

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 42.

TORONTO, CANADA, THURSDAY, JANUARY 14th, 1915.

No. 2.

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Paid-up Capital..... \$6,000,000 00
Reserve Fund (earned)... 4,250,000 00
Investments..... 31,826,618 37

Deposits Received
Debentures Issued

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as usual, made a new re-
cord by writing a larger
Business in 1914 than in
any previous year.

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Canadian Churchman

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Address all communications.

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

THIRD SUNDAY AFTER EPIPHANY.

(January 24th.)

Holy Communion: 191, 240, 246, 319.

Processional: 235, 239, 376, 573.

Offertory: 77, 172, 281, 544.

Children: 78, 568, 710, 731.

General: 21, 213, 477, 522.

The Outlook

The Epiphany Season

Under January 6 we find in the Prayer Book Calendar "The Epiphany," and this phrase is further explained as meaning "The Manifestation of Christ to the Gentiles." It is well known that this refers to the visit of the Magi to Bethlehem. The deep meaning of this journey of presumably Persian Gentiles to our Lord as a Babe, was rightly regarded by the Early Church as typical and anticipative of that universal adoration of Christ as King, when He should be not only "the Glory of His people Israel," but also "a Light to lighten the Gentiles." The Epiphany Season fitly commemorates this important part of our Lord's office and work. At Christmas we celebrate His grace in coming down from heaven "for us men and for our Salvation." In Lent we think of His Temptation. On Good Friday we thankfully commemorate "the inestimable benefit" of His Cross and Passion. On Easter Day we think of His "glorious Resurrection"; on Holy Thursday of His Ascension, and at Advent of His Second Coming. All these are concerned with something He did or suffered; but during Epiphany we are occupied with what He is, as our King, the Object of universal worship, adoration and praise. The Collects for the Sundays after Epiphany emphasize this thought of Kingship; and so do the Epistles and Gospels. The entire Season is concerned, not with temptation, victory, trial, death, but with serenity and kingly sway. All the Scripture teachings of these Sundays emphasize so many different revelations of Christ as the King of His people. The response of every heart should be: "Thou art my King."

Epiphany and Missions

In the light of the original purpose of the Epiphany, as the Manifestation of Christ to the Gentiles, it is particularly appropriate that our minds should be concentrated on world-wide evangelization at this time. In another column will be seen the weighty pronouncement just made by leading laymen in England; while the letter issued by the Anglican Laymen's Missionary Movement in Canada, referring to the Annual Campaign, is another reminder of our predominant duty. If there is one thing more than another that needs attention during this time of War, it is the great work of spreading the Gospel far and wide. Those who think that the War is hindering Missions are making a great mistake, for all the evidence points in the opposite direction. During the slack months of August and September the income of the Church Missionary Society was somewhat better than usual; and judging by experiences during former Wars, there is no reason to doubt that the people of God will maintain, and more than maintain, present Missionary work. There is nothing more striking in Church history than the Missionary revival during the dark and trying years of the Napoleonic domination in Europe, 1800-1815. And even at the time of the Crimean War and the Indian Mutiny, Missionary work went forward, and not backward. So our motto concerning God's work among the heathen must be, "Business as usual, only more so."

After the Day of Prayer

The universal observance of the Day of Prayer on January 3, called attention in a very special way to national life, not only in regard to those who have already gone to the Front, or who may enlist in the immediate future, but also, and perhaps chiefly in reference to those who are compelled to remain behind. What is our duty? The Bishop of Kingston in his sermon in another column, reminds us of some of the elements in our national life to which we must take heed. Anything which is clearly dishonouring to God must be dealt with; and those who are responsible must seek to weaken the national conscience regarding them. While it is good that the irreligious be led to realize the need of God, something else is required. Christian people must convince the world that they themselves are faithful in their adherence to the sanctity of the Lord's Day; that they obey His Holy Word; that they are ready to "abstain from fleshly desires which war against the soul"; that they are not "lovers of pleasure more than lovers of God"; and that they are willing to sacrifice themselves in order to follow Christ. The fulfilment of the conditions of true discipleship must be made clear in every sphere of life. Many are willing to die for their country, but to live for right and truth is often greater still, because it is so much harder to conquer the enemy within than to oppose the foe without. When the people of the world see that Christians intend to live as well as pray, they will be led to cast in their lot with the people of God, and say, "We will go with you, for we see that God is with you."

"So he died for his faith. That is fine—

More than most of us do.

But, say, can you add to that line

That he lived for it too?

"Was it thus that he plodded ahead,
Never turning aside?

Then we'll talk of the life that he led—

Never mind how he died."

Truth Will Out

Several weeks ago the theologians of Germany sent a manifesto to their fellow-theo-

logians in England, blaming us for the War. A reply was sent, signed by the Archbishops of Canterbury and York and a large number of representative men of various Churches. But the theologians of Germany never saw the English reply; it was concealed from them by their Government, which decides what the masses shall see, and also what their learned men shall know. It so happened, however, that when Dr. J. R. Mott was in England he put a copy of the English theologians' reply in his pocket, and took it with him to Germany. The Customs Authorities did not search Dr. Mott's pockets, and so he was able to read that reply to the theologians whom he met in Berlin, which he did to their great surprise. This is a fact worth knowing and passing on, and it is vouched for by the Rev. W. Temple in a recent address on the subject of the War. Mr. Temple remarked that the people of Germany are in a state of gross darkness concerning the relations of their country with other countries. And even their educated men did not know until quite lately that England had made any effort to prevent the War. This is due in part to the control of the press by the Government. Editors may write what they like, but nothing can see the light until the Censor has approved it; and what he dislikes, he suppresses. An Editor in Germany is like a man who as soon as he opens his mouth to speak is gagged. We are, therefore, all the more thankful that Dr. Mott was able to put the English side before some of the leading men in Germany, and we hope that in time misunderstandings will be entirely removed and all done that is possible to bring the quarrel to an end.

"It is Magnificent, But it is Not War"

In these familiar words, the New York "Independent" refers to the recent bombardment of unprotected parts of the East Coast of England:

It is not enemy ships that they have attacked, not fortresses that they have bombarded, not soldiers that they have killed. Three quiet, peaceful towns have felt the rain of shells; almost five score non-combatants, men, women, children perhaps, have met death from the hurtling missiles. This is not warfare, it is murder.

It is this that makes the present conflict so unutterably sad and serious, for modern Wars have registered some substantial progress in the recognition of international law. But, as Mr. Lafleur, K.C., said the other day in Toronto, the present War is distinguished by the deliberate disregard of the rules of warfare by one of the nations, and what is still more serious, "the negation by the most authoritative writers of that nation of the fundamental principles underlying international law." So that all the mitigations of the horrors of War go for nothing, and, as Mr. Lafleur added, "the military code is that of the Duke of Alva." But, notwithstanding all these unspeakable horrors, we are convinced that the present calamity will produce results that will tend more and more to prevent such horrors in future.

A Hero

The following story is related by a wounded soldier, now in hospital. When the man's company was approaching a little village, where there was reason to believe no enemies remained, they went through a long, narrow street; and just at the end the figure of a man dashed out from a farm house on the right. Immediately, the rifles began to crack in front, and the poor fellow fell dead before he reached

the British soldiers. He was a private of another Regiment, and had been captured the previous day by a marauding party of Germans, and had been held a prisoner at the farm where the Germans waited in ambush. The man at once recognized what was intended, and though he knew that if he made the slightest sound he would be killed, he decided to make a dash to warn the approaching British soldiers of what was in-store. He had more than a dozen bullets in him, and there was not the slightest hope of his recovery. He was carried into a house until the fight was ended, and then buried next day with full military honours. His identification disc and everything else was missing, so that they could only put over his grave the scriptural words, "He saved others, himself he could not save." We are not surprised to read that there was not a dry eye among those soldiers when they laid him to rest in that little village. His name will never be known, but his self-sacrificing deed will ever be fragrant in the hearts of his comrades, and of all who hear the story. With deepest reverence, we may use it as an illustration of the still greater love of Him, Who laid down His life for His friends when He endured the Cross and despised the shame, that He might become a ransom for many. Of Him His enemies said what was literally true, "He saved others, Himself He could not save."

A Plain Testimony

A recent report of a Sabbath Observance Committee tells of a Chinese who, immediately after his conversion, posted on his laundry door these words: "This place not open on Sunday, I am a Christian." While the English is not quite above reproach, the prompt effort toward a logical conclusion might well be emulated by Canadian Christians. Our relation to Christ is intended to affect every part of our personal and social life, and there ought to be an immediate and definite connection between what we profess and what we do. "If ye know these things, happy are ye if ye do them." "How call ye Me Lord, and do not the things that I say?"

A Need of the Church

At a recent service a leading scholar emphasized the urgency at the present time of speaking boldly and freely the things of the Gospel of the Grace of God. He felt the need for plain speech, for absolute reality, and for perfect intelligibility. The counsel is wise and timely, for the opportunity afforded to preachers at the present moment is, perhaps, without precedent in its magnificent opportunity for proclaiming the simple, positive, spiritual truth concerning Christ and His Gospel. Many hearts and minds are particularly receptive just now, and preachers will be well advised if they seize the occasion to pour in the "Balm of Gilead," the Gospel of Grace, Peace, Comfort, and Strength.

Individuals and Nations

Lord Rosebery frequently reveals a remarkable faculty for expressing imperial thoughts in brief phrases. On a recent occasion he said that the British Empire is fighting for "liberty, honour, and public faith." These are no empty words, for they embody the policy which has made our Empire great, and will alone keep it great. Our liberty is something that we dare not and will not surrender, even in time of War. Honour has always been a choice pos-

session, both in private life, and for the most part in public dealings. It is hardly too much to say that the intense jealousy with which the honour of our public men is guarded is unique in the world. The term "public faith," as used by Lord Rosebery, is only another word for international honour, the keeping of solemn agreements between nations. How a people deliberately violated the neutrality of Belgium, which it had pledged its honour to guarantee, is inexplicable to the people of the British Empire. That Germany has been secretly scheming for this War, has been proved beyond all doubt by the publication of the French Yellow Book. So long ago as May, 1913, a secret German report advised that the people must be accustomed to the idea of an aggressive War; that the matter must be so managed that powerful armaments, considerable sacrifices, and a strained political situation would cause the commencement of War to be regarded as a relief; and that preparation must be made from the financial standpoint without arousing the mistrust of financiers. All this sheds a flood of light on the conceptions of "liberty, honour, and public faith" at the German Official Headquarters.

These circumstances have a very important bearing on the deepest matters connected with individual and corporate Christian life. In particular, it raises the question whether there is or is not a double moral standard, one for individuals and the other for nations. Many people seem to think that if an individual is faithful to his family and honourable with his neighbour, he may be free to indulge in sharp practice in trade, to concoct shrewd plans to outwit customers, or to manifest callous indifference to the necessities of his work-people. "Business is business," people urge. But this is a point on which the Christian Church ought to have something very definite to say. If moral principles are not identical in private life and in public affairs, then there is an end to essential morality. The War has concentrated attention on this problem in a very startling way. It is being argued that things which are intolerably wrong in an individual can be done by a government without impunity because "necessity knows no law." A private person must fulfil his obligations to the letter, but a nation may keep its engagements only when its promises harmonize with its interests. Lord Beaconsfield years ago spoke about "Peace with Honour," but latterly we have been reminded that international treaties are only "scraps of paper." Then, too, it is apparently believed that untruthfulness and deceit, while objectionable in an individual, are justifiable in a nation. A Missionary in China has written home to say that people in England can hardly realize how much it has meant to British Missionaries to be kept supplied with the latest news through the British Consul, since this has been the only method of checking the grossly inaccurate stories circulated in China day by day by the Germans. One instance of this is given, that on the first day of the War all the German papers declared that the British Navy lost four Dreadnoughts sunk, and six disabled in an action off Leith, the German losses being confined to a few torpedo boats. Up to a quite recent date the Germans in China have been vouching for the accuracy of the report. We wonder what useful purpose such wholesale falsehood can serve. How is Germany's cause going to be ultimately benefited by such methods "Lying lips are an abomination to the Lord; but they that deal truly are His delight." This is the rule of the Kingdom of Heaven, both for individuals and nationalities. No person or state that attempts to found its life upon such a foundation can hope to stand. With all the badness in the

world, the testimony of history is perfectly clear as to one thing, that nations which build on untruth, sooner or later see the structure fall to ruin. Even though Germany should win in the present struggle, the triumph could only be a temporary one, for she would be helped to victory by such unworthy means that her national life would soon prove to be without reality and vigor.

There is no doubt that the greatest battle now being fought is that which this War has brought into prominence—the battle to establish the identical authority of the moral law in individuals and communities. There is only one morality between man and man, and it is equally applicable to large numbers as to private persons. The supreme principle is "Be true, be righteous," and all people everywhere are included in this requirement. The old saying which is in absolute harmony with the eternal principles of our Master is as true today as ever: "Let justice be done, even though the heavens fall."

A SCRAP OF PAPER.

In the War of 1870 at one place when the dead were being buried a trace of blood led the searchers to a shady spot, where they found a French sergeant lying dead with his hand tightly clenched in death pressed to his lips. In his clenched hand was a scrap of paper, which they forced from it and read. It was a letter from his little girl of five, which, when mortally wounded, he had crawled here to read with the last light of his dying eyes, and it ran thus: "Dear Father,—I miss you so much. I miss you most morning and evening, when I used to kiss you. I try to be good, as you told me, and kind to mamma.—Your loving little girl, Marguerite."

Here in this leafy place
Quiet he lies;
Cold with his sightless face
Turned to the skies;
'Tis but another dead:
All you can say is said.

Carry the body hence;
Kings must have slaves;
Kings rise to eminence
Over men's graves;
So this man's eyes are dim,
Cast the earth over him.

What was that white you touched,
There by his side?
Paper his hand had clutched
Tight ere he died?
Message or wish may be?
Smooth out its folds and see.

Hardly the worst of us
Here could have smiled,
Only the tremulous
Words of a child,
Message that has for stops
Just a few ruddy drops.

See! She is sad to miss
Morning and night
His—her dead father's—kiss,
Tries to be bright;
Kind to mamma and sweet,
That is all—Marguerite.

Ah! That beside the dead
Slumbered the pain!
Ah! That the hearts that bled
Slept with the slain!
That the grief died. But no!
Death will not have it so!

AUSTIN DOBSON.

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NATIONAL RIGHTEOUSNESS

A sermon preached by the Right Reverend Edward J. Bidwell, D.D., Bishop of Kingston, at St. George's Cathedral, Kingston, Sunday, January 3rd, 1915.

"And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here, and Jesus answering said unto him, seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."—ST. MARK, xiii, 1 and 2.

[NOTE.—I heard Dr. Boyd Carpenter, then Bishop of Ripon, preach on this text at the re-opening of Peterborough Cathedral, England, after restoration, some 12 or 13 years ago, and am indebted to him for the main thought expressed. Beyond that, as I have never seen his sermon in print, if it ever was printed, this humble effort owes nothing to what I remember thinking at the time was a masterpiece.]

Our Lord must have uttered these words with a keen pang of sorrow. We know how He loved and yearned over Jerusalem; how heart-broken He was when she rejected Him; and we know also of the deep reverence He had for the Temple in the Holy City, and with what stern severity He had on one and perhaps two occasions cleared it of the commercial element which seemed to Him to debase and defile its proper purpose. Had the prophecy meant only the loss of the building, its destruction would have been deplorable, for it was a magnificent edifice. But beyond its intrinsic beauty, the Temple was to the Jews symbolic of their very nationality, the purpose of their existence, and the pledge of their destiny. Therefore, on their return from exile, the first task they took upon themselves was the rebuilding at all costs of the Temple, the outward and visible sign that they alone among the nations of the world held the true religion, that they were the Chosen People, the favoured of God. So that a prophecy of the destruction of the Temple meant, as His hearers would know well, the end of the existence of the Jewish people, as far as any rate as the possession of a country and habitation was concerned.

But Christ did not withhold His prophecy because of its painfulness. He knew that the Temple would fall, and with it the nation, because it no longer represented the will and purpose of God. The history of the Hebrew race up to the coming of Christ, though containing not a few glorious episodes, is on the whole a mournful one. They were entrusted with a wonderful treasure to guard; time after time they proved themselves unworthy of the trust, but were restored because of the innate quality of faithfulness which the best of them possessed; they produced in the great prophets men of a spiritual insight seldom equalled and never surpassed; yet they were so blinded with pride and prejudice that when all prophecy was fulfilled and the Light of the World shone on them, they tried to extinguish It by crucifying the Messiah, and not only themselves rejected the Saviour, but did their best by persecution to prevent the little handful of faithful Christians from carrying the Gospel to the world.

So the solemn verdict was passed upon them. They were the wicked husbandmen, who, not content with robbing their Lord, had slain even His Son when sent to remonstrate with them. Therefore their doom was sealed, and their inheritance given to others. They would not do God's work as His instrument, therefore their nation was scattered to the four winds and their Temple destroyed.

History may be approached and studied from many points of view, but if regarded as it legitimately may be, as a record of the Divine purpose working itself out in the world, we see that there is one lesson that is constantly taught. Whenever a nation or an institution ceases to be a fit instrument for carrying out the will of God, when vice takes the place of virtue, corruption of purity, when luxury begins to reign supreme, and Mammon-worship becomes the popular religion, then though the coming to pass of the end may be slow, that nation or institution is doomed—there shall not be left one stone upon another that shall not be thrown down.

"The mills of God grind slowly, but they grind exceeding small; though His time be long in coming with exactness grinds He all." Illustrations of this solemn truth can be readily given from both Pre-Christian times and in the Christian era. The fate of the Roman Empire is a hackneyed but most apposite instance. It was founded upon the virtues of its people, courage, self-sacrifice, patriotism, simplicity of life and contempt for mere wealth, and a deep respect for such institutions as the family. As long as she could teach those lessons to the world, she

was allowed to do so on a large scale. But when she lost the virtues which had made her what she was and rottenness and corruption set in, she was doomed, and though it took centuries to see her final fall, it came in the end most surely and inevitably. Or in the Christian era, we can see an example of the same truth in what befell the medieval Papacy. The original idea of a great theocracy so to speak, which should tower above all earthly powers and keep them under the rule of Christianity, should ensure respect from even the strongest in those rough days for the will and laws of God, was noble enough, and as long as the aims of the early Church were pure, to serve God and help mankind, it did great work, and served a most useful purpose. But when corruption crept in, and spiritual powers were bought and sold, when the original idea was completely lost, and the consciences of men were revolted, not only by the debasing of religion by superstitious and venal practices, but by the shameless grasping for temporal power at all costs seen in the highest places of the Church, there inevitably came a revolt, and claims were rejected never to be again admitted, and power and influence were lost never to be regained on the same scale.

We need to take these lessons to heart with reference to ourselves. We are members of an Empire, the greatest the world has ever seen, an Empire founded not by the exploits of some great conqueror, but by the willing sacrifice of hundreds and thousands of lives on its behalf. Its foundations have been devotion to freedom, to justice, and to religion. It is on such foundations as those that an Empire which is to endure must be built. If they are undermined or destroyed, it will certainly fall. You must have often heard this and similar sentiments from platform or pulpit in the days of peace. And you listened to them as rhetoric suitable to the pulpit, and to the occasion, but paid little heed to them. But now we have to pay heed to them. For we are face to face with a crisis. The very existence of our Empire is at stake. Now we are bound to examine and see what flaws there may be in our national life which tend to render us unfit for carrying out God's great purposes in the world, the sole reason for the preservation of our beloved Empire.

You think perhaps, my brethren, that there are not any. Let us see. What about the prevalent Mammon-worship, the cult of the almighty dollar (save the mark)? What figure bulks most largely in the public eye? Is it that of the great artist or poet or scientific discoverer, men whose work will live long after them, of the man who has served his country at home or abroad as statesman or soldier, or even of the philanthropist? You know it is not. The figure that catches the public imagination is that of the multi-millionaire. It is of him that we speak with awe and bated breath. For he has "arrived"; never mind whether the path he trod was straight or devious, his gains gotten honestly or otherwise. On him we pour our adulation and our honours. And in consequence of this attitude, luxury in the past few years has been increasing by leaps and bounds, while as simplicity of life has vanished, indifference to God and religion has come in. When men begin to give up the outward observances of religion, it is only a question of time when the recognition of God in the world and the desire to serve Him for which those observances stood will vanish too. I could give further illustrations, but will content myself with one which applies exclusively to that portion of the Empire to which we belong. We have allowed whole hordes of immigrants to come into our country from all parts of the world, to exploit its riches on our behalf, and have done almost nothing to provide for their souls. Again and again the cry has gone forth for men and money to cope with the spiritual destitution of whole tracts of our North West, but neither men nor money, to any extent comparable with the existing needs, are supplied. For this we are directly responsible. The Almighty desires a God-fearing nation to work out his purposes. We are sitting by with folded hands while in large portions of our country Godlessness is inevitably becoming the normal condition.

These are some flaws in our national life, to be repented and got rid of. And thank God, this can be done. The wakening has come, and come in time. Deep in our hearts there has been a power, which seemed long dormant, but has now

sprung into life, of responding to the high call of duty. We are seeing that after all God is at work in the world. We are learning that as a matter of fact, it is quite true that it profits a man nothing to gain the world at the price of his soul, and that to save all that life is worth living for it may be necessary cheerfully and readily to give one's life. There is soundness enough in the national life to drive out and get rid of all that corrupts and spoils it at present. What we as individuals have to do is with humble and contrite heart to strive to realize these great ideals in our own lives through the power of faith in Jesus Christ, and so make ourselves worthy of the great work in the world to which I believe God is calling our Empire, and for which He is training and testing us now. But if we cared for none of these things, if they had no power of appeal to us, then our Empire, mighty as it is, would surely be doomed. Not one stone would be left upon another that should not be thrown down. But if it rests upon the fear of God then it will last and survive all shocks, for it will stand upon foundations that no earthly power can overthrow. So may it be.

Laymen and Missions

The following "Open Letter to the Laymen of the Christian Church in Great Britain" has been signed by twenty-eight influential laymen belonging to various Christian Churches:—

"We, who write this letter, are laymen, members of different sections of the Church of Christ. Our relationships to the missionary enterprise vary in degree and in kind, but we are one in feeling the supreme importance, at this grave time, of maintaining and of carrying forward the spiritual work of the Church of Christ, and particularly its missionary work in foreign lands.

"We clearly perceive the imperative demands which are being made upon every English home. We are seeing to-day how the need of our country and the consciousness that we are engaged in a struggle for high ideals is calling forth a spirit of sacrifice and devotion in all corners of our Empire such as none of us has ever known before. With this spirit moving in our midst it is no time to turn aside from the permanent duties and obligations which are less vividly brought to our attention. We should be false to our country's highest interest, and should bring lasting shame upon our national Christianity, if we allowed the redeeming work of the Church of Christ for the nations of the world to be hindered or crippled for lack of our allegiance and support.

"What we need is that no lesser sacrifices should be made in the interests of the Kingdom of God. If the curtailment of luxuries and comforts which many gladly impose upon themselves in order to help their country, could be continued when the war is over, in order to enable us better to fight the world-wide campaign against evil, if the offering of life for our country could infect our young people to such an extent that there would be a great national movement of enlistment under the banner of Christ, might not our own eyes see the dawn of a new day in missionary history?

"The supreme task of the Church is reconciliation. At a time when war is abroad throughout the world there is a paramount necessity upon Christian men to extend and to establish the world-wide Kingdom of God, which is the only sure foundation of peace.

"The present position of the work in the great mission fields is startling indeed. After long years of patient labour a period has been reached, fruitful beyond all expectation, of missionary success and opportunity. The tides which are moving in the East will wait for no man, and not even the absorbing claims of the great war can absolve the Church from its responsibility for giving the Gospel to the non-Christian peoples in this momentous hour in their long history.

"In face of the stress and pressure and unknown anxieties of the coming months, it seems plain that unless Christian laymen will shoulder the burden there may ensue grave disaster to the enterprise.

"We therefore desire to call the laymen of the Churches into this the Church's highest service, inviting them to rally closely round their missionary societies at this time, to find out their needs, and to see that these are met. Thus to strengthen the things that are most spiritual and unselfish, and therefore most vital in the life of our people, is an act of the truest patriotism. The measure of England's greatness is the service she can render to the world, and no service is greater than the quickening of the faith and ideals by which a people live."

Laymen's Missionary Movement

CHURCH OF THE REDEEMER.—A* most representative gathering of about 300 business men were present at the Service of Intercession, for Missions and the Empire, at this church on Monday last. The occasion was a most solemn one, the men joining throughout with deep earnestness. The Rev. Dyson Hague and the Rev. Prof. Cosgrave conducted the service. The Bishop of Toronto, the Rector and a large number of the city clergy were present.

THE APPEAL (IN PART).—To the members of the Church of England in Toronto.—Recognizing the responsibility which rests upon us in the great crisis through which the world is now passing, the Toronto Committee of the Anglican L.M.M. urges upon all laymen of the Church in the city, the absolute necessity of supporting the missionary activities of the Church to the point of large sacrifice. Amid all the many new demands which are being made upon us and to which we must respond, we may not forget the missionary responsibilities we accepted long before war was declared. This work must all be fully maintained during the period of struggle, so that we may be men ready for every opportunity for increased service in the brighter days ahead. The present war is a serious challenge to our Christian faith and to the supremacy of the Prince of Peace. Unless the Church meets the situation with courage and self-sacrifice, and triumphs over these difficulties, she will lose her claim to moral and spiritual leadership among the nations of the world. Years of prosperity in Canada turned the thoughts of many men away from the supreme claims of religion. The present more serious attitude of mind on the part of our people presents the Church with one of her commanding opportunities to rally her forces in support of a movement for quickening the spiritual life at home and for the world wide extension of the Kingdom of our Lord. Many fears have been expressed that missionary work in non-Christian countries may be greatly hampered by the war between so-called Christian nations, and that the peoples of India, China and Japan have opportunity (which they will not be slow to use), to scoff at the apparent failure of Christianity in the West. But the reverse appears to be the case. Mr. Sherwood Eddy recently cabled from China regarding the great evangelistic campaign that is being carried out in a number of University centres:—"Opportunity double last year." The Rev. E. H. M. Waller, writing in the "C.M.S. Review," for December says:—"I have not, so far, come across any evidence which goes to prove that the fact of a war being waged by Christians is a stumbling block to a non-Christian mind." With the princes and people of India fighting the battles of the Empire, with the forces of Japan lined up with nations which are fighting for truth and honour and principles of justice which find their very roots in the Christian religion, we at home need not fear that the work of the missionary will be suddenly checked by a new attitude of scorn or hostility. Rather may we fear that we may not measure up to the unparalleled opportunity and the urgent necessities of the hour. The actual cost of missionary operations has in many cases largely increased. The price of drugs and foodstuffs has gone up on the fields in some places as much as 35 per cent. Many of the Continental missionary societies are crippled, their workers are cut off from all supplies, and some fields have been left without workers. A special responsibility, therefore, rests upon the societies of North America, not only to maintain their work, but to strengthen that work in every way possible. There is great need, too, that we give largely increased assistance to missionary work in the North West. The total failure of crops in parts of Alberta and Saskatchewan, together with the prevalent business depression, has caused a most difficult situation. Two dioceses at least, at the time of writing, have large overdrafts and no money with which to pay the December stipends of their prairie missionaries. Unless Eastern Canada comes more largely to the help of the Church in the West in the next year, work already started must close, and some splendid advances made in recent years may be lost. At no time has it been more imperative that the diocese should be fully alive to its responsibility with regard to Diocesan Missions. Forty-two Missions receive assistance from the Diocesan Mission Board to provide services and the ministrations of the Church at 120 points. \$23,000 is needed in 1915 to maintain this work. With the average stipend of clergy in these fields at \$860 per annum, the amount to be provided by the Church in the diocese should

in reality exceed the amount asked for by the Bishop. The total missionary givings from the Anglicans of Toronto for 1914 was \$97,232. Not more than one-third of our Communicants contribute in any systematic way to Missions, and it is to the two-thirds who do not share in the work that we look in particular for help this year. It is our conviction that if only adequate steps are taken to enlist all Churchmen as systematic contributors it would be possible this year to make a bigger advance than has yet been recorded. The annual Missionary Campaign has this object in view. It aims at securing in every parish a period of special missionary education preparatory to a thoroughly organized Every-Member Canvass of the parish by teams of its laymen. The annual missionary supper for Anglican men, St. James' Parish House, 26th January. Speakers, Rev. C. H. Shortt, of Japan, Rev. Canon Gould and Mr. L. A. Hamilton, who will give some account of their recent visit to our own Mission fields in India, China and Japan. The Joint Committee of the Rural Deanery and the Anglican L.M.M. urges the supreme importance of the present hour and calls upon all to enlist in this mightiest enterprise in the wide world. God is able to over-rule the present distress and to make the coming year a turning point in the religious progress of the world; but your help through prayer and money and service is needed. E. C. Cayley, J. S. Broughall, H. P. Plumpton, C. J. James, L. E. Skey, sub-committee of Toronto Deanery; W. C. Brent, chairman, Evelyn Macrae, vice-chairman, C. P. Muckle, hon. secretary, Toronto Anglican L.M.M.; David M. Rose, general secretary, Anglican L.M.M., 159 Confederation Life Building.

WINDOWS

A Column of Illustrations

ALL SHOULD BE MISSIONARIES.

Dr. Grenfell tells a story of how, at a dinner given in his honour, a lady remarked to him, "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Do we ever stop to think of it? For that is just what we all are—missionaries—sent into the world by God to testify of His love. That is what the word "missionary" means—one sent. Perhaps some of us are unfaithful missionaries, who have refused to deliver the message given to us, but we are truly sent for all that. Not everyone that is so sent is called upon to preach audibly. The daily conduct of life may be the best of sermons—what we are may count more than what we say.

NOT STATISTICS BUT DYNAMICS.

Moscow is a city of 20,000 Russian university students. They are as a class practically without religion. There was one young Russian girl, a student, who had been seized by the saving hand of Jesus Christ and had yielded herself absolutely to the sway of His superhuman Spirit, and that young girl, single-handed and alone, had for weeks before my arrival gone diligently among the students of the different colleges and schools distributing invitations, announcing the lectures which were to be given later. Her spirit became contagious, and when I came to Moscow, where there was no organization whatever, no Christian society, no co-operation of this kind, no missions as we understand the term, this young girl filled with God crowded the large theatre with an average attendance night after night of over a thousand unbelieving Russian students, agnostics and Jews. If ever I get time to rewrite the book on the Watchword, I would say less about statistics, more about dynamics and strategy, and especially more about the great dynamic, the Spirit of the living God, given absolute right of way in the life.—Dr. J. R. Mott.

I WILL GO FOR CHRIST.

A missionary was once asking a Burmese boatman if he were willing to preach the Gospel to his fellow-countrymen. The man was getting good pay as a boatman and the missionary told him that he would only be able to pay him eight shillings a month, instead of the thirty shillings he was earning. "How is it?" he asked. "Will you go for eight shillings?" It was hard for the man to decide. For some moments he sat pondering, then looking up, he said, "I will not go for eight shillings, but I will go for Christ."

WORTH DYING FOR.

Mrs. Temple, widow of the late Dr. Temple, Archbishop of Canterbury, once related the fol-

lowing characteristic story of Dr. Temple: "One day in the last year of his life, when anxiety was beginning to tell upon him, he had to make a hurried journey to Manchester to attend a missionary meeting. She said to him, 'You will die of it.' His prompt reply was, 'It's worth dying for.'"

THE EXTENT OF THE KINGDOM.

A band of missionaries and native teachers spent a night on Darnley Island and discussed the question of establishing a mission on Murray Island. Some of the natives sought to intimidate the teachers. "There are alligators there," they said, "and snakes and centipedes." "Hold!" cried Tepeso, one of the teachers, "are there men there?" "Oh, yes," was the reply, "there are men; but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tepeso; "wherever there are men missionaries are bound to go."

ARE YOU A MISSIONARY?

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king, in surprise, said he thought only missionaries asked blessings. "True," replied the Admiral quietly, "but every Christian is a missionary."

THIS AND THAT

Thoughts of an Eastern Churchman

The Maritime Provinces, I imagine, have suffered less from the war than any other portion of Canada, and possibly of the whole Continent. As far as I can judge, conditions seem to be about normal down here, money, though "tight," and when is it anything else for the vast majority of us? is still get-at-able by the favoured few. Employment for the time of the year is fairly abundant, and I can discern no marked falling off in the volume of business generally. The apple export trade of Nova Scotia, which everyone declared would be utterly ruined by the war, has so far been fairly remunerative, and far ahead of certain well remembered lean years. Our Church finances, it is true, have shown some tendency to shrink, but against this must be placed the splendid contributions to the Belgians from all parts of the province. In this town of under two thousand a third appeal has resulted in about 125 barrels of flour, valued at considerably over \$800, and large quantities of clothing, etc., and more is yet to come. I have come to the conclusion long ago, that for sturdy, permanent prosperity, the Maritime Provinces, and especially Nova Scotia, stand unrivalled in the Dominion. In twenty years' residence here I have never seen anything approaching a financial panic of any kind, and there has never been once a failure of crops. We have certainly had our ups and downs, and we have had no spectacular "booms," but the stream of modest prosperity has followed its even course on the whole, year in and year out. And then, of course, it must be remembered that the prosperity of these provinces stands upon stable foundations. There is more realized money per capita here than anywhere else in Canada. True, people do not, as a rule, invest it in productive enterprises, but it is there all the same, and it is steadily increasing.

John Bull, it has been generally understood, has always had a pretty good conceit of himself, which in varying degrees has been transmitted to his offspring in different parts of the world. But for cool, colossal self-conceit, it seems to me, the Germans have us all beaten to a standstill. Bernhardi's notorious book has been a revelation in more senses than one, but in none more startlingly than in its exhibition of national self-complacency and arrogance. John Bull isn't in it with the German of to-day, or perhaps, in view of late developments, of yesterday. In every page of Bernhardi's book this tremendous self-assurance stares you in the face. And this is true of other writers, and of the utterances of many of their publicists, including the Emperor himself, who has told his subjects on more than one historic occasion, and in so many words, that they are the "chosen people." Now, whatever individual Britons may have said of themselves in this role they have never been officially informed of it. The fact of the matter is that ever since

(Continued on Page 24.)

THE WAR ON ALCOHOL

Important London Conference

It is obviously difficult to gauge the actual extent of the mischief which is being wrought by alcohol during times of national crisis, but at the present time there is no doubt that in many districts throughout the country there are indications that excessive drinking is very prevalent. One notices from the report of an inquiry made by the Manchester Relief Committee—which, by the way, is regarded as satisfactory—that only 16 districts out of 91 report an increase in drinking, and this is to a large extent amongst women.

If this proportion is representative of the country as a whole, there is surely need for some serious effort to be put forth to deal with the question.

THE EFFECT UPON THE RECRUITS.

That the reports which appear in the newspapers from time to time concerning drinking amongst women are having a disquieting effect upon the married recruits now under training in the military camps is perhaps only natural, but it makes the outlook for them harder than ever. It suggests the presence of an enemy in the home as well as on the battlefield, and an Army Chaplain lately said that all his spare time is spent paying visits to the homes of recruits—"just to see that everything is right." "Not that I don't think the wife will go straight," the recruit would whisper in the ear of the Chaplain, "but I could better face the foe out in France if I felt sure of things at home."

THE WORK OF AN ARMY CHAPLAIN.

This Chaplain, with his wife, were met at 9 o'clock one morning, and his destination was the home of a recruit nearly 10 miles away! But it was felt that the work was well worth while, and who could do it better than a minister and his wife?

"But sometimes," this Chaplain said, "the wife puts a similar inquiry, 'Is Henry going straight?'" and this enabled the Chaplain to point the moral in the camp for the benefit of all.

PUBLICANS AS REFORMERS.

It has been encouraging to notice that many saloons in London are co-operating in supporting Lord Kitchener's appeal to the nation not to give drink to soldiers. In a brief walk in North London the other afternoon, it was noticed that no less than 16 licensed houses exhibited a notice such as the following:—

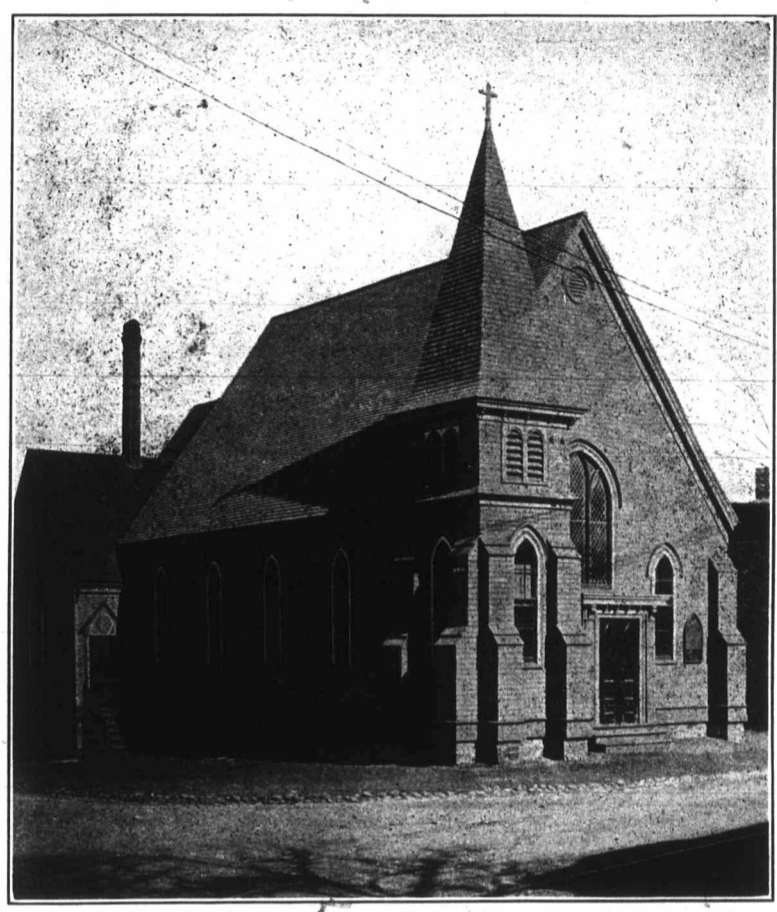
"The proprietor will be glad if his customers and the general public will assist Lord Kitchener in his desire that those who are doing their best to prepare for active service shall be strictly sober."

Some of the houses had another notice indicating that, "in response to the express wish of the Commissioner of Police for the Metropolis, women will not be served with intoxicating liquors for consumption either on or off the premises before 11.30 a.m."

AN IMPORTANT CONFERENCE IN LONDON.

That serious notice is being taken of this important subject by thoughtful men and women was evident from the largely-attended and influential conference recently held at the Caxton Hall, London. The conference was convened by the Bishop of Croydon, and in the audience, as well as on the platform, were several leading members of the medical profession, as well as representatives of all branches of religious, political and social life.

This meeting was a fine example of unity. Dr. Clifford rubbed shoulders with a leading scientist, and the Archbishop of Canterbury and Cardinal Bourne sat side by side, being supported on either

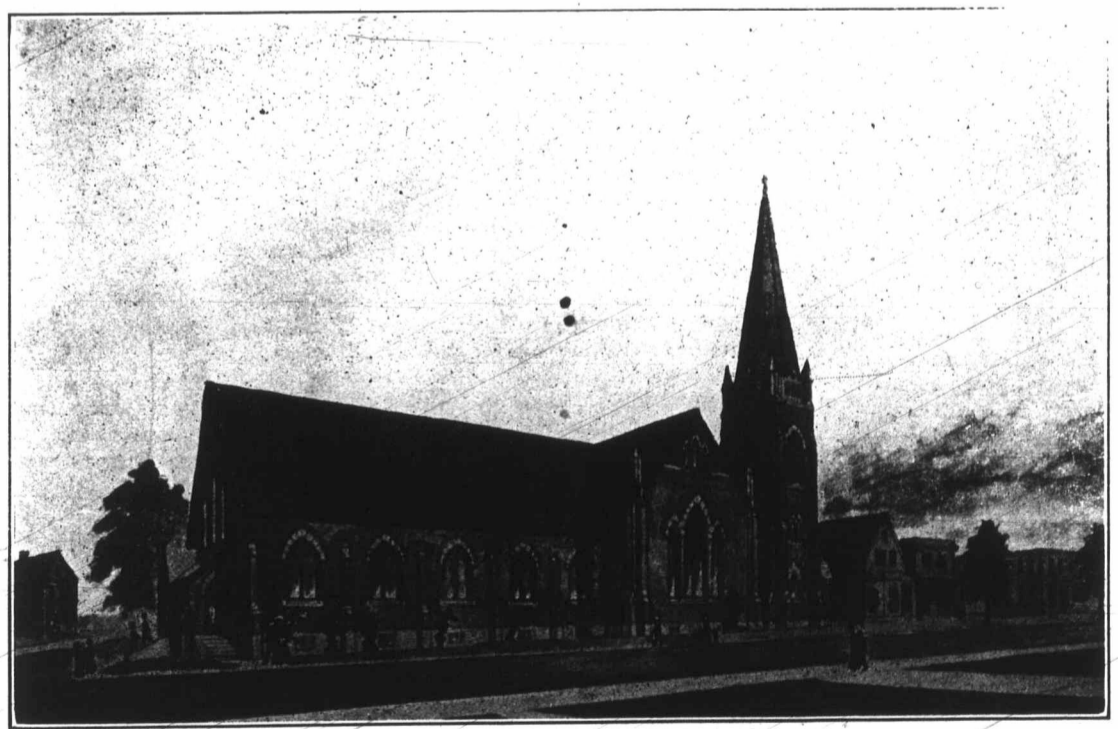


The Canadian Churchman.
St. Matthias' Church, Halifax, N.S., 1882-1914.

side by two eminent medical men, from was Sir Thomas Barlow.

THE ARCHBISHOP OF CANTERBURY'S PROPOSALS.

It was impossible to magnify the gravity of the evil of intemperance amongst the wives of the



The Canadian Churchman.
St. Matthias' Church, Halifax, N.S., as it will appear when completed.
The opening of this beautiful new church was fully reported on page 8, January 7th issue.

soldiers, said the Archbishop of Canterbury in his address from the chair, and there was great need for something to be done to counteract it. He suggested shorter hours for the sale of drink. This might prove an inconvenience to some people, but he contended it was one which they

should be proud and thankful to share. It might also cause a shrinkage of profit to the trade, but he felt sure that there were many in the trade who would willingly share a common burden of that kind. This was a time in our national history, he added, when self-denial and self-discipline were needed, not only by the soldier at the front, but by the nation as a whole, and those who were not themselves abstainers could best show their sympathy by resolving not to drink at all during the period of the war.

ARE THE CHIEF CONSTABLES TO BLAME?

The first resolution passed by the meeting was in support of Lord Kitchener's appeal on the subject of drinking amongst soldiers. This was moved by Professor Sir Clifford Allbutt, who spoke strongly against the laxity of many chief constables in dealing with breaches of the law in respect to drunkenness. They knew the houses in which drunkenness was fostered, and should have the courage to do their duty.

THE SCIENTIFIC VIEW.

Science, said the Professor, had said its word very plainly on the subject of the value of alcohol. Science had said that people were quite as well, and possibly better, without alcohol as with it. This meant that alcohol could be dispensed with, and he would go so far as to say that humanity would be all the better without alcohol. The Professor urged that only by providing counter-attractions to the public-houses could the evil be met.

Cardinal Bourne dealt with the psychological aspect of the question. When young men in their health and strength were brought together with only one link between them—to get at the enemy—and when they were kept back from that object, the very excitement led them to take more drink than was good for them. The same thing happened when the wives and sisters were left alone, waiting anxiously for news from the front. He advocated further restrictions in the hours of opening public-houses.

ALCOHOL ON THE BATTLEFIELD.

Sir Thomas Barlow proposed a resolution recommending the general adoption of the suggestion that people of all classes should join in a pledge of total abstinence during the continuance of the war. Sir Thomas effectually laid a bogey which always makes its appearance in times of war and other suitable occasions. He was continually being asked, he said, What would you do if a soldier was unable to get pure water—would you recommend that he should drink spirits?

Such a situation was scarcely likely to arise today, said Dr. Barlow, owing to the excellent system adopted by the British Army since the South African War. It was now possible to sterilize water very rapidly, by means of chloride of lime, and water thus purified was supplied daily to the troops.

THE OFFSPRINGS OF ALCOHOLISM.

Sir Thomas referred also to another serious danger which, he said, was in nine-tenths of the cases the result of alcoholism—viz., sexual diseases. "If you want to send our young men across the Channel without any disability, you must first stop alcoholism. When the German regiments left their homes their behaviour was all that could be desired; but when they had been into the wine-cellars of France and Belgium the alcohol produced devilry and lust and un-

speakable horrors." A fine tribute was paid by Sir Thomas to the Y.M.C.A. work in the camps throughout the country; but there was need, he said, for further restrictive and remedial efforts in other directions. He contended that many of our Watch

Committees needed overhauling. They should be freed from men interested in the liquor trade. There was need, also, to wake up the police authorities to a sense of duty. "As long as policemen were instructed," said Dr. Barlow, "not to interfere with the soldiers, what could be expected? If you interfere with a soldier in a public-house, it was contended, you will stop the recruiting. That kind of pusillanimity has got to go," he added, indignantly, "and all that is possible must be done for the protection of the men who are going to fight for their nation."

Dr. Clifford, who seconded the resolution in a breezy speech, reminded the conference that not all the men in the recruiting camps were drinkers. Thousands of them had been trained in our Sunday Schools and Bands of Hope in habits of sobriety. Of the one hundred young men who had joined the colours from his own church 90 were total abstainers. The Russian nation, he said, had sacrificed £93,000,000 a year in revenue to free her soldiers from the curse of alcohol. Why could not our own Government be induced to take some drastic step to free the nation from a great curse which was hindering its fighting efficiency?

THE VIEWS OF AN ARMY MAJOR.

The next speaker was Major Darwin, a son of the great scientist, who urged that local authorities should carry into effect the Temporary Restrictions Act of 1914, which gave them full powers of dealing with the present difficult situation. In every district there should be some provision for recreation and refreshment, both for men and for women, where there was no temptation to drink.

Speaking as an old soldier, he urged that during the progress of a campaign the field hospitals should be quite free for the use of the wounded, and not choked by cases of disease caused by vice. He urged that strong action should be taken to deal with this matter, both by legislation and other means. The young men in the military camps needed to be protected from temptation to vice. It was well known that the unfortunate women of our great cities were flocking around the places where the military camps were situated, and it was time that something was done for our young men. The present condition of things was a call to every citizen to fight with all his strength against every cause of national deterioration.

Major Darwin expressed the view that the efforts put forth on behalf of the soldiers' wives should include some plan for the encouragement of thrift. In many cases the woman drank mainly because she had more money than she was used to receiving.

Lady Jellicoe, the wife of the popular Commander of the Fleet, advocated the formation of clubs for working women, where the wives of soldiers could be profitably entertained and where they could be helped to keep in touch with their husbands at the front. It was a fact that many did not know how to address the letters they wrote to their husbands.

A final resolution was unanimously adopted, urging the mayors of the country to take the lead in carrying out the proposals made for lessening the evils of intemperance during the war.

THIS AND THAT.

(Continued from Page 22.)

their defeat of the French in 1870 the Germans have been suffering from what is vulgarly known as "swelled head." But France to-day is a very different antagonist to the France of 1870. The German victory in 1870 over an army putrid with corruption, and a State whose supreme head was already in the grip of an agonizing mortal disease, was no real test of the relative strength of the two powers. Germany has certainly accomplished wonders during the forty-four years since her consolidation. But her achievements have been much over-rated by the world at large. It had become the fashion to point to Germany as the nation of every accomplishment, and the exponent of supreme efficiency. Germany has been "fed up" with the idea that she is the world's leader in art, science, philosophy, commerce and arms, not only by her own leaders, but by other nations as well, till the conviction has developed into an obsession of absolute invincibility. But the bubble has been already pricked and is in the process of collapse.

Sir Oliver Lodge has, I see, at last come out flat-footed in his belief in communication with the departed. For some years he has not hesitated

to express a certain tentative belief, but he always left a loophole of retreat. He always qualified his statements by admitting the possibility that the evidence might, when better understood, lead to some other conclusion. Now he has burnt his boats and stands definitely committed. He no longer thinks that such a thing is possible or even probable, but he is now convinced that it can and does happen. He has himself held communication with departed friends. After years of laborious investigation and experimentation, he is now certain that the survival of human personality with all its essential characteristics, memory, affection, etc., can be scientifically established. I offer no comment at present upon this most remarkable statement, which had it not been for the public preoccupation in the present war, would have created something like a sensation, except to say that such an utterance on the part of one of the greatest living scientists in the world today merits, and indeed demands, very respectful and painstaking investigation on the part of one of the brightest and keenest intellects in the scientific world has led to such a conclusion, it is, to say the least, not for us ordinary individuals who have not probably given the matter half an hour's serious attention or investigation in the whole course of our lives, to be unconcerned. Although even we have a right to ask for adequate evidence.

The Christian idea of human personality is by far the highest ever conceived; for it teaches the surpassing value of the human soul by revealing its destiny, and opening up vistas of infinite possibilities. Incidentally, it teaches real human equality, for with such an immortality as it promises, wherein everything is open to everybody, and all stand in this respect on the same level, "one man is as good as another" in a far stronger and more real sense than ever before conceived. Downeaster.

Brotherhood St. Andrew

HAMILTON.—The annual dinner given by the Brotherhood of St. Andrew of the Church of the Ascension to the less fortunate men of the city was held in the schoolhouse on New Year's night. Upwards of a hundred men sat down to a sumptuous repast including turkey. After all had dined a musical programme was given, many of the guests participating in it. Rev. Dr. Renison addressed the gathering, and in a few remarks welcomed the men.

The Churchwoman

TORONTO.—ST. SIMON'S.—The Bishop of Toronto was the celebrant at the W.A. Communion Service, which was held in this church on January 7th. The Rev. C. H. Shortt was the preacher and he chose for his text the words:—"And the Word was made Flesh and dwelt among us." St. John 1: 14. An adjournment was made to the Parish House, where the regular business meeting was held. The Bishop gave a short address, in which he referred feelingly to Mrs. Macnab's death, and paid a high tribute to her Christian character. As a motto for this New Year, he gave to the W.A. these words, "I will go in the strength of the Lord God." The diocesan officers presented their reports, all of which were of a most satisfactory character. The sum of \$50 has been sent as a Christmas gift from the members of the J.W.A. to the Rev. R. M. Millman, Japan, for the purpose of purchasing a much-needed bicycle. The P.M.C. receipts amounted to \$224.55. The treasurer's receipts were \$1,198.38; disbursements, \$759.32. Four missionaries were present at the meeting: Rev. C. H. Shortt, Miss Trent and Miss Lennox, from Japan; and Miss Strickland from India. The last-named (who returns very shortly to resume her duties), gave a very beautiful farewell address. Resolutions of sympathy were passed with the Rev. Canon Macnab and to the Ven. Archdeacon Ingles and Mrs. Ingles in their recent very sad bereavements. The next meeting will be held in Holy Trinity Schoolhouse on February 4th, at 5.15 p.m., instead of in the morning.

A meeting of the W.A. Missionary Institute will be held in the Bishop Strachan School, College Street, from January 19th to 22nd, both days inclusive. Addresses will be given at the various sessions by Miss Strick-

land, Rev. Professor Cotton, M.A., Rev. C. H. Shortt, M.A., and Rev. J. T. Broughall. Miss Strickland and Rev. C. H. Shortt will give missionary addresses; Professor Cotton an address on "The Prayer Book in Relation to Missions"; and Rev. J. T. Broughall a devotional address.

HAMILTON.—CHURCH OF THE ASCENSION.—On January 6th, the all-day meeting of the W.A. was held in this parish. There was a celebration of the Holy Communion in the church, the Rev. Dr. Renison being the celebrant, assisted by the Rev. A. Howitt. At the business meeting which followed in the schoolhouse, the president reported that she had formed a new branch at St. Stephen's, Mount Hamilton, with 20 members. The reading and adoption of various reports followed. The Dorcas secretary reported the shipment of 11 bales at an expenditure of \$213.85. India has been taken up as a course of Mission study by 30 branches this winter. The treasurer's report acknowledged receipts of \$344.02; expenditure, \$109.78. Mrs. Given gave an interesting address on the desirability of Mission workers reading missionary magazines and also of their keeping in touch with the work and the workers. Addresses were also given by Miss Metcalf and Miss Gladstone, a deaconess who works amongst the Jews. Miss Jacob, who works amongst foreigners, also spoke. The Bishop presided at the noonday prayer meeting and gave the address, his subject being, "The Kingdom of Heaven." After the luncheon recess, the Rev. Canon Gould, general secretary of the M.S.C.C., gave an address, his subject being, "The War and Missions." He was followed by the Rev. C. H. Shortt, of Japan. It was moved by Mrs. R. G. Sutherland, seconded by Mrs. Carter, secretary of Babies' branches: "That this W.A. wish to express their deep sympathy with the members of St. Luke's congregation, who on December 21st, lost their much-loved friend and Rector, the Rev. Napier Burns, who had laboured among them with unflinching love, ever since his ordination 16 years ago. They would also express their sympathy with his brother and other relatives." A motion of sympathy was also passed with Mrs. Chisholm, of Oakville, who has lost her husband recently.

Church News

PREFERMENTS AND APPOINTMENTS.

ALLEN, the Rev. F. A., Incumbent of Chelsea, to be Rector of South Stukely and Eastman. (Diocese of Montreal.)

ATTWOOD, Rev. Wm., Missionary at Acme, Incumbent, St. Augustine's, Ogden, etc., Calgary.

HOGGIN, Ven. Archdeacon G. H., Rector, St. George's, with All Saints', Calgary.

TATE, Rev. A. C., L.Th., P. in C., Harmattan, etc., Rector of Olds, with Bowden, Innisfail and Didsbury, Calgary.

WALKER, Rev. W. R., L.Th., Incumbent, St. Augustine's, Ogden, etc., Chaplain to 31st Battalion, in training at Calgary. (Diocese of Calgary.)

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—There were large congregations at this church on the occasion of the first church parade of the officers and men of the battery of heavy artillery of the Overseas contingent, who presented a very fine appearance. They were under command of Major Odell. Archdeacon Armitage extended from the pulpit a hearty welcome to the battery.

The annual Christmas tree entertainment and tea took place in connection with the Mission School on the 30th ult. All the male teachers are at present serving their King and country, two with the 2nd Contingent, and four in Canada. Addresses were made by Archdeacon Armitage and Mr. W. J. Patton, the Lay Evangelist, who has just entered upon his new duties at St. Paul's in connection with the Mission. Mr. W. J. Patton was presented before he left Belfast with an illuminated address and a handsome gold chain by the Rector and wardens of Christ Church, Belfast. The address is couched in the most complimentary and kindly terms, and refers to the work of Mr. Patton in the congregation, as a member of the Select Vestry, as representative in the Diocesan Synod, as Superintendent of the Boys' Department in the Sunday School, and as

a speaker in the Cottage meetings. Mr. Patton will be a great addition to the Christian workers of Halifax.

TRINITY.—The annual presentation of prizes in connection with the Sunday School took place lately. One of its most pleasing features was the presentation of a beautifully illuminated address and a gold watch to Mr. J. M. Donovan, who for the past 25 years has been the Superintendent of the school, by the officers and teachers. The presentation was made by the Rector on behalf of the donors.

ST. LUKE'S HALL.—The first meeting of the Halifax Association for promoting Christian Unity, which was organized by the ministers of the city last Spring, was held in this hall on the 17th ult. The Bishop of Nova Scotia presided, and there was an excellent attendance. Rev. A. B. Cohoe, pastor of the First Baptist Church, gave a thoughtful and suggestive paper on "The Persistence of the Belief in the Divinity of Jesus." This was followed by an exceedingly interesting discussion. The next meeting is to be in February, when a paper is to be read by Dean Llwyd on "Christian Mysticism."

LUNENBURG.—ST. JOHN'S.—Owing to the fact that the Rector of this parish, the Rev. F. C. Ward-Whate, may be called upon by the Government to act as a chaplain with the second Contingent the vestry at their last meeting passed a resolution granting their Rector six months' leave of absence conditionally upon his appointment.

FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—The 62 little ones belonging to the Sunbeam Kindergarten which is connected with this church, together with their parents and friends, had a very pleasant time in the schoolhouse recently on the occasion of their annual Christmas fete, the leading feature of which was a giant Christmas tree, which was in due course stripped and the gifts distributed amongst both the children and their parents.

QUEBEC.

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The date of the consecration of the Bishop-Elect, the Very Rev. Dean Williams, has been finally settled for January 25th (the Feast of the Conversion of St. Paul).

TRINITY.—The annual S.S treat was held on the evening of January 7th. The children provided a most interesting programme, largely of a patriotic nature. A detachment of the 23rd Battalion of the Canadian Expeditionary Force paraded to church here on Sunday morning, January 10th.

WEEK OF PRAYER.—The attendance at the Week of Prayer services in Quebec city, has been larger than for many years past.

BERGERVILLE.—ST. MICHAEL'S.—The Rev. Scott Smith, locum tenens of this parish, has had to return to Charlottetown, owing to serious illness.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—We have received a copy of the Year Book of this parish. Last year was its Year of Jubilee, for 50 years ago, on May 1st, 1864, the church was opened, the late Rev. Canon Ellegood, then the Rev. Jacob Ellegood, in charge and he remained Rector till Advent Sunday, 1911, when he died full of years and honours. Under the Rev. A. P. Shatford, who succeeded him as Rector early in the following year, the work has progressed in every way so satisfactorily and the congregation has increased so fast, that enlargement has again become a necessity. This enlargement was duly carried out and the church has now got a seating capacity of 1,100, which is double that of the original church. Everything points to the church having entered upon an increased sphere of usefulness, for she begins the second half-century under most favourable auspices. Set in the very heart of the uptown section of the city, she can no longer be a secluded parish church for the sole comfort of the pew-holders. More and more she must become the church for the whole people. She has a devoted

and capable staff of clergy, a whole-hearted and loyal people and her future prospects are exceedingly bright.

MONTREAL.—The Festival of the Epiphany was the sixth anniversary of the Consecration of the Right Rev. J. C. Farthing, D.D., the present Bishop of the diocese.

DIOCESAN FINANCES.—Approximate returns of the finances of the diocese are encouraging. The M.S.C.C. returns up to December 31st, show a total of \$15,467, which is an increase over the previous year of \$231.

There are now 140 clergy on the roll of the diocese, but the great need still of the diocese is men.

TO INDIA'S SONS.

WYCLIFFE COLLEGE.—Rev. A. Perry Park, B.A., one of the graduates of this college, left this week for England, en route to India, where he is to be a student secretary of the Y.M.C.A., in special charge of work among High School students in some of the great student centres. Mr. Park is a member of All Saints' Church, Toronto. During his college course, he evinced a lively interest in Y.M.C.A. matters, taking charge of some of the summer Camps for Boys. In his work in India, he will be supported entirely by the students of the University of Toronto. Last year they subscribed enough for equipment and support. He will be their representative in the field. Mr. Park is the third man from this college to be chosen for such a post, Dr. W. E. Taylor, of Shanghai, China, and Rev. L. A. Dixon, of Travancore,



REV. A. PERRY PARK, B.A.

India, having spent already some years in the work. A reception was held for Mr. Park in the University Y.M.C.A. building last Saturday afternoon. President Falconer, in bidding farewell on behalf of the University, referred to the strategic time and place of Mr. Park's future service. India was being remade by this war. She was already much more sympathetic with Britain. Mr. Park was going with a message from a nation that was hazarding its best in defence of obligations of truth and honour. Principal O'Meara, of this college, warmly praised Mr. Park, bearing testimony to his sterling worth and earnest devotion to the cause of the Master. Mr. Park left for New York, en route to France, on Sunday afternoon last. He will spend some time amongst the Indian troops at the front there and from thence he will go, via Marseilles, to Alexandria, where he will disembark and spend a further period of time amongst the Indian soldiers in Egypt, before he finally proceeds to India, which will be his ultimate destination.

RIVER DESERT.—CHRIST CHURCH.—A Bishop's chair has been presented to this church by the ladies of the congregation. Other recent presentations include a pair of brass vases for the Holy Table and an organ stool.

SOUTH STUKELY.—The Rev. F. A. Allen, Incumbent of Chelsea, has been appointed Rector of South Stukely and Eastman. He took charge of his new parish on the 10th inst.

ST. LAMBERT.—The Rev. O. Thorne, M.A., the Rector of this parish has accepted a parish in the diocese of Huron, and he will leave his present cure at the end of this month.

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.

HOUSE OF BISHOPS.—A meeting of the House of Bishops of the Province of Ontario will be held in this city on Thursday next, the 21st inst., for the purpose of discussing various matters of importance.

THE DIOCESAN SYNOD.—Owing to the war there will be no session of the Synod of this diocese this year. There is but a very little business of importance to transact and the postponement of the session will mean a great saving of money.

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The members of this branch of the W.A. made a presentation to Canon Grant on New Year's Day, in order to show to him their appreciation of his excellent work.

BROCKVILLE.—TUESDAY, JANUARY 5, 1915.—Many Brockville Church people who purposed attending the second of the series of prayer meetings being held this week were surprised on arrival at St. Paul's Church last evening to discover the building full. Every available space was turned to good account. Every available chair was brought into use, and many stood, but a large number were unable to obtain admittance. The meeting was conducted by Rev. L. E. Davis, and an address on family life was given by Rev. A. E. Runnells. The ministers of the various churches were present upon the platform. It is felt that these meetings will contribute largely to the uplift of the work of the Brockville churches.

WEDNESDAY, JANUARY 6, 1915.—The Week of Prayer service in the Baptist church last night was largely attended despite the inclement weather. The pastor, Rev. H. Edgar Allen, presided, and an able address on Missions was delivered by Rev. H. H. Bedford-Jones, Rector of St. Peter's Church.

THURSDAY, JANUARY 7, 1915.—The united meetings in connection with the Week of Prayer were continued last night when St. John's Church was filled by representatives from all the Brockville churches. The subject for the evening was "The Bible and its Work," and an address was delivered by Rev. W. F. Crawford, of Ottawa. Rev. S. S. Burns presided and all the clergymen of the town assisted.

FRIDAY, JANUARY 8, 1915.—The auditorium of George Street Church was crowded and a number were accommodated in the gallery at the closing meeting last evening of the Week of Prayer. Rev. W. S. Jamieson presided and a powerful appeal was made by the Rev. Rural Dean Woodcock for a higher standard of political and social morality. He condemned in unmeasured terms the practice of graft and protested against the use of bad language so commonly heard upon the streets. Dean Woodcock appealed to the men and women of the churches to magnify the loftiest ideals, to frown upon every form of blasphemy, and to banish from their homes every book or magazine which does not maintain the highest moral tone. In closing the meeting Rev. Mr. Jamieson expressed the belief that the Week of Prayer had been the most successful in the history of these annual meetings in Brockville, and certainly took their place amongst the best he had ever experienced.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—OBITUARY.—Early on Thursday morning last, there passed into the nearer presence of her Lord, deeply regretted and universally beloved, Gladys Mary Macnab, wife of the Rev. Canon Macnab, of this Cathedral. For nearly 40 years she had been her devoted husband's inseparable companion in his various spheres of labour, and for the past 15 had devoted all her talents and strength to the activities connected with St. Alban's Cathedral. Tiny of stature, great of soul and intellect, the late Mrs. Macnab was a most remarkable woman. Possessed of marked literary ability, she was the author of several volumes descriptive of life in England, Wales and Canada. No function at St. Alban's Cathedral was ever considered complete without a recitation from Mrs. Macnab, always of her own composition

and given with inimitable humour and pathos. The many who have been privileged to enjoy the hospitality of the "House of Macnab," will long remember the delightful and unique entertainment provided. But above all will Mrs. Macnab be remembered for her unselfish and saintly character. No one could come into contact with her without being impressed by her absolute devotion to duty, her willingness to sacrifice herself to the cause of Jesus Christ, and the earnestness with which she used her wonderful personality to bring out the best in others. No one who crossed her path, and whom she could help, was ever forgotten, as her immense correspondence testifies. Her words of sympathy and wisdom have gone forth abundantly—and who may measure their influence! The red rose which she invariably wore was but typical of a life full of colour and sweetness, and all who knew her thank God for the testimony of a noble and beautiful life.

The Rev. Dr. Lewis preached in this Cathedral on Sunday evening last.

THE BISHOP OF TORONTO.—The Bishop preached in St. Luke's Church and at the Silverthorne Mission on the morning and evening of Sunday last respectively.

ST. LUKE'S.—At both of the services on Sunday last, Bishops occupied the pulpit. In the morning the Bishop of Toronto preached an appropriate Epiphany sermon from the words, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and Kings to the brightness of thy rising," Isaiah ix. : 1-3. In the evening the Bishop of Montreal preached from the text, "For to me to live is Christ and to die is gain," Philippians 1 : 21. For some time before the service began the church was full to the doors and many were obliged to be turned away from the church owing to the fact that every available space was occupied.

ST. ANNE'S.—The Very Rev. Dean Starr, Rector of St. George's Cathedral, Kingston, Ont., gave a lecture on Monday evening, last in the Parish Hall, under the auspices of the Men's Club, on the subject of the war. The lecture was entitled "Impressions from Behind the Trenches." Amongst those who were present were "C" Company of the 20th Battalion, under Captain Gordon, besides several members of the General Staff from the Exhibition Park.

CHURCH OF THE MESSIAH.—The Rev. Canon Tucker, the Rector of St. Paul's Cathedral, London, Ont., preached at both the morning and evening services in this church on Sunday last.

CHURCH OF THE EPIPHANY.—Professor Wrong delivered an interesting and most illuminating address on the subject of "Why Germany is at War," in the Parish Hall on Thursday evening last, under the auspices of the Men's Club. The international and historic setting and surroundings proved a revelation to most of those present. The hall was packed with men including many soldiers from the Concentration Camp under Captain Hedges.

ST. GEORGE'S.—The late Capt. the Rev. G. L. Ingles, chaplain to the forces, who died recently at Netheravon Hospital of cerebro-spinal meningitis on the 6th inst., was buried at Bulford with full military honours. Majors Piper, Beattie and Scott and Captain Warner officiated as pall-bearers. The church was crowded with the hospital staff, and officers and men of the Third Battalion, who laid a beautiful wreath on the grave.

ST. SIMON'S.—The Rev. Canon Gould, M.D., the General Secretary of the M.S.C.C., preached in this church on Sunday morning last to an overflowing congregation.

TRINITY COLLEGE.—The Senate of the University of Toronto has awarded the Rhodes Scholarship from the University of Toronto to Mr. Arthur Kent Griffin, B.A., a Trinity College graduate in classics of 1914. The new Rhodes scholar is a son of the Rev. A. K. Griffin, the Head Master of St. Clement's College, Eglinton. The news of Mr. Griffin's selection as Rhodes scholar has been received with great pleasure and satisfaction at Trinity College.

TORONTO UNIVERSITY.—Bishop Farthing, of Montreal, preached the University sermon in the Convocation Hall on Sunday morning last, choosing for his text Acts 11 : 26, "And the disciples were called Christians first in Antioch." The keynote of his sermon was "Be Christian." He said that men could never fully understand Christ, because they could never understand the infinite. The time might come, however, when men would have to choose between worshipping

God and idolizing their own intellects. He ventured to think that in the ages to come there would be a gradual growing of man toward God. He recalled the words of Captain Loxley to his men on the sinking battleship "Formidable," "Steady men, keep cool, be British!" He was appealing to them to be true to the best traditions of their race. "We hear much about the flag," said Bishop Farthing, "and I think we hear a lot of nonsense about it. But the union of the crosses on the flag represents the Christ, and it is the Christ who has made Britain what she is. The highest appeal men can have made to them is to be Christians. The love of God is better than the love of country. It takes in all nations. If we let hatred come into our hearts, even for the foe, we shall not be Christian and we shall not be British, because the two ought to be synonymous. As long as the crosses float over us, be Christian. We see lust and greed and the catastrophe of them in the present war. We see also the Christ spirit reviving wonderfully in these days, in the sacrifices men are making, one for another, in the manner in which men are offering themselves to go forward, and it may be to give their lives. I cannot help thinking God is with us in these dark days."

BIG BROTHER WORK.—An enthusiastic meeting of the Big Brother movement was held on Tuesday, December 29th, at the residence of the Rev. R. L. Brydges, ex-secretary of the Moral and Social Reform Department, 613 Jarvis Street. Commissioner Boyd, of the Juvenile Court, was the speaker of the afternoon, and outlined the excellent work which the Big Brother movement was doing in connection with the Juvenile Court. He stated that over 500 boys have been taken over by the movement during the past two years, and assisted in the right direction. Very few of them had reappeared in the Juvenile Court. Commissioner Boyd emphasized the very great need of a Detention Home in connection with the Court. All the parishes of the city were largely represented. A general discussion followed Commissioner Boyd's address, during which refreshments were served, and a pleasant social hour was spent by all present.

SCARBORO' JUNCTION.—CHURCH OF THE EPIPHANY.—The Rev. Professor Hallam, B.D., preached in this church on Sunday morning last.

HORNING'S MILLS.—The basement of the church being in bad repair, the Rev. A. and Mrs. Strother in a quiet way undertook, at their own expense, to repair the floor and the east wall, put up window-shades, a neat and substantial platform and an attractive metal ceiling in place of the old plaster. Their people were charmed by the improvements and the beautiful decorations of flags and bunting, as well as by the general cosiness of the place. A special debate was most successful from every point of view, and it marked the re-opening of the basement and the beginning of greater activity by the congregation. It is to be hoped the generosity and good example of Mr. and Mrs. Strother will have an inspiring effect.

PRICE'S CORNER.—ST. LUKE'S.—A service of intercession was held in this church on the 10th, the sermon being preached by the Rev. F. S. Lewis. At the close of the service the National Anthem was sung.

PENETANGUISHENE.—ALL SAINTS'.—The Sunday School scholars of this church some time before Christmas voted that no presents be received this year. The usual concert was put on by them on the Tuesday after Christmas Day. The net proceeds amounted to \$30. This has been sent to the Belgian Relief Fund.

SILVERTHORNE.—On the evening of the 6th inst. a concert and Christmas entertainment was given for the children of the Sunday School. The Rev. J. E. McKittrick presided.

NIAGARA.

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

HAMILTON.—ST. MARK'S.—Mr. G. Servos, C.E., delivered a most interesting illustrated lecture on "British Warships" in the Parish Hall on January 4th under the auspices of the A.Y.P.A.

GRAND VALLEY.—ST. ALBAN'S.—At the annual Christmas entertainment of the Sunday School, which took place on the 4th inst., the parishioners of the Rector, the Rev. G. McQuillan, presented him with a most handsome fur-lined coat in appreciation of his services. This is only one of several similar kindnesses which have been extended to Mr. McQuillan since he became the Rector of the parish, and it speaks well for the loyalty of the people, both to their

Rector and the Church. It is pleasing to hear that the good work accomplished by Mr. McQuillan has thus been so fittingly recognized by his people, and they have set an example which might well be copied in many other parishes.

RUPERT'S LAND.

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

RATHWELL.—On Sunday, December 27th, His Grace the Archbishop of Rupert's Land visited the Rathwell group of parishes. At St. Mark's, Treherne, six candidates were presented for the apostolic rite of the laying on of hands by the Rector, Rural Dean Anderson. His Grace in his address complimented the congregation upon having one of the most beautiful of the village churches in the diocese. Sixteen candidates, one of the largest classes in the history of the parish, were presented for Confirmation at St. Paul's, Rathwell. A large congregation was present. In the course of a very helpful address His Grace congratulated the congregation upon the apparent signs of progress, especially mentioning the fact that the debt which has been owing on the Rectory for a number of years is now paid, and that this group of parishes has become self-supporting.

SASKATCHEWAN.

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

PRINCE ALBERT.—The following was the Order of Service used for January 3rd, 1915, appointed for Contrition, Intercession and Thanksgiving as set forth by the Bishop of the Diocese of Saskatchewan:—

Morning Service.—Hymn 358, "God of our fathers, known of old." The first part of the Morning Prayer as usual. The Venite will be omitted—Special PSS. to be read, 32, 51. First Lesson, Dan. ix., 3 to 17—Te Deum. Second Lesson, James iv.—Benedictus. Here follows the sermon. Preacher, the Bishop of Saskatchewan. Hymn 356, "From ocean unto ocean, our land shall own Thee Lord." After the sermon and after the hymn the congregation will remain standing and recite the Apostles' Creed. Then shall be said the latter part of the Communion Service which follows the 51st Psalm to the end of that service (only omitting the blessing) as directed in the Prayer Book. After which may be said such prayers as the minister may select from those specially authorized for Intercession during the war, with the Prayer for Unity, and the general Thanksgiving ("Specially for the nation and protection vouchsafed to the nation since the outbreak of the war") or the Special Thanksgiving. Another hymn may be sung, 333, "Holy Father, in Thy mercy hear our earnest prayer." The Communion Service, with special collect, as in the form authorized for Intercession, Epistle Philippians iv. 7-9, inclusive; Gospel St. Matt. vii. 7-12, inclusive. After the offertory, and before the Prayer for the Church Militant, the hymn, "God Save the King." If there be a celebration, the minister may, immediately before the concluding Benediction, call upon the people to offer up silent prayers for the persons and objects specified by him.

Evening Service.—Hymn 566. The first part of the Evening Prayer as usual. Special PSS. 51, 130, 132 shall be read. First Lesson, 1 Kings viii., 44 to 61—Magnificat. Second Lesson, James v.—Deus. Mis. The sermon shall then be preached (preacher, Rev. J. I. Strong), followed by a hymn, 436, after which the congregation, still standing, will repeat the Apostles' Creed. Then follows the part of the Communion Service as ordered to be used in the Morning Service of this form. After which shall be said a shortened form of the Litany with special petitions, as set forth in the "Form of Intercession." After the response, "Graciously hear us, O Christ," etc., the minister shall call upon the people to offer up silent prayers for the persons and objects named by him. After silent prayers are ended he shall say, O Lord, let Thy mercy be shewed upon us. Answer, As we do put our trust in Thee. Let us pray, "We humbly beseech Thee," etc. Then may be said, if time permits: The Prayer for Unity, Prayer for the Nation. A special Thanksgiving for God's favour and protection vouchsafed to our Nation since the outbreak of the War, or the General Thanksgiving, with mention of this special blessing. At the close, instead of "The Grace of Our Lord," etc., or the Benediction, the minister shall say: "The Lord bless us and keep us; the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore." Amen. National

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Antem after the offertory. Hymn, "Abide with me" before leaving the church.

Your silent prayers are asked for: 1. The Church and nation. 2. Ourselves. 3. The King and all in high places. 4. Our sailors and soldiers. 5. Our Allies. 6. Our enemies. 7. Thanksgiving to God. The services throughout the day were well attended.

CALGARY.

William Cyprian Pinkham, D.D., Bishop,
Calgary, Alta.

LETHBRIDGE.—ST. CYPRIAN'S.—In spite of the depression, this church has just closed one of the most successful years in its five years' existence. The annual meeting of this parish was held lately, when a goodly number of the congregation were in attendance. The Rector's report showed a large increase in the attendance at both the celebrations of Holy Communion and the other services of the church. The total attendance at the services, not including the celebrations, was 11,913, as compared with 9,274 for last year. Total Communions made, 1,622, as against 1,182 in 1913. There have been 39 baptisms, 42 confirmations, 19 marriages, 5 churchings and 7 funerals. There are over 200 on the Communicants' roll. The Sunday School has 18 officers and teachers, ten of whom are men. There are 230 scholars, not including the font roll, an average attendance of over 160 a Sunday. Five hundred has been raised in the Sunday School, and all debts have been met; balance on hand, \$50. Both Senior and Junior branches of the W.A. have done excellent work, not only in the raising of funds, but along other lines in the social side of Church life. The amount handled by the Senior branch was \$649.70; paid out, \$156.80, leaving a balance of \$492.70. At the annual vestry meeting the Wardens' statement briefly was as follows: Total receipts, \$2,872.59; disbursements, \$2,856.64; balance, \$15.95. The Rector, Rev. Canon McMillen, chose as his Warden for the coming year Mr. Joseph Morgan, and Mr. E. S. Jackson was re-elected people's Warden.

EDMONTON.

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

WETASKIWIN. — IMMANUEL CHURCH.—The Bishop of Edmonton formally inducted the Rev. J. H. Sheppard as Rector of this church on the 27th ult. at the morning service. This is the first visit that the Bishop has paid to this parish since his consecration last spring. The Bishop preached, and afterwards was the celebrant at the Holy Communion. In the afternoon His Lordship gave an address to the scholars of the Sunday School, and he preached a second time at the evening service. Large congregations were present throughout the day.

COLUMBIA.

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

VICTORIA.—A general public service of intercession, which was largely attended, was held in the Royal Victoria Theatre in this city on the afternoon of the 3rd inst., at which prayer was offered by the Very Rev. Dean Doull and an address given by the Bishop of Columbia, who at its close dismissed the meeting with the Benediction.

The annual Christmas-tree entertainment of the Protestant Orphans' Home in this city took place on the 30th. Amongst those who were present and gave short addresses were the Bishop of Columbia and the Revs. F. A. P. Chadwick and E. G. Miller.

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.

SPIRITUAL CRISIS.

Sir,—We have been impressed of late by the lack of opportunity in our Church of England for those who attend its services to come to definite spiritual decision. We hold our services, we deliver our messages, and it may be that sometimes our appeals make a deep impression on at least some of our hearers. But those who are impressed leave the service without any step having been taken to bring the impression to a climax, and to encourage definite action. And

what does this mean? Of course we can believe, we must believe, that the word spoken in the power of God's spirit shall not return to Him void, but are there not cases, and frequent cases, where a soul is on the verge of decision, and because the step is not taken at once the decision is not made? The place of crisis in religion is admitted now by a great many of our religious leaders. Most of the great decisions and resolutions of life are made suddenly, no matter how long forces may have been at work in preparation.

Are we becoming satisfied with mere Church membership? Are we, even in so-called Evangelical Churches, where, theoretically at least, the main emphasis is laid upon the need of the soul for Christ, and the all-sufficiency of Christ's redeeming work—are we clinging to the dogmas of Evangelicalism and forgetting its spirit, its passion? Why should it be necessary to wait for revival meetings to bring people up to and across the line of decision?

But how can it be done? There are two ways at least that might be suggested. Perhaps there is some slight justification for the accusation that the Church of England is too rigid and formal in its methods of working. Would not an occasional quiet meeting for prayer and decision at the close of the evening service do incalculable good in giving just that opportunity which we believe many are desiring after an impressive sermon and appeal?

Then again, would it not be a good thing—it is done in some places—if the Rector were to



REV. T. H. PERRY, M.A.,
Rector, St. Matthias, Halifax, N.S.

See page 23.

let it be understood that for a certain time after the evening service he could be seen privately in his vestry, not for business affairs at all, but exclusively to give spiritual advice and help where desired? Even that would most assuredly yield good results, for an impression soon loses its vividness if it does not lead to action.

After all, the pre-eminently important question for us is, are we winning souls for Christ? We are building our splendid churches, we are rejoicing over our large attendances at the Lord's Table, we are waxing eloquent over our Church statistics, but do these things necessarily mean that we are really definitely bringing men and women into saving relationship with Jesus Christ? That is the vital question, and the supreme test. Perhaps it would be helpful to have some expressions of opinion on this subject.

G.S.

CONCERNING MUSIC.

Sir,—I am very fond of music, but I have lately been to churches where it was impossible to join in that glorious Hymn of Praise, the Te Deum, or even in the Magnificat and Nunc Dimittis, because of musical settings which only the choir knew. It is very hard to have to stand during these Canticles, and not be able to take part, and I wish clergymen, organists and choirmasters could realize our point of view. Now, Sir, there are settings which can be easily learned by congregations. To say nothing of the familiar and time-honoured Jackson, I know simple settings of the Te Deum by Winchester, Jehu Martin and Maunder. While, as for the Magnificat and

Nunc Dimittis, I recall Bennett, Maunder, Simper and Turner; all of which are at once simple, tuneful and devotional. I know of a clergyman who made a point of having no music for Canticles and Hymns, indeed, nothing at all but what the congregation could sing; while he arranged special services of praise for the choir three or four times a year after the Sunday evening service, when most of the congregation stayed, and when anthems, solos, quartettes, etc., were naturally and rightly in evidence. On such great festivals as Christmas and Easter I feel very keenly having to be silent when I want to praise. Will not those in authority give heed to this appeal, and let us have only music that congregations can take up or easily learn?

Musicus.

THE CHURCH PEACE UNION.

Sir,—I think your readers will be interested in knowing some of the plans of the Church Peace Union as outlined at the annual meeting of its trustees, Wednesday, December 16th.

It was decided to set aside a sum of several thousand dollars to begin at once the organizing of the churches of the world, working first in the neutral countries and Great Britain and Germany, as far as possible, into a permanent world alliance of the churches for promoting international friendship. A strong American committee has already been named, and a committee of 12 has just been appointed from the British churches and has opened headquarters in London. Correspondence will immediately be begun with churches in the United States, inviting them to become members, as churches, of the Alliance. Thus the church will be the unit of membership, rather than the individual.

Five thousand dollars was again set aside for prize essays on international peace. Several thousand dollars were set aside for work through the Federal Council of the Churches of Christ in America, in promoting friendly relationship between Japan and the United States. Ten thousand dollars were appropriated for the introducing of systematic instruction into the Sunday Schools and churches of the United States along the lines of international peace. Furthermore, a large sum was set aside for the work of a new committee that is to be appointed, which shall devote its efforts to arousing the churches of the United States to the great responsibility and opportunity that is now presented to them to take a firm stand against the growth of militarism in our own country and to effectively help their brethren in the European churches when the terms of peace come to be decided.

The trustees of the Church Peace Union are very anxious that the following telegram which was sent to the President of the United States should be printed as widely as possible in the religious press:—

"The Church Peace Union in annual meeting assembled and representing as it is believed the sentiment prevailing among the churches of America, recognizes with profound appreciation the attitude which as the chief executive of our nation you have taken upon the question of national armament. The present war has demonstrated beyond doubt the futility of military preparedness as a safeguard of international peace. We trust therefore, that your policy will be sustained by the Congress of the United States and to this end pledge our hearty co-operation and support."

Frederick Lynch,
Secretary of the Church Peace Union.

READING THE CREED.

Dear Sir,—I have long wished to appeal through your columns to clergy and laity for a correct and intelligent reading of "God of God, Light of Light, very God of very God" in the Nicene Creed. To my ear and mind 50 per cent., clergy and laity, read this in such a way as to convey no sense at all. It is a little difficult to express the wrong way and the right way in writing, but perhaps I can do so.

1. The wrong but usual way is to read it with equal stress on each of the three words, "God of God," rather rapidly, and with no pause after the first "God," as if it were, indeed, "God of Gods," the God of all Gods.

2. The right way, as I feel sure, is to make a slight pause after the first "God," and a slight stress on "of," with no pause between the "of" and the second "God," as, "God,—of God," that is, "God, proceeding from God." The same, of course, with the next two clauses. I have lately succeeded in getting one or two choirs, who lead in a monotone, to adopt this reading, and in doing so incidentally to get the clergymen to do

the same, and I feel sure the congregations will notice and follow. I hope it is not presumptuous to call the attention of my fellow-clergy to this common error, and to ask them to remove this blemish from their reading of the service. Perhaps others may follow by calling attention to other blemishes through thoughtlessness.

Yours truly,
Dignitary.

PRAYER AND THE WAR.

Sir,—I venture to send a line of vigorous protest against the opinion (which I cannot but think to be blasphemous, though not intended to be so), expressed by your correspondent, Joseph Fennell, that the present wicked war has been sent by God. How can God be the author of wickedness? To hold that view is to contradict the revelation of the nature and character of the Most High. God is Almighty, but that does not mean He can act contrary to His essential attributes. One would have thought that it was obvious enough that the war has come through the greedy aggression and lust of power on the part of men—and they not of our Empire or our allies; and it is no more reasonable or true to say that God has caused men thus to act than to say that the burglar who breaks into a house or the highwayman who waylays one on the roadside is prompted by God to do so. In fact, the inference to be deduced from your correspondent's remarks would be that you may put down all evil to God, because He does not avert it—an easy way of clearing our consciences! He permits wickedness—He has permitted this war—because He has endowed men with free-will and left them to choose good or evil. He could only have prevented this war and other evils by suspending His gift of free-will, with which He has endowed mankind. Your correspondent does not appear to perceive the difference between what God permits and what He causes to happen: there is all the difference in the world. A father might, for prudential reasons, permit many things that he does not approve among his big boys and girls; by force he might stop them, but mere repression is not always the best course. Your correspondent's doctrine is false and dangerous in the extreme. St. John's is the contradiction of all such. "God is light, and in Him is no darkness at all."
Port Elmsley. Albert Geo. Smith.

Books and Bookmen

"My First Communion," by the Rev. A. R. Runnels-Moss. London and New York, Longmans and Co. (pp. 80, 1s.).

A simple explanation of the Sacrament and the Office of the Holy Communion, together with the Communion Office. It was originally written for the author's young daughter, to give her a simple and clear explanation of this most sacred Feast. The Bishop of Manchester writes a brief and appreciative preface, expressing the opinion that the book will be found helpful to true devotion, and that, as such, it is both instructive and inspiring. This commendation of one of the ablest Bishops of our Church is well merited, and it is with pleasure we endorse this manual as specially suited to candidates from higher elementary or secondary schools. It is definite without being controversial, and is thoroughly true to the teaching and spiritual attitude of our Prayer Book.

"The Constructive Quarterly." December, 1914. Toronto, Oxford University Press; New York, G. H. Doran Co. (\$2.50 yearly, 75 cents the copy).

Mr. McBee continues to provide material dealing with "the Faith, Work and Thought of Christendom," and, notwithstanding the war, he has been able to bring together some interesting and valuable papers. The first is by Baron von Hügel on the works of Troeltsch. Two interesting German articles are by Loofs, on "Lutheranism and Mysticism," and by Deissmann, on "International and Interdenominational Research of the New Testament." The United States provide articles by Dr. Shailer Mathews of Chicago, on "Generic Christianity"; Dr. Pace, of Washington, on "Philosophy and Belief"; Bishop Lawrence, on "Religious Liberty and Religious Education," with three other contributions by less-known men. Dr. Symonds, of Montreal, writes on "War and the Need of a Higher Nationalism," and among other contributors are Bishop Boyd Carpenter, and several French, Scottish and Dutch theologians. While there is, perhaps, nothing outstanding in any of the articles, they are all of real value, and continue to make this quarterly review indispensable to those who desire

to keep in touch with the latest and best that is being written in the various sections of the Christian world.

"Tarbell's Teachers' Guide to the International Sunday School Lessons, 1915." (Toronto, William Briggs, and Upper Canada Tract Society, \$1.00).

Among the many helps for Sunday School Teachers, this now familiar Guide stands high for the fullness, variety, and suggestiveness of its material. Those who have used it in past years will be particularly glad to have it again, while those who have never yet made its acquaintance will find it of great assistance in the preparation of Lessons. It can be heartily recommended to clergy and teachers. It is especially strong in admirable illustrations.

The issue of The Canadian Almanac for 1915, which forms the sixty-eighth of the series, is unusually valuable, and is indispensable. Many of the lists given are not found elsewhere. The Canadian Almanac has been published since 1848, and is indispensable to every Canadian engaged in business life. It contains among other things: Astronomical Calculations; Eclipses, Star Tables, Latitude Tables; Complete Customs Tariff; Banks, with Branches and Names of Managers; the British Army and Navy; Canadian Militia List, with the names of all the Officers who went in the first Canadian Contingent; Postal Information; Complete list of Post-Offices, with Railway on which located, or nearest Railway Station, carefully revised to date; List of Newspapers published in Canada, with their circulation and politics; Dominion and Provincial Governments, and names of officials, with their salaries; Foreign Consuls in Canada; Complete Clergy List. 528 pages. Price, \$1. Published by the Copp, Clark Company, Limited, Toronto.

Received: Canadian Magazine; Scribner's Magazine; the Modern Churchman; the Church Missionary Review; the Missionary Review of the World; the Canadian War (a new patriotic weekly); the Trinity University Review; the Lord's Day Advocate; St. Margaret's Chronicle; the Negro Year Book (an annual encyclopaedia); Third Report of the Board of Missionary Preparation; Church Missionary Gleaner; Church Missionary Gazette.

The Family

"THAT QUEER BRITISH EMPIRE."

Under the heading, "That Queer British Empire," the "Chicago Herald" comments on the rally of the Dominions to the aid of the Mother Country:—

Indian troops anxious to fight in the war for Great Britain!

Irishmen, Ulsterites and Nationalists, ready to help the Empire!

Australia prohibiting the export of food anywhere except to the Mother Country!

Canada preparing to send a strong contingent!

The same story in England, Scotland, Ireland and all the Dominions and Colonies! In time of war how suddenly things look up in that queer, queer British Empire!

"I haven't a thing to take back," says Ireland, "but under the circumstances kindly show me the enemy as soon as possible. I want to get at him."

"Yours of recent date received," says Canada. "Am sending men as fast as they can be gotten ready and transportation secured."

"Reserving for a more auspicious time any hatred a part of our population justifiably bears to England," says South Africa, "we are prepared to do our utmost in the present war."

"Serious local dissatisfaction will arise, sahib, unless Indians are permitted to give their lives for the honourable Empire, now that it is at war with a foreign nation," says India.

It's everywhere the same story. In peace it's "Confound your stupid, unreasonable, fat-headed, doomed, arrogant soul!" In time of "need it's "Count on us to the limit!"

Which is why we say that the British Empire is a queer, queer institution.

THE SMUGGLING DAYS.

Mr. Ian MacDonald, formerly in the Inland Revenue, has published a book on smuggling in the Highlands and among the stories, he tells this one:

"John Dearg was a very successful smuggler, and he knew that his premises would receive marked attention. A tailor who was in the habit of working from house to house happened to be working with John at the time. Full of resource, as usual, John said to the tailor, 'I will give you a boll of malt if you will allow us to lay you out as a corpse on the table.' 'Agreed,' said the plucky tailor, who was stretched on the table, his head tied with a napkin, a snow-white linen sheet carefully laid over him and a plate containing salt laid on his stomach. The women began a coronach, and John, seizing the big Bible, was reading an appropriate Psalm when a knock was heard at the door. 'I will call out,' said the stretched tailor, 'unless you will give me two bolls,' and John was done. 'Come in,' he said to the officers, 'this is a house of mourning—my only brother stretched on the board!' The officers apologized for their untimely visit and hurried away. 'When did John Dearg's brother die?' inquired the officer at the next house he called at. 'Why, John Dearg had no brother living,' was the reply. Suspecting he had been outwitted, the officer hurried back, to find the tailor at work and all the whisky removed and carefully concealed."

NOT BY CHANCE

A Story of Christmas Eve—By Amy Le Feuvre.

Part III.—Concluded from last issue.

Sylvia took her up in her arms. She was a little, delicate child of seven or eight years, with pathetic, dark eyes, and soft curls of golden brown, that lay in wild disorder over her tear-stained cheeks. Her black frock was damp and soiled. The heavy cloak was her only protection from the inclement weather. Sylvia wondered who she was, for her soft, little voice and the texture of her clothes told her that she was no ordinary village child.

Her whole heart went out to the small mite. Without another word, she took her straight into the church, which she knew from long custom would be warmed for the following day. There never was much in the way of decoration in this little village church. The Vicar was an old bachelor, who did not take much interest in it, and the national schoolmistress, with two farmers' daughters, always trimmed it up the day before Christmas Eve, as they liked that day to themselves. Sylvia knew there would be no one about except the sexton looking after the fires. She seated herself on one of the Sunday scholars' forms by the stove, and chafed the little girl's cold, numbed hands in hers.

"My darling," she said, "don't be miserable. Your mother is with Jesus. Don't think about her body. That has fallen asleep until she wants it again. Have you no father? No one to comfort you?"

"Yes, I have father; but he has shut himself in the library away from me. He is more miserable than me, but nurse tells me he's going away from me to-morrow, and I'm to be sent to a boarding-school. Oh, I can't! I can't go! Do save me!"

She flung her arms round Sylvia's neck, and her little body quivered all over with excitement and emotion.

"Tell me again!" the child continued, feverishly. "Tell me that mother is really happy. How can she be without me? Is she really and truly in heaven?"

Sylvia was about to reply, when a heavy step was heard in the porch, and old John Dutton, the sexton, came up to them.

Sylvia greeted him warmly.

"I seed you a-goin' past, Miss, and the wife sez: 'It's no fit weather for her to be out. Bring her in to once, John,' her sez, 'and I'll have the kettle bilin' and a dish o' tay ready in no time!' 'But 't isn't little Missy, surely? Why, where on earth have her sprung from?"

The child buried her head in Sylvia's shoulder. She was cold and miserable, and for the moment she had found a haven of refuge. She left Sylvia to make explanations.

In a few moments Sylvia heard from John that little May Shuttleworth in her arms was the only child of the present owner of her old home. Her father had retired from the Indian Civil Service, and had only settled there three months ago. His young wife had been full of delight at having an English home after eight years of Anglo-Indian life, but with the advent of winter had taken a severe chill and died after

a few weeks' illness. Her husband was broken-hearted.

"'Tis said," observed the garrulous old man, "that he were like a man demented, and now he have got his right reason, he be determined to be off and away to foreign parts as soon as ever he can manage it. 'Tis a sad pity for the little maid."

The child's sobs broke out afresh. She clung to Sylvia as many a child had clung before.

"Keep me with you," she whispered. "I don't know who you are, but I love you. You hold me like mother used to do! And no one has held me in her arms since she was taken ill!"

"My darling, I must take you home."

Sylvia spoke cheerfully, but firmly; and when May shrank and protested, she continued:—

"I am going to take you straight to your father. You must both comfort each other. Do you know that I used to live in your house? I know all the rooms. I wonder if you sleep in my old nursery? Tell me where you are."

She talked on to her, as she led her through a little wicket gate into the private grounds of the Hall, and when they eventually reached the house, May's sobs ceased and she was talking quietly to her new friend.

The door was opened hastily by the child's father. He was, hat in hand, prepared to come out to search for his small daughter, and looked intensely relieved when he saw her.

"I am so much obliged to you," he said. "They have only just told me of her disappearance, and have been turning the place inside out looking for her."

Then he placed his hand on May's shoulder: "Where have you been? Do you want to add to my troubles?"

May began to sob, and Sylvia drew her closely to her.

"She has been weeping her heart out upon her mother's grave," she said, facing Mr. Shuttleworth gravely. "She wants comfort that only her father can give her."

Mr. Shuttleworth straightened his bowed shoulders, and gave Sylvia a quick, earnest glance.

"I have not the pleasure of your acquaintance," he said, courteously; "but you have acted the Good Samaritan towards my poor, little girl. Will you come into the library for a few moments?"

"I must introduce myself. I used to live here; it is my old home. My name is Saxonby. May ought to be seen to; her dress is damp—"

"Here is her nurse. Go to the nursery, May, and be good. I will come and see you at bedtime. Poor little soul! You can't be as forlorn as your father is!"

He turned abruptly round, and Sylvia, giving May into the charge of her nurse, followed him mechanically into the library.

There was a blazing fire, and she was glad to take the seat offered her and warm her chilled limbs.

Then she waited for Mr. Shuttleworth to speak. She noted his haggard face; his eyelids were red and swollen, and his lips compressed as if concealing his agitation; but he looked at her steadily and long before speaking.

"Do you believe in coincidences?" he asked, abruptly.

Sylvia hesitated. He went on, rather nervously:—

"I expect you think me a careless father; but my own loss has not absorbed me entirely. I

have been thinking all to-day of my poor child. I am going abroad, and I don't know what will become of her. I promised my poor, young wife that I would not break up our home unless absolutely necessary. She knew she was dying, and she was afraid I would do it. She wanted May to have an English home. But what am I to do? Neither she nor I has any relation that will come to our help. Her nurse, as you see, is a mere girl. As I was sitting here an hour ago, the thought came to me that if I could get a lady to come and act as a mother to her and keep the house and servants going while I was away, it would solve my difficulty; and then my eyes fell on a small picture that my child unearthed in the garret amongst a lot of lumber, and I said to myself, 'That is the kind of woman I want.' When I opened the door a few minutes ago, the original of that picture looked me in the face."

He handed her the picture as he spoke.

Sylvia took it in her hand, and when she looked up her eyes were full of tears.

"I am not the original of this," she said, softly; "but this is a water-colour drawing of my mother, and I am supposed to be very like her. Would you miss it? Could you let me take it away? I should value it so much."

"Is there a possibility of your solving my difficulty, and doing what I wish?"

Sylvia almost smiled at his abruptness, but her heart ached for him and his child.

"I have a good many belongings who need my help," she said, "and I have my own little home. You do not know me. I am a complete stranger to you. How can you think of trusting me with your child?"

"Because of the coincidence. I am a good reader of faces. You are not married?"

"No."

"Then do not refuse me. Think it over. I would give anyone a salary of £100 or £150. Money is no object to me. I know I am speaking to a lady, but perhaps it is no object to you?"

Sylvia thought of her tiny establishment and the struggle it was to keep within her narrow income, and she smiled.

"I am not proud," she said, "and I am not well off; but such a proposal as yours takes my breath away!"

"You are fond of children?"

"I am devoted to them."

"Then you would be happy with May, and could bring her up without any interference on my part."

There was silence. Then he put forth his strongest plea.

"Do you believe in a God, as my poor wife did?"

Sylvia's face was radiantly bright.

"I could not have a happy moment if I did not."

"Then, may I tell you that I was driven to prayer to-day for the first time in my life. I asked the Almighty, if He had my wife's soul in His keeping, to send a substitute for her to guard and care for her child."

Sylvia was profoundly touched. Visions of sisters, brothers, nephews, and nieces who had claimed her help, but now did not really need it, passed rapidly before her: and with them the picture of a broken-hearted man, interceding with God for his motherless child.

"I will give you an answer in a week's time," she said. "At present we are both strangers to

one another, but I may tell you that Mr. Clare in the next parish has known me since I was a child. The vicar here has come since we left."

He put the water-colour sketch of her mother into her hand.

"Take it; but I consider that your link with this picture ought to draw you back to your old home, if nothing else does. I shall wait here for a week till I have your answer. I want no references. You were sent to us to-day. No amount of reasoning will disabuse my mind of this fact."

And as Sylvia was being whirled back to town she began to think that this was the case.

With startling force her prayer of two hours before recalled itself to her:—

"If there is any work for Thee that I and no other can do, wilt Thou bring that work to me and I will do it."

She knew there would be difficulties ahead. She knew that her family might raise objections. Perhaps at first the very intensity of her desire to accept Mr. Shuttleworth's offer made her hesitate about doing it. For the thought of living in her old home again, and the possibilities of coming into touch with all that had once so filled her life, thrilled her through and through.

"I shall have a little child to train, without the fear of her being taken from me directly we begin to care for each other. I shall be able to teach her to befriend the dear old country people and the poor around her. She may love me, depend on me, regard me as a second mother. What a delightful charge she will be!"

And then, as she was driving from the station to her home, she heard the chimes of the old parish church ring out. She knew they were practising for the following day. It flashed through her mind that God Himself had been preparing this Christmas joy for her. It was to be her Christmas gift, and, lifting up her heart then and there, she thanked Him for it.

When Mary Ann was told of it, her eyes shone with gladness.

"And I will come back to the old home with you, ma'am. It do seem quite like a fairy tale." "What will my sisters say?"

"It'll be strange if they go against it. You've slaved yourself to death all these years over them, and they'll like to think of you having a bit of pleasure now."

But they did not see it at first, and Sylvia had to go through a good deal of opposition before she gained her point.

Only the remembrance of the pathetic cry from the motherless child enabled her to overcome all difficulties. She heard her little voice continually, "Keep me with you! I don't know who you are, but I love you! You hold me like mother used to do!"

And when the week was over Sylvia had sent her answer.

She was not long in following it herself.

The ensuing years, when the little child grew and developed into a charming woman under her loving care, were years of plenty following the barren ones that had been her portion before.

Sylvia would often say, as Christmas came round:—

"How little I thought what that snowy Christmas Eve would bring me when I went down to visit my dear old home in such loneliness of spirit! It was one of the most remarkable answers to prayer that I have ever had in my life."

Personal & General

Mrs. Arthur Murphy, of Edmonton, was in Toronto last week.

The Bishop of Montreal was a welcome visitor in Toronto this week.

Canon and Mrs. Bryan left on Monday for Florida for a few weeks' holiday.

The Rev. Canon Baylis has been confined to his house, but is slowly regaining his strength.

Miss Strickland, who has been home on furlough, leaves for India next week to resume her work.

Mr. J. Campbell White, of New York, will address the National Council of the L.M.M. on Saturday, January 16th.

Montreal will soon have three clergy on leave, serving as Chaplains to the Canadian Contingents, the Revs. Canon Almond, A. H. McGreer and A. P. Shatford.

The Rev. R. S. Tippet, B.A., who was obliged to give up his work in Honan, China, through ill-health and return to his home in Montreal, is gradually regaining strength.

English guide (showing places of interest): "It was in this very room, sir, that Wellington received his first commission." American Tourist: "Indeed! And how much commission did he get?"

In Formosa there is a tree between 2,500 and 3,000 years old, with a circumference of sixty-five feet and the lowest branches forty-five feet from the ground. The tree is a species of cypress, the Japanese beniki.

The Men of the Laymen's Missionary Movement are right in laying so much stress on their annual gathering for prayer, and in looking to the "Source of all Strength" for their success in His work.

The French Cabinet has approved a measure, for submission to Parliament, making permanent the prohibition of the sale of absinthe and other

similar liquors. The Government finds that the military decree forbidding absinthe affects the population beneficially.

The secretary of the Nova Scotia Red Cross Society sent to Queen Mary some socks for the soldiers, which were contributed by Mrs. D. E. Young, aged 102 years, a resident of Dartmouth, N.S., and has just received a letter of thanks from the Queen, through her Majesty's lady-in-waiting.

It is officially announced from England that no University boat race will be rowed this year, for the first time since the Crimean war. The race was hardly possible this year, for all the leading oarsmen at both Oxford and Cambridge have gone to the front, or have joined forces in training.

The Rev. Dr. Bethune, formerly Head Master of Trinity College School, Port Hope, now Professor of Entomology at the Guelph Agricultural College, has been awarded an honorary fellowship in the Entomological

Society of America. Dr. Bethune is the first Canadian to be so recognized by the Society.

Writing to his brother at Southampton, Admiral Sir John Jellicoe says: "We spent our Christmas Day waiting for the Germans, who did not appear, but we managed to find time for Church and for three celebrations of the Holy Communion, although the whole time we were cleared for action, and all the men were at their guns."

Out of 49,160 school children examined during the school year of 1913-14 in Chicago, 10 per cent. were found to be physically sound, according to charts presented at the public health exhibition lately held in that city. Fifty-three per cent. of those examined had physical defects which needed correction, and of these only 6,968 cases were given attention. Not an especially encouraging report.—The Living Church.

It is startling to learn from figures quoted at the Pretoria Synod that the rate of divorce for the Union of South



Not until nearly morning did the storm abate its fury. Then suddenly the rain ceased, the clouds parted and blew away, and the sun of dawn shone from a clear sky on a sodden, storm-beaten world.

All this time Mrs. Burton, pale with anxiety, had kept her weary watch. Babe, in a snug nest of cushions on the sofa, had not once awaked, and there was no sound or voice to break the suspense of the long hours. Just as the dawn was breaking, however, her vigilant eyes spied a party of about ten rain-drenched men coming up the rocky road from the village. What could be their errand? Something urgent, it was certain. Perhaps Babe had been missed. Perhaps—A cold, nameless dread kept her silent and

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motionless there at the window until Mr. Shepley, who led the party, knocked loudly at the door.

With a white face and trembling hand Mrs. Burton opened to them.

"Mornin', Mrs. Burton," was Mr. Shepley's greeting. "You ain't seen anything of Billy Burke's little lass, have you? She's clean gone. We kind of think that crazy loon, Simple Simon, must have nabbed her by some manner of means. He was around last night, just after dark, they say."

Mrs. Burton breathed freely once more. "Why, yes," she answered. "You guessed about right. Simon brought her here last night all in the rain, and she's safe and sound. He went right out again to stop the lake from running over, he said—whatever put the notion into his head. My husband took the lantern and went right out to look after him, and has never come back. I'm just scared that something has happened."

"Hm!" grunted Mr. Shepley. "That kid don't ought to be let run loose the way he does. He ought to be put in an asylum, where he'd be looked after properly. My wife can't bear to see him around the place. It's funny Mr. Burton stays out so long. One of us had better take the little girl back, and the others go and find him up."

"Very good," answered one of the men. "I'll carry back the little one. Why, bless me; there he comes now—or is that him?"

Instantly all eyes were turned toward the winding mountain-path, down which was coming with slow, dragging steps, a gaunt, bent figure, spattered and plastered with mud from head to foot. His face looked haggard in the morning sunlight. He carried in his arms Simple Simon, apparently asleep.

"Hallo!" called Mr. Shepley. "What wild goose chase has that wildacre been leading you into this time? Say, but you look more as if you had come up from the centre of the earth than down from the mountain-top."

Perhaps Mr. Burton realized the relief from anxiety that lay behind the jesting words. He did not reply, but walked straight in at the open door, his head held high, and a light other than the radiant morning sunshine upon his face in spite of its pallor.

"Mary," he said, "get ready the softest, warmest bed you have for this tired little lad—God bless him! You men," he added, turning to the wondering group, "you ought to take off your hats, every one of you, to Simple Simon. I'm no hand to quote Scripture, but there's some words in the Good Book about things being hid from the wise and prudent and being revealed to babes. This little fellow is a babe in wisdom, all right, but he's saved every one of you this night from being drowned like rats in a hole. We filled up the crack, he and I, but it kept us busy the whole night, and he played out at last. If any man doesn't believe me he can go and see for himself."

The mountain lake was familiar to every man there, and all knew of the break in the bank at one particular

point, just above the high-water mark. The oldest inhabitants of the village could remember a time of excessive rains, many years ago, when the water had risen suddenly, pouring through that narrow crack, a destructive deluge, uprooting trees and hurling great boulders in its downward course. And to think that on this very night just passed just such another resistless torrent might have wrought ruin and desolation and death—might have done but for Simple Simon!

Breaking the sudden silence that followed this revelation, Mr. Shepley took off his hat and waved it, crying, "Three cheers for Simple Simon, the wisest man in our town!"

The men responded with three hearty cheers that set the echoes ringing among the rocks; and immediately there followed three cheers for Mr. Burton—to his evident discomfort. Mrs. Burton said not a word, but her eyes, as they met those of her husband, spoke volumes.

"Come in and have a bite of breakfast," Mr. Burton suggested, as his eyes fell on the ready-spread table. But the men declined.

"I guess I may as well take Babe and go home to my own breakfast," said Mr. Shepley.

But Mr. Burton detained him. "Wait a minute or two. I have a word to say to Mary first."

He beckoned his wife aside, and they held a brief consultation in the kitchen. Presently they returned, both faces, this time, lit with a brightness not due to the sunshine, and stood, side by side, in the doorway, while Mr. Burton again addressed the men.

"Boys," he said, "Mary and me have been talking things over, and if Mrs. Shepley and Billy Burke have no objections we'd like to adopt Simple Simon and the Babe."

Just here cheers again interrupted the speech. When silence was restored Mr. Burton went on: "You see, we haven't any children of our own, and Mary here is just cut out for a mother. We are plain folks, but we can promise the children good care and a comfortable home together."

There were no objections raised. Why should there be? Every man expressed the most enthusiastic approval, and more than one promised substantial material aid.

When everything was satisfactorily settled the men went in a body to the top of the mountain and viewed for themselves the great undertaking that Simple Simon had planned and attempted all alone and had helped Mr. Burton to accomplish. They grew sober when they realized the fate from which they had been saved by the child with only half man's allotted endowment of wit.

Silenced and humbled, and not untouched with remorse, they returned, and soon the whole village rang with the story of Simple Simon's unconscious heroism. It was a story that sank deep into the hearts of certain thoughtless young people, who had made sport of his misfortunes. Never again would Simple Simon find the world of humanity a cruel, heartless world. It was November by the cal-

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endar, but springtime had burst upon him with rosy buds of promise.

Billy Burke returned that very day, and when he heard what had happened he expressed huge satisfaction with the proposed arrangements, very willingly resigning his children into tenderer keeping than his own.

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