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and Church Record (Incor.)

Vol. 12.

TORONTO, CANADA, THURSDAY, APRIL 29th, 1915.

No. 17.

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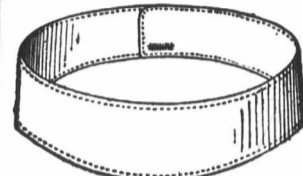
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May 9th.

Holy Communion: 252, 517, 567, 646.
Processional: 394, 481, 488, 572.
Offertory: 43, 177, 390, 533.
Children: 38, 175, 471, 494.
General: 6, 37, 176, 177.

The Outlook

The Call to Abstinence

Our Canadian Bishops have strongly recommended abstinence from the use of alcoholic liquors during the present war, and the Bishop of Kingston has urged the importance of the opportunity of showing, by example, a strong appreciation of the splendid sacrifices being made by our soldiers and sailors. In view of all this movement, starting with the action of the King in banishing intoxicants from the Royal Household, it is natural that Canadian Church people should be urged to make an effort in this direction. But it would seem as though several leaders of opinion consider that conditions in Canada are so unlike those of Great Britain that anything in the way of a general movement on the part of the Churches would not be productive of any great effect. This may be so, but, as the Bishop of Kingston points out, this is an opportunity for emphasizing self-sacrifice, and thereby bringing about a great moral, national and social uplift in righteousness. Any personal sacrifice is justifiable at such a time as this, and as the war is ours as well as England's, it should call forth the very best we can show as a testimony not merely to our loyalty to the King of England, but to the King of Kings.

A Splendid Work

When the Toronto Down Town Church Workers' Association was organized two years ago by the confederating of five parishes in the congested and central part of the city, the idea in the minds of those interested was to relieve, in some degree at least, the distress and suffering of poor families in that district, to look after and provide the means of existence for strangers coming into the

city and to extend a warm welcome to Church life. During these two years the work has grown to enormous proportions, showing to all, most definitely and clearly, just what the need is for City Missions and social endeavour in this part of Toronto. There are hundreds of cases of tuberculosis in every stage, and on these the workers of the Association keep careful and guarded watch. Tired and worn-out mothers are helped, cheered and comforted; but perhaps the greatest work of all is for the little children. The appeal that touches the heart quickest of all is the cry of the children. Every child born into the world has a right to a fighting chance for life and decent existence. But how can they get it in this hot and crowded down town district? Babies die by the score during the summer months for lack of proper nourishment and fresh air. Last summer the Association were unable, for want of proper accommodation, to send to the country even half the number of children requiring an outing, and it was heart-breaking to see so many left behind to waste away in stifling rooms and filthy yards. During the past winter the Association have used all their energies to try and provide better accommodation for summer outings, and by various means funds have been raised, and a farmhouse on Lake Simcoe has been secured for a summer home, where it is hoped children and delicate mothers may be sent out in detachments, and be given an opportunity to gain in health and strength so as to be able to stand whatever stress the winter may bring. Sunnyside Farm is a delightfully large and airy house, with grounds surrounding it which promise good times to the children, but the rooms are as yet empty; furniture and equipment are required. While in Europe the death toll of the War runs into thousands daily, here at home we can at least decrease the death toll on little lives by our care in giving them the chance of life. Seven dollars will send a mother and baby to the country for two weeks. All donations can be sent to Miss H. D. McCollum, 97 D'Arcy Street, Toronto. "He gives twice who gives quickly."

The Speakers' Patriotic League

A fine opportunity for stirring up the people to the realization of the tremendous issues of the war is provided by the new organization, known as the Speakers' Patriotic League, of which a branch for Central Ontario has just been formed. President Falconer is of opinion that the League may do a very important work in conducting a campaign of education, for the people need to be informed and aroused in regard to what is involved in the present struggle for true civilization and Imperial ideals. Dr. Abbott, of the University of Toronto, is the Honorary Secretary of the League, and will be glad to give information to those in various districts who desire to make arrangements for a visit. The cost of speakers will be nothing more than their expenses, and it is fully believed that when those sections of the country which have not yet responded adequately to the call realize what is at stake, the result will be at once seen in a general interest and strenuous effort. The present is the psychological moment for emphasizing the duty of all citizens to do their utmost to bring this war to a speedy and righteous conclusion.

Bishop Excommunicates Bishop

A very definite echo of Kikuyu has just been heard in the excommunication of the venerable Bishop of Hereford by the somewhat youthful

Bishop of Zanzibar. The Bishop of Hereford recently gave a Canonry to the Rev. B. H. Streeter, the editor of the book, *Foundations*, which was one of the topics of criticism in the now familiar Open Letter of the Bishop of Zanzibar. The result is that Bishop Weston has issued a declaration excommunicating his Episcopal brother of Hereford, and the terms of the sentence are very curious. "We, Frank, Lord Bishop of Zanzibar, hereby declare and pronounce that, so long as the ground of our complaint set forth above remains, there can be, and from this day forward there is, no Communion in Sacred Things between ourselves and the Right Reverend John, Lord Bishop of Hereford." This is certainly strange phraseology, but the Bishop of Hereford does not seem greatly concerned. Writing "as an old man to a younger," he naturally tells the Bishop of Zanzibar that he has "been led to take too much upon" himself, and he remarks, with surprise, that Bishop Weston's "natural modesty" did not suggest public action being left to the proper authority. Now, although neither Canon Streeter nor his book can be welcomed by those who believe in the full doctrine of the New Testament concerning our Lord, it does not seem to be the right method for one Bishop, a young man, to excommunicate another Bishop, more than old enough to be his father. Besides, as it has been pointed out, Canon Streeter continues to hold a license to officiate from the Bishop of Oxford, so that, logically, Bishop Gore ought next to be excommunicated by his younger brother of Zanzibar. If the matter were not so sad and serious, it would be positively amusing, but it shows the state of the Church of England, and, in particular, the mind of the Bishop of Zanzibar. Only one thing, however, is likely to come of such an absurd action. The issues of Kikuyu will be seen to be more serious and fundamental than ever. It is one thing to protest against alleged disloyalty to the Christian Faith; it is quite another to take the ridiculous action of the Bishop of Zanzibar and to make his Episcopate a laughing stock in the eyes of those who do not keep themselves abreast of Church affairs. "'Tis true, 'tis pity, and pity 'tis, 'tis true."

A Noble Ideal

It is with the deepest regret that we have read of the death of Lieutenant W. G. C. Gladstone, grandson and heir of the great English statesman, W. E. Gladstone. Lieutenant Gladstone had only just reached the front when, in the endeavour to locate a sniper, he was shot in the forehead. He wrote from the trenches a letter to his mother, expressing his gladness and pride to get to the front, and also saying this: "It is not the length of existence that counts, but what is achieved during that existence, however short it may be." These are fine words and indicate a noble spirit. They remind us of what life really is. It is not measured by time, but by quality, and we shall all do well to pray and strive that whether our life be long or short, we may be able to achieve the right and accomplish the true as we endeavour to live to the glory of God.

The Ontario License Board

The Ontario Government has appointed five gentlemen as members of the new Central License Board, provided for by the amendment to the Act. Its first work will be the problem of restricting the liquor traffic in the Province. It will not be called on to deal with the issue of licenses for the present year, but during

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this year extensive reports will be prepared as to the licenses that can be cut off in the applications for 1916. The Province will be divided into districts, and meetings will be held in the principal places of each district throughout the year for the hearing of complaints and the rendering of decisions. By May, 1916, all the local license boards will have ceased to exist, and the central commission will assume control of the whole question. The new Board has the power to reduce the number of licenses in a district, or to cancel any license. The work of the organization will be followed with hopeful interest by all who are interested in the progress of temperance in our midst, and it is much to be hoped that the result will be real diminution in the sale of intoxicants throughout the Province.

Personality and Opportunity

Mr. Winston Churchill referred, the other day in the House of Commons, to Mr. Graeme Thomson as "one of the discoveries of the war." He has spent over fourteen years in the Department of which he is now the head. Early in November he was a Superintending Clerk, then he was made Assistant Director, and in December he became Director of naval transport. He joined the Admiralty in 1900 as a Higher Division Clerk. Four years later he became a Superintending Clerk and the circumstances of the war have brought him to his present high position. He is in charge of a department which now has a fleet of 1,200 transports, used partly for naval and partly for military purposes, and the most difficult part of his duties lies in endeavouring to adjust the balance between the necessities of the national service and the appeal of ship owners for the release of their vessels for commercial purposes. Mr. Thomson has to keep in mind every single ship in that big auxiliary fleet and it is not always possible to reconcile the interest concerned. Besides this, the duties include the taking up and equipping of transports for long and short distance voyages, for attendance on the fleet, and for auxiliary duties of every description. Mr. Thomson's rise to fame is another illustration of the way in which opportunity finds the man and the man finds the opportunity.

A Fixed Heart

(Thoughts for the Fourth Sunday after Easter.)

By THE REV. CANON N. JONES, M.A.

Fixity of heart is a sure mark of Resurrection life. "If ye then be risen with Christ," says St. Paul, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." It is for this that we pray in the Collect. "Grant unto Thy people, that they may love the thing which Thou commendest, and desire that which Thou dost promise, that so . . . our hearts may surely there be fixed, where true joys are to be found." And where is that? The psalmist supplies the answer: "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore." We desire to have such love for God's will that our hearts may find their centre of attraction not in earth but in heaven.

Let us seek to understand what is meant by a fixed heart. The expression occurs several times in the Psalms, from which we learn

that a fixed heart is a trusting heart (Ps. 112:7). "His heart is fixed, trusting in the Lord." It knows no doubts or fears, because it knows God. Its language is: "I know whom I have believed, and am persuaded that He is able." A fixed heart is a rejoicing heart (Ps. 108:1). "O God, my heart is fixed; I will sing and give praise." The experience of a fixed heart finds expression in the words of Miss Waring's hymn:—

My heart is resting, O my God;
I will give thanks and sing.
My heart is at the secret source
Of every precious thing.

In short, to have our hearts "fixed where true joys are to be found," is to have the experience of heaven begun here below. Further, this is not a passing blessing that we pray for, but a permanent experience. We desire that our hearts may be surely fixed there. We would have the heart to be in heaven always; to be occupied with Jesus under all circumstances. It does not follow that such an experience would involve the neglect of practical duties; the wife's heart is with her absent husband, fixed with him, yet that does not interfere with her practical duties; so our hearts may be fixed in heaven while we are doing our duty as citizens of the earth.

But, alas! there are hindrances to the enjoyment of this experience; and the Collect takes note of these. There are hindrances arising from within. The Collect refers to these when it speaks of "the unruly wills and affections of sinful men." The will of man is so perverse, the heart—the seat of his affections—is "deceitful above all things." If the heart itself is so wayward, how can it be fixed in heaven? There are hindrances arising from without. The Collect states these hindrances in the words, "the sundry and manifold changes of the world." We are so constituted that we are easily affected by the change of circumstances. We are like the Israelites, who felt in the wilderness that God had forsaken them; or like Elijah, who was elated with victory when on Mount Carmel, but overwhelmed with despondency when in the wilderness of Beersheba. We are driven hither and thither by prosperity and adversity, by persecution, by the press of business, as by the changing winds. How, then, can the heart be fixed in heaven when we have to pass through so many disturbing experiences on earth? The answer to these questions will be found in the Epistle and Gospel; their connection with the Collect lies in the fact that they present remedies for the hindrances that interfere with fixity of heart.

The Epistle (Jas. 1:17²¹) meets the hindrances from without. It does this by bringing before us the character of the God with whom we have to do. He is the unchanging God. Let us think of that, when we are in danger of allowing changing circumstances to interfere with our peace. "He is the Father of lights, with whom there is no variability, neither shadow of turning." God is likened to the sun; "the sun among the stars is like a father among his children"; so God is like the sun, in that He is the centre of the spiritual universe. But unlike the sun, He does not rise and set, He always shines with noon-day splendour, and He suffers no eclipse, no shadow can be cast upon Him. He says, "I am the Lord, I change not." Moreover, He is a God of unchanging grace. "Every good and perfect gift cometh down from" Him. If God's attitude towards us was one of wrath, His unchangeableness would fill us with despair; but when we remember that His attitude is one of love, it fills us with joy. God is love, every good and perfect gift which He

bestows on us is a proof of that; His greatest gift of all was a proof of that, for "God so loved the world, that He gave His only begotten Son." The God who changes not is love. Once let the heart find anchorage in that great truth, and nothing can disturb it, or break in upon the heavenly calm which surrounds it. Further, Our regeneration is a proof of His unchanging grace. "Of His own will begat He us with the word of truth." There was nothing in us that constituted a claim upon Him. He was moved by His own gracious will in calling us from death unto life. And that was but the first step in the carrying out of His eternal purpose concerning us. We may be confident "that He which hath begun a good work in us will perform it until the day of Jesus Christ." This world is full of change. Prosperity often gives way to adversity; friends in whom we have trusted fail us; the state of our health brings on physical depression. Too often we allow these things to interfere with the serenity of our spiritual life, but they never would if we could look away from them to our unchanging God, whose face of love ever shines upon us and who will never leave us nor forsake us.

The Gospel (John 16:5-15) meets the hindrances arising from within. Our wills are so perverse, our hearts so wayward. How, then, can they be "fixed"? The Collect which suggests the difficulty has already anticipated the answer. God can so "order the unruly wills," He can so control us that the thing so difficult can be done. He can make us "love the thing which He commands, and desire that which He promises," that our hearts may surely be fixed in heaven. He can do it, and the Gospel tells us how, by pointing us on to Pentecost. Christ says to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The Holy Ghost comes to control the will and re-create the heart. It was this that God promised through the prophet Ezekiel (ch. 36:26). "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is how God makes us love the thing which He commands, so that our hearts are fixed in Him.

TO-NIGHT

(An Evening Prayer.)

By Constance, Lady Coote.

For all who watch to-night—
By land, or sea, or air,
O Father, may they know that Thou
Art with them, "even there."

For all who weep to-night—
The hearts that cannot rest—
Reveal Thy love—that wondrous love
Which gave for us Thy Best.

For all who wake to-night—
Love's tender watch to keep,
Watcher Divine, Thyself draw nigh,
Thou Who dost never sleep.

For all who fear to-night,
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own belov'd to-night—
O Father, keep, and where
Our love and succour cannot reach,
Now bless them through our prayer.

And—all who pray to-night—
Thy wrestling Hosts, O Lord,
Make weakness strong, let them prevail,
According to Thy Word.

THE GOSPEL OF RECONCILIATION

By the Rev. Prebendary F. S. Webster, M.A.

(Preached as one of a series of Lenten sermons at St. Paul's Cathedral, London, England.)

"God hath reconciled us to Himself by Jesus Christ ... Be ye reconciled to God."—2 COR. v. 8 and 20.

THE Turkish Embassy at 69 Portland Place, W., is closed. The Turkish flag flies there no longer. The Ambassador, with his secretaries and attachés, have left England. Nor is there any British Ambassador in Constantinople. Friendly intercourse has ceased between the two nations. England and Turkey are at war. But friendly relations still exist between Heaven and Earth. God's ambassadors are still amongst us. Every true herald of the Cross is an ambassador of the King of Kings. It is their duty and privilege to come forth from the King's presence, to look at things from the King's point of view, to be imbued with the King's spirit. They are entrusted with a most sacred ministry. It is not the ministry of science. They are not commissioned to unfold the hidden truths of anatomy and physiology. It is not the ministry of politics. They have no special skill in judging between contending political parties. Nor is it the ministry of ethics or metaphysics. They know nothing of any virtues save those which grow in Gethsemane's garden and blossom around Calvary's Cross. Talk they of virtues, O Thou Bleeding Lamb,

Chief of all virtues is the love of Thee.

Their ministry is the ministry of reconciliation. One message permeates and dominates all their teaching. It is this: "Be ye reconciled to God, Who hath reconciled us to Himself by Jesus Christ." This message implies two things, the need of reconciliation and the possibility of reconciliation. It implies that the need of reconciliation is not imaginary, but real, that a grave and serious breach exists between man and God, that sin is no bagatelle, but an offence which has brought injury and dishonour upon God, that God is offended with man because of sin, and that His just and holy anger burns hotly against every sinner who is not reconciled to Him. It also implies the possibility of reconciliation, that means have been devised whereby man's offence can be covered, whereby satisfaction has been made for the injury wrought by man's transgression, whereby God's holy wrath has been so appeased that His love is free to flow out in mercy and forgiveness, in healing and peace to every believer.

I.

Note the exact meaning of the word reconciled. The statement that God hath reconciled us to Himself does not mean that God has overcome our resentment against God, but that God has provided a way of making peace, a propitiation, a satisfaction for man's sin. So the appeal, "Be ye reconciled to God," does not mean "put away your feeling of resentment against God," but "take steps to secure God's forgiveness, take advantage of the propitiation provided, seek to appease God." That this is the meaning of the word is clear from two considerations. There is a passage in the Gospels where the word is used with this precise meaning: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee—i.e., that you have done something to grieve and offend your brother, 'leave there thy gift before the altar, first be reconciled to thy brother'—i.e., first appease his wrath and obtain his forgiveness, 'and then come and offer thy gift.'" The explanatory clause in v. 19 also shows that this is the meaning of the word. "God was in Christ reconciling the world unto Himself." How? Not by overcoming the world's prejudice or resentment against God, but by "not imputing their trespasses unto them—i.e., by devising means whereby their trespasses can be lifted off from them or laid upon another. Obviously the main barrier in the way of reconciliation is not the feeling of resentment which fills the heart of

every impenitent sinner, for that has no valid ground or basis; it is a mistaken prejudice, awakened by Satanic slander of God. In our impenitence we may think that we have somewhat against God, but is not really so; we have wronged God, but God has not wronged us. God has a very real and valid cause of complaint against us, and there can be no reconciliation until this has been dealt with. God dealt with that by Jesus Christ, and in so dealing with it He has reconciled us to Himself. The second of the thirty-nine articles of religion seems to alter the phraseology of Scripture when it says that

Terrible Conditions in the City Slums CHILD LIFE SHOWN AS IT IS!



The Canadian Churchman.

THIS illustrates a few of the children only, living in one house which is occupied by five families, as found by the Deaconesses of the Down Town Workers' Association. Under the title "A Splendid Work" on page 263 full interesting details will be found. See also illustrations on page 267.

"Christ truly suffered, was crucified dead, and buried to reconcile His Father to us," but it is only expressing the real meaning of this passage that the barrier to reconciliation is not man's prejudice against God, but God's necessary and inextinguishable hatred of sin.

II.

By what means can this reconciliation be brought about?

(a) All reconciliation starts from God. There is no place for a third party. In ordinary quarrels, where there is always some measure of wrong on both sides, the mediation of a third party is often the best way of arriving at a fair and satisfactory settlement. But in the age-long war between man and God, the fault is wholly on man's side, and man is so grievously in the wrong, that even when truly penitent he is still too prejudiced and self-deceived to form a true estimate of his own wickedness. Even in this present war, though England does not pretend to be either faultless or infallible, our King and his

Ministers are so certain that the cause of the Allies is right, and that Germany's treatment of Belgium cannot possibly be justified or excused, that they will reject all mediation by neutral countries, and all peace proposals which are not preceded by an unconditional surrender on the part of Germany, and a frank acknowledgment of her offence. And yet Germany's offence against Belgium, great as it is, is small in comparison with man's sin against God. So there is no room for a third party in the work of reconciliation between God and man. God alone knows the full extent of man's sin. God alone can arrange the terms of peace. The sacrifice of the death of Christ is God's way of reconciliation, it is God's way of making peace. Peace broken by sin is made by the blood of the Cross, and can be enjoyed by all who believe. But in making peace, Christ acts as God's representative, as One with the Father, as the Lamb of God's providing which eternally taketh away the sin of the world. He is the propitiation for our sins. But He is not a third party. God was in Christ reconciling the world unto Himself. Christ did not die to make God willing to forgive us. Had there been any reluctance in the heart of God, 10,000 Calvaries would have made no difference. He died for our sins because God so loved us that He spared not His own

Son, but delivered Him up for us all.

(b) There can be no true reconciliation without adequate satisfaction. When the time comes that Germany sues openly for peace, she will have to be prepared to make satisfaction for the wrongs she has inflicted. Full satisfaction can never be made, for parents and wives and sisters can never receive back again the loved ones who have fallen in battle. But satisfaction will be demanded not out of vindictiveness, but as a guarantee against a repetition of the colossal crime which Germany has perpetrated. The satisfaction should be made by the guilty or offending party, but how can man make satisfaction for his sin. Shall he give the fruit of his body for the sins of his soul? Shall he pour out rivers of oil or the blood of thousands of beasts? Nothing man can do could propitiate an offended Heaven.

Not the labours of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone,
Thou must save, and Thou alone.

Yet unless some satisfaction is made for sin, we shall think lightly of sin. Sin cannot be overlooked as if it were only a breach of good manners. So God arranged the necessary satisfaction. The satisfaction is adequate and full, because it is that which God appointed, and is pleased to accept. "God loved us, and sent His Son to be the propitiation for our sins." Christ is the great Peace Maker. He has made full atonement for sin. God is not acting unrighteously in justifying the ungodly. He is not dishonouring His own holiness when, instead of dealing with us after our sins, He extends to us a free, full, and undeserved forgiveness. He has vindicated His holiness by making complete satisfaction in the death of His Son for all the dishonour done to His name by man created in His image. Without such satisfaction there could be no real reconciliation.

(c) There can be no reconciliation without a willing mind. We know something of the bitter enmity between Germany and England. If the war came to an end in the course of a few weeks, some here in England would find it almost impossible to really forgive the Germans. Many German people likewise could find it impossible to forgive the English, or to accept forgiveness from us. The granting or the accepting of forgiveness is always harder with the side which is most in the wrong. How slow we are to accept God's forgiveness. How we pretend that we have done nothing that needs forgiveness. Pride seals our lips, and pride rules our wills. It is only natural that Germany should be extremely reluctant to accept peace terms from England. In their eyes we have thwarted their legitimate ambitions, we have strangled their commerce, appropriated their colonies, and sunk their ships. We have been fierce and strong and victorious

against her. But what excuse have we sinners for refusing God's offer of peace. God has not wronged us; it is we who have grievously wronged God. Has God interfered with your liberty? It has only been to hold you back from life-destroying licentiousness. Has He exposed and condemned your sin. It has been that He might save your soul. Did you meet with grievous famine in the far-off country. It was to win you back to the well-filled table in the Father's house. Have you been reduced to poverty? Have you found the way of transgressors hard? It is that, learning how bitter is the fruit of sin,

you might turn to Christ for peace and comfort. And yet until the Holy Spirit touches the heart, men only harden themselves against God's love. Our resentment against God is utterly blind, unreasonable, and inexcusable, and yet it holds us firmly until our eyes are opened by the Holy Spirit to behold the Lamb of God, which taketh away the sins of the world. This is the miracle of regeneration. It dispels prejudice, it melts hardness, it awakens penitence and trust. The reconciliation is complete on God's side because of the atoning blood; the reconciliation is complete on man's side when, yielding to the Spirit's striving, we learn to repent and believe.

Mr. Marion Lawrance in the course of his perambulation of the globe on Sunday School business has had many curious experiences, but none perhaps have been quite so curious as those which he met with in the Island of Cuba, where he had to address the Sunday School teachers through a Spanish interpreter. On one occasion he was the second speaker on the programme, and noticing that the gentleman who had preceded him had again and again called forth the applause of the audience, Mr. Lawrance imagined that some good things had been said. So when he commenced his own address he stated that he wished to endorse every remark of the speaker who had just sat down. At this remark the audience were convulsed with laughter, and an English clergyman kindly informed him that the first speaker had devoted nearly the whole of his speech to an eulogy of Mr. Lawrance!

Reunion in India Striking letter from the Metropolitan of India, Bishop Lefroy.

[We have received the subjoined letter sent to us by a missionary in India. It was addressed to a few of the leaders of Christian work in Calcutta, and expresses the attitude of very many missionaries in India. The words in brackets are added by our correspondent to enable our readers to see the representative character of the invitation.—Editor, "Canadian Churchman."]

Office of the Metropolitan,
See of Calcutta,
The Palace, Calcutta,
25th February, 1915.

Dear Carter,

I write on the subject of the "Unity Retreat," about which I believe you have already heard from Mr. Holland. It has been urged by the Lambeth Conference of Bishops of the Anglican Communion that one way in which the cause of reunion, which many of us have so much at heart, may be advanced, is by the arranging for ministers of different denominations to meet for purposes of devotion and discussion combined. A similar proposal was widely approved at a recent meeting in New York of the American Joint Commissions on a "World Conference on Faith and Order." I cannot myself doubt the wisdom of the suggestion, for I am sure what is greatly needed is that we should get to know each other better personally, and in an atmosphere of real friendliness and spiritual contact help each other to understand both the measure of our unity and also what it is, of the thing wherein we differ, that we each hold so dear, and why.

Accordingly it has seemed to some of us that if we could get away from all other occupations and spend two days together the gain might be great.

It is suggested—

- (a) that the date be April 21 and 22, the members gathering on the evening of the 20th;
- (b) that the place be Chandernagore, where it has been ascertained that accommodation—very simple but, it is believed, sufficiently good—can be secured;
- (c) that the expenses of the two days be equally divided between those present. It has been ascertained that the cost for the two days will be about Rs.10/- per head;

EN ROUTE

By Peripatetic.

THE problem of our Lord's Person and Work is raised again and again in various ways, and this is not surprising, for the supreme question of the ages is, "What think ye of Christ?" A young man wrote the other day expressing his difficulties in regard to comparative religion, and seeking especially for the proof of the uniqueness of Christ. He was answered in the following way: There are three things to be observed about the Person of Christ. 1. No man ever lived like this Man. Witnesses abound in the Gospels and through the centuries. 2. Never man spake like this Man. A comparison of all the great teachers will prove this. 3. No man ever died like this Man. No other death can be described like Christ's as the death of a Sin-bearer. If a man can assent to each of these he will have no difficulty in arriving at the position of New Testament Christology.

It is often said that men know a great deal about the Bible, but do not always know as much as they should of the Bible itself. It is actually told of a certain Professor in one of our Universities that, though he was well versed in all the arguments against the Mosaic authorship of the book of Deuteronomy, and had read all the adverse books dealing with the question, he was

(d) that the two objects of devotion and discussion be kept in view;

(e) that a non-Anglican be asked to be responsible for leading the devotions of one day and an Anglican of the other;

(f) that the subject be the one which was specially recommended for this purpose at the meeting in New York mentioned above—viz.:

"What do I mean by the Church," and that two papers be read upon it, one by an Anglican, and by a non-Anglican;

(g) that a considerable portion of each day be left free for purposes of devotion, outside the scheme for the day, and for walks and conversations in small groups;

(h) that Dr. Watt, Messrs. Anderson and Holland and myself form a small committee to make arrangements on the above lines.

It having been ascertained that a considerable number of those whose names naturally occur to one for such a purpose are inclined to view the proposal favourably, I have been asked by those I have consulted to send out this letter of invitation, and I am addressing it to the following persons:—

Rev. H. Anderson (Baptist), Rev. J. M. B. Duncan, Rev. R. Gee (S.P.G.), Rev. E. Graves (Congregational), Rev. F. B. Hadow (C.M.S.), Rev. W. E. S. Holland (C.M.S.), Rev. Dr. Howells (Baptist), Rev. W. Oliver (Wesleyan), Rev. W. S. Page (Baptist), Rev. W. A. H. Parker, Rev. R. F. Pearce (American Episcopal), Rev. C. G. Pearson, Rev. Dr. Watt (Church of Scotland), E. C. Carter, Esq. (Y.M.C.A.), the Ven. W. K. Firminger, Dr. Muir.

Two or three more may be invited, if the committee suggested above think desirable.

Will you very kindly let me know, at as early a date as possible, whether you would be willing to attend?

I will communicate with you again immediately if it is clear whether the Retreat can be held or not, and in the meantime I would very earnestly ask your prayers that the guidance of the Holy Spirit may be given at each step taken in the matter, and this His blessing may rest on its outcome.

Yours sincerely in the Service of our Lord,
(Sgd.) G. A. Calcutta.

nevertheless obliged to admit that he had not read the book itself, even once through! A thorough knowledge of the actual contents of a book is one of the best qualifications for forming an opinion about it. We have no right to criticize what we do not know,

A boy in Oklahoma City wrote the following essay on the ship of the desert:—

"The cannibal is a sheep of the desert. It is called a backteria because it has a hump on its back. The cannibal is very patient, and will lie down and die without a groan, but when it is angry it gets its back up, which is called taking the hump. The shepherds of cannibals is called Arabs. When they live in towns they are called street Arabs. When the cannibal goes on a journey it drinks as much as it can to last for many days. Such animals are called acquiducks. Those that cannot carry enough are called inebrates."

The boy is eight years old. The teacher says he is an ignoramus; his father says he is a young humorist. Is it possible that he is both?

Here is a suggestion for a sermon: "Three enemies and how they are conquered." (1) The world, by faith (1 John 5:4, 5). (2) The flesh, by walking in the Spirit (Gal. 5:16). (3) The devil, by resisting him (James 4:7).

The secular papers have been making a great deal of what they call the "Pope's Prayer for peace." It is said that Pope Benedict ordered it to be recited in all the Roman Catholic Churches in the United States on Sunday, March 21. One part of the prayer was: "As once before to the cry of the Apostle Peter, 'Save us, Lord, we perish,' Thou didst answer with words of mercy and didst still the raging sea." While naturally desiring peace, and heartily approving of prayer for it, it is certainly curious that the Pope did not quote Scripture correctly. For in the inspired record there is no reference to the Apostle Peter crying, "Save us, Lord, we perish." The Pope must have confused this incident with another where Peter cried, "Lord, save me." In any case the error is suggestive and perhaps significant.

A well-known English literary Professor was lecturing some little time back, and at one point spoke of the great differences between self-expression and self-realization, the former being regarded by the Americans, and the latter by the British, as the chief aim of life. In passing he explained that in some other things where two definite words were used by Americans and British to describe the same thing the difference was not so great. He told of an American gentleman who asked a lift boy in London why the English people did not call "lifts" "elevators." "Why," replied the boy, "I suppose it is because you can lift things two ways—down as well as up."

A little girl was asked by her father, a minister, if she liked his sermon, and she said "No." "Well, what did you like? The first part?" "Yes." "Did you like the last part?" "Yes." "Well, what part didn't you like?" "Oh," she said, "there was too much middle."

LIFE IN CHINA

By DR. PAUL V. HELLIWELL, M.S.C.C.,
KWEITEH, HONAN, CHINA.

ON the fifth of the first month, and for a couple of days succeeding, there is held annually a great "temple fair," or "huei," just a li or so outside the dyke surrounding the city of Kweiteh. To this "huei" come tens of thousands of people from distances of hundreds of li in all directions, its popularity being greatly enhanced by the fact of its being held in the New Year week, when China's toiling millions take their annual holiday and rather feel that some little excitement is due them. To those who look at these poor toilers and see their drab, colourless, pleasureless lives in the light of what we westerners consider the "spice of life," it would surely seem that they might stand a little excitement once a year. But what virtue lies in it all? What of uplift, or spiritual power?

I took Mrs. Helliwell out to see the festival in a sedan chair, carried by two men, with my horseman (ma-fu) preceding on horseback and I bringing up the rear on my own horse. The crowd became so great as we approached the temple that I was very glad of having taken such precautions, and it kept our two horses busy, prancing around the chair, to prevent my wife being buried in the mass of crushing, curious humanity that rushed up on the word passing, "a she foreign devil," for the great bulk of those present had never before seen a foreign lady, and I really feared we should have been sur-

(Continued on Page 268.)

Some Personal Experiences By a Middle-aged Clergyman

I AM a High Churchman. I have been one for many years. Please God I hope to remain one all the days of my life. It may interest some of your readers, and be helpful to others, if I should place on record in the columns of your paper, how I became persuaded to accept the position of those who are called by that name. My father was a Churchman, but my mother was a Roman Catholic. I often went to Mass with my mother. She taught me the Catechism and sent me to make my first Confession. I remember that day, although a little fellow about eight years old. My Confessor was a Bishop, a kindly old man, but I was a terrified penitent, for an unlucky dime was in my pocket. I felt it there. It should have been in somebody else's pocket. The good Bishop saw I was terrified and ready to plead guilty of having broken every Commandment in the Decalogue. He gave me his blessing, and told me to be a good boy. I went away rejoicing and the dime was still in my pocket. It did not burn so much as its owner did.

This was my last experience of Romanism, for soon after I was sent to a Church of England school and of course brought up a Churchman. The Rector of the parish was a strong Churchman of the Irish school; a kindly man who on my arrival seemed to take a particular interest in me. I was so young and so far from my home that I was quite ready to be fathered and mothered by this good clergyman and his still more kindly wife. I shall never forget them, nor cease to appreciate all that they did for me. I need hardly say that he was an Evangelical and a graduate of Trinity College, Dublin. Nevertheless, he was a sturdy Churchman, like many of his kind in this Province of Ontario. Any attempt to open the doors of the Church to anybody and everybody or to disparage the Church ministry and deny its Apostolic ministry would receive his condemnation. I might say here that although a good Protestant, he was on very friendly terms with the Roman priest. He also insisted on my being confirmed at the age of 12. Under this influence and with Evangelical teaching I remained for ten years. I now confess that my theology chiefly consisted in a strong belief in an Apostolic succession.

At college I found myself in a new world surrounded by new and antagonizing influences. The Principal was a Churchman of the old-fashioned tractarian stamp, scholarly, conservative and deeply religious. All the students felt that influence, although he stood at the north end of the Holy Table, wore the black scarf and preached in the black gown. He was a timid man and seldom associated himself with the students except in the way of discipline. His sermons were not striking or original. The Chapel services and the more frequent Communion appealed strongly to me, as also did the evident piety of some of the students. I believe that the influence of these few men had a great deal to do in directing my attention to personal religion in connection with the sacrament of Holy Communion, for every one of them became leaders in the Church and sided with High Churchmen.

In the theological department, we read Brown and Pearson and Butler, and I had Alford's Commentary, which had some influence in clearing up or rather in making more definite my understanding of the Holy Communion. The Church papers in the reading room were the "Guardian," the "Church Times," the "Record," and the "Rock." Of course the "Canadian Churchman" then represented the more rigid views of the Canadian Church, but had very little influence either way. As usual among students, they were ready to discuss anything and everything.

The ritualistic questions were hotly contested at this time, when the Church and the Government were active in its attempt to suppress those who wore vestments or indulged in ceremonial for which they willingly went to jail.

About this time I was visiting in a certain city and on Maundy Thursday I was passing a certain chapel that had some notoriety for its ritualism—which latter consisted of a surplice choir and choral services, and what seemed to some a great abomination—namely, the "Eastward" position and the "Lights on the Altar."

I entered and remained for a very simple, but very devotional celebration of the Holy Communion. I was so edified that I decided to attend

the services on Easter Sunday. The deep religious tone of these services, the heartiness of the congregational singing, the presence of royalty humbly kneeling beside a coloured boy and sharing the same book, made a deep and lasting impression. Many years after I became an assistant to the Rector, whose piety, self-sacrifice, simplicity of living and true Christian character, made him my ideal of what a true minister of the Lord should be. He had one extravagance, his charity. In this he was extreme.

Having a year to wait for my ordination I attached myself to a clergyman who always had a lay reader, ostensibly to help him in his extensive parish, but in fact to help and train any student who desired some insight of parish work before his ordination. His piety and earnestness made him a power in the community. He was a poor preacher as to manner, but his sermons reached the heart and the soul of his people. His

had the whole field and the attendance at the two churches and two schoolhouses was most encouraging.

I had been warned by the Bishop that rough roads and stormy winters would preclude night work and even day travelling, and he advised a good stock of books for reading and study. The Bishop's warning gave me many hours of study, thinking and writing. Alford, Conybeare and Howson, Brown on the Articles, Williams' Devotional Commentary and J. H. Newman's Parochial Sermons, were carefully read, especially the three first. I tried to think out all these suggestions. The result was that I saw as a glorious vision in the New Testament, an Everliving Christ, calling an Apostolic Ministry, organizing through the Holy Ghost a Holy Church, the Pillar and Ground of the Truth, a Bride without spot or wrinkle, a city of God, a New Jerusalem. I found in the teaching of St. Paul all I care to know of the purpose and nature of the Holy Sacraments. Let me also say that while I looked upon the vision of the Golden Candlesticks, I also beheld the Greater Vision of Him who walked amidst those candlesticks, the Alpha and Omega, the Risen and Everliving Christ. After all this experience and contact with that which is best in Evangelicalism, it may seem a surprise that I should be as I am on great Church questions, which are subjects of keen controversy among us, but I can see reasons for my present position in the Church.

The objective in religion appeals to me strongly. A crucifix or a religious ceremonial with perfect singing, or even a simple service with the surroundings of a devotional spirit, even the silence of a Quakers' meeting, are to me like the call from the unseen and voices from the unknown. This might have forced me into mere formalism, but the influence of my Evangelical teachers has saved the spiritual within me. So, as I have said, I cannot close my eyes to the sweet vision of the Risen Christ walking in the midst of the Candlesticks.

Again, I believe that Alford saved me from a spirit of dreamy sentimentalism and helped me to see the real in religion, as well as the spiritual, but one incident in my life saved me from a possible fall into rationalism or into a mystic and unreal modernism. It was in New York that I listened to Dr. Osgoode, who had just given up Unitarianism for the Church. "I have made the change," he said, "to save my soul." I was being led on to materialism. I saw nothing else before me. Now I have discovered that there is nothing true in religion between the Catholic Faith and black materialism.

That testimony came as a warning when I needed it most, as science was making its most violent attacks upon the teaching of the Christian Church, through the essays of Tyndall and Huxley. Such warnings are needed now even within the sanctuary of God.

I declare myself, therefore, a decided "High Churchman," but confess that thereby I have not ceased to be Evangelical, or even Liberal. My reasons may be poor, but they are my own; by them I must stand or fall. I condemn or judge no man. I only wish I was a more worthy exponent of the views I hold so strongly.

May I be permitted to say this final word? Will not our Evangelical brothers give us credit at least for a strong desire to live a godly and a Christian life and believe that our religion does not altogether consist in the shape of a Chasuble or the number of candles upon the Altar, and that our salvation is not involved in the "Six points"?

[This article has been sent to us in order to balance the one by the young clergyman which recently appeared in our columns. We are always glad to insert anything of general interest which rightly comes within the limits of our Church's position, as at once Catholic, Apostolic, Reformed, Protestant. But this article is, as everyone can see, in no sense an expression of "the other side of the question." There is a High Churchmanship which is within the limits of the English Church, but the experiences of the young clergyman clearly showed that the churches with which he became dissatisfied were wholly outside these bounds. It has often been pointed out that the difference between true High Churchmanship and Evangelical Churchmanship is one of tint, not of colour. Both light and dark blue are blue, but they are not green. It will be seen with interest that the writer of this article owes much, perhaps more than he imagines, to a spiritual Evangelicalism, which he has never lost; indeed, some might regard his experiences as a justification of essential Evan-

CHILD LIFE SHOWN AS DESIRED!



The Canadian Churchman.
Joyous Life on the Sand.



The Canadian Churchman.
The Joys of a day in the Country.
As stated in Outlook under "A Splendid Work," page 263, the Down Town Workers' Association have secured a house on Lake Simcoe where the "desired" is possible.

position as a Churchman was peculiar. He would often say, my heart is with my Evangelical friends, but my understanding is with High Churchmen. He would have no dealings with the separated brothers, but they had the highest respect for him. He considered that it was my duty to join the "Cowley Fathers," if I believed that I had a vocation for that order and life.

At my ordination the Bishop and the examiners were all Evangelical and I was the Gospeller. So while it was known that I was disposed to be "advanced," yet there seemed to be no strong objections to my being ordained.

My first parish was a Mission in the backwoods, far from towns and railways. The people were sturdy Churchmen from the north of Ireland, whose warm hearts and personal loyalty gave me five years of profitable experience. The Church

gicalism. It is also interesting to notice the acknowledgment of his debt to Alford, that fine specimen of a spiritual and scholarly Churchman whose New Testament Commentary is the heritage of us all. Thus, Alford, referring to St. John, chapter 6, says that it is impossible that the chapter refers to the ordinance of the Lord's Supper, but only to its subject, the death of Christ. In the same way, Alford, commenting on 1 Cor. 10: 16, says: "The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the Apostolic writings as it is from the spirit of the Gospel." This is essentially the Anglican position. There is one point in the article to which our Evangelical readers might, perhaps, take exception, the implication that High Churchmanship is objective and Evangelicalism subjective. The Evangelical would regard his position as quite as objective as it can be, but only of an entirely different kind of objectivity from that favoured by the High Churchman.—Editor, "Canadian Churchman."

LIFE IN CHINA.

(Continued from Page 266.)

rounded and detained to the repletion of their curiosity.

The crowd was composed of great numbers of village "hueis" (or religious societies), each with their own banners, of great size, and borne high aloft on poles, while each man carried a small one stuck in the back of his neckwear. Many of these hueis had special attractions in the shape of jugglers, clowns, sleight-of-hand artists, all dressed in symbolic costumes, with faces painted or masked, many bare to the waist, and nearly all the hueis had bands, whose aim is to produce the most noise with the least amount of music—peculiarly Chinese.

As each huei reached the temple hill, which is a mound of earth rising some 100 feet above the absolutely level plain (and said to have grown so for the temple's resting-place) they became, one and all, seized with a fanatic sort of fervour, and rushed up the steep slope with excited cries and the waving of banners. As the day wore on the road from the city became packed with the queer four solid wooden wheeled carts, drawn by mixed teams of from four to six oxen, mules, donkeys and ponies, each containing a crowd of women folk, who thus accompanied their men to the festival. Mingled with these were numbers of spectators on donkeys or in wheelbarrows, or in the few available, and very rickety rickshaws, with many from the city on foot, going to benefit by the fair, where the country folk exposed for sale their numerous home-made articles, such as rope, baskets, wooden pitchforks and the like. The road all the way from the dyke to the temple was lined with booths and wheelbarrows exposing for sale bundles of joss-sticks (incense), firecrackers, and paper in gilt and silver to be burnt as money before the gods. There were numerous beggars, clothed in regulation rags, beating their heads on the ground in the "heo-teo," crying out to "acquire virtue by relieving the poor" until the blood trickled down their foreheads and the spittle down their necks.

Surrounding the hill itself were numbers of booths, where were sold all manner of things, from foreign cups and saucers to native paper toys and whistles, while stretching out beyond were the products of their farming leisure (?) moments. Many of the country folk regard this as their only chance of exchange, and so a large trade is done.

In the temple itself are the usual ugly images, before which the poor, simple folk are keo-teoing and burning mountains of incense sticks. To see all this one would be apt to say that this talk about the old religions losing their hold is all delusion, and yet when one investigates it is found that the men are largely becoming skeptical, only on such occasions as this the age-old custom carries them with the crowd, and they go through the old farce, but without any real belief. Still, do they go back feeling any stronger in the fight against evil, any happier in the home, or with any brighter prospect from day to day? Surely, no. As they all say, when they have come under the influence of the Gospel message: "These things are merely 'lao-ku'" (weariness of flesh and bitterness of spirit), empty formalism, empty words, with the added bitterness of disappointment. Oh, for the day when our Christian communities shall have built up Christian institutions, with Christian festivals that will bring with them the true joy and the spiritual uplift that can so well displace these hollow mockeries.

Mr. Sunday's Words and Work

By REV. FLOYD W. TOMKINS, S.T.D.,
(RECTOR OF HOLY TRINITY CHURCH, PHILADELPHIA.)

IT is impossible for anyone at a distance to judge concerning the services Mr. Sunday and his assistants have been holding in Philadelphia. The newspapers in the city have been most kind and sympathetic, and have given extensive reports, besides publishing abstracts of many of the sermons. I doubt whether any other city has a daily press so ready to publish religious news. But the whole campaign is so large and has so many parts that a clear brain, a big heart, and an evangelistic spirit deeply interested in the saving of souls must be possessed in passing judgment. Indeed, it is too early to pass any judgment; one can only thank God for all that is being done, and have faith in the results which are sure to come, which have already begun to come.

In the first place, Mr. Sunday is unlike any evangelist I have ever known, and I believe with all my heart that God has raised him up for this work. The history of the man, his gradual and unforced rise in power and influence, his soundness in the faith, and his absolute consecration all go to prove him to be a twentieth-century St. John the Baptist. We might add that the hostility of the saloon-keepers and the wrath of those who do not hold to the Bible as the Word of God, who deny the deity of Jesus Christ, His atonement upon the cross, and His resurrection, prove Mr. Sunday to be a prophet.

No man that I have ever known or heard of could crowd a building twice or three times daily for seven weeks and hold the people as in a vise of interest. His message is plain, strong, and helpful to all; and thousands have been touched by it, spiritually and morally. This man is simply giving himself, heart, soul, and body, to the work of preaching the Gospel in its entirety.

That the people respond to the appeal shows the great hunger of men for the message of Jesus Christ. All hear him with deep emotion. Bishops, ministers, professors, college students, travelling men, railroad men, the poor, the "down-and-out"—all give heed to his word, and are helped. It is wonderful. "If this man were not of God, he could do nothing."

But we must consider also the system and the thoroughness of the work. All who come forward sign a card reading, "I now accept Jesus Christ as my personal Saviour," and these cards are at once distributed amongst the churches interested, and the people signing them are visited.

The workers in the Sunday party, some ten or twelve, are going here and there all the day and every day, holding meetings for all classes of people, in factories, lunch-hour talks to working girls, addresses to high-school boys and girls, children's meetings, institutions of various kinds; all are cared for in most systematic and loving fashion, so that the whole city is permeated with Gospel teaching. It is wonderful.

Meetings are also held in private houses each week by Mr. Sunday, and great crowds attend. Never has Philadelphia been so thoroughly visited with the message of life. Besides all this, great numbers of workers from our churches are constantly busy, visiting, holding prayer meetings, taking people to the tabernacle services, and dealing personally with those who are unconverted.

The ministers are aroused. Mr. Sunday has not hesitated to find fault with them, and they have taken it graciously to heart and determined to do better work than ever. A new vision of preaching and of church work has come to many of us, and new hope has arisen.

Three things are certainly true. First, the old Gospel is having a hearing, and the multitudes are receiving it gladly. If the writers in some of our magazines, who are saying that Christianity has failed and that Christ and His truth are an anachronism, could witness what I have seen for six or seven weeks by day and night, they would certainly, if they are honest, revise their judgment. The old story is as strong as ever to lead men home to God.

Second, moral change has come to multitudes. Bartenders and saloon-keepers in numbers have surrendered. Men have given up swearing, and drinking and lying have grown unpopular. The power of the cross upon the life of man has been seen and proved in a marvellous way. Righteousness has taken such a hold that even the city rule has been touched, and men are crying for civic righteousness.

Third, the churches are being filled with new life. Even where no outward interest in the

"Sunday campaign" has been taken by some churches, the congregations are larger than ever and the interest deeper. It is a revival which is directly felt by the churches, and its results will be carefully conserved.

Personally, I thank God for Mr. Sunday and his work in Philadelphia. I love him, I trust him, and I believe him to be a messenger of God.

Laymen's Missionary Movement

ENGLAND.—There has just been held an important Conference of representatives of the Laymen's Missionary Movements in England, Scotland and Ireland at Chester. Sir Andrew Wingate, K.C.I.E., was elected to the chair, and amongst those present were Lord Bryce, O.M., Sir M. Dodsworth, Bart., Sir George Macalpine, Mr. J. H. Oldham, Mr. Kenneth MacLennan, Mr. C. A. Flint, and Mr. Albert A. Head. The objects of the Conference were to promote common action between laymen for the development of missionary enterprise on the lines indicated in the following basis and aims: The Laymen's Missionary Movement seeks to unite in faith, prayer and effort laymen who believe in the world-wide Kingdom of our Lord Jesus Christ and who recognize service for that world kingdom as their supreme duty. The aim of the Movement is to quicken among laymen faith in Christ as the one Saviour and Light of the World; to call forth and focus the service, sacrifice and influence of laymen on behalf of the extension of the Kingdom of Christ throughout the world, and as an essential part of this task to insist upon the application of Christian principles to the life not only of individuals, but also of society and nations. In the discussion of the aims and basis of the Movement, Lord Bryce delivered a weighty address on the present world crisis. Let them remember, he said, that the impressions created by the war would pass away unless they kept these before their countrymen. The first impressions that they had in the month of August were in danger of being dulled by contact with the scenes and horrors of war. They were being accustomed to it, and they were ceasing to be impressed with the horrors of the breakdown. They ought to take the opportunity of getting to the root of the evil and see if there was anything they could do to try and rouse their people to a sense of their own duty in the matter. It was difficult to see how that could be done, but it was a call upon their faith. If they had a profound trust in God and remembered that only by Christian principles they could be made better, let them see how it was that they had failed to apply Christian principles and where they had failed. Why had they not applied to their national life the principles of their Lord? They might say that they were better than the heathen countries, but in how many cases had they acted as if they were only heathen nations by their policies of aggression? They might think that they had sinned less than other people, but they had to think whether they had come near those principles which their Lord had established. He thought that they ought not to relax their efforts for the evangelization of the entire world, but they ought to remember that it was the moment also for missions to themselves. How could they go to the heathen when the outer world saw Christians armed against themselves? They ought to endeavour to Christianize themselves. He only threw out these thoughts because they had not only to consider missions, but a much larger problem. As the Laymen's Missionary Movement had enlisted their sympathies to think that Christianity was the only remedy for the ills of the world, he asked that they should consider it as a part of a greater movement for Christianizing themselves. They wanted more faith, more hope, and, above all, more love, a stronger sense of the bond that united them and not only transcending all their religious differences, but also the differences separating them from the lost children to whom the light had not come. This was the true meaning of the Gospel of Love—in Christ there was neither Jew nor Greek, neither Scythian nor barbarian, bond nor free. The Conference, in the course of its deliberations, outlined the policy of the Movement. It is not a new Society, nor does it attempt in any way to interfere with, much less to supplant, existing organizations, but seeks to be an inspiration and to direct the service of laymen for the world-wide Kingdom of Christ into the denominational and other recognized channels. The Movement will serve as a centre from which men's organizations can draw inspiration and information in regard to the missionary enterprise. Through group meetings, conferences,

through literature, through the Press, and by any other suitable means, the Movement will carry on its work.

The Churchwoman

TORONTO.—CHURCH OF THE MESSIAH.—At the final meeting of this branch of the W.A., Mrs. Helliwell, who, after 14 years' service as president of the Branch, on retiring, was made the recipient of a very handsome set of sterling silver teaspoons.

TORONTO.—As previously mentioned in these columns, the 20th annual meeting of the Diocesan W.A. will be held in St. Anne's Parish House, Dufferin St., on May 4th, 5th, 6th, 7th and 8th. The Bishop of Huron is to be the preacher at the opening service which is to be held in connection with the annual meeting of the Diocesan W.A. on May 4th next.

ST. JAMES' CATHEDRAL.—MOTHERS' UNION.—The last service of the season was held in St. James' Cathedral on Monday, April 12th, at which the Rev. J. S. Broughall gave an address on "The Obligation of Duty," in which he laid special stress on "conscience." After the service a short business meeting was held in the Parish House, when the secretary reported 88 letters written to clergy throughout the diocese in the hope that the work of the Mothers' Union may spread. The librarian gave statistics regarding the number of books borrowed and returned since last October, and asked for the co-operation of the members in suggesting books that they knew would be useful in teaching Christian doctrine, and of general interest for the library.

GANANOQUE.—CHRIST CHURCH.—The W.A. annual meeting was held on the Feast of the Annunciation. Reports very satisfactory. Miss Lennox, from Japan, gave an interesting address on her Kindergarten work. Officers:—Pres., Mrs. Webb; 1st vice-pres., Mrs. Johnson; 2nd vice-pres., Mrs. Carroll. In the evening Miss Lennox gave an illustrated talk on Japan.

CORNWALL.—The annual meeting of the Cornwall Branch of the W.A. was held lately in Trinity Hall. Amount of money raised for missionary purposes during the year was \$228.23. Officers elected:—Hon. pres., Mrs. S. Gower Poole; pres., Mrs. Netten; 1st vice-pres., Miss Jessie Cline; 2nd vice-pres., Mrs. Mack.

CHESTER.—ST. BARNABAS.—A meeting of the Mothers' Union was held on Monday evening, April 19th, at which Miss Dudley, from St. Peter's, gave a helpful Easter-tide address from St. Luke 9: 23 and Hebrews 12: 2.

VICTORIA.—The annual meeting of the Cathedral Branch of the W.A. was held on April 12th, Mrs. Doull presiding. \$300 had been paid towards the Mission fund, as promised by the branch. The Thankoffering received \$80.25, and the Babies' Branch secretary reported a total of \$25 in the children's missionary boxes, and a membership of 39. The Dorcas secretary reported that parcels valued at \$242 had been sent to the Hay River Mission, Columbia Coast Mission, Alert Bay boys' and girls' schools, and other places during the past year.

The third all-day meeting of the Diocesan Board of the W.A. was held in St. Mark's Schoolroom on the 16th. Among the reports read were that of the organizing secretary, stating that two new junior branches have been formed—one at Qualicum Beach, another at Sandwick and Courtenay. The Junior superintendent reported receipts amounting to \$27.80; the Babies' Branch secretary reported that more branches had been formed and also read a letter from Honan, China, telling of the orphan boy supported by the Babies' branches of Columbia diocese in the "Door of Hope." The secretary for non-Christians reported the baptism of two more adult Chinese, this bringing the number of baptisms for the year up to seven. Rev. J. Flinton addressed the meeting on the topic: "The Kingdom of Heaven is at Hand." The Leaflet secretary reported 419 subscribers. The treasurer reported receipts of \$785.26. The annual meeting is to be held on the 18th and 19th of May.

Church News

PREFERMENTS AND APPOINTMENTS.

ALLEN, Rev. H. J., Rector of Zealandia, Sask., to be Vicar of Outlook. (Diocese of Qu'Appelle.)

DAVIS, Rev. E. A., B.A., Rector of Medicine Hat, to be Rector of Maple Creek.

KING, Rev. E. A. W., Rector of St. Peter's, Quebec, to be a Canon of the Cathedral of the Holy Trinity, Quebec. (Diocese Quebec.)

MOXON, Rev. H. E., Rector of Ogema, Sask., to be Rector of Sintaluta.

WADE, Rev. J. M. C., Rector of Falmouth, N.S., to be Rector of Bayfield, N.S. (Diocese Nova Scotia.)

M.S.C.C.

In addition to what we reported in our last issue, we would add these further interesting items in regard to the Fort William meeting of M.S.C.C. this month. The attendance of the laity was not up to the usual numbers. The Bishop of Kootenay, the Rt. Rev. A. J. Doull, strongly urged the Church "not to allow its work to stand still during the present time of difficulty," and the importance of holding the ground already won in the various Mission fields. A policy of beating time is not in keeping with the spirit of the words of Christ, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Apportionment income increased from \$72,764.06 in 1903 to \$165,282.53 in 1914, reported the general secretary; also expenditure for 1914 was: On grants, Canadian Missions, \$77,209.54; foreign, \$76,031.09.

The general treasurer states the Reserve Fund is now \$40,699.37, mainly received from Hymn Book royalties and legacies. Dr. Worrell also urged the formation of a Contingency Fund, which will probably be carried out.

The W.A. brought up the subject of the formation of branches in the foreign field, which was favoured, subject to the local Bishops' approval.

The Indian committee reported progress; delay is due to C.M.S., but the Canadian Church will need to increase givings.

NOVA SCOTIA.

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

CHARLOTTETOWN.—At a recently-held meeting of the Diocesan Church Society of Prince Edward Island, the following resolution was passed:—"Resolved that this Society desires to express its sense of the loss the Church in this Province has sustained in the death of the late Archdeacon Reagh, and to tender its sincerest sympathy to his widow and the members of his family." In the evening a public meeting was held at which Mr. Murphy delivered a most interesting address on the Mission in Kangra, Punjab, illustrated by stereopticon views.

HORTON.—The Archbishop visited this parish recently and confirmed nine candidates.

LISCOMB.—ST. MARY'S.—Wardens, J. Harthing, F. Harthing; lay delegates, L. W. Pye, P. Rudolph; receipts, \$434.62; balance in hand, about \$35. The people of West Liscomb have decided to build a church.

FREDERICTON.

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

FREDERICTON.—CHRIST CHURCH CATHEDRAL.—Lay delegates, A. A. Sterling, A. J. Gregory, J. S. Armstrong; receipts, \$5,547.12. The reports were encouraging, especially in connection with the restoration of the Cathedral. The total cost of the restoration was \$70,683.27. Last year \$39,865.24 was expended in connection with the restoration.

ST. ANNE'S.—Wardens, F. H. Everett, F. T. Allen.

ST. GEORGE AND PENNFIELD.—Wardens, G. McCallum, J. Jack; lay delegates, A. C. Toy, J. Jack.

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PENNFIELD.—CHRIST CHURCH.—Wardens, C. Woodbury, D. Boyd; lay delegates, C. Woodbury, D. Spinney. During the past year a new chancel carpet has been put in, the organ rebuilt and steps are being taken to enlarge the graveyard.

ST. JOHN.—ST. LUKE'S.—The Bishop held a Confirmation service on the 16th inst. He confirmed 31 candidates, 25 presented by Rev. R. P. McKim, Rector, and 6 presented by Ven. Archdeacon Raymond. The Bishop's address was on the subject of "The Whole Armour of God." At this service two young men, members of the church, Messrs. Walter Stephen Dunlop and Clarence Murray Hatheway, were presented to the Bishop as postulants for Holy Orders. They both plan to enter Toronto University and Wycliffe College next fall.

At a recent meeting of the Missionary Society of St. Luke's Church, it was decided to adopt Rev. R. T. McKim, son of the Rector, Rev. R. P. McKim, as the society's missionary in China. The new appointee will probably leave for China in the autumn. He is at present serving as Curate at the Church of the Epiphany, Toronto. St. Luke's is the first Anglican church in this province to have adopted a man for the foreign field. This church has two of its former young lady members doing missionary work in China and Japan. Rev. R. T. McKim completed his course at Wycliffe College, Toronto, on April 6th, being a member of the largest graduating class of that college.

PETERSVILLE.—Wardens, W. T. Harding, Junr., A. M. Corbett; lay delegates, W. Howe, A. Corbett.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—Large congregations attended the services in the Cathedral on Sunday, April 18th, when Very Rev. Dean Shreve officiated for the first time as Rector of Quebec and Dean of the Cathedral. The Dean delivered eloquent sermons at both services. The Very Rev. Dean Starr preached the annual sermon to St. George's Society in the Cathedral on the evening of the 23rd inst. Very Rev. Dean Shreve has been appointed Protestant Chaplain of the Quebec Gaol.

ST. MATTHEW'S.—At the evening service in this church on Sunday, the 18th inst., the following cable was read by Rev. A. R. Kelley, from Rev. Canon Scott, the Rector, now with the Canadian contingent in France, as Chaplain to the Third Infantry Brigade:—"Thanks for delightful message from wardens and vestry. We had a most happy Easter here. Hundreds of communicants. Canadians doing splendidly in every way. May God continue to bless our beloved Church."

ST. PETER'S.—The interesting announcement was made by Bishop Williams in this church on Sunday evening, April, 18th, that the Rector of the parish, Rev. E. A. W. King, had been appointed to the Canonry in the Cathedral of the Holy Trinity, rendered vacant by the elevation of Rev. Dr. Shreve to the Deanery. The installation of the newly-appointed Canon will take place at an early date. The appointment of Rev. E. A. King is a worthy one and a just recognition of faithful labour performed in the Quebec diocese.

CATHEDRAL CHURCH HALL.—A most interesting lecture on "Four African Cathedrals" was delivered lately by the Rev. W. W. Craig, of Montreal. The four Cathedrals were those of Zanzibar, Likoma, Mengo and Khartoum, but the lecturer dealt not so much with the actual buildings as with the work of four great men, great pioneers of Christianity in the Dark Continent, connected with those places. Zanzibar introduced David Livingstone and the horrors of the Slave Trade; Likoma, Bishop MacKenzie and the Universities' Mission to Central Africa; Mengo, Alexander McKay and the wonderful story of the Evangelization of Uganda; Khartoum, and the heroic life and tragic death of Charles Gordon.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The Rev. F. J. Moore, of St. James' Cathedral, Toronto, officiated at both services in this Cathedral on Sunday last, in the absence of the Rev. Dr. Symonds.

ONTARIO.

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

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

KINGSTON.—The young people of St. Paul's and St. Luke's have promised to provide 324 pairs of socks for the soldiers at the front.

ST. PAUL'S.—At the adjourned vestry meeting, the following were appointed wardens:—R. F. Elliott, A. E. Loscombe; lay delegates, Messrs. Snelling, Loscombe and Powers. All the reports presented were satisfactory.

BELLEVILLE.—CHRIST CHURCH.—Rev. C. J. Young, B.A., late of Madoc, conducted services and preached in this church on Sunday, April 18th, in the absence of the Rev. R. C. Blagrove, who was in Ottawa, taking part in the Mission there.

DESERONTO.—CLERICAL UNION.—The Bay of Quinte Clerical Union met at St. Mark's Church, April 21 and 22, 17 clergy present. On Wednesday a scholarly paper was read by Rev. J. F. Fraser, the subject being "The Presence of Christ in the Eucharist in His Body and Blood, under forms of Bread and Wine, a Scriptural Doctrine." At evensong a splendid sermon Ad Clerum was delivered by the Bishop of Kingston. In it he sketched the unique spiritual condition of the world at the present time and the opportunities presented the clergy if they will develop and utilize to the full their capacities for spiritual leadership. Bishop Bidwell's analysis of the present situation was full of insight, and his call to the clergy was to realize that "now is the accepted time" for a great turning of the world to a deeper and more serious view of the great realities. On Thursday morning the Bishop addressed the clergy on "Diocesan Problems," drawing their attention to a number of matters affecting the administrative and spiritual state of the diocese, and taking them into his confidence in an informal talk as to his hopes and plans. Mr. D. M. Rose, of the L.M.M., addressed the Union on the subjects of the duplex envelope and the every-member canvass, and made a most convincing demonstration of the benefits of these methods. After a series of votes of appreciation had been passed, the meeting adjourned. Officers for 1915:—President, Rev. Rural Dean Creegan; secretary, Rev. J. H. H. Coleman; executive, Rev. Canon Beamish, Rev. R. W. Spencer, Rev. R. C. Blagrove.

OTTAWA.

J. C. Roper, D.D., Bishop-Elect.

OTTAWA.—Eloquent appeals on behalf of Foreign Missions were made in all the pulpits of the city and suburban churches on Sunday, the 18th inst. Amongst those who took part were the Bishop of Algoma, at St. John's; the Rev. Canon Gould, at St. George's; the Rev. C. H. Shortt, at All Saints'; and the Rev. Dr. Boyle, at St. Matthias'.

TORONTO.

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

TORONTO.—THE BISHOP'S MOVEMENTS.—The Bishop of the diocese visited Bobcaygeon yesterday, for the purpose of instituting and inducting the Rev. T. B. Clarke, late Rector of All Saints', London, Ont., to the Rectorship of this parish. At the conclusion of this function the Bishop held a Confirmation service.

ST. JAMES' CATHEDRAL.—ST. GEORGE'S DAY.—A most impressive service was held in this church in celebration of St. George's Day on Friday last. The church was packed to overflowing with a very representative congregation and amongst these there was an exceptionally large attendance of surpliced clergy, including Bishop Reeve, Ven. Archdeacons Cody and Warren, Canons Plumtre, Rigby, Dixon, Plummer, Provost Macklem, Prof. Cosgrave, Revs. J. Bushill, R. L. Brydges, C. V. Pilcher, Dr. Hincks and representatives of other churches. The musical portions of the service, under the capable leadership of Dr. Ham, were exceptionally well-rendered by the choir. The keynote of the service was struck in the following couplet from the Hymn of St. George:—"Arm us like him, who in Thy trust Beat down the dragon to the dust."

Rev. Dr. Hincks, of Trinity Methodist Church, one of the Chaplains of the St. George's Society, clad in a surplice, read the Lessons. In the body of the church were assembled members of the various governing bodies and leaders in Provincial, civic, religious and social life. A company of officers of the city regiments and a small band of Boy Scouts gave the necessary military touch to the service. The service opened with the hymn, "All People that on Earth do Dwell." "The Recessional" was among the other hymns, and Psalm 46 was read, ending, "The Lord of hosts is with us: the God of Jacob is our refuge." Prayers were offered for the King, the forces of the Empire at war, and the overruling of the war to the establishment of God's Kingdom on Earth. Rev. Dr. H. Symonds, Vicar of Christ Church Cathedral, Montreal, preached the sermon, which was of a strongly patriotic character, taking as his text, the third verse of the 122nd Psalm: "Jerusalem is built as a city that is at unity with itself." Speaking of the unity which bound the Empire together under the present unparalleled circumstances, Dr. Symonds said he wished to address himself more particularly to the English mind. Englishmen were proud of their island home, their rich and flexible language, their great poets, prose writers and orators. Notwithstanding the Englishman's devotion to his country a divine discontent had ever been an English trait, and this had raised up many prophets who had urged the people forward. "We have had our questionings and our doubts about the Empire," said the preacher, "we have not lived in a fool's paradise. But we are proud to-day of the justice of our cause and our single desire to see fair play. We are fighting against irresponsibility of one nation in relation to another. We have nailed to our masthead the flag of public right." Dr. Symonds concluded by a word of warning as to what will follow in the wake of the war. He said that a stupendous task awaits the Empire. There was a danger in thinking that this war was to be the end of wars, lest men should plunge again into materialism and extravagances, thinking they will not have to fight again. "The formation of a public opinion about the war and what is to come after the war is the need of all those who are to earn and deserve the name of patriot." The service was concluded by the singing of the National Anthem.

The Rev. Dr. Symonds, Vicar of Christ Church Cathedral, Montreal, preached in this church on Sunday morning last.

ST. PAUL'S.—The women of this church have been making supplies three days a week, for No. 4 Base Hospital (University of Toronto), and have sent to the Red Cross headquarters the following articles: Surgeons' operating gowns, 88; hospital shirts, 288; hot water bag covers, 54; socks, 60 pairs; miscellaneous articles, 64; triangular slings, 505; bandages, 5,050; tape sponges, 550; surgical pads, 12,980; compresses, 5,280; wipers, 39,080—in all 63,999 pieces. One hundred and fifty yards of surgeons' packing have also been sent. This first shipment will be followed in due course by others. The materials used have all been supplied by the members of the congregation.

Whilst the Rector, Archdeacon Cody, was preaching on Sunday evening last, the organ in this church was struck by lightning, but the congregation did not know that the accident had occurred, the only evidence of the fact being a loud click. When the last hymn was about to be sung the organist found it impossible to play the instrument. Repairs will be commenced at once.

ST. ANNE'S.—The Rev. Dr. H. Symonds, of Montreal, preached in this church last Sunday evening.

ST. LUKE'S.—On Sunday last the Rev. Canon Rollo officiated in the morning and the Revs. Professor Morris and Boyle in the evening, the latter preaching. On Sunday next the Rev. Dr. Lewis will officiate. The Rev. G. F. B. Doherty continues to make satisfactory progress.

CHURCH OF THE EPIPHANY.—The Rev. Canon Howitt, of St. George's, Hamilton, is to preach both morning and evening in this church on Sunday, May 9th, his subject on both occasions being "The Signs of the Times," especially the events of the war as bearing on the taking of Constantinople, the awakening of Russia and the destiny of the Holy Land and of the Jews.

CHURCH OF THE REDEEMER.—The women of this Church have sent the following articles, as their first contribution, to the Toronto University Base Hospital:—Sheets, 244; pillowslips, 401; towels, 670; hospital shirts, 50; dressings, 830; nurses' caps, 10; hot water bag covers, 29; socks, 21 pairs; bandages, 4,200; additional

articles, 12. The work will be continued until the need for such supplies as the above ceases.

ST. EDMUND'S.—The Bishop of Toronto held a Confirmation service in this church on Sunday evening last, when a class of 30 candidates were presented to him.

TRINITY.—The Right Rev. Bishop Reeve confirmed a class of 56 candidates in this church on Sunday evening last. The service was a most impressive one. In spite of the severe thunderstorm which was raging there was a large congregation present.

ST. MATTHEW'S.—Members of the A.Y.P.A. gave an excellent performance of "The Drum Major" in the Parish House last Friday and Saturday evenings. On Sunday morning last the Bishop held a Confirmation service in this church, and confirmed 39 candidates.

TRINITY COLLEGE.—The commencement at this College will take place this evening. Professor Boyle gave a luncheon in Eaton's Grill Room to the members of the Divinity Class on the 21st. Two members of this class are going with the 2nd Overseas Contingent to the front.

THE ANGLICAN BIBLE CLASS FEDERATION.—A meeting for the purposes of organizing this new Society was held in St. James' Cathedral Parish House on the 15th. The Rev. F. J. Moore presided. The desirability and aims of such a federation briefly put are: The arranging and holding of occasional mass meetings; an annual meeting of the federated classes and a yearly or half-yearly corporate communion; to have conferences from time to time for the furthering of Bible Class work. It was carried unanimously that the name of the new society be "The Anglican Bible Class Federation." Officers elected were:—Hon. president, the Bishop of Toronto; president, Mr. George Garrett; vice-pres., Rev. E. A. Vesey; sec., Rev. R. A. Forde.

WEST TORONTO.—ST. JOHN'S.—The annual meeting of this Branch of the A.Y.P.A. was held on the 20th. The reports showed a successful season. A tennis club will be formed by the young people.—Officers elected were:—Hon. pres., Rev. T. Beverley Smith; pres., A. C. Johnston; 1st vice-pres., A. Millard; 2nd vice-pres., Miss K. Kells.

FAIRBANK.—ST. HILDA'S.—The Bishop of Toronto visited this church on the 21st inst., and confirmed seven adults. Two gifts to the church were also dedicated, a set of chancel furniture, presented by Mrs. Craig in memory of her late husband; and two handsome offertory plates, presented by Mrs. E. Miller, Senior. The Bishop was assisted by Archdeacon Ingles, Rev. W. J. Brain and Rev. H. R. Young.

WESTON.—ST. JOHN'S.—A society to be called the "Weston Supply Club" was recently formed in this church by men anxious to advance the principles of mutual help in the community, and it has already been decided to purchase and distribute coal on co-operative lines. It is proposed that members provide during the coming summer by payment of weekly contributions, to enable the executive to purchase the coal in carloads at wholesale prices, of which the members will get the benefit.

PORT HOPE.—OBITUARY.—The funeral service for the late J. A. Culverwell, of Port Hope, who died on Wednesday, was held on Saturday last at the home of his sister, Mrs. G. A. Brayley, Rosedale, Toronto. Archdeacon Cody and Canon Plummer and Rev. Mr. Elliott, of Port Hope, conducted the service. There were many floral tributes from relatives and friends. The remains were buried in St. James' Cemetery. The pallbearers were: Messrs. Philip Dykes, A. R. Blackburn, G. A. Brayley, P. J. Dykes, R. G. McLaughlin and R. A. Mulholland, formerly Mayor of Port Hope.

PETERBOROUGH.—ST. JOHN'S.—The Bishop of Toronto preached at the special service which was held in this church on St. George's Day.

LINDSAY.—ST. PAUL'S.—On April 20th the Bishop visited this parish in connection with the formal opening of the new rectory. A special dedicatory service was held in the church in the afternoon at which the Bishop gave an address on "The Ideal Home," and at the conclusion of the service the clergy and congregation proceeded to the rectory. The new rectory is a handsome and commodious structure and is well worthy the interest and appreciation of all members of the church. Beautifully finished both inside and out and with every modern convenience, it bears testimony to the zeal and liberality of the congregation. Built at a cost exceeding \$7,000, more

than \$5,000 of this sum has already been subscribed and the balance will shortly be obtained with no great effort. The people of Lindsay, where Rev. Canon Marsh has laboured so long and so faithfully, are united in their wishes that he may long enjoy the new home, in which he and his family are now installed. A congregational tea was held at the Parish House, which was an enjoyable affair. Amongst those who made speeches during the evening were Canon Marsh, the Bishop, who spoke on "Our Present Opportunities of Service," Rev. Rural Dean Allen, Mr. R. W. Allin, of the M.S.C.C., who spoke on the increasing opportunities of missionary work, and Judge Harding.

NIAGARA.

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

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The adjourned vestry meeting was held on April 19th. Wardens, F. S. Glassco, S. C. Macdonald; lay delegates, C. S. Scott, H. H. Champ, J. G. Allan. Receipts, \$22,098.84; disbursements, \$24,833.10. It was decided to enlarge the schoolhouse.

JARVIS.—ST. PAUL'S.—The adjourned vestry meeting was held on the 12th inst. Wardens, Dr. Lewis, W. Towter; lay delegates, Dr. Lewis, J. A. Burwash, F. G. Bourne. The financial report was satisfactory and the various societies have all done excellent work. The rectory is being repapered and repainted, the W.A. offering to bear the expense. The communicants at Easter numbered 63 and the offertory amounted to \$73.

ORANGEVILLE.—ST. MARK'S.—The Bishop of Niagara visited Orangeville on Sunday, April 18th, and confirmed a large class at the morning service, including several adult candidates, consisting of a husband and wife, and three members of one family, all adults. His lordship delivered an excellent address to a crowded church, and at the close said he hoped the congregation would forgive him in asking their Rector to take up the very important work at St. James', Hamilton, but that he would see that they should have a good man in the place of Rev. G. W. Tebbs. At the evening service the Bishop dedicated the new \$2,000 organ recently installed in the church.

HURON.

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

LONDON.—The Rev. Canon Howitt, Hamilton, gave an interesting address on "The Nation, the Word, the War," in the Auditorium on Sunday afternoon, the 18th inst., in the course of which he predicted as one of the outcomes of the present struggle, the re-establishment of the Roman Empire as a world empire for a short time, following upon which, in the speaker's words, "the very power which brings her back will crush her and crush her forever."

BRANTFORD.—ST. JAMES'.—On Sunday afternoon, April 18th, in the Sunday School, the Rector's warden, Mr. C. Simmons, was presented with an illuminated address from the Sunday School, as a token of esteem.

GRACE CHURCH.—The Rev. W. J. Spence, Rector of Chatham, Ont., delivered an interesting address entitled "The Flower of the Empire," illustrated.

ST. THOMAS.—TRINITY.—The adjourned vestry was held on April 19th. The finances were most satisfactory. It was decided to increase the Curate's stipend to \$1,200.

WALKERTON.—ST. THOMAS'.—Wardens, Messrs. McBurney and Baker; lay delegates, Messrs. Jones and Nutting; finances very satisfactory.

TILLSONBURG.—ST. JOHN'S.—The adjourned vestry meeting was held on the 19th inst. Wardens, N. Dorland, W. West. An "Every-Member" canvass is to be carried out shortly. All the reports presented were of a satisfactory character.

WINDSOR.—The Rev. Arthur Carlisle has been appointed Chaplain of the 18th Battalion.

WINGHAM.—ST. PAUL'S.—The annual meeting of the Ruri-decanal Chapter of Huron will take place on May 6th. The preacher will be the Ven. Archdeacon Richardson, D.C.L., his subject being "The Apostolic Conception of the Church's Mission." At the morning session a paper on "The Sources of the Gospels," will be read by the Rural Dean, the Rev. W. D. Doherty. A discussion will take place on "Missionary Methods in the Parish," the leaders being Messrs. R. W. Allin and D. M. Rose. The former will also lead a discussion on "Our Mission-

ary Organizations." There will be a Men's Missionary Banquet at which Messrs. R. W. Allin and D. M. Rose will speak.

WIARTON.—TRINITY.—The financial statement, presented by the churchwardens at the adjourned vestry meeting, April 13th, shows that in spite of the war, this has been one of the best years financially in the history of the parish. Expenses have been met in addition to a heavy deficit with which the year was begun; a church shed built, cost \$600, all paid for; chimneys rebuilt, and a balance remains on hand. This has been possible through the active working of the congregation, notably the "Willing Workers" and the A.Y.P.A. Dr. Wigle and Mr. J. E. J. Aston were re-elected wardens; Mr. Aston, lay delegate. Plans are now under way for the building of a parsonage and a canvassing committee, headed by the Rector, Rev. C. K. Masters, and Dr. Wigle are actively soliciting subscriptions, over \$800 being already subscribed.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—At the quarterly meeting of the Executive Committee of the diocese of Qu'Appelle, held here on the 22nd inst., a motion was passed strongly urging that the recommendation of the House of Bishops of the Church of England (of Canada), to abstain from the use of alcoholic beverages during the period of war, and from treating, be carefully observed by all members of the Church. The resignation of Judge E. L. Wood as Chancellor of the diocese was accepted. The Revs. J. H. Irwin, M.A., of Cupar; H. A. Lewis, M.A., of Fort Qu'Appelle; J. C. Ferrier, of Rouleau; and R. A. Court-Simmond, of Melville, have resigned respectively the office of Rural Dean which they were holding.

SASKATCHEWAN.

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

SASKATOON.—ST. JAMES'.—Wardens, G. Hazen, H. Wallace; lay delegates, Professor Sullivan, G. Hazen and C. Corbie.

EDMONTON.

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

EDMONTON.—ST. PETER'S.—The new St. Peter's Church was filled to overflowing on the occasion of the opening service on Good Friday afternoon. Occupying a seat in the chancel was his Honour the Lieutenant-Governor of Alberta, also the Rev. W. A. Lewis, president of the Methodist Conference of Alberta. Clergy and lay readers representing almost all the Anglican churches in the city were present. The Bishop of Edmonton addressed the congregation, the Incumbent and the people of St. Peter's, on the splendid advance made in the last fifteen months since the first service was held and the rapid development which was evident from their having so soon found it necessary to build a larger church. The Bishop dwelt upon the lessons to be learned from the contemplation of the story of the crucifixion of Christ, and emphasized the drawing power of the Cross. The new church is built of wood with overhanging roof and casement windows of amber cathedral glass. The upper part of the walls are finished outside with shingles, and the lower part with wide siding; a large square tower and belfry on the west sets off the building, and gives it a commanding appearance. The inside is not yet finished, but is made to look very well by the staining of the vestries and window casements. The seating accommodation is 250, although more than that number were present at the opening service. Conspicuous in the congregation were its two patrols of Boy Scouts under Scoutmaster Dennison. These formed the guard of honour to the Bishop and the Lieutenant-Governor, and were inspected by the Bishop before the service. The choir, under the leadership of Mr. Pain, led the musical part of the service in a very satisfactory manner. Many congratulations were offered to the Rev. W. H. Davis, the Incumbent, and his wardens, Messrs. Penny and Gee, on the successful completion of the new church. The congregation of this church are especially grateful to the Rector of the parent parish of Christ Church, the Rev. C. W. McKim, but for whose help they would not so soon have been able to build the much-needed new church.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The quarterly meeting of the S.S. Association was held lately, when Mr. W. L. Sayer, of St. John's, read an interesting paper on "Teacher-Training." The Bishop of Columbia interested the meeting with some of his experiences as scholar and teacher in England and America. He referred to some of the more important points of contact in teaching, and recommended some helpful text-books. Rev. W. Baugh Allen, Rural Dean, presided, and 42 representatives were present.

ST. JOHN'S.—Wardens, R. W. Perry, J. Townsley; lay delegates, six in number, Major J. Walsh, D. R. Ker, R. W. Perry, W. Hitchens Smith, J. A. Coulton and F. R. Quillie. All of the reports presented were satisfactory.

ESQUIMALT.—ST. PAUL'S.—The Bishop of Columbia held a Confirmation service in this church on Sunday evening, the 18th inst., 14 candidates being presented to him by the Rector, the Rev. W. Baugh Allen.

OAK BAY.—ST. MARY'S.—Wardens, J. A. Short, J. S. Floyd; lay delegates, F. Burrell, R. Fowler, L. W. Toms and Col. J. H. McIlree.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—Wardens, E. Whitehead, W. E. Knowler; lay delegates, J. H. McGill, H. G. Ross, H. Newmarch; receipts, \$14,000, of which \$3,400 were for missionary purposes; Easter offertory, \$1,150. In the Rector's report he referred to the sudden death at Cranbrook, B.C., on Good Friday, of the Rev. E. P. Flewelling, the first Rector of the parish.

ST. JAMES'.—Wardens, A. E. Plummer, T. J. L. Neake; lay delegates, F. J. Burd and the two wardens.

KITSILANO.—ST. MARK'S.—Wardens, A. G. McKenney, C. Mount; lay delegates, W. H. Buck, R. Grayston, H. J. Gilbert. The general revenue showed a slight advance in spite of the financial depression. There were 395 Easter communicants. The Sunday School, with a roll of 385, now stands as one of the largest, if not the largest, Anglican Sunday School in the province. The choir showed a membership of 60, and all of the other organizations presented encouraging reports.

Correspondence

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

THE CHURCH OF ENGLAND.

Sir,—May I again state that Pollard and others do not recognize, as they ought to do, the full bearing of the currents of national life on those outstanding activities which form, in the main, the subject matter of too many historical writings; for the "Magna Carta," in its new recognition of the national basis of "Holy Church" (*Ecclesia Anglicana*), is the natural fruition of the fusion of the Saxon and Norman elements in our national life? And may I point out to "Student," that Saxon blood was the main support of the Reformation in Europe. Luther himself, also, was of the same stock. And our Tommies in their letters from the front, witness to-day to the permanence of this character of independence in the Saxon soldiery, who have not hesitated to voice their opinion of Prussianism. Can you emasculate a Charter which was the expression of a people at that time largely possessed of Saxon blood? I would also remind him that he has not endeavoured to account for the condemnation of the Charter by the Pope; his penalties inflicted on the Bishops who were parties to it; and the long expatriation of the Archbishop because he refused to recant his share in the matter. I offered him Cardinal Manning's solution of the crux; if he has no better, he might do worse than to take it. And for what else, pray, did Langton become a *legatus natus*, than to give himself a fulcrum for his new national lever?

I have often blessed "Hodge," the great Presbyterian divine, for having in his "Systematic

Theology," directed my attention to a certain relationship between one Protestant doctrine and its Roman equivalent; following out his pointer I have reached conclusions that make me readily accept "Student's" statement, that my remarks re the Reformation being the casting away of "the lifeless Rubbinism of scholastic theology," would be met with derision by a Roman Catholic theologian; for if it does not please a Protestant like "Student," it must certainly be rejected by a Romanist. For as I am a plain, matter-of-fact Catholic my arguments are not likely to be accepted of either of these related parties. And I am sure I do not read Romans, Galatians, or Philippians with the same mind as "Student." In fact between a Protestant and a Catholic there is such a wide gulf, that only what is coming, the real history of the New Testament, will ever bridge it, and that day is yet in the future.

With Dr. Figgis I have no quarrel when he states that the "ecclesiastical divisions of the English Church were framed on the lines of the Roman Province of Britain." But I cannot forget a certain previous meeting at Whitby, where two opposing schools of ecclesiastical tradition met. And if, then, one went down to defeat, it was but, in accordance with evolutionary law, to finally win its apparently lost cause. I do not say that the Church of England was an independent Society in the Middle Ages, but that in the Charter, it asserted its right to a national name and a certain degree of freedom, in defiance of the then Papal claims; and that the long fight for liberty, then first stepping into the limelight of events, was an orderly historic evolutionary movement, having its foreordained ending in the fruition of the primal causes which gave it being. This fruition was the Reformation of the Church of England, of which we may say, as was directed to be said of the Book of Common Prayer by all ministers, "that it is Catholic, Apostolic and most for the edifying of God's people."

Geo. Bousfield.

THE CHURCH OF ENGLAND.

Sir,—It would almost seem as though "J.M.B." lived in a sphere where the simple facts of history do not touch him. Whether this is a subject for congratulation or commiseration is a matter of opinion. But that a man can live with the blinds drawn is surprising; it is usually called an ostrich policy. I do not suppose anything I say will affect "J.M.B.," but lest any of your readers may be influenced by his amusing, but inaccurate versions of history, permit me to make the following comments.

1. The freedom of the Church of England mentioned in Magna Carta, can only be freedom, either from the king or from the Pope, and I have shown in my last letter, based on the authority of the historian, Mr. H. W. C. Davis, that the freedom was from abuses which were due to the king.

2. "J.M.B.," in speaking of the Papal action of excommunicating the king and Langton, should have gone further and pointed out that Magna Carta was revised and reissued three times. While it was annulled by the Pope in 1215, at the king's request, the revised Charter of the next year was sealed by the Papal Legate and "henceforth Magna Carta was regarded as being ratified and guaranteed by the Church; those who infringed it were subsequently punished or threatened with spiritual censures."—(Davis.)

3. "J.M.B." refers to the three Bishops who represented the British Church at the Council of Arles A.D. 314, as if this had anything to do with the circumstances of the Middle Ages. Such an argument is what the logicians call a *non sequitur*. Dr. Figgis, to whom I have already referred, has pointed out that the origin of the English Church is not Celtic, but Roman. Let me give his exact words:—

Some years ago Bishop Lightfoot tried to derive the English Church from Celtic Christianity. He did not succeed. Dr. Collins proved that, great as is our debt to St. Columba and St. Chad, it is still to Pope Gregory and St. Augustine, to Wilfrid and to Theodore of Tarsus that we owe our Church and its organization. Let us be frank in this admission. Even those parts evangelized by Celtic missionaries soon lost their peculiar quality.

4. Let me also point out that the question is not what the Roman Church was in A.D. 600, but what it was at the time of Magna Carta, and I challenge "J.M.B." to prove any essential difference between the Roman Church of King John's day and modern Roman Catholicism. I say "essential," because it is known that the Council of Trent did little else than make official what had

been held in the Church for ages, and since the time of Trent, only the decrees of 1856 and 1870 have been added. So that "J.M.B. is decidedly wrong in saying that the Church of Rome has changed more since that day than our Church changed at the Reformation. This contention in opposition to him may be called "Sectarian Protestantism," but "hard words break no bones." It is simple fact, and facts of history are stubborn things. Student.

THE BRITISH NAVY.

Sir,—In connection with the recent letter calling attention to the Biblical references to Tarsish and Chittim, the latter undoubtedly referring to Cyprus, some of your readers will be particularly interested in the following reminiscence which is told by an English writer. In 1878 Cyprus was annexed to England by Lord Beaconsfield. Countess Howe one day asked Beaconsfield why he had added another island in the Mediterranean to England, as we had enough. He replied: "Lady Howe, you do not want it now, but by-and-by you will want it." This incident was told to the English writer by Lady Howe shortly after the conversation with Lord Beaconsfield. Veritas.

PRAYERS FOR WAR-TIME.

Sir,—Among the many publications issued in connection with the war, it seems to me that special attention should be called to a booklet compiled by Principal Lightfoot, of the Church Missionary Society's College, in London, England. The booklet is entitled, "In Time of War," and consists of suggestions for meditation and private prayer. A general order is provided which may be used for morning and evening and also a special order for each morning and for each evening of the week. The Lord's Prayer supplies a leading thought for each day, and for the morning subjects of meditation, passages from the Psalms are selected, while for the evening they are taken from the Gospels. I have read that this booklet has already circulated to the extent of over 30,000 copies, and it seems to me admirable for putting into the hands of members of our congregations. The cost in England is only one penny or, five shillings a 100. The publishers are Murray and Co., 11 Ludgate Square, London, E.C., but it is doubtless possible to order through a local Canadian bookseller. The prayers and meditations are most helpful and deserve the widest possible use at this solemn time. C.C.

ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for a church and Mission house at Carmacks, Yukon diocese, in memory of Bishop Bompas:—

Previously acknowledged	\$282.78
A Sympathizer	19.85
Clergyman	6.90
Mr. Frank Smith, London	2.00

\$311.53

Subscriptions may be sent to me,
(Rev.) T. G. A. Wright.
95 Maple St., London, Ont.

ARCHBISHOPS IN CANADA.

Sir,—I am not much given to writing letters to the newspapers, whether civil or religious, but as you, editorially, and your correspondent, G. M. Rae, plead so earnestly for letters on this subject, and as it is one which it seems to me might well be ventilated in the Church press before it comes up for consideration in the General Synod (if it ever does), I feel moved to take up your challenge.

And first of all, may I point out that the inference to be drawn from your own editorial (April 8) is surely gratuitous and beside the mark. You yourself say, "distances require four Provinces and with them Metropolitan." Is it courteous to the Bishops of the Province of Ontario to insinuate that they would not have had the same difficulty in electing a Metropolitan as they apparently did, had not the title of Archbishop been involved? If they would have had the same difficulty in any case, then the incident has no bearing whatever upon the point under discussion, which is not "should there be four Metropolitans," but "should all four of them be called Archbishops?"

In reference to G. M. Rae's suggestion of alternative titles, borrowed from the American and

Scottish Churches, has he not overlooked the fact that the titles "Presiding Bishop" and "Primus," correspond to our "Primate" and throw no light upon the question of what is the best title for the head Bishop of each Province. So far as I know, nobody has yet questioned the fitness of the title "Primate."

Now as to whether Archbishop or Metropolitan is a better designation for the head of each Province, there seems to be a curious idea abroad that the word Archbishop is out of harmony with the spirit of a Democratic Church. What is there peculiarly democratic about a Metropolitan? One would suppose that words which convey a clear and definite meaning would be more suited to a democratic age than words which are more obscure. Everybody can understand at once what relation an Archbishop bears to his brother Bishops. How many people have any idea at all what a Metropolitan is? And of the comparatively few to whom the word conveys any meaning whatever, do not a good many consider it a misnomer when applied to the holder of a dignity which, to use Mr. Rae's happy phrase, "hops about from one diocese to another"? So long as that unfortunate anomaly continues to exist is it not at least questionable whether the title "Metropolitan" accurately describes the office at all? Why a title which is absolutely unintelligible to most people and of very doubtful correctness, should be considered preferable to one which lucidly and accurately describes an office is, to quote the immortal Dundreary, "one of those things that no fellow can understand." As to the suggestion that two Metropolitans should be called Archbishops and two others not, surely, Mr. Editor, that is not a happy idea. We already have a multiplicity of titles and dignities which are rather bewildering to some of our own people and hopelessly befogging to our "separated brethren." To add to the number two varieties of Metropolitans, some called Archbishops and others not, would indeed be to make confusion worse confounded.

If we need four Provinces, and you, yourself, Sir, admit that we do, let us in the name of commonsense, call the head Bishops of these Provinces by a title which means something and expresses what it means. What if there are very few Bishops in some Provinces? Was it not so in the early days in England and elsewhere?

Gilbert F. Davidson.

Guelph, April 15th, 1915.

Books and Bookmen

"Modernism and the Reformation." By J. B. Rust, D.D. New York and Toronto: F. H. Revell Company. \$1.50 net.

In spite of the efforts of the late Pope Pius X., Modernism continues to live and work in the Roman Catholic Church. It is sometimes urged that Modernism and Protestantism come to the same thing, but the only resemblance is that each indicates a revolt against Papal despotism. The present book, in a series of lectures, indicates the fundamental dissimilarity of the two movements and the treatment is marked by a wealth of scholarly information, a striking mastery of detail, and a thorough insight into the historical situation. We know of no other book on these lines, showing what Modernism in the Roman Church really is and, at the same time, what is the essential position of orthodox Protestantism. In Part I, "The Philosophy of the Reformation" is clearly stated, and in Part II, "The Fundamentals of Faith" are carefully discussed. This is a book which should be studied by all who wish to know the vital issues at stake.

"The Ancient Creeds in Modern Life." By H. B. Swete, D.D. London, England: S.P.C.K. 6d. net.

In this lecture, given last summer at Cambridge, the venerable Regius Professor shows that the Ancient Creeds, while needing some re-interpretation, are still vital and essential for modern Church life. The lecture is a veritable "multum in parvo," and those who think that Christianity means the reduction or the removal of the miraculous should pay special heed to Dr. Swete's weighty words. With great scholarship and spiritual insight, he emphasizes in simple language all the vital truths of Christian position.

"The Harvard Theological Review." Harvard University Press, Cambridge, Massachusetts. April, 1915. Issued Quarterly. \$2 a year. 50 cents a copy.

Six articles are given in this number, all of them treating with clearness and force some of

the most important issues of the present day. While the standpoint of the magazine is not ours, its usefulness as a review of the theological situation from a "broad" platform is beyond question. The articles are: "Mysticism in Present-Day Religion," by R. M. Jones; "The Ethical Value of Oriental Religions under the Roman Empire," by C. H. Moore; "The Atonement and the Modern Pulpit," by W. F. Lofthouse; "Religious Reserve," by E. F. Hayward; "The Contribution of Professor Royce to Christian Thought," by J. W. Buckham; "Sir Oliver Lodge's British Association Address," by E. H. Hall. The notices of books are uniformly helpful.

Received: "The Christian Union Quarterly"; "St. Andrew's Cross"; "The Mission Field" (S.P.G.); "Student Volunteer Movement Bulletin"; "The Chronicle of the Central Board of Missions"; "Central Board of Missions of the Church of England Annual Report"; "The Church Missionary Review"; "The Church Missionary Gleaner"; "The Church Missionary Gazette"; "The East and the West"; "The Churchman."

The Family

FACTS WORTH KNOWING ABOUT SOUTH AMERICA.

South America is nearly 5,000 miles long and 3,300 miles wide. There are ten republics, exclusive of Panama and the Guianas. It has the largest rivers, greatest mountain ranges and the densest forests of any continent in the world. The Amazon River has 60,000 miles navigable waterway. The River Plate is 150 miles wide at its mouth and it is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river.

It is notable that material progress of any note has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language; the tenth, Brazil, is Portuguese. In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by either Romanists or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard the Gospel sufficiently intelligently for them to understand.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before very long.

From the beginning of Rome's domination of South America every effort has been made by the priests to prevent the spread of evangelical truth.

The Bible is considered an immoral book, which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the Church and do not believe in the priests or in their teaching.

In Brazil there is no State Church, though the Roman Catholic Church is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts it is to be seen the most polished civilization, and in other parts there exist the most degrading forms of slavery and the most diabolical atrocities the world could boast of.

There is no continent that has so few missionaries for its size and population.

In any of the ten countries a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.

HYMN IN TIME OF WAR

O God, to Whom our fathers prayed,
When in their darkest hour
Thy hand the great Armada stayed,
And broke Napoleon's power.

Grant, as our sons go forth, O Lord,
To battle in the field,
Not pride, but duty, be the word
Engraven on their shield.

Thou knowest, Lord, we count no cost
Of sorrow or of pain,
If only those we loved and lost
Shall not have died in vain.

We should not dare, O God, to pray,
Our prayers would be as naught,
Had we not faith we fight to-day
For all Thy Word has taught.

Grant that Thy Spirit, Lord of Life,
Move o'er the embattled plain,
Till from the chaos of the strife
Thy world be born again;

And to this land which Thou hast made
So fair and free and strong,
God of our fathers! lend Thine aid
To war against the wrong;

For false and feeble is the sword
Unsheathed in tyrant might,
But, if our cause be righteous, Lord,
Thou wilt defend the right.

—London "Times."

Personal & General

The Rev. Dr. Symonds of Montreal, was in Toronto last week.

Mr. F. A. Williams, formerly Western Travelling Secretary, has arrived in Toronto to take up special Brotherhood work in the military camps.

Miss Benbow has been in the hospital at Kaifeng, China, but is now convalescing at the new home of Dr. and Mrs. Paul Helliwell in Kweiteh.

The Rev. F. J. Moore, of St. James' Cathedral, was in Montreal last Sunday. Mr. Moore leaves for England in about two weeks' time for a short holiday.

The largest bell in the world is the Great Bell of Moscow. It is 19 feet in height, 60 feet round the rim and weighs 202 tons. Big Ben at Westminster weighs 14 tons.

The Fort Garry Horse recently arrived in Canterbury and received a hearty Kentish welcome. Most of the men hail from Winnipeg, and it has been noted how appropriate it is for cavalrymen to be at Canterbury.

We beg to extend our sympathy to the Rev. A. J. Fidler and the family in their bereavement through the death of his mother, Mrs. Mary Elizabeth Fidler, on Sunday last. The service was held in St. Mark's, Parkdale.

The Senate of the University of Alberta, at a meeting held 13th April, decided to make an offer to the Militia Department of the personnel and equipment for a base hospital of 250 beds in either England or in France for the military forces.

The "himes of old St. James", as the National Anthem and other fine old hymns rang out on St. George's Day, made many a heart beat faster and truer as their inspiration reached men and women in their hum-drum work-a-day surroundings.

Stating that as much ammunition had been expended in the battle of Neuve Chappelle as during the whole

Boer war, Mr. George speaking recently, said that the character of the ammunition had to be changed in the middle of the war, and to secure supplies sub-contracts were given to between 2,500 and 3,000 firms.

One lonely soldier in the trenches, said Mr. Hobhouse, Postmaster-General, advertised for correspondents in a newspaper, and three days later 3,000 letters, 6 bags of small parcels, and 90 large parcels were delivered to him. If all the soldiers did the same the postal system would break down.

Nearly the whole profits of the Canteen at the Exhibition Camp have already been expended by the Brotherhood of St. Andrew on the soldiers. In view of the liberal and generous service given, profits have only been possible at all through the free services rendered by the ladies and men of the Brotherhood. The work has been a service of loyalty to King and country and of love for our soldier boys.

A silver nugget, weighing no less than 2,600 pounds, was a few days ago taken from one of the mines of New Ontario. According to the "Daily Nugget," of Cobalt, it is half a ton heavier than the famous Cobalt Gem nugget that caused so much excitement six years ago. In these days of patriotism and production the mines of the north country seem desirous of doing their bit for the Empire.

On the authority of "The Indian Churchman" we hear that Canon Waller (brother of Principal Waller, of Huron College) will be the new Bishop of Tinnevely-Madura. If this information is correct, a very suitable choice has been made. Canon Waller's experience of mission work in the Lucknow district, his keen interest in Mass Movements, his broad sympathies and strong personality, combine to give him important qualifications for the office and work of a Missionary Bishop.

It is with sad hearts we read the names of Canada's losses at Langemarck so many familiar names in the

terrible casualty lists, among them many active in our Church. Such names as Kimmins, Ryerson, Darling, Warren, Drummond, Kirkpatrick, and others, now too many to name, are among the killed. The Duke of Connaught has received a message from His Majesty the King expressing his admiration of the gallant stand made at Langemarck and sympathizing with Canadians in the heavy casualties sustained.

A regular university is in operation in the prison camp in Soltau, Prussia, which contains several thousand prisoners of war. Lectures are being given in departments of arts, law and theology, and in the commercial school. There also is a preparatory department. The university owes its origin to the fact that the Belgian prisoners include many professors and the students of four Belgian universities. The students desired an opportunity to continue their studies. The classes were opened also to other prisoners. The attendance in the preparatory department is particularly large.

Germany's dream of conquest in the far east has been completely crushed. In one of the remotest corners of the earth a handful of British Indian troops has won the most important victory for British arms. A Turkish force that attempted to drive the British from the Tigris and Euphrates valleys in Mesopotamia has been disastrously routed. The Turks are in full flight and have abandoned their campaign to drive the British from the Persian Gulf region. The British apparently are now in undisputed possession of the southern part of the ancient kingdom of Nebuchadnezzar. The Kaiser's plans for a new route to the east over a Bagdad-to-the-Gulf railway have been shattered.

The Rev. Henri Anet, of Brussels, has been lecturing in England in aid of the Belgian Protestant Churches at this crisis. As to the German atrocities, he said nothing asserted by the Inquiry Commission was in the slightest degree exaggerated, far less untrue, and when the war was over documentary proof would be pub-

lished. Most of the horrors were the result of drunkenness on the part of the Germans, whose path could be traced everywhere in Belgium by empty bottles. His countrymen were greatly struck by the generosity, kindness, and sobriety of the British troops. The contrast was extraordinary. Monsieur Anet told an anecdote of an English sailor who refused wine, and when pressed pulled out Lord Kitchener's letter and said "he must obey orders."

The Rev. Dyson Hague addressed the Upper Canada Tract Society on "The Power of the Printed Page." "Young people are now reading literature more poisonous than the venom of the cobra." He mentioned some novels which he called "pestiferous," and certain magazines and

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newspapers published in the United States were mentioned as teaching a low grade of morality. The president's report showed the receipts of the society to be \$92,000 and the disbursements \$95,000. There was still a balance in the bank of \$5,000, due to balance from previous year. Excellent work is being carried on among sailors. A resolution was put by Rev. I. Macqueen Baldwin calling for liberal support "in order that renewed and greater efforts may be put forth to save this great Dominion from the curse of an impure and ignoble literature."

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"Inasmuch."—Thirty-five dollars was the sum raised and presented to the Rev. Canon Dixon by the members of a small club commenced on the Island last summer for his East End poor. The little girls and boys have worked unceasingly since Christmas making work-bags, aprons, dolls' clothes, etc., which were sold at a bazaar held at Mrs. Ridout's residence, Palmerston Boulevard, the Wednesday after Easter. The names of the young workers are as follows: Frances Cartwright, Barbara Macrae, Helen Reid, Hugh Dixon, Reeford Stewart, and the two Cartwright boys, all under thirteen years of age. Canon Dixon was able to provide thirty pairs of boots, to be distributed to the needy ones of his district, and we feel that the warmest appreciation is due to the young members of the club, whose spare hours were so unselfishly employed. Christ's words come to mind, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

A representative company assembled in All Saints', Norfolk Square, London, April 23rd, for a memorial service to Captain Darling and Captain Warren, 48th Highlanders, Toronto. The former died of wounds here on Monday, the latter being killed in action the day following. The widows of both officers have been here for some time. Sir George Perley attended on behalf of the Dominion Government; General Lawrence on behalf of the War Office, being accompanied by Mrs. Alderson, wife of the Commandant of the Canadians now in the field. Others attending were: Earl Grey, General and Mrs. McDougall, Colonel Hendry, Col. Ryerson, Dr. Parkin, Captain and Mrs. Marshall, Captain Armstrong, Sir William Osler, Lady Drummond, Mrs. Guy Drummond, Mrs. Darling, Mrs. Barwick, Mrs. Osborne, Mrs. Stewart Houston. The service was taken by Rev. W. Boyd. Tennyson's "Sunset and Evening Star," "For All the Saints," followed by the National Anthem, were sung by all present.

British and Foreign

Mrs. Temple, widow of the late Archbishop Temple, died in England on Good Friday last. The funeral took place in Canterbury Cathedral.

The Rev. P. A. Easley, a Methodist minister of Cold Springs, N.Y., was recently confirmed by Bishop Perry in Grace Church, Providence, N.J. He is a candidate for Holy Orders.

The Rev. William Temple, fourth son of the late Archbishop of Canterbury, and recently nominated by the Crown to the Rectory of St. James', Piccadilly, has been appointed Pad-dock Lecturer for this year.

On the Feast of the Annunciation the Rev. L. T. Gwynn, a former Roman Catholic priest, was formally received and admitted into the priesthood of the Church by Bishop Edsall in Gethsemane Church, Minneapolis.

Dr. W. L. Mollison, one of the Fellows of Clare College, Cambridge, has been elected to succeed the late Dr. Atkinson as Master of the College. He was second Wrangler in the Mathematical Tripos of 1876 and second Smith's Prizeman. He was elected a Fellow of Clare in 1876, Junior Tutor in 1880, and Senior Tutor in 1894.

"What wonderful things come from the Front, where men fight, and suffer, and die," writes the Bishop of Winchester. "Take (to give a single instance) the case of the officer who, going out as a professed atheist, is brought by his task of censoring the letters sent home, and by what he reads in them, to recognize that religion is the one thing that is solid

and worth having, to make the surrender of faith, and ask to be confirmed."

Mr. F. T. Jane (a well-known expert on naval affairs) in a recent lecture recalled how Mr. Churchill insisted on keeping the British fleet mobilized last July when things began to look critical with Serbia and Austria, and told a good story of what he and others on guard at the bridges near Portsmouth saw. There were plenty of spies looking at the many apparently empty trains go by, but it was, said the lecturer, "only we who were on top of the bridges who could see the sailors, as they lay on the floors, go by."

A little ceremony not without its moving element and of historic interest in Canada took place at Westminster Abbey, April 19th. At mid-day as the organ was playing "O God, Our Help in Ages Past," and as the little company of the faithful who assemble daily to intercede for those fighting their country's battles were about to disperse a small party of Canadian soldiers marched through the grey cloisters, particularly cool and pleasant even in the noonday sun, at this early period of spring. They were officers and men of the 22nd Battery, Canadian Field Artillery, from Kingston, Ontario, who had to come to Westminster Abbey to deposit with the Dean and Chapter for safekeeping until the war is over the colours presented to them by "veterans and citizens of Kingston." The officers present were Major W. R. Riordan, Captain C. P. Fee, Lieutenant G. T. Cassels and Lieutenant N. H. MacAulay. The colours were under the charge of Sergeant Dixon. Twelve men representative of the battery comprised the rest of the party. The Dean of Westminster, Dr. Ryle, preceded by his mace-bearer, was at the head, followed by the officers and men and less than half a dozen others, all Canadians, including Major Ingraham, 24th Battery; Captain L. W. Cameron, 6th Brigade, and Mrs. McLeod. Officers and men and bystanders united with Dean Ryle in the great prayer for Christendom. Kneeling on one knee, an officer then handed the colours to the Dean, who laid them reverently upon the Holy Table. A few moments later the short but intensely impressive ceremony was over. Dean Ryle upon leaving the chapel assured the officers and men that the colours would remain safe in their dignified keeping until they returned to claim them. To-day's ceremony, on the instructions of the Dean, will be duly related in the Abbey records, now extending over tens of centuries.

Boys and Girls QUEER HUNTING CUSTOM

Unfortunate Marksman Well Flogged for Missing the Game.

There is a curious hunting custom among the Coorgs of Southern India. When a hunt is arranged among the villagers they usually meet early in the morning at a prearranged spot with their dogs. According to the Coorg custom, they all sit down for a while. Having rested, they proceed to discuss and decide which part of the surrounding jungle they are to beat. This being decided, the hunters station themselves at points of vantage and the beaters endeavour to drive the game, if any, towards them.

If, before the hunt commences, any of the dogs lie down and rub their

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backs against the ground, it is considered a good omen and the hunters are sure of a "kill" in the jungle they are about to beat.

On the conclusion of a successful day's hunt all the animals shot are brought together, beside a stream if possible, and cut up, none of the hair being removed. First of all the head and thigh and a strip of meat from the best part is cut from each animal, these being the reward of those who shot the animals. Strips of flesh about a cubit long are then cut for those who first touched the animal after it was shot. Then the number of men and dogs are counted, and the remaining portion is cut up into as many pieces as there are men and dogs.

After this is done the distribution takes place. The "shooters" get their share first, then the "touchers," then the other hunters, and lastly the dogs, their share being taken by their owners. A speech is made praising the successful shots and wishing them better luck next time. Those who were not ready and did not fire when the game passed them (they still use

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the old muzzle-loaders) are censured, and now comes the curious part of the proceedings. Those unfortunates who fired but missed are made to stand in the centre of a circle of thorns and are flogged on their bare legs until they bleed! Though most of these men are independent, well-to-do farmers, they submit to this torture because "it is the custom."

FLYING FOXES OF INDIA

People who have lived in India are familiar with the long strings of flying foxes which can often be seen wending their way in single file from their sleeping places in remote trees to the fruit gardens upon which they prey.

These curious creatures, says a writer in the Wide World Magazine, sometimes measure as much as four feet across the wings and have reddish brown fur and mole coloured wings. After their nocturnal depredations they fly away with the dawn to a tree in some isolated place and there rest during the day, hanging head downward from the boughs in the manner of bats, clutching the branch with their feet.

As the flying foxes gather in the tree selected there is a tremendous commotion, for each newcomer is vigorously driven off from one place after another until he eventually manages to secure a perch for himself. Those on the tree meanwhile keep up an incessant wrangling, each endeavouring to secure the highest and best place to rest on. Sometimes many hundreds of these destructive creatures may be seen hanging from the branches of a large tree.

When opportunity offers they are often shot, and some of the natives consider their flesh a delicacy, though it hardly appeals to Europeans.

PRIVATE FORNERI IN THE TRENCHES

THE following is a very interesting letter to Rev. Canon Forneri, of Kingston from his son Alwyn, who went with the First Contingent, in the Royal Montreal Regiment and is now in France:

March 7th, 1915.

"Have gone a few miles farther, and been in two other billets, one a warehouse and the other a factory; now we are comfortably settled in another barn for a few days.

"We have roughed it more or less since our departure from England. Our rest at the first billet was a treat; fresh milk from the cow downstairs; fresh eggs from the hens roosting on our feet, and fresh bread galore. In the village, a stone's throw away, cheap tobacco and cigarettes, hot coffee at cafes and stoves to cook anything you wished to bring in. There was also a cosy barber shop, where you sat on a kitchen chair and held a bowl of water under your chin, while the 12-year-old daughter rubbed in the soap and tickled you under the chin, then you moved to another chair

where an older daughter scraped your face, imagining all the time she was shaving you. When she had removed all the skin and a few of the hairs, you were directed to the kitchen sink where you removed the soap, then you met mother on the way out with her hand out for the change—one penny and a half.

"I was on guard at another village; had to stop everything and everybody to see their passes. It's no pleasant job as it irritates the occupants of motor cars, if they are in a hurry, and we get their abuse. I tell them not to blame me, blame the army.

"Our guard house consisted of a large piece of canvas hung on a balcony and fastened to the ground, straw to lie on, a couch, stove and lantern, which made things pretty comfortable.

"The second village we were in has since been destroyed by German artillery fire; they take a great delight in destruction, and to no purpose, apparently making more people homeless and miserable.

WANTS MORE SOCKS.

"If some more socks can be sent they will be very welcome, as they soon get wet and muddy and wear out; also some cheap candles; our billets are not lighted."

A LATER LETTER.

March 15th.

"Our first 48-hour shift in the trenches was rather strenuous. We were with regulars, who made it very pleasant and interesting, telling us of their experience in the early fighting which was desperate.

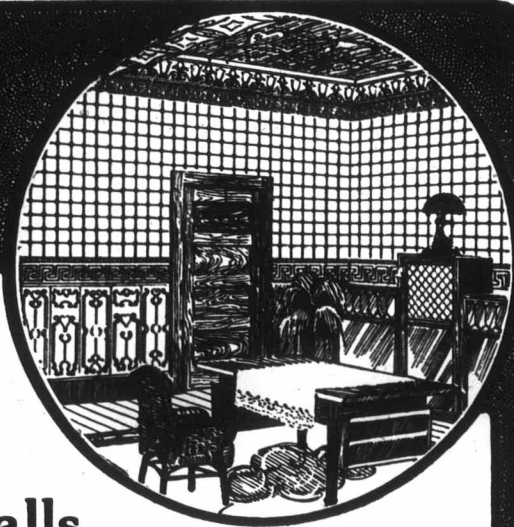
"We carried bricks and filled sand bags all day, and at night completed a piece of breastwork begun the night before, covering up the bricks and sand bags with earth, which we dug up in front of the trench. We were bothered very little by our 'sausage friends' only a few occasional shots when we made too much noise, and occasionally a few rounds from their machine gun

"Our billet was several miles away from the trenches, and after crossing muddy fields, slippery bridges, barbed wire and through sticky ditches with our load, bending double every time a star shell went up, by the time we reached our trench we were like rags. We never worked night and day both, except this 48 hours, and I think it will not occur again, as we will have our own trenches and own officers. It's rather hard to get into this shift business; work a few hours and then sleep a few. No doubt my nerves kept me from sleeping.

72 HOURS IN TRENCHES.

"Our next billet was a factory a few miles away, stayed there forty-eight hours, and then into the trenches for 72 hours. Here we did no work except the sentry duty, listening patrol, wood and water fatigue. This trench was not as comfortable as our former one. The sleeping accommodation was limited, so we took turns. At night you could distinctly hear the "square heads" singing and whistling and calling across to our chaps; there would be an exchange of compliments

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and then a volley followed by some wild laughs and more compliments. Our artillery commenced firing after breakfast. After a dozen shots Fritz wakens up and with his trench mortars throws across some souvenirs. Our trench was not shelled but farther along, where our trench took a curve, the shells exploded all around them. The last day it rained all day an uncomfortable drizzle, making our patrol ditch nice and sticky to lie in. My last shift out our bunch on the right got nervous and opening fire they kept the two of us flat in glue while the twigs were cut above us and an occasional thud in the bank made us think of our happy homes, and wonder why we left them. Most of the men get their wounds from sticking their heads over the parapet to shoot or have a look at our artillery shells as they burst. So far it has been very tame as we and the Germans opposite us have tried no stunts. Later on we may be in a battle or two; we don't know. In some places the line has advanced more than at other points,

and so it is a case of wait and watch at these points.

A SHRAPNEL RECEPTION.

We had a reception of shrapnel one day, but we were in the trenches and quite safe. Had four days and nights of this. It's no cinch going through the mud, ditches and trenches with a load on your back and having to duck every few hundred yards. Just at present, with no moon, you can imagine walking blindly, falling over wire, bricks, sand bags, telephone wires and barbed wire, a rifle on your shoulder and a load of grub on your back; you don't care a hang for the bullets, its the dreadful load that nearly breaks your heart as well as your back, and plays the mischief with your English.

"Our artillery has done some good work, knocking down a chimney used by snipers, also a tower used for wireless and observation. They knocked some of their trenches down and the infantry, by volley firing during the night, prevented them from repairing it."

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pleurisy. Ever since that I have used and recommended Dr. Chase's Medicines, and have two of his Receipt Books in the house.

"Some time ago a cold settled in the kidneys, causing backache, frequent urination, dizziness, and affected the eyesight. My appetite failed and I could not sleep nights. Two doctors failed to do me any lasting good, so I started using Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. The results have been highly satisfactory to me. Appetite improved, I gained in weight, sleep and rest well, and feel strong and well. My kidneys resumed their natural functions, and I believe that my cure was due to Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. I am 78 years old, superintendent work on my farm, and can turn in and do some work myself."

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