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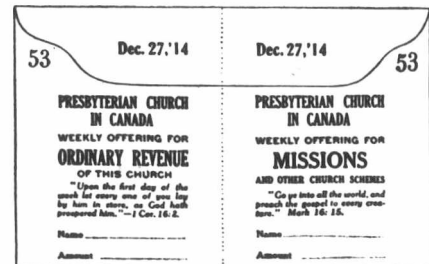
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The Canadian Churchman

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THIRD SUNDAY IN ADVENT.

(December 13th.)

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General: 59, 307, 481, 540.
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The Outlook

Bible Sunday

The Second Sunday in Advent, December 6th, is being increasingly observed as Bible Sunday, the day on which the Bible as a whole may be considered and its annual progress recorded. It would be a great satisfaction to realize that this day were observed universally, and the growth of the idea is a matter of great encouragement, for it must assuredly lead to a more earnest consideration of the Bible, and a more reverent study of it as God's revelation for human life. Even its amazing circulation during the last century gives the Book a uniqueness. It is not much more than a hundred years since Voltaire prophesied that in a hundred years the Bible would be an extinct Book; and yet, to-day the circulation numbers millions. Every fresh discovery tends to demonstrate more clearly than ever the trustworthiness of the Bible as the record of Divine revelation, and the supreme source of light and life. May the approaching Sunday lead still more definitely and widely to that use of Scripture of which the Collect for the Day speaks in familiar, yet ever-forceful language: "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them."

A Much Needed Message

It is recorded of the late Sir Arthur Blackwood, formerly Secretary of the British General Post Office, that he had framed and hung up in his room in the General Post Office these words:—

"Come to a man of business
Only in hours of business,
Solely on matters of business:
Then go about your business,
Leaving him to attend to his business."

Lord Fisher, when last in office, adopted the same method of warning off certain people

who are the terror of public men, for whoever visited him on business received, before admittance, a printed slip bearing the substance of the above warning. But the variation, said to be made by Lord Fisher, is worth noticing, and certainly seems characteristic of the man: "When you go to see a business man, go on business, and state your business in a business-like manner. When you have concluded your business, go about your business, and leave him to finish his business, and mind your own business." The counsel is capable of very wide application.

The Christian Uses of War

At a recent address at a meeting for intercession, Sir William Robertson Nicoll thus stated what, in his opinion, are some of the uses of war. (1) It shows the grandeur of sacrifice, emphasizing the things that matter and indicating how easy it is to forget common mercies. (2) It teaches the nobility of courage, a virtue which the old Greeks considered to be the root of all other virtues. (3) It inculcates the power and blessedness of prayer, many soldiers in the Army realizing this for the first time. (4) It inspires the hope that this war will end war. There will always be revolutions until despotism is dethroned, and it is, therefore, essential to look forward to that time when God will usher in the day of permanent peace.

"The Tie That Binds"

The drawing force of "our mutual woes" is manifesting itself more and more in connection with the war by uniting in heart both individuals and Churches. In a district of a Canadian city there is a regular Prayer Meeting, held in a Baptist church, to which all Christians are invited, the notice of which was given the other day in an Anglican church. A similar incident took place in another Canadian city, and it is a matter of great satisfaction that members of the various Churches are thus holding united gatherings to seek God's intervention in this terrible conflict. Yet another illustration of this fine spirit of unity is found in some graphic letters from a Methodist Chaplain at the Front, in which he describes his association with the Anglican Chaplain. The words are eminently worthy of record:—

Latterly it has been possible for one Brigade at a time to be relieved from the trenches, and come back to the shelter of Jury for a few days' rest; and to make room for them the Field Ambulance moved back to the little town of Serches. This was the opportunity Mr. Winniffrith (Church of England Chaplain) and myself had long desired, for it gave us the chance of holding services amongst the men, many of whom had not attended public worship since they left England. Our first full Sunday is a day that will long live in our memories—the early Communion, kneeling on the straw of a dimly-lit barn; the services in the open air with men of regiments and batteries; and in the evening a united service, at which the Rev. D. P. Winniffrith read the prayers, Colonel Crawford the lessons, and I gave the address. The congregation was composed of officers belonging to the Staff, Regiments, Batteries, and Ambulance, and an equally mixed assembly of men. Other services will remain a vivid memory—a week-night service in a cart-shed, lit by two hurricane-lamps, at which both Church of Eng-

land and Wesleyan Chaplains took part, and the address was given by that efficient Methodist local preacher, Lieutenant Grenfell, R.A.M.C.; another week-night service, in a deep cutting, where the men, sheltered from shell fire, overhead the boom of guns, but clear above that dreadful noise the music of the hymn, "Blessed assurance, Jesus is mine."

For all these things we are profoundly thankful, and pray that such unity of spirit will bear good fruit in days to come.

An Unprecedented Step

The Emperor of Japan has sent a contribution amounting to \$25,000 for the foundation of an international hospital at Tokyo, which is to be conducted under the auspices of the American Church Missions. This splendid gift from the Emperor is intended to help forward the cause of international understanding. In making the announcement of the Emperor's decision the Japanese Premier spoke explicitly in praise of the United States, and of the labours for peace due to President Wilson and Secretary Bryan. It was further said that this effort to join hands in charitable and humanitarian work was a source of special satisfaction in spite of the sanguinary struggle now going on in Europe. This gift to a Christian institution is at once surprising and gratifying as a testimony to the influence of Christianity, even where it is not definitely accepted. The success of the undertaking is now assured, and it is planned to make the hospital the most elaborate in the Far East. All who love the cause of international peace, to say nothing of the Christian religion, will welcome this exceptional act of the Japanese Emperor, and will see in it a further incentive to prayer for that wonderful Empire and its people.

Prayer Book Revision in England

It has been generally taken for granted that the present truce due to the war would apply to the matter of Prayer Book Revision, which divides Churchmen in the Old Country. But it now seems likely that those who are moving for Revision are making their plans to carry forward the proposals as rapidly as possible. It is difficult to believe that there can be any serious thought of plunging the Church into the bitterness of strife while the war is proceeding, but if this should be the case, the effort will result in infinitely more harm than good. Opinion is so acutely divided on this subject that it seems both necessary and wise to relegate the matter to the time of peace, when in quietness the whole subject may be considered afresh. It is impossible that the changes contemplated can become law without public discussion, because they include the legalization of ritual and practices which are admitted on all hands to be at present outside the ken of the English Church. Any effort to force these proposals through will certainly bring about what a prominent Bishop has described as "an Ulster in the Church." It is, therefore, sincerely to be hoped that the rumour is unfounded, and that the English Church will be spared the bitterness of controversy at present. Life is terrible enough without raising bitter opposition, which may well be allowed to sleep during war time. As a contemporary has well said: "In Church affairs, straight and open dealings are not only advisable, but imperative, and changes made during a period of intense obsession by a war cannot expect the ratification of the opinion of the Church and nation."

Kikuyu

Enquiries have been made as to what has happened in connection with this question, which caused such a stir several months ago. The Bishop of Winchester has just given out a little information to the effect that the Consultative Council, which met in July, arrived at a unanimous decision, and that the Archbishop of Canterbury has made up his mind on the subject, and in due course will make his decision known. The Bishop believes that the decision will be accepted by different sections of the Church without sacrifice of principle, and that later on the Lambeth Conference will deal more fully with the matter. Dr. Talbot is also of the opinion that a great crisis like the present necessitates the suspension of discussion, and, no doubt, this is very largely the case. But it is scarcely possible to ensure a settlement of so profound and far-reaching a problem as that represented by Kikuyu except by a close adherence to the fundamental realities of New Testament Christianity, because between these and the teachings and practices of Mediaevalism there is "a great gulf fixed."

Germans and Science

Much has been rightly said in regard to the energy displayed by the German people in scientific research, but care must be taken not to exaggerate these claims. It is sometimes thought that Science would be retarded by the defeat of the Germans, and on this point the testimony of the celebrated chemist, Sir William Ramsay, F.R.S., in a scientific magazine, may be quoted. He does not think any such results will follow from the victory of the Allies:—

The greatest advances in scientific thought have not been made by members of the German race, nor have the earlier applications of science had Germany for their origin. So far as we can see at present, the restriction of the Teutons will relieve the world from a deluge of mediocrity. Much of their previous reputation has been due to Hebrews resident among them; and we may safely trust that race to persist in vitality and intellectual activity.

It is particularly interesting to know that so much of German reputation is due to Jews, and when it is added that among German Jews there have been not a few professing Christians, the thought becomes much more attractive and encouraging to all who love Israel. Hatred of the Jew on the Continent of Europe has disgraced the profession of Christianity for many years past, but the old Word is as true as ever: "I will bless them that bless thee, and curse him that curseth thee."

That Blessed Hope

The return of the Lord Jesus Christ is not a mere doctrine to be discussed, nor a study to be taken up as we might take up astronomy. Prophetic knowledge is good, but the supremely important thing is that we may be attracted to Christ Himself, filled with His love, and consequently watching for His coming. There are many who never give a thought to the subject. Yet in the New Testament the second coming of Christ is referred to in one verse out of every thirteen; in the epistles, in one verse out of ten. Moody once admitted that he had been much opposed to the truth of the Lord's coming, until, through constantly finding it mentioned in Scripture, he was constrained to accept it. It then became one of the most precious truths in the Bible to him.

What are the objects of the coming again of Christ? There are six that may be mentioned: (1) To have His redeemed with Him in bodies of glory. (2) To rule this world, now in rebellion. (3) To gather Israel and place them in their own land. (4) To execute judgment on the rejectors of His grace. (5) To swallow up death in victory. (6) To bind Satan.

What is to be the manner of the Lord's return? He is coming personally. He promised, "I will come again and receive you unto Myself" (John 14:3), and this was corroborated by the two who appeared to the Apostles after His Ascension, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." We learn from many Scriptures that He may come at any time; and we are exhorted to be ready, and to watch for His coming. Not only the day, but the hour is unknown (Mark 13:32).

Is not death the coming of the Lord? No. The two are contrasted in Scripture. Death comes to all, to saint and sinner, to Christian and heathen. About one hundred thousand deaths take place every day. Suppose that one death out of every hundred is that of a Christian. To say that death is the coming of the Lord would mean, therefore, that He comes a thousand times a day. St. Peter was told that he was to die; but when he asked about St. John, the Lord said, "If I will that he tarry till I come, what is that to thee?" (St. John 21:22, 23). The disciples did not understand His coming to be death, but just the contrary, as a reference will show.

Some think that the coming of the Holy Spirit at Pentecost is what is meant by the coming of Christ. Does Scripture teach this? No, for the Thessalonian believers had received the Holy Spirit (1 Thess. 4:8), and yet they were still waiting for God's Son from heaven. The Holy Ghost came on the day of Pentecost, A.D. 33, and it was not until twenty years after that the first epistle was written. Yet that and nearly all the others refer to the coming of the Lord as still future, while the Book of Revelation, the last message from the Lord, in its closing words, gives us His promise, "Surely I come quickly."

When a person is converted, does not the Lord then come to him? In a sense, yes. Christ comes to dwell in believers by His Spirit, to keep, lead, instruct, and sanctify them. But this spiritual coming must be distinguished from that coming in Person, when the sleeping saints will be raised and every believer translated to the Father's house above. It was an integral part of the faith of the Thessalonian Christians that not only had they turned to God from idols to serve the living and true God, but also to wait for His Son from heaven (1 Thess. 1:10, 10).

Is not the world gradually to get better, and a time to come when the knowledge of the Lord shall cover the earth as the waters cover the sea? It is true that a blessed time of peace and glory is foretold, and Scripture clearly indicates the means by which it is to be brought to pass. But there is not a line in the New Testament to warrant the idea that the world is to gradually get better. The Lord Jesus compares the days that precede His coming with the days of Noah and Lot, when ungodliness abounded. St. Matthew 13 gives us an outline of the history of this age, ending with the angels gathering out of His Kingdom all things that offend, and them which do iniquity. Besides, facts are against this theory. Every year there are twelve million more births than deaths. Of these, eight million take place in pagan and Mohammedan lands, and, as a million conversions have never been reported in a year, it is clear that the Church is not keeping pace with the world.

While there are more Christians in the world to-day, there are over two hundred and fifty million more heathen than in 1814. London is the best evangelized city in the world, yet a census revealed the fact that of five million persons there were three million five hundred thousand who never attended a place where the Gospel is preached. The time of blessing spoken of is to be introduced by judgments. In the meantime the long-suffering of God tarries, and the Gospel is still the power of God unto salvation unto every one that believeth.

Will the Lord come before the heathen have all heard the Gospel? The reference, no doubt, is to St. Matthew 24:14, but this verse refers to the proclamation of the good news that the Kingdom is again at hand by a Jewish remnant before the end of the age. This must not be confounded with the Gospel of the grace of God as preached to-day.

What is the order of events in connection with the Lord's return? The first thing will be the coming of the Lord for His people. By special revelation to the Apostle Paul in 1 Thessalonians 4 we learn that He will come into the air, raise every sleeping saint, and change all the saints who shall be then alive on the earth. So shall we ever be with the Lord. Then will follow a time when various judgments will be poured out upon the earth, details of which will be found in Revelation 6:19. God will, in the meantime, resume His dealings with the Jews; and they will pass through the great tribulation, spoken of by the prophets. The Antichrist will be in power and will sit as God in the temple at Jerusalem, which will have been rebuilt in unbelief. The Lord Jesus will then appear with all His heavenly saints. He will destroy the Antichrist, bind Satan for a thousand years, and bring in a millennium of blessing for the earth. After these thousand golden years have passed, the judgment of all the wicked dead will follow. They, with Satan, will be cast into the lake of fire. There will be new heavens and a new earth, and God will dwell with men.

Can any date be fixed for the Lord's coming? No. There is no date given. It would be right to say that the Lord may come to-day, to-morrow, or next year. It would be unscriptural to say that He will not come to-day. To fix a date is to profess oneself wiser than Scripture (Mark 13:32).

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And though places bear traces of tears;
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Is the Book, worn and old,
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And each promise I find
Soothes and gladdens my mind
As I read it and heed it to-day.

To this Book I will cling,
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Swansea, Wales. Edmund Pillifant.

THE WAR AND TEMPERANCE

By the Rt. Rev. HANDLEY C. G. MOULE, D.D. (Bishop of Durham)

A Sermon preached in Durham Cathedral for the Church of England Temperance Society.

"The voice of the Lord crieth unto the city, and the man of wisdom will see thy name: hear ye the rod and who hath appointed it."—MICAH. vi. 9.

OUT of this vast and agonizing war of many nations, which has struck and shaken England as no other conflict has done for more than a hundred years, one benignant side-result has already come to many minds, certainly to my own. It has lighted up, as with lightning and with sunbeams together, the Scriptures of the Prophets.

From end to end the prophetic writings, the moral and spiritual message of the seer, his reminders of the past, his appeals, his tremendous accusations in the name of his Lord, his hopes and consolations, his mysterious predictions, spoken out of that sanctified second-sight which was so largely and conspicuously Israel's gift, have, for their setting and immediate motive, the nation, the State, the beloved city. Alike the joys and griefs, the triumphs and the despair of the prophets—a despair always answered and overweighed by the Messianic hope—are steeped in the patriotic spirit. The Inspirer everywhere, and the inspired man often, looks beyond Israel, to world-wide issues in mankind, and to issues ultimately beyond the world in an eternal land far off, where the true King in His beauty is seen at length and for ever. But the outlook always is from Israel, however far it ranges beyond that foreground. The man is none the less a patriot because he is a prophet. All the noblest warrants for pure patriotism, and all the deepest and most exalted lessons for its guidance, lie ready for us, therefore, here, in these pages of David and his psalmist brethren, and of Isaiah and his goodly fellowship. To-day their Lord puts them thus anew into our hands. And He speaks to-day His own commentary upon them in the thunder-voices which have awakened us, in all our millions, this tremendous autumn, to a mighty consciousness of our country.

So I turn to Micah for my text, and read you what through him the Holy Ghost speaks to our Israel. To our city, to our State, with all her mercies and her gifts, all her dangers and her agony, the voice of the Lord now crieth. Are we men of wisdom—that wisdom whose beginning is the fear of the Lord? Then in this earthquake we shall see His Name, we shall recognize His thought and will. It will all mean to us not our destiny, but our God. The rod that strikes us, breaking up our common easy life, terrifying parties into peace, driving classes into brotherhood, and, in the process, slaying its ten thousands upon the immeasurable battlefield, and shattering over them a million loving hearts—this rod is not to us the arm of a deadly machine running in the dark. The rod lives; it has a voice; it is the expression of a Person; we are to hear it; we are to shut our lips and open the spiritual ears to Him who has appointed it to fall upon our England now.

You will not mistake me, as if I meant, simply and only, that the war is nothing but a ponderous scourge upon the nation's sins. It presents far other aspects than that. It has its right, its glory, its good. My memory covers at least eight great previous wars, European, American, African, Asiatic. Three of these—the Crimean, the Indian, the South African—shaking England heavily, called out the national soul in courage and high resolve. But none of all those eight wars, except the American, which moved us deeply indeed but indirectly, was fought with so tremendous a concern as this, for right on the one hand and life upon the other. As to one of them, indeed—the African—convictions within the nation were considerably divided. Never, absolutely never, in our history was a war waged which so much as this, so deliberately, so acutely, was seen by a unanimous people to be demanded of us, at any sacrifice, by the eternal claim of righteousness, of truth, of plighted word and faith. Had we rested neutral, that *parola Inglesa*, the proverb of other lands, the Briton's fealty to his word, would have been lost in irremediable shame. As the strife has developed, we have realized with distress and indignation that not truth only, but the elementary mercies of human life have called aloud for vindication.

We are contending against a portentous reversion to barbaric ambitions, and to methods of waste and terror which go back to the Assyrian and the Mongol. God forbid that the words should be lightly said, when the land of Luther, Franke, Kant, Schiller, and Beethoven is in question. But the lamentable facts are here. This war is nothing less, as a great Churchman said lately in my hearing, than a Holy War—a war against principles actively and openly anti-Christian—a war for truth, for mercy, for the Word of Christ.

All the while it is a war for national existence. And it is a nation's sacred duty, so it does it dutifully, to exist. It is the everlasting calling of the State to safeguard its members in their personal and their common life. For this purpose, as truly as the executive magistrate, so truly the organized

swift yet patient energy, to be ready for their places in the field, hastening the end. And God be greatly thanked that, up and down among our hosts, more so, I dare to think, than for many generations of British military life, a spirit is abroad inspired by the Holy Spirit, a soul grave under all the gaiety, a set heart towards God, a care to think, to hearken to the Word, to pray; yes, as a recent letter from the front said, quoted by a leader-writer of the "Times": "Not a man about here but puts up every night some sort of prayer." Such an army will not have done its work when its true men disband.

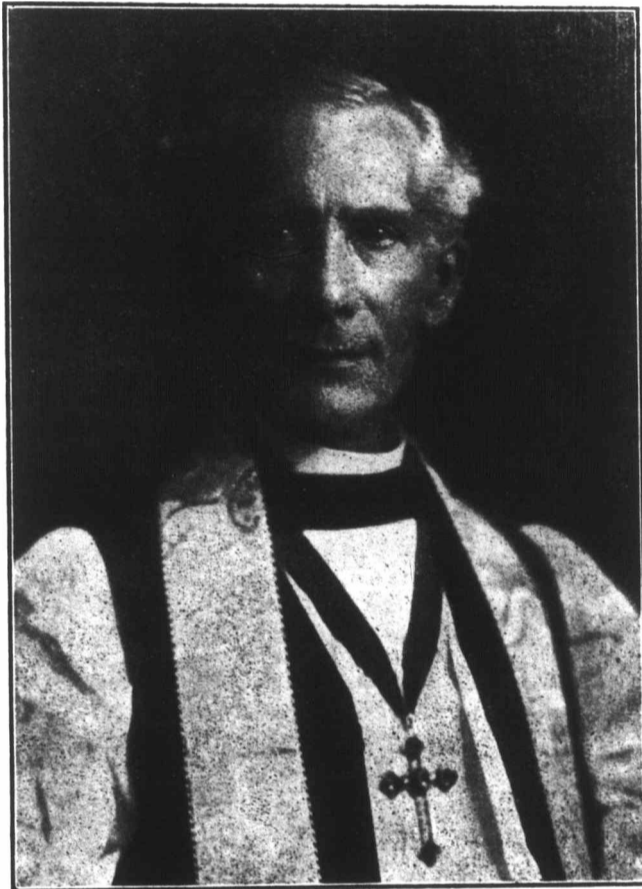
Yet am I wrong when, all the while, I return to my text, and press upon you this stern deliverance of Micah, this word about the Lord's voice to the city, and the eloquence of His paternal rod?

For though the war has its majestic righteousness, and its moral glory, and its splendour of endurance and achievement, and its sacred pathos of tears, it has its function also, its dread and humbling function, as the rod of chastening. I do not speak of other peoples. I scarcely dare speak of martyred Belgium. I speak of the material and spiritual wounds and groans of Britain, mercifully less grievous than many a sign at first

made probable, but still lamentable already, and sure to be more so yet. And I ask you, men of Christian wisdom, Do you not see the Name written in fire upon the thunder-cloud? Do you not hear the falling rod vocal with the remembrance of national sins? Do you not feel, in your souls humbled before the Prince of all the Kings, a profound response to His appeal—"As many as I love, I rebuke and chasten; be zealous, therefore, and repent"? I think that England is in some measure genuinely beginning to listen. I think that our materialism has been widely stricken with awe and shame over its own gross ideals in face of this terrific memento that "all these things shall be dissolved," and are shaken already to the base. I think that innumerable people are praying as they have never prayed before. I think that the Bible is becoming a new book to multitudes; itself immortally the same, with its infallible message of God, Christ, sin, redemption, love, duty, eternity, the loss and the salvation of the soul; but new to thousands who have half forgotten it so long. I think worship has come into a new life. I think—I know—that, in our Durham parishes, the preacher, indoors or out, finds a new crowding and eagerness of attention. I think—I know—that in many a place of drill and training there is a new sense of the shame of vile words and wicked deeds, a rise towards better things. The lust of sheer idleness and amusement is rebuked in some sort among us, I believe. A solemn consciousness that life means responsibility is surely coming back to us where it seemed to be dying out apace. But the voice has yet much to say to the city, and the rod in the Father's hand is smiting still.

At last I speak of that momentous cause with which I am charged to-day in this pulpit. The Church Temperance Society is the announced theme of my sermon, and the claimant of your prayers and gifts. I have not put it off thus by mistake. For my hope is that a review of our national position would of itself anticipate many formal arguments which I might otherwise develop, and leave me free to do little more than remind you of a few great facts about a national evil bad enough, I am sure, to call the voice of the Lord down upon the city, and to invite His rod to follow His voice. Do you realize what the magnitude of our drink habit is? Do you recollect the enormous wealth annually devoted to strong drink, the strong drink which does not make strong men; which in its best common use is a mere passing pleasure, while in its worst—and that worst means a phenomenon of far-pervading shame and woe—it is the perdition of will, of *morale*, of truth, of love, of purity, of home? Upon this matter, this thing, we spend over £160,000,000 every year; that is to say, more than twice the revenue annually devoted to the British Army and Navy taken together previous to the declaration of war. In itself, as a detached writer in this week's "Spectator" remarks, this huge expenditure is, relatively to any good results, hugely wasteful; and also, as he reminds us, it positively hurts the State, as it puts out of industrial and commercial efficiency tens of thousands of our citizens. I should not be true to my mission for this Society if I preached a teetotal sermon, teetotaler though I am. But I may say this at least, if you are disposed to be angry with teetotal bigots, extremists for abstin-

BISHOP-ELECT OF OTTAWA



The Right Rev. George Thorneloe, D.D., D.C.L.
LORD BISHOP OF ALGOMA.

See Ottawa Diocese, Page 781

State, not for aggression but for ordered welfare, beareth not the sword in vain. And Britain for this purpose has justly, and in a supreme dutifulness, drawn the sword—which God Almighty grant soon to be sheathed in a victory that shall mean peace indeed, peace with righteousness upon her head.

So with souls stirred and exalted, with a sane and chastened glow of patriotic love, we gather round our glorious country; we uphold our well-beloved King with ardent prayers; we beseech the light and guidance of God Almighty upon his Ministers in Council, his Admirals on the sea, and his Generals in the thunderous field, and on the grand heroic cheerfulness of our men—our men indeed—officers and ranks one body and one soul, patient of innumerable distresses, indomitable under wounds and death, and kind, supremely kind, the moment the battle pauses and a stricken enemy can be helped. They are far beyond my praise. The spirit stands at a perpetual salute before the thought of them. They sink, when they sink, "with all their country's wishes blest," and they bequeath to the sacred broken hearts which unutterably miss them at least the balm of a glory of sacrifice most beautiful and most sublime. We give all honour, too, to the hundreds of thousands of our youth, of every kind and order in the community, who day by day, in this citizen-army and in that, are training, still training, with

ence—try to be patient. Have you ever watched the drink habit at close quarters? Has it ever invaded your own home circle? Have you ever seen the grave close over a dear body, the body of a beloved friend, once rich in splendid gifts, lovable and loving, admirable and admired, but pulled down and yet down by this execrable temptation, till he sank, a broken life? If you have not, be thankful. But remember that such things do take place. And, oh! be patient if those who have seen them, only too tremendously near it may be, are sometimes less judicially cool, less largely tolerant, over the question of drink, than your wisdom would approve. Perhaps something of intolerance may have moved the will of the Russian autocrat, when he renounced the other day, at once and for ever, the enormous interest of his treasury in the sale of spirits. But few of us will be severe critics of the Czar. Assuredly the Russian people have seen no unreasoning arbitrariness behind that great *ukase* of temperance.

But I hasten to the close. A few words only must be spoken upon one anxious matter—the relation between the war and intemperance. The Bishop of Croydon told us a few days ago that from many parts of the country evidence comes in that, amidst many hopeful symptoms, a formidable increase of actual drunkenness is reported. Partly this may be due to the criminal folly of "treating" soldiers and recruits. But it is traceable also, he thinks, to the mental and moral strain of the war, to the dark depression brought on by incessant concentration on battle news, bad or good; and then follows the fatal demand for a remedy in drink. Here is a call to each and all of us, for ourselves first, but also for others, to gird up the loins of our mind, and of our will; to discipline our every habit; to sacrifice anything rather than leave a careless stumbling-block in the path of the weak; to remember that temperance, in its largest and its noblest sense, means self-control, all round the man, and all through.

That self-control, so says the Lord by the Apostle, is a vital element in "the fruit of the Spirit," in the character generated by the Holy Ghost in believing man, fearful of himself, strong and steadfast in his God.

Come, then, and let us strengthen one another's souls in Him. Let us humble ourselves under His mighty hand, in penitence and faith. Then He will exalt us in due time. In and on that hand we shall rise up, to stand ourselves, and to be a stay for the steadfastness of our brethren; a power for the virtue and the gladness of our people, for righteous war and Christian peace, in the name of the Lord Jesus and by the Spirit of our God.

THE QUIET HOUR

Suggestions for Intercession

GET them to think and feel, and then they will pray quick enough, and praise too.—The Chaplain-General's Message.

For the King and Queen and members of the Royal Family. That Britain's sure defence may be found in those things which make for righteousness.

For the bereaved, that the consolations of the Gospel may come home to all such with peculiar urgency and power.

For definite victory in this spiritual conflict. That the issue may involve the end of brute force and the revival of true godliness in the nations of Europe.

For the unemployed and afflicted. That gracious treatment may be shown them, and that self-denial may be practised by all on their behalf.

For the salvation of men and women in a day of unique opportunity. That preachers and teachers may read aright the significance of the hour, and may have grace given them to declare with power the unsearchable riches of Christ.

For the progress of Christ's kingdom in the world. That all the elements in the present war which oppose spiritual progress may be overruled to God's glory.

For the officers and men of the Navy. That Christ who walked on the mighty deep in the days of His flesh, may reveal Himself to hearts made solemn by the circumstances of the hour.

For the men in the Royal Army Medical Corps. That they may have grace given them to tend to the wounded, and that the Christians among them may have an opportunity to speak for their Master.

For Christians stranded in Germany. That they may be kept in perfect peace, and that their friends who long for their return may be kept free from all anxiety.

For the suffering poor, who perish with hunger. That wise and generous relief may speedily be given them, and that a new sense of God's love may break in upon their hearts.

The Earliest Biblical Record of an Expeditionary Force

By the REV. J. H. TOWNSEND, D. D.

THE sound of war is heard at an early date in Bible history. There must doubtless have been many a tribal, and perhaps national, struggle in pre-Noachian days, but they are not recorded. The first time that war is mentioned is in Genesis 14, in the days of Abraham, and the narrative contains some curious points of similarity to events that now engross our thoughts.

We see in microcosm the working of the same forces which are to-day upheaving most of the kingdoms of Europe.

The chapter begins with the account of an alliance of certain nations headed by an over-lord and the invasion of some other kingdoms in close proximity who had what we might call an "Entente" by which they were united. The over-lord and his allied kingdoms invaded the territory of the weaker powers, desolating their land, seizing all valuables on which they could lay hold, and making prisoners not only of the inhabitants of the invaded country, but also of persons of other nationality resident there at the time. This introduces us to the account of the first expeditionary force mentioned in Scripture. We find frequent instances in later times, but this is the first, and to Abraham is accorded the honour of raising it.

He was no fierce leader of a warlike horde who lived by fighting; we often read in ancient and modern history of men whose only trade was war, just as at the present moment we have to do with a nation who idolize the "mailed fist," who take schoolboys to the shambles to see animals killed to accustom them early to the sight of blood, who train every man to be a soldier, and whose army is the very breath of their life.

Abraham was no fierce warrior; he was a man of peace, preferring a homely life and pastoral surroundings to the battlefield and the arts of war. He was a powerful and influential personage, much respected by the various nationalities among whom he moved, but he was emphatically a man of peace. Yet his soul was moved with indignation as he heard of this impudent invasion and of the insults given to unoffending persons by these "cultured" tyrants; so, as we have said, Abraham raises an expeditionary force and with rapidity, secrecy and skill takes the field. He follows the enemy over the border into their own country, dividing his troops so as to strike different blows at the same time, beginning with a night attack and thus covering them with confusion. Their retreat becomes a flight, and finally, when the over-lord and his dependent kings are utterly defeated, the expeditionary force, with their captives and their possessions, carried off from the invaded land is abundant spoil, and we may say, exacts from the conquered a heavy indemnity for the expedition.

So far the narrative a suggestive likeness to the present European War is apparent, and it will be its conclusion. There are, however, two points of similarity. This record describes a series of events that in a sense are repeated in an expression used lately by a well-known author. On one side was the series of blows, the other the powers of evil, and when the latter were over this fact was proved, and the representative of true religion, having had his bodily refreshment, but a sense of the Divine blessing on the behalf of the exact, a very force.

It is interesting to note that the invasion of the over-lord and his allies was simply for dominion and power; he wished to bring all other kingdoms into a state of absolute dependence upon him. Very different was Abraham's position; he entered the conflict with clean hands, no greed for power was in his mind, but weak ones had been suddenly invaded, and one bound to him by ties of blood and friendship had been carried captive.

His disinterested magnanimity was plainly shown when the kings whom he had assisted wished to pay him for his trouble; he refused it absolutely; his conscience told him that he had done right in drawing the sword to defend the weak and he wanted no other reward. Most re-

markable of all is the fact that God set His seal of approval upon Abraham's conduct—"Fear not, Abraham, I am thy shield and thy exceeding great reward." He probably had aroused fierce hatred against himself in the nations, whom he had chastised and humbled, but God would protect him from their malevolence in the future; he had proved that this expeditionary force had not been equipped and sent forth for personal gain; quite the contrary, as it involved him in danger, trouble and expense; but God was his reward, and that was a treasure beyond price.

When the present cruel war is over may the Divine messengers convey to our nation spiritual consolation and blessing, and may God reveal Himself to England as its Protector and fill our whole Empire with the riches of His grace!

Prophecy and the Signs of the Times

THE third of the series of Bible expositions on "The Fulfilment of Prophecy and the Signs of the Times," by the Rev. Canon Howitt, of Hamilton, was given in the Church of the Epiphany, Parkdale, on November 23rd. The subject was "Armageddon." The attendance was large and the interest most intense. Canon Howitt, in beginning, referred to the frequent use of the word Armageddon in newspapers and periodicals of to-day, and accounted for that in the intense interest taken in the present war. Considering the nations engaged, the armaments now in use, the millions of men under arms and the terrible slaughter now taking place, it is the nearest of its kind in the history of the world to the Battle of Armageddon. The first point emphasized in the address was

THE SCENE OF THE BATTLE,

Rev. 16: 12-21, Zech. 14. He said there was no such thing as a Battle of Armageddon. The battle would not be fought there. It was to be the gathering place of the forces of the enemy. It was on the plain of Esdraelon, 60 miles north-west of Jerusalem. This has been a battle ground in all ages. Deborah, Nebuchadnezzar, Turk, Saracen, Napoleon and others rallied forces upon this spot. From this spot, when organized, they will march upon the city of Jerusalem. Here the battle will be fought. Then will come the "Great Tribulation." The next point was

THE PARTIES TO THE BATTLE.

The whole world will be represented in the conflict. It will be a universal war. But it will be the Eastern Question again, Jerusalem the centre. It will be between the East and the West, the River Euphrates being the dividing line. Canon Howitt pointed out how the eastern nations, Japan, China, India, were waking up, becoming conscious of their possible strength, learning the art of war. All this would culminate in the battle before Jerusalem. He read extracts of prophetic utterances by prominent men bearing upon this point. The next point was

THE INSPIRERS OF THE BATTLE,

Rev. 16: 13, 14. He described these demons, frogs, born in the foul, dark, stagnant waters of the earth. He named them in the language of to-day—Practical Infidelity, Lawless Democracy and Superstition. He gave illustrations of the power of such propaganda to lead nations into war, Peter the Hermit, etc. The next point was

PREPARATION FOR THE BATTLE.

The Euphrates would be dried up, Rev. 16: 12. He gave the two views held as to the interpretation of this passage.

1. The literal interpretation, the actual drying up of the river. It is a slow, sluggish stream; it moves through a low, flat country. Important irrigation works are already carried on to divert the waters. The actual emptying of the riverbed, not absolute, but relative, may come to pass. It would no longer be an obstruction to invading armies.

2. The symbolic interpretation. Ancient writers have held that the River Euphrates represents the Turkish Empire. Historical events give force to this interpretation. The Turkish Empire has been shrinking since 1820. It is getting smaller and smaller and soon indeed may be "dried up." Is. 8: 7. The last point emphasized was

THE RESULTS FROM THE BATTLE.

Many striking things were pointed out both from the teaching of Scripture and the trend of

the times. The battle will be the Lord's. He will lead His people to victory. He will be then the King of the Jews. It will be the great tribulation for the Jews. The Church will not pass through it. Jerusalem will be the centre of the land area of the globe, perhaps a great port, the terminus and centre of the world's transportation lines. At the close Canon Howitt made an

earnest appeal to all present to be ready for the coming of the Lord. His coming for His saints may occur at any moment. Three things should characterize His people—waiting, watching, working. The next address will be given in the same place on Tuesday evening, December 1st. The subject of the lecture will be "Britain's Place in Prophecy."

Work on a Troop-Ship

A PERSONAL TESTIMONY
By COMMANDER ROBINSON

The following letter, from the Commander of a troop-ship, gives a striking picture of the way in which Christian literature can be distributed, and its distribution prospered, in war time.

NOW that our good ship "Kildonan Castle" has been finally withdrawn from the Government service, in which she has been known for the past two years as "H.M. Transport, No. 44," it is incumbent upon me, her commander, to render you an account of my stewardship as regards the repeated and most generous stores of literature supplied by the Religious Tract Society of England for the soldiers who have travelled by us between England and South Africa.

During our voyages out and home as a trooper, seven in all, we have carried 22,500 men. This includes about 6,000 sick and wounded returning from the wars, but does not include 2,300 prisoners who were resident on board for a considerable time in Simon's Bay.

The sufficient supply of wholesome reading for so many souls was, of course, a very serious business; but, thanks be to God for touching the hearts of so many kind friends, it has been, on board of us at all events, amply provided for, and my hearty thanks are due to the Religious Tract Society of England for their magnificent responses to my repeated appeals.

By means of this, as your honoured agent and instrument in the hands of the Lord, I have been enabled to get amongst the men with the Gospel tidings in a manner at once welcome and profitable, I trust; which, without such a backing, would have been extremely difficult, uphill work. So to your loving kindness towards my dear Tommies is due in great measure the wonderful blessings that have been showered upon our ship during our transport experiences.

All these supplies I took care of and administered myself entirely, and I think I may safely say that not six pennyworth has been wasted during the whole time; not a sheet was allowed to go astray, but every bullet had its billet.

The large supplies of secular literature received from other sources enabled me to work up through the week-days into the Sabbaths, with that which I received from you.

I have been 43 years at sea, but God has kept the best until the last. Lord, bless our soldiers! What eager, earnest, grateful fellows they are in response to a little human sympathy and brotherly love! Truly such small kindnesses do oil the wheels of strict discipline, and make them run the smoother.

Every Sunday after Church Parade I went round the decks with basket after basket full of Religious Tract Society food, calling upon the soldiers to help themselves. What competition there was, what good-natured struggling and tumbling over one another in their endeavours to secure a precious morsel of Sunday reading. No one was forgotten—sick or well, prisoner or free man; each one has his bit, with the general injunction to "pass it on." What a privilege it was, and how much easier the way was made by these means to get amongst the poor sick and wounded fellows, and have talks with them about the Saviour, and the Home above, to which so many of them were hastening.

I was rejoiced to find many good Christians amongst the troops, and others who were susceptible to Christian influences. On an average, by your means, and the active co-operation of genuine soldiers of the Cross, we enrolled about 15 per cent. of the whole number as members of the Soldiers' Christian Association (Kildonan Branch), and very many of these were cases of actual conversion. In addition to this we won about 2,000 members for the Army Temperance Association (Kildonan Branch); and all these men, of both societies, were "passed on" in writing to their several depots on arrival, so that the good seed might not fail for want of watering.

It may interest you to know that we had morning prayers every day on deck in four or five different places (simultaneously as a rule), where from two to five hundred each collected to hear the Word and join in prayer and praise; and from 5 till 6 every evening we had a Sankey sing-song, led by an organ and a flute.

Then we had our Bible Classes (numbering sometimes over 100) three times a week regularly, and periodical Prayer Meetings—soldiers for soldiers pleading at the Throne of Grace.

I found that on the outward voyage the men, being sobered by the shadow of a great possibility ahead, were more susceptible to spiritual influences than those who were returning unscathed. Many of the latter seem to have become strangely deadened by the hardships of the campaign, and cared little apparently, for anything serious. But they never refused a bit of Religious Tract Society reading—and who can tell? The sick and wounded were always ready and grateful for a chat and a read, and many of them came out boldly for Christ on the voyage.

The strange claims made upon God's acceptance by some of our soldiers, sick and well, if it were not so dreadfully serious, would provoke a smile. One man was "all right" because he didn't smoke; another because he had given up swearing, this one because his father was a Roman Catholic; and that one because he went to church occasionally; and another because he didn't gamble (and certainly there is a virtue in this, seeing that the Army is devoted to it); and so on. But the absolute and astounding darkness and ignorance of many was a positive reproach to our country.

Praise God, they learned from your pages what they had never so much as heard of before, and by those means many were "got at" who would otherwise have wondered what we were driving at. And so I think I have shown that your kindness has not been thrown away, or wasted upon desert air.

I do solemnly believe that no equal amount of Religious Tract Society literature has ever been sown to more fruitful and blessed advantage; and for my part I thank you over and over again, and will never cease to thank you, for having been the bountiful means of so much spiritual blessing to myself.

MOODY'S MEMORIAL

THE opportunity of seeing the results of the work at the Northfield Schools leads to the wish to share the privilege with those whose generosity has made the work possible during the past years. The year has opened under the most favourable conditions in both schools, the excess of applications over the vacancies enabling the management to make a careful selection of students, who represent, as a class, the very ones for whom the work was originally established—earnest and ambitious youth, desirous of availing themselves of the privileges of an education.

It is of special interest to note the cosmopolitan character of this work. A very interesting meeting was recently held at Mount Hermon Boys' School, in which the students took part. The first student who spoke was a young man from Liberia, Africa. He testified to a severe trial of his faith in which he had been upheld by Scripture promises. The second was an Indian from Dakota. He related how, after a long absence from his home, he returned, and was met by the inquiry on the part of his old grandmother, whether he had come in contact with many white people in his travels. He replied that he had. His grandmother asked him if he had heard of one called Jesus Christ, and he said that he had heard of Him in his travels, but that he had not taken much interest in Him, nor sought to learn much about Him. The old grandmother replied that she wished that he would learn more about Him, and seek His friendship, for she wished to see her grandson in the world beyond, access to which came only through friendship with Christ. The Indian boy testified that this conversation never had left him, and ultimately resulted in his conversion. The next boy who spoke was a boy

from China, who gave his simple testimony to the influence of Christ in his life. Then followed a boy from Cuba, another from Porto Rico, and a fifth from Italy. Although representing widely-scattered races and people, they had found a common bond in loyalty to Christ, and in service to Him.

Last year there were 36 nationalities represented in the two schools. From students who have gone out, wonderfully encouraging reports have come this year, not only from those in the leading colleges and universities, but those who have now settled at their life work in profession or business. There are 100 students who are engaged in missionary labours upon the foreign field alone, and as many more as secretaries in Young Men's and Young Women's Christian Associations, and hundreds of others are either in the Christian ministry, or serving as Christian laymen in Missions here at home. It is such evidence as this from old students that gives the greatest encouragement in the work, and affords the conviction that the Northfield Schools have a definite ministry in being the channel through which the best possible help is brought to bear upon worthy young men and young women.

Brotherhood St. Andrew

TORONTO LOCAL ASSEMBLY.—The annual assembly meeting of the Toronto Chapters was held in the Church of the Epiphany on Saturday last, the sessions being marked by a spirit of enthusiasm among all present, while the addresses dealing with various phases of the Brotherhood work were received with great interest. Rev. J. Russell MacLean gave an address on the work of the Brotherhood of St. Andrew at the Exhibition Concentration Camp. He pointed out that it is not so much teaching, as contact between man and man which is responsible for the making or marring of character, and speaking of the men at the camp, he said that it must be remembered they are men, not angels, subject to a variety of temptations. The opportunity before the churches and people of Toronto to show appreciation and friendship for these men who are going to fight the battles of those who remain at home, was a great one. The churches and homes of Toronto people, he declared, should be opened to them as are places of more or less harmful amusement. Not preaching, but brotherly kindness is the duty which rests with the Toronto people towards its soldiers. After a supper given by the ladies of the Church of the Epiphany, an evening session was held, at which Rev. Dyson Hague spoke on the duty of Brotherhood men at the present time to show by their calm confidence their belief in their Heavenly Father. Mr. F. Francis spoke on the subject, "Ways to Win the Boy"; his address was a very able one and greatly appreciated. The following council for the coming year was elected: J. Harris of St. David's, E. D. Gates of Mes-siah, J. T. Symons of St. Luke's, Dr. Kenny of Epiphany, A. Worth of St. Clement's, H. H. Loosmore of St. George's, H. F. Hewitt of St. Michael's and All Angels', C. E. Waterhouse of St. Anne's, J. B. Elliott of Wycliffe, V. O. Boyle of Trinity, C. P. Muckle of Grace, A. H. Toppin of St. James', Wm. Lumbers of General Hospital, C. D. Harding of St. George's, J. A. Clemmence of St. Aidan's, E. Burgon of St. Stephen's, P. J. Dykes of Trinity, C. C. Stenhouse of St. John's, Norway, R. H. Coleman of St. Paul's.

The Churchwoman

HAMILTON W.A.—There was a large attendance at the W.A. meeting held November 18th in the Church of the Ascension, at which Mrs. Leathe presided. After some reports had been read, Miss Gladstone was asked to give an account of her work among the Jews, which she did in an interesting way, telling of the meetings held in the Mission rooms at 233 James Street. On Saturday and Sunday evenings at 8 p.m., a meeting is held, with lessons given from the Old and New Testaments, illustrated by lantern slides, the average attendance at these meetings being six Jews and two Jewesses. As a new lantern is very badly needed, Miss Gladstone asked the help of the W.A. to buy one. The cost of an electric lantern is \$50. Classes for the purpose of teaching English to the Jews are held every evening excepting Thursday. Teachers are needed for this work. The sewing classes for the

children began successfully with an average attendance of 14, but have diminished for the present on account of the opposition of the Rabbi. Miss Gladstone explained that the greatest difficulty experienced in teaching Christianity to Jewish children, is caused by having to combat the false tradition concerning Christ and the Christian religion taught them from earliest childhood. Miss Jacobs told of her work among the foreign population of St. Philip's parish. They began with a class of 11 children, mostly Armenians. She described the Armenian children as being lovable, but with no idea of discipline or obedience. An attempt was made to interest the mothers, but so far without success. They refused to attend meetings, giving as excuse that they had no clothes to wear. In St. James' parish a class for little girls has been formed with an average attendance of 30—mostly English children. They are taught sewing. Teachers are needed for this class. St. James' is a large and needy parish with 700 families, of which 75 per cent. of the men are out of work. Better church equipment is badly needed, and a babies' dispensary, Miss Jacobs said, would be most useful.

DEACONESS HOUSE.—The 6th annual meeting of the Associates of the Church of England Deaconess and University Training House was held on November 25th at the House, Bishop Reeve in the chair. Bishop Reeve opened with prayer, Canon Plumtre gave the Devotional address, which was most impressive, the Rev. W. H. Fry spoke of his work in the Arctic regions, giving touching details of work in the far north. The officers elected were:—Hon. president, Mrs. Millman; president, Mrs. Reeve; vice-presidents, Mrs. Robinson and Mrs. Griffith Thomas; recording secretary, Mrs. Evelyn Macrae; treasurer, Mrs. Hallam. The work accomplished by the Associates during the year was sewing and mending for the House, infants' outfits and other garments for use in visiting among the needy, and many substantial gifts which add to the comfort of the House, such as new electric wiring, a gas stove, etc.

Head Deaconess's Report.

The past month has seen the organization of our Students Mission Work, and now all are earnestly engaged in what is likely to prove a more successful, if at the same time a more arduous year of work than any previous one. The work that seems most encouraging just now is the Mothers' Meeting, since we reopened on October 1st, our average attendance has been 52, whilst recently there were 72 women present. Whilst our mothers are listening to Miss Kingstone's lecture on the "Care of the Baby," or the Bible talk which follows, the little ones are cared for in the basement of this house, with voluntary helpers to take care of the 39 infants. Number of visits paid by students, 80; number of calls paid by students, 127; number of addresses given, 39. The matter of relief has of course come into prominence, a balance from the Fresh Air Fund and the gifts of a few friends have helped us hitherto, but we are now in need of financial aid, and that right soon, that cases of urgent need may be cared for. A Dorcas club has furnished some poor women with the means of earning a little money by sewing without losing their self-respect in accepting charity. The garments thus made are sold in the Mothers' Meeting at a price just covering the cost of material. Miss Strangman reports five station visits, 11 hospital visits, 27 regular visits nine calls and five addresses. A course of first aid lectures is now being given to the students by Dr. Fotheringham, the number attending being 20. Two Associate gatherings have been held since I last wrote, it is impossible to overstate the generous help of these willing workers, Mrs. Reeve seems to lie awake at night planning some new scheme whereby she may help forward the work of the Deaconess House. The Anglican Club has had two gatherings, one at the Deaconess House on October 20th, when we welcomed some of the "Freshies." On this occasion Mrs. L. A. Hamilton spoke to us of the Women's Patriotic League and its work. We were glad to welcome Miss Gandier once more as a member of our family. Miss Kellog too is with us, and is likely to remain over the winter, if she undertakes, as is proposed, relief work in Eglinton. On Sunday, October 18th, we said good-bye to Miss Jutting, she started that day on her long journey to China, where she is to be married to Dr. Paul Helliwell. Miss Trent spent a week end with us and delighted the Young Women's Bible Class with her account of Mission work in Japan. Mr. Smith, of the Regions Beyond, gave a lantern lecture on the Neglected Continent, selecting Peru as his chief subject. In our own missionary circle papers have been given on Africa and "The Effect of the War on

Missions." These stimulate missionary zeal. From the Field, Miss Louy Thomas writes of great difficulties, and asks our prayers for South America. The medical report is as follows:—Ten obstetrical cases attended, 173 visits paid, 15 dressings and treatments, eight clinics held, 60 patients attending clinics, five operations in dispensary, one operation in district. For the last two weeks our medical work has been very strenuous, and our need of more workers is very urgent, the work seems to increase, but unfortunately the workers do not. One little baby arrived the other morning with a harelip and a cleft palate. This baby's father has gone to the war, and the poor mother is very lonely with her husband away, and the baby in the Children's Hospital, where they will operate on him when he is three weeks old. It is indeed sad, but the mother keeps very bright, and is turning to God for comfort in her loneliness and sorrow.

Church News

PREFERMENTS AND APPOINTMENTS.

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

McKITTRICK, the Rev. E. J., in charge of King and Maple Mission, to be Assistant Curate of St. Mark's, West Toronto.

NOVA SCOTIA.

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

WINDSOR.—KING'S COLLEGE.—At a meeting of the board of governors of King's College, Canon Powell tendered his resignation. To Churchmen throughout the diocese this news will be a genuine blow. His resignation means the loss of a man whom it will be very difficult indeed to replace—a fact of which none are more fully aware than the Bishop of Nova Scotia and the board of governors. His letter of resignation is as follows:—

My dear Lord Bishop,—It is with extreme reluctance that I lay before you, as visitor and president of the board of governors of King's College, Windsor, my resignation, as president of King's College and vice-chancellor of the university. The clear, imperative call of the Divine Voice, which none should disobey, has sounded in my soul and bids me lay down my work in the University of King's College and once more resume the humbler duties of the parish priest. When I came to Nova Scotia, it was with the avowed intention of remaining with you for a period of at least five years, in order that the work of the college might not suffer from too frequent change of presidential policy; the five years expire in May, and I now ask the board to relieve me of the duties of my office on the 15th day of that month. My relations with the board, the faculty, the student body, the clergy and the general public have been most cordial and happy, and the parting with all will be one of genuine sorrow and pain. We have been enabled during the past five years to accomplish much by prayer and work. The foundations of old King's are solid and true; the stately superstructure is slowly rising in dignity and beauty and the future is bright with prophetic hope. We have been truly blessed by a loving God, who has heard and answered our prayers. Let not my resignation stagger you for a moment, cease from man and look above you, where the Lord God Omnipotent reigneth. The Lord of Hosts is with us; the God of Jacob is our refuge. I am, my dear Lord Bishop, Yours faithfully, T. W. Powell.

November 10th, 1914.

PURCELL'S COVE.—The Rev. Rural Dean Cunningham, the Rector of St. George's, Halifax, formally opened the new church here, which has just been completed, and is quite a handsome structure, the old church having been destroyed by fire some few months ago. The expeditious manner in which the building operations have progressed is due to the remarkable activity of the Rector, Rev. W. F. Miller, who assisted at the opening services. The church was crowded to the doors. The opening services took place on the 15th inst.

FREDERICTON.

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

ST. JOHN.—ST. JOHN (STONE) CHURCH.—The Rev. G. A. Kuhring, the Rector of this church, has been appointed to a Chaplaincy with the 2nd Canadian Contingent, and he will accompany the New Brunswick battalion to the front.

MILLERTON.—The Ruri-decanal Chapter of Chatham held a meeting recently in this place, the Ven. Archdeacon Forsyth, of Chatham, presiding. Of the clergy who were present, two, the Rev. I. A. Foyster and the Rev. H. T. Montgomery, have each a brother, and one, the Rev. W. J. Bate, a son, in the 1st Canadian Contingent.

QUEBEC.

QUEBEC.—ST. MATTHEW'S.—The Rev. Professor Jenks, D.D., of the General Theological Seminary, New York, was the preacher in this church on Advent Sunday. On the Friday evening previous he lectured in St. Matthew's Hall on "Some Misapprehensions Concerning the Church."

TRINITY.—Services commemorative of the 89th anniversary of this church were held on Sunday, November 29th, when Rev. Prof. Cotton, of Wycliffe College, Toronto, preached both morning and evening. The annual Men's Banquet was held on Monday evening, November 30th, when addresses were delivered by Rev. Prof. Cotton, and Dr. Symonds, of Montreal.

S.S. CONFERENCE.—The Rev. R. A. Hiltz was the principal speaker at the Conference held in the Cathedral Hall on November 24th, and conducted two helpful conferences on "The Adult Bible Class" and "Sunday School Management." Among the clergy present from out of town were the Revs. E. R. Roy, Prout, Corey, Callis, Cassap and Canon Shreve.

MONTREAL.

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

WESTMOUNT.—ST. MATTHIAS.—On Sunday morning, November 8th, the Bishop dedicated two beautiful memorial windows in the chancel and the south transept of this church. They were the work of the McCausland Company, of Toronto, and were given by the Suckling and Clare families in memory of their respective parents. On November 13 a successful men's supper was held in the Parish Hall, being the first of its kind in the history of the parish. A Men's Association was formed as an outcome. A fair in aid of local charitable needs and the Belgian Fund is to be held in the first week of December, by members of the parish, terming themselves the "Allied Forces."

ONTARIO.

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

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

KINGSTON.—ST. LUKE'S.—A branch of the A.Y.P.A. was formed in this parish on the 23rd ult., with the following officers:—President, W. Carroll; vice-president, J. Saunders; treasurer, Miss E. McDonald.

ST. JAMES'.—The Ven. Archdeacon Dobbs gave an excellent illustrated lecture in the school-house on the evening of the 17th inst., on the subject of "Our Diocese: Its History, Bishops and Present Needs." The lecture was given under the auspices of the A.Y.P.A.

BELLEVILLE.—ST. JOHN'S.—The funeral of the late Rev. Canon Bogert, formerly Rector of this church, took place on Saturday last, the first part of the service being held in this church. Subsequently, the body was taken to Brockville, where the interment took place. Amongst those present at the service, which was held here, was the Rev. R. S. Forneri, who was the first Rector

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of this church, and who was succeeded by the late Canon Bogert.

BROCKVILLE.—ST. PAUL'S.—The Parish Hall was crowded to the doors on the evening of November 26th, when the three local branches of the A.Y.P.A. held a district rally. Reports were presented by the secretaries of the different branches, and showed St. Peter's with a membership of over 80, Trinity with 90 members and St. Paul's with 125 names on the roll. The Gananoque branch reported that they had pledged themselves to raise \$800 towards the enlargement of the Parish Hall, besides donating \$225 towards the building fund of the church. Mr. Bannell, of Ottawa, who was to have spoken to the meeting on "Successful Methods of A.Y.P.A. Work," found it impossible to attend at the last minute. His Honour Judge McDonald occupied the chair and addresses were delivered by Rural Dean Woodcock and the Rev. L. E. Davis. Refreshments and a social hour brought a very successful meeting to a close.

OTTAWA.

THE SYNOD.—At the adjourned meeting of the Diocesan Synod, which was held in this city on the 26th ult., the Right Rev. George Thorneloe, D.D., D.C.L., the Lord Bishop of Algoma, was re-elected Bishop of this diocese by a unanimous vote and he has accepted the offer. He was elected in the first instance at a meeting of the Synod, which was held on the 16th, but at that time he declined to give a definite reply. The choice of the Bishop of Algoma by a practically unanimous vote is a thing unique in the annals of the Anglican Church in Canada. The Right Rev. George Thorneloe, D.D., Bishop of Algoma since 1896, is the son of the late Rev. James Thorneloe, a native of Coventry, England, and at one time Rector of St. Luke's Church, Montreal. Bishop Thorneloe was born in Coventry on October 4, 1848, and was educated at Bishop's School and College, Lennoxville, Que., where he won an academic record which for brilliancy has probably never been equalled in Canada. In 1874, he married Miss Mary Fuller, of Lennoxville, and in the same year he was made a deacon, being ordained a priest in 1875. After serving as Rector at Stanstead, Que., for ten years, he filled the same office at St. Peter's, Sherbrooke, for three years, and then, in 1888, became Canon of Quebec Cathedral. In 1896 he accepted the election to the See of Algoma. In 1900 he was elected Coadjutor Bishop of Ontario, but declined the appointment. Bishop Thorneloe has been a delegate to several important Church parliaments and was presented to the late King Edward and Queen Alexandra at Buckingham Palace in 1908.

ST. JOHN'S.—The Rev. Canon Pollard, Rector of this church, died here on Friday last. He was born at Exeter, England, in 1830, and was educated at St. Augustine's College, Canterbury, where he took first-class honours in theology, classics and mathematics and second-class honours in Hebrew. He left England in 1858 and the same year was ordained deacon by the Bishop of Fredericton, and in the following year he was ordained priest. He first held the curacy of St. Stephen's, N.B., and was next appointed Rector of the parish of Maugerville and Burton, in the county of Sunbury, N.B., in 1861. Canon Pollard spent eight years in Maugerville. In 1869 he was appointed Curate of Christ Church Cathedral, Ottawa, and later, on the removal of Archbishop Lewis to Ottawa, in 1871, was appointed Curate at the Bishop's chapel. The chapel afterwards became St. John's Church and since 1877 he has been Rector thereof. The chapel was situated on Sussex Street and was purchased by the Government and three years ago was burned down. Instead of rebuilding, the church was amalgamated with Grace Church, Elgin Street, and the latter was renamed St. John's. The then Rector, Rev. J. F. Gorman, became Co-Rector with Canon Pollard. Deceased was made Canon of Christ Church Cathedral in 1897 and had been Rural Dean of Prescott and Russell and later of Carleton East. He was at one time vice-president of the Children's Aid Society. In 1859 Rev. Canon Pollard married Miss Annie Porter, daughter of the late Wm. Porter, M.P.P. for St. Stephen, N.B. Canon and Mrs. Pollard celebrated their golden wedding on November 3rd, 1909. This was a most interesting event. His widow survives him, there being no children of the marriage. He was the last surviving member of the old Devonshire family. For some days before his death he had been in a very low condition and he was not able

to learn of the appointment of Bishop Thorneloe as Bishop of Ottawa. The funeral took place on Saturday last, when a service was conducted in the church by the Rev. J. F. Gorman. The interment took place in Beechwood Cemetery.

TORONTO.

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

THE BISHOP'S ENGAGEMENTS.—The Bishop of the diocese preached the first of a course of Advent sermons in St. Alban's Cathedral on Sunday morning last and in the evening he held a Confirmation service in St. Philip's.

THE EXPEDITIONARY FORCE.—On Sunday morning last, prior to his own service at St. Paul's, the Ven. Archdeacon Cody addressed over 3,000 of the members of this Force at their morning service, which was held in the Transportation Building in Exhibition Park. He chose for his text the words:—"Endure hardness as a good soldier of Jesus Christ."

ST. SIMON'S.—The Bishop of Toronto gave an interesting address in the Parish House on Friday evening last on "A Trip Through the West," in the course of which he related some of his own personal experiences. A large audience was present.

The Church of England S.S. Association will hold the second meeting of their present session in the Parish House of St. Simon's on Monday, the 7th inst., when departmental conferences will be held in the various rooms—time, one hour each. Papers will be read at this meeting by Misses Doble, Babe and Morley, and Messrs. Garrett and Nicholson and the Rev. R. A. Hiltz.

ST. PAUL'S.—The first anniversary of the opening of this new church was observed on Sunday last, the services being of an especially festal character. The Ven. Archdeacon Cody, the Rector, preached both morning and evening, "The Trowel and the Sword," being the subject of his sermon at Matins. During the course of his morning address, Dr. Cody announced that all the structural work had been completed, but that the furnishing would have to be installed later on. In the near future a stained glass window would be placed in the chancel in memory of one who had taken a prominent part in the work of the erection of the new edifice. The old church had been remodelled for Sunday School purposes, and the old school converted into a parish house and young men's club. The building will be formally dedicated next Sunday. In the evening the Archdeacon preached the first of a course of Advent sermons, his subject being, "The Helmet of Salvation." There were large congregations at both of the services and the offertories, which were given to the Building Fund, were of a most generous character.

CHURCH OF THE EPIPHANY.—The Ven. Archdeacon Davidson, of Guelph, will lecture to the Men's Club to-night on "A Walk Through Paris," illustrated. A big attendance is assured.

ST. STEPHEN'S.—On Friday last a most successful congregational "At Home" was held in the schoolhouse. The Rector, the Rev. T. G. Wallace, in the course of an address, congratulated the congregation on the large numbers who were present. This church has been for 56 years in existence and for 51 of those years the Rev. Canon Broughall was the Rector.

ST. JOHN'S.—Miss Knox, the Principal of Havergal College, gave a lecture under the auspices of the A.Y.P.A. in the Parish House on Monday evening last, her subject being "The Rule of the Road."

BALMY BEACH.—ST. AIDAN'S.—The Rev. E. A. McIntyre, the Rector of this church, who has been ill for some time past, but was making progress towards recovery, has had a relapse and he has been advised by his doctor to go direct to Georgia in the hope that the climate there may prove beneficial.

SCARBORO' JUNCTION.—The new bell that has been fitted up with a tower at the Church of the Epiphany Anglican Mission, was rung for the first time on Advent Sunday. The bell, which is 24 inches in diameter and weighs 250 pounds, was presented to the church by the Rev. N. A. F. Bourne, M.A., of Penetang, in memory of his mother. The Mission was opened on June 13th, 1909, by the Rev. N. A. F. Bourne during his incumbency at Scarboro', and has steadily been increasing, both financially and in numbers, especially since the opening of the new church in

July last in charge of the Rev. A. N. Barclay, who has reorganized the Sunday School, having a membership of 70 scholars, and seven teachers, with a young people's Bible Class.

TODMORDEN.—ST. ANDREW'S.—The Right Rev. Bishop Reeve gave an interesting address last week on "Missionary Work in the Mackenzie River District," to the members of the A.Y.P.A. in the Parish Hall. The Bishop spent 20 years of his life in that part of Canada.

WEST TORONTO.—ST. MARK'S.—The Rev. E. J. McKittrick, who has been in charge of the Mission of King and Maple, has been appointed Assistant Curate of this church.

INNISFIL.—ST. PAUL'S.—This new church, which has been erected to take the place of the one which was burned in March last, was formally dedicated by Bishop Reeve on All Saints' Day, his Lordship preaching at both services. On the following Sunday the Ven. Archdeacon Perry, of St. Catharines, the brother of the Rector, preached at both services, and on the next evening he gave an inspiring address in the schoolhouse on "The Call of the Empire." The church is a solid red brick of Norman Gothic architecture.

PORT CREDIT.—The Bishop of the diocese visited this parish on Wednesday evening, November 18th, and confirmed 19 candidates, seven males and 12 females. The church was crowded so that chairs had to be placed in the aisle, and a most reverent congregation listened to an inspiring address by the Bishop, on our Heavenly citizenship. On Sunday, the 22nd ult., most of those confirmed communicated at the 8 o'clock service. The new rectory is now completed and the Rector, the Rev. Henry Earle, with his family, moved into it on Thursday, November 19th. The parish is to be congratulated on the erection of such a beautiful and convenient house.

NIAGARA.

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

HAMILTON.—ALL SAINTS'—OBITUARY.—Mr. Edward Pearce, the organist of this church, died in St. Joseph's Hospital, in this city, on the 23rd ult., aged 49, after a very brief illness, lasting only 24 hours. He was taken ill just before the morning service on the previous day. Mr. Pearce was one of the best-known organists in the city.

The Rev. R. W. Norwood, the Rector of the Cronyn Memorial Church, London, addressed the members of the Women's Canadian Club in this city on Saturday last, on the subject of "The Pagan Conception of Justice."

NIAGARA FALLS.—CHRIST CHURCH.—The Rev. G. B. Gordon, the Rector of this church and a captain in "G" Company, 44th Regiment, who has resigned in order to go to the front with the 2nd Contingent, was presented by his parishioners and the members of the Boys' Clubs with two purses of gold, a revolver and a pair of field glasses at a congregational farewell, which took place on Friday evening last in the schoolhouse.

THOROLD.—Bishop Clark is in receipt of the following letter from Canon Piper, who is in England at present with the 1st Canadian contingent:—"7th Battalion, Bustard Camp, Salisbury Plain, November 8, 1914. My Lord,—Just a line to tell you that we are all well and happy, though the weather has been terrible. Rain, rain, rain—leaky tents and lots of mud. Yesterday I had early Communion and preached to 3,000 men at 10 o'clock. In the afternoon we marched eight miles to Shrewton and back. The parish church was at my service and as we had our own organist and choir with us, we had a very hearty service, which all richly enjoyed. After service we had our tea by the wayside. To-night we had a call out in the dark and marched six miles. We could see nothing. We had a compass and a searchlight, and so found our way around. To-morrow we have to dig trenches in the dark. The work does all of us a lot of good. Last week I was in London at the War Office, and they told me that we might be some weeks in England; that we were needed here for England's safety. At the rate the Germans are being killed it would not surprise me if we are at home to eat our Christmas dinner. There are 33 chaplains here, and Lord Kitchener only wants six to go to the front, so many of us will have to go home. Last week I was sent by Headquarters to Aberdeen to take a military funeral. It was a long trip for a funeral, 1,300 miles there and back. We are kept

very, very busy. There are a number sick, and we have four hospitals, one eight miles and another 12 miles from here. We get exercise enough. Next week I have to try and learn to ride on horseback. This is truly an awful war. The loaded trains of wounded are frequently seen passing Salisbury. All hospitals in the land and many schools are filled with wounded soldiers. I trust that everything is going along nicely and that you will not suffer in any way from the effects of the war. With kindest regards, I remain, obediently yours, Fred. C. Piper."

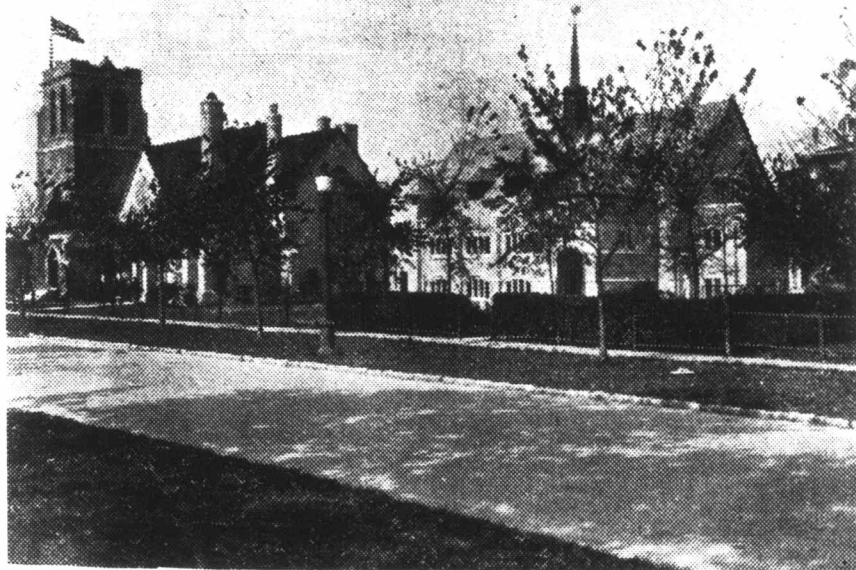
EDMONTON.

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

EDMONTON. ST. PETER'S.—As an indication of the rapidity with which Church work develops in the large Western centres, Christ Church parish, Edmonton, affords a good example. Within a little over a year three Mission churches have been opened—viz. St. Mark's, St. Peter's and St. John's. One of these, St. Peter's, has now become a separate parish. On November 18th, the Bishop of Edmonton, Dr. Gray, inducted the Rev. W. H. Davis into the incumbency. Mr. Davis, as Assistant to the Rev. C. W. McKim at Christ Church, has been in charge of the work at St. Peter's since its inception. The present commendable position of St. Peter's is due in a great measure—under God—to a loyal and enthusiastic

ST. LUKE'S CHURCH AND PARISH HOUSE.

Port Rouge, Winnipeg, of which the Rev. W. Bertal Heeney is the Rector. The new Parish House has recently been opened for its many activities, and one of the novel features of its equipment, is a moving picture machine. This is one of the first of our churches to be thus equipped.



congregation, as well as to the energy of Mr. McKim, who, seeing the possibilities of the district and the need for a church, organized it as a Mission. To his advocacy the congregation is indebted for the splendid site on which the temporary church stands and on which it is hoped to have in the near future a more permanent structure. The Rev. G. N. Quin, M.A., is expected shortly to replace Mr. Davis as Assistant at Christ Church, and will have charge of the work at St. John's and St. Mark's.

HURON.

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

ST. THOMAS. TRINITY.—The Rev. J. Ryerson, the new Curate at this church, preached for the first time on Sunday, the 22nd ult., both morning and evening, and his sermons created a favourable impression. Mr. Ryerson was, until lately, at Port Huron.

WIARTON. TRINITY.—The Rev. C. K. Masters, who has been Rector of this parish for the past year, has volunteered for service at the front as Chaplain with the 2nd Contingent.

RUPERT'S LAND.

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

WINNIPEG.—For various reasons there are several vacancies in the parishes of the diocese. Three of the clergy volunteered for Chaplaincies and are now at Salisbury Plain. Their departure caused three vacancies. In addition to this the following clergy have recently left the diocese for

work elsewhere:—The Rev. John Morris, from St. Albans, Winnipeg; the Rev. D. J. Littlejohns, from Drummond; the Rev. H. Cawley, from Souris; the Rev. F. Brasier, from Keaton; and the Rev. H. W. A. Reid, from Alexander. As a result, great difficulties are being experienced in supplying the various vacant Missions. Rev. F. C. Chapman, who has been in England on leave of absence, returned during this week to the diocese and will be available for work.

The Archbishop is in the midst of his winter schedule of Conferences and has visited a great many of the parishes already. During the next few days he will hold Conferences at Brandon City, Winnipeg, Port Arthur, Melfort, H. Land, Carleton Place, Wapreque and Ravelin, and during the next week of December he will hold Conferences in some of the city parishes. The autumn campaign for Mission Funds has been progressing very well in this city. The Rev. J. G. Thompson, who is in charge of the work at St. George's, is expected to be in the city and the Rev. S. P. Pearson, is likely to accept the latter position.

A missionary meeting under the auspices of the Winnipeg Committee of the Winnipeg Deanery, was held at the City Hall on November 25th, to raise the response of the campaign for funds in the various parishes. His Grace the Archbishop and the General Missionary, the Rev. W. H. Thomson, gave short addresses. Mr. William Pearson was in the chair. The majority of parishes were represented, and it was evident that in most cases a real effort was being made

building was packed from end to end with a very large and reverent congregation, many of those present being unable to find seats. The north and south transepts of the Cathedral were almost filled with the khaki-clad troops of the various regiments encamped within the city, while several of the members of the Campaigners' Association, a troop of Boy Scouts, and representatives of every rank and station were to be seen in the congregation. The services concluded with the singing of the entire three verses of the National Anthem, the congregation passing out to the solemn strains of the Chopin funeral march. The Bishop of the diocese gave an address, in the course of which he quoted a paragraph of the great message on duty which Lord Roberts sent out at the beginning of the present war:—"There is but one duty for the British citizens at the present time, men and women, young and old, rich and poor, all must place everything at the service of the State. Everything must be given. Arm and prepare to acquit yourselves like men, for the time of your ordeal has come."

KOOTENAY.

THE BISHOP-ELECT OF KOOTENAY.

NELSON.—At a specially-convened meeting of the Diocesan Synod, which was held on Wednesday, the 25th ult., the Very Rev. Arthur John Doull, M.A., the Dean of Columbia, Victoria, B.C., was elected the first Bishop of the diocese. The Bishop-Elect has made rapid progress in the Church, for it was only in 1896 that he was ordained a deacon by the Lord Bishop of Ripon, being advanced to the priesthood two years later. He received his education at Merchiston School, Edinburgh and Oriel College, Oxford, taking his B.A. in 1894 and his M.A. four years later. From 1896 till 1899, he was an Assistant Curate at Leeds Parish Church, and in the latter year came to Canada, being appointed a Curate at the Church of the Advent, Westmount, Montreal. For three years he was Curate to the Rev. Henry Kittson, and when the latter accepted the Rectorate of Christ Church Cathedral, Ottawa, in 1901, he was appointed his successor at Westmount. An excellent preacher and good administrator he put the work of the Church of the Advent on a prosperous footing, and when he left the parish in April, 1910, to become Dean of the diocese of British Columbia, his congregation parted with him with great regret.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S.—A special service was conducted in this church by the Rev. John A. Davis, Rector, on Sunday evening, October 4th. The members of the Boyle-Yukon Volunteer Company attended, previous to their immediate departure for the seat of war. A large congregation was present, and the service was of a patriotic and impressive character. The men left the Northland feeling that they had the support of the Church as well as the goodwill of the Yukon populace. An ordination was held in St. Paul's on Sunday morning, October 25th, when the Rev. John A. Davis was admitted to the office of priest by the Bishop of Yukon, assisted by the Rev. B. Totty and the Rev. J. Hawksley. Bishop Stringer preached the sermon, which was based on Colossians 2: 6. Mr. Davis is a graduate of Wycliffe College, Toronto, and is now licensed as Rector of Dawson City. On the evening of the same day, a Confirmation service was held in St. Paul's by the Bishop.

Love is, in its supreme triumphs, volitional rather than emotional. It creates affinities out of antagonisms, presences out of absences, friends out of enemies. Herein it displays its magic power, and find its secret rejoicings. Its zest is for men rather than for selected men. Its law is devotion to persons, beginning with God and ending with man, the last and the least.—Bishop Brent.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—A memorial service in honour of the late Field Marshal Lord Roberts, K.G., was held in this Cathedral church on the 20th ult., when the

Correspondence

CANON CONSTABLE.

Sir,—In the "Churchman" of 8th October Mr. H. A. Thomas, of Kincardine, thought fit to write of the late Canon Henry Constable (whose book, "Hades," I had recommended to your readers) as follows:—

"Permit me to point out that at the time of publication of the above-named book, the author of it (Constable) had ceased to be either Canon or Prebendary of Cork, or to hold any position in the then united Church of Great Britain and Ireland. Whether this retirement was the result of inhibition by his Bishop or of his own inclination, I do not remember; but it was because he had imbibed and begun to promulgate the heresy, entitled "Conditional Immortality." Hence, although Dr. (sic) Constable's scholarship might entitle his opinions to respect regarding a merely literary question, yet in view of his departure from Catholic teaching he must be considered a very unsafe guide in a matter of doctrine."

Now, why did Mr. Thomas (who, I am safe in believing, never read the book) gratuitously intrude to cast baseless reflections upon an honoured scholar and theologian of our Church? I was acquainted with Canon Constable in England, but did not know his past history. I, therefore, wrote to an intimate cleric friend of his and mine, and this is what he says:—

"I am not sure when "Hades" and his other book, "Duration and Nature of Future Punishment," were first published, but it must have been when Constable was still Canon of Cork. The sixth edition of the latter work, which had an enormous circulation, was published in 1886, and the third edition of the former in 1893.

"Your critic, Mr. Thomas, seems blind to a most important fact, namely, that no Church of England cleric or dignitary can be inhibited or removed from office for holding the views held and taught by the late Canon, for the Articles which might have sanctioned such action had been deliberately expunged or repealed in 1562; these were the 40th and 42nd Articles, as every tyro knows. The remaining Thirtynine Articles as now rule the Church of England, offer no barrier to such teaching in spite of Mr. Thomas' assertion of "Catholic teaching." As a matter of fact, Canon Constable lived and died in Holy Orders. He gave up duties on failing health, but he held his legal title of a Canon of the Church unto the end."

If I remember rightly, Canon Constable had been offered a Bishopric in Eastern Canada in the early eighties, but of what diocese, old clerics may remember, I don't.

I could comment on Mr. Thomas' ungracious letter, but I forbear. Conditional immortality is not a "heresy," as he so glibly intimates, or I would cease to be a Churchman. Whatsoever preachers preach and writers write, the Prayer Book in its several services, from first to last, emphasizes this amazing but overlooked truth, from its opening exhortation: "When the wicked man turneth away from his wickedness, etc., he shall save his soul (himself) alive," to the Collect on Advent Sunday.

"When He shall come again in His glorious majesty we (believers) may rise to the life immortal." There is, on the contrary, nothing in the Prayer Book in opposition to this great truth which the Churches have lost, viz., of Life and Immortality only in and through the Christ! Here I humbly take my stand with a host of illustrious Churchmen.

Collingwood. G. W. Winekler, C.E.

DR. STUART'S GRAVE.

Sir,—A few days ago there was placed in my hands a pamphlet, printed on the occasion of the celebration of the seventy-fifth anniversary of the Diocese of Toronto, containing an "Historical Sketch" of the diocese, written by Prof. A. H. Young. The sketch included the following paragraph in reference to the grave of the Rev. John Stuart, D.D.: "And a shame it is to all members of the Church that his grave in St. Paul's Churchyard, Kingston, is overgrown with burdocks and nettles, and presents a deplorably neglected and desecrated appearance."

What truth there might be in this statement if used to describe the condition of long ago I am not prepared to say, but I have the assurance of the esteemed Vicar, the Rev. W. F. Fitzgerald, that ever since he entered upon his duties in the parish, now some eight years ago, he has been at pains to see that the grave was kept in

THE CANADIAN CHURCHMAN

a proper condition. It has accordingly been taken care of as a labour of love by a volunteer band of parish workers, who have also seen that the gravestone was kept properly clean. Trusting that in justice to the Church people of the parish you will allow me the privilege of correcting the statement referred to,

O. G. Dobbs,
Archdeacon of Kingston.

TRINITY CONVOCATION.

Sir,—Your readers may be interested in the subjoined letter from the Toronto "Star."

TRINITY CONVOCATION.

Editor of the "Star": In one of the papers there appears this announcement, "Breach Between Anglican Colleges Closed at Trinity Convocation." That statement cannot follow from anything that took place at the commencement exercises at Trinity College last Wednesday. Archdeacon Cody, in receiving his degree, made the following statement: "I am receiving this degree as the holder of an apostolic office as Archdeacon of York. I also receive this degree as a representative of one of the great historic schools of thought in the Church of England." "It is only by frank recognition of diversities and differences of conviction, and not by their suppression, that there is a possibility of co-operation and progress in the joint work of the Church," and it was only fit and proper that he should receive this degree at the hands of Trinity, in view of the treatment which he received at the hands of its graduates some years ago. We all rejoice that there is a better feeling between Wycliffe and Trinity, but there must always be the differences in doctrine. To sum up very shortly, the High Churchman and the Evangelical are both believers in our Lord Jesus Christ, but the High Churchman puts the Church before the soul, whereas the Evangelical puts the soul before the Church. This is the root of the difference in the teaching of the two colleges, and, moreover, this is emphasized in the services of the churches of the two different schools of thought. In the Evangelical Church there is a feeling of sympathy towards the so-called Non-Conformist brethren. They would be invited to our pulpits, and there is nothing that the Evangelical adheres to more strongly than the celebration of the evening Communion, whilst, on the other hand, the High Churchman cannot bring himself to invite a Non-Conformist brother to his pulpit, and, in fact, if he were permitted to do so, would feel ill at ease. He does not recognize him as belonging to the Catholic Church. The High Churchman never partakes of evening Communion. The reason is significant.

Toronto, Nov. 21st. Anglican.

A CHRISTMAS SERVICE.

Sir,—Will you kindly let me appeal through your columns for help on Christmas Day for the services at the Western Hospital, Bathurst Street? Will those men and women who can sing come and help us? We want a sufficient number to divide into two companies as we shall have seven wards to visit. If those who will come can give me their names before Christmas, I would be glad, and on Christmas Day, will they please assemble in the reception room on the right-hand of the main entrance to the Hospital at 10.15 a.m.?

Chas. L. Ingles.
408 Brunswick Avenue.

HELP FOR THE NAVY.

Sir,—My Committee think it possible that some of your fruit producers and exporters may feel disposed to contribute some fresh or preserved fruit to this organization (which is approved by the Admiralty and War Office) for distribution amongst the warships of H.M. Fleet in the North Sea. I am, therefore, directed to bring the enclosed brief particulars of my Committee's objects under your notice in the hope that our work will have your sympathy and approval, and that you may be so kind as to give the particulars some publicity in your columns in order that our objects may be brought under the notice of likely contributors.

During the past sixteen days we have despatched upwards of 900 large cases and barrels of produce to the Fleet and several parcels to Army Camps and Military Hospitals, and have

received many highly appreciative letters of thanks from the officers in command, who express the earnest hope that we may be able to keep up the supply. Unfortunately, the fruit season of the United Kingdom will shortly end and then we shall have to fall back on the tinned or bottled article and imported fruits.

The large warships can store fresh fruit in bulk, but this is not possible to torpedo boats and submarines, which we hope to keep supplied with jams and preserved fruits.

Hoping that you may see your way to kindly assist us,

E. Jerome Dyer,
Hon. Secretary,
Vegetable Products Committee.

Alderman's House, Alderman's Walk,
London, E.C., England.

With the recognition and support of the Admiralty and War Office, the Vegetable Products Committee has been formed with the following objects:—

(1) To collect and deliver fresh fruit and vegetables, jams, preserves, etc., supplied free of cost, to warships in accessible stations, army camps and depots, hospitals and other institutions, and

(2) To assist in the organization of fruit and vegetable industries.

The first and immediate purpose of the Committee, which is a purely voluntary body, is to supply our warships, the crews of which get neither fresh nor preserved fruits, except what they pay for out of their own pockets. They cannot well afford to do this, and even if they could, it is impossible while they are at sea. The value of fruit and vegetables to sailors on protracted active service is inestimable. The fitness of our men in the North Sea should be our paramount consideration. The strain and exposure which they are now undergoing, and which will be immeasurably increased during the cold, foggy weather, now close at hand, call for our deepest sympathy, and demand from us every possible effort to ameliorate the severe trials which they are bound to endure. The torpedo and submarine flotillas and mine-sweeping trawlers will have the Committee's special attention.

Donations to the Committee's funds should be sent to the treasurers, Messrs. Jackson Pixley and Company, Chartered Accountants, 58 Coleman Street, London, E.C., England.

The following fruits and vegetables are required:—

Fruit.—Apples, pears, walnuts and quinces.

Vegetables.—Potatoes, onions, carrots, beets, turnips and parsnips. Onions are particularly recommended. Potatoes or onions may be sent in sacks, but all other vegetables (and fruits) should be packed in boxes, barrels or crates.

If the Committee were in a position to pay railway carriage on gifts of fruit, etc., sent to its Central Depot, it is believed that the present supply to the Fleet would be more than quadrupled. Funds are urgently invited for this purpose, and also for carrying out the Committee's general objects.

Books and Bookmen

"The Energy of Love." A Memoir of the Rev. W. D. Walters, by E. W. Walters. London, England; C. H. Kelly (pp. 187, 2s. 6d. net).

A brief account of one of the best-known Methodist clergymen in England, who was greatly interested in bringing about the splendid results of Methodist Home Missionary work in London. Biography is always interesting if it is well written, and clergymen of all churches will profit by a careful consideration of the life of this noble and heroic man.

Received: "The Canadian Magazine"; "Canadian Monthly"; "The Chronicle"; "The Expositor"; "The Expository Times"; "The London City Mission Magazine"; "The Church Gazette"; "The Evangelical Christian"; "Our Hope"; "The Princeton Theological Review"; "The University Monthly."

"The Prayers of St. Paul," by the Rev. W. H. Griffith Thomas, D.D. The Short Course Series; Edinburgh, T. T. Clark; Toronto, The Upper Canada Tract Society, 2 Richmond Street E.

We find in this little book a wealth of suggestion and a splendid pattern for an exegetical course of addresses on the Prayers of St. Paul.

The divisions of the prayers are both striking and illuminating. There are nine studies in all, but there are suggestive points in each study that will lead to many lines of thought. We heartily commend this little volume, not only to preachers and teachers, but to every student of St. Paul's Epistles.

"Teaching by Illustration," by J. W. W. Moeran. With introduction by Bishop Ingham. London, England; Robert Scott (pp. 305, 3s. 6d. net).

A collection of illustrations, including incidents, quotations and pointed suggestions, drawn from various sources. It ought to prove of great service to preachers and teachers. The book is not only a compilation of ready-made illustrations, but shows by definite example how the habit of applying them may be acquired. It well deserves the recommendation given to it by Bishop Ingham, for it contains quite a number of fresh, helpful and vital illustrations suited to Christian work.

"St. Paul's Fight for Galatia," by C. H. Watkins. Toronto; Upper Canada Tract Society (pp. 312, \$1.25).

The English form of a German thesis for a doctorate. It is written with special reference to the struggle of the Apostle Paul with his opponents in Galatia. The treatment is decidedly critical, and is said to be "in the spirit of pure investigation." While there are many illuminating suggestions and quite a number of helpful ideas, suitable for the student of this Epistle, yet it must be confessed that the net result is somewhat small, because the writer seems to have no conception of the Apostle's Divine inspiration. His criticism of St. Paul is remarkably free, and the reader is often tempted to think that probably the Apostle knew at least as much about his own life and work as his modern commentators. While, therefore, the book will be useful if studied with discrimination, we object to the position as a whole, which seems to ignore the Divine element in the Apostle's writing.

The Family

THE CHILDREN IN HEAVEN.

Oh! what do you think the angels say?
Said the children up in heaven;
There's a dear little girl coming home to-day,
She's almost ready to fly away
From the earth we used to live in,
Let's go and open the gates of pearl,
Open them wide for the new little girl,
Said the children up in heaven.

God wanted her where his little ones meet,
Said the children up in heaven;
She shall play with us in the golden street,
She has grown too fair, she has grown too sweet
For the earth we used to live in.
She needs the sunshine, this dear little girl,
That gilds this side of the gates of pearl,
Said the children up in heaven.

So the King called down from the angels' dome,
Said the children up in heaven;
"My little darling, arise and come
To the place prepared in thy Father's home;
The home that my children live in."
Let us go and watch at the gates of pearl,
Ready to welcome the new little girl,
Said the children up in heaven.

Far down on the earth do you hear them weep?
Said the children up in heaven,
For the dear little girl has gone to sleep;
The shadows fall and the night clouds creep
O'er the earth we used to live in;
But we'll go and open the gates of pearl.
Oh! why do they weep for their dear little girl?
Said the children up in heaven.

Fly with her quickly, Oh, angels dear,
See! she is coming! Look there! Look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven.
Ah! hush, hush, hush, all the swift wings furl,
For the King himself at the gates of pearl,
Is taking her hand, dear, tired little girl,
And is leading her into heaven.

MILKY WAY HAS PEERLESS BEAUTY.

The Milky Way, or Galaxy, is an apparent ring extending entirely around the universe of stars visible in the largest telescope. It is composed of suns in literal millions. They are so remote that, as seen from the earth, they appear to be close to each other, while in reality they are separated by millions and billions of miles, writes Edgar Lucien Larkin in the National Magazine.

To the eye, the belt of soft light, looks like a continuous band of cloth of pearl, but telescopes have the effect of bringing objects nearer. This separates the filmy cloud into many millions of glittering but minute points on the background of space. At a distance, forest trees seem to be close together, but as they are approached they separate and stand alone.

It is next to impossible to describe the matchless beauty of the Milky Way as seen in a telescope of great power. Carpet a large room with black velvet. Have many electric lights in the ceiling. Throw down and scatter all over the black floor a bushel of minute diamonds, rubies, pearls, sapphires, opals, amethysts and other gems. Then turn on the light. You would have a faint imitation of the supernal glories of the Galactic hosts. For the appalling depths of space look black in our great telescopes.

In places, the suns look by perspective as though they were arranged in piles, heaps and banks, or built up into colossal windows, or twisted into spirals, or dashed into wisps and cosmic spray.

In some places the concentration is so great and dense that only the most powerful telescopes on earth can magnify enough to bring out details. A few clusters exist that have not, so far, been resolved into these needle points. And the height of human happiness is to watch these vast congeries of distant suns in a huge telescope.

COMRADES THAT WON.

The Story of Two British Soldiers.

By Rev. Gerrit Verkuyl Ph.D.

They had grown up together as boys in Oldham, England—Jack Ellis and Jim Craig. When troubles arose in Egypt and the Sudan, about the early eighties, they both enlisted at the same time, and were sent out together, never separating until the life of one was sacrificed upon the altar of his country. Side by side they slept in the barracks; shoulder to shoulder they marched in the ranks; and arm to arm they fought in the skirmishes and the regular battles.

You are right in suspecting that they grew very closely attached to each other. No two brothers could have become more intimate. When Jack felt blue and longed for home, so did Jim; and, when one had a piece of good luck, the other was just as glad.

It happened not infrequently, while they were in the fight and heard the bullets whizzing past their ears, that they forgot about their country, and completely neglected their own interests; but they never forgot each other. Especially when it came to hand-to-hand skirmishes, they felt that they fought for each other's lives, and were constantly called to each other's protection.

One day, at that great battle of Tel-el-Kebir, when the British were led by General Wolseley against the unconquerable tribes of the desert, a big, burly Arab sprang forward with terrific force, and thrust his sword deep into the right hip of Jack Ellis. The thrust was not fatal, but it made the young soldier reel. The next move of the Arab was toward the head of his antagonist. But he had not reckoned with Jim Craig. In a moment the big man's skull was crushed and shattered by a blow with the butt of Jim's rifle.

If before that time the "soldiers two" felt like brothers, it need not be said that thereafter they were knit together by ties much stronger than blood. And yet a time came when they misunderstood each other, or, at least, when Jack misunderstood Jim. And this is the way it came about.

Though both comrades came from respectable and more or less Christian homes, they had never learned to think of Jesus Christ as their personal friend. On the contrary, they mentioned the Saviour's name in abusive language only. Had they taken a moment's time to think of it, surely, they could not have done it; but jesting and drinking and gambling kept them so busy while they were off duty that never a moment of quiet came to let their thoughts go back to the old home, their knowledge of God, and their personal relation to Him.

By virtue of the British army regulations they carried a little New Testament always with them in their knapsacks, but not once had they read it. They had been compelled, also, to attend worship on every Sabbath, but they had never taken an actual part in it. Devoted as they two were to each other and to their country, they were treacherous to their own best interests and to Him who had given them life and sustained them all the while. They never thought of it, but their greatest enemy was no Arab or Mahdi or Indian, but they themselves.

The change came in Bombay. There they were still the same old comrades, only the worse for the wear. Crippled and battle-scarred, they were heroes together, and they hoped to die together, until a new experience estranged them.

One evening at Bombay Jim Craig came into the barracks with a look on his face that made Ellis sit up on his bunk. He had never seen a look like that in his comrade's eyes. Had Jim been drinking? But drink never had that effect.

Jack did not have to guess very long, for Jim came swiftly forward to grasp his comrade's hand.

"O Jack," he cried out, "I'm saved; I've found Jesus."

"I did not know you had lost him," was Jack's jovial reply. "Come on, Jim, tell us all about it. What's up?"

Then Jim Craig told the story of the day, how in a mission that evening he had for the first time seen himself as the fool he was, and had also seen Jesus as He offered Himself for him.

Jim had fully expected that it was merely necessary to mention the story to his old-time comrade in order to have him share the blessed experience, but it did not work out that way. Jack soon broke out in a hollow laugh, and told Jim to get out with his nonsense.

From that day Jim stood alone—with Jesus. He prayed before his meals; he knelt at his bunk just previous to retiring; he warned his comrades in arms, especially Jack, against a future when regrets would no longer avail; he sometimes fell on his knees in the presence of the company, and prayed for each soldier by name; but not a man came openly to his side. Mockery and petty persecutions were his reward. And for three long years that brave boy stood up for Jesus Christ alone.

It was then, near Taung-ngu, India, that Jack Ellis and Jim Craig were facing the enemy once more together. The shooting had scarcely begun when Jim fell limply to the ground.

Jack stopped, and bent over him. The blood was spurting out of his bosom. No doubt the shot was fatal. As Jack looked down, he heard Jim whisper: "O Jack, I'm so glad it wasn't you. I'm ready to go, but suppose it had been you."

In a single moment, it seemed to Jack, his three years of bitterness against this hero passed before him. How could he have treated the man who had saved his life and who loved him to death in such cruel ways? "Will you forgive me, Jim?" he managed to say.

"I forgave you all the time," said Jim; "but please take out your New Testament and read to me from John fourteen. I'm dying, Jack, and that chapter has been my stand-by. Yes—in my Father's house—Tell Tom—" but James Craig, the true comrade, had gone.

Years later Mr. Ellis was sitting in the train from Buffalo to Chicago. In front of him, several seats ahead, he noticed a head that was shaped so familiarly it could not help attracting his attention. It was like the shape of Jim's head. Of course it could not be the old comrade, for him he had seen properly buried. At last the ex-soldier walked forward, and turned back to secure a full view of the face. The man in the seat was Tom, the brother of Jim. They recognized each other immediately.

"O Jack," Tom exclaimed with an oath, "where is Jim?"

"In heaven," was Jack's reply, and he lost no time in telling the story. And might he not at this time do something in return for Jim's saving his life twice?

To tell the truth, he did not feel, somehow, as if he could do justice to the plan he liked to work out. But a little in the rear he noticed a Salvation Army captain, whose help he soon engaged. Together they laboured and prayed, and before they separated Tom Craig was on his knees, right in that car, surrendering his life to the Saviour in whose faith his brother Jim had so willingly died.

To some it may sound like a story in its worst sense; but it is a fact, nevertheless, that every Christian in that railway-car was asked to come forward and shake hands with the ex-soldier and his comrade's brother; and that song and prayer went up to heaven to Him who saves to the uttermost.

Appleton, Wis.

MONEY ORDERS AND DRAFTS

When remitting money in large or small amounts, we suggest that you use the Drafts or Money Orders issued by the Bank of Toronto. It takes only a few minutes to purchase them, and they are a protection to both sender and recipient.



INCORPORATED 1855

THE BANK OF TORONTO

Paid-up Capital - \$ 5,000,000
Reserved Funds - \$ 6,307,272
Assets - - - - \$60,000,000

Personal & General

Last Monday was St. Andrew's Day.

King George is at present in France visiting the Headquarters staff at the front.

The Very Rev. Dean Doull, of Victoria, B.C., has been elected first Bishop of Kootenay Diocese.

Twenty-one guns were fired by the field battery now in camp in Toronto in honour of Queen Alexandra's birthday on December 1st.

Queen Elizabeth of Belgium is resting in England. She is worn out by her splendid efforts for her soldiers in France and Belgium.

The Rev. S. E. McKegney has moved from London to Parkdale, to reception work at St. Mark's Church, as Assistant to the Rev. W. L. Armitage.

Rev. E. A. McIntyre, Rector of St. Aidan's Church, Toronto, held a reception for the members of his congregation on Friday last, previous to his leaving for Georgia.

The classes to enable officers and men to study French and German, being held at St. Mark's, Parkdale, are being very well attended. This is an excellent plan.

Our Christmas number, beautifully illustrated, will be issued on December 10th, in time for the English mails. Send in your orders at once this year only, 10 cents war price.

The death of Judge W. S. A. Boys, of Barrie, in his 82nd year, removes another prominent Anglican from our midst; his familiar face will be greatly missed by a large circle of friends.

Having crossed the century mark, Mrs. B. Stevenson, coloured, the oldest resident of Niagara-on-the-Lake, died November 23rd, at the General

and Marine Hospital, St. Catharines. She was born in slavery.

Remarkable! In St. Margaret's Church, Winnipeg, there were 17 members in the Brotherhood of St. Andrew Chapter; 14 went with the first Canadian Contingent, also the Rector, the remaining 3 go with the second contingent. This is a splendid showing, but there is no Chapter left.

Taking the ground that it comes within the neutrality order of President Wilson, the marching song, "It's a Long Way to Tipperary," being sung by the British Army has been barred from further use at the naval training station, Newport, R.I., by orders of Lieut.-Commander Evans, U.S.N.

The determination to avoid dissension upon local matters during the war is generally carried out in the Mother country. As an instance, the Council of the City of Edinburgh met in its first meeting after the civic elections in November, with an unchanged membership. The citizens had more important matters to occupy them than personal discussions.

"A million nickels from a million Sunday School scholars for a million Testaments for a million soldiers in the hospitals, camps, war-prisons and battlefields of the Great War." This is the present slogan of the American section of the World's Sunday School Association, in an appeal just sent out through the press to Sunday Schools of all denominations all over the United States.

Rev. Canon and Mrs. R. G. Sutherland were at home on November 25th to the Anglican clergy of Hamilton and their wives, in honour of the 45th anniversary of their marriage. A large number of friends called during the afternoon to offer their congratulations and good wishes. Mrs. Sutherland was made the recipient of a handsome bouquet of 45 American Beauty roses from the clergy.

The kindergarten teacher recited to her pupils the story of the wolf and the lamb. As she completed it she said:—"Now, children, you see that the lamb would not have been eaten by the wolf if he had been good and sensible." One little boy raised his hand. "Well, John," asked the teacher, "what is it?" "If the lamb had been good and sensible," said the boy gravely, "we should have had him to eat, wouldn't we?"

After Bishop Thorneloe's refusal to accept the Bishopric of Ottawa, he was again elected by a unanimous standing vote. His Lordship then said: "Your kindness overwhelms me. So much so that I cannot say no again. So trusting in Almighty God I will come to you." There was a dead pause in the hall, then the Synod rose en masse and sang, "Praise God from Whom all Blessings Flow," followed by three ringing cheers.

The Peitaiho Training School in North China for Sunday School District Workers, held during the past summer, accomplished results that must prove of far-reaching good. A high standard of efficiency was set up at the very beginning and the most thorough-going work in teacher-training was done. Besides classes for instruction in the theoretical side of religious education, there were three classes of twelve boys each for "practice work" and child study. The Peitaiho School has equipped ten Sunday School specialists who will be employed by the Mission districts.

"Singularly pathetic," says an English writer, "was the death of Bishop Dunn. Happening as it did, just as he had caught a glimpse of the Old Country, where, having laid aside his charge in the Dominion, he hoped to pass the years which might yet have been permitted him. The Bishop's son, the Rev. N. Alexander Dunn, is Vicar of the Church of the Holy Spirit, Clapham, to which he was instituted on the creation of the parish, when it was carved out of the Mother Church of Clapham two years ago. The late Bishop was buried at Benlilton, in Surrey, where he had proposed to reside."

The bravery of a British officer is strikingly shown by the following: "During the recent fighting the German troops, after a fierce charge, retreated, carrying all their wounded except one man. A British officer, who went out to bring in the wounded soldier, was himself wounded, but managed to drag the German soldier to shelter, where later both were picked up by a German ambulance. As a reward for his bravery and humanity the British officer received the iron cross from the German commanding officer. He was sent back to his own trenches, where he was recommended for the Victoria Cross, but succumbed to his injuries."

Bishop Wilkinson, who died recently, was in many respects a remarkable man. He was ubiquitous, punctual, courteous, kindly, and, though not being dictatorial, got his way all the more. He never spared himself. He always regretted being mistaken for the saint of the same name, "My brother of Truro and St. Andrews, whose shoes I am not worthy to unloose." A splendid travelling companion, a good after-dinner speaker, and a shrewd judge of character, he has done a unique work, too little known as a result of his humility and horror of self-advertisement. One of the most remarkable features of Bishop Wilkinson's work was his success in raising large sums of money, for the endowment of bishoprics, including Lebombo, Napur, Khartoum, and Assam. Many of the gifts were sent in anonymously, so that the exact total cannot be ascertained, but it is known to be over £36,000.



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On Thursday, 26th inst., there passed peacefully away at her residence, 80 Roxboro Street West, Toronto, Mrs. Mortimer, widow of the late Herbert Mortimer, who died in 1893, and was for many years a resident of this city, a well-known and prominent member of our Church and Synod and one of the original supporters of Wycliffe College. The late Mrs. Mortimer resided in England for the greater part of the last 20 years, only returning to Toronto in July, 1913. She is survived by two daughters, Miss Louisa and Mrs. W. T. Boyd, and three sons, Thomas, Herbert and Edward. The funeral to St. James' Cemetery took place on Saturday last, the service being conducted by the Rev. Canon Greene, and Rev. J. R. S. Boyd, of Orillia, a nephew of the deceased. The "Canadian Churchman" joins with the many warm friends of the family in deep sympathy with them in their bereavement.

British and Foreign

The parish of St. Helen's, Lancs., has no less than 600 Churchmen connected with it who are serving their country at the present time. Of these about two hundred and fifty belong to the Men's Bible Class.

St. Paul's parish, Chattanooga, Tenn., recently made an every-member canvass for the weekly offering, with astonishing results. The subscription for missions was increased from \$451 to \$2,600, and pledges for parish support from \$5,200 to \$7,700.

Christ Church, Roxeth, can claim to have contributed its quota of men in defence of the country. The choir-master, organ-blower, two members of the choir, seven members of the men's orchestra, two Sunday School teachers and several members of the Men's Institute have joined the colours. The caretaker of the Institute has a son and two sons-in-law in the fighting line.

There passed away recently at Fulletby, Horncastle, Mr. Henry Winn, the oldest parish clerk in England. He was in his hundredth year, and had served as parish clerk for about seventy years. Mr. Winn was an authority on Lincolnshire history. He had lived under six Bishops of Lincoln, six Rectors of Fulletby, and had taken the census six times. He had lived at Fulletby all his life.

The chapel at Lancing College, Sussex, which was completed only two or three years ago after a period of forty years of patient labour, has been further enriched by the addition of a magnificent organ, the first portion of which was dedicated by the Bishop of Chichester on October 8th. This chapel is not only incomparably the finest of modern public school chapels, but it is also amongst the most effective achievement of modern Gothic.

Inverness Cathedral Bells.—On a recent Sunday, in the presence of a large congregation, the Bishop of Moray said a short Office, consisting of thanksgiving for the restoration of the Cathedral bells, and prayers that they might be a blessing to those who hear and those who ring them. The eleven bells, after being silent for some time owing to the weakening of the frame in which they hung, have now been put in good ringing order and the frame braced and strengthened. The restoration was provided for by Mr. Charles Fountaine Walker as a memorial to his mother, the late Mrs. Ada Fountaine Walker, for many years a faithful Churchworker in Inverness.

Another step forward has been taken in the organization of the Church in

Australia. The West Australian dioceses have been united in the Province of West Australia, Bishop Riley, of Perth, being the first Metropolitan. It is a tribute to the energy of Bishop Riley, who has been at Perth since 1894, and has seen the formation, out of his huge diocese, of the new dioceses of Bunbury, the North-West, and Kalgoorlie. He is now Archbishop of Perth. It may interest readers to know how a new archbishopric is created. The proposal has to be submitted by the Primate to all the Bishops in Australia. When their assent is given the Primate signs the declaration already signed by the West Australian Bishops, and thus certifies the formation of a province. North West Australia has no Synod yet, and so is not a constituent diocese, but it will probably acquire that status in the near future. There are now four provinces in Australia—New South Wales with seven Bishops, Victoria with five, Queensland with four, and West Australia with three, the minimum number. Adelaide and Tasmania are extra-provincial. The steps towards dividing the Diocese of Adelaide are nearing completion, but it will be some time before there is an ecclesiastical province of South Australia.

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Boys and Girls

THE GAMEKEEPER AND THE POACHER

A True Story.

"Will you come in?"

A very pleasant room had been opened for the working men in a country town. It contained books, papers, games, and refreshments. Admission was free. It was always full. Every evening there was a short reading. This was a great attraction, and the results were encouraging. But here, standing at the open door of a cottage not a dozen yards from this room was a man, tall, well-built, perhaps thirty years of age. He had a short, fair beard, and wore a slouch hat, pulled well over his forehead. He leant up against the doorway as he replied:—

"No, thank you! not to-night."

As this was the repeated answer to the simple invitation offered each night in passing, it was discouraging, particularly as a gun was to be seen behind his stalwart figure, while

a dog crouched at his feet. Thus his excuse: "I am busy," was explained.

It meant that he was off after dark to some of the adjoining woods on a poaching expedition. We used to have talks, one-sided arguments, rather, as the replies to my entreaties that he would think of something better and higher than his present occupation were composed of monosyllables, and these were invariably negatives.

"No; thank you." . . . "No; I can't come."

"No; I couldn't—much obliged, all the same." . . . "No; I am very busy. I have an engagement."

But why did he always stand there as I passed by? It looked as though he appreciated the passing challenge. One day I came in from my drive to hear my mother say: "A piece of news for you in the local paper to-day. The man who always refuses to

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come into the Room has been arrested and sent to prison for five years. He has shot a gamekeeper.

It was a long, thrilling story, fresh from the annals of the County Court. It was not lacking in tragedy, either, for the man appeared to have been desperate. "Oh! how helpless I have been! How I have wasted my opportunity!" I exclaimed in dire distress. "I tried to do him good, and to persuade him to another course, but I have had no influence at all. It is too distressing." It certainly was a great blow to hear this news. But now the incident was closed, for I could do no more.

A few days later a message came: "Will you call on a gamekeeper who is very ill? He was wounded by poachers in the discharge of his duty."

It meant an expedition of some miles. But that afternoon the keeper's lodge was visited, an ivy-covered cottage by the roadside, beside a gate which opened on a park and extensive woods. There on a bed, in a little room, lay the keeper, his wife in sore distress leaning over him. The man who had been the poacher's victim was deadly pale, the result of severe hemorrhage from the lungs. His large, dark eyes were fixed upon me.

"Leave us alone," he said to his wife in a whisper, and then he turned to me.

"Will you pray?" he said. And then I remembered him. He had been present at one of our Saturday prayer meetings, when the texts given for the evening were two bracketed together: "I am the Light of the world" (St. John viii. 12).

"Let your light so shine before men" (Matt. v. 16).

"Yes," I said, as I sat by the sick-bed. "I will pray with you. But what am I to pray for?"

"Pray for the man who shot me," he gasped out, for he could only speak with difficulty. And then he tried to explain the scene that had taken place in the wood at midnight.

"I knew he was my enemy. . . . I often prayed for him. . . . Now he is a burden on my mind . . . in prison . . . a cell . . . only think of it! . . . I cannot bear it . . . makes me so ill . . . worse than all my sufferings. Will you pray for him?"

I did so and he joined in with a sort of intense fervour that seemed to rack his poor frame and brought a burning spot of colour to his pale cheeks.

A few comforting words of assurance from God's promises, and the glorious certainty of trust with definite declarations of answer to prayer, seemed to comfort him, such as:—

"Only believe! All things are possible to him that believeth."

"I love that poor fellow with all heart," he continued. "You see, I have prayed for him often before. That is why I seem to feel it so dreadfully."

Time went on and the keeper began to recover.

"I feel that my prayer is answered," he said sometimes. "But I wish I could see him. Oh! I wish I could!"

My home was now changed and I left the place. Two or three years later I was paying a short visit to it again, when I thought I would visit

the men's prayer meeting on the Saturday night.

An astonishing event took place, for who should walk in with a Bible and hymn book under his arm, followed by his wife, but the poacher of old days! Benjamin we will call him, as we must not give his surname. He took part in the meeting, as they all did in their quiet, homely way.

"I thank Thee, O God, that Thou didst let the light shine in," was a sentence in his prayer.

Afterwards I told him of my delighted surprise at seeing him there. "Yes, I have been in prison," was his reply, "and have just come out on ticket-of-leave."

"How did this change in your mind come about?"

"Through this. Look here. Don't you remember, under the lamp in the street Did you ever see that writing?" He took a brown notebook out of his pocket and from it drew a piece of paper.

"There!" he continued in a triumphant tone. "Read that! It has all been granted!"

I read what I had entirely forgotten, this simple prayer:—

"O Lord, let Thy light shine into my heart. I am very dark, but Jesus can save me. Let me have the light. Amen."

"One night," he went on to explain, with emphatic gestures, as we stood there, "I was in such misery—my soul so miserable! You know I tried to murder a man, a keeper over there in the Markham Woods. Well, I knelt down and said, 'O God, I want an answer. I must have an answer. Here in this cell, O God! let the light shine into my heart.' I prayed that little prayer. And there, yes, there at that very time the light came. Yes! it did. It shined right into my heart, and I became quite different. I was a new man. I wanted to do my tasks now. I wanted to do them well. I did, indeed. I used to hate them before. And I wanted to learn to read, too. I was a very bad scholar. So I set to work—and mind you—the light was shining in my heart all the time—and upon my word, I did get on well; I learnt so fast. And I got good marks, too! So here I am."

His hearty smile as he wrung my hand, thanking me for that "bit of paper," of course, I can never forget. But the sequel had yet to come. A week later he called on me, twirling his cap in his hand rather awkwardly, as though some difficult question was about to be discussed.

"I have had an invitation to Burwood," he began. "My uncle lives there. He is a farmer. (This was the village on the property where the keeper was employed.) He wants to give me a supper and ask all our relations and friends. Then after supper he wants me to tell my experiences. Shall I go or not? Will you advise me? Had I better keep away? What do you think?"

My advice was that he should accept the invitation and give his testimony very simply, how God had answered his prayer and shown him the True Light; that his soul was saved, and now he wanted others to be saved, too.

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He said he would think about it. He described very well, later on, what had happened and made quite a picture as he stood there, so animated with a look of real joy on his face. "I was just going to stand up," he said, "when I saw, standing at the door just outside"—for the door was open, and the moonlight was shining in—"Mr. Jones, the keeper! 'I cannot speak,' I said; 'I cannot go on, for I see someone at the door.' Then I stopped and asked right out: 'Mr. Jones, can you forgive me?' I could say no more. But Mr. Jones, he came striding through the room, a head and shoulders over everyone else, and he said, 'Yes!' This was what he said: 'Forgive you, my brother? Why, this is the most wonderful night of my life. God has, indeed, answered my prayer. I have always loved you, my brother, and so often prayed for you.' Then I just stumbled on and told my broken story," Benjamin continued, "as best I could. I think it went down pretty well. For they gave us both a good cheering."

From this time these two stalwart men, both over six feet in height, one dark and the other fair, used to be seen in the evening constantly together. They were always called "the brothers," for their friendship was a David and Jonathan one.

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