
Thy will from none withholds  
Full liberty.

Lord, set Thy Churches free  
From foolish rivalry!

Lord, set us free!  
Let all past bitterness  
Now and for ever cease,  
And all our souls possess  
Thy charity!

—JOHN ONENHAM.

## THE BIGGEST BIBLE

How large is your Bible? A strange question? Let us see. Is it not true that your Bible is only as large as your knowledge of its contents, and the practical saving help you derive from it? Can we have the biggest Bible unless we know the great outstanding facts in it? Are we not too easily satisfied with a few of what we regard the prominent teachings? You have heard of the minister who had been preaching "Higher Criticism," who, calling on one of his flock, saw a Bible on the table which was a literal wreck. Said he: "What is the matter with your Bible?" "Oh," said the parishioner, "when you said this and that part was not inspired, did not belong to the Bible, I cut it out. This is all I have left." With but partial views of God's Word, our willingness to leave out not only details, but great truths, it seems at times as if many of our Bibles were but wrecks. It is possible to have the biggest Bible. May I suggest as an example that the one great fact too often left out in our study of the Word, passed by unheeded, is the second coming of our Lord. The first coming is the great fact of history, already actualized. But the second coming is the great fact yet to take place, with which a large part of the Bible is much concerned. Included in the office-work of the Holy Spirit is this, "He will show you things to come." Let us not slight His teachings on this great subject, for nothing the Spirit has to teach is of little moment. Surely, if we omit this, our Bible will be partial and small. To have the biggest Bible, may I suggest that its key is the second coming of our Lord. Look at some of the facts in proof:—

In the Old Testament we find evidence: The promise to our first parents, not yet completely fulfilled; the reference concerning Enoch found in Jude 14, Enoch prophesied, "Behold, the Lord cometh with ten thousand of His saints;" the faith of Abraham looking for a continuing city: David in the Psalms; the clarion note of prophets, with Daniel's calendar of the future glory.

In the New Testament this is the great theme of its prophecy. It is the glorious promise of God, the blessed hope of the Church; often and solemnly predicted by our Lord; always kept in

the forefront by apostles and early Christians; firmly believed and expected by the Church.

Almost every writer in the New Testament underscores this great truth. It receives more attention than any other doctrine; than faith, without which salvation is impossible, and God cannot be pleased; than blood, without which is no cleansing from sin; than love, without which Christian life is unreal.

Why is so much recorded on this subject? His coming is the end to which all God's past and present operations are tending; all that God has done, is doing, is for the purpose of bringing about that wonderful and glorious event. Here is the key to Scripture; for without this truth measurably realized, contradictions abound, the Book becomes an inarticulate, disjointed affair. Here is a lock with sixty-six wards. The key must match the lock. It is unthinkable that a key which fits only part of the ward will open that lock.

But the constant objection is: "It is not practical, it is a matter of speculation only." Look at some of the facts in answer:—

This doctrine is set forth as a motive for repentance (Acts 3:19-21). Because of it we are urged to deny worldly lusts (Tit. 2:11; Col. 3:14). In our age, patience is a prime necessity; this is enforced for the same reasons (James 5:7). Control of personal habits, temperance, watchfulness, prayer, all the forces of strong spiritual life have their incentive here. The fact is, the effect of living in expectancy of our Lord's coming touches spiritual life and service at every point. In place of carelessness and indifference, the most spiritual workers at home and abroad look for this coming. To gather in every soul to be saved before the Master's coming is the incentive to the Christian worker, knowing that when from among the Gentiles there has been gathered "a people for His name" (Acts 15:14), then will the end of this age come. It is not by chance the men thrilled with this supreme home have attempted the impossible. Carey undertaking to win India; Taylor, who wrought so splendidly in Africa; missionaries, evangelists, leaders in the Church thus wrought because of the inspiration of this great truth. Students of the Word, they have found what was there, honestly sought its exegesis, not in tradition, or opinion, or popular view, but from and in the declared teachings of the inspired record.

The biggest Bible will be yours, will be mine, as we follow the rules of the sainted Bengel. In his rules for Bible study he says: "Get everything out of the Bible." Not from books, beliefs, or to prove your views, but to find the truth.

"Read nothing into the Bible." This is harder; it will need strong purpose, prayer, humility."

Here is the key to the biggest Bible, not a part, nor a patched-up affair, but the whole plan of God, known, accepted, obeyed. This is the only key which will unlock the Book, and make plain God's plan of the ages. Here is the inspiration to live godly in an unholy world, the faith that prompts patience, self-control, stability. Here is that for which martyred saints down the ages faced the fires of persecution, standing faithful even unto death. "At such an hour as ye think not, the Son of man cometh." May you and I be found in our places, witnessing for Him who is surely coming again, "to redeem from the world His own."—(Selected.)

## HISTORY IN WAX FIGURES

At an average rate of one model per fortnight I must have turned a round thousand in my time, some in hot haste to be up to date, others at comparative leisure, being less meteoric and of more abiding interest—royalties, for example, and men of letters, or great soldiers like Gordon, Wolseley and Roberts. Each stays as long as his fame endures. Nobody remembers when Shakespeare was not in the exhibition. Voltaire is its oldest inhabitant, and five generations have now passed before the figure of this revolutionary. The most notorious leaders of the French Revolution are there, as, of course, the exhibition was transferred from Paris to London over 100 years ago.

It was in 1802 that Madame came to London, having lived in Paris through the whole of the French Revolution. Frequently had her art been requisitioned to mold the head of some sanguinary monster or other, Robespierre, Danton and Marat among the number. The cast of the last mentioned of this trio, still in the exhibition, was taken by Mme. Tussaud at the scene of the murder, and later she made a cast of the once beautiful face of his assassin, Charlotte Corday. Madame came to London alone, leaving her husband, Francois Tussaud, in Paris. After nearly half a century of peaceful and prosperous years in England, she died in 1850, in her ninety-first year.—Strand Magazine.

**Personal & General**

A special Convocation will be held at Wycliffe College on Tuesday, April 4th.

Canon Plummer, Rector of St. Augustine's, has gone to Bermuda for some weeks.

Baron Hardinge will be appointed a Knight of the Garter on his retirement as Viceroy of India, it is announced.

Mayor Church's stand against the many vaudeville features at the Sunday recruiting meetings is meeting with warm approval.

The Rev. Professor Boyle, D.D., leaves Toronto this week for King's College to assume his new and onerous duties.

Baron Scarsdale (Rev. Alfred Curzon), father of Earl Curzon of Kedleston, died March 23rd after an illness of several months. He was 84 years of age.

The Rev. W. H. Fry has recovered from his recent accident sufficiently to be able to leave the hospital, and is now resting at the home of Canon O'Meara.

The Canadian Conference of Charities and Correction is meeting this week in Toronto. The gathering promises to be of considerable importance.

Mrs. H. T. S. Boyle will stay on in Toronto for a short time after Dr. Boyle leaves Trinity College for his new duties as head of King's College, Windsor, N.S.

A remittance of the amount of your subscription, if overdue, to reach us this week will aid us in closing our books satisfactorily. Please let us hear from you!

Forty-one thousand five hundred widows is the terrible toll in British homes, shown by the figures given in the House of Commons last week, as the result of the war.

Right Rev. Dr. Lucas, of Mackenzie River, was the guest of Dean Starr, Kingston, last Sunday. The Bishop has two sons in the 53rd Battery, Kingston, and reached Kingston in time to see them before they leave for overseas.

"My dear, I've an idea," said old Mrs. Goodart to her caller. "You know, we frequently read of the soldiers making sorties. Now, why not make up a lot of those sorties and send them to the poor fellows at the front?"

The death of Miss H. M. Hill, of St. George's Church, Toronto, removes a very familiar figure from both the Church and all gatherings for women's work. Her well-known face will be greatly missed as will her splendid work.

The Girls' Friendly Society Home, Pembroke Street, Toronto, has been closed since the bursting of the boiler some weeks ago. We understand, on account of the heavy repairs needed, the cost will necessitate the house remaining closed.

Dr. and Mrs. Temple announce the coming marriage in May of their youngest daughter, Frances, to J. N. B. Colley, lieutenant 220th Battalion, C.E.F., son of Rev. Mr. and Mrs. Colley, Great Baddow Vicarage, Chelmsford, England.

Among the clergy who took an active part in the recent successful Prohibition campaign in Winnipeg and the Province were: Revs. W. M. Loucks, T. Marshall, G. H. Williams, F. W. Goodeve, Canon Garton, G. B. Elliott, W. B. Heaney, R. B. McElheran and Archdeacon Fortin.

St. Anne's Church, Toronto, has provided over 325 members for the Canadian army. From the Young Men's Bible Class alone 41 have enlisted, including Lieut. Warren Skey, son of the Rector; Lieut. Lang Smith, Corp. Ellwood Buttler, and Corp.

James Corrigan and three other officers.

Professor Griffith Thomas answered questions submitted by members of the Bible and Prophetic Conference, among which was one asking whether it was wrong for a Christian to go to war. The Professor said his answer to this question was an emphatic "no." The Bible said that the aggressor should die by the sword; and Germany was the aggressor.

The Indians of Metlakatla, the picturesque little village across the bay from Prince Rupert, will give \$1,000 to be used in conjunction with the grand carnival of the Allies, to be held in that city during Easter week. The Metlakatla Indian council decided to give the sum mentioned to the Red Cross Fund. The Indians of Metlakatla have donated \$140 to the Canadian Patriotic Fund.

Capt. Rev. Canon Dixon, Chaplain for the 81st Battalion for several months, preached his farewell sermon at the church parade on Sunday morning. He expressed his thanks to the officers and men for the kindly manner in which they had received his work. Lieut.-Col. Belson addressed the men, conveying the thanks of the officers and rank for what had been done and called for three cheers for Captain Dixon.

A young Indian student at Oxford, going up for his M.A. degree, speaking eight European languages fluently, remarked: "I have been in all the countries of Europe, speak their languages, know their peoples, am acquainted with their history and institutions, and have studied their civilizations; looking over it all, I take off my hat to Great Britain for her probity, large sense of justice, and the administration of her public service."

Easter will be celebrated very late this year, falling on April 23rd. Eleven years ago, Easter fell on April 23rd, and after the coming Easter it will not come again so late until 1943. April 25th, 1943, will well mark the most advanced Easter during the whole stretch of the nineteenth and twentieth centuries. It will not fall due again on April 23rd, however, until the year 2000. By that time the child born this year, if it survives, will be a tottering old man.

Last week a steamship arrived at Halifax with a West Indian battalion of coloured troops on board, about 1,200, officered by white men. The day of their arrival a heavy blizzard raged. They came from Jamaica and their clothing was suitable only for the tropics, so that the battalion suffered terribly from the cold; and because of their insufficient clothing nearly one hundred of them had to be taken to hospital there suffering from frost bite and frozen feet.

A motorist touring in a Western State got stalled in a tenacious mud-hole. While making a vain attempt to escape, a boy appeared with a team of horses. "Haul you out, mister?" "How much do you want?" "Three dollars." After a long and fruitless argument the motorist was pulled to dry land. After handing over the money the tourist said: "Do you haul many cars out in a day?" "I have pulled out twelve to-day." "Do you work nights, too?" "Yes, at night I haul water for the mudhole."

The Military Cross, designed expressly for the present war, is of silver, and is 1 3/8 inches square. The Imperial crown is borne on each of the four arms, and His Majesty's cipher appears in the centre on a small raised cross surmounting the larger one. The decoration is a most effective one, different from any other in use, and most creditable to its designer, H. F. Burke, C.V.O., C.B., F.S.A., Norroy king of arms. It is suspended from a ribbon 1 3/4 inches wide, having a central band of dark

purple with white on either side, and is intended for captains, commissioned officers of a lower grade, or warrant officers in the British or Indian or colonial military forces.

Russia boasts of the world's greatest choir. It is in the Cathedral of Alexander Nevski, in Petrograd, and is attached to a convent erected in honour of the patron saint of Russia. Its members are all monks. When a fine singer appears among the novitiates of all Russia he is sent to the monastery of Alexander Nevski, where he is trained as carefully as an opera singer, and remaining there doing nothing except assisting at the music at mass in the morning and vespers in the afternoon, until he becomes aged, when he retires on a pension. The monks are all vegetarians. The rules of the Russian Church forbid them to shave, and their hair is worn like a woman's.

British prisoners of war not only keep cheerful, but evidently retain their wits. The Rev. A. F. Sharp, Vicar of St. Stephen's, chairman of the Hampstead Branch of the Prisoners of War Help Fund, has received the following postcard from a British prisoner of war in Germany: "Just a line to acknowledge receipt of parcel containing shoes and under-clothing, which I received safe. I am using same now. Our position may be summed up by quoting the First Epistle of St. Paul the Apostle to the Corinthians, chapter iv., verses 11, 12, 13." The quotation referred to reads: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the off-scouring of all things, even until now."

Notwithstanding the fact that the war and its issues has put aside as secondary all other matters which under ordinary conditions would have received their full meed of recognition, the tercentenary of the death of William Shakespeare will be celebrated in Great Britain and throughout the United Kingdom from April 23rd to May 3rd. On the proposal of the British Empire Shakespeare Society, it has been decided to ask every man, woman and child in the British Empire to wear, from April 23rd to May 3rd a medalion of Shakespeare. These medalions will shortly be on sale throughout the English-speaking world. Those who wear them will do homage to the immortal name that voiced or inspired almost every ideal to which Britons have pledged their national honour, and for which they are to-day prepared to sacrifice to their "last shilling and last man." The proceeds of the sale of the Shakespeare medalions will be divided equally between the British Red Cross Society, the National Committee for Relief in Belgium and the League of Mercy.

**British and Foreign**

A memorial is being arranged for the late Archdeacon Madden, of Liverpool, which is to take the form of a gift towards some temperance enterprise and a Madden Bursary, to be held alternately at St. Aidan's College and Liverpool College.

Canon Bilbrough was consecrated Bishop of Dover by the Archbishop of Canterbury in Westminster Abbey on St. Matthias' Day. Thirteen Bishops took part in the act of consecration with the Primate. The preacher was the Dean of Christ Church, Oxford.

The Theological College of the Scottish Church is to be closed at an early date owing to the liability of the students to be called up for military service in the immediate

future. The Bishops have come to this decision after a most careful consideration of the whole circumstances and with the greatest regret.

Dr. Talbot, the present Bishop of Winchester, who was 72 years old the other day, has been in Episcopal Orders for nearly 20 1/2 years. He is one of the three Home Bishops who have held three dioceses. The present Primate preceded him in the Dioceses of Rochester and Winchester before his translation to Canterbury, and Dr. Gore, with whom he collaborated in Lux Mundi, has held the three sees of Worcester, Birmingham and Oxford. Like Dr. Gore, who founded Birmingham, and became its first Bishop, Dr. Talbot has also founded a new diocese, that of Southwark, and he spent six years in starting it on its career.

The funeral of Sir George Clement Martin, late organist of St. Paul's Cathedral, took place in the Cathedral on the 26th ult. in the presence of a large congregation. Among those present were Sir Frederick Bridge; Dr. R. R. Terry, organist and Director of the Music at Westminster Roman Catholic Cathedral; Sir Walter Parratt, organist of St. George's Chapel Royal, Windsor, and

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early Christians; the Church. New Testament receives more line; than faith, possible, and God without which e, without which his subject? His all God's past ng; all that God pose of bringing ous event. Here about this truth ons abound, the disjointed affair. vards. The key thinkable that a ward will open "It is not prac- on only." Look a motive for re- se of it we are Tit. 2:11; Col. prime necessity; reasons (James pits, temperance, forces of strong here. The fact y of our Lord's service at every and indifference, me and abroad in every soul coming is the in- r, knowing that there has been e" (Acts 15:14), me. It is not by is supreme home . Carey under- who wrought so ries, evangelists, ight because of th. Students of was there, hon- in tradition, or rom and in the ed record. rs, will be mine, inted Bengal. In ys: "Get every- m books, beliefs, ind the truth. This is harder; yer, humility." est Bible, not a it the whole plan ed. This is the Book, and make re is the inspira- world, the faith ontrol, stability. saints down the cution, standing such an hour as meth." May you tnessing for Him redeem from the

**FIGURES**  
el per fortnight I and in my time, te, others at com- oric and of more xample, and men Gordon, Wolseley as his fame en- Shakespeare was as its oldest in- have now passed onary. The most Revolution are n was transferred ears ago. came to London, he whole of the had her art been some sanguinary anton and Marat the last mention- ion, was taken by the murder, and beautiful face of Madame came to sband, Francois half a century of in England, she st year.—Strand

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Master of the King's Music; Sir Hubert Parry; Sir Alexander Mackenzie; Dr. Walter G. Alcock, organist and composer to His Majesty's Chapels Royal; Dr. A. H. Brewer, organist of Gloucester Cathedral; and many others distinguished in the musical world. The Bishop of Bristol and Canon Scott Holland were also there. The whole of the Cathedral Chapter attended, with the Bishop of London and all the Minor Canons.

A fine old veteran of the North India Mission-field has passed to his rest in the person of the Rev. John Price Ellwood. Ordained in 1870, he proceeded in the following year to India, where for forty years he worked with conspicuous faithfulness and zeal. Many of the C.M.S. stations of what is now the Diocese of Lucknow had in turn the advantage of his initiative and energy, and almost every form of missionary activity fell to his portion at one time or another. Especially was he a true friend to the Indian Christians, and took a leading part in fostering Church organization among them. Nor did he fail to find leisure for helpful sympathy and friendship with the European Communities in the various stations where he worked. Retiring after forty years of Indian service, he spent the closing years of his life as Rector of Graham, Hunts, where he died, having won the affectionate regard of his English flock as he won that of his many Indian congregations in the past.

## Boys and Girls

### THE OTHER ONE

In the book that Daddy's goin' to write,  
He say's there's goin' to be  
Some funny little child'en, an'  
There's one as big as me.  
I've asked him all about the one,  
An' what it's goin' to go;  
An' he says it's got a bat an' ball,  
Like mine, that's painted blue.

It isn't quite as old as me,  
An' isn't quite as good,  
An' never will say "If you please,"  
As little child'en should;  
It always cries at bedtime—  
An' I on'y sometimes do;  
An' he thinks I am the bravest,  
An' the most abejent too.

I ask him can it jump as high—  
An' then I show him how;  
He says perhaps it couldn't,  
An' he thinks it's bedtime now.  
I'd like to 'tend it isn't, but  
I'm goin' up you see,  
Or else he'll say the other one  
Is betterer than me.

## LIONS IN THE TRENCHES

An account has been received from Central Africa of a thrilling incident that occurred in November, when a number of lions visited the trenches at a British post on the German East African frontier. On Nov. 1st the lions appeared on the scene, and with great daring got into a kraal containing a number of animals for food for the garrison which was very near to one of the British pickets. Here the animals succeeded in killing 40 sheep and goats. Next evening a gun was set, and at 7 o'clock lions appeared. The gun was heard to go off, and on investigating a full-grown cub was found dead, but there was no sign of any more animals. Again the gun was charged, although it was not thought likely that the lions would venture to return the same night. They did come back, however, and this time successfully avoided the gun and got the remainder of the prey that they had previously left.

Although the intruders were distinctly heard by the sentries, the night was so dark and rainy that nothing could be done, and once more they got away. On the following night, a trap having been cut and covered over, a number of officers watched in the trenches. Three-quarters of an hour later a shot, which sounded like a good hit, rang out, but, as nothing happened, the party remained on watch until after midnight. Next morning a fine big lioness was found not 30 yards away. It seems that one of the officers in the trenches had thought he saw a lion, and fired, whereupon the animal sprang forward and landed on the top of the trench itself. Luckily this was strong, and as nothing more was heard it was believed in the darkness that the animal had made off.

## HUNTING SWORDFISH

A Nova Scotia enthusiast describes a thrilling sport down by the sea as follows:—

Anywhere along the Atlantic seaboard from Cape Sable to Halifax Harbour the swordfish besports himself. It was not always thus. The swordfish is a late comer. A few years ago the Americans showed a taste for this fish and the wily Nova Scotia fishermen proceeded to satisfy it. The swordfish belongs to semi-tropical waters, but he comes on our coast in the summer months and his

presence is always hailed with rejoicing by the fishermen, who are now prepared to give him that reception his market value and the sport he brings merits. The swordfish comes in assorted sizes. You may get one weighing one hundred and fifty pounds. You may get one which pulls down scales at five hundred and fifty. You may get one or you may get a dozen.

When the swordfish appear there is something doing among the fishermen. The boats are overhauled. These are the ordinary fishing boats, mostly power boats. On the bow is erected what the fishermen call the "pulpit." It usually consists of a plank running out over the bow of the boat, and an iron rail protects the fisherman who stands there with harpoon in hand, from falling into the sea. The boats cruise off the land, generally about three miles, and the fish seem to run in schools. They are generally observed from the large fin on their back protruding out of the water. The boat is manoeuvred as to allow the man in the pulpit an opportunity to strike with his harpoon. This harpoon is made fast to a line which is again made fast to a small barrel. Immediately the harpoon is driven home the barrel is thrown overboard. This barrel again is made fast to the boat by means of a line, so that the swordfish cannot get away.

There is considerable sport in getting up alongside the fish. It requires skill and judgment to successfully harpoon the monster. Now, if you want a genuine thrill you should be in the boat when the fish receives the dirk. He does not show fight, but he makes you hold your breath, and wonder what will happen next. For he has gone to the bottom, made a deep dive, and will come up again. Oh, yes, he will come up again, but where? He makes this dive in order to reach the bottom and there wriggle the harpoon out of his side. But the fisherman knows the depth of water and has arranged the line which fastened the harpoon to the barrels so that it will not allow the fish to go to the bottom.

Finding himself foiled, the fish turns his sword surfaceward, and comes up straight as a die. Nothing is going to stop him. If the boat is in the way, then he runs his sword through the bottom of the boat. This is no unusual occurrence. I have known him to do this several times in one day. One day at St. Margaret's Bay three boats were pierced inside of an hour and one fish drove his sword not only through the boat but up the trouser leg of a fisherman, cutting his thigh.

The fishermen would rather chase swordfish than go to a dance, and that is saying something. It is a combination of sport and business and the sport which brings dollars and cents in its trail is not to be despised.

## CHIPS

Ned and Jack were sitting on the back porch, busy with their fishing tackle, when Peter came around the house with a very large smile on his face and a basket on his arm.

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In Distant Lands. Eb, G. L. Lemon  
Enchanted Glade, The. F, Ab. Lois Baker  
Nuthin' (Encore Song). Eb, G.L.D.

Where Pond Lilies Gleam. C.E. Lois Baker  
I Hear You Calling Me. G, Ab, Bb, C.  
C. Marshall  
Thora. D, Eb, F, G. Stephen Adams  
Mona. C, D, Eb, F. Stephen Adams  
Love Bells. C, Db, Eb, F. (Wedding)

All Joy Be Thine. G, Ab, Bb, Db.  
Dorel  
Garden of Your Heart. F, Ab, Bb, Dorel  
Little Road Home, The. D, Eb, F, G.  
(A delightful ballad). A. H. Brewer  
Fairy Pipers, The. F, G, A, Bb, C. Brewer  
Friend o' Mine. F, Ab, Bb, C.

C. W. Sanderson  
(In memory of Stephen Adams)  
In an Old Fashioned Town. D, Eb, F.  
(A great favorite). G. Squire  
Little Playmates. F, Gb, Ab.  
Ellen Tuckfield  
Until. Db, Eb, F, G. W. Sanderson  
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Trevalsa  
Soldier, What of the Night? C, D, F.  
Allitsen  
There's a Land. Db, Eb, F, G. Allitsen  
Who's that Calling? C, D, Alicia Needham  
England's Call. Bb, C. W. Sanderson  
Canada Ever! F, Ab, Bb. L. Lemon  
Canadians Follow the Drum. A. Ham  
John Bull. D, Eb, F. Stephen Adams  
Deathless Army, The. A, Bb, D.

H. Trotter  
Shipmates o' Mine. F, G. W. Sanderson  
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The Angel's Ladder. Eb, F, G. R. Coverly  
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Peter was a boy who had come to the next farm the year before with other fresh-air children, and the farm people had liked the little fellow so well that they had kept him ever since. He was younger than Ned and Jack.

"I'm going all day with some boys to get wild flowers," he said, the smile growing larger, if possible. "I've got a lunch in this basket. I've got an errand for your mother."

"Is that in the basket, too, Peter?" asked Ned.

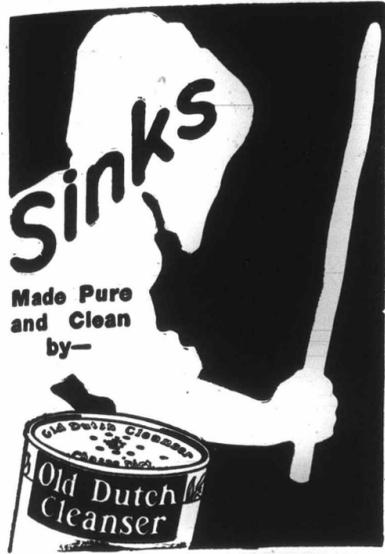
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 Mc. G. Ab, Bb, C.  
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 Sanderson  
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 C. W. Sanderson  
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"No; that's on my tongue. I'm to meet the boys down at the corner. I've never picked a wild flower in my life."

He set his basket in a corner of the porch and went into the house.

"Say," said Ned, "let's play a joke on Peter. Let's take his lunch out and fill his basket with chips."

"All right!" said Ned, "but we needn't be bothered emptying it. There are plenty of grape baskets in the tool-house just like it—we'll take one of those."

They filled the basket with the chips and set it in the place of Peter's, which they hid inside the door. Then they went back to the tool-house for their fishing-rods.

Mother passed it as she came in from the garden and said:—

"Don't forget your lunch, dears. Wait—I'll bring it around to you."

"Thank you, mother," they said, as she brought the basket. "Good-bye!"

They had a long walk before reaching the shade along the river. "Jane must have put us up a big lunch,"

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said Ned, who carried the basket. "It gets heavier and heavier."

"Never mind," said Jack. "It'll taste good by the time we get to it."

They had poor success fishing, and at length decided to go farther up stream.

"Oh, but this basket's a tug!" said Ned.

"I'm hungry enough to eat—chips," said Jack, laughing as he thought of Peter's lunch. "I wonder what Peter thinks by this time?"

"Well, I'm ready for my lunch," declared Ned.

He took off the cover of the basket, then a brown paper, under which he expected to see a white napkin, and cried out in amazement and dismay.

"What?" asked Jack, looking closer. "Why—it's—"

"Chips!" wailed Ned.

And both sat despairingly gazing at the chips they had fixed for Peter's lunch.

How had it happened?

Mother had seen the basket of chips on the porch, and, thinking it was for the boys, had taken it to them. A few minutes afterward Peter came out, did not see his basket where he had left it, but found it behind the door, and took it. A little later Jane brought out the boys' lunch and both she and mother were much puzzled about things. And as two hungry boys walked wearily home Ned said:—

"I guess the joke's on us, after all!"—The Young Christian Soldier.

### GOOD SECURITY

By Inez N. McFee.

"Please, Mister, do you lend money here?"

The owner of the voice was so short that his battered straw hat barely rose above the edge of the window, and the clerk had to lean forward to get a glimpse of the face, as he answered slowly and with his usual caution, though his eyes twinkled: "Why, yes, sometimes."

"Then I would like to borrow ten dollars," said the urchin, eagerly.

"Why, er—"

The kindly voice of the pleasant-faced, gray-haired gentleman in the luxurious cage at the right relieved the clerk's stammering dilemma.

"Come in here, boy," it said.

Off came the old straw hat, and the little gentleman obeyed with a confidence too genuine to be amusing.

"Would you mind telling me just what you want of ten dollars, sir?"

asked the president of the bank, motioning the boy to a chair opposite him.

"Tony Jarvis an' me has a chance to buy out the fruit-stand, corner of Main and Liberry."

"That little coop where the Italian is?"

"Yes, sir," very eagerly. "Of course, it's awful dirty, but we can fix that, I guess, with soap and water and hard scrubbing. And it's located just right for us."

"Who is Tony Jarvis?"

"The hump-backed boy, with crutches, what sells papers. He bunks with me nights. Granny let him come after his pa was took off. He's

got ten saved up. I've helped him hustle paper some, but I ain't been able to lay by nothin' 'count o' havin' to help Granny all I can. She ain't able to wash much any more."

"H'm!" pondered the old gentleman, slowly, his shrewd eyes very blue, indeed. "Twenty dollars for the business. I take it that does not include the building?"

"No, sir. It's just a sort of a lean-to Cummings & Bradley put on their building for Pedro. He paid two dollars a week rent, an' we c'n get it for the same. It'll make a bully stand to start the papers from. An' we're goin' to have popcorn, an' home-made pies an' sandwiches an' coffee." His eyes sparkled.

"And what becomes of Pedro?"

"He's goin' up country with his brother to, try truck farming."

"What security can you give me, if I decide to let you have the money?"

A shadow settled over the boy's face. He had not thought of that. For several moments he stood with knitted brows. Then his face brightened and his hand went to the inside pocket of his much-mended jacket. He drew forth a small packet neatly wrapped in oil-skin and proceeded to undo it very carefully. Inside was another covering of old silk, then an envelope, and lastly a post-card picture, which he handed to the old gentleman.

"I promised her," he said, reverently. "An' I just gotta make good! You c'n have it till I bring you the money."

A suspicious moisture gathered in the bank president's eyes, as he looked at the earnest features of the young mother and then at the boy, who was so very like her. Slowly and

carefully he returned the picture to its wrappings and turned to a pigeon-hole in the desk behind him, calling over his shoulder to the young clerk busy with his duties beyond: "Eaton, give this young man ten dollars and charge to my account."

"I am afraid you have let your sympathy get away with you, John," said the elderly friend who had witnessed the transaction.

"Not at all," returned the banker, heartily, his eyes following the sturdy little figure hurrying into the street. "I have not been judging men over sixty years for nothing. There are countless gilt-edged securities in the vaults yonder that are not one-half so valuable as 'this dead mother's picture. That boy just can't go wrong. Twenty years hence the world will be hearing from him."—Churchman, N.Y.

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## A Most Extraordinary Cure of Epileptic Fits

Mother Had Appealed to Three Doctors in Vain—Cured Four Months Ago by Use of Dr. Chase's Nerve Food.

This letter from Mrs. Noxel is endorsed by Mr. H. J. Mahaffy, druggist, Port Colborne, Ont., as being true and correct. While it reports a most remarkable cure of epileptic fits by use of Dr. Chase's Nerve Food, it only goes to corroborate similar cures reported by others.

Mrs. Henrietta M. Noxel, R. R. No. 1, Humberstone, Ont., writes: "I cannot help writing to you, as I want you to know what a blessing Dr. Chase's Nerve Food and Kidney-Liver Pills have been to my boy. He was taken with very violent fits, would twitch all over, his eyes would turn towards his nose, his jaws set and his lips turn almost purple. He would clench his fists tightly, become unconscious and then go into a long sleep. After several hours he would wake up sighing and so weak he could not stand. I was afraid he would die and took him to the doctor, who pronounced his case epilepsy. As his medicine was not effective and the fits continued, I took him to another doctor at Fonthill, but his medicine seemed to make him worse.

"As the boy's nerves were in such a state that he could not sit down or lie down, and the fits continued, I took him to a third doctor, who said that he would not undertake to cure

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