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No. 16.



Easter, A. D. 1916

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Canadian Churchman

Toronto, April 20th, 1916.

The Calendar

THE FIRST SUNDAY AFTER EASTER.

"He that hath the Son hath life; and he that hath not the Son hath not life." How trenchant, how refreshingly concise, is the Apostolic statement! Were a modern man asked to define a Christian, he would reply in a volume. The Apostle answers in five words, "He that hath the Son." Such is St. John's definition. That is all; but that is adequate. Enough has been said.

For after all, Christianity is a Life. It has been well pointed out that the First Epistle of St. John (from which our "Epistle" for the Sunday is taken) was written to provide a man with a series of "Tests," by which he might assure himself of the possession or the lack of that Life which is life indeed. Those "tests" were three—righteousness, love, and belief in the Son of God. Did a man manifest these three graces, he might know himself to be a Christian—to be possessed of Life. But the root of the matter was the Life. The three graces were merely the fruits, the natural and inevitable outgrowing from an inward vitality, whose source was the indwelling Spirit of Jesus Himself. The thought is profound, but majestic and appealing in its simplicity. Even the language of St. John, as he reasons of these mighty verities, flows with an artless and a childlike ease; for the Apostle has passed from the multitudinous confusion of the non-essential to the directness of the essential; from the variegated and conflicting gleams of earth to the one white light of heaven.

Some of our Chaplains, who in the trenches have come face to face with the great realities, are writing home, overwhelmed with an almost heart-breaking sense of the Church's failure to meet the needs of the masses of the people. May not this failure be largely due to the fact that we have deserted the simplicity of Christ's religion of love for some intricate system of our own? We have made of Christianity something complicated, esoteric, remote from the life of the home and the market. Small wonder is it that men fail to recognize, amid the strident babel of ecclesiastical voices, clamant in discussion of policy and prescription, ordinance and usage, the one essential message of Christianity. In vain do they listen, amid the shrill mixture of the stops, for that tone which should pervade the whole with the dominance of some mighty diapason—even the simple Gospel of the love of Christ and of life in Him.

Our wisdom were to return once more to the Apostolic perspective. We have been careful and troubled about many things, but one thing is needful. It was the coming of Christ which brought peace and power for service to his discouraged followers on that first Easter evening. The reception of the living Christ will alone bring peace and power to us in our day of need and of opportunity. The truth is simple, but it is essential. "He that hath the Son hath life"—and the Spirit of Jesus is a Spirit of Love. So we must live, and so we must preach.

Among men who have any sound and sterling qualities, there is nothing so contagious as pure openness of heart.—Dickens.

Editorial Notes

The Conquest of Love.

The keynote of Easter is Victory, as that of the Lenten season is Self-denial. From what seemed utter defeat on Calvary, we are carried in the short span of three days to the greatest victory recorded in the history of mankind. It was a struggle, in which the power of universal love triumphed over that of evil. In the words of Mr. Henry Hodgkin:—

"Once in the history of the world there was found a Man who wholly trusted to the ultimate victory of love. All through His life He refused to use any means which love could not sanctify. He went calmly forward along a path which He well discerned, turning neither to the right hand nor to the left, although before Him lay a death of shame. This life and this death have liberated in the world greater forces for good than any other life and death in all the centuries before or since; they have meant more for human progress than has been achieved by all the armies and fleets the world has even seen. Men in every nation are still willing to be conquered by such love, and still resist to the last drop of blood all the efforts to conquer them by force of arms."

The War and Christian Co-operation.

We use the word co-operation instead of unity, as the latter is too frequently construed to mean uniformity. We have already referred to the spirit that ought to prevail within our own branch of the Christian Church and to the harm that is so often done by the lack of charity towards those with whom we disagree. The same principles can and ought to be extended to those who do not worship with us, but still worship the same God through His Divine Son Jesus Christ, and strive in accordance with their own conception of truth to bring others to know Him and to love Him. In the words of the present Bishop of Winchester: "We may be loyal to the things that divide us, and yet be loyal to those that unite us." We do not need to minimize the principles on which we disagree, but we ought to be quite certain first of all that they are in reality principles and not merely prejudices. We have before us to-day in the struggle in Europe a wonderful example of co-operation in face of a common foe. Each unit, while preserving its own identity, is taking its place side by side with others, and the points that differentiate the various units are not allowed to overshadow the unity of the whole or the tremendous character of the issues at stake. So in our warfare as soldiers enlisted under Christ's banner, let us remember that we are fighting a common foe, and that the character and dimensions of the struggle demand an ever-increasing degree of co-operation on the part of all Christians. Let us state our disagreements frankly and in a Christian spirit, and in this way come to understand one another better and to discover the various ways in which co-operation is possible. We shall never learn this by standing aloof. We shall never learn it by taking it for granted that those who do not agree with us are of necessity in the wrong. Let us cling to what we believe is right until we are convinced that we are wrong, but at the same time let us concede the same privilege to those who disagree with

us. In such a spirit of charity, sustained and strengthened by prayer that the Holy Spirit will at last lead us all to be of one mind in Christ, lies our greatest hope for the future.

The Jews.

There is no section of the human race that is more affected by the present war than the Jews. Scattered over the face of the earth, they are found fighting in the armies of every nation engaged in the conflict. They are intensely loyal to the land either of their birth or of their adoption. The home of the majority, ancient Poland, is ravaged from end to end by the horrors of war. The Saviour of mankind came into the world a member of the Jewish race. He lived amongst them and loved them. He wept over the ancient city of Jerusalem, and gave His life on the Cross for Jew as for Gentile. But He was rejected by many of them, as He has been rejected by many a Gentile since. He was spat on by His own people, as He has been reviled and cursed by many a Gentile since. They chose a robber in preference to Him, even as many a man to-day is choosing a life of sin in preference to one of submission to His will. The fact remains that Christ is the Messiah of the Jew as much as of the rest of mankind, and it is our plain duty, whether they want Him or not, to make Him known to them.

The Church of England in Canada has undertaken a definite responsibility in connection with this work, and the offerings on Good Friday are asked in support of it. Surely, then, in loyalty to Christ and in loyalty to our Church, we shall do our utmost to provide the money that is needed, and what is of much greater importance, pray without ceasing that the blindness that "in part is happened to Israel" may speedily be removed.

Easter Vestries.

Another institution of the Church that has been connected with the Easter season is the annual meeting of the vestry. We say has been, for we believe that the day is fast approaching when it will be the rule and not the exception in the Church to hold this meeting earlier in the year. Either this, or the annual financial meeting will be held at a separate time, leaving the Easter meeting for other matters concerning the welfare of the parish. We believe in being conservative regarding changes, but to cling to a custom that does not involve any vital principle when it is known to be a stumbling-block to progress is neither businesslike nor fair to the Church. There was a time when it was not so necessary to have the financial year close on a fixed date, but to-day no secular undertaking would tolerate the condition that prevails still too generally in the Church. Moreover, in rural communities the Easter vestry usually comes at the time when the roads are breaking up, with the natural result that the attendance is usually small.

Financial Statements.

Another matter that needs to be attended to without delay in the vast majority of parishes is the character of the annual financial statement. Such a statement should not be confined in its scope to what are known as the "Services" of the Church, Sunday and weekday. It should take into account every organization of the parish that collects and dis-

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burses money, and should contain a summary, showing the total contributions from all sources and for all objects, parochial and extra-parochial. It should also give a summary of the assets and liabilities of the parish. We realize that it is not always an easy matter to say definitely what the assets are, but to make a bald statement that there is such-and-such a mortgage or other obligation resting on the parish, without an accompanying statement regarding the value of the property, is of little use, and is often very misleading. There should, moreover, be a statement regarding the total number of contributors in the parish. We have seen parishes where a good financial showing has been made, but it has been due in the main to the generosity of a few members of the congregation, while the majority have done very little. We have, on the other hand, seen comparatively poor congregations make a splendid showing by a united and general effort. You cannot form an intelligent idea regarding the possibilities of a parish financially until you know the number of possible contributors, and, let us add, until an adequate system of contributing has been adopted and an adequate effort has been made to secure general co-operation.

* * * *

Loyalty and the Liquor Traffic.

The words of the Premier of Ontario, the Honourable W. H. Hearst, in support of the new Ontario Temperance Act, struck at the very root of the evil of the liquor traffic in its relation to the present war. It is not only a question of conserving dollars and cents, but what is of much greater concern, of conserving the physical and moral efficiency of the manhood of our country.

"The soil of France and Flanders," he said, "is red to-day with the blood of Canada's best and bravest. The flower of our young manhood is marching out daily in thousands. How long can this fair young Province stand the strain?"

"It will take us generations to make good in man-power what this war is costing us."

"In this day of national peril, in this day when the future of the British Empire, the freedom of the world, and the blessings of democratic government hang in the balance, if I should fail to listen to what I believe to be the call of duty, if I should neglect to take every action that in my judgment will help to conserve the financial strength and power and manhood of this Province for the great struggle in which we are engaged, I would be a traitor to my country, a traitor to my own conscience, and unworthy of the brave sons of Canada that are fighting, bleeding, and dying for freedom and for us."

* * *

A VOICE FROM THE PAST.

By A. M. C.

An Eastern monarch to his wise men spake:
"Give me a motto for my life away,
To warn, to comfort, as I onward stray,
When joy is mine, or waves of sorrow break."
Whereat an aged man did answer make:
"O King! in golden letters and for aye
Write—near thy throne—'This, too, shall pass
away.'"

O Christian! loosely hold for Christ's dear sake

Earth's fleeting gifts; and let a holy light
Flash on this saying, and illumine thy heart!
And when fierce anguish, burning at its height,
Consumes thy very soul, and hopes depart,
Know that this little life must close for thee,
While bliss unending crowns Eternity!

Spectator

Comments on Matters of Interest from Week to Week.

It is seldom that a meeting of men is destitute of interest. Physical and mental peculiarities, varying modes of expressing the soul within, differing ethical standards are all points of great interest to the close observer, and it matters little who they be that forgather. Spectator had the privilege a few days ago of attending a meeting of delegates from a number of Recruiting Leagues, gathered out of many provinces in this Dominion. Delegates from Winnipeg to Halifax were in session in Ottawa, first of all to agree upon the best policy to suggest to the government for aiding in the great work of raising an adequate army in this free country, and secondly, to present their finding in gracious and effective form to the head of the government of Canada. It is rather remarkable how keen and successful business men, who within the limits of their own commercial, industrial or financial spheres are perfectly at home and effective, are hopelessly at sea when they try to frame a policy of a general character to meet divergent interests and prejudices. These men see clearly the concrete, but they utterly fail in the presence of the abstract. They know the lines of success in their own communities, but they fail to realize that other conditions and other obstacles will confront them when they step out of their own little world into the great complex world beyond them. They can't comprehend why a man elected from a certain constituency to represent the people of that locality in the House of Commons can't go on thinking and acting and speaking as the people of the constituency from whence he springs. When he grows cold on the old convictions and his vehemence against a certain race or caste is losing its ardour, his friends reproach him for his faint heartedness. The fact is that he is brought face to face with new conditions. He is confronted daily by men who have an entirely different outlook upon life and he learns not only that they have a right to that outlook, but in it he may find something to correct and broaden his own. In like manner, the law that seems so obvious to one locality or province becomes an absurdity when men attempt to apply it to the whole Dominion. And yet, I suppose, the statesmen of our country can only legislate wisely and effectively when they know the actual aspirations, divergent though they be, of the many kinds of people in the many corners of this far-flung nation.

* * * *

At the meeting in question the successful man of affairs was much in evidence and a sprinkling of the professional class gave keenness to the intellectual side of the discussions. The impression gathered at that meeting seemed to distinctly confirm former observations on the same subject. Spectator would like to know if he is right in his suspicions. Is it a fact that the men of Ontario are poor diplomats, that they lack in gracious utterance and are slow to apprehend and appreciate the other man's point of view? It is, of course, possible to generalize very vaguely on such a subject. Probably culture in its most gracious form is there found. Certainly courtesy abounding, and intellectuality overflowing is there. But is it true that brusqueness and vigor seem to occupy the place of honor in the province as a whole? At the meeting referred to certainly the delegates from the Maritime Provinces seemed to the writer to have a gentler method of approaching a difficult problem, were more

conscious of the right of others' to differ and oppose. Even the delegate from the West displayed these characteristics to a very notable extent. The men from Ontario were more rigid in their attitude. "This is the right thing to do and it is the business of those who don't like it to get out of the way." That seemed to summarize the situation. That is a type of diplomacy that is not likely to achieve the best results, and may be responsible for an influence in public affairs that less than rightfully belongs to a great and prosperous province.

* * * *

An appeal has been made, to the Premier, Sir Robert Borden, to have a registration of the male population of Canada, with a classification of capabilities and occupations, so that recruits for the army may be taken only from those occupations where they are not of primary value to the State. And secondly, he was asked to devise a means of compulsory service such as would be more equitable in the distribution of the burden of military service, and more effective in preserving the national economic equilibrium. Both of these requests are becoming each day more manifestly reasonable and the conviction is steadily growing that something must be done to direct our military efforts along more considered and rational lines. It was pointed out that compulsion in its most objectionable form is now in operation in Canada. The pressure of contemptuous public opinion, the pressure of social ostracism, the pressure of business withdrawal, are all used to force the unwilling to enlist. This pressure is applied blindly without regard to the maintenance of the vital industries of the country, or the upkeep of those industries that furnish the revenue by which the war is financed. It is, however, an easy matter to ask for conscription and easy for people to talk favourably about it when there is no prospect of it being enacted, but a change from the voluntary to the involuntary system means a great shake-up to democratic ideas. No party government could assume the responsibility of such a revolution, and if one were so daring as to attempt it, it would be quite impossible to enforce it. England attained registration under a party government, but when the further step of conscription was taken it was taken only by a coalition government, so that the responsibility should fall upon the whole people.

* * * *

On every hand there are evidences of a yearning on the part of the people of Canada for a more sturdy leadership in this great crisis than is at present forthcoming from our government. Never had a prime minister in this country such an opportunity to serve his people and impress his personality upon the pages of its history as lies at the feet of Sir Robert Borden to-day. Citizens everywhere of every party are waiting for the leader to step forward and affirm the honourable traditions and ideals of our race. They are praying to high heaven for a man to set our Dominion back upon the path of honour and service, and they cannot understand why he tarries in coming. The only politics that are of any avail to-day are the politics of national safety and honour. There are really no Conservatives or Liberals, but all are Canadians anxious to be told what they may do to be of most service to their country in its hour of peril. The day has come when our Prime Minister, who is absolutely trusted by the people of Canada, can assert his authority over his government and rule in the names of the whole people. It is to be hoped that those who stand close to him will strengthen and stimulate Sir Robert to a new phase of leadership which will mark a new era in public service, and a new power in Canadian statesmanship.

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THE LIVING ONE

By VEN. ARCHDEACON CODY, Rector of St. Paul's, Toronto

REV. 1:17—"Fear not, I am The Living One."

If ever we needed cheer, fortitude, endurance and consolation, we need them now. A world is in arms; civilization is being threatened; our Empire and all the ideals for which it stands are in the balance; homes are saddened; hearts are stricken; men are perplexed; women are wending their way in spirit to tombs in many lands. There is no message so full of cheer and courage as the Easter message, that Christ has conquered sin and death, and that all that is Christ-like and right must at last vanquish all that is devilish and wrong. "Fear not." Lean hard on the outstretched arm of the Lord. Incarnate and victorious goodness is living now and will be alive for evermore.

The command "Fear not" directs the Apostle's feeling and thought away from himself and his circumstances to the Living Christ. In Him alone is the supreme ground of confidence. The touch of His hand, the sound of His voice, the thought of what He is and has done bring peace and strength. This is as true for us to-day as for St. John in Patmos. While we look at the Living One we find life, progress, endurance and moral likeness. The Easter message ought to bring a new consolation, a new inspiration, a new revelation of life. It should be easier to live victoriously after we have learned its lessons.

1. *Easter commemorates a sublime fact in the past.* It witnesses to Christ's triumph over death and sin. He could not be holden by the grave. He was too strong for death. Throughout the New Testament the two ideas of resurrection and power are linked together. The divine energy was supremely revealed on the first Easter and marked a new beginning in the moral progress of the world. The resurrection of Jesus was more than the reanimation of a dead body; it was His entrance on the power of an endless life.

2. *Easter is the symbol of an experience in the present.* Christ's resurrection is not only a truth which Christians believe, but an experience which Christians share. They rise with Christ. There is a present resurrection from sin to righteousness, from spiritual death to spiritual life. The law of this new life is the setting of affections on things above. The risen life is a rising life. It is always reaching from good to better. It views all things from the higher, the heavenly side. The Easter miracle proves that the moral and spiritual lie at the heart even of physical force. The motto of spiritual life is *Resurgo*. "I am arising, I am beginning to live upward through Christ and to Christ."

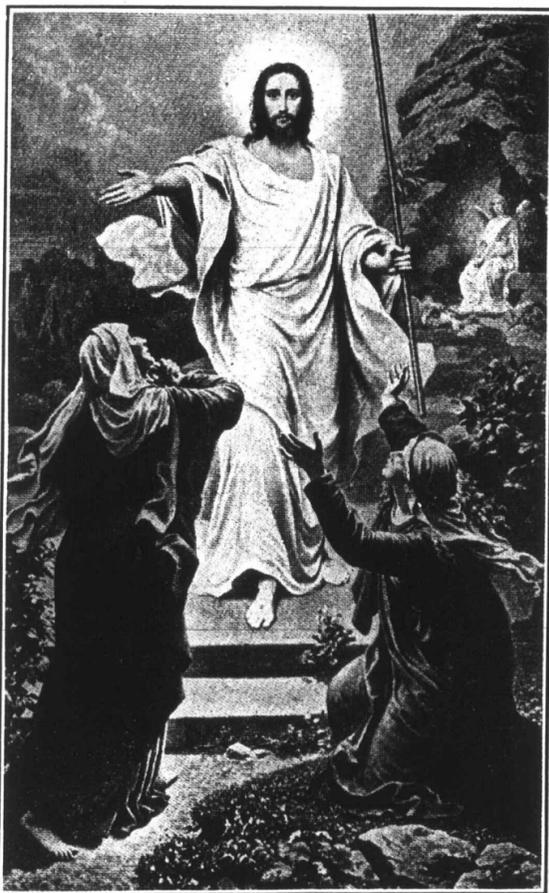
3. *Easter is a prophecy of hope.* If Christ could not be conquered by the grave, death shall not be the final victor. Good will triumph over ill. As certainly as Christ arose after the pain and gloom of Calvary, so from the toil and struggle of time shall goodness, truth, purity, love, come forth victorious by the same power by which Christ rose from the dead. In Phillips Brooks' words we may express our confidence:—

"Death is strong, but life is stronger;
Stronger than the dark the light;
Stronger than the wrong the right;
Faith and Hope triumphant say:
'Christ has risen on Easter Day.'"

The power of Christ's resurrection implies the victory of the spirit over the flesh, and the final transformation of the flesh by the spirit. The future becomes a reality. The vague unseen becomes a home for ourselves and our loved ones, because Christ is there. Meanwhile, "like as

Christ was raised from the dead by the glory of the Father, even so should we walk in newness of life."

In recent years the hereafter has been rather a neglected theme. As Sir George Adam Smith described the situation, "there has been a steady ebb from the shores of another life." The em-



He is risen, He is risen,
Tell it with a joyful voice;
He has burst His three days' prison,
Let the whole wide world rejoice;
Death is conquered, man is free,
Christ has won the victory.

phasis has been laid on the present world. A German theologian prognosticated for the dogma of immortality "an easy and natural death." The uncertainty begotten of scientific materialism, the Church's desire to redeem the activities of human life in this world and to avoid the charge of too much "other worldliness," combined to put the hereafter in the background. This partial neglect could not have lasted long. If the Church had not a gospel of the hereafter, she could not satisfy the deepest cravings of the human soul; nor could she minister to the bereaved who are always with us. The war has hastened this process, and made the question of the hereafter the most urgent of questions. Over all the land lies the shadow of anxiety and loss. With new poignancy men and women are asking the questions: Is there a hereafter? Where are our beloved?

It is the glory and the strength of the Christian Church that it can at this time proclaim with assurance the fact of immortality and blessedness with Christ. The instincts of the human heart

cry out against the extinction of relations of pure affection, against the frustration of the ambitions and aspirations of the thousands of brave men who have hazarded their lives unto death for the sake of their country and the good cause. Surely, we feel, the capacity and the genius of our slaughtered youth are not utterly wasted. These natural instincts receive their fortification and their consecration from the Easter message. We preach Jesus and the Resurrection. This message vindicates the demand for a hereafter and brings a fresh assurance of immortality. Death is only a great change, a passing from one room to another in the same Father's house. This redeems our world from being a moral chaos and delivers human souls from despair.

To those who are bereaved Easter brings its special word and power of cheer. Those whom we speak of as dead are revealed by Christ's resurrection to be really and truly living. "Because I live ye shall live also." They and we alike live unto Him, the Living One.

To those who are in suspense, the Easter story brings the good tidings that only one day lay between Good Friday's despair and Easter's joy.

Those who are perplexed and baffled by the happenings of these days, Easter bids remember that Christ proved too strong for death. So will He be too strong for all that is sinful, base and un-Christlike. The spirit of anti-Christ in individual or in nation must and shall be overthrown. Though this end tarry, yet in patient endurance and whole-hearted effort wait for it. Trust the Living One and fear not.

We pray, as perhaps we never prayed before, that through this awful crucible of war there may come forth a nation and a Church purified and strengthened. Let us realize that the spiritual future of our Empire and nation is hanging in the balance. Will it be marked by purity and strength through the cleansing of these fires, or by a reaction towards the old-time materialism and soft indifference, which, before the war, was beginning to threaten the very foundations of our national life? It is a time of testing. There has been a resurrection of the spirit of self-sacrifice and service, which many had deemed to be dead. This is God's call to Church, to State and to individual, to advance by the pathway of sacrifice to the new life of service. This visitation of the nations cannot be in vain, unless we deliberately refuse its call to repentance and hope. It was "as it began to dawn toward the first day of the week," that the eager women came to see the sepulchre. Is this a parable of the present? It is dark; but even while it is dark there is a spiritual stir in the garden of death. Is it beginning to dawn? Is there already a dawn of faith and love and hope that presages the new day? Christ is not dead, nor doth He sleep. "Fear not," saith the Risen Christ, "I am the Living One."



EARTH'S GLADDEST DAY.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.

Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart.



Are missionaries needed? In the United States there is one minister to every 470 of the population. In China there is one to every 200,000.

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.

NEW BOOKS

"The Great Sacrifice:

or the *Altar-Fire of War.* By Rev. John Adams, B.D. (T. and T. Clark, Upper Canada Tract Society, Toronto. 135 pp., 35 cents net.)

"Has anyone the right to say that a soldier's death on the battlefield is a passport to life eternal? Is it true, even in these tragic days, that the self-sacrifice of the trenches is enough? No, certainly not; no one on the battlefield itself ever thinks of raising any such inquiry. It is only in the unheroic atmosphere of the drawing-room that a problem like this can emerge. Valorous souls, who are face to face with death, know enough of the mystery to keep them humbly kneeling at the Divine footstool. The problem of the present generation is not the shutting out of the Redeemer's merits, but the bringing in of the heroism of those who have laid down their lives for their country. How can these two correlated facts be combined in one Divine synthesis? Right to the heart of the problem the author goes with keen analysis. "It is not loyalty even to the death that gives a title to life eternal; it is the atoning life and death of the Redeemer. Neither in the Church or on the battlefield have we any plea of acceptance with God save the name and merits of Christ. What is the character of the link which binds the two sacrifices in one? Is it the faith that manifests itself in verbal confession, as in times of peace, or is it the faith which embodies itself in loyalty even unto death in time of war?" The basis of Mr. Adams' argument is stated thus: "To suggest that there was no flash of spiritual insight and no uprising of spiritual instinct when they decided to rally to the colours is simply incredible. What began as a genuine thrill of patriotism in the hour of enlistment is deepened, purified, and set to higher issues amid the soul-subduing experiences of the trenches." Ultimately, Mr. Adams comes to the point that even those "who have made no verbal confession can confidently be left in the Father's keeping, for it is the Divine attitude that counts, the mercy of our covenant God." In thinking on such themes where so much is at stake, our heart outruns our logic, but Mr. Adams is not bent on providing excuses but uncovering the basic principles.

National humiliation comes in for some incisive remarks. "Do we mean that as compared with other nations our national or individual sins are so heinous that on a day of humiliation and prayer, we can only hide our face? No, the accusation as thus framed we reject with disdain. So far as our human lights carry us we have stood for freedom, righteousness and honour and God helping us we can do no other. But in here, engaged in worship, we are in the secret place of the Most High and the standard applied is quite different." Mr. Adams discusses other fundamental issues with penetration: Religion and War; the Divine Attitude in Prayer; A God of Holiness; the Problem of Faith. Those who have been using his "Lenten Psalms" in the Short Course Series, of which he is editor, will be prepared for the excellence of this book. The price of one shilling gives no conception of its merits.

"The Constructive Quarterly," March, 1916.

A Journal of the Faith, Work and Thought of Christendom. Edited by Silas McBee. (New York: Doran Co.; Toronto: Oxford University Press. \$2.50 yearly; 75 cents the copy.)

Mr. McBee continues his useful work of permitting us to see various aspects of modern Christian thought and life, and in this respect his Quarterly Magazine is without a rival, and as such is indispensable. The first article is by a Russian authority on a subject far too little known in the West, "The Orthodox Church of Constantinople." Dr. Speer gives some fruits of his recent visit to the East in "Some Aspects and Problems of Missions in the Far East." Dr. T. R. Glover, of Cambridge, writes thoughtfully on "Immortality and the Person of Jesus Christ." Professor Seeberg, of Berlin, states what he considers to be "Fundamental Characteristics of New Testament Christology," but only provides another illustration of the apparent impossibility of the German mind to accept anything but a weakened Christianity, far short of the New Testament conception. A well-known English Pacifist, the Rev. Richard Roberts, writes on "Catholicity and Nationality," and Dr. B. W. Wells, of the Editorial Staff of the "New York Churchman," gives an attractive and valuable picture of one of the greatest names in the English Church, "Arch-

The Resurrection as the Revelation of the Meaning of Life

REV. HERBERT SYMONDS, D.D.,
Christ Church Cathedral, Montreal.

IN a great deal of recent thought, both theological and philosophical, the word "values" finds a prominent place. In a not unnatural reaction against both theological and philosophical speculative thought, men have come to ask for the practical values of thought. They have reversed the old order of things. Instead of saying, This or that theory is true and therefore it will work, they have come to say, This or that works, therefore it is true. We may be very sure that such a conclusion contains only a part of the truth, and that if we use it as a test of all truth it will fail us. But there is a measure of truth in it. One of the tests of life is truly its worth or value. And the test of value may very well be an important test of a doctrine. A man may, for example, read a powerful argument against the Atonement, which he is quite unable to answer. But when he sees the doctrine of the Atonement actually saving a man from sin and making of him a new man, he is able to apply to the doctrine a "value judgment." It works and therefore it, at least, enshrines some deep and powerful truth.

That the doctrine of the Resurrection has "worked," we need not attempt to prove, because it is obvious. It has been an inspiring and an ennobling force in human history. Feted then by a value judgment it is true. But this is not the lesson which we seek to urge just now. We would rather investigate its "value" as an interpretation of life. For life does need interpretation. If we look at it simply as it presents itself in business or in politics, or on the streets, it is a strange and unfathomable mystery. It needs some light shed upon it to enable us to understand its meaning and purpose.

A certain way of life was set before the world by Christ. That this was felt by His own generation is seen by the fact that the earliest description of Christianity, and its earliest (and may we not say its best) name was "The Way." But the Way of Christ ran counter to what we may call the natural instincts of man. There is a great sermon by J. B. Mogley entitled "Christ's reversal of human judgments." And all His teaching may be said to be a reversal of human judgment. Human judgment decides that it is good to be rich. Our Lord had nothing. Human judgment says riches is power. Our Lord found no power in riches. Human judgment says, "I must look out for myself." Christ said, "I came to look out for others." Human judgment says, "Save yourself." Christ says, "Save others." In one word human judgment says, "Save self," Divine judgment says, "Sacrifice self." We have, perhaps, put the matter rather baldly. There is a good deal of human judgment that is Christian judgment to-day. But that is because it has been leavened by the Gospel.

The Resurrection is the justification of Our Lord's theory and way of life. It reveals the fact that it is by going out of ourselves that we find ourselves. There is this great difference between worldly possessions and spiritual. The former are increased by getting. The latter are increased by giving. If I have a thousand dollars and I give away one hundred, I certainly have only nine hundred left. But if I have but a small stock of love, and I bestow it upon others, it is thereby increased. The Resurrection then is the seal set upon the Gospel way of life. It is the pledge that out of sacrifice springs more abundant life.

Do we not greatly need that assurance in these sad days? We are in darkness and perplexity. All the foundations seem to be out of course. Hatred and strife, suffering and loss on a vaster scale than ever before. And yet, at the same time, a sacrifice of self for a good cause on a greater scale than ever before. Life has become for all of us a conscious sacrifice. Our sons have gone to the war, and like Zebulun and Naphtali of old are jeopardizing their lives unto the death;

bishop Theodore." Several other articles on various subjects make up a useful number which we are glad to commend to the thoughtful attention of our readers as providing the best, in some respects the only opportunity of knowing what is going on in the various sections and Churches of Christendom.

our men are pouring out their wealth; our women are working day and night, and many of them are freely admitting that they are the better in body and soul for it.

And so out of our anguish we trust some greater good may be borne into the world. But it cannot be, and therefore will not be, unless we definitely accept the principles of the way of the Gospel, the way of self-sacrifice for the good of the whole. A mere sentimental feeling evoked by the heroism of our men is worthless. It will rapidly fade away and leave no trace behind it when the war is over. Our lives must not be built upon the mere soft sand of sentiment, but upon the hard rock of conviction that Christ's Way of Life is True. The Resurrection shows that it is also the pathway of more abundant life. So whilst there are, and will be, many perplexing things in life, yet it is not true to say of it as a whole that the way of life is dark. It is not. It is clearly set forth in Christ's life. It is richly illuminated and glorified by Christ's Resurrection.

M.S.C.C.

At a meeting of the Executive Committee of the M.S.C.C. held in Toronto on Thursday last, Rev. G. Napier Smith, a graduate of Wycliffe College, Toronto, was appointed a missionary of the Church in the diocese of Honan, China. Mr. Smith will go first to the language school at Pekin, and will then take up educational work in Honan.

The Rev. Canon Gould visited Ottawa last week.

The Bishop of Huron, Archdeacon Forneret, of Hamilton, Mr. Millar, of Gananoque and Mr. Matthew Wilson, of Chatham, attended the meeting of the M.S.C.C. Executive in Toronto on Thursday of last week.

The Rev. R. H. A. Haslam and family are at present on the Pacific Ocean and are expected in Toronto early in May.

DR. T. T. WANG IN TORONTO.

Dr. T. T. Wang, Commissioner of the Chinese Government, in charge of Chinese students in the Universities and Colleges in the United States and Canada, addressed a meeting in the Central Y.M.C.A., Toronto, on Sunday afternoon last. Mr. Wang is an earnest communicant of the Chinese branch of the Anglican Church. The Rev. Dr. Cody, of St. Paul's Church, was chairman of the meeting.

TO A BLIND SOLDIER.

Thy sight has gone! How sad art thou!
What limit is there to thy pain?
Strive as thou wilt, thou canst not now
E'er hope to look on friends again.
God's glorious sky thou ne'er shalt see!
God's lovely earth hides from thy view!
Each day is dark as night to thee.
Thy cross is heavy. Dost thou rue?

A time will come when griefs shall end—
When cloudy mists shall roll away.
Then, sacred lights which angels tend
Shall break in never-ending day.
Then thy blind eyes shall ope once more,
And thou shalt see that all is good.
For yonder, on the other shore,
They honour those who shed their blood.
There, in God's Paradise above,
Where "Night shall be no more," they sing.
Thou'lt find indeed that all is love,
And see thine everlasting King!
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"The Victory that Overcometh the World"

Rev. C. CAMERON WALLER, D.D., Huron College, London, Canada.

"Then began I greatly to commend them that stood so stiffly for the name of the Lord."—II. ESDRAS ii. 47.

THE New Testament presents Faith as the essential requisite for victory. This is the victory that overcometh the world even our Faith. Time, says the writer of the Epistle to the Hebrews, would fail me to tell of those who through faith subdued kingdoms, turned to flight the armies of the aliens. Our leaders have been proclaiming the need for men, for guns, for ships, for Zeppelins, for ammunition, for high explosives, for money, and on the material side they are obviously right. But hear what Jesus Christ says on the eve of His Passion, in the hour of His seeming defeat, "Be of good cheer, I have overcome the world." Consider the aged Apostle St. John writing under the shadow of the persecutions of a Domitian or a Trojan. This is the victory that overcometh the world even our faith. Think again of that honour roll compiled from the history of the centuries by the anonymous writer to the Hebrews. These all died in faith, not having received the promises. These all having obtained a good report through faith, received not the promise. What does it mean to us who in spite of ourselves have been called to take part and make sacrifices in the greatest conflict in history? Is the Church of the Prince of Peace to lay aside her weapons of offence and defence and put on the untried and unaccustomed armour of the world? Surely No! A thousand times No! Her sons and daughters have not shrunk and will not shrink from any call of duty or sacrifice that they are called upon to make. But they and they alone will go and have gone with a double equipment. All the material resources that are available must and will be used, but the victory is assured through Faith. This is the essential requisite. Faith turns defeat into victory. Faith adventures the impossible and accomplishes it. Faith inspires, Faith endures, Faith wins. What is this Faith? It is surely no blind self-

confidence, it is no fanatical superstition, it is no exploded tradition. Faith is acting in relation to things unseen as confidently as we act in relation to the material, the visible. Faith is not the repetition of a Creed; it is trust in a person. The Christian Faith is trust in the Person of the Lord Jesus Christ, Redeemer, God and King. The principles and ideals for which we are contending in the present strife are the principles and ideals of Christ. They have been obscured and overlooked. We have forgotten Him in our days of prosperity. We have trusted to material resources, to human ability, and to ecclesiastical organization, and given the second place to the Divine Person of the Lord Jesus Christ. His Redeeming power, His enabling power, His Resurrection power can only be apprehended by using them. Particularly at this Eastertide our thoughts are turned to His Resurrection power. So many of our loved ones have been snatched away by the cruel hand of death. Their vacant places are a perpetual reminder of the loss we have suffered, and yet the daily life has to be lived, the accustomed task has to be performed, the world has to be faced with an outward semblance of courage, though our hearts within us are broken. Whence shall we derive strength to go on? This is the victory that overcometh the world even our Faith—Faith is the Resurrection of Jesus Christ. "Because I live ye shall live also." "He that liveth and believeth in Me shall never die." "Thy brother shall rise again." If it were not so how hopeless it would all be! How vain the sacrifice! What a mockery the brave endurance! But thanks be to God who giveth us the victory through our Lord Jesus Christ. His Resurrection puts the Divine seal of truth on the faith in a future life. To the believer, that which we call death is only a transition to another sphere, which is itself a temporary abode, until the resurrection of the

body. It is the faith in the reality of the unseen that has inspired the spiritual leaders of all ages—the men that have turned their back on material advantages for the sake of the city that hath the foundations whose builder and maker is God; those who have been tortured, not accepting deliverance that they might obtain a better resurrection; those who in every age have greatly dared, and have without flinching looked into the eyes of the Angel of Death and seen through and beyond them the dawning light of the Easter Morn, whose rays fell upon an empty tomb and kissed the teardrops from a weeping woman's cheek. Out of the battlefields of Europe and Asia will spring to life new ideals and new aims and new estimates of the things worth while, and men will call it resurrection. Out of nations sated with material prosperity and sunk in the lethargy of crass selfishness will spring a loftier ideal of citizenship and a nobler conception of patriotism, and men will call it resurrection. But more than these is the Church of Jesus Christ. We shall see a purer faith among the masses of her membership, a more vital union with the Risen Lord, a discrimination between the things that are seen, which are temporal, and the things unseen, which are eternal, and that alone is the true spiritual resurrection, herald of that which is yet to be. Some like this there have always been, of whom the world was not worthy, who at the cost of all that men count dear, possessions, home, loved ones and life itself, have ranged themselves on the side of the unseen, and stood stiffly for the name of the Lord. With Esdras or St. John we see in vision a great multitude, whom we cannot number and to our enquiry, What are these? the reply comes, "These be they that have put off the mortal clothing and put on the immortal and have confessed the name of God: now are they crowned and receive palms." As we think of them this Eastertide, not all unknown by name even to us in the vale of sorrow, can we do better than adopt the resolution of the writer we have before quoted? "Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus"—chief leader and completer of our Faith. For this is the victory that overcometh the world even our Faith.

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A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

(Continued from last week).

CHAPTER II.

At the Cross Roads.

David threw himself on the short turf on the Wiltshire down. The soft June wind whispered among the dry stems of the grasses and swept billowy white clouds across an azure sky. Their purple shadows marched over the bare down in a long procession, but the boy was unconscious alike of cloud and sunshine.

He lay in the shade of a group of beeches, his head resting on his clasped hands, his unseeing eyes gazing into the blue depths above him. All the life which found its home on the sunny hillside was basking in the warmth and light of the new-come summer; and the lark, as he rose, singing, to the gate of heaven, did but voice the universal joy of life.

The boy in his black clothes, with deep lines of sorrow on his face, seemed strangely out of place amid the gladness of Nature; but his grief was natural enough, for, in the shadow of the church below the hill, he had that morning laid his father to rest. His younger brother, Gilbert, had gone back to their home in Oxford, immediately after the funeral, to be with his mother and sister. David had stayed to talk over the future with his uncle.

In the valley, the roof and chimneys of Dinton Manor, the home of his father's boyhood, rose from among the elms, close beside the Norman church, where Gerald and Arthur Lane had sat as boys, Sunday by Sunday, in the Squire's pew.

Until two years before his brother's death, Sir Gerald had been generally looked upon as a confirmed bachelor and invalid, living in his beautiful Elizabethan house with a nurse and a few old servants. His sudden marriage to his nurse—a commonplace young woman, daughter of a struggling solicitor in the neighbouring town, followed within a year by the birth of a son, had come like a thunderclap to all who knew him, and no one was more astonished than his younger brother.

Arthur Lane had been educated at Winchester and at Oxford, where he was regarded as one of the most brilliant classics of his year, and had been appointed fellow of his college after two years spent in Greece and Egypt. On his return, he had married the only child of Canon Courtenay, of Compton St. Mary, the parish adjoining Dinton. Margaret Courtenay had inherited from her father—a charming old man, whose bright blue eyes and witty tongue belied the reverend seniority of his white hair—an exquisite skill in water-colour drawings and a cultivated literary taste. Her marriage with Arthur Lane had been the prelude to a life of perfect and unbroken sympathy; and their three children—David, and the twins, Gilbert and Marjory—had grown up in a singularly happy and sheltered home.

And now Arthur Lane lay sleeping by his ancestors in Dinton Church; and his wife and children were face to face with a terribly uncertain future. David was only eighteen years old and had been recalled from Winchester to his father's deathbed. As he lay on the hillside, he seemed to see again his father struggling to give some last message of help or

direction, but the only audible words had been "your mother." No wonder that the lad had sought solitude after discussing the future with the uncle who seemed so strangely unmoved by the death of his only brother.

As David lay on the grass that sunny June afternoon, he determined that he could consent to no plan which would involve separation from his mother. He had won an exhibition at one of the smaller colleges and was eagerly looking forward to the delights of Oxford life, of which he had already seen something in his holidays. He was one of those boys who, not excelling in any form of athletics, and caring for things which most boys of his age neglect if they do not despise, "find" themselves with a sudden delight in the freer atmosphere of the university; David had vaguely realized that as a schoolboy he had not been an entire success; he had looked forward with high hopes to his Oxford life, and to India beyond.

From earliest childhood the glamour of the East had fallen upon him, and he had read every book or magazine article on the history of Hindustan which he could lay hands on. Long ago his schoolfellows had nicknamed him "the Rajah," and the name was appropriate enough to stick to him all through his school life, and even to follow him home. But now he felt sure that India—if not Oxford—was out of the question. Life seemed curiously blank. In the few days which had elapsed since his father's death its horizon had narrowed down to the actual present, which absorbed all his thought and energy.

A shepherd passed, driving his flock to water, and his dog sniffed tentatively round the boy, recalling him to a sense of time and other outward things. He jumped up hastily and looked at his watch. It was nearly five o'clock; and David was almost ashamed to own that he was very hungry. He had eaten nothing but a few sandwiches since breakfast, and the keen air had sharpened his appetite. He ran down the hill, across the valley, and turned in through the white park gates. A stream, renowned for its trout, rippled clear as crystal over its pebbly bed; and David stood on the bridge watching the silvery dace as they shot across the shallows. Then on, under "immemorial elms," to the great house, built in chequers of grey flint and white chalk, where Queen Elizabeth herself had deigned to pass a night in one of her royal progresses. David thought he had never before realized how beautiful and how stately the old house was. Involuntarily the thought flashed through his brain that he might one day have been master there but for poor, little beflounged Gerry. Instantly he put the thought from him. Had his father ever thought of that when he paid his periodic visits to Dinton? If so, he had never betrayed it by word or sign.

He rang the bell, and a butler, whom he did not know, opened the door. A young footman, however, who followed the butler to the door, had known David as a child, and begged him to visit Mrs. Williams, the housekeeper, before he left Dinton. David gladly promised to do so, for she had been his father's nurse.

Mechanically he unpacked his portmanteau and prepared for dinner, then stood looking across the rose garden, in the zenith of its beauty, to the splendid trees in the park beyond, until the roar of the gong summoned him to the drawing-room.

Lady Lane, in an elaborate black satin evening dress, looked as overdressed and uncomfortable as her little son in his embroidery and feathers; yet David was drawn towards her by her pathetic efforts to ignore or mitigate Sir Gerald's ill-

Progress of the War

April 11.—Tuesday—British take trenches at St. Eloi, but are checked in Mesopotamia. Struggle at Verdun continues, but without headway. Russians make small gains.

April 12.—Wednesday—No change at St. Eloi and Verdun. Allies land forces on Greek Island of Cephalonia.

April 13.—Thursday—General Haig praises Canadian troops, who take part in successful attacks near St. Eloi. Italians making headway against the Austrians. French still hold back the enemy at Verdun.

April 14.—Friday—Three more Canadian troopships with 8,597 men reach England. Canadians reported to have lost heavily near St. Eloi. Little change in other centres.

April 15.—Saturday—Further headway on the Tigris. Russians make important gains in both Asia Minor and Galicia.

April 17.—Monday—British airships bomb Constantinople. Progress made on the Tigris. Russians defeat Turks near Trebizond.

temper. He wondered whether she had found wealth and a title a sufficient reward for the sacrifices she had made to acquire them. His uncle's words recurred to his memory, "Your mother once told me that she did not fear poverty." He wondered when Sir Gerald and his mother had met; and then remembered they had been near neighbours when her father had been Rector of Compton.

At last the long, formal dinner was over, and David followed Lady Lane out on to the terrace. It was an exquisite evening. The sunset colours still lingered in the west, where the church tower stood in high relief against the opalescent sky. The sight of it reminded David vividly of his yet only half-realized loss. Lady Lane turned to him timidly, but with evident kindness.

"I am sure you must be longing to be alone," she said. "Please do just what you like. I will say 'good-night' to Sir Gerald for you, if you would rather not wait for him, and I will see that the dogcart is ordered for the 8.30 train to-morrow morning if you really must go so early. You look very tired; you have had a trying day."

The few kind words were more than David could bear. With a half-inaudible "Thank you," he wrung her hand and turned to pace the terrace alone. He was standing at the cross roads in life, and he yearned for a word of sympathy and direction from his father. But an immeasurable space divided them; and David knew nothing of the ladder which can span the space and bring heaven near to earth.

(To be continued).

HER PORTRAITS.

My mamma has a watch of gold,
It tells the time of day, I'm told,
And in the front where she can see,
A little picture is of me.

She has more pictures in a book,
That the photographer man took,
When I was two and three and four;
And when I'm five there'll be one more.

But you don't know how I was s'prised,
When I looked in my papa's eyes
To see as plain as plain can be
Two little pictures there of me.

—Lydia Hall, in Good Housekeeping.

Elsie's Message

An Easter Reverie

By Mrs. Cameron Waller.

ELSIE had passed a bad night, that is to say she had slept very little, but her mind had been so full of happy thoughts that she could only have called it a good night, though she was undoubtedly sadly weary now, when the dawn creeping behind and between the closed curtains told her that the night was gone.

Elsie watched it for a few minutes, then rose from bed, wrapped herself in a thick shawl, and opened the window and, leaning on the sill, looked out.

It was Easter Eve, and Easter was late this year—the lawn looked very green below Elsie's window and the woods on Highford Hill beyond seemed almost in their summer dress at that distance, but it was not at the woods or the lawn that Elsie looked, but at the glorious sun, rising in robes of crimson and gold from behind the dark fir-trees on Highford summit.

"That must have been what David saw when he wrote, 'Lift up your heads, O ye gates! Even lift them up ye everlasting doors,'" she said softly to herself. "Oh, will the King of Glory come to us so?" And then she laid her cheek on her hand and fell into a reverie. What a beautiful thing it would be if the Lord should come back to His watching Church from among the sunrise glories of this Easter morning! How many would be asleep, like those in the silent household around her; but their hearts would be watching, and oh, to be roused by the sound of the trumpet! to see the Lord coming in the gorgeous clouds, and to know that the longed-for moment when His people should be "glorified together" with Him had really come at last! All pain, all sin, all sorrow over, forever and forever!

Elsie had known all three and they had brought her to find that truly she had here no continuing city.

Elsie was "willing to wait," like Patience in the Pilgrim's Progress, for her good things; but sometimes the time passed wearily, and she longed inexpressibly for that happy day to come when she should see no more in a glass darkly, but face to face.

She had been thinking of it again during the long, wakeful hours; and this fact, combined with the lovely cloud-landscape, and Easter associations, had roused in her this reverie.

But if sleep had deserted her in the darkness it came to her now. Unconsciously Elsie's head sank on her hands and she fell into a sweet sleep.

But the scene before her continued in her dreams. She thought she was still looking at the brilliant colouring above Highford Hill. And even as she looked the bright clouds parted, and a radiant figure stepped from them and came straight on through the air to where Elsie sat.

"It cannot be the Lord; He does not come alone," thought Elsie. And she began to wonder if the hour of her own death had come and He was coming for her; but as the bright figure came nearer Elsie knew by some instinct that it was an angel. Close by her he paused. Elsie felt the blinding light of his near presence, and covered her eyes with her hand; but she was not afraid.

"I bring you good news, 'Elsie,'" said the angel. "To-morrow at this time the Lord will come, and you are permitted to tell some of His children that it is so."

"But I have no strength," said Elsie, wonderingly; for in truth she

(Continued on page 253.)

Message

ster Reverie

Cameron Waller.

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Canadian Churchman

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

Good Friday.

Hymns Suitable.

125, 129, 143, 146, 150, 496, 509, 553, 762.

Easter Sunday.

Holy Communion: 163, 252, 258, 397.
Processional: 157, 164, 168, 169.
Offertory: 159, 166, 167, 173.
Children: 691, 701, 704, 751.
General: 160, 162, 165, 170.

First Sunday after Easter.

Holy Communion: 161, 262, 249, 259.
Processional: 169, 173, 408, 440.
Offertory: 172, 394, 406, 520.
Children: 167, 715, 732, 751.
General: 170, 174, 759, 790.

The Churchwoman

Toronto Diocesan W.A.—The regular monthly meeting of the Toronto Diocesan Board of the W.A. was held on Wednesday, April 5th, in the Schoolroom of the Church of the Epiphany. Nine new life members were reported. The secretary-treasurer of the Dorcas department reported receipts as \$1,043.25 and expenditure as \$1,058.17, and the Junior secretary-treasurer receipts \$542.01 and expenditure \$610.77. Addresses were given by the Rev. H. A. Brooke, Vicar of Christ Church, Toronto, and the Right Rev. J. R. Lucas, Bishop of Mackenzie River. The annual meeting for the diocese will be held in St. Anne's Parish House on May 2-6.

Montreal.—Christ Church Cathedral.—The annual meeting of the Woman's Guild of this Cathedral church was held on the 10th inst., the Vicar, Dr. Symonds, presiding. Mrs. Groome, in her report, stated that the cottage at St. Lambert, lent by Miss Molson last summer, had been of splendid use as a girls' club; and that the expensés had not been great, the season closing with a balance of \$10. There was a balance of \$30.15 in the Guild's treasury. The following officers were elected for the ensuing term: Hon. presidents, Mrs. Farthing, Mrs. Symonds and Mrs. E. Goff Penny; president, Mrs. Denham Molson; vice-presidents, Mrs. T. E. Merritt and Mrs. C. Dumaresq; sec.,

Mrs. Campbell Lane. The officers of the Girls' Club committee are: Con- venor, Mrs. Penny; sec., Miss Howard.

Ottawa.—St. John's.—The annual meeting of this Branch of the W.A. was held on the 5th inst., Rev. J. F. Gorman presiding. Satisfactory progress during the past year was reported by the various officers. The Bishop of Ottawa was present and gave a most interesting address on missionary work in the Far West of Canada. The following officers were elected: Hon. presidents, Mrs. J. F. Gorman and Mrs. Pollard; pres., Mrs. W. H. Martin; first vice-pres., Mrs. R. Doney; second vice-pres., Mrs. H. B. Lewis; sec., Mrs. J. F. Watson.

Winnipeg.—A meeting of the Diocesan Board of the W.A. took place in this city on the 4th inst., Mrs. R. B. McElheran presiding. Arrangements for the annual meeting of the W.A. Rupert's Land were under detailed discussion. Finally, everything was settled, and the meeting, which is (D.V.) to be held on May 29, 30, 31 and June 1, promises to be one of the most successful yet held. Amounts paid into pledge funds up to date totalled \$3,935.77. A letter from the missionary at Fairford told of the starting of a day school for the Indian boys and girls. It was an experiment, but was proving successful. He requested material so that sewing might be added to the curriculum. Very great regret was voiced concerning the death of Miss Moorehouse, one of the most faithful members of the Auxiliary and who for years had occupied the position of Dorcas secretary.

Holy Trinity.—Obituary.—This Auxiliary has suffered a severe loss in the death of Miss Ida Moorhouse, who entered into rest on the first day of April. She had greatly endeared herself to a large circle of friends by her gentle and loving manner, her great zeal and devotion in the cause of Missions and her sincere and deep loyalty to the Church of which she was a bright ornament. Although not strong lately, yet such was her courage, that her attendance at church and at the meetings of the Auxiliary continued until some ten days before she died. But her beautiful character was not only seen in the church. It shone also with special lustre in the home. When her mother died, she was left, at the tender age of 16, in charge of the family and acted as a mother to her younger brothers and sisters. With great wisdom and tact she filled that difficult position, and to-day her memory is enshrined in their hearts, deeply revered by them all. Of her, it may truly be said: "Blessed are the dead which die in the Lord; for they rest from their labours, and their works do follow them."

Cornwall.—Church of the Good Shepherd.—The annual meeting of the Parochial Guild of this church was held on the 4th inst., when there was an excellent attendance. All the reports presented were of a very satisfactory and encouraging nature. The following officers were elected: Pres., Mrs. Archer; vice-pres., Mrs. T. Grebby; sec., Mrs. A. Horton; treas., Mrs. Nicholas. Mrs. A. Kirkey, who has been treasurer for many years, resigned, and a hearty vote of thanks was tendered to her for her long and faithful services.

Saskatoon.—St. John's.—The annual meeting of this Branch of the W.A. was held on the 3rd inst., Canon Smith presiding. The following officers were elected: Hon. presidents, Mrs. E. B. Smith, Mrs. Adam Turner, Mrs. Jos. Sutton; pres., Mrs. F. E. Heath; vice-presidents, Mrs. Osborne, Mrs. Brayley, Mrs. Thayer; treas., Mrs. E. E. Parter; recording sec., Mrs. White. A very pleasing little ceremony was the reading to

Mrs. Sutton, retiring president, of an address by Mrs. E. B. Smith and the presentation of a shower bouquet of flowers, a present of love and appreciation, by Mrs. Naomi Smith, on behalf of the members.

The annual meeting of the Junior W.A. was held on the 1st inst., when a presentation was made to Miss Fannie Moxley of a combination Hymn Book and Prayer Book for best attendance during the past year. Hilda Mayne was presented with a W.A. pin for second best attendance. The following officers were elected: Pres., Mrs. Scully; sec., Ella Moxley.

St. Matthew's.—The sixth annual meeting of this Branch of the W.A. was held on the 5th, Rev. A. C. Collier presiding. The reports presented were of a most satisfactory character. The election of officers resulted as follows: Hon. pres., Mrs. Kelly; pres., Mrs. Bamford; vice-pres., Mrs. Nicklin; sec., Mrs. Bates; treas., Mrs. Richardson; superintendent of Junior Branch, Mrs. Jessop; sec.-treas. of Babies' Branch, Miss K. Ough.

Ingersoll.—St. James'.—The annual meeting of the Woman's Guild of this church was held on the 6th inst., when the following were elected: Pres., Mrs. C. H. Sumner; vice-pres., Mrs. Cotter; sec., Mrs. Calder; treas., Mrs. W. J. Peters.

Victoria.—St. John's.—The annual meeting of this Branch of the W.A. was held on the 4th inst. All the reports presented were of an encouraging nature. Rev. F. A. P. Chadwick, who presided, announced the resignation of Mrs. R. H. Walker, the president, and paid a very warm tribute to the splendid spirit in which she had carried out her duties for the past five years. A very interesting address upon the work of the W.A. in general was given by Mrs. Schofield. The following officers were elected for the ensuing year: Hon. pres., Mrs. Chadwick; hon. vice-pres., Mrs. R. H. Walker; pres., Miss Chadwick; vice-pres., Mrs. Penketh; recording sec., Mrs. T. Walker.

North Bay.—St. John's.—Several of the parochial organizations have been holding their annual meetings lately and the election of officers have resulted as follows:—

Woman's Auxiliary.—Hon. pres., Mrs. C. W. Balfour; pres., Mr. G. F. Morton; vice-presidents, Mrs. Tyner and Mrs. Lowery; sec., Mrs. Geo. Hutcheson.

Girls' Auxiliary.—Hon. Pres., Mrs. McNally; pres., Mrs. J. R. Abbott; vice-presidents, Miss Milligan and Miss Smythe; sec., Miss Wagar.

Junior Auxiliary.—Superintendent, Mrs. A. White; assistant, Miss Noble; sec., Lizzie Thompson.

Babies' Branch.—Sec.-treas., Mrs. Percy Findlay.
Chancel Guild.—Pres., Mrs. George Hutcheson; sec.-treas., Mrs. William Thomas.

THE Y.M.C.A. IN THE TRENCHES.

Major Birks, of Montreal, who was appointed by the Militia department to superintend the work of the Y.M.C.A. among the Canadian troops in war countries, has returned to Canada for the purpose of raising funds for this work. For the past eight months he has had charge of more than a thousand centres, some of them in the front line trenches in Flanders. The chief work of the Y.M.C.A., he states, "is the serving of hot drinks to the men when they are returning from the trenches, providing writing paper and pencils, and giving concerts and moving picture shows to men off duty behind the lines." The value of the work of the Y.M.C.A. among the soldiers has been fully demonstrated.

Church News

Preferments and Appointments.

Morrice, Rev. R. J., Rector of Whitebear, in the Diocese of Qu'Appelle, to be Head of the Edmonton Mission. (Archbishops' Western Canada Fund.)

Jones, Rev. Albert, of Jasper, to be Curate of the Pro-Cathedral, Edmonton.

NOVA SCOTIA.

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

Halifax.—The Clericus Club.—This Club held a well-attended meeting on the 10th inst., at the residence of Archbishop Worrell. An excellent paper on "The Effect of the War Upon Educational Problems" was read by Rev. Dr. Boyle, the new President of King's College, Windsor, and was followed by an interesting discussion.

C. of E. Institute.—The last of the series of Lenten lectures at this Institute on "Great Classics of Christian Devotional Literature," was given on the 11th inst., by Rev. S. H. Prince, who delivered an exceedingly interesting lecture on "Law's Serious Call." Dr. M. A. B. Smith, the President of the Institute, occupied the chair. Rev. S. H. Prince, in the course of his lecture, pointed out that the series of lectures had illustrated the fact that saintliness is possible in every age of the Church. His own lecture had specially to do with the 18th century and the period of the Evangelical Revival.

All Saints' Cathedral.—The following is a description of the new Bishop's Throne and Litany Desk, which has been placed in this Cathedral. The description is taken from the Cathedral Leaflet: "The latest enrichment of the Cathedral chancel consists of the Archbishop's throne and the Litany desk, which were dedicated last Sunday. Both are superb pieces of carving. The subject is Christ as the True Vine, or Fountain of Life for Humanity. The keynote of this is struck by the brede around the canopy of the throne, with its intertwined vine and grape-clusters. On either side is one of the two chief archangels, Michael and Gabriel, as guardians. Below are the four greater prophets, Isaiah, Jeremiah, Ezekiel and Daniel. The first two of these stand on the arms of the throne, and the second pair upon the sides of the prie-dieu. Each is accompanied by his appropriate emblem: Isaiah by the saw—he having been martyred by being sawn asunder, according to tradition; Jeremiah by the tower (see Jeremiah 6: 27), 'I have made thee a tower and a fortress among my people'; Ezekiel by the measuring rod (Ezekiel 11: 5), 'In the man's hand a measuring rod'; Daniel by the censer, typical of prayer, Daniel 9: 21, and by the lion, Daniel 6: 16. The screen work on the prie-dieu, and the carving on the rear of the chair are arched in correspondence with the Cathedral's style of architecture. The woodwork at the back of the seat also contains the mitre as emblem of the Episcopal office, and the arms of the diocese of Nova Scotia. The Litany desk, in keeping with its purpose, is of penitential design. In the centre of the screen stands the Cross as the emblem of salvation and as the badge of self-denying discipleship. Surrounding its upper arms is the Crown of Thorns as a token of the suffering inflicted upon Christ by our sins, and the consequent self-abasement of the sinner. To relieve the sadness of this symbolism, the note of Resurrection is touched by the presence of the two Easter angels, one on either support of the desk. In further relief there is

carved on the sides of these supports the crown of life and the palms of victory which await the penitent believer in Heaven. The entire work—throne, Litany desk, altar rail and stalls—has been carved by one craftsman and is unsurpassed in the Dominion of Canada."

Bedford.—All Saints'.—The Archbishop held a Confirmation service in this church on the 9th inst. A number of candidates were presented to him by Rev. J. A. Winfield.

FREDERICTON.

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

Hampton.—The Three Hours' service on Good Friday will be taken by the Rev. L. R. Sherman, of Trinity Church, St. John. Other preachers during this week will be Rev. J. Roy Campbell, D.D., Rev. A. C. Fenwick and Rev. Thomas Parker.

QUEBEC.

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

Quebec.—Cathedral of the Holy Trinity.—Dr. Bidwell, the Bishop of Kingston, preached at the special service held in the Cathedral on the 5th inst.

The Rev. W. W. Craig was the special Lenten preacher at the Cathedral on the 14th inst. Arrangements are being made for a patriotic service in the Cathedral on the afternoon of April 23rd, to commemorate the first anniversary of the Battle of Ypres.

St. Matthew's.—The monthly service of the Diocesan W.A. was held in this church on Friday of last week. Rev. A. R. Kelley gave an address.

St. Michael's.—The Dean of Quebec gave an address in the schoolhouse on the 11th inst., upon "The War and Missions."

Trinity.—This church has adopted a system of weekly offerings in aid of the different war funds. The contributions for the first quarter amounted to \$100, and were voted to the Red Cross Fund.

The Bishop of Quebec visited this church for Confirmation on the Sunday evening next before Easter. Recently a special collection was taken in Trinity Church to wipe out the mortgage on the rectory, \$1,200. More than the required amount was received.

MONTREAL.

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

Montreal.—St. John the Evangelist.—The Anglican members of the 190th Battalion (Irish-Canadian Rangers), attended the morning service at this church on the 9th inst. At this service the following Pastoral letter from the Bishop of Montreal was read to the soldiers: "To the men of the Irish-Canadian Rangers: It is my very great regret that previously arranged duties prevent me from personally welcoming you and speaking a word of encouragement face to face. As you prepare yourselves for the great work which lies before you, it is a privilege for the clergy of the Church and for all your fellow-members to do what is possible to show true fellowship and to render every assistance, not only for your temporal, but, above all, for your spiritual benefit. You are doing greater things for us and for the nation in going voluntarily to face the hardships and risks of war. Ours is the privilege, if we can, to help you to prepare for the great task, so grand and so noble. Let us all ever remember, first, that

'The Lord God omnipotent reigneth.' Through all human history we see the purposes of God being fulfilled. Man may delay, but he cannot defeat those beneficent purposes. Behind all physical force is the unseen power of God, greater than the united force of the nations. In His own way He can make His power manifest, and can save by many or by few. Our entire trust, then, must be in Him and His almighty power. In the second place, let us also remember that it is ours to co-operate with God and become the willing and ready instruments to carry out His purposes. To this end we must prepare ourselves. It is a righteous cause for which we contend. It seems to me to be in verity the cause of the Kingdom of God and His righteousness. A righteous cause needs righteous champions. Therefore we men who seek to further such a cause must ourselves turn from evil and consecrate our lives to God. We must be strong men. This we cannot be unless our spirits are free, true and strong. Therefore be men of prayer, men who think of God and read His Revelation and ponder it, men who feed their souls on the spiritual food of His most precious Body and Blood. The soul to be strong must be fed. It is a pleasure to know that you are to have special services during the coming week to help you in this great purpose. I pray that God may abundantly bless you through these services, and that you may all be ready to courageously do your duty as men to your God and your country, and that you may return in safety and in honour to your homes to bless your God by your lives. May God Almighty, Father, Son and Holy Ghost bless and preserve you. Yours in Christ,

(Signed) "JOHN MONTREAL."

A Mission to soldiers was held in this church from April 10th to 15th, both days inclusive.

Noon-Day Services.—During the past week special noon-day services were held for business people in the Fitz-James Browne Building on every day but Saturday. The addresses at the services were given by Revs. G. L. Warner, Austin Ireland, G. T. Bruce, R. Y. Overing and the Bishop of Montreal, respectively.

OTTAWA.

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

Ottawa.—St. John's.—Dr. Lucas, the Bishop of Mackenzie River, preached in this church on the evening of the 9th inst. He took for his text the following words from the prophet Isaiah, "The people that walked in darkness have seen a great light." In his sermon he gave an interesting account of the work which is being carried on amongst the Eskimos. In the morning the Bishop preached at St. Alban's.

Missionary Sunday.—The annual Missionary Sunday in the diocese of Ottawa has been fixed for May 7th. The following have promised to take part: Bishops of Algoma and Ottawa, Canons Gould and Tucker, Dean Owen and Mr. Kingston, of the M.S.C.C. office. The addresses last week at the noon-day services for men in Lindsay Hall were given by the Bishop and were well attended.

St. George's.—The annual confirmation in this church will be held on Sunday evening, the 23rd, when 48 persons will receive the Apostolic rite. More than one-half are adults.

Ottawa East.—Rev. Robert Jefferson has been appointed to this parish.

We begin next week an article by Dr. Symonds, of Montreal, on the late Bishop Potter.

TORONTO.

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

William Day Reeve, D.D., Assistant.

Extract from Bishop's Pastoral.—As with the Jewish matter, so with this second subject. On one day of the year alone, we, under the constitution of our Synod, bring before our several congregations the obligations and privileges of the "Lord's Day," as a day of worship and rest. The first Sunday after Easter, April 30, this year, is our annual "Lord's Day Sunday" for the diocese, and it is safe to say that never before has the need been so great, as it is to-day, to dwell upon its preservation and sanctity. The invasions of the day for recruiting purposes, the compulsion of "military necessity," affecting, as they do, the Church's afternoon Sunday School activities, and evening worship, may well cause anxiety lest such should become the normal instead of the exceptional, the habitual and not merely the exigency of the hour. Let us stand firm in our maintenance of the solemn obligations of the day, and plead with our people to help us guard against encroachments upon its sanctity, and the secularizing of its holy hours. Brethren, remember, we are the Lord's "Watchmen," as well as His "Messengers" and "Stewards."

Toronto.—St. Alban's Cathedral.—The preachers in this Cathedral church on Sunday last were the Revs. Canon Macnab and E. C. Cayley, D.D., respectively.

Holy Trinity.—Rev. Dr. Macklem, Provost of Trinity College, preached in this church on Sunday morning last. The Rev. J. Hodgkinson preached at the evening service. Rev. Professor Cosgrave, of Trinity College, was the preacher at the special Lenten noon-day services on the first four days of the week and the Three Hours' Service will be conducted by Rev. T. G. Wallace.

St. James' Cathedral.—The Rev. H. S. Bigelow, Ohio, reform politician, addressed a meeting under the auspices of the Neighbourhood Workers' Association in St. James' Parish House on Monday, the 17th inst. His subject was "The Cause and Cure of Poverty."

The Cantata, "The Crucifixion," by Stainer, was rendered by the choir of this church on Wednesday evening last, under the direction of Dr. Albert Ham. The soloists were Messrs. Albert Downing and Frank Oldfield.

St. Stephen's.—Archdeacon Davidson preached here on Wednesday evening and on the following evening Stainer's "Crucifixion" was given by the choir. The Three Hours' Service on Good Friday is to be conducted by Professor Cosgrave, of Trinity College.

St. Paul's.—Obituary.—A member of this congregation, and for many years previously a member of the Church of the Ascension, a veteran Militia officer and a well-known business man, in the person of Major William Fahey, died on the 4th from the effects of a chill contracted about two weeks ago at the Armouries whilst attending a parade of the Irish Fusiliers, in which regiment he took a great deal of interest. He was 74 years of age and was born at Chatham, N.B. When his education was completed, the late Major Fahey spent several years in the employment of the John MacDonald Co., afterwards entering the insurance business. Some years ago he became a chartered accountant, and later started the firm of Wm. Fahey and Co., chartered accountants. Major Fahey was for some years the auditor of the "Canadian Churchman." In regard to the deceased's military career, he served with No. 1 Co. Q.O.R. in the Fenian raid and was wounded at Ridgeway. While lying wounded, he was captured and taken into a room,

where he was deprived of his sword. He loved to tell of lying wounded on a couch and seeing a shell carry away the face of a clock just directly over his head. After a while he managed to recover his sword and effect his escape. This sword was a valued one, having been presented to him by his men as a token of love a short time before going on active service. It was one of his most treasured possessions to the last. Major Fahey is survived by his widow, four sons and three daughters.

Church of the Redeemer.—The preachers at this church on April the 9th were the Revs. C. J. James and H. W. K. Mowll, respectively. In the evening a shortened form of service was held, at the close of which a sacred Cantata, entitled "The Way of the Cross," was given by the choir. The subject of the sermon in the morning was "The Stigmata."

The Bishop of the diocese preached in this church on Sunday morning last and Rev. C. J. James preached in the evening.

Trinity College.—A special Convocation in Divinity will (D.V.) be held in the Convocation Hall of this College on Thursday, April 27th, at 3 p.m. The Testamur of the College will be awarded to the graduates in Divinity and the degree of Doctor of Divinity, *jure dignitatis*, will be conferred upon the Very Rev. Derwyn T. Owen, Dean of Niagara, and also upon the Right Rev. Frank DuMoulin, the Bishop-Coadjutor of Ohio.

The Jewish Mission.—An important meeting of the council and the workers of the Toronto Jewish Mission was held lately at the Mission Hall, 33 Centre Avenue, at which the matter of the appointment of a lady worker on the Mission staff was discussed, and referred to the next regular meeting of the council for further consideration.

The Treasurer of the Church of England Mission to the Jews in Toronto reports the receipt of \$80.81 during the month of February and \$61 during the month of March towards the "Russian Jews Relief Fund," all of which has been duly forwarded to the Treasurer of the Fund. Any further subscriptions will be gratefully acknowledged if sent to our own treasurer, Mr. F. A. Blachford, 80 Roxborough St. W., Toronto.

East York Deanery.—A meeting was held in St. James' Parish House, Toronto, on the 10th inst., by the kind invitation of Canon Plumtre. After luncheon the Canon spoke on "The Effect of the War on the Church." The Bishop of Toronto followed with an earnest address on "The Watchman," in view of the Mission meetings of Holy Week. The "Quiet Hour," conducted by the Rev. W. J. Southam, was most helpful and inspiring.

Birchcliffe.—St. Nicholas.—The Rev. C. E. Luce, the Rector of this parish, is authority for the statement that arrangements have practically been completed for the erection of the new church at Birchcliffe. Fire on January 16 wiped out the old building. The new building will cost in the neighbourhood of \$13,000. The church treasury has now \$9,000, of which \$4,000 is insurance. Tenders, it is expected, will be called for at once, and the first sod may be turned before the end of the month. The seating capacity of the church is expected to be 300.

Collingwood.—St. Timothy.—After undergoing a process of overhauling and decorating, this church was reopened on Sunday, the 9th inst., at a service held in the afternoon. Archdeacon Ingles, of Toronto, and the Rector-in-Charge, Canon Daniels, were present, the former preaching the sermon. During the past few weeks the interior of the church has been

deprived of his sword. Lying wounded on a shell carry away lock just directly over a while he managed word and effect his sword was a valued one, presented to him by his love a short time in active service. It is most treasured possession. Major Fahey is a widow, four sons and

the Redeemer.—The church on April the 1, respectively. In the form of service close of which a sacred "The Way of the Cross" by the choir. The sermon in the morning of the diocese preached on Sunday morning last James preached in the

30.—A special Convocation (D.V.) will be held in the Hall of this College, April 27th, at 3 p.m. to the graduates in the degree of Doctor of Divinity, will be conferred by Very Rev. Derwyn T. Niagara, and also up-visited by Frank DuMoulin, of Ohio.

Mission.—An important council and the work of the Jewish Mission was the Mission Hall, 33 at which the matter of a lady worker staff was discussed, the next regular meeting for further consid-

er of the Church of the Jews in Toronto receipt of \$80.81 on the 14th of February and month of March towards Jews Relief Fund, been duly forwarded to the Fund. Any contributions will be gratefully sent to our own F. A. Blachford, 80 W., Toronto.

inery.—A meeting was held at the Parish House, Toronto, by the kind non Plumptre. After an address on "The War on the Church," Toronto followed with an address on "The Watch-words of the Mission Week." The "Quietude" by the Rev. W. J. most helpful and in-

Nicholas.—The Rector of this city for the statement of the statement for the erection of the Birchcliffe. Fire on the old building will cost in the sum of \$13,000. The church will be \$9,000, of which \$5,000 is called for at once, may be turned before month. The seating church is expected to

St. Timothy.—After a process of overhauling this church was re-laid, the 9th inst., at the afternoon. Arch-Dean of Toronto, and the Canon Daniels, former preaching the past few weeks the church has been

tastefully decorated, the seats varnished, and other changes made which add to its comfort and attractiveness.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Holy Communion is being administered and a service of meditation held on every day this week but Good Friday, in the chapel at 11 o'clock, and on each evening of the week but Saturday, evening service and address in the church at 8 o'clock. Dean Owen will conduct the services throughout the week. The Three Hours' Service will be held in the Cathedral on Good Friday.

Church of the Ascension.—Rev. W. W. Craig, M.A., B.D., is the special preacher in this church at all the services which are being held in this church during this week (Holy Week).

The Bishop of the diocese held a Confirmation service in this church on the evening of the 9th inst., when he administered the apostolic rite to 37 candidates, who were presented to him by the Rector, Rev. Dr. Renison.

St. James.—An impressive memorial service for the members of this congregation who have fallen in battle was held in this church on Sunday morning last, the Rev. G. W. Tebbs conducted the service. In the course of his sermon, Mr. Tebbs stated that up to the present time 19 have lost their lives and several more are missing. The members of "D" Company, of the 129th, County of Wentworth Battalion, were present at the service.

HURON.

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

London.—Bishop Cronyn Memorial Church.—Rev. R. W. Norwood, the Incumbent of this church, spent a few days in Toronto last week, as the guest of Mr. and Mrs. John W. Garvin, of Farnham Avenue, in that city.

Huron College.—A Summer School is (D.V.) to be held in this College from June 19 to June 24, both days inclusive.

Windsor.—Church of the Ascension.—The induction of Rev. D. Walter Collins as Rector of this church, took place on the 4th inst. A large and devout congregation was present and Archdeacon Richardson, who officiated, was assisted by the following clergy: Rev. H. A. Thomas, of Sandwich, F. K. Hughes, of Colchester, P. N. Harding, of All Saints', Windsor, and W. H. Battersby, of Walkerville. The service was most impressive and appealed to the earnest and prayerful spirit of all present. In his sermon the Archdeacon made reference to Mr. Collins' previous record as Rector of Exeter, his intense military loyalty and his zeal for the cause of the Church. He assured the congregation that their new Rector would prove himself an able and a wise pastor.

Chatham.—The annual Spring meeting of the Deanery of Kent was held on April 4th in Christ Church School-room. Rev. T. Dobson, Rector of Tilbury and Rural Dean, presided. It was decided to hold the annual Sunday School Convention of the Deanery in Holy Trinity parish, Chatham, on Tuesday, May 16th. Eight of the clergy were present.

Tilsonburg.—St. John's.—A very interesting ceremony took place in this church at the morning service on the 9th inst., when a stained-glass window placed in this church by Mr. John Smith was dedicated by the Rector, Rev. T. B. Howard. Dr. B. D. Burn, on behalf of Mr. Smith, made the

presentation, and the window was unveiled by Mrs. Pollard.

Stratford.—St. James.—Obituary.—Miss Laura Annie Cluff, the only daughter of Rev. W. T. Cluff, the Rector of this parish, died here at her home on the 9th inst. The deceased young lady was born at Brussels, Ont., but later on lived in Stratford, in which place the family resided until her father came to Stratford ten years ago. Lieutenant H. Cluff, of the 71st Battalion, who has just gone overseas, and Private Rex Cluff, of the 161st Battalion, at Clinton, are brothers. The Rev. W. T. Cluff succeeded Bishop Williams, of Huron, as the Rector of St. James'.

MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk, Man.

Timmins.—St. Matthew's.—On April 7th the men of this church entertained the officers and men of the 159th Battalion at a stag party in the basement of the church. Practically every man in the platoon was present, and the men of the church turned out in strong force to welcome the visitors. Mr. Charles Humphrey, the people's warden, occupied the chair and extended a warm welcome to the visitors. An excellent programme of songs and recitations was given, and the newly-formed vocal quartette rendered several pleasing selections. The crowning successes were, however, the pieces rendered by the string quartette, which, in addition to giving some excellent selections, also led the general sing-song with old-time melodies. The ladies of the congregation provided cakes and sandwiches, and a very hearty vote of thanks was passed to them for their kindness. The Rector, Rev. J. D. Paterson, on being called for an address, promised the men another welcome when they came back from Berlin. This is the first event of the kind held in the district, and it was such an outstanding success that efforts will be made to have regular meetings of a similar nature to draw the men and the Church together and to further the social life of the Church.

RUPERT'S LAND.

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

Winnipeg Items.—The rite of Confirmation was administered in Holy Trinity on Sunday morning last by the Archbishop of Rupert's Land.

A united service of intercession for the war was conducted at the noon hour in Holy Trinity Church Parish House for two weeks, from April 2nd to the 15th.

The various city Chapters of the Brotherhood of St. Andrew are holding a mid-day service in Holy Trinity Church during Holy Week. The Rev. W. W. H. Thomas, General Missionary for the diocese, is the preacher.

The Rev. Dr. Griffith Thomas gave a most helpful address to the clergy of Winnipeg on the 11th of April in St. Matthew's Church.

St. Patrick's.—The first vestry meeting of this newly-constituted parish was held on the 4th, when the following officers were elected: Rector's warden, Neil Cook; people's warden, A. W. Lamond; Sec., W. D. Russell; vestrymen, S. Clapham, A. Cox, A. Henderson, F. Martin, T. O'Brien, R. Parker, A. Partridge, J. Tempest; H. Tilly, F. W. Wood and J. Wright; delegates to the Synod, Messrs. Russell and Tempest; auditors, Messrs. Martin and Tempest. The Primate has appointed the Rev. G. H. Williams, the former curate-in-charge, to be the first Rector of

the parish. This parish has been separated from the mother-parish of St. James'.

Grace Church.—At a union mass meeting, which was held in this church on the 9th in connection with the Lenten prayer services, Archdeacon Fortin conducted the religious exercises and Rev. Dr. Griffith Thomas was one of the speakers.

St. Luke's.—A movement of some interest began in St. Luke's Church, Winnipeg, shortly after the New Year. The vestry, in addition to carrying on its regular duties, has undertaken to lead the way in bringing the church life into closer touch with social and kindred problems. Its method is to call together the people of the parish to listen to an address on some public question after which a general discussion takes place, and a line of action is proposed if this is thought wise. Out of this movement sprang the effort which resulted in sending a strong deputation to the Local Government on the bilingual question. Since then a large meeting has been held to discuss "Prison Reform," at which an address was given by Mr. Justice Curran, who has been investigating that question for the Government of Manitoba; and at a later date the people were brought together to hear a discussion on "Immigration After the War." The societies of the parish have recently joined the movement, and it promises to furnish a permanent and valuable way of cultivating church public opinion on questions of public interest. This movement has the virtue of giving to the vestry something to think about and to do which relieves the monotony of church financing. In addition it makes it possible for the Church to express its ideals in relation to public life without the necessity of turning the pulpit into a lecturer's platform, and so the preacher is left free to keep the spiritual aspect of things constantly to the fore. Another departure of interest in St. Luke's is that adopted in dealing with young people of Confirmation age. On a recent Sunday, seventy-three such persons were presented for the Holy Rite. The question, "what shall we do with those men recently confirmed?" is always a difficult one. St. Luke's has adopted the following course: The boys continue to meet as usual on Sunday afternoon to listen to talks on subjects which reveal their duties as citizens, and ways of adjusting themselves to problems with which they are soon to be confronted in their business life. So far two such addresses have been given. One by Mr. Billiarde, Superintendent Neglected Children, who spoke to the boys on the problem of caring for "dependents," and another by Mr. Grant Hall, General Manager C.P.R., on "Carrying Your Church Ideals into Business." The boys are greatly interested in finding themselves treated as young men and citizens, and this movement promises to be rich in results. The girls are formed into a society to assist in the work of the W.A., and will have a lecture at least once a month from Miss Hilliard on Mission work. All Confirmees have placed themselves among the envelope subscribers to the Mission funds of the Church, signing their cards in most cases for five and ten cents and receiving their Duplex Envelopes. Some are also among the regular contributors to the Church expense account. It was thought wise, however, to first secure their promises for Missions, believing that the other would come later as a matter of course.

East Kildonan.—St. Stephen's.—On Wednesday evening, April 12th, his Grace Archbishop Matheson held a confirmation service in this church. Twenty-one candidates were presented to his Grace. This is the largest

class since the church was opened in 1913. It was most gratifying to see so many adults coming forward. The choir rendered the anthem, "God is a Spirit" very sympathetically. The Rev. H. A. B. Harrison was responsible for the training of the candidates.

Minnedosa.—The Rev. G. A. Wells, Rector of this parish, preached at the Palm Sunday service in St. Margaret's Church, Westminster, England. The Canadians, attached to the Canadian pay and record offices, paraded under Colonel Ross, and were accompanied to the church by the Guards' Band. The subject of the sermon was, "The Attitude of the Church to the War." In the course of his remarks, Mr. Wells, expressed the opinion that for every clergyman who fell in the fight, the Church gained a hundred adherents.

QU'APPELLE.

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

Lang.—Holy Trinity.—On Lady Day the Ven. F. Wells Johnson, B.D., Archdeacon of Moose Jaw, reopened this church, and blessed the new font, cross and lectern. The property has been recently purchased from the Roman Catholics with money given by the Girls' Friendly Society, by Holy Trinity Church, Ossett, in the diocese of Wakefield, England, and by the members of the congregation at Lang, nearly all of whom are Canadians. A local carpenter made the cross, the font, the lectern, credence table, seats, kneelers, etc., other furnishings being supplied by the Qu'Appelle Association, the General Missionary and by the local W.A. The Ven. Archdeacon preached an appropriate sermon, referring to the prejudice and opposition which the missionary clergy encounter in Western Canada from disloyal Church members and dissenters, who do not desire to see the worship of the old Church established in this new country. Tea was served in the restaurant where Church services have been held for the past six months by the Rev. Wm. Watson, from Milestone. Addresses were delivered by the Ven. Archdeacon, the local Methodist and Presbyterian ministers, by Mr. W. Batty, of Empress, and by the Rural Dean of Moose Jaw.

ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing, Alta.

Athabasca Landing.—Meeting of Synod.—The meeting of the Diocesan Synod will take place (D.V.) during the week commencing June 18 next.

Peace River Crossing.—The Bishop has been ordered by his medical adviser to take a complete rest for a time. He will be absent from the diocese until after Easter.

Griffin Creek.—The Rev. B. P. Colclough is confined to his room at the present time with a severe attack of plueuro-pneumonia. From the latest accounts we are pleased to be able to state that he is progressing favourably, but his health is such that after he recovers from his present illness he intends to seek work in Eastern Canada.

Indian Work.—Miss Norah Smith has been appointed assistant matron at St. Peter's School, Lesser Slave Lake, and Mrs. Schofield, of Winnipeg, has joined the staff in a similar capacity at St. John's Indian School, Wabasca. Miss Collins, who has had much experience of Indian work in the North, has been appointed teacher at Wabasca. Mr. Palmer Morgan has taken up duty at White Fish Lake School. The missionaries report that the schools are receiving more children than in the previous year.

EDMONTON.

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

Edmonton.—An Ordination service was held at the Pro-Cathedral on March 19th, the sermon being preached by the Rev. C. W. McKim, Rector of Christ Church, and the Bishop of Edmonton was assisted by the Bishop of Athabasca in the laying-on of hands. The Rev. T. I. V. Evans and the Rev. A. Jones were advanced to the priesthood and Mr. L. H. B. Stavely was admitted to Deacon's Orders.

The following parishes either have been or will be visited by the Bishop during the present month: April 2nd, Westlock and district; April 9th, Holy Trinity and the Pro-Cathedral; April 16th, Christ Church and St. Paul's; April 23rd (Easter), the Pro-Cathedral; April 30th, Wetaskiwin.

The Rev. R. J. Morrice has been appointed head of the Edmonton Mission by the Executive of the Archbishop's Western Canada Fund. Mr. Morrice has had several years' experience in Saskatchewan, and comes well recommended for the responsible position to which he is called.

The Rev. Albert Jones, of St. Augustine's College, Canterbury, who has been working for some months at Jasper in connection with the Edmonton Mission, has been appointed curate at the Pro-Cathedral, Edmonton.

At the last meeting of the Edmonton city clericus Rev. F. E. Mercer read an interesting and instructive paper on "The Infallibility of the Church."

The Bishop of Edmonton visited the parishes of St. John the Evangelist and Holy Trinity on April 23rd and 24th, addressing various meetings of both men and women.



NEW WESTMINSTER.

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

Vancouver.—**Latimer Hall.**—For the second year in succession Latimer Hall has won the Westbrook Shield, representing the championship of the Vancouver Intercollegiate Debating League. Latimer won from Columbian College, Westminster Hall (by default), and the University of British Columbia. Latimer's debaters in the series were H. M. Bolton, W. W. Williams, F. G. Shepherd and L. C.

Luckraft. On March 19th two of Latimer's graduating class were ordained. Rev. L. C. Luckraft was advanced to the priesthood, and has since been inducted as Rector of St. Thomas' Church, South Vancouver. H. M. Bolton was ordained Deacon, and will assume charge of the Howe Sound Mission temporarily. For the fifth year in succession a series of lectures is being given on the Monday afternoons in Lent under the auspices of the Woman's Aid. Professor Trumppour is lecturing this year on "Christ and the World's Questions." The chief speaker at the formal closing of Latimer this year will be Rev. Dr. W. H. Griffith Thomas, who will also address a series of meetings and give a number of special lectures in the city.



THE SAVIOUR'S ENTREATY.

"Give Me thy hand if thou wouldst know the way—

Long, steep and lone—
That leads from darkness into endless day,

Walk not alone;
And with thy hand, thy faith, and fear no more,

For I have walked the thorny paths before.

If heavy seems thy yoke, my child, take Mine
And learn from Me;

And to the soul shall come that peace divine

Faith bringeth thee.

Walk not by sight, but by thy trust alone,
That journey endeth at the Great White Throne.

Abide in Me; there is no grief nor pain

I have not known;
But I would bear and suffer all again
To keep My own.

These know My voice and follow where I lead,
To failing strength I give the aid they need.

Give Me thy hand and I will lead thee on—

O look not back!
Nor faint; thy sins of all the years are gone—

O look not back!
Those whom the Father giveth Me are mine;

Abide in Me as branch doth in the vine."

Correspondence

Correspondence dealing with matters of interest to members of the Church will be welcomed. The Editor does not, however, hold himself responsible for the views expressed. The writer's name must be given to the Editor, but will be withheld when so desired. All petty personalities must be omitted.



QUALIFICATIONS OF THE MINISTRY.

Sir,—You request some opinion regarding the qualifications of the future ministry in Canada. The war has brought prominently before us the fallacy of any other teaching but that of conversion and sanctification in Christ Jesus, but this surely should not mean placing a lower intellectual standard for this work. There has been considerable controversy regarding German theological teaching, and so material and degrading has that teaching become that it behoves us to construct a broader and saner view of the mighty truths of the Gospel. In order to accomplish this, scholarship is needed. Few ministers are content to read the unadulterated word but find it necessary to consult innumerable commentaries and encyclopedias, forgetting the mighty possibilities of the revelation of God through their own creative thought. In the past we have more or less neglected the young, and in this connection it would be well to ponder the saying of Cardinal Newman, "Give me a child until he is seven. I don't care who has him after," and the church to which he belonged has long since found the truth of this statement.

These should be some of the necessary qualifications: 1st, The minister must be converted to Christ. 2nd, The minister must be well educated. 3rd, The minister must be a manly man. 4th, The minister must be a leader in social welfare. 5th, The minister must be a friend to children. 6th, The minister must be democratic in view. 7th, The minister must be active.

Let him follow Psalm 51, verse 13: "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

H. P.

WOMAN'S SPHERE.

Sir,—One hears much of women's rights and duties in the sphere outside the home. As there is nothing more convincing than example, will you afford space for this extract from the life of Dr. Alexander Duff, the great missionary? It relates to the death of Mrs. Duff. "Those who, out of her own home, knew Mrs. Duff best, were the Bengalee Christians of Cornwallis Square. When the news of her removal reached them their sorrow found expression through their minister, the Rev. Lal Behari Day, from the pulpit of the mission church.

The passage vividly reflects the influence which Mrs. Duff exercised over the whole career of her husband. . . . Her distinguished husband was engaged in a mighty work, and she rightly judged that, instead of striking out a path for herself of missionary usefulness, she would be doing her duty best by strengthening and upholding him in his great undertaking. Mrs. Duff rightly judged that her proper province was to become a ministering angel to her husband, who was labouring in the high places of the field, who had to sustain greater conflicts than most missionaries in the world, and who, therefore, required more than most men, the countenance, the attentions, the sympathy, and the consolations of a loving companion. And it is a happy circumstance for our Mission and for India at large that Mrs. Duff thus judged. The great success of the memorable father of our Mission is owing, under God, doubtless to his distinguished talents and fervent zeal; but it is not too much to say that that success would have been considerably less than it has been had his hand not been strengthened and his heart sustained by the diligent and affectionate ministrations of his partner in life. Writing to his son of her death, Dr. Duff himself calls her: 'The most loving, lovable, and beloved of wives and mothers. . . . My faithful, loving spouse, my other half, who sustained and cheered and comforted me, and was herself not merely the light of my dwelling, and my very home itself.'

Here surely was a glorious record, of one fulfilling the purpose of God in creating woman "an helpmeet for" her husband. All women cannot be mothers of Augustines, Susanna Wesleys, or Mrs. Duffs. But every Christian woman can find a sphere "wide enough, high enough and deep

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'S SPHERE.

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enough, for her fullest capacity in that set down in God's Word, a sphere which she cannot adequately fill if she go outside to one of her own choosing." SENEX.

THE MINISTRY IN CANADA.

Sir,—In the light of this awful war, you ask your readers "what they think should be the true nature and qualifications of the Ministry in Canada."

The greatest preacher the world has ever known, the Apostle Paul, says, "We preach Christ crucified," and also says that, in the eyes of the world, this is the "foolishness of preaching," and so even, or more than ever, at the present day appears the preaching of the Cross. He also said, realizing his tremendous responsibility, "Woe is unto me if I preach not the Gospel."

Go into our churches to-day, and what do we hear in most of them? Doctrinal sermons, magnifying and distorting the position and use of the divinely ordained sacraments, moral essays, lectures on questions of the day, rhetorical exhibitions—anything and everything except the Gospel of the Grace of God, which is His unmerited mercy freely offered to us through our Lord and Saviour Jesus Christ, is proclaimed from the pulpits, and we are fed on husks instead of the Bread of Life.

Our soldier lads who are now going through the valley of the shadow of death have learnt that their souls' need is "Jesus the Crucified"—nothing more and nothing less—and the inarticulate cry of all our souls everywhere is for the same spiritual food.

Nothing else will satisfy this dying world to which we belong.

WALTER GILLESPIE.

WESTERN HOSPITAL, BATHURST STREET.

Sir,—May I again use your columns to appeal for the assistance of men and women who can sing at the services in the Western Hospital at 10.30 a.m., on Easter Day? Will all who can do so meet in the reception room at the Hospital at 10.20 on that morning?

Chas. L. Ingles, Chaplain.

SCRIPTURE GIFT MISSION.

We beg to acknowledge with thanks the following contribution to the work of the Scripture Gift Mission:—Mrs. F. M. Parlee, Parleville, N.B., \$1.00.

ELSIE'S MESSAGE.

An Easter Reverie.

(Continued from page 248.)

had not walked beyond the garden for years.

"You will have strength to go to all to whom He shall send you, and it shall be a sign to you," was the reply, and by the silence which followed Elsie knew her heavenly visitor was gone. So it had come at last, and the Easter to which they had all been looking forward was to be spent in heaven! Now to whom should she carry this good news first? She would carry it round all day. What matter how tired she grew? it would be her last weary day.

Her father first, of course. The gray-haired Rector sat at his study table even at that early hour, with his Easter sermon before him.

Elsie bent down and whispered the news in his ear.

An unspeakable awe spread itself over the old man's face, mingled at the same time with a great anxiety.

"Only one day," he said. "And so much to be done. We must have the

church decorated, we must call the whole parish together. We must be there, in His house, when He comes. I must write quite a different sermon."

"Father," said Elsie, "don't you think when the Lord comes, He will call us out, and up to Himself? It will not matter where we are."

"My child," said the old man, gravely, "time after time as I have knelt within the chancel I have prayed that the Lord might come for me just there. Is it not better He should find us in the spot where we are nearest to Him on earth? Let us gather round the holy table, 'till He come.' You know, Elsie—let Him find His people remembering Him as he directed, even with their last earthly breath."

"If we are always ready, wherever He finds us will be a holy place, dear father," said Elsie softly, and she kissed his forehead and left him to go to her eldest sister Helen, who had just finished dressing and was opening her books of morning devotion.

She received the news with a look of solemn rapture.

"This is glorious indeed, Elsie," she said. "Our last day on earth! How careful we should be to spend it rightly!"

"How shall you spend it, Helen?" asked Elsie, timidly. She had always looked up to Helen as a kind of saint whose word carried holy weight with it.

"With my Saviour," replied Helen, promptly; pouring out my last confession of sin, praising Him for the last time with earthly lips for His wonderful goodness to me. I wish to be alone to-day, dear little sister, nothing earthly will matter to any of us now. See that I am not disturbed."

"You will join us at meals, Helen? There will be such joyful things to talk of together."

"More joyful in reality to-morrow, dear child. We shall have all eternity to talk together in. But this solemn day—the last of the body of our humiliation—Elsie, let us spend it alone with God."

"You will take some food, Helen, won't you?"

"Yes, indeed, I do not wish to die before the Lord comes. Tell Mary to bring me some bread and milk—anything so that it serves to keep body and soul together 'till He come.'" And with a bright smile Helen went her sister from the room and gently closed the door.

"I will deliver the message to Mary," said Elsie, turning away a little disappointed; she had hoped Helen would have uplifted their thoughts greatly on that day by her clear faith; but no doubt she was right—Helen always was—to seek communion only with her God.

She ran down to the kitchen where Mary, their old servant, was busy with preparations for the extra feast of Easter Day.

"Mary, I have good news for you," said Elsie, going to her side. "The Lord Himself is coming on Easter morning; we shall spend the day with Him in heaven."

"God be praised!" ejaculated Mary, pausing but one instant in her work. "Mine eyes shall see the King in His beauty," she added, softly, and went on with the cake she was mixing.

"But Mary, what is the use of going on with that cake?" said Elsie, after watching her a minute. "We shall not want to eat it, you know."

"Not to-morrow," said Mary, without pausing, "but you shall have it to-day, Miss Elsie. It will be the last thing I shall be able to do to make you comfortable. I am glad the Lord has given me one more chance of serving Him here."

"But don't you want to read and pray, Mary? Helen does."

"As to praying, Miss Elsie, don't you think I've been thanking the Lord every minute since you came in? If I couldn't speak to Him and work at the same time I'd be a poor kind of

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Christian, to-day. And for reading—I don't think you spent the day before Master Harry arrived last year in reading his old letters, did you? You didn't want them with him so near."

"Perhaps you are right, Mary," said Elsie, and she gave Helen's message, and went out, much cheered, to find her younger sister Alice.

Alice was standing at the hall door with her garden hat on and a basket in her hand. She was going to pick some of the spring flowers for the Easter decorations in the church.

She received the message with glistening eyes.

"Oh, Elsie," she said, "I will go with you to the village; we can tell more people if there are two of us."

"But the flowers, Alice?"

"I do not think He will look to see if there are flowers," said Alice reverently. "He will be looking for the loving, waiting hearts. But stay, I will take some with me, they will brighten some rooms to-day. God has given us time to do one more little bit of kindness in this world. There, Elsie, I am ready, now let us go."

After that strange lawlessness of dreams which to the dreamer appears quite natural, it seemed to be high noon when the sisters reached the village and paused before a pretty two-storied cottage where an old lady in garden costume stood surveying her budding rose-bushes with dissatisfied eyes.

"Oh, I am glad to see you," she cried. "I am so vexed—for that stupid

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Thompson has done all wrong about the flower beds. I shall never have a moment's peace all summer."

"Do not worry about it, dear Mrs. Warren," said Elsie; "there will be no summer here for us."

"What!" shrieked the old lady. "Does the doctor think I am dying—has he sent you to tell me?"

"No, no," cried Elsie, "but I have a message for you that the Lord is coming to-morrow."

Mrs. Warren had always professed herself a woman of strong religious principles, so that the girls were astonished to see her sit suddenly down on the garden bench wringing her hands.

"Oh, what shall I do?" she cried. "I'm not ready, I'll never be ready—so many things left undone. I meant to forgive Annie before I died for marrying against my will. I daresay I was hard on her, and it's too late. I meant to have lowered Wilson's rent, for I believe after all he would have paid if he could. And I meant to have read my Bible more instead of those religious books. I am quite confused: I thought the Lord could not come till—what was it had to happen? I am sure some of them said He could not come yet. Oh, I know, we have not got to the millennium yet. Girls, it's a mistake, we have got to have the millennium first." And Mrs. Warren rose up with a relieved air. It's a mistake," she said.

"It is the message I had to deliver," said Elsie, sadly; "and in such an hour as we think not He will come"; and, finding it impossible to convince the old lady of the truth of their mission, the girls passed on to the house of one of the Sunday School teachers.

Bertha Amery was sitting at the window trimming her bonnet for Easter Day when the Rector's daughters entered the room, and delivered their message.

"Oh," she cried, starting up. "I've never thought of it before. What does it mean? Are we all to be judged for our sins now? Oh, I am so afraid!"

"It is our Lord coming for His people," said Alice, gently; "the Lord we love so dearly. Why should we be afraid?"

"Oh, but I don't love Him," said Bertha. "I always thought I would love Him some day when I was older, and life was not so pleasant, and now it's too late, and I don't even know Him."

"But your class, Bertha, how have you taught it?" cried Elsie, shocked at her words.

"I don't know—I wanted to do something good, and to please the Rector. It was not for God I took it—and now what shall I do?"

"Go on, Elsie," said Alice, "your work is to give the message. Bertha, I will stay with you; God has given you one more day, the day of salvation is not yet passed for you. The Saviour is still saying 'Come' to you."

And Elsie, as she walked from the door, thought she indeed heard the gracious words ringing through the air, "Come, come, come."

And then she opened her eyes and found she was half lying on the window seat, the bright sun pouring into the room and the bell from the village church ringing its summons to the morning services. The Lord was not yet come.—*New York Churchman.*

Downeaster

Thoughts of an Eastern Churchman

All theological dogmas can be stated in scientific terms. Original sin is our hereditary animal tendencies, final perseverance the process of evolution, predestination the operation of law, forgiveness of sin the kindness of Nature. And so one might go on. Almost every modern, so-called, scientific discovery was anticipated by St. Paul, and stated in his own language. What he saw at a glance by the flashlight of inspiration, the scientist has taken all these centuries to discover. Science has followed religion, not religion science. Nevertheless science has its own special work to do.

* * * *

As a direct result of the war a movement has been started in London to encourage the study of modern languages, in anticipation of the greatly stimulated trade between England and her present allies, after the war closes. With this object in view classes for the study of French, Italian, Spanish and Russian have been started at different centres. The attendance, I am sorry to say, was reported as very scanty, although some improvement was looked for later on. As against this it is stated that the German prisoners in England have started the study of Spanish and other foreign languages. A large trade it is expected will be done between South America and Germany after the war. What an illustration of German foresight and thoroughness. Would that we as a race might learn the lesson, so impressively set forth by our arch enemy, in things both good and bad. It is discouraging to find that after all these long months of disillusionment, and the revelation of German efficiency and system, the great majority of the people of England are disposed to muddle along in the old way. We talk about ousting Germany from neutral markets, and recovering lost trade, but this will be impossible as long as we allow the Germans to outclass us as linguists. Business done through interpreters and translators cannot begin to hold its own with that done directly between principals. One of the prime causes of the German trade expansion of late years has been the widespread study of languages by business men. There is a lesson for us in Canada, as well as for those at Home.

* * * *

AN EASTER VISION.

Nellie M. Goye.

An Easter vision dawned upon my view
Ere yet the swelling buds were green
Of hue.
Ere yet the grass responded to the lure
Of coaxing sunbeams, did my eye
Conjure
A spot where dumb things might their
Praises raise
In thankfulness that life held pleasant
ways.
All nature bursting into bloom attests.
The bounty the Creator manifests
And gives so freely. Why should
humans be
Alone, partakers of this royalty?

My vision led me to a stable where
The cattle revelled in the balmy air
Through open doors—where green
things lured the eye
And lent their never-failing prophecy.
The secret Nature guards with jealous
care
Is shared by all—beasts, birds that
wing the air,
With humans feel the re-awakening
That touches all at the approach of
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BISHOP OF MOMBASA IS CALLED BY DEATH.

London, April 16.—The death is announced of the Rt. Rev. William Geo. Peel, Bishop of Mombasa, Africa, since 1899.

* * *

As soon as Germany defeated France in 1870, Dean Church prophesied that she would aim at world-domination, and that England would have to face a war with her. Another of our great leaders, Bishop Westcott, told us most solemnly that, according to his reading of "the signs of the times," one great era of the world's history was closing, and that "wars and rumours of wars" would usher in the new era!

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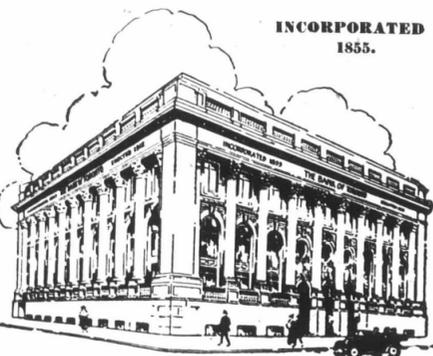
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The Church Abroad

NEARLY two million volumes of the Bible, or portions of the Bible, were issued in China last year by the American Bible Society. It is difficult to keep pace with the demand.

Public health campaigns are being conducted by Y.M.C.A. workers in China. This is one of the by-products of missions.

In Bengal, India, there are estimated to be 19,000,000 people without a single Christian living among them.

Fifty cuts were found by a missionary in West Africa on the body of a five months' old baby. These were made by a witch-doctor in order to let out evil spirits.

Seventy-five Christian delegates from fifteen provinces attended the All-Indian Conference held in Allahabad, India, in December last. Among them were clergymen, doctors, lawyers, college professors, engineers, business men. All except two were university men.

In the recent campaigns held in South India by Mr. G. Sherwood Eddy, over 310,000 people listened to the Gospel message and 835 new villages were entered. Over 13,000 enrolled themselves in Bible training classes.

A missionary at Agra, India, writes that Christian thoughts and ideals are sapping the very foundations of Hindu beliefs and customs.

That the Laymen's Missionary Movement is still a strong force in the United States is shown by the fact that in cities where conventions were held six years ago the registrations for those that have been held during the past few months have shown an increase of from 30 to 100 per cent.

At the Panama Congress on Christian Work in Latin America, held from February 10th to 19th, there were present 304 delegates and official visitors from 21 different nations, and in addition 177 visitors from Panama. Of the 304 delegates and visitors from abroad, 145 were from the Latin-American nations and 159 from the United States, Canada, Great Britain, Spain and Italy.

The Right Rev. A. S. Lloyd, and the Right Rev. L. L. Kinsolving were two of the principal speakers at the Panama Congress.

Twenty-four young men from India, most of them college men, led by Dr. S. K. Datta, have been serving abroad under the Y.M.C.A. with the Indian troops fighting in defence of the Empire.

Some 20,000 Roman Catholic priests and 400 Protestant ministers have had to join the French forces. The French military law does not recognize any distinction between laymen and ordained clergy.

A large number of the native states in India, with a population of many millions, are without a single Christian worker.

The villages of India contain nine-tenths of the population of the land, or more than 280,000,000 people. It is among these that the great mass movement is taking place.

One denomination alone refused baptism to 40,000 persons in India last year, owing to lack of workers to prepare them and care for them afterwards.

India has some 600,000 people, of whom 34,000 are in the Madras Presidency. The only schools for the blind in that Presidency are those of the Church Missionary Society of England.

Fifteen years ago, Sunday was unknown in China except among Christians. To-day all schools and colleges close their doors on Sunday, and the day is universally recognized as a day of rest in educational circles all over China.

A missionary in China writes, "I am teaching the New Testament in English to a class of eight men, sons of the literati, who are paying me for doing it, and they are eager to study the entire New Testament before we get through!"

When the war broke out there were 22 English clergymen distributed throughout the German Empire. Now, with the possible exception of St. George's Church in Berlin, all their churches are closed and the chaplains have been sent home.

The London Jews Society has decided to defer making the proposed change in its name owing to the fact that it holds property in many lands, some at present held by the enemy, and legal difficulties and expense is feared if the change is made at present.

The Rev. N. L. Ward, of the M.S.C.C. Mission in Honan, China, has gone to Hankow to undertake work as an instructor in All Saints' Divinity and Catechetical Schools. The native catechists of the M.S.C.C. in Honan receive training in the above institution.

"Our Silent Watch" The Scripture Gift Mission at Work

In hospital the other week a young man said to me: "Amid the difficulties of ship life nothing has been so helpful to me as our little gatherings to read the Testament and pray."

I heard the story on board one of the ships the other day of one of the men who received a muffler with a Testament inside. He read parts of it which awakened thoughts of home and childhood. He remained silent for a time, when he said to his chum: "I have never knelt down to pray since I left the old home ten years ago. You saw me reading awhile since. It was the Old Story, and I can see I've been all wrong. I am going to put matters right with God," and he did.

In spite of having to patrol the seas in these rough, cold days, ever seeking to find the braggart foe, which prefers to hide in the Kiel Canal, our brave men are always bright and cheerful, always ready, always anxious to meet the enemy. They get little or no leave, practically always confined to the narrow bounds of their ship, yet inactivity cannot quench their spirit: it is unconquerable.

The following extract speaks for itself:—

"Some time ago you very kindly sent me some Active Service Testaments. Might I be so bold as to ask for some more? Last Friday I was having a Bible Class in a dugout, not one hundred and fifty yards from the

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German line. The men stuck their bayonets in the sand-bags which formed the wall, and then stuck a candle on the flat of the blade. We could not sing, but we read, prayed and discussed the chapter of the Testaments. Once or twice the bullets from a German machine gun pattered so incessantly against our parapet that we could not hear ourselves speaking. Nevertheless, the men were quite keen on the lesson, and looked forward to each night with pleasure. Some of them said they had no Testaments, and I told them I thought the good people would not grudge them a few copies. I am very careful as to whom I give them."

We would plead with all our praying friends to bear up the workers of the Scripture Gift Mission at the Throne of Grace, and also to praise God for the wonderful blessing which has attended the circulation of His own Word.

Donations may be sent to the Editor, or to the Rev. Preb. H. W. Webb-Peeploe, M.A., or to the Secretary, Francis C. Brading, 15 The Strand, London, W.C.

Personal & General

Miss Cartwright, the Principal of St. Hilda's College, Toronto, spent last week in Ottawa.

Dr. John R. Mott will be in Toronto on Thursday of this week and will address a meeting in the Board Room of the Wesley Building at 2 p.m.

Richard Harding Davis, the well-known author and war correspondent, died suddenly of heart disease on April 11th, at Mount Kisco, New York. He was born in Philadelphia in 1864.

Dr. Helen MacMurchy has stated in her report to the Provincial Secretary of the Province of Ontario that there are approximately 7,700 mental defectives in the Province, or about the same as the number of insane.

Miss Mollie Bidwell, came with her father, Dr. Bidwell, the Bishop of Kingston, to Toronto last week, and



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spent a few days with her sister, Miss Dorothea Bidwell, at St. Hilda's College. Miss Mollie Bidwell will sail for England very shortly.

All Jewish soldiers of the Canadian Expeditionary Force stationed in Toronto, have been granted special leave from April 17th to 19th, in order to celebrate the passover. They are also given permission to take their meals outside of the Camp with their co-religionists until sunset of the 25th, when the festival ends.

We beg to extend our sincere sympathy with the Rev. W. T. Cluff, Rector of St. James', Stratford, and the members of his family in the great loss which they have sustained by the death of his only daughter, Miss Laura Anne Cluff, which occurred at her home in Stratford, on the 9th, after a short illness.

The Hon. A. B. Morine has announced in the Newfoundland Legislature that he is returning to Toronto, Canada, to make his home there. He lived in Toronto for a short time a few years ago and gave considerable assistance as a speaker to the Anglican Branch of the Laymen's Missionary Movement.

British and Foreign

The Bishop of Ossory has accepted the office of Vice-President of the Church Missionary Society of England.

The Rev. R. H. Stacey, Director of the Chaplains' Service of the Canadian Field Force, preached in Westminster Abbey on a recent Sunday.

The Rev. N. S. Talbot, Temporary Chaplain of the Forces, and son of the Bishop of Winchester, England, has been awarded the Military Cross.

A famous landmark has been removed by the collapse of the old church tower at Sidestrand, near Cromer, which has fallen over the cliff.

Mr. Richard Hall, ex-Mayor and Sheriff of Lincoln, died lately aged 90. As a boy he was a chorister in the Lincoln Cathedral choir, and he was educated in the choir school in that city.

Dean Robbins has been impelled to resign his position at the head of the General Theological Seminary, New York, on account of ill-health. He has

held the position which he is now resigning since 1903.

Mr. Frederick Villiers, the war correspondent, who has returned to England to lecture after fifteen months at the front, followed the retreating Germans from the Marne to the Aisne disguised as a tramp. He has twenty campaigns to his credit.

The Marquis and Marchioness of Aberdeen and Temair will be in Ottawa early in May, and will be guests at Government House. Lady Aberdeen is coming to attend the meeting of the Executive of the National Council of Women.

Dr. Graham Aspland, medical missionary of the S.P.G. in North China, who visited a few years ago the Canadian Church Mission in Honan, has with his wife been made a prisoner by the Austrians. They went to Serbia on behalf of the wounded Allies' Relief Committee in July last.

Sir Hamar Greenwood, Assistant Judge-Advocate-General of the British Parliament, has been obliged to relinquish his duties at the War Office temporarily, owing to a break-down

of his health. Sir Hamar is a Canadian by birth, a graduate of the University of Toronto, and a member of the Church of England.

St. Paul's Church, Augusta, Ga., which was founded in 1750, whose first missionaries were sent out by the S.P.G., was completely destroyed by fire, as was also an old Sunday School building and a beautiful new parish house erected in 1912. Nothing remains but a mass of ruins.

Dr. Harding, the Bishop of Qu'Appelle, has reached England. He has recently been holding a series of services at Bramshott and Shorncliffe. Amongst other Chaplains who have arrived in England are Bishop de Pencier, Capt. the Rev. B. W. Pullinger, of Saskatoon, and Major the Rev. W. L. Baynes-Reed, of Toronto.

The late Chief Justice (Sir Samuel Way) has generously bequeathed to the Bishop of Adelaide, South Australia, by his will, a legacy of £500 "to be applied for the benefit of the fund to create an endowment for a second or additional Bishopric of the Anglican Church on the sub-division of the Diocese of Adelaide." It is in this diocese that the Bush Brotherhood, that is being formed, will work, each member of which will receive board and lodging and travelling expenses and a fixed annual stipend of £50.

On the west wall of Exeter Cathedral is a framed Roll of Honour containing over 100 names of relatives of the Cathedral clergy, choirmen, vergers and other officials now serving in the Army and Navy. It begins with two sons and two nephews of the Bishop of Exeter, a son of the Dean (the Bishop of Marlborough) and three sons of the Precentor, the Bishop of Crediton. No less than nineteen relatives of Prebendary Ponsonby, Rector of Devonport, figure in the list, and five of the choirmen have also enlisted.

Preaching on the subject of prayer recently, the Bishop of Ely said that there were some things which God could not grant. We prayed for peace, but God had given man the supreme gift of free will, and it might very well be that to bring about peace at the present moment would be to break down that great gift of man's choice of action. Prayer was not a machine guaranteed to ensure particular results, but prayer was never wasted, and brought good out of evil, and won somehow true blessing for him who prayed.

Some time ago a visiting clergyman asked the Chinese deacon at St. Stephen's Church, Manila, what proportion of the communicants of the mission were at the celebration of the Holy Communion that morning. The brief answer was "All." Thinking that his question was not understood he repeated it and received the same reply. It was as stated. There are no people more satisfactory to work among than the Chinese in the Philippines. They are responsive and genuine. This little mission gave \$40 to the Emergency Fund without solicitation.

After a most anxious period of suspense, extending over twelve months, news has reached the headquarters of the Universities' Mission to Central Africa of the safety of the forty-two missionaries interned in German East Africa. Names of all places were censored, even postmarks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well treated and content, but, of course, our hearts are very sad and

Production and Thrift

"TO win the war with the decisiveness which will ensure lasting peace, the Empire will require to put forth its full collective power in men and in money. From this viewpoint it is our true policy to augment our financial strength by multiplying our productive exertions and by exercising rigid economy, which reduces to the minimum all expenditures upon luxuries and non-essentials. Only in this way shall we be able to make good the loss caused by the withdrawal of so many of our workers from industrial activities, repair the wastage of the war, and find the funds for its continuance. It cannot be too frequently or too earnestly impressed upon our people that the heaviest burdens of the conflict still lie before us, and that industry and thrift are, for those who remain at home, supreme patriotic duties upon whose faithful fulfilment our success, and consequently our national safety, may ultimately depend."—*SIR THOMAS WHITE, Minister of Finance.*

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LET US NOT WASTE OUR LABOUR—

In this war-time all labour should be directly productive or should be assisting in production. Make it as efficient as possible. If your labour is on something that can be postponed, put it off till after the war and make your labour tell now. Making war is the first business of all Canadians. Efficiency in labour is as important as efficiency in fighting.

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Are you spending your money to the best advantage? What do you think of extravagance in war time? Tens of thousands of Canadians are daily risking their lives for us at home. Is it not our duty to be careful and economical? Canadian dollars are an important part of the war equipment. Make them tell. Have a War Savings Account. Buy a War Bond.

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Adelaide, South
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l for the benefit of
n endowment for a
l Bishopric of the
n the sub-division
delaide." It is in
he Bush Brother-
formed, will work,
hich will receive
and travelling ex-
l annual stipend

* * *
all of Exeter Ca-
d Roll of Honour
names of relatives
clergy, choirmen,
officials now serv-
nd Navy. It be-
and two nephews
eter, a son of the
of Marlborough)
the Precentor, the
No less than
f Prebendary Pon-
vonport, figure in
the choirmen have

* * *
subject of prayer
of Ely said that
hings which God
We prayed for
d given man the
ree will, and it
hat to bring about
nt moment would
hat great gift of
ion. Prayer was
ranted to ensure
but prayer was
brought good out
ehow true bless-
ayed.

* * *
visiting clergyman
deacon at St.
Manila, what pro-
municants of the
ie celebration of
n that morning.
is "All." Think-
n was not under-
and received the
as stated. There
e satisfactory to
ie Chinese in the
re responsive and
mission gave \$40
Fund without so-

* * *
xious period of
g over twelve
eached the head-
versities' Mission
the safety of the
ies interned in
Names of all
ed, even post-
One of the mis-
n Hallett) writes
n lodged in mili-
re, on the whole,
content, but, of
re very sad and

anxious as we are allowed to receive
only fragments of news."

* * * *
Trinity parish, New York, will this
year celebrate the 150th anniversary of
old St. Paul's chapel on lower Broad-
way. St. Paul's is the oldest chapel
of Trinity parish, and is the oldest
public building in New York City. It
is also the only pre-revolutionary
church building in the city. The
present building was completed and
opened for Divine service in 1766—ten
years before the Declaration of Inde-
pendence. In 1776 Trinity Church
was destroyed by the great fire, and in
consequence of this the Chapel of St.
Paul was for twelve years, from 1776
to 1788, used as the parish church.

* * * *
As Salisbury is well known as
Sarum, so is England's oldest bor-
ough, Barnstaple, as Barum, which
may have been the Roman name of
the town. According to old mem-
orials "the old name of the town
was Abertawe, because it stood to-
wards the mouth of Taw River." The
Saxons changed it to Berndenstaple.
Barnstaple appears to have been repre-
sented in the Witenagemot or Anglo-
Saxon Parliament. Thus it is one of
the oldest boroughs—if not absolute-
ly the oldest—in the kingdom. Its
broadcloth manufacture, once an im-
portant industry, has now died out,
but there are manufacturers of lace
and gloves, large cabinet works, tan-
neries, and potteries ("Barum
ware").

* * * *
Chaplains at the Front have told
many stories of the way in which the
war has brought religion into the
soldier's life. Two particularly good
ones were told by the Dean of Man-
chester at St. Margaret's, West-
minster, recently. The Dean had
travelled recently with a young soldier
who had come back from the trenches
to bury his wife. "I used to go to
church sometimes before the war," he
said, "but I tell you what it is, sir, out
there we fellows come back to religion
with a bump." The second story was
of a Roman Catholic Irish Canadian
somewhere in France. "He saluted
me," said Dr. Weldon, "and we enter-
ed into conversation." "You know,"
said the soldier in parting, "there are
four crosses to be won in this war—
the Victoria Cross, the Military Cross,
the Cross of the Legion of Honour,
and (after a pause) the cross above a
fellow's grave."

* * * *
Much surprise was felt in England
at the order of the War Office espe-
cially exempting from military service
Roman Catholic students training for
the priesthood, and it was felt that to
grant exemption to one class of theo-
logical students only was wholly un-
justifiable. The Bishop of Southwell
now explains the sequel. Writing in
his "Diocesan Magazine," he says that
after communication with the War
Office, the Secretary offered the same
terms to the Church of England.
"This," his Lordship says, "the
Bishops have refused only accepting
the exemption of those to be ordained
at Trinity." The response of Church
of England theological students to the
call of King and country has been
splendid. Most of them offered long
before the Derby scheme and no fewer
than 22 candidates have been killed.
It is estimated that instead of about
1,250 students there are now only 360,
and most of these are unfit for army
service. Nine out of 32 Theological
Colleges have been closed.

* * * *
In the list of those to whom the
King recently awarded the Victoria
Cross the name of Second Lieutenant
Alfred Victor Smith rightly stands
foremost for what is officially describ-
ed as "his magnificent act of self-
sacrifice." Lieutenant Smith, who
was serving in Gallipoli, "was in the

act of throwing a grenade when it
slipped from his hand and fell to the
bottom of the trench close to several
of our officers and men. He immedi-
ately shouted out a warning, and him-
self jumped clear and into safety, but
seeing that the officers and men were
unable to get into cover, and knowing
well that the grenade was due to ex-
plode, he returned without any hesita-
tion and flung himself down on it. He
was instantly killed by the explosion.
His magnificent act of self-sacrifice
undoubtedly saved many lives." The
late Lieutenant Smith was the only

child of the Chief Constable of Burn-
ley. As a boy he sang in the choir of
Trinity College, Cambridge, in which
town his father then held a position in
the police force. When Mr. Smith
was appointed chief constable of St.
Alban's, the boy became a chorister in
that Cathedral.

* * * *
By the recent death of Sir George
Clement Martin, organist of St.
Paul's Cathedral, England, attention
has been directed to the longevity of
organists. There have been only four

organists at St. Paul's during the
past century. Attwood, a friend of
Mendelssohn's, was appointed at the
end of the eighteenth century, and was
succeeded in 1838 by Goss, who re-
mained at his post until 1872. Then
came Stainer, and in 1888 Sir George
Martin. Another instance of long
tenure is Dr. John Blow, organist
and Master of the Children of the
Chapel Royal for the space of thirty-
five years, in the reigns of King
Charles II., King James II., King
William and Queen Mary, and Queen
Anne. He was also organist at West-



The food which is taken to nour-
ish the body and keep up vigor and
strength becomes a poison to the sys-
tem when digestion fails. You feel
drowsy after meals, lose appetite,
suffer from constipation, have pains
in the bowels and through the body.
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ferments and gives rise to gas or wind
on the stomach, which crowds about
the heart, causing suffocating feel-
ings and derangements of the heart's
action.

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afford more than temporary relief,
for the trouble is caused by torpid,
sluggish action of the liver and
bowels. These organs must be
awakened so that they will filter the
poisons from the blood and remove
from the system the accumulating
waste matter.

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minster Abbey, where he was buried. Among living organists who have held their posts for at least twenty years may be mentioned Sir Frederick Bridge, C.V.O., who has been at Westminster Abbey since 1875. His brother, Dr. Joseph Bridge, was appointed to Chester Cathedral in 1877. At Wells they have a clerical organist, Prebendary T. H. Davis, who was appointed in 1899. Dr. Hadyn Keeton has been at Peterborough since 1870.

Boys and Girls IN THE CRADLE OF THE WORLD

British Soldiers Passed the Tomb of Ezra.

Life on active service in the cradle of the world is described in a letter

from a British soldier, who writes under date of January 11th:—

Another stage of the journey over, and we go on to-morrow in a third steamer, a light-draught lighter with paddles. We have about another 200 miles to go up the river, and this is about seventy miles from the sea. The Euphrates joins this river—the Tigris—about four miles up.

How different all this is to France, and also to the Savoy Hotel—in fact, to everything I have ever seen. All the way from the sea, on both banks as far as one can see, are date palms. There are millions of them. The river here is about 500 yards wide, and the country is about 4 ft. to 6 ft. above water-level, so that when the river is in flood all the country around is under water.

The river is the only source of drinking-water, and it certainly does not look inviting. It is the cold season, but to my mind it is quite hot enough for any exertion.

About ten miles down the river the Turks sank three steamers, to block the channel, but they did not make a good job of it. The funnels and masts are sticking out of the water, but we sailed over the bow of one of the wrecks without touching, as the water is very deep and the wreck was not quite in the channel, but to one side somewhat.

I went ashore for a stroll, but soon got fed up, as there is absolutely nothing to see. . . . We have now been two days in the river steamer, and it is quite interesting. I am sleeping on deck under an awning, so get plenty of fresh air. It is wonderful how one's appetite improves on a show like this, and how much fitter one feels than in France living in billets. You can buy eggs and chickens all the way up.

Yesterday we passed the tomb of the prophet Ezra, and it looked as if it had been painted the day before, so bright are the colours. It is a rich cobalt in colour, and looks like glaze.

The river here is about the width of the Thames at Reading, and is not too deep. We passed barges going down with wounded this morning. They all looked very cheery.

There is gorgeous wildfowl shooting all along the river. Last evening, as the sun was getting low, there were thousands of wild geese "fighting" in towards the river, and they did not appear very wild; also duck and teal innumerable. Some of the fellows have guns with them, and the birds will be a useful addition to the pot.

We have a little dog on board that someone picked up in Marseilles, and yesterday he fell overboard and gave us quite a lot of excitement.

He is a tiny little thing—quite a rat—but he started to swim after the steamer for quite a distance, and then, seeing it was no good, made for the bank, climbed out of the water, and sat down. The boat was stopped, and someone went ashore and ran back for him.

The river is very winding, and yesterday we could see a boat about 300 yards away across country, which was really about five miles up the river from where we were.

We are now passing at close intervals tribes of nomad Arabs, who travel about carrying their "chittai" houses with them. The men are rather a fine-looking lot.

Mr. Edward Anthony Beck, Master of Trinity Hall, Cambridge, since 1902, died recently.

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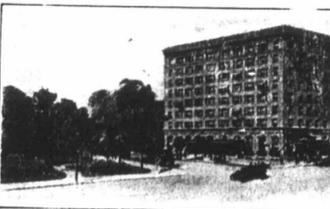
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