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and Church Record (Incor.)



Vol. 43.

TORONTO, CANADA, THURSDAY, FEBRUARY 3rd, 1916.

No. 5.

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VICE-ADMIRAL SIR DAVID BEATTY, Commander of the First British Battle Cruiser Squadron, whose ships defeated the Germans in the North Sea, has made a stirring appeal for a great religious revival in Britain as a necessary step to victory in the war. In a letter read at the annual meeting of the Society for the Propagation of Christian Knowledge, he writes:—

"Surely Almighty God does not intend this war to be just a hideous fracas. There must be a purpose in it; improvement must come out of it. In what direction? France has already shown us the way and has risen out of her ruined cities with a revival of religion that is wonderful. Russia has been welded into a whole, and religion plays a great part. Britain still remains to be taken out of the stupor of self-satisfaction and complacency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue."

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EVELYN MACRAE,
Publisher.

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THE CALENDAR

Sixth Sunday after Epiphany (February 13th).

Before 1549 the time was counted from the Octave of the Epiphany, so that while six Sundays were provided for, only five were named after the Epiphany. In 1549 the reckoning was made from the Epiphany itself, and the direction was given that, whenever a sixth Sunday occurred, the services of the fifth Sunday were to be repeated. The present Collect, Epistle and Gospel were added in 1662.

The Collect.—This was drawn up by Bishop Cosin, and will compare favourably with any of the older models. It consists of very skilfully interwoven passages from Holy Scripture, including, in particular the Epistle for the day. After speaking of our Lord's work as intended to destroy the works of the devil and provide us with the position of Sonship, prayer is offered that those who have their hopes fixed on Him may so purify themselves here that at the Great Day they may be wholly one with Christ. The close of the Collect is noteworthy as including a direct address to the Holy Spirit, a feature not usually found.

The Epistle.—Taken from 1 John 3:1-8, it blends doctrinal teaching and practical warning. Our Sonship in Christ is intended to look forward to the glorious time when we shall be transformed into His likeness. As the Collect implies, this hope is intended to effect purity of heart here in view of complete likeness to Christ hereafter. Then follows a solemn warning against every influence which would separate theory from practice in regard to righteousness.

The Gospel.—Taken from St. Matthew 24:23-31, the outlook is also on the great Epiphany of the future when our Lord will come again. He first warns against false Messiahs and then describes His coming and the events that will be associated therewith.

Thus, Collect, Epistle and Gospel unite to remind us of the glorious Manifestation, "that blessed hope," the appearing of "our great God and Saviour."

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Sixth Sunday after Epiphany. (February 13.)

- Holy Communion: 235, 240, 243, 257.
- Processional: 385, 398, 485, 650.
- Offertory: 112, 476, 588, 619.
- Children: 704, 706, 717, 721.
- General: 71, 99, 433, 510.

The Outlook

Sunday Recruiting.

It is evidently time to call attention to the use now being made of the Lord's Day in connection with enlistment. One of the Toronto papers remarks that even a glance at the audience that fills our theatres these Sundays is enough to convince anyone that the man of enlisting age seems to avoid such gatherings. The result is that the people are definitely asking whether the meetings are not becoming more and more entertainments than efficient recruiting efforts. At one theatre there seem to have been no less than thirteen numbers rendered by the pupils of one musical institution, and it is being frankly said that, while we are warned that not a moment must be lost at this national crisis, one of Toronto's biggest recruiting meetings simply listens to a programme of music. Another of these meetings shows that there was far too much entertainment and too little recruiting. We are not surprised, therefore, to find that clergymen are already experiencing serious diminution in their Sunday evening congregations, and, while we naturally wish to help forward the enlistment to the best of our power, we do not want to use it to introduce a system of Sunday amusements which will do infinite harm to the community. There must be no thin edge of the wedge about these meetings, and it behoves all Christian men and women to use their influence to prevent any disregard of the Lord's Day, especially under the guise of patriotism. Patriotism is important, but we may never forget that God comes first.

Sunday Labour.

For several months past many criticisms have appeared in the English papers about the way in which the Lord's Day is being used in connection with work to provide munitions of war. Again and again it has been urged that this ought not to be permitted, and we are now glad to notice that in a circular addressed to the munition manufacturers Mr. Lloyd George makes a suggestion, which is virtually a command, that Sunday labour should be abolished in all controlled establishments. He rightly says that "it is better to work overtime during the week than to have Sunday work." This is the result of an investigation into the effects on production of munitions by continuous labour involving Sunday work. It has been proved that such effort tended to diminish rather than to increase the output. This is a satisfactory result, and shows once again, what has been pointed out very often, that Sunday is intended for the physical and intellectual as well as the spiritual welfare of man. We may be perfectly certain that what is morally wrong can never be physically or nationally right, and if only we honour God in connection with the war, He will undoubtedly honour us. Who knows but that the absence in great measure of a proper recognition of God, together with a disregard of His laws, may not have been the cause of the delayed victory for which we are all praying. Once again let us emphasize the fundamental principle: "In the beginning, God."

The Gospel of Redemption.

A recent expression of opinion is to the effect that the Church will have to be very sure of her message to the men who return from the war:—

If the Churches are to meet their need at all, it must be with a message that is equal to it. The old pulpit commonplaces will have to give way to a Gospel of Redemption. As has often been pointed out of late, in times of prosperity the theology of moral progress is in the ascendant, but when adversity comes it is a theology of Salvation that is needed. The Churches must re-discover this theology, and preach its message with passion and power.

The statement as it stands is decidedly too general, because as a simple fact very many pulpits have never ceased to proclaim the Gospel of Redemption as the very heart of their message. But those who have been unfortunately proclaiming "the theology of moral progress" will certainly have to alter their message, because the former platitudes about continual human progress are miserably horrible in the light of the terrible conflict in Europe. Much of the lack of true preaching is due to a weakening of belief in the supreme authority of Scripture, with its outstanding message of redemption, and the war will help to teach men the horror of sin and the need of salvation in a very definite way. This is the supreme need of the moment—a message that will satisfy the heart of man and at the same time disperse and destroy the vain gospels of mere philosophy, ethics and social reform which have been far too common of recent years.

The League of Honour.

In September, 1914, the League of Honour was formed in England for the purpose of uniting all the women and girls of the Empire in upholding the honour of the nation and maintaining the strength of its men by prayer, purity and temperance. The League is a movement seeking to work through existing organizations by developing in individuals a sense of their national responsibility and by calling them to greater sacrifice, to spiritual development, to untiring service, and to systematic training. It is pointed out in a very real sense the outcome of the war is in the hands of the women of the nation, for not only are they called to the great surrender of their men, but also to vigilant economy and self-denial in the details of life. The League endeavours to enlist the generous service of all members, both older women and girls fresh from school, and it asks for the training of all women workers—training of brain, eye, hand and heart. Every endeavour is based on the fundamental forces of prayer, purity and temperance. An appeal is made to all women to join the League, and information can be obtained from the Secretary, 332 Bloor Street West, Toronto. For several years past the men of our Empire have been united in the Alliance of Honour, and this new effort among women and girls deserves the earnest attention and practical assistance of all those who wish to do their utmost for the womanhood of our land and nation.

"No Sense of Honour."

Professor J. H. Morgan, a great authority on international law, has just made some remarkable statements on a matter of present importance. He said that he attaches little importance to the absence or presence of formal enquiries in the case of German military proceedings, since he long ago came to the conclusion in the course of his official enquiries on behalf of the Government that the German outrages were part of one vast premeditation. The Professor's words are so weighty and plain that they must be quoted exactly:—

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→* PERSONAL WORK *←

Among the many things for which the Book of Acts is interesting and valuable there are few more helpful than its record of "beginning" (verse 1) of first things in the Christian Church, specimens, illustrations, models of certain methods of Christian life and work, which have since become familiar and important. Of these, Personal Work is one of the most valuable, and in Acts we have the first recorded case of individual dealing with the soul in the account of Philip and the Ethiopian. For those who do Personal Work the story is full of striking and most valuable suggestions in regard to the essential features of all such service for Christ. What are these? In particular, the soul-winner must have four qualifications.

He must have fellowship with the Divine Spirit. It is significant how receptive Philip was, and how quick to realize the influence and leading of the Holy Spirit. He had been working in Samaria, and while there a new call came to him to leave that important service and go towards the South, many miles distant, in the direction of the desert. At once Philip realized the meaning of this call and responded. Evidently, he had been living in the atmosphere of the Holy Spirit, and in fellowship with God was enabled to understand at once the Divine will. This is an important requirement for Personal Work, for we are not called upon to deal indiscriminately with every individual. Dr. F. B. Meyer has referred to the burden he used to feel in regard to speaking to everyone he met until he made it a matter of prayer that God would open the way and show him the one to whom to speak. This is seen in the prompt response of Philip, as he lived in and for God. "The meek will He guide in judgment: and the meek will He teach His way" (Psalm 25:9).

Another essential is faithfulness to the Spirit. Philip might have argued to himself that he was needed in Samaria; that the work was prospering, and that the new converts especially required his presence and pastoral care. But he at once obeyed and left the many for the one and set out on the dreary road. This is the true spirit of the Christian worker. "Whatsoever He saith unto you, do it." Like the followers of David, God's people to-day should be quick to say, "Thy servants are ready to do whatsoever my Lord, the King, shall appoint."

Another essential feature in soul-winning is fearlessness in the Spirit. When Philip saw and was told what he had to do, he was equally prompt to obey, for he "ran" and joined himself to the chariot of the Ethiopian. This was the spirit of true aggressiveness, full of the consciousness of Christ, and marked by the joy of faithful obedience. And yet how careful he was as he approached the Eunuch, who was reading aloud. Our English version might imply an abruptness in Philip's question, but in reality it was not only polite, but also almost playful, as he took him up and said: "Quite so, but do you understand what you are reading?" This is the true attitude of the worker. With genuine aggressiveness there must be exquisite tact. There is a sense in which each soul is like a Republic, and, therefore, free from outside control, and it is, therefore, all the more necessary that a Christian in endeavouring to win that "Republic" for Christ should use wisdom and what is known as sanctified commonsense. The danger of blundering is real, for there is a genuine sensitiveness in many souls when they are approaching personally for Christ. It would be disastrous if we were to hinder and spoil our Master's work by the way we did it.

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The Human Element in the Bible.

In the course of an important address the following point was made which seems to us to have great timeliness at the present moment:—

People have of late years been emphasizing the "human element" in the Bible. In the details they have discerned traces of the idiosyncrasies of the writers of the various books. Of course they have! But there is a danger in this microscopical kind of examination to which the Bible is being subjected. There is such a thing as not seeing the wood for trees. Under the plea of examining the details a man may, as Amiel said, pulverize the statue. He may so concentrate on the parts as to miss the meaning and purpose of the whole. I am not so sure that criticism is not in that peril to-day. At any rate, when I read this old book it is not the "human element" in it that impresses me; it is the Divine element that impresses me. I hear God speak to me in its pages; its words commend themselves to my soul as words of essential and abiding truth.

This is well said, and it needed to be said, for there is scarcely a book on the Bible which does not in one way or another call attention to this "human element." Let us by all means dwell on it and discover all that we can about it, but at the same time we must never forget that it is not the human, but the Divine, element that constitutes the Bible the Word of God. It is pure fallacy to attempt to separate and distinguish the Divine and the human elements, and, indeed, the attempt is utterly impossible. The true idea of the Bible is not the Divine and the human elements, but the Divine element through the human. When this is realized, the Bible speaks with Divine and convincing authority.

Once more. A true worker for Christ will be marked by forcefulness through the Spirit. Philip clearly knew his Bible, for he took the text read by the Ethiopian and quickly interpreted it of, and associated it with, his Master, whom he declared as the fulfilment of the old prophecies and as the revealed and provided Lamb of God. The truth of God was thus interpreted by the Son of God, and this is always the feature of true work for Christ. The Divine message will be associated with the Divine person, and that person a sacrifice. When Christ is preached in the fullness of His person and work, everything is sure to come. Then, too, Philip's forcefulness was decidedly practical, for he led the Ethiopian up to personal decision for Christ. It was not enough to proclaim the truth; it was essential to see that the truth was expressed and applied. The Christian worker is not concerned merely with ideas, but with obedience. Ideas alone will never save a soul, and truth by itself may be valuable in an essay, but it is insufficient by itself to make an evangelistic address. After hearing a convincing sermon on the "Power of the Cross," a layman said to the preacher: "I heard you preach last Sunday; I was greatly moved. But if you will permit me, I should like to offer this criticism. I am a business man at the head of a large concern; we send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly, as you did last Sunday, about the fine quality of our goods and then walked out without trying to get an order, we would discharge him." The minister felt that he was rebuked; that the layman was right; that although he was pleading for a verdict, he sought no announcement of it, and, although he was "selling goods," he did not try to get an order.

No wonder that with these four essentials, fellowship, faithfulness, fearlessness and forcefulness, Philip was used of God. He lived in the Spirit, learned of the Spirit, leaned on the Spirit, and thus was able to lead by the Spirit unto God. And if only all this marks each life as Christian workers, then from surrender will come knowledge of Scripture, strength for service and salvation to our hearers. Our life will be one of true satisfaction to ourselves, perpetual blessing to others, and a constant glory to God.

HYMN FOR WAR TIME

Tune: Hymn 58, Book of Common Praise.

To Thee, O God, we come,
Our Empire bless, we plead;
Grant us again sweet liberty,
In this our time of need.

Our King sustain and bless,
His council, too, O Lord,
Direct and prosper all their work,
According to Thy word.

The sailors on the sea,
Keep them in danger's hour;
The Allied Armies, too, O Lord,
Increase in them Thy power.

The wounded and the sick,
To Thee we now commend;
Be with them in their loneliness,
Our Saviour and our Friend.

The prisoners of this war,
Take 'neath Thy sheltering care,
Hear, Lord, our supplicating cry,
And in Thy mercy spare.

Grant us again Thy peace,
Sweet peace the gift of love;
May all our sin and sorrow cease,
To live as those above. Amen.

ANNIE GREGORY.

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THE LIVING ONE

SERMON BY THE ARCHBISHOP OF CANTERBURY

The following is the full text of the sermon preached by the Archbishop of Canterbury in St. Paul's Cathedral on Sunday, the Day of National Intercession.

"He laid his right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."—REV. I. 17, 18 (R.V.).

THE one thousand nine hundredth and sixteenth year. Of what? Not of the world's life—who can really measure that?—but of "the Christian era"—the world's life, that is, as effected and coloured by what the Lord Jesus Christ did and does; the Son of God, the Son of Man, "Who for us men and for our salvation came down from Heaven . . . and was made man." It is the one thousand nine hundred and sixteenth year of what has become in our common speech "Christendom"—the rule of Christ and of Christ's teaching among the nations of the earth. Does it look like that, does it feel like it, just now? Is that what men would naturally gather from the news which, as evening succeeds to morning and morning to evening, is absorbing the attention of every thoughtful man and woman in Europe and America?

A few years ago the most calm and penetrating of modern historians wrote of the nations of today that "the action of Christ, Who is risen, on mankind whom He redeemed fails not, but increases." I am certain that this witness is true, and that any competent man who will think the matter out will find it true, paradoxical as it may seem to say so, while the whole manhood of Europe is set in array, and in East, and West, and South "the battle of the warrior is with confused noise and garments rolled in blood." It is because we acknowledge that behind all the blackness of it, and behind all the bewilderment, and behind all the accursed strife, Jesus Christ is King, that we gather to-day under this dome surmounted by the cross, and that in every church throughout the Empire men and women and children are gathered in like manner, that we may say our prayers about the War and what it means, quite sure that our doing so does matter: that "it is not a vain thing for us; it is our life." Yet there can, I suppose, be no thoughtful man or woman who believes in Jesus Christ but must find himself perplexed sometimes by a sharp and unbridged contrast between the loving purpose of God for man and man's wholesale marring of it in the immeasurable misery of this ghastly strife. That is no new difficulty, nor is there any new answer to it. The feeling of the contradiction runs back to the very earliest childhood of Christ's society upon earth. The problem was less complex in Old Testament days, when a chosen people of God stood, or thought they stood, on one side, with a Gentile world, hostile to God, standing over against them. For Joshua or Elijah things had a simpler look. But when, under the Gospel of Christ, the Jewish barrier disappeared, and God's love and guidance were seen to be offered in Jesus Christ to all kindreds and peoples and tongues, the difficulty was at once acute how to reconcile a belief in the love of God as taught by Jesus Christ with the sight of men's overweening defiance of it in the prevalence of tyranny and wrong and unbridled strife. Before the Christian Faith had had a hundred years of life, while men who had known our Lord on earth were still alive, the difficulty was calling for an answer—and the answer to the limit of man's poor power of grasping it, was given not by one teacher but by many. It comes notably before us in the case of the disciple whom Jesus loved, to whose vision we have many of us turned again and again for inspiration and hope in these tempestuous months of war. Some of us looked at it together last summer in this very place.

It would not be easy to exaggerate the strife, the cruelty, the apparently triumphant power of wrong upon which men's eyes were looking in depression and alarm throughout a great part of the Roman Empire say forty or fifty years after the close of our Master's earthly life. The horror and bewilderment must have weighed heavily on the witness—or martyr—the Apostle John, as he contrasted his Lord's own teaching with the cruelties and tyrannies which he had himself lived to see and to experience. The whole vision or "Revelation" which he has left us turns upon that contrast, and gives us the very clue and guidance

that we want when, amid the turmoil of the nations, at the height of a great war, we meet in humbleness and courage for a Day of Intercession. I have taken a text from the opening scene of the great vision. The old man is alone on the rocks of Patmos, weighed down, we may well believe, with suffering, bereavement, loneliness, and perhaps the sense (there are hundreds here who have known it in this fearful year) of being desolate and stranded in his sorrow, while the clash of wrong goes on. With this upon him he is "in the Spirit on the Lord's Day." Shut off from the weekly "Breaking of the Bread" in the Christian assembly at Ephesus, he finds the Lord's presence in his solitude. For, as thoughts and fears throng in, and the visible tyrannies and strifes loom large, and the heart quails and faints in face of them, he grows conscious of a Presence and a Voice, "And He laid His right hand upon me, saying, Fear not: I am the First and the Last, and the Living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades." Nothing there, or nothing there yet, of mere petition and answering gift. Nothing about what "I want" and of what God will give to me or to those for whom I pray. That will come in the right time and place, and on our Day of Intercession it has a very real place. But something larger must come first: My consciousness, my certainty that He is here and among us, that He knows: that behind the sorrows and the disorder He reigns: that it is He Himself: that to Him one day is as a thousand years, and a thousand years as one day. "Fear not: I am the First and the Last, and the Living One. . . . I have the keys of death and of Hades."

That truth stands solid, as the basis for our Day of Intercession, and once its solemn reality has come home to us, the petitions and even the personal sorrows and hopes and resolves for ourselves and those we love, or the fearful knowledge we have of the evils rampant in and around the war, fall not out of sight, but into a lesser place, as we become filled and uplifted with the sense of His majesty, His power, His governance, His presence with ourselves, and with the steadying strength which arises at once out of the overwhelming vision to the soul of man—the vision of Him Who was and is, and is to come, the Almighty. It may be difficult to know why—and to say these things may often sound like words and nothing more—but it is true that that overwhelming, absorbing sense of God's presence, as revealed through Jesus Christ, does fortify and steady, more than any comfort that can come, the soul of him, of her, who has attained it. "Fear not; I am the First and the Last. . . . I have the keys of death and of Hades."

But that is not all. The vision is full of force as well as majesty. "I am . . . the Living One." The seer has no mere vision of an Eternal Being unapproachable in solemn greatness. He Who speaks is the living, moving, inspiring Power Who sends out His followers to do and dare in His Name against the thousand wrongs which mar His Kingdom among men. He is seen a little later riding forth "conquering and to conquer:"—

"The Son of God goes forth to war . . . Who follows in His train?"

Whatever else this year of memorable things has done or left undone it has, in a manner wholly new in the story of the English race, rallied the men, women and children of the Empire to a strenuousness of united purpose whereof nobody had ever dreamed. In that, as in many other things, English life has undergone a change which is irrevocable. It will endure. The new fellowship now set going among English folk can never, literally never, pass away. What we have to see to is that it shall, by God's grace, be wholesome through and through, that:—

"The yoke he bore shall press him still,
And long engrained effort goad
To find, to fashion, and fulfil
The cleaner life, the sterner code."

And for that, our Day of Intercession matters beyond all words. We are here upon our knees,

and men, women, and children the Empire through are to-day upon their knees on purpose to fashion the resolve into a prayer. As the New Year opens we are poorer in half the homes of England by the loss of our very best and manliest. We know it. Thousands of the men to whom we looked confidently to discharging in the coming years the highest tasks, and fulfilling for the British Empire the noblest of her trusts and traditions are to-day lying cold and stark in foreign soil. We know it. Every College and school knows it. Not one of us probably but has in vision at this moment some lithe, strong, clean-cut figure—the lad on whom we rested all those hopes. We thank God for him, we pray God for him here and now upon our Intercession Day. We are the poorer. But, my brothers and sisters, we are the richer too. These gallant lives, these brave and willing deaths are not in vain. England and the Empire can thank God as well as take courage. We know something of their ideals. We set high store by what they did:—

"For some idea but dimly understood
Of an English city never built by hands
Which love of England prompted and made good."

The knowledge that we are surrounded by so great a cloud of these who have borne their witness and sealed it with their blood is the most potent of all possible rallying cries to devoted and loving service. The duty, whatever form it takes, is imperative. It would be simply intolerable to us to stand aside, or to withhold from the common offering what we are and what we have. But no activity, no self-devotion, no generosity of gift will of itself roll away the mystery. The thought is still there, How can these things be? And in His solemn Presence we find, not indeed the answer to our questions, but the quieting of them:—

"I, the Living One, have the keys of death."

Things did not happen, that is to say, by chance when, of a sudden, the doorway was opened for that young life, and he passed into the larger field quite beyond our view; or when some tragedy by sea or land yielded its long death-roll and its dim picture of sufferings unspeakable. No, not chance. He, "the Living One," held, and holds the keys. In one sense that is no answer. It is easy to point out that it only pushes the mystery a little further back. And yet for us Christians, who know in Whom we have believed, it gives an answer. Through the sorrow and the darkness we hear the Voice of Him who is the First and the Last. "I, the Living One, have the keys of death and of the world unseen."

On our Intercession Day then secure first the simple uplifting thought: The Lord Christ is alive. He reigns; He knows; He holds the key. That carries you far. "Be still, and know that I am God" is the old prophetic message. Once your soul lies open to that vision—that inrush of the knowledge of His Presence—the answer will quietly solemnly take shape. It will come to your self-offering, as you kneel in the silence of your own room; it will come in the fellowship of worship in the House of God; it will come most surely of all in the Blessed Sacrament of the Saviour's Love. As the vision grows you will feel the limitless range of its power upon your soul. First the quiet and thoughtful recognition that in long years of ease we have done amiss and that we need forgiveness. Then the definite petitions, such as those in which we are now about to join for King and country, for statesmen, for sailors and soldiers and airmen, for those who are weighed down by sorrow, anxiety, personal suffering, nervous fear. These prayers and many more will take their place, not weakened but made clear in the steadying vision of His Presence and His Love. And His gift will come in answer to our prayers. His gift of energy, of perseverance, of public spirit, of resolute self-denial and deliberate thrift, of quiet thoughtfulness for others, of absolute and sustained self-surrender in the accomplishment of a great and sacred task for securing and maintaining what is just and right and wholesome in the life of nations and of men.

God puts within our reach the power of helpfulness, the ministry of pity; He is ever ready to increase His grace in our hearts, that as we live and act among all the sorrows of the world we may learn by slow degrees the skill and mystery of consolation. "If ye know these things, happy are ye if ye do them." There is no surer way of steadfast peace in this world than the active exercise of pity; no happier temper of mind and work than the lowly watching to see if we can lessen any misery that is about us; nor is there any better way of growth in faith and love.—Francis Paget.

THE CHURCH IN NORTHERN CANADA

By the Rev. R. FARIES, York Factory, (Diocese of Keewatin).

THE Indian Mission at York Factory is one of the oldest stations of the Church Missionary Society in British North America, and has been occupied since 1854; yet it is the last to acquire property and buildings other than church buildings. The missionaries were indebted to the Hudson's Bay Company for a house, which stood among the company's buildings and warehouses, and for which they paid a nominal rent. The arrangement was very convenient to start with, but it was not satisfactory as time went on. For several years I have been working for a site and buildings of our own. I have much pleasure, therefore, in announcing the fact that the Mission is now in possession of a plot of land, with a parsonage built upon it, and the missionaries are occupying the house. The difficulties and delays in building have been many, and there have been many days of weariness and hard work for the builders, but we can at last derive some comfort and pleasure from the work of our hands. It is an important event in the history of the Mission, marking a certain stage of progress, and one which places us in a position for further development in the great work so nobly begun and carried on by the pioneers. With the old king of Israel we say, "Now therefore our God, we thank Thee and praise Thy Holy Name." We also thank our kind friends in Canada, who through the W.A. have sent money for our building fund. Many of our friends will remember that they have helped in building up this Mission.

In this quiet corner of Canada it is hard to realize that there is raging to-day, the greatest and most horrible war the world has ever seen, although the depressing and perplexing effects are felt even here. The fur traders have cut down their prices for raw furs, so that the natives are discouraged and are doing very little trapping. During last winter they hunted the deer and other game, and set their nets in convenient lakes for fish, and thus they obtained enough food to sustain life. Many were unable to buy the necessary clothes for our cold climate, and there was destitution in some camps. All the resources of the missionaries were called upon to minister to the need, and to give relief. Through the generosity and loving labour of friends in England and Canada—the W.A. of our Church—we were able to give very substantial help to deserving cases, and we were never more thankful for the "backing" which our friends give us.

The perplexing effects of the war is not so easy to deal with. Our Indians have asked the missionary many questions bearing on the war, which may be summed up in the one question, "Why are the nations at war if they have been taught to worship the God of Love, and to believe in the Prince of Peace?" To explain that it was the work of Satan, in the sowing of the bad seeds of materialism, unbelief, careless manner of living, worship of mammon, etc., which seeds grew into bad fruit, so that God, His Word and His Day were forgotten, the Sacrifice of the Lamb of God was rejected, the pleadings of the Spirit were silenced, and men became civilized savages, would take time, and might not be very convincing. The Indian might still think, "Of what use then is Christianity?" So the only way was to go back to the Bible, showing that it is all the fulfilment of prophecy, studying up all the passages which refer to the last times, and thus we learned that we are now living in the darkest time of the world's far-spent night, and that the Day of the Lord is at hand.

The Christmas and Easter seasons brought the Indians as usual from their hunting camps to partake of Holy Communion, and to hear the great truths of the Incarnation and the Resurrection. By our labours and the generosity and kindness of our friends in the homeland, a very good Christmas tree was given, and there were gifts for every one even for the distant ones in the hunting lodges. A magic lantern show was arranged for the entertainment of the young and old folks.

The collections taken up at the Christmas and Easter services were not as good as usual, owing to times of stress, but the minister knew that many of the offerings meant self-denial. One old man, who had been ill all summer and was only able to walk a short distance at Christmastide, came into my study before the Christmas service, and said, "I am destitute; I have no money—nothing I can turn into cash, but I feel that I must do something for God at this time; will you take these snowshoes for the service of God?" The snowshoes spoke eloquently of a keen desire

to do something for Christ, of the fire which burned within as the strength of body increased, and of a thankoffering for health restored. I had seen the man making these snowshoes on my visits, and I knew that they represented many days of the struggle back to life. So I accepted them as a consecrated gift, and have used them on the several occasions when heavy snowfalls made it necessary for the minister to use snowshoes in walking to church.

The Indian School was regularly kept by Miss Collins from July 1st, 1914, to June 1st, 1915, and steady progress was made by the children who were able to attend all the year round. As our people live the primitive life of hunters and trappers, they are never long at the Settlement, and the children cannot make any marked progress. The parents do not realize the importance of education, and children are taken away from school when they are beginning to learn, and when they come back again after several months of bush life, they will have forgotten everything they learned. The trials, difficulties and hard conditions were too much for our teacher, and she resigned and left us in June. The burden of teaching school falls upon the missionary again, and he must continue to keep this work going.

During the summer months all the Indians who were willing to work found employment at the Hudson's Bay Company's post, as there were several big jobs going on, and labourers were required. Several Indians found employment at the Mission, as we were putting up buildings and converting our grounds into a habitable condition, and we required as many men as our funds would allow. The steady work and the settled life of the Indians presented many opportunities to the missionary to work for the spiritual improvement of the people. I could step into a wigwam whenever there was time and the inspiration, and have heart to heart talks; or an Indian could drop into my study at night and enquire into "the deep things which belongeth unto God."

When the SS. "Nascopie" arrived in September with our supplies, there was on board the Rev. A. L. Fleming, of Lake Harbour, Baffin Land, who had been two years alone among the Eskimos, and was now on his way to Eastern Canada. He came ashore while the ship was unloading, and stayed with us. A few days of Christian fellowship, talking over our experiences in our work, was a time of blessing to both of us.

Another visitor was the Rev. W. H. J. Walter, who had spent the winter with the Rev. F. C. Sevier, at Fort Churchill, learning to "endure hardness as a good soldier of Jesus Christ." He was appointed to take up the work at Port Nelson. In passing he assisted in an important ceremony when a double white wedding took place. The brides risked the hidden perils of the sea and a long voyage to marry the men of their choice, who were officials of the great fur-trading company.

A great deal of my time this year has been spent in doing the work of a carpenter on our dwelling house, and building other outhouses, which were necessary for our convenience and comfort. Indian labour is rough and slow, and the missionary's presence, direction and energy were required for every detail of the work. As the winter advanced my Indian workmen went off to the hunting grounds one by one until I was left with only the chore boy. The parsonage was ready for us in July, and we lost no time in moving into it. Moving our goods and chattels over muskeg land was a long and tedious business, and there were many days of weariness and discomfort, but the people were very good in giving a helping hand. With so much manual work, as well as having the work of a dispensary, with the duties of pastor and school teacher, one has little time for study apart from getting up sermons, and one feels the deprivation, but the time will come when study and literary work will be possible.

The work among the white men in the Construction Camp at Port Nelson was carried on by Mr. D. Bright—a Wycliffe student—and occasionally I went over to give him a helping hand. Mr. Bright returned to Toronto in September to continue his college course, and the work was taken up by the Rev. W. H. J. Walter—a graduate from the famous C.M.S. College at Islington, London, England. He was several years working for the Master in the Church Army in England, and his experience would fit him well for such work as there is in a Construction Camp. We hope and pray that God may use him to win many souls for Christ. I suppose that Port Nelson is not any better than other Construction

Camps which have sprung into being along the line of Trans-Continental Railways, and there is great need for a Sky-pilot with the power to lead men, and filled with the Holy Ghost.

Our Indians, who are trying to earn their own living at Port Nelson, are receiving due attention, and Mr. Walter gets in a service for them every Sunday, and visits them in their shacks. The Boss of the Construction Camp has turned against the Indians, and will not hire them for any kind of work. It seem strange that a Government enterprise should adopt such a policy at a time when the natives find that trapping brings poor returns. I suppose that the construction work has reached a stage when Indian labour is no longer required.

The effects of the war has made a slight change in the attitude of the Hudson's Bay Company towards missionaries living at or near the trading Posts. For goods and provisions purchased from the stores, trade prices are charged, and high freight rates are charged for carrying supplies in the Company's boats. The change coming in one year without due warning has placed us in an embarrassing position. It means that the missionaries must practise more self-denial, exercise more patience and endure more privation. "Who is sufficient for these things?" The work in Hudson Bay is in a critical stage to-day, for both the missionaries and their converts are passing through the fiery trial.

The faithful among the nations at war are praying that victory be given to the armies of the Allies because they are fighting for righteousness, justice and freedom, and many are practising great self-denial in order to give help to a just cause. Do not forget that there is another warfare being pressed against the Church of God in these perilous times, and that there is great need to pray and work for the isolated warriors, who are waging war against the invisible hosts of evil on the great world's far-off battlefields.

SENDING OUT THE LIGHT

The Work of the Scripture Gift Mission

THE reports from the workers of the Scripture Gift Mission in all parts of the war area have been most encouraging during the week, and we feel sure that some of the letters, extracts of which we give herewith, will call for increased praise and prayer.

One Chaplain who has been at the Front for many months says: "I have been using a large consignment of Gospels, etc., for distribution (a) in the firing trenches; (b) in billets, where I often have short services before the men go to sleep; (c) after meetings in barns or in the open air. I do not give them unless the recipient needs it for his own personal use, or responds to my invitation and asks for it."

Another Chaplain writes: "You may remember sending me 3,750 Testaments for the Artillery of this Division. I want you to know that these have been distributed and I am sure have been much appreciated. I find that nearly every man is anxious to have one for himself and in many cases comes personally to ask for it."

Another Chaplain says: "Your most kind gift has reached me safely. To-night a woman told me that her son and also several other soldiers regularly read the Gospels given to them in the trenches. A Colonel writes saying that the little Gospel of St. John was a great comfort and inspiration to him during a battle. It will take Eternity to reveal all the good that the Scripture Gift Mission has done during this trying ordeal. May God use it more and more to His glory. A General writes: 'A fine man who has received a high order for bravery, says: "Thank you so much for your nice useful present—the Active Service Testament which I much appreciate."'"

One soldier acknowledging receipt of a parcel says: "They arrived in splendid condition and as the parcel was being handed to me, a comrade from a regiment going back to the trenches next morning and who had come a distance to find me, asked if I would come their way that night with a supply of Testaments. So I had the joy of not only taking my last lot, but also some of your very beautiful helpful Letter Cards. They were all eagerly accepted."

One more instance of blessing: "Having come into possession of one of your portions of the New Testament, I would like to thank you for the message it has brought to me, as I never thought of Christ's sacrifice for me before and I am desirous by His guidance to live a purer life. I may say since I came into possession of this little Gospel of St. John I have signed the Decision Card."

Any gifts may be sent to the Editor, or to Chairman, Rev. Preb. H. W. Webb-Peploe, or to Secretary, Francis C. Brading, 15 The Strand, London, W.C.

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The Future of Israel and Islam; Is There a Connection?

By F. JOHNSON, M.B., F.R.C.S. (C.M.S. Medical Missionary)

IF I may expand the title of this query, it would stand as follows: "Is there any ground for the belief that the dispensational dealings of God with Israel in the future will affect the Islamic peoples?" My object being mainly to stimulate thought and inquiry on the subject, I have put the title of this article in the form of a query. To deal with the question in any sense exhaustively would require research and study beyond my command. As a missionary, however, who for some twenty years has lived amongst Moslems and at the same time has been in fairly intimate contact with the Jews in Asiatic Turkey, I have given some thought to the subject, and have often doubted whether modern students of Islam have given sufficient prominence to the affinity that exists between Islam and the religion of Israel. Islam and Christianity are often compared, whereas it would be far more profitable, at least as a preliminary, to compare Islam with Judaism.

Intrinsically there is far more in common between Judaism and Islam than there is between Islam and Christianity. Mohammed borrowed more from Moses than he did from Christ. Islam may be regarded as a perverted form of Judaism, taking its origin in a Semitic people—a people, therefore, with a genius for monotheism—the legalistic element in which was seized upon and magnified, and from which the characteristic Messianic elements were expunged, or were at least distorted.

My concern in this article is not so much with the relations of Judaism and Islam in the past, as with the possible relation of the two in the future. And yet it is the consideration of the past relations between the posterity of Isaac and the posterity of Ishmael that appears to afford some ground for the idea that the future of Islam is bound up in some special way with the future of Israel. An appeal to the Prophetic Scriptures, it must be admitted, does not shed much light on the question. The line of division between Isaac and Ishmael as to covenant privilege is clearly defined—that goes without saying. Scripture, however, does not clearly indicate how the reconciliation of Ishmael and Isaac is ultimately to be effected.

This brings me to the fact of the Arabs—the posterity of Ishmael. I do not here go into the question as to how far the present inhabitants of Arabia are the descendants of Joktan, Ishmael and Keturah. The question that my mind has often dwelt upon is this: Will "the times of refreshing . . . from the presence of the Lord," and "the times of restitution of all things which God hath spoken by the mouth of all His holy prophets" (Acts 3: 19, 21)—in other words, the acknowledgment by Israel of their Messiah (whatever else these expressions of St. Peter may connote), have an effect upon the descendants of Ishmael of such a character that a reconciliation will be brought about between Jew and Arab, in accordance with a divine dispensational plan? This reconciliation of Arab and Jew, through the medium of a common faith in the Messiah, will be but the fulfilment surely of Abraham's great aspiration as far as his family is concerned. Then, I would ask, is it too much to deduce from this abolition of the wall of separation between Isaac and Ishmael, that the whole Islamic world of non-Arab races may be brought by means of the Arab within the borders of Messiah's kingdom?—in other words, that the Arab, by means of whom the Islamic heresy arose and spread, may be the divinely-appointed instrument for bringing the great Mohammedan world under the yoke of Christ. Whilst it is true that all the families of the earth are to be blessed in faithful Abraham, we should in the nature of the case expect that the family of Abraham's first-born, even though their progenitor "was born after the flesh," will receive a peculiar welcome into Messiah's Kingdom, and that his entry will be a sort of stepping-stone to the full and complete reconciliation of Jew and Gentile and to the "restitution of all things." Thus will Abraham's aspiration for Ishmael have its deeper and more spiritual fulfilment.

Some may be disposed to say that Ishmael was the product of Abraham's sin in listening to Sarah and taking Hagar, and that therefore the divine displeasure must, in the nature of the case, ever rest upon Ishmael. To answer this question one might raise another: "On what principle did God visit sin in the case of believers in pre-Messianic times?" Adam was a believer who listened to his wife in preference to adhering to the known command of God, and we know the result. Nevertheless, the Fall was over-ruled and the Kingdom of the Messiah brought in.

Religious people have long recognized the remarkable way in which the descendants of Israel have retained their characteristics, despite the vicissitudes that have overtaken them, and the fact is regarded as one which subserves a divine purpose. Of the descendants of Ishmael it is equally true that they have for the most part



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Whose resignation of the position of General Secretary of the B.
of A. in the U.S.A., and as Editor of "St. Andrew's Cross,"
was reported in our last issue.

continued a separate people, cleaving to their land and little affected by the march of civilization. Their preservation as a separate people, we can hardly doubt, is in accordance with some purpose in the divine economy and scheme of redemption.

In view of the part which we conceive the Arab people may eventually be called upon to play with respect to the rest of the Mohammedan world—the Arab section of the Mohammedan world being but a small portion of the whole—a consideration of the Arabic language, its wide distribution, and its scientific perfection, is not without its bearing. I think that most who have a knowledge of Arabic will agree with me when I say that the suitability of the Arabic language as a medium for discussion of subjects theological is undoubted, whilst for the purpose of discussing subjects relating to modern civilization and science it is less adapted. What may have contributed to this I do not here discuss, I merely note what I think many will agree is a fact. The remarkable degree in which the Arabs have retained their primitive simplicity and patriarchal customs, and their intolerant attitude, generally speaking, towards the innovations of modern civilization, peculiarly fit them for that religious mission we are supposing may eventually be assigned to them.

The statements of Scripture concerning the subject before us, if they are not as illuminating as we might wish, are not, in spirit, contradictory to the idea of an *approchement* between Jew and Arab, which event cannot but exert an influence upon the whole Islamic world. What events in Israel's future will prepare the way for this *approchement*, one cannot particularize. Israel has a unique future as a nation, and it may be so with the peoples of Arabia. Certainly Islam has its roots deeply imbedded in the religion of Israel. Added to this, the psychological tendencies of Jew and Arab have so much in common—e.g., what we may call the Semitic genius for monotheism, with the tendency to attribute all incidents in life, be they good or bad, to the direct operation of God. "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3: 6); "the help that is done upon earth, He doeth it Himself" (Ps. 74: 13, P.B.V.): how natural such exclamations are on the tongue of a Semite! It is these and kindred considerations that appear to me to afford a reasonable ground for hoping that any development of a dispensational character in the future of Israel will not be without effect upon the future of Islam.

Would it not have been more consistent with the essential nature of things if missionary societies having the evangelization of Moslems as their object had been connected with societies seeking the evangelization of the Jew? No doubt reasons can be cited for the existing arrangement in which the Mohammedan and heathen worlds are associated with reference to missionary agency, but I repeat that from the point of view of natural affinity and correspondence the gap between Jew and Moslem is less than that between Moslem and heathen. Compare, for example, the special theological preparation of an intending missionary to the Jews with that of an intending missionary to Moslems, and it will be found that there is much common ground in the two instances; for example, the legalistic spirit which accompanies the performance of the rites both of Islam and Judaism, the failure of both to appreciate Messianic prophecy, and the stumbling-block to both Jew and Moslem of a suffering Messiah.

If I mistake not, writers on Islam one hundred years ago dwelt more on the points of resemblance between Judaism and Islam than is the rule with modern writers on the subject. I was interested to see, however, that in one of the most suggestive of modern works on Islam, "The Vital Forces of Christianity and Islam," two of the contributors, Professor Crawford, of Beirut, and Professor Sirj-ed-Din, of Lahore, attach significance to the affinity of Judaism and Islam.

In these days of commotion in the political world the thoughts of many are busy as to the future of nations. Concerning the prospects of Israel, we can as Christians maintain an expectant and hopeful attitude. The future of Islam is far more obscure, but it may be that light will eventually dawn from the direction which this paper has in a fragmentary way sought to indicate. If the zeal with which the Moslem Arabs (especially those of the Wahhabi sect) exalt the doctrine of the divine Unity seems to constitute an obstacle to their receiving the full Christian revelation, we do well to recall that Christ Himself was at once the greatest of Semites and the greatest of monotheists. If with this zeal in upholding the doctrine of the Unity, the Arab would combine a like fervour for the doctrine of the Incarnate Word and all that hangs thereon, what a power for truth in the world he would become!

I will close these somewhat disjointed remarks by relating an incident taken from my professional life. An Arab patient was being put under chloroform, preparatory to an operation. As consciousness began to subside, I noticed a peculiar gesture connected with the first finger of his right hand. I turned to my dispenser, a man of middle age and conversant with the ways of the Arabs, and inquired the significance of this rigid attitude of the patient's first finger. The reply I received was interesting. The man, I was told, was signifying before God his belief in the *tawhid* or Unity of God. It was as if he said, "Though He slay me, yet will I trust in Him, He Whom with my dying breath I confess is and must be eternally One."—(C.M. Review.)

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Brotherhood St. Andrew

WINNIPEG LOCAL COUNCIL.—The Local Council feels there are several items that stand out which should be brought forth in its annual report. The Council has held ten monthly meetings in the vestry of Holy Trinity. The attendance at times has been somewhat small; undoubtedly, the cause of this has been the number of our members who have gone to the front, and while feeling their loss, we are proud that so many have answered the call of their King and country. Last week several of our members helped in the work for the soldiers in their individual churches. Some were able to go up to Sewell Camp and help the Y.M.C.A. in their work. We rejoice that the Toronto members were able to do so much good at Toronto and Niagara Camps. A meeting to clear up the postponed 1914 Convention was held at Holy Trinity Schoolhouse, on May 17th, the result being that after the accounts had been paid we had on hand a small amount which was put into the general funds. The supplies of the Local Council are now in the hands of the chairman and secretary, being handed in on February 4th by Mr. A. H. Young, who had charge of them till then. Every member should have a supply of "Points on Brotherhood Work," as they are very helpful in the work generally. The work in the Convalescent Home and Knowles Boys' Home has been ably looked after by Mr. J. D. Campbell. A letter of thanks for the work being done there was read from the Superintendent. Very encouraging reports have also been given on the services and concerts given at the Convalescent Home. During the year work has been taken up at St. Boniface and the General Hospital. Mr. Wylde and St. Philip's Chapter have charge of St. Boniface Hospital, and Holy Trinity Chapter take charge of the work at the General Hospital. There being no Synod last year no special meetings were held. At the close of the year we had a balance on hand of \$4.77.

The Churchwoman

MONTREAL.—ST. JAMES THE APOSTLE.—Satisfactory reports were presented at the annual meeting of this Branch of the W.A., which was held last week. Owing to the absence of the Rector it was decided to make no change of officers except in the case of the vice-presidency, which was vacant, and to which Mrs. Andras was elected. Rev. F. E. Baker presided.

OTTAWA.—The January Board meeting of the W.A. of this diocese was held on Monday, the 10th ult., this being one of the quarterly evening meetings. Miss Low presided and a great many representatives, of Girls' Branches especially, were present. Announcement was made of the classes to be held by the Bishop of the diocese, on the Book of the Revelation, under the auspices of the W.A. Two new life members were added during the month, Mrs. Cockburn, of Ottawa East, and Mrs. Vaughan, of Manotick. Two bales, valued at \$79.13, have been sent out and a parcel of kurtahs to Miss Strickland in India and two sets of altar linen. It was decided to send a co-operative bale to Rev. D. D. Macdonald, of Sandy Lake Reserve, of clothing and supplies. Miss Dorothy Small has taken the place of the "Leaflet" editor, Miss Phoebe Read, during the latter's absence for a time in Toronto. Several most interesting letters were read from children who are being helped by the W.A.—boys in Alert Bay school and a blind boy in India. Fifteen dollars each was voted from the E.C.D.F. towards the work among the Japanese in New Westminster diocese and church buildings in Mackenzie River diocese. Arrangements are being made for costume lectures by Mrs. R. M. Stephens, convener of the Jewish committee, to be given for the W.A. and G.A. in several different parishes, and invitations have been received from the Cathedral, St. Matthias', St. George's and St. Matthew's parishes. The Bishop of the diocese gave a lecture on his work in the diocese of Columbia for the G.A. at St. Barnabas' Church on the 27th ult. A new Branch of the W.A. has been organized at All Saints', Westboro. The treasurer reported receipts for the month to be \$470.37 and expenditure \$308.21.

Church News

PREFERMENTS AND APPOINTMENTS.

BURGESS-BROWNE, Rev. E. G., Assistant Curate of St. Simon's, Toronto, to be Chaplain of 166th Battalion for Overseas. (Diocese of Toronto.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—Since last All Saints' Day, November 1st, some very generous subscriptions have been received towards paying off the debt on this Cathedral—one of \$4,000, one of \$2,500, one of \$1,200, two of \$1,000 and one of \$500, all unsolicited.

ST. PAUL'S.—At a Prayer and Study Union meeting, which was held lately in the Schoolhouse, Mr. Frank Dömbelagian gave a most interesting address on the subject of "Armenia." The lecturer being a native of Armenia himself, he was well qualified to speak on this topic.

ST. MARK'S.—The third annual meeting of the Men's Association was held on the 19th ult., Mr. E. Wilson occupying the chair. The officers for the ensuing year were elected as follows: Pres., Edward Wilson; vice-pres., H. A. Edwards; sec.-treas., James Clark. This society was instituted in 1913, and has been a valuable asset to the church.

DARTMOUTH.—CHRIST CHURCH.—This church has reduced its floating debt to \$136. This parish will be celebrating the centenary of its existence next year.

NORTH END MISSION CHURCH.—The annual vestry meeting of this church took place on the 10th ult., Canon Vernon presiding. The financial statement showed a favourable balance of \$117.01. The average attendance at the Sunday School each week is 78 as compared with 67 a year ago. The communicants number 83. There are 37 names on the church's honour roll. Receipts, \$1,316.98. Wardens: William J. Smith, Charles Faulkner. Mr. C. W. Waterfield was the principal in a very interesting presentation at this Mission church on Sunday evening of last week, in appreciation of his services as vestry clerk of the Mission. The presentation consisted of two Morris chairs, beautifully upholstered in leather, one on rockers for Mrs. Waterfield.

SYDNEY, C.B.—SUNDAY SCHOOL ASSOCIATION.—The annual examination was conducted by Rev. W. H. Bullock. The total number of candidates was 140, out of which number 125 were successful in obtaining diplomas in the various grades. The prize winners follow: Senior grade, Vivian Nicholls, North Sydney, gold medal; Harry Langwell, Sydney Mines, 2nd prize; Elizabeth Dawe, Sydney Mines, 3rd prize.

ST. GEORGE'S.—The 138th meeting of the Rural Deanery of Sydney was held on the 11th and 12th ults. On Wednesday the Holy Communion was celebrated, the celebrant being his Grace the Archbishop, assisted by the Rev. W. H. Goddard-Fenwick and Rev. F. Sanderson. Later on the Chapter assembled, when Romans 13 was read from the Greek Testament, followed by a Quiet Hour, which was conducted by the Archbishop, who spoke of the threefold calls which had come to those in Holy Orders. The first call came more or less unconsciously, the Archbishop said, being the call which came in baptism and infancy, setting us aside, nevertheless, to a holy calling. The second call was the call that came in Confirmation demanding a willing obedience to the laws and commandments of God, and to the discipline and order of the church. The third call was the one which had resulted in our being set apart for the work of the ministry. This part of the Archbishop's address might well be summarized under the word "Vocation," a subject which his Grace dealt with in a very able and interesting manner. His Grace proceeded to found his remarks on the Ordination Vows as found in the Ordinal, speaking most pointedly in reference to them. In the afternoon the clergy listened to a scholarly paper by Rev. C. I. Lynds on the subject of "Co-operation with Separated Brethren."

CHARLOTTETOWN, P.E.I.—The Rhodes Scholarship for Prince Edward Island has been awarded to Cuthbert Aikman Simpson, B.A., of King's College, Windsor, N.S., son of Canon Simpson, of St. Peter's Cathedral, Charlottetown, Mr. Simpson graduated in Arts last May, obtaining the Governor-General's medal, and carrying off during his course all the available prizes and scholarships. He is at present Classical Lecturer in King's College, and an instructor in the Officers' Training Class, Windsor. He offered for Overseas service last August, but has not yet received an appointment. He is at liberty to enter Oxford next September, or to wait till the war is over. Mr. Simpson has one brother a lieutenant

in the 55th Battalion, now in England, and another a gunner in the No. 11 Field Howitzer Brigade, which is shortly going overseas.

QUEBEC.

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

QUEBEC.—A meeting of the general committee in connection with the proposed Diocesan Mission was held in the Cathedral Hall on the 28th ult., at which committees were appointed for finance, advertising and literature.

CATHEDRAL OF THE HOLY TRINITY.—On the 26th ult., the ladies of the Cathedral congregation entertained 200 officers and men of the 33rd Battalion at a concert and supper.

COOKSHIRE.—The Bishop met the members of this Deanery on the 26th ult., and laid before them his plans for the Diocesan Mission, which received their enthusiastic support.

MONTREAL.

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

MONTREAL.—In a letter which Dr. Farthing, the Bishop of Montreal, has written to his people dealing with the mighty issues which are involved in the war and which appears in the January number of "The Montreal Churchman," he says in part: "The issues will be political and these will be of the greatest importance. The conviction grows on many of us that if we are defeated Canada will become a German possession. It is idle to say that the United States would not permit it. A victorious Germany would compel the United States to fight for her own freedom, and they would have all they could do to look after themselves." With regard to the moral issues, more important still, Bishop Farthing discusses the attitude assumed by leaders of German religious thought. German priests and ministers of all denominations have approved the unspeakable outrages perpetrated on the people of Belgium, and proclaimed the righteousness of military terrorism. Great German churchmen have declared that the Germans are the "chosen people," appointed to "crucify humanity for the renewed salvation of mankind." The letter continues: "Yes, that is the moral issue. 'A new Christianity,' a 'truly German Christianity,' the spirit of which is that which has animated Germany during the war. This is to be forced upon the world by victorious Germany. Imagine a new Christianity without Jesus, the modern German spirit dominating religion instead of the Spirit of Jesus. This war must take the first place this year in everything. We must see that every available man takes his proper place in the war, either in the ranks of the fighters if he is of fighting age, or in the ranks of the helpers. The man who seeks to enrich himself through our national peril should be treated as an enemy of the country, which he verily is."

THE JEWISH MISSION.—The Bishop of Montreal presided at the annual meeting of this Mission, which was held on the 26th ult., in the Synod Hall. The Bishop, in a brief address, congratulated the Mission staff on the good work it had accomplished during the year, saying the future prospects gave reason for a feeling of encouragement. He also referred to the contemplated erection of a new Jewish Mission building, which a legacy from the late Canon Baylis will render possible. The building, he announced, would be started at the conclusion of the war. The Rev. D. J. Neugevirtz, superintendent of the Mission, read his annual report, which showed that during the year six Jews had professed faith in the Christ, one having been baptized. The total number of tracts, New Testaments and portions thereof distributed during the year was 9,917, of which 550 were sent to Jews outside the city of Montreal. The treasurer's report showed a credit balance carried forward at the close of the year. A very interesting address was made at this meeting by Canon Gould, who urged the importance of all missionary work and most especially in the present crisis.

CHURCH HOME.—The 59th annual meeting of this institution was held on the 27th ult., the Bishop presiding. In the report of the year's work, Rev. W. Sanders recalled the war's effect upon this particular work in the following words: "The effects of the gigantic struggle are touching most of us and making such demands upon our means and our family circles as to add materially to the anxieties of life; yet it is a cause of satisfaction that the Church Home has received the usual care and that nothing has been allowed to interfere with the provision for the welfare of

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KINGST Executive (the 27th ul Through th Mrs. Metz the diocese come the 1 Board repc showed tha \$899, and \$9,928, lea ber of othe one dealing ooo had be contributi: \$17,973 ha sions Func for this fu port, show overseas to in view, th young men cesan Sync

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our Old Ladies." The receipts for the year 1916 showed an increase in subscriptions, and a credit balance was carried forward. The Bishop expressed satisfaction at this good showing.

ONTARIO.

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

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

KINGSTON.—An important meeting of the Executive Committee of the diocese was held on the 27th ult., the Bishop of Kingston presiding. Through the deaths of the Rev. Mr. Parnell and Mrs. Metzler, widow of a former clergyman of the diocese, two substantial legacies will soon become the property of the Synod. The Mission Board report, presented by Archdeacon Dobbs, showed that the year began with an overdraft of \$899, and receipts \$9,502.28, and expenditure, \$9,928, leaving an overdraft of \$425.84. A number of other reports were presented and read, the one dealing with the M.S.C.C. showing that \$7,000 had been given to that society, and despite contributions to the various war funds, the sum of \$17,973 has been subscribed to the Diocesan Missions Fund, this being the largest sum on record for this fund. The Educational Committee's report, showed that one Divinity student had gone overseas to the war. No Divinity students were in view, the war having taken all of the available young men. The Bishop announced that the Diocesan Synod would meet about June 24th next.

OTTAWA.

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

OTTAWA.—CHRIST CHURCH CATHEDRAL.—Archbishop Hamilton preached in this Cathedral on the 23rd ult.

ST. MATTHEW'S.—Mr. George B. Anderson, son of Rev. G. S. Anderson, Rector of this church and formerly Rector of Morrisburg, has gone to San Antonio, Texas, to take a course at the Aviation School, prior to joining the Aviation Corps Overseas.

CORNWALL.—CHURCH OF THE GOOD SHEPHERD.—On the 25th ult., the clergy of the Rural Deanery of Stormont met here. There was an early celebration of the Holy Communion at 8, and at 10 Morning Prayer was said and a sermon preached by Rev. G. Canyer. At the business meeting which followed, Rev. R. H. Archer, R.D., of Winchester, presided. It was decided that the annual conference of the Sunday School Association of the Deanery should be held at Cornwall in May, and that the Bishop's Conference should take place in November at Morrisburg.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. JAMES' CATHEDRAL.—The Officers of the Toronto Woman's Auxiliary were "At Home" on the 24th ult., in the Parish House, to the missionaries on furlough and the student volunteers. The guests were received by the President, Miss Cartwright, and the Bishop of Toronto. Among those present were, Right Rev. W. C. White, Bishop of Honan, and Mrs. White; Mrs. and Miss McQueen Baldwin, the Provost of Trinity College, Rev. R. Gay, Rev. D. B. and Mrs. Langford, Dr. Clara Benson, Miss Connell and Miss Halson, as well as many of the volunteer students from the colleges.

ST. STEPHEN'S.—Rev. Dr. Brydges, Chaplain of the 123rd (Royal Grenadiers) Overseas Battalion, was the preacher in this church on Sunday evening last.

CHURCH OF THE REDEEMER.—On Sunday evening last Dr. Griffith Thomas delivered the third of the special course of sermons which he is preaching at the present season in this church on the theme, "What Think Ye of Christ?" The subject of his address on this occasion was "The Witness of His Influence."

ST. SIMON'S.—Rev. E. G. Burgess-Browne, Curate of this church, has been appointed Chaplain of the 166th Battalion for Overseas.

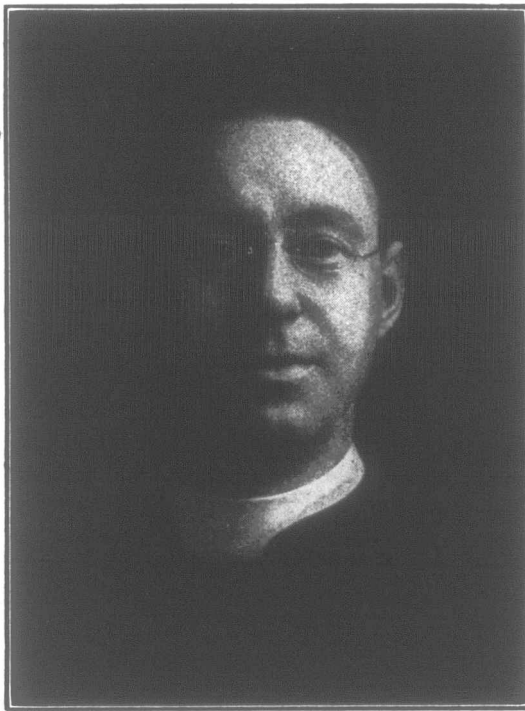
CHURCH OF THE ASCENSION S.S.—The Sunday School of this church has introduced a new feature into its annual programme which promises to add greatly to the effectiveness and efficiency of that department of the church's work. The fear has been often expressed that the gathering into the church from the Sunday School has

not been proportionate to the amount of energy spent thereon, and this new service is intended to find the leakage and prevent the constant loss. At a recent service every scholar was given an opportunity to consider his personal relationship with the Sunday School, the Church and Christ. To make the matter practical each one was asked to present at a given time a white gift to the King. The gifts were so arranged that the humblest as well as the richest gift could find ready acceptance. The gifts fell naturally into one of the three classes—self, service, and substance. The result in awakening and concentrating the interest of the teachers and scholars on the essential reasons

SPECIAL CONVOCATION

AT a Special Convocation held at Wycliffe College, on this Thursday evening, the Degree of Doctor of Divinity is being conferred on the Reverend Professor W. T. Hallam, B.A., B.D. This Degree is being conferred under a mandate from the Archbishop of Nova Scotia, as official representative of the Provincial Synod of Canada. Dr. Hallam received the Bachelor of Divinity Degree in 1908, having taken his examination in the Department of New Testament. He now receives the higher Degree in course, having taken the necessary further examinations in the same Department. Both of these examinations were passed with first-class honours.

Dr. Hallam came to Toronto in 1901 from Nova Scotia, being then an honour graduate of Dalhousie



Rev. W. T. Hallam, D.D., Wycliffe College.

University, Halifax. His theological studies were taken at Wycliffe College, from which he graduated in 1904. He was ordained Deacon by the late Archbishop Sweatman, in 1903, and in the same year was appointed curate of St. Paul's Church, Lindsay, where he remained until he became Rector of Cannington in 1905. In 1908, he was appointed to the Chair of New Testament Literature and Exegesis, in Wycliffe College, which position he has since occupied.

At this Convocation, the Degree of B.D. will be conferred upon Rev. J. D. M. Naughton, M.A., of Vancouver, and Rev. W. T. Townsend, B.A., of Choochla Indian School, Carcross, Yukon, both recent graduates of Wycliffe College, and Rev. A. L. Fleming, of Lake Harbour, Baffin's Land, will receive his Diploma as a graduate of the College.

Addresses will be given at the Convocation by Rev. Dr. Hallam, on "Our Greatest Need," and Rev. A. L. Fleming, on "Work among the Eskimo of Baffin's Land."

for the existence of the Sunday School was most gratifying. At this the first call, eighty-eight dollars and twenty-seven cents was contributed to the charitable undertakings of the church. Three hundred and twenty-one pledges were given for more active usefulness in the church and Sunday School. Eleven of the senior scholars dedicated themselves wholly to Christ, and will be received into a class for preparation for Confirmation, while ten who had already taken this step expressed a desire to lead a more consecrated life. The service will be made an annual affair, and great hopes are felt by the officers and teachers of the Sunday School that it may become more and more a time of effectual reaping.

ZENANA BIBLE AND MEDICAL MISSION.—The annual meeting of this society was held in the Willard Hall, on the 25th ult., Mrs. Griffith Thomas presiding. She reported that the illness of Mrs. R. J. Fleming, the President, whose unflinching interest had meant so much to the society, would prevent her being present, and therefore called on Miss Campbell to read the President's address, which covered much interesting matter of the women of India. The Canadian Hospital for Women in Nasik had last year 700 in-patients and 5,000 out-patients, the dispensary attendance numbering about 17,000. Miss Turner showed some beautiful pictures of life in India amongst the natives, high and low caste; mosques, cities, buildings and customs. Addresses were given by Rev. S. A. Selwyn, Miss Knox and Prof. Law. The election of officers resulted as follows:—Hon. Pres., Mrs. Henry O'Brien; President, Mrs. R. J. Fleming; Vice-Presidents, Mrs. Griffith Thomas, Mrs. Fletcher Jarvis, Mrs. S. H. Blake, Mrs. G. F. Saywell, Mrs. R. H. Verity, Mrs. A. W. Austin; Hon. Treasurer, Miss Kathleen O'Brien. The secretaries were re-elected.

BARRIE.—TRINITY.—Rev. H. D. Raymond, the new Vicar of this church, is to commence his duties in this parish on Sunday next.

ORILLIA.—ST. JAMES'.—Rev. Dr. O'Meara will preach in this church next Sunday morning, and in the afternoon he will address the members of the Sunday School. On the following evening he will give an illustrated lecture in the school-house.

Mr. Roberts, the organist of this church, has resigned, and he will in future reside in Toronto. In addition to his work as organist and choir-master, Mr. Roberts has been a ready and sympathetic helper in the Sunday School, and other church work. The entire congregation will miss him, and his intimate friends particularly so.

WHITBY.—ALL SAINTS'.—The Bishop of Toronto on Sunday last unveiled and dedicated a handsome stained-glass memorial window which has been placed in this church in memory of the late Mr. James Rutledge, who died in December, 1914.

NIAGARA.

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

HAMILTON.—ST. JOHN THE EVANGELIST.—The Rector, Canon Daw, who is also the Chaplain of the 120th Battalion, has reason to be proud of the men of his congregation. Out of a total of 400 communicants, 108 officers and men are serving at the present time with the colours, and there are but very few men left in the congregation eligible for service.

CHRIST CHURCH CATHEDRAL.—Dean Abbott, of Cleveland, the former Rector of this Cathedral, preached here on Sunday evening last, the building being filled to overflowing. "I know I have had your prayers since I have left you, and I need them in my new work," said Very Rev. Dean Abbott. "In my farewell sermon I told you that the greatest unhappiness that could come to me would be to see this Cathedral go down. Now, I know that it will not go down. A different kind of minister than I was needed at the time I left, and your present Rector, I know, is going to solidify all that I did in the eight happiest years of my life. Give him the over-plus always—a little more than is absolutely necessary." The text chosen by Dean Abbott for his sermon was Joshua 20:2: "Speak to the children of Israel, saying: Appoint out for you cities of refuge."

HIGHFIELD HOUSE.—Rev. C. A. Heaven, one of the assistant ministers at this well-known Boys' School, has enlisted as a private in the 13th Royal Regiment.

CHURCH OF THE ASCENSION.—Sunday, the 23rd ult., was observed at this church as "Missionary Sunday." Rev. Dr. Renison preached. He chose for his text St. John 7:37: "In the last day, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto me and drink.'" In the course of his sermon the preacher said: "Dr. Cairn declares that there are three great ideas to be found in Christianity, and they are the reason of its philosophical appeal to the human mind. They are incarnation, sacrifice and regeneration. The human mind is never satisfied by bald theories, craving for the manifestation of God. Plato was the first of the ancients to grasp the truth. Hundreds of years before the birth of Christ, he said that if the Divine Love appeared on earth, it would not come in splendour, but poor and penniless. He speaks in words that are almost like Isaiah 53. Before the war many things of the Bible seemed to be metaphysical, and some of the burning words of Christ seemed to be mere hyperbole. But since the war we have learned that sacrifice is one of the great elementary

facts of human life. Sir Oliver Lodge and many others like him in the last few years tell us that we have forgotten the consciousness of sin. It is nothing derogatory to humanity that we confess our sins. There has undoubtedly been a rebellion in the minds of many people of late years against confession, but we are not expected to be shining angels. I believe that we are going back to the old-fashioned idea that 'All have sinned and come short of the glory of God.'

EAST HAMILTON.—ST. JAMES'.—A representative meeting of the congregation was held on the 24th ult., to discuss the offer of Mr. Andrew Carnegie to donate \$1,000 towards a pipe organ, on the condition that the congregation raise another \$1,000. Rev. G. W. Tebbs, who, by the way, has been instrumental in procuring no less than four pipe organs from the Carnegie fund, presided. It was also decided that the new organ should take the form of a memorial, dedicated to the 6,000 soldiers who have gone to fight for their King and country from the city of Hamilton, and in memory of those who have fallen on the field of honour.

HURON.

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

BRANTFORD.—GRACE CHURCH.—In the course of his sermon on the 23rd ult., Archdeacon Mackenzie made special reference to the death of the late Surgeon-Lieut.-Col. Yates, a member of this congregation, who died recently in England from pneumonia, contracted whilst on active service in France. Dr. Yates, said the Rector, was a member of one of Brantford's oldest families—one that had been connected with the parish since its earliest history. They will all sympathize with the family who had now been so suddenly bereft of father, husband and brother.

ST. JUDE'S.—The members of the A.Y.P.A. held their annual banquet on the 10th, and a very pleasant evening was spent by all present. During the evening Miss Gilkinson read an account from a local paper of July 22nd, 1885, in which a description was given of the laying of the cornerstone of the Parochial Sunday School. A pleasing vocal and instrumental programme was given during the evening. The singing of the National Anthem brought the evening to a close.

In his sermon on Sunday morning, the 23rd ult., Rev. T. B. Jeakins made a most sympathetic reference to the recent death of Rev. T. A. Wright who, for many years had been Rector of this church. The whole service was an In Memoriam service in character. In the course of his sermon Mr. Jeakins dwelt upon the splendid work carried on for over 20 years by Rev. T. A. Wright, their late Rector, who, as an ambassador for Christ, was striving, not for pecuniary advantage or self-aggrandisement, but for the spiritual welfare and the right living of those committed to his care. During the collecting of the offertory, Miss Cornelius sang the well-known aria, "O Rest in the Lord," from the "Messiah."

ST. LUKE'S.—OBITUARY.—Mrs. Stout, the wife of the Rector of this church, died at her residence in this city on the 24th ult., aged 60, after an illness of short duration, la grippe developing into pneumonia. Rev. W. Stout has worked in this diocese for 38 years. The late Mrs. Stout is survived by her husband, one son, Mr. N. H. Stout, and four daughters. The deceased lady will be deeply mourned in all former parishes where she has lived, and where she was always a constant and faithful worker. Rev. Rural Dean Sanders officiated at the funeral, assisted by Revs. H. C. Light and S. E. McKegney.

SANDWICH.—ST. JOHN'S.—OBITUARY.—Rev. Duncan H. Hind, Rector of this church, and one of the most widely known men in this part of Canada, and known as "the marrying parson," died Friday morning last from a complication of diseases, from which he had been ill several weeks. Rev. D. Hind had been in charge of this parish for 20 years. He was also Rural Dean of Essex. He leaves a widow and five children. The late Rural Dean was formerly Rector of Thamesville.

LUCAN.—HOLY TRINITY.—Sunday, the 16th inst., was the first anniversary of the consecration of this church, of which Rev. Wm. Lowe is the Rector. Special services were held at which Rev. T. G. Wallace, of Toronto, was the preacher. The morning sermon was on making the most of our resources, and the evening subject concerned our duty to the Church and the State. In spite of the very cold weather there were large congregations. On Monday evening there was a supper at the schoolhouse and a concert at the opera house, at which a programme was rendered, and Canon Tucker, of St. Paul's Cathedral, London,

gave a patriotic address. It is unnecessary to say that the success of the proceedings and the healthy condition of the parish are in large part due to the untiring work of Rev. Wm. Lowe. Mr. Lowe has had a splendid record in his previous parishes, and he is living up to his reputation in Lucan, where he is very popular and is well supported by a generous and loyal body of people.

RUPERT'S LAND.

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

WINNIPEG.—ST. PETER'S.—The annual vestry meeting was held on the 26th ult. Wardens, T. G. Shorten, S. Harman. Financial statement most satisfactory.

EAST KILDONAN.—ST. STEPHEN'S.—The annual vestry meeting was held on the 24th ult. Wardens, D. E. Williams, A. Brazier, re-elected. Very satisfactory reports were presented.

SASKATCHEWAN.

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

SASKATOON.—ST. GEORGE'S.—Rev. T. A. Horne, one time Rector of this church, now in England, has been appointed a Chaplain at the front. Mr. Horne was one of the famous "sixty" who came west from the Old Country with Archdeacon Lloyd. After working for some time at Lloydminster, Mr. Horne came to Saskatoon and became Rector of St. George's. He was one of the finest singers in the Province and during his stay in the West received many handsome offers in the professional line, but has always held to the work of the ministry. Three years ago Mr. Horne left Canada on account of his wife's health, and went to England.

CHRISTMAS AT LAC LA RONGE.—Some six years ago a Government official down East remarked, when the request for a monthly mail from Prince Albert to Lac la Ronge was under consideration: "Well, I suppose it will only be a case of two letters and a post card." He would have opened his eyes somewhat had he witnessed the arrival of our Christmas mail this year. Twenty sacks of it was the little load that the mail man, Willie Bear, had to deposit in safety at the Lac la Ronge post office. All the Boarding School seemed wrapped in slumber on the Saturday night before Christmas, when a step was heard on the snow outside, which speedily drew the only one who happened to be still out of bed, to the window. Visitors are few and far between in these wilds so only one thought could be uppermost after gazing in vain over the frozen lake for days past, "the mail!" And it didn't take more than a very few minutes before the half dozen members of the staff, as one described it, "in various stages of dilapidation," had thrown their sleep to the winds and commenced a game of "grab" down in the sitting room. It was two months since literature and parcels had got through (it was only letters last month). "What news of the war?" "What news of brothers, cousins, friends, taking part in it?" "What news of dear ones in the Old Country?" Things arriving by the mail had to be sorted and all the gifts for the children arranged and labelled, a book and a bag for every boy and girl, a doll for every girl, big and little! (20 came printed on flat cotton and had to be sewn up and stuffed with sawdust, and clothed), bags to be made and filled with candies and nuts for everybody, to hang on the Christmas tree, as well as a paper of candies ready for every child's stocking. Ex-pupils and future pupils on the reserve must have some little remembrance from the tree. While down in the schoolroom last rehearsals for the Christmas eve entertainment must be got in. In the kitchen, under Miss Northwood's ceaseless supervision, girls were cooking and cleaning up generally for the Christmas eve. There was the church and schoolroom and diningroom to decorate. It is enough to turn one's hair grey, but somehow one survives, for isn't it Christmas. At last all was ready for the concert and the boys and girls filed into the front seats before the platform. The McKay family party from the Hudson's Bay Company, our guests for the week-end, arrived in full force, Mr. and Mrs. Angus McKay, their two children, not to mention the pony Pete, who put up at the stable, and some of their small army of dogs (four of which brought some of the party over in the sleigh). As soon as the company had crowded into the very limited space, the children, conducted by Charles F. Hives, in collegiate gown, sang the sweet old story of "While shepherds watched their flocks by night." Mr. Hives later on in the programme gave a dumbbell exhibition with the ten biggest boys, who looked very smart

with red scarves across their sweaters, while Miss Davie gave a most pleasing march with the 18 biggest girls, with red, white and blue scarves in their hands while the organ played Mendelssohn's "War March of the Priests," and Faith, Hope and Charity formed the conclusion, as they sang appropriate verses of hymns as they placed themselves in position with their scarves to form the cross, anchor and heart, with a march round between each figure. The 32 little ones of the Junior schoolroom under Deaconess Stapleton's care, had been preparing their share of the school programme with great enthusiasm for weeks past, and told by carol and recitation the Christmas story, as the "Innkeeper," "Four Shepherds of the Holy Land," and the "Three Wise Men," in appropriate costume, came forward, and told of the baby Lord Jesus whose birthday they were celebrating, as they pointed to the picture of the Nativity and the Star above, of Him who came to be a little child like them and in whose honour they were having such a happy festival of joy and gladness. When the programme was through there was actually Santa himself. He could not shake hands with all but he greeted everybody right heartily and soon set to work and despoiled the huge Christmas tree to the great delight of the youngsters. Santa had to defer his private visit to the boys' and girls' dormitories until a very late hour before he could secretly put something in each stocking, for, of course, Christmas could not be complete without the stockings being ready for his midnight visit. On Christmas morning for the older people came the solemn Holy Communion service, to partake of which they had gathered in from so far. One hundred and nine communicants there were in all. Their offering amounted to \$62. Then back to the school for the Christmas dinner. Eleven visitors added to the usual household brought up the number who sat down to 76. There was plum pudding and crackers for every child. Most of them had never seen such a thing. The dining-room waxed merry as caps and musical instruments were discovered inside the pretty wrappings after crackers were exploded, pulled by eager hands. Curious and wonderful things little Marjorie McKay drew out of a snowball in the middle of the staff table and handed round to the members of the staff. She was greatly delighted to find her share was an elephant that wagged his tail and head. After Sunday service, some of the guests departed and took with them Deaconess Stapleton to her little godson, Wilfrid's, home at the Hudson's Bay Co., for a few days' rest after the strenuous life that had recently been led at the Mission. There were no schoolroom duties the week after Christmas and Miss Harman went over there later in the week. As Archdeacon McKay was leaving during the week, he invited all who cared to do so to come and say goodbye to him at the school that afternoon. (He has been up at Lac la Ronge since October.) As the children came back from visiting, quite a crowd dropped in and had a cup of tea all round. That evening a note came down from the Stanley Mission to say Rev. M. B. Edwards had painful swellings behind his knee and could not straighten his leg at the knee joint. They had carried him to church for the Christmas service, but he could not get to the Pelican Narrows to take the Communion service there, so the people would go away disappointed. Upon hearing the news, the Archdeacon immediately changed his plans of reaching Montreal Lake by Sunday and left early next morning by dog sleigh, reaching Stanley Mission, 40 miles north, about 10 p.m. the same evening. Mr. Edwards was much cheered by his thoughtful visit and the Archdeacon started back next day, arriving at Lac la Ronge on the Thursday. He then decided to take the school team into town instead of going in by dogs and intended leaving on New Year's Day. The Indians of the Montreal Lake band would have to wait a few extra days before he could be with them to administer the Holy Communion to them. It is two months since Mr. Edwards' accident, and though he has not yet free use of his ankle joint, yet he has made wonderful recovery.

EDMONTON.

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

EDMONTON.—ST. LUKE'S.—On December 10th, the Dramatic Club of this church gave an excellent concert in the Parish Hall, among the items being the favourite farce, "Box and Cox." The programme was repeated at the Church of St. John the Evangelist on January 28th.

MINISTERIAL ASSOCIATION.—At the January meeting of the City Ministerial Association, Rev. Professor Edmonds, Incumbent of St. John's, Allendale, read an able paper on "The Book of Job—a Message for the Times."

Sir,—I facing u involved ing aft continue supplies, the thing discuss t of the H Mission' Country Church Catholics perhaps, genuine, and inter ence in each and of Chris and beg Isaiah 57 Dr. Torr right wit prayerful 5, Malac of John t churches especially —the las Church, living, precepts Church, ual. Let gestions Canterbu don and humility we can w for succo Better st (because the work the The

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Correspondence

AN URGENT CALL.

Sir,—In the face of the appalling conditions facing us in this present crisis in which we are involved as an Empire and nation, the mad seeking after amusement and frivolity, the shameless continued corruption in the contracts for war supplies, the widespread indifference concerning the things of the Eternal Kingdom, could we not discuss the ways and means—under the guidance of the Holy Spirit—of bringing about a "National Mission" in Canada, as is contemplated in the Old Country? In this all sections of the Christian Church can unite and take part—even the Roman Catholics (would be willing, I am sure, though, perhaps, in their own way and time. Let it be genuine, we have had our days of "humiliation and intercession," is there any perceptible difference in the general public behaviour? Let us each and all use this prayer suggested by a band of Christian workers: "O Lord send a Revival, and begin in me for Jesus' sake," and plead Isaiah 57: 15 and 2 Chron. 7: 13-14, and follow Dr. Torrey's suggestion to each individual, "Get right with God." Let us study very carefully and prayerfully such passages as Isaiah 1, Jeremiah 5, Malachi 3, 4 and 1: 6, Psalm 51, the warning of John the Baptist and the messages to the seven churches from our Blessed Lord, Rev. 2 and 3, especially the message to the Church of Laodicea—the last phase in the career of the Christian Church, we believe—and in which we are now living. Let us put ourselves in line with these precepts that God may forgive and cleanse His Church, and note He does it through the individual. Let us lay to heart and carry out the suggestions put before us by the Archbishop of Canterbury, the Bishops of Manchester and London and our own Bishop, and do all in deep humility and heart searching before God. Then we can wrestle with God and prevail in the prayer for success for our arms and victory will come. Better still we shall have a nation purified, exalted (because she humbled herself) and fitted to do the work God has for her to do. Let us live like the Thessalonians, 1 Thes. 1: 9-10.

H. A. M.

AT THE FRONT.

Sir,—Your readers are doubtless interested in everything that concerns our brave men in the war. I have just read this in an English Methodist paper:—

Holy Communion seems to acquire a new value in the trenches. The Chaplains testify to the eagerness of the men for the Sacrament. Men in the trenches value it, and wounded men ask for it. A young Christian layman tells his father in a letter that he has administered Holy Communion. He is a young officer and a local preacher. During some severe fighting a young fellow was mortally wounded. They took him under cover, and did the best they could for him. A message came to the officer that the dying man wanted the Chaplain; he wanted the Sacrament. The young officer says: "I had neither bread nor wine, but I broke a bit off my dry biscuit and kneeling beside him, I repeated the sentences: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take, eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

"Then," he says, "I gave him a sip out of my water-bottle, and repeated the words:—

"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

"The last words lingered lovingly upon the dying man's lips as he opened his eyes upon the world within the veil."

Patriot.

ISRAELITE AND JEW.

Sir,—The New Testament having aroused the question, "Are the terms Israelite and Jew interchangeable in the writings of its authors?" the New Testament must give the answer. I do not see how I can find "proof" in David Baron's "History of the Lost Ten Tribes," the title of which raises the question, How can tribes that are lost have a known history? Surely if they are lost, their history is lost with them. In any event, anything in the form of Anglo-Israelism has no place in my reading the moment it passes

the bounds of the sacred Word. Of books there are no end; but there is only one Book that contains the truth.

When St. Peter, giving his first sermon in Acts 2: 14, addresses his opening words to "Ye men of Judea," is he addressing the same men as in verse 22 he appeals to as "Ye men of Israel"? The men of Israel here spoken of are none of the lost ten tribes whose known history I am asked to read about. It is the men that Peter addressed as Israelites and Jews or men of Israel and men of Judea that I desire to have determined whether the terms are interchangeable or whether they are distinct appeals to Israelites and to Jews.

My own reading that they are distinct is suggested by Peter's sermon, because "Ye men of Judea" and "Ye men of Israel," are specifically spoken to. Each class of hearer is requested to hearken. Each class is spoken to on different lines, the Jews by quoting prophecy, because professed believers in the Prophets, and the Israelites by the crucifixion, because they did not feel equally guilty with the Jews in having crucified Our Lord, for they, like the Jews, had not said: "His blood be on us and on our children." Pricked to the heart and realizing that indifference to His death, made them equally guilty with their brethren the Jews, they say to Peter, and to the other disciples, "What shall we do?" verse 37. Can it here be urged that the "we" included Jews or any of "Ye men of Judea," or that there can be any interchange of terms in this sermon, and if not in this sermon, why elsewhere in the New Testament?

J. B. Spurr.

[Mr. Baron's book contains adequate and convincing proofs that the New Testament does not distinguish between "Israelite" and "Jew." We cannot insert any more letters on this subject.—Editor, "Canadian Churchman."]

IMMERSION.

Sir,—I notice in the "Our Empire" issue of January 15, 1916, page 96, the following statement: "When our Lord and His disciples were near the River Jordan baptizing, the people went right down into the water. This kind of baptism is called immersion." And again: "At the first, people were baptized by immersion."

May I respectfully ask the writer of such statements for Scripture proof—*Scripture* proof. Baptist.

"AS OTHERS SEE US."

Sir,—It occurs to me that perhaps some of your readers may be interested in seeing a recent opinion of our Church expressed by a writer in the (Roman) "Catholic Times" of Liverpool, England. If you think it likely to be of service, please let the extract appear:—

Certain High Churchmen do not, we are well aware, like to be called Protestants. They detest Protestantism, but they belong to a Church which is Protestant, which has always been Protestant, and which is so termed in the Royal Declaration. When therefore they form a society entitled St. David's Catholic Guild "to convert Wales to the Catholic Faith," and propose that the Book of Common Prayer should be used as the first text-book from which to preach "Catholicism," what can the Welsh do but marvel at their eccentricity?

While we cannot understand how their want of logic and consistency is not patent to them, we do not wish to disparage their religious earnestness; but we trust that when the Welsh people think of becoming Catholics they will join not the Protestant Church of England, but the Catholic Church, whose members have always been known as Catholics, and who in their hundreds of millions all believe the same doctrines.

The Anglican Guild of St. David has been attacking Protestantism at Cardiff. But other Anglicans and Anglican organizations will tell the people of Cardiff that it is a fraud to endeavour to make out that the Church of England is opposed to Protestantism, seeing that she was established as a Protestant Church and has remained so up to this day.

What can the Welsh think but that the Catholicity of the Anglicans who assume to be Catholics is merely one of the extraordinary varieties of Protestantism?

H. R.

"CHARITY."

—Would "Charity," whose letter appeared in the issue of the 27th ult., be kind enough to communicate with "Enquirer," at the office of "The Canadian Churchman," 8 Sheppard Street, Toronto?

Books and Bookmen

"Illustrations from the Great War." By J. W. W. Moeran, M.A. London: Robert Scott. (2s. 6d. net.)

How shall we give the war its due place in our preaching without merely repeating what has already appeared in the press, and without unduly exciting the emotions of those already strained to the breaking point? This book is a partial answer to that question. It helps us to pick out the great lessons of the war and apply them in as telling a manner as possible. It is a book to possess. The preacher will find it of great value. The illustrations are striking, pointed, and chosen and applied with unusual felicity and skill. They are arranged alphabetically, and there is added a good index, so that all the material is easily available.

"About the Feet of God." By the Rev. E. R. Price Devereaux, M.A., LL.B. London: Longmans, Green and Co. (1d.; cloth, 4d.)

Brief daily prayers for use in the home. A very useful little compilation. The prayers are well chosen, and are in every way suitable for their purpose. The author was a member of the Mission of Help in the West.

"Made Like Unto Him." By Beatrice E. Warren. London: S.P.C.K. (1s. net.)

Aspirations and prayers at Holy Communion. Thoughts for each Sunday of the Church's year under the headings, Meditation (on some trait of the character of Jesus), Resolution and Prayer. The tone throughout is deeply spiritual, though in parts the atmosphere is scarcely that of a definite Protestantism.

"Socrates Master of Life." By William Ellery Leonard. Chicago: The Open Court Publishing Co. (\$1 net.)

A biographical and psychological study of one of the most fascinating characters of the ancient world. The writer aims at showing that Socrates founded the moral life in right thinking, though at the same time insisting on the need of balance, poise, self-control, which imply the possession of what we to-day call will. There is no doubt that we can learn much from the recorded sayings and the noble life of the great Greek. There is no need, however, to place him (and incidentally Mohammed) alongside of Jesus Christ, and this is the decidedly jarring note that somewhat frequently recurs in the book. It would seem almost as though the writer were quite unaware of the transcendence of the personality and the influence of Christ, and had never studied either the New Testament or Church History. We can surely learn from every possible source without the necessity of endeavouring to compare the incomparable, the human with the Divine.

"Scottish Philosophy of Common Sense." Selections edited, with an introduction, by G. A. Johnson, M.A. Chicago and London: The Open Court Publishing Co. (\$1.25 net.)

The philosophy of Common Sense originated as a protest against the sceptical conclusions of Hume. This book consists chiefly of extracts from the writings of Thomas Reid, who, realizing the destructiveness of scepticism in the fields both of philosophy and the Christian Faith, took up the cudgel against Hume and criticized the assumption on which Hume's conclusions were based. He applied the principles of common sense as opposed to "the hypotheses of philosophy." The introduction to the volume is particularly good, and the choice of extracts from Reid gives a clear idea of Reid's investigations and conclusions.

The Family

WHY TO THE WAR?

A Cape Breton Highlander's soliloquy. By F. W. Grey in the Montreal "Herald."

Why should I to the wars?
Why leave the lakes and pleasant hills
Of this, my native isle?
Where 'neath the thick spruce shade
I've found the ghost-like "Indian Pipe,"
And rested me awhile.
Why should I to the wars?

Here each recurrent spring
I've seen the stately iris bloom,
And the wild roses blow.
Have marked the lily pool,
And glimpsed along its flag-star-red marge,
Wee violets hidden low.
Why should I cross the seas?

Why should I leave Strathlorne,
Loch Lomond, Uist, and Glen of Skye,
For France to journey forth?
Why should I bid farewell
To loch and ben, to beck and glen,
From Canso to Cape North?
Why should I to the wars?

Because across the seas
There lie the scattered Western Isles,
Whence my forefathers came.
They built their sheilings here,
And, thinking on the Isles they loved,
Gave each a Highland name.
How could their sons forget?

Because across the seas,
Dead on the field of honour lie
Men from the Highland glen.
In the same trench they fell,
The Sassenach by kilted Gael,
Many brave gentlemen.
Proud of their Highland name.

The same fire fills our veins,
Here, where the spruce and moss-grass grow.
As where the heather flames.
So go we forth to France.
We hear the pibroch skirling fast,
And, hark! it calls our names!
The pipes are calling "Come!"

We come. The foe shall hear
Renewed the war-cry of the Gael,
His coronach and fate.
Once more the Gael shall thwart
Cæsar's armed legions, and thrust back
His eagles from our gate.
The pipes are skirling fast,
And I must forth to France!

The White Comrade

By ALLAN P. SHATFORD Chaplain to the Forces

(Continued from last issue.)

II.

Dora McKane was a nursing sister in one of the Canadian Hospitals on the coast of France. She was a petite, dark-eyed gracious woman, serious in duty, but always cheerful. The patients under her care all loved her—she was always willing to do her utmost for their comfort. Perhaps the fact that she had a brother at the Front intensified her solicitude for the wounded and made her all the more tender. But all the nurses manifested a similar spirit. There is nothing more beautiful than the sweet gentleness, almost maternal tenderness, of sisters in hospital work for their patients. This particular hospital was much sought after—men going up to the Front asked that they should be sent here in the event of being wounded. There seemed to be a rivalry in skill and kindness among the officers, nurses, and men as to which ward should hold the banner for general efficiency. The Hospital was quite a huge affair—great Durbar tents standing in long rows, each equipped with every convenience and comfort. The location was all that could be desired. Behind the white tents beautiful hills lifted their green sides well above the plain, and so protected the Hospital from cold winds. In the distance the waters of the English Channel spread their glory before you, and white sails dotted the stretching blue. Sand-dunes broke the monotony of the extended plain, and a glorious beech yielded satisfaction to those who braved the long walk from the hospital.

There had been a long period when the patients were few and the staff was beginning to chafe a bit under the inaction. Not that they wanted to see men wounded, but as they came out to serve, they were eager to be doing something. The last few weeks, however, had seen a change. Rumours were afloat about a big drive, and everyone was keen with anticipation. And soon the convoys began to come in. Every night there was an allotment to this hospital. The ambulances were going all the time. It was really an inspiring sight to see the way in which the wounded were handled. The orderlies were as tender as women, lifting the men out of the motors, often carrying them in their arms, and so getting them comfortably quartered in a ward. Things were done with the utmost despatch, but there was never the least suspicion of roughness or carelessness. These soldiers could not have had better care if they had been sent to the great hospitals of the world.

Sister McKane was on night duty when the biggest convoy of the year came in. Her ward held nearly 50 beds, and she was alone for this particular night. And she got a goodly share to look after. But she was equal to the demand, and quietly moved here and there as duty required her. She did not fuss or get excited, nor did she find fault with the burden of the night. Each patient had been cared for or properly tucked away—the most of the men were deep in slumber, so she sat down for a few moments as she was footsore and weary. One of the patients had a bad shrapnel wound in the head and was quite unconscious. He had not moved or spoken since he came in! She was startled to hear her name called, "Dora!" and the voice sounded so much like her brother's that she found her heart beating furiously. Again the name came quite distinctly, and she hurried to the bed of the unconscious man. No! it was certainly not her brother! She could not fancy anyone more unlike him. This man was evidently wandering and calling for someone who chanced to bear her name. Nevertheless, she went and bent over him to see if there was anything she could do. Much to her surprise he opened his eyes and smiled at her. "Are you better?" she asked. "Is there anything I can do for you?" He tried to speak but failed. A light stream of blood flowed from his mouth and trickled down the side of his face. She felt around for a hospital kerchief, but her supply had run out. Quickly she whipped her own from beneath her belt—it was a very dainty one and much prized because her mother had worked its delicate borders and initialed it before she left home—and wiped away the blood, leaving the handkerchief by the side of his head. He had become unconscious again, so she arranged his pillows and left him.

It had been an exhausting night. She tried to fix up the ward records, but her mind was confused. Her head throbbed and her whole body ached. Her thoughts were now with her brother and now with her mother. Christmas was so near, and the little home would be desolate. It was the first Christmas that they had not been together. A great wave of home-sickness swept over her—she fought to keep back the tears. Outside, the wind was blowing hard—she was chilled to the bone sitting at the desk in the draughty tent. Deep notes of slumber were all about her; the air was heavy with sleep. What a friendless and joyless time it would be this Christmas! If only there was one mother heart to whom she could go on this weary, cheerless night.

Just then she felt as though someone were near her, so she raised her head from her hands and looked up. Lo! a radiant Form stood near, a Figure all in white. He was smiling so tenderly upon her that a great calm came to her and a strange courage filled her heart.

"You are never alone, Sister," very gently the Voice came to her. "There is One that comforteth even as a mother comforteth her children. He is with His people no matter where they are. Do you recognize this?" He held out His hand, and on the palm lay a dainty square of linen, richly embroidered.

"Why, yes, Sir; but how did you get it? I left it with a patient of mine last night." And then she heard the oft-repeated text, but never as it fell upon her ears now. It was slow and measured, each word a pearl, each sound a chord of sweetest music, the whole a harmony of peace. "Inasmuch as ye did it unto the least of these My brethren, ye did it unto Me." And then with a smile of rare beauty and charm He gave her the handkerchief and vanished.

The sister from the next ward dropped in for a moment's chat and found Dora in a dead faint by the desk. She quietly restored her to consciousness and asked her how it happened. Dora was quite unstrung. She kept saying, "Oh, I have seen Him. He talked to me. I'm so glad!"

"You're dreaming, Sister. Whom did you see? Don't be hysterical; you're simply worn out. Come and lie down;" and she led her towards a vacant cot. But Dora would not be silenced. She wanted to tell the glad story that was flooding her heart. "See, my handkerchief! He returned it to me!" And she spread out the delicate cambric. There was no blood-stain on it—it was snowy white. In the corner opposite her own initials there was wrought in the linen a small red cross which glowed like a flame and underneath were the letters I.H.S.

III.

In a Canadian town overlooking the mighty St. Lawrence river there is a humble cottage set upon the road leading out into the country. It is neat and trim, but one can easily see that it is not the

abode of luxury and ease. The vine festooning the doorway is dry and leafless, and the little garden is buried beneath a blanket of snow. There is a sound of stir in the back-yard, for a sturdy lad is finishing the chores of the day and piling up the wood against the rigour of the night. He is singing merrily at his work, for this is Christmas Day, and he has already counted over his little store of gifts. A warm muffler keeps out the biting wind, a new cap tells forth to the world the pride of its owner; a red sled is waiting for the dash to-night down the hillside and out over the frozen river. These are the remembrances of his loved ones, and they are worth more to him than the fanciful presents of his brother in the large city. His Aunt lives alone in the house, since her son and daughter went to the War, and he comes over every day to do odd jobs for her. The sled is her gift and he is impatient to try it.

Within the house, a little grey-haired, sweet-faced woman is sitting at her table before a crackling fire. Near her hand are several letters, which now and again she fondles tenderly. A newspaper is resting in her lap—she has just read the dispatches of the victory achieved by the Canadians. It was a brave charge, and her heart is proud that her boy was in it. But the uncertainty is hard to bear—she is not sure that he is safe. Her last letters, which came yesterday, were written weeks ago, and this charge only happened a few days ago. It will be an anxious time for the next week until the casualties are published. Every knock at the door will be like a blow on her heart. She wonders now if she were wise to consent to the going of both her children. Surely a widow ought to be exempt from so grave a sacrifice! And when she knows of so many mothers who have given no sons to the cause, she asks why it should be necessary for her to give all? This war falls with grievous weight upon some while others escape. And yet she would not exchange places with those who have withheld themselves from the pain and sacrifice. If the anguish is hers, so will the glory be hers when victory comes and our land is safe!

But she would much like to know how her boy fares to-night! He has been so faithful to her, writing regularly, sending forward even the little that she had insisted on his keeping for himself. He is bound to do well—but after all, bullets are no respecter of persons, and he may even now be numbered among the slain. And her Dora! She must be experiencing much sorrow and suffering among the wounded. It will be a lonely time for her, as she was always in need of mothering. If only she could reach forth her hands and touch her dear ones to make sure that they are safe. Her lips move in prayer—she lifts her eyes to a picture on the wall. Her lad had sent it out when he was in camp at Shorncliffe. It is called "Christ on the Battlefield," and pictures the Master walking among the slain. There are broken gun carriages, dead horses, and the general wreckage of war. In the background is a rude building with the Red Cross floating above it—a hospital of some kind. Jesus walks with bowed head, saddened by all the evidences of man's inhumanity to man. Mrs. McKane breathes her prayer to Him to keep her loved ones "under the shadow of His wings until this tyranny be overpast." But what is this? The picture seems to be changing! The widow dashes her hand across her eyes to clear her vision, but it does not make any difference. The Master is all in white and there is a wonderful glory about His face. He seems to be smiling! And see! there are two figures, one on either side of Him and He has His arms about them. Yes, the one is her boy, and the other is Dora! They are both radiant, lifting their happy faces towards the Figure in White, and talking to Him as though He were their Comrade. And does the mother hear, or is it her imagination? The words are clear enough, "Lo, I am with you always"—they sing their way into her heart and bring her great peace.

There is a knock at the door. It dissipates the glory and the commonplace returns. Mrs. McKane walks bravely out—she could have no fear now. Any message must bring good tidings of her dear ones. She returns with two cablegrams. Quietly she seats herself and calmly opens one: "Love and good wishes on the White Comrade's birthday.—Frank."

Her heart at once realises that her son had been vouchsafed a vision of the Christ.

She then opens the other yellow envelope: "Love and good wishes on the White Comrade's birthday.—Dora."

Kneeling by the table she sings her Magnificat, and then goes to lock away among her treasures the two cablegrams.

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Personal & General

Toronto has given the magnificent amount of \$2,361,874 to the Toronto and York Patriotic Fund.

Montreal's contribution to the Canadian Patriotic Fund has reached the splendid sum of \$2,500,000.

The reader will kindly study the label on this paper, and if in arrears a remittance will be very acceptable to us.

The official figures of British casualties give the total up to January 9th as 549,467, 24,122 officers and 525,345 men.

The highest record, in Toronto, was reached last week, when 1,204 men were attested for the several overseas battalions.

The Tennyson family have just received word of the death of Naval Lieut. Harold C. Tennyson, a great-grandson of the poet.

About two hundred men attended the annual supper of the Anglican L.M.M. on Tuesday last, and a very profitable evening was spent.

Right Rev. Benjamin Brewster, Missionary Bishop of Western Colorado, has been elected Bishop of Maine in succession to the late Bishop Codman.

Professor W. T. Hallam, B.A., B.D., will this evening receive the Degree of Doctor of Divinity at Wycliffe College. We extend our warmest congratulations.

Dean Abbott, of Trinity Cathedral, Cleveland, preached to a crowded church on Sunday last, when he visited his old congregation at the Cathedral, Hamilton.

Captain the Rev. John J. Callan, 8th Brigade, C.F.A., was married on Monday to Miss Isabel Evelyn Hewett in the Chapel of Wycliffe College, by the Rev. Prof. Hallam.

Admiral Beatty's words, quoted on the front cover of this issue, are of such weighty import to both Church and nation that every Churchman should stop and ponder.

Miss Dorothy F. Wade, daughter of the late Canon Wade, of Hamilton, who has been studying at the Royal Academy of Music in London, England, has obtained the degree of L.R.A.M.

We beg to extend our hearty sympathy to Mr. A. R. Boswell, K.C., and the members of the family in the death of Mrs. Boswell, which took place at her late residence in Toronto on Saturday last.

One of the most remarkable records of family patriotism is possessed by Captain Alfred Pope, National Reserve, of Wrackelford House, Dorset, who has ten sons and a son-in-law serving in the King's forces.

A letter from Bishop Farthing, calling attention to the mighty issues involved in the war, and exhorting his people to assume the proper attitude in face of the crisis, appears in the January number of the "Montreal Churchman."

The consecration of Rev. Edward H. M. Waller, M.A., to be Bishop in Tinneveli and Madura took place in the Cathedral, Calcutta, on Advent Sunday. The Metropolitan was assisted by seven other Bishops. The new Bishop is a brother of Rev. Principal Waller, of Huron College.

The many friends of Mr. F. R. Dymond, of 16 Glen Avenue, Deer Park, will be pleased to know that he is resting comfortably after his serious operation on Monday, January 24th, necessitated by the failure to heal of the broken limb. He is in a private ward at the Toronto General Hospital.

Mrs. X., suspecting that the cook was entertaining her beau in the kitchen, called Martha and said she thought she heard someone talking

King George's Significant Words

London, Jan. 27.—Parliament was prorogued to-day. In the prorogation speech King George said, in part:—

"For eighteen months my navy and army have been engaged, in concert with brave and steadfast allies, in defending our common liberties and the public law of Europe against unprovoked encroachments by the enemy," he said. "I am sustained by the determination of my people at home and overseas to carry our flag to a final decisive victory. In this struggle, forced upon us by those who hold in light esteem the liberties and covenants which we regard as sacred, we shall not lay down our arms until we have vindicated the cause which carries with it the future of civilization.

"I rely with confidence upon the loyal and united efforts of all my subjects, which have never failed me, and I pray that Almighty God may give us His blessing."

with her. "Oh, no, ma'am," said the quick-witted Martha, "it was only me singing a psalm." "All right, then," returned her mistress. "You may amuse yourself with psalms, but let's have no hims."

The recent decoration of Miss Laura Ryerson, of Toronto, as Lady of Grace of St. John of Jerusalem, was in recognition of her "courage, fortitude and unselfish devotion in the 'Lusitania' disaster." Miss Ryerson is a daughter of Surgeon-General Ryerson. She and her mother were passengers on the ill-fated "Lusitania," when the vessel was torpedoed, and her mother was among the lost.

A memorial service for Surgeon Lieut.-Col. Yates, of the Canadian Medicals, was held at St. John, Clerkenwell, Church of the Order of St. John of Jerusalem, of which deceased was a member, on the 27th ult. Canon Edgar Shephard, sub-dean of the Chapels Royal, officiated, assisted by Rev. Lieut.-Col. Steacy, of the Canadian Chaplains. Many Canadians were present.

The longest flagstaff in London, and probably in the United Kingdom, now lies in the London Docks. It is intended to replace the old flagstaff in Kew Gardens, and will be floated up the Thames to Kew within the next few days. It has come all the way from Vancouver, and is 220 feet in length, 2 feet in diameter at the

base, tapering to 1 foot in diameter at the tip; it weighs eight tons. When it is put up in place it will top the old Pagoda by about 70 feet, and will be visible over all the trees in the Gardens for a long distance. A truly Imperial landmark

A friendly American who has just arrived in London brings a nice story of Edison. The great inventor was present at a dinner in New York to which Count Bernstouff had found his way. The Count spoke of the number of new ships which Germany had built since the war began. He was listened to respectfully enough, although a little coldly, because the sympathies of the party were not with him or Germany. When he had stopped, Edison looked up and said in a still, small voice and with a serious face: "Must not the Kiel Canal be very crowded, Your Excellency?" —Glasgow Herald.

"The Punjab fund of £70,000, of which £45,000 has been remitted to the Secretary of State for India, for the first twenty aeroplanes, all named after native States and the Punjab districts, is still being liberally subscribed to. There have also been further gifts of motor ambulances from native Princes and lady residents of the various towns, as well as two motor launches for use on the Tigris. Mahrajahs have given machine guns and aeroplanes for particular Indian

regiments. Recruiting continues to be most satisfactory, particularly among the Gurkhas, Punjabis, Sikhs and Rajputs."

In a circular addressed to the munitions manufacturers, David Lloyd George makes the suggestion, which is virtually a command, that all Sunday labour should be abolished in all controlled establishments. "It is better," he writes, "to work overtime during the week than to have Sunday work. The aim should be not to work over twelve shifts per fortnight, or twenty-four where double shifts are worked." This is the outcome of an investigation by a special committee of the effects upon the production of munitions by continuous labour involving Sunday work, which resulted in the conclusion that the method tended to diminish rather than to increase the output.



Captain the Rev. J. E. Gibson, Newly-appointed Chaplain of the 169th Battalion (Overseas), Church of the Ascension, Toronto.

"We are passing to greater and higher things through the dread pathways of incalculable sacrifice. A sobering process of elevation and refinement is taking place in every grade of British society. A profoundly beneficial influence is operating upon the spiritual side of the people. The flabby selfishness and deadly apathy which were sapping the nation's vitality are now flung aside as part of the nightmare which led us to the edge of the precipice. Faith in the unseen, but unerring and infinitely wise, guidance of God is impressing itself indelibly upon the soul of Britain and all her peoples. The final victory will bring us not merely the triumph of arms, but the more glorious triumph of spiritual rejuvenation."—"The Navy."

Principal Lloyd, of Emmanuel College, is not by any means "letting the grass grow under his feet" during his mission to the Old Country, according to correspondence which has reached the city. His diary is filled with engagements to speak at meetings all over the country, from Newcastle-on-Tyne to the Isle of Wight and from Bradford to Bournemouth. The Principal recently spoke at a meeting for ladies in Caxton Hall, Westminster, on the prairie schools, pointing out the opportunities there were for godly women teachers to supplement the proper ministry of the Church, seeing that there was such a large proportion of women teachers in the country school. He predicted a large emigration to the West after the war and thought it likely that special privileges would be granted to those who had taken part in the war.

British and Foreign

Rev. R. J. Campbell and Mrs. Campbell were recently presented by members of the congregation of the City Temple, London, with farewell gifts which took the form of a cheque for £150 and a motor-car. Mr. Campbell has been the pastor of the City Temple for many years past, but he has lately decided to take Holy Orders, hence his resignation of the

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pastorate. He was one of the leading and best-known Nonconformist ministers in England.

It is quite possible that many at the present time may like to make use of the following prayer:—

"O Lord Jesus Christ, Who thou hast known the ties of human relationship, the joys and sorrows of human love, hear, we beseech Thee, our prayer for those specially dear to us, who have gone forth to serve their country in a foreign land. In Thy companionship may they never be lonely; in Thy strength may they ever bear themselves gallantly; under Thy protection may they be kept free from harm; and, if it be Thy will, dear Lord, bring them back to us unstained, unhurt; for Thine own mercy sake Who livest and reignest with the Father and the Holy Spirit ever one God, world without end. Amen."

A lady in Scotland, who was a large landowner, once consulted with the late Dean Morison, of St. Andrew's, about the appointment of a clergyman to one of the livings in her gift. "I wish you to understand the kind of man I want," she explained. "He must be a gentleman; he must be musical and cultured. I want him to take an interest in boys, to exercise a refining influence on the whole neighbourhood. He must, of course, be a good preacher. Now, Dean, do you understand the kind of man I want?" The Dean replied: "Yes, madam; I understand the kind of man you want. You want a St. Francis de Sales, plus a Liddon, plus an Archbishop of Canterbury, for a hundred a year and a damp cottage—and you won't get him."

Again the attention of the public has been called to the danger of St. Paul's Cathedral collapsing through senile decay, and an appeal for funds is made by the Dean to hasten the repairs. Two years ago the sum of \$350,000 was asked by the Cathedral Preservation Board, and of this only about \$150,000 has been so far subscribed. It was then stated by the examining engineers that the original architect, the great Wren, had been very sparing in his use of materials. The constant jarring of the building by motor bus and other heavy traffic had, of course, not been anticipated. The vast and imperfectly distributed weight of the dome is the seat of the trouble, and the gradual pressure of the weight is accelerated by the rusting of iron and internal degeneracy.

Only the loyalty of the materials to each other, says one authority, has kept the mass together. Repairs done at an earlier period are found to be entirely inadequate, and new buttresses and supports must be constructed as soon as the money can be found.

The Rev. Cresswell Strange, Vicar of Great Singleton, Preston, having obtained permission from the Bishop of Manchester, has enlisted in the Army. Six London Curates of military age have issued a circular to all the unbeneficed clergymen in the Diocese of London, over one thousand in number, inviting them to append their signatures to all or any of the three sections of the following appeal, which it is proposed to present to the Bishop of London: "We, the signatories of this letter, believing that the needs of our country demand the most efficient utilization of the nation's resources, respectfully request your lordship to (1) Consider the possibility of so reorganizing the work of the Diocese as will permit of the largest number of clergy being set free for whole or part time for work directly in connection with the war; (2) invite all clergy of military age to offer themselves for those branches of national service for which your lordship deems them most suitable, and to undertake whatever work may, in accordance with this action, be allotted them; (3) consider if it be not possible to waive the rule which at present prohibits clergy from serving in the combatant ranks."

Boys and Girls

THE PENITENT'S PRAYER

I'm just a little boy, dear Lord,
A boy You never knew.
I hate to bother You—I know
That You have much to do;
But I was sent to bed without
My supper—now I pray
Make me forget I'm hungry, please,
And wash my sins away.

They blew my bedtime candle out
When I got into bed;
They never even kissed me, Lord,
Or stopped to pat my head.
You see, my folks are cross with me,
And we had lemon pie
For supper, and I missed it, so
Please help me not to cry.

Now it is getting pretty dark;
It's awful lonesome, too;
I guess I haven't got a friend
In all this world but You.
If You could spare an Angel kind
To come down here and keep
Me company a little while,
Perhaps I'd go to sleep.

I'm not so awful scared,
But I can hear, downstairs,
The supper things that rattle so,
And everybody shares
The lemon pie they've got but me,
So please, if you can find
A little time to spare, I wish
You'd help me not to mind.

Please won't You help me just this
once

Forget the lemon pie?
Don't let me shiver in the dark
And help me not to cry;
Let some kind angel comfort me,
As angels sometimes do,
Some time, perhaps, I'll have a
chance

To do something for you.
Please bless all my dear teachers,
Lord,

And bless my parents, too;
And help them to forgive me, Lord,
For all the things I do.
Bless Henry Begg and Stubby Weeks.
Bless all the boys I know;
And cure up Henry's dog, because
The boys all like him so.

And please remember all the poor;
Send them a lot to eat;
Bless orphan boys especially,
They get cold hands and feet,
From not enough warm clothes to
wear;

And when there is a storm,
Help them to get inside somewhere,
So they'll be nice and warm.

Lord, please forgive a little boy
That You may hardly know;
I'm awful hungry in the dark,
Please tell my parents so.
Ask them to save a piece of pie
When I am good again;
Now help me go to sleep so I
Won't think of it.—Amen.

—Pictorial Review.

THE KING OF THE FEAST

A Tale of the Epiphany.

By Laura Fitch McQuiston, in New York Churchman.

TOWARD the close of a day in January, 1522, a little boy was trudging along a lonely highway in northern France. The sun had set and the falling snow added to the obscurity of the rapidly darkening landscape. Here and there the gloom was pierced by a ray of light from an isolated hut; but the hut itself was invariably closed and barred for the night, and its inhospitable exterior gave no inkling of who might be within.

Each time the boy passed one of these lonely dwellings he glanced longingly at it, but he did not turn from the road nor pause in his resolute walk. Yet he was miserably clad to be abroad on a winter's night. The sharp wind pierced his worn garments and chilled him to the bone. His bare feet were blue with cold; and the snow fell wet upon his un-



covered head and sifted through his scanty blouse.

Suddenly he stopped, listening anxiously to the sound of a sled approaching along the road. But as it drew near and he perceived that it was but an ox-sled and its sole occupant a peasant—a teamster—returning from hauling wood to some nearby chateau, he stepped eagerly forward.

"Good evening," he accosted the man courteously. "Canst thou tell me whether this highway leads through the forest of Senart?"

The teamster started and raised his whip threateningly, for a lonely road was none too safe a place in the sixteenth century, but when he saw the speaker, he lowered his cowhide, and asked curiously:—

"Who art thou? And where goest thou this time o' night when honest folk should all be home?"

"I am called Jacques Amyot," replied the lad, "and I go to Paris."

"To Paris!" The teamster gaped at him. "Thou goest to Paris! Why, 'tis many leagues from here!" "I know it," said the boy, "and therefore I would fain be sure I am on the right road. Canst tell me whether this highway goes through the forest of Senart?"

But the teamster had not yet satisfied his curiosity. "To Paris!" he repeated. "What wouldst thou do in Paris?"

"I go to acquire learning," answered Jacques. "Wilt tell me—"

A few drops of Campana's Italian balm rubbed over the hands and face after washing, and before thoroughly drying, will prevent chapping. For sale by all druggists, 25 cents the bottle. A special size sample bottle sent postpaid on receipt of ten cents in coin or stamps, by E. G. West & Company, 80 George Street, Toronto.

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"Learning?" interrupted the man. "What is that?"

The pale face of the little fellow glowed with sudden exaltation: "'Tis the knowledge hid in books; all the wisdom men have acquired; the languages of the ancients; I would know it all."

"The saints save us!" exclaimed the teamster, hurriedly crossing himself. "Art sure it is not magic?"

"Nay, there is no magic in it. One must work hard to get learning. But I must press on. I pray thee tell me am I on the right road?"

"Aye, thou art hard by the forest of Senart, if that is on the road to Paris. But wait a minute, little one," the man peered through the dusk at the thin, white face of the boy, "thou canst not go through the forest so late. There be cut-throats and masterless men at every turn who will make short work of such a weakling as thou."

"Nay, they'll not harm one as poor as themselves," asserted Jacques. "Besides, I must on—for I would ask shelter for the night of the Camaldules in the forest."

"At the monastery, Run, then, for it is a long half league from here, and St. Julien guard thee," the man called after him, "for thou are a brave boy."

Jacques waved his hand in farewell and sped down the road. Indeed, weary as he was, he felt that he must run, not only to reach the hoped-for shelter before nightfall, but to avoid succumbing to the penetrating cold.

A quarter of a mile further on the forest loomed before him. The dusk deepened as he followed the road into its gloomy depths. The loneliness and the darkness under the great trees appalled the little fellow, whose dauntless spirit had borne him up so well hitherto. Shivering with fear as well as cold, he glanced affrighted to the right and left as he hastened along. The wind, which had subsided for a brief space, rose again and rushed moaning through the tree-tops. The boughs creaked, and the falling snow served but to accentuate the surrounding blackness.

Bravely Jacques strove to rally his sinking spirits.

"'Tis the way to Paris! to Paris!" he murmured to himself as he ran. "To the great college where I shall become a scholar."

But suddenly he heard angry voices raised in a quarrel, and an arrow whizzed past him.

"The outlaws!" he gasped, and stopped, trembling. Then, as the sounds drew nearer, fearing to keep on the road, he rushed terror-stricken off through the woods.

On and on he ran, stumbling against the trees, bruising his poor, bare feet on stumps and stones, falling repeatedly and rising painfully to rush wildly and aimlessly forward again. At last he fell and could not rise. Worn out, he lay on the cold, wet ground, sobbing weakly:—

"I am lost! And now I'll die here and never have any schooling—never know what is in the books."

The seigneur of Château Brunay

had invited many guests to assist his household in celebrating the feast of the Three Kings, or Epiphany, according to the custom of the day.

From all the surrounding châteaux they had come, lords and ladies with their pages and varlets. The great hall rang with their merriment. Though the snow beat against the casements, and the howling wind rushed down the chimneys and drove the smoke out into the room, the big logs in the huge fireplaces threw out a grateful warmth and the gay company cared little for the weather without.

The long table was loaded with goodly viands, whole roasted pigs, pheasants stuffed with sweetmeats, and compotes of many kinds, and to crown all, a wonderful, great white cake in the shape of a citadel, with portals and ramparts and towers complete. This last was borne into the hall with much ceremony and placed before the lord of the castle.

The seigneur of Brunay then raised his hand, requesting silence.

"My lords and noble ladies," he said in earnest tones, "as you know, we have assembled here to celebrate the visit of the three kings to the

cradle of the blessed Babe of Bethlehem. And as the kings brought rich gifts of gold and frankincense and myrrh to that humble cradle, so we, in memory of that day and of Him who was born in poverty, do give our gifts to the poor, and will now according to custom choose a king for our feast, and let him be the lowliest of the low." He turned to the servants at the end of the hall: "Go ye out and find me such a one, a stranger, poor and needy, and bring him in to preside at our table."

(To be continued.)



OPERATIONS for APPENDICITIS



And
How
They

Can be Avoided

Operation Ordered

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Dr. Chase's Kidney-
Liver Pills and
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Mrs. J. A. Ballantyne, Sturgeon Falls, Ont., writes: "My husband was treated for appendicitis and the doctors ordered an operation. But he would not consent to an operation and began the use of Dr. Chase's Kidney-Liver Pills. Since doing so he has had no need of an operation or even of a doctor, as the trouble has completely left him. I cannot find words to speak our gratitude for his cure. Dr. Chase's Medicines have proven of wonderful benefit in our home, as the Ointment cured my little girl of a severe burn, when nothing else would bring relief."

Dr. David H. Reeder writes as follows of appendicitis:—
"In considering the treatment of any condition of sickness it has always been my rule to first find the cause. To my mind, it's the only logical way. Many people seem to think that if they have had an operation for appendicitis they are forever immune, and need have no further fear along that line, but I say emphatically, and I think you will agree I am right, that after an attack of appendicitis, even though you have been successfully operated upon and the appendix removed, your troubles have only just begun unless you remove the cause. What was the cause of the appendicitis?"

"The thoughtless will say inflammation in the appendix. No, inflammation in the appendix is appendicitis, but what caused the inflammation? Constipation, yes, that is the prime cause. If you were never constipated you would forever be safe. Appendicitis is only one of the results of the retention of fecal matter in the colon for too long a period."

There is no longer any question that the real cause of appendicitis is constipation. By keeping the bowels regular you not only prevent appendicitis, but also a host of other ills, some of which are even more dangerous than appendicitis. Dr. Chase's Kidney-Liver Pills are recommended to you in this connection, not as a mere relief by effecting the movement of the bowels, but rather as a positive cure for constipation. As is well known, the bile secreted by the healthful action of the liver is Nature's cathartic. So long as the bile flows freely into the intestines there is no constipation of the bowels and no clogging of the excretory organs. Hence the wisdom of using Dr. Chase's Kidney-Liver Pills to ensure regular working of the liver, kidneys and bowels. You thereby save yourself much inconvenience from the minor ills of life, and ensure against such fatal diseases as appendicitis and peritonitis.

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