

# Canadian Churchman

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TORONTO, CANADA, THURSDAY, NOVEMBER 26th, 1914

No. 48

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TORONTO, THURSDAY, NOV. 26, 1914.

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**SECOND SUNDAY IN ADVENT.**

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Holy Communion: 241, 515, 596, 699.

Processional: 376, 382, 385, 473.

General: 56, 64, 71, 784.

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## The Outlook

**Sunday, January 3rd**

The first Sunday of the New Year has been appointed by the King as a day of National Prayer and Intercession in connection with the War. Arrangements are being made by the Anglican, Roman Catholic, and Free Churches in England, for the observance of the day, and we do not doubt that Canada will be ready to take its share in this national appeal to God. Fuller particulars will be forthcoming in our later issues, but we give this early notice, in order that the matter may be taken up as widely as possible all over the Dominion. We rejoice in this testimony to our national and imperial dependence on God, and we are confident that blessing will come to the whole of our people through this appeal.

**Is War Justifiable?**

In various ways this question is being raised, and the discussion will doubtless be prolonged and varied. The other day a popular writer said that clergymen have no right to speak a word for this War, because they taught the Commandment, "Thou shalt not kill." But it has been well pointed out that it is dangerous to consider any passage apart from its context. It so happens that this Commandment occurs in the Old Testament, and it is impossible to take out one solitary text and interpret it by itself. An eminent preacher once preached from the words, "It is written," and "It is written again," showing that we must take the whole of the Scriptures when considering important questions. The fundamental problem is that, so far as we can see, all hope of national life must depend upon treaties and their faithful fulfilment. Society as a whole, rests on the basis of fidelity to pledged words. The simple fact that we maintain police for the protection of life and interests in the com-

munity, shows how impossible it is to ignore facts. As it has often been pointed out, it would have been impossible for England to stand by and see Belgium, France and Russia destroyed. The War is bad enough, but things would have been infinitely worse if we had stood aloof, for we should have been covered with unutterable shame. It is to be hoped, therefore, that whatever else may be said against war, we shall not hear the Commandment, "Thou shalt not kill," used in support of prohibition, for, as that able writer, Dr. Dale, says, with his usual good sense, "The nation to which it was given had a strict military organization, constituted by the very authority from which the Commandment came."

**Christian Soldiers**

The old question whether a Christian can rightly be a soldier is naturally obtaining attention, and we are not surprised that the raising of it has given pain to many who have surrendered their nearest and dearest during the present urgent call to arms. Those Christian men who deliberately choose the army as a profession have, presumably, settled the question for themselves in the sight of God, and it is not for us to condemn them, however much we may find ourselves in disagreement. Others have joined as a temporary measure for the defence of their country, and under the pressure of special need. A recent sermon, in comparing St. Luke 10:4, 5, and 22:36, lays stress on our Lord's words, "But now," in the latter passage, as teaching the duty of facing new necessities, and therefore justifying in some circumstances what is forbidden in others. In regard to the present War, there ought to be no question that our soldiers are striving for the cause of righteousness and for the deliverance of the weak from the unscrupulous and bitter strong. If anyone wishes a simple, and yet sufficient justification for the present conflict, he should heed the Master's words "But Now."

**"To Christian Scholars"**

Among the various publications brought out in connection with the War, one of the most valuable is a booklet just issued by the Oxford University Press, entitled, "To Christian Scholars of Europe and America." It is a reply from Oxford to the recent German address to Evangelical Christians. It takes that address point by point and provides material in the way of comment, which seems absolutely convincing. The reply is signed by some of the most outstanding men now engaged in teaching in Oxford University, and the pamphlet, which can be obtained at the Toronto branch of the Press, deserves the widest possible circulation. We should like to see it in the hands of thoughtful men and women connected with Canadian Universities, for it carries conviction on every page by its quiet and forcible insistence upon the simple facts of the case. It is another illustration of the principle that "truth is mighty and prevails."

**Redemption by Ideals**

A recent address before a University by a well-known clergyman, maintained that Christianity is a religion chiefly of ideals, and that their successful imitation, observance and attainment would bring about beneficent results. According to the report, the speaker said that "the chief way in which Christianity can accomplish the redemption of society is by presenting a system of ideals which can be held by everyone." This is a favourite topic in certain quarters, but it is not Christianity, it is

only culture. The Jews had an infallible ideal in the Ten Commandments, but notwithstanding the efforts of earnest, sincere men, the more they struggled after the ideal, the more evident became their failure. Cultured heathenism, as represented by men like Seneca, also had a very high ideal, but as this was merely human it was liable to compromise, and when Seneca's pupil, Nero, could not attain the ideal, Seneca lowered it to meet Nero, and we know the result. Christianity has also its own ideal, but it never teaches men that they can be saved by its observation and attainment. The fundamental note of Christianity is its proclamation of a dynamic which alone enables men to realize the ideal. So that the truth of the Gospel is not "redemption by ideals," but "ideals by redemption." It would be infinitely better if teachers would emphasize this, and teach men how to appropriate that dynamic by faith, in order to gain the possession of a Divine life, which alone will bring them into accordance with the Divine ideal.

**A Remarkable Revelation**

It is greatly to be hoped that a paper in the "Quarterly Review," by Sir Valentine Chirol, on "The Origins of the Present War," will be widely read in Canada. It gives a chapter of secret history of very great significance. Not a few people have felt that German naval expansion was really directed quite as much against the United States as against Great Britain; for while Germany hoped to wrest the command of the sea from us, she also hoped to obtain a footing in South America, which could only have been done in defiance of the Monroe Doctrine. It is hardly likely, either, that the Kaiser has forgotten or forgiven the humiliating experience of Germany during the Spanish War in endeavouring to meddle in the affairs of the Philippines. And now Sir Valentine Chirol tells us that definite proposals were made in 1901 for a treaty of alliance between Germany and England, which was to include America in its scope, special emphasis being laid by Berlin on this point. It is not surprising that the proposal met with a curt refusal from Lord Salisbury, but the mere fact of its having been made is of particular significance now, when Germany is endeavouring to pose as the friend of the United States. Once again, facts prove to be stubborn things, and the more the facts are known, the greater the conviction will be that truth and righteousness are on the side of the Allies in this awful War.

**"One Touch of Nature"**

A little girl in England recently sent a muffler which she had knitted to Admiral Sir John Jellicoe. This is her letter, together with the reply:—

"Dear Admiral Jellicoe,—I am sending this scarf. Will you give it to one of your brave sailor boys who is watching and taking care of us in England? My Daddy used to be a sailor. I am 10 years old.—I am yours affectionately, Freda Uden."

Sir John Jellicoe replied:—

"H.M.S. Iron Duke, 23/10/14.

"Dear little Freda,—I must write and thank you for your kind thought for the sailors. The boy to whom I gave your muffler was so much touched. Thank you, dear.—Yours, J. R. Jellicoe."

The child's father was invalided from the Navy, and is now engaged as a chauffeur in England. The Admiral's reply is a delightful revelation of his character, and when associated with another incident, recorded last week, is full of deep interest. Sir John Jellicoe has just



sent a letter to the Scripture Gift Mission, and included in it a message to sailors, one verse being taken from the Old Testament, and one from the New: "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." "Honour all men. Love the brotherhood. Serve God. Honour the King." We may well thank God that such a man is in command of the British Naval forces at this time.

### Spanish and Portuguese Aid Society

We observe with great satisfaction that the work of this admirable Society continues to prosper. The year has been one of steady progress. In Spain, the Reformers have been able successfully to appeal to the State for protection in the enjoyment of the rights given them by law, "and are no longer as a body of women and men outside the law." This is a welcome change. In Portugal the persecution clauses of the Special Law have not been put in force against the Reformers; and the evangelists who visit towns and villages have had no legal obstacles placed in their path. All this gives ground for genuine hope and strong encouragement. Both in England and in Ireland the Society has warm friends, and one of the latest items of news is that the able and eloquent Bishop of Derry, Dr. Chadwick, has accepted the office of President of the Irish branch. All who love the progress of the pure Gospel in Spain and Portugal will be glad to know of these things and to help forward the work of this energetic and valuable organization.

### "A Voice From the Pew"

Under this heading, an article appears in a current magazine in which the clergy are invited to make more use than they do of their laymen. Among the ways in which the laymen's ability might be utilized, the art of elocution is mentioned; and the writer considers that laymen, as a rule, are better readers of the lessons than clergymen, their strength of elocution being stronger and saner. The writer goes on to say that most clergymen to whom he has listened would be the better for a course of elocution at the hands of some competent layman, because the man in the pew is more favourably situated for judging effects than anyone else. And then the article closes by saying that "if clergymen would only seek the opinion and advice of those of their congregation competent and willing to give it, the efficiency of the Church would be enhanced to an appreciable extent." This is plain speaking, but no one can say that it is untrue or unnecessary. The elocution of the clergy is often sadly to seek; and if they could only realize the charm and helpfulness of well-read lessons, well-delivered sermons, and clearly enunciated prayers, they would certainly strive their utmost to make themselves proficient.

### The Coming of Our Lord

Of all the parts of the New Testament which treat of the Second Coming of our Lord Jesus Christ there is none that deals with it more explicitly and with more fullness of detail than I. Thessalonians iv. 13, 18. In speaking of the Second Coming of our Lord, that side of it is not meant which Charles Wesley celebrates in his majestic hymn, "Lo! He Comes With Clouds Descending." That He will thus come at the appointed hour we do not doubt. And this passage in its earlier verses expressly alludes to it. That is what may be called the second part of His coming, but there is an anterior part of which the saints at Thessalonica had heard but little, possibly nothing at

all. They were not ignorant of the fact that the Saviour would return. That great truth was an integral portion of the gospel which they had received and wherein they stood. And in receiving it they had turned to God from idols to serve the living and true God and to wait for His Son from heaven, even Jesus our Deliverer from coming wrath. All this is stated in so many words (I. Thess. 1:10).

But this prospect was not so clear to their minds as it may be to ours, and it gave rise to questions which they felt themselves incompetent to answer. What about those who fall asleep meanwhile? Would they not be great losers? How could they share in the glory of His Kingdom if they were not on earth when He came? For we can hardly suppose that as yet they knew the truth of the resurrection of the dead. It is more than probable that they did not. That Christ was risen they knew very well, but that others should be raised even as He, was another matter. And so the Apostle writes to set their mind at rest. He lets them know that "if we believe that Jesus died and rose again, even so (we also believe that), them also which sleep in Jesus will God bring with Him." And then follows a new revelation—something they had never heard before. And what he is about to tell them is invested with all the authority of "the word of the Lord." This in itself should place us in the position of reverent and attentive hearers anxious to profit to the utmost by the communication he is now to make. First of all, he would have them know that we who are alive and remain unto the coming of the Lord shall in no wise take precedence of those who fall asleep. No advantage will accrue to us. Blessed though it be to remain till the Lord returns, it will confer nothing upon us. Indeed, "the dead in Christ shall rise first." It will be theirs to feel the first touch of that divine power which will conform both them and us to the image of our Lord (Phil. iii. 20, 21). It is the Lord Himself who shall come for His saints. When the purposes of God begin to ripen for the restoration of Israel to the land of their fathers, it is the angels who shall be sent forth to gather His elect from the four winds of heaven (Matt. xxiv. 31). Those celestial beings shall be His servants to set in motion everything that will be needed to accomplish that sure and great result. But in our case no angels are in view. None but the Lord is seen. And it is into the air He descends. That will be the meeting-place between Him and His heavenly saints. Then His glorious voice shall be heard that calls the dead in Christ from their graves. What an answer there will be from every part of this wide earth where the dead in Christ now lie! The body sown in weakness shall be raised in power, sown in dishonour it shall be raised in glory, sown in a natural body it shall be raised a spiritual body (I. Cor. xv. 42-44).

To the man of the world all this may seem like an idle dream, the child of an unbridled imagination. "Impossible! How could such things be?" Similar questions were asked by the Sadducean school of old. And the Lord pointed out to them the source of all error, doubt, and unbelief—they knew neither the Scriptures nor the power of God (Matt. xxii. 29). Now the Scriptures cannot be broken. Every word shall stand. And as for the power of God, it can do all things. Amid these mysteries of the Christian faith the humble believer walks with steady step and unreeling brain. He knows that his Saviour, the Lord Jesus Christ, is able to do everything, and on His sure word he rests. And if it be "the dead in Christ" who shall be raised, so all who are "in Christ" shall be caught up when the Lord comes. Not one of them shall be left behind. As to the resurrection, it is said, "Christ the first fruits; afterward they that are Christ's at His coming" (I. Cor. xv. 23). So, in I. Thessalonians iv. "the dead in

Christ shall rise first." There is in neither passage the slightest hint that only some of these shall be raised. And as to the living it is said, "We shall be changed." "We . . . shall be caught up." Beyond doubt, the "we" of both passages is broad enough to embrace every saint who is alive and remains unto the coming of the Lord.

But it is, of course, impossible to tell when this great event will take place. The day is fixed and written down in the Counsel-Book of the Eternal, but no man on earth knows it. It may be to-day or to-morrow or the day after. None can say. Therefore we should ever watch. And so we shall if Christ be deeply loved. For this watching and waiting for Him is much more a question of the heart than of the head. Clear views have their value, but they are worthless and cold as a winter day if they stand alone. Two children may know that their mother—long absent—is coming home to-morrow. One is as sure about that as the other, but one of them intensely longs for the hours to pass because she intensely loves. And the mother, too, in whose affections both children have their place, she longs for the meeting-time. "And the Spirit and the Bride say, Come. . . . Amen. Even so, come, Lord Jesus" (Rev. xxii. 17, 20).

### UPWARD.

"These are they which follow the Lamb whithersoever He goeth" (Rev. xiv. 4).

Upward, ever upward!  
Right toward the throne!  
Backward never looking  
Till the prize is won!  
Christ our Lord and Captain,  
Beckons us along,  
Bids us fight and conquer;  
Then with angel throng,  
When the toil is over,  
Reign for evermore  
With the saints and martyrs  
On the blissful shore.

Upward, ever upward!  
Right toward the prize!  
Jesus Christ our Saviour,  
Reigns beyond the skies!  
He is sweetly calling:  
"Christian, come to me,  
In the Heavenly city,  
Find felicity!  
Soon the toil is over,  
Soon the rest ye gain;  
Christian, fight and conquer,  
Then with Me ye reign."

Upward, ever upward!  
Never be dismayed!  
God reigns all around you,  
Be ye not afraid!  
God is our defender,  
Jesus is our Guide,  
And His Holy Spirit  
Ever will abide  
With us in our warfare,  
As we march along,  
Till we live in glory,  
With the Heavenly throng.

Upward! ever upward!  
Right toward the Throne!  
Victory is assured us  
By the Three in One;  
By the Eternal Father,  
By the Eternal Son,  
By the Holy Spirit  
Till the crown is won!  
Then throughout the ages,  
In that world of rest,  
We will sing His praises  
With the angels blest.

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*A pen picture of Christian Imperialism among the Canadian Troops*

By the REV. T. WILKINSON RIDDLE

ABOUT ten years ago a famous statesman, who has since passed away, urged his fellow-countrymen to "think imperially." That exhortation is now being observed to a remarkable degree, although, perhaps, in a different fashion than the statesman intended. The National Council of Y.M.C.A.'s, regarded hitherto, I imagine, as a somewhat parochial committee, has in this year of grace and opportunity entered upon an undying phase of sane Christian imperialism. During recent weeks I have attempted to set forth the story of its work among the troops, and already have described its activity at Bisley, Pirbright, Purfleet, Chatham, and Dublin, and now I have to tell the thrilling story of work among 30,000 sons of Empire, who, at the call of a lofty patriotism, have left home and kindred to fight a common foe. After mixing with these gallant men, I am more firmly convinced than ever that England, like solitude, is the mother country of the strong.

Last Friday morning, Mr. J. Kennedy Maclean and I left London for a visit to Salisbury Plain, and it is only fitting that I should express a word of grateful thanks to Mr. J. W. Ogilvy, who took us down in his motor-car. Mr. Ogilvy, whose grandfather was cousin to Margaret Ogilvy, has spared neither time nor expense to help in the present opportunity. He, too, has learned to think imperially. We left London on Friday morning at 11 o'clock, and, after a most successful tour of over 200 miles, we arrived back at half-past three the next morning.

### THE SCENES NEAR ANDOVER.

After leaving Andover, we very soon touched the fringe of the Canadian contingent, for at Amesbury we found the small village had been invaded by the Canadian officers. It is not easy to get present-day scenes out of one's mind, and the scene at Amesbury will not soon be forgotten. It was growing dusk as we passed through and the giant trees stood along the roadside like sentinels of the night. Around the door of the small hotel stood a little group of officers, engaged in earnest conversation. The little country inn and every house in the place seemed in possession of the military authorities. Here and there stood a waiting horse. The scene might have been a village in Belgium.

As we hurried through the gloom, we passed many soldiers and horses on the way to the camps. Many of the horses were fresh from the boats, and consequently were somewhat difficult to manage along the dark country road. Upon which fact hangs a story. At a certain point of the road we stopped to inquire the way of a little company of Canadian soldiers who were standing

round a comrade. After directing us, one of them said, "Have you any room for a sick comrade?" We were about five miles away from the Bustard, which was our first point of call, and it would have been difficult for the sick man to have

cheered if he could have heard the young soldier say, "I should just think I do!"

The average reader of the daily paper has little conception of what it means to bring a mighty host of Canadians to these shores, so I would chronicle the facts that 32 of the swiftest ocean liners were employed in this gigantic undertaking, and that six cruisers accompanied the ships on their journey. When it is remembered that in addition to the thousands of the troops thus conveyed there were horses and stores to be brought, it will be seen that overseas patriotism is more than a thing of sentiment. On the way to the Bustard we passed mighty transport wagons, full of cheering soldiers. Every step of the journey grew in interest, until presently the mighty camp itself came into sight.

### IN THE Y.M.C.A. MARQUEE.

By this time it was pitch dark, and the lights from hundreds of tents quivered through the gloom. On the outskirts of the camp sentries paced up and down, their bayonets fixed and ready, for the great plain is exposed at every turn. We left the car, and made our way to an enormous marquee which the Y.M.C.A. has erected. I think it must be the largest in use at the present time. To say that it was packed with soldiers is to fail completely in describing the sight that met our eyes. I do not hesitate to say that the tent was the supreme attraction of the camp. Inside, behind the counter, selling stamps as hard as he could tear them from the sheet, stood Captain Ames, of Bourne-mouth, a member of Dr. J. D. Jones's church at Richmond Hill. After a few words of greeting, we passed into a private mess-tent, and there had a long talk with Mr. Ballard, who, in company with Mr. Bradshawe, is keeping the spiritual flag waving. He told us that the night before (which was the Canadians' first night in camp), a remarkable meeting had been held, at which a "little Russian Jew" had spoken to the men about the things of God. As Mr. Ballard used the above phrase I could not help thinking of Renan's description of the Apostle Paul. A few minutes later I had a chat with the young evangelist—Private H. Zussmann by name—and found that he was truly alive unto God. "I expect you know John McNeill," I began. His face lit up with a smile. "Rather: he's the best friend o' mine," he replied. "I've helped him in his work on the streets, and he's a right good sort." I sometimes wonder how much people here know of McNeill's great powers of evangelism. When I was in Scot-

land a year back, I was struck with one thing—nearly every aggressive Christian worker I met in Edinburgh had been converted through the preaching of John McNeill. Let this be remembered to the glory of God.

### SOUL-WINNING TRIUMPHS.

At the meeting to which I have referred over 100 requested prayer and between 60 and 70 decided for Christ. Young Zussmann has the prophet's zeal. Mr. Ballard, who is an experi-



THESE engravings are representations of two memorial windows just placed in the chancel of St. Alban's Cathedral. Each of the two new windows consist of two lights. The eastern light contains a figure of St. Peter, with a panel beneath containing the official arms of Bishop Strachan, and an inscription, "In memory of the Honorable and Right Reverend John Strachan, D.D., First Bishop of Toronto"; the western one a figure of St. Andrew, and in a panel below the figure the arms of the late Rev. Arthur Johnson, Rector of Weston, of whom this is a memorial by the special desire of the donors. The inscription beneath is "In memory of the Reverend Arthur Johnson, Rector of Weston, erected by Elizabeth and Emma Chew." The other new window is also of two lights, one showing a figure of St. James the Less and the other St. Thaddeus. The panels below the figures contain, in order to correspond with the other windows, plain shields, across which are 'hrown scrolls with the legend "Deo Gloria in Excelsis" and "Deo Jubilate Terrae Omnes," and on scrolls beneath "Semper Esta Fidelis" and "In Fide Vera Constans." The inscription on this window is, "Erected to the glory of God, and in memory of John Chew, of Weston, and his wife, Mary Ann, and departe' members of their family, by Emma Chew." These windows are made from the very richest antique stained glass. They are considered by many who have seen them to be exceptionally beautiful specimens of the art. The designing and execution of this work has been done by the N. T. Lyon Glass Company of Toronto and is fully up to the excellence of the work for which they have long been noted.

reached it unaided. It appeared that he had been riding a horse and leading another, when one had got out of hand, and kicked him four times. We gently lifted him into the car, and saw him safely to the camp. On the way we discovered that he was a Christian fellow, and a member of a church in Toronto. We asked him if he knew John McNeill, and his enthusiastic reply spoke volumes for the great Scottish evangelist. "Do you know Dr. Griffith Thomas?" I inquired, and I am sure the professor would have been greatly

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enced Christian worker, described the meeting as a "really splendid piece of work," a judgment which received abundant confirmation in the fact that the Canadian Y.M.C.A. secretary attached to this camp had been busy all the morning dealing with men who were anxious to commence life anew.

Speaking of Canadian secretaries reminds me that there are six present with the contingent. Having enlisted, they have been given the rank of lieutenant, and wear uniform, but do their ordinary work for the men. It is a method worthy of copy by the authorities at Whitehall. These six secretaries will follow the men wherever they go, and I can testify that the most cordial relationship exists between the chaplains and the lieutenant-secretaries. I heard a rumour that one regiment in particular is shortly proceeding to the front, a regiment known popularly as "Princess Pat's." On the shoulder of their tunics the men have the word *Canada* in brass letters, and underneath five red letters, *P.P.C.L.I.*, which, being interpreted means "Princess Patricia's Canadian Light Infantry." "Princess Pat," as everybody knows, is the popular daughter of the Duke of Connaught. If these men can shoot as well as they can sing, the Germans will discover foemen worthy of their steel. Most of these Canadians, by the way, are crack shots, and many of them are fine horsemen. Their rich baritone voices sounded beautiful on the calm, night air.

Everybody in London just now is thinking about spies, and even at the Bustard the men have stories to tell. On the way over, four men were arrested on the boats, one of them possessing incriminating correspondence and some explosives. They were handed over to the authorities at Plymouth, and there the veil may be drawn. The affair naturally caused the keenest indignation among the men, whose loyalty to the old country is so admirable. But there are black sheep in every flock.

#### THE HOUR OF WORSHIP.

Leaving the Bustard, we hurried on to another camp on the Plain, known as West Down South. With difficulty we proceeded along the narrow lanes, passing every now and again numbers of horses and soldiers in the darkness. There is something very genuine in visiting a great centre when things are normal, for one's impressions are unfettered by any previous arrangements. As we draw near to the great marquee a mighty burst of song fell upon our ears. It was Keble's old hymn, "Sun of my soul, Thou Saviour dear." The night was dark in the extreme, and the vast plain seemed formidable in its expanse; and yet here were men, exiles from home, singing with a fervour which could not be denied: "It is not night, if *Thou* be near." Was I mistaken, or did I detect a little tremor as the men prayed: "Abide with me when night is nigh, for without Thee I dare not die?" All I know is that then and there I thanked God for such a movement as the Y.M.C.A., which in a spirit of true Imperialism had catered for the needs of these overseas warriors. I wish my readers could have heard the men sing, "O where is my boy tonight?" and I wished they could have heard the address delivered by the chaplain, Captain Gordon, and I wished they could have seen the Highlander playing the piano on the platform. The chaplain paid a warm tribute to the Y.M.C.A. tent, and said he was particularly struck by the full use the men made of all the facilities offered them, especially in regard to the writing of letters. With rare tact he described a motto which is written over the post-office at Hong-Kong, which must have been chosen, he remarked with a smile, by a Scotsman, so wise was it and true. It was a verse from the Book of Proverbs: "As cold waters to a thirsty soul, so is good news from a far country." I think other friends would like to make use of the passage, and so I give the reference. It is to be found in Proverbs 25: 25. Captain Gordon made full use of his opportunity. He spoke of letters received and letters sent, and asked: "Don't you think we ought to be at pains to write home good letters?" With rare skill he pursued his theme, and raised it to the highest level as he came to the close. As we came out of the tent and stumbled along in the darkness I paused near a little group of Highlanders who were engaged in animated conversation. "We've got a German in our corps," said one; "And so have we," said another. "They're all right," said a third, "but you want to keep your eye on them." And the cry of Elliot came to one's mind, "When wilt Thou save the people, O God of Mercy, when?" Please God, when this war is over, a good deal of bad feeling and natural mistrust will be over as well.

I can only write a few words about the third centre we visited. The work at Pond Farm Camp is in the capable hands of Mr. R. H. Swainson,

who followed Mr. Smart as general secretary of the association at Swansea. At this centre there is the new type of building in operation. I described the opening of the first one at Purfleet a few weeks ago. It stands out boldly on the Plain, and is over 160 ft. long. Over 1,500 assembled in it each evening, and it can accommodate 2,000. I counted no fewer than 30 well-lit lamps. It was opened last Sunday week, and although its career had been brief when we visited it, good work had been done. Mr. Swainson told us that there are some excellent speakers among the men themselves, including the Rev. Dr. Pringle, a well-known Presbyterian minister, who enlisted at the outbreak of the war. When I mention that there are 10,000 men at this camp, it will be seen that the building is none too large. Mr. Maclean asked about the men having Testaments. It has been stated in various papers that the men possessed Testaments before they left home, and that is true. But, as Mr. Swainson explained to us, the Testaments were too large, and so each man has been given a *small* Testament. "Indeed," continued Mr. Swainson, "the men have been clamouring for them." Comparisons are always odious, and the years find us more reluctant to make them concerning anyone, but I have a decided feeling that there is a larger percentage of Christian fellows in the Canadian contingent than in the average English battalion.

### Three-quarters of a Century

By Miss E. M. Knox  
(HAVERGAL COLLEGE).

IN the passing of Mrs. Nixon the Church in Canada loses a valued friend and long-time worker, who for nearly three-quarters of a century has stood behind every Protestant movement and given of herself and of her means ungrudgingly to the Church to which she belonged. But it is as an educationalist, even more than as a Church worker, that Mrs. Nixon has been, one might almost say, a landmark in the history of Toronto, and is to-day being mourned by more than four generations of schoolgirls who, at one time or another, received instruction at her hands.

As far away as 1843 Mrs. Nixon, then Mary Macartney, began her educational life. In her day teaching was clogged by women, who crowded into the schools, because no other work was open to them. But Miss Macartney was a woman of another type and soon became known as an enthusiast who loved her work and thirsted to impress her broad outlook and the power of her vivid personality upon every pupil who came under her charge, just as an artist longs to express himself in form or colour and a musician in harmony or song. Her teaching naturally soon made its mark and when Pinehurst, the first school she taught in, was broken up she founded her own school in King Street, and later, as numbers increased, moved to what was then known as Hughes Terrace. In these schools, situated in the then fashionable, but now downtown and forgotten section of Toronto, her work continued, despite a short interruption by marriage, until she at last founded her school in Peter Street, long known as one of the soundest and best in the town.

The power of the school lay partly in the force of Mrs. Nixon's own teaching; partly in her wide outlook and intense interest in music, literature and art. The work was carried on on sterner lines from the school of to-day. She gave much to her pupils, she expected much in return. Above all she believed in laying a strong religious foundation in definite Bible and Church teaching. Every Sunday morning found her at 9 o'clock conducting a large Bible Class of men and boys; 11 o'clock at the service at St. James' Cathedral; Sunday afternoon again leading another large Bible Class of day-girls and boarders and once again at night at the Cathedral service. Where is the old-time vigour of Churchmen and Churchwomen, like the Hon. S. H. Blake and Mrs. Nixon?

The steady rush of work continued throughout many years until at last the strain began to tell even upon her strong physique, and she decided in 1887 to pass her school into other hands and to devote herself to voluntary work. During the remaining years of her life she identified herself with committee meetings, the Woman's Auxiliary, and various forms of Church work, first under Bishop (then Mr.) Sweeny, in St. Philip's Church, and later under Mr. Wilkinson in St. Peter's. It was said of her that such was her rare gift of sympathy, that preachers, wherever she was in

While we were at the counter-end, talking with Mr. Swainson, a hymn of praise reached us from the other end. It was the hymn I have already mentioned, "Sun of my soul." The Canadians are very fond of music, and it is an experience to hear a crowd of them sing. I fancy Mr. Alexander knows something about this.

As an illustration of the old proverb that the world is a small place, I may mention that on two occasions, Mr. Swainson has been addressed by name by men who knew him at Harrogate and elsewhere. Perhaps this is how soul-winners shine as the stars for ever and ever.

About 9.30 we turned our faces homeward, and as two young Highlanders had four days' leave, and desired to get to London, *en route* for Scotland, we took them with us. Both gentlemanly in the extreme, one was formerly in a Toronto bank, and the other in a city warehouse. They were both British-born, the former having left these shores about a year ago. On and on we hurried, through Wiltshire, Hampshire and Surrey, until we reached Tottenham-court-road, where, at the Central Association, we left our soldier friends for a rest. It was pouring with rain, the streets were in darkness, and the early morning chill made its presence felt; but once more I seemed to hear the words of comfort and challenge: "It is *not* night if Thou be near."—(The Life of Faith.)

the habit of attending, instinctively felt her appreciative interest and knew that, instead of, like shallower characters, dissipating her attention in the comparatively easy task of criticism, she for the moment made herself one with the preacher and in prayerful interest followed out his line of thought. To her, religion was intense in its reality, and she held that educational work was a gift from God, a conviction which gave her courage and skill in dealing with the infinitely complex problems of mind and life which confronted her from day to day as they confront every true-hearted trainer of souls.

In her school she believed in letting her pupils memorize long passages of Scripture, and to the solid foundation thus laid, many leading women throughout the length and breadth of Canada owe a lasting grasp of Scriptural truth. She believed also in a strict observance of Sunday, and if at a summer resort no one else could be found, she would invite the guests to read portions of the service on Sunday with her until a clergyman came, when she only too gladly took her place among her fellow-worshippers. When not conducting a Bible Class of her own, Mrs. Nixon and her girls attended Mr. Blake's Bible Class and her friendship with Mr. Blake continued throughout her life, as also her interest in Wycliffe College, and many a solitary student, from time to time, owed much to her kindness. But it is in the memory of her own students that she will live on for many a day, for her interest in them was genuine and never slackened after school days were ended. It has been said that whilst schools may come and go there is an eternity in the lifework of a true teacher, that is to say, whilst generation after generation of scholars may succeed one another, it is only now and again that a man or woman inspired with a genius for teaching, instead of wearying before the doggedness of a task so engrossing, self-sacrificing, and nervous as is involved in the life of a resident school can continue as in Mrs. Nixon's case, without wearying and with unabated interest for a long stretch of years. Lyttelton recently described a headmaster or a head mistress as sitting on the edge of a volcano for whose eruptions you are incessantly responsible. But whatever the strain with Mrs. Nixon, there was no lack of interest, and the affection of her pupils was the very breath of her life. She never spoke without emotion of her surprise, when long after she had given up her school, on the morning of her 80th birthday, she found a large deputation of her old girls, women by that time of high standing and importance in the town, waiting on her with a gift of \$3,000 as a token of affection and esteem. It was characteristic of her that she accepted the gift only on condition that it might be used for the endowment of a cot in the Infants' Home, one of the many institutions in which she was specially interested.

She retained her dignity of figure, her clearness of eyesight and hearing and much of her natural strength to the very day of her death. And it was not until her 88th year, with intellect as vigorous as ever, that at her Master's call, she suddenly passed to what in her case surely could only be renewed activity in the more immediate presence and confidence of her Lord.



## A Great Work in France

It was in 1871, the year of the Commune of Paris, that Dr. and Mrs. McAll visited France as ordinary tourists, yet with the sympathetic object of seeing something of the poverty and the sadness left by the Franco-German War. England had touched the hearts of France by her supplies of food to the suffering people. Dr. McAll was therefore received with much courtesy, even when he penetrated those slum parts where his French friends refused to accompany him. One evening he and his wife stood near a restaurant in a poor neighbourhood, and offered the people Gospel leaflets. A woman from the cafe came forward and said, "Madame, will you not come inside, as all customers wish to have one of your little books?" While Mrs. McAll was within, a French workman in a blue blouse spoke to Dr. McAll in excellent English, saying, "Monsieur, are you a Christian minister?" "Yes, I am," was the reply. "Well, Sir, in this neighbourhood are tens of thousands of workmen who, to a man, have vowed they will no longer have an imposed religion. But, Sir, if you have a message, a Gospel of freedom and earnestness, will you not come to us and teach us?" Robert McAll returned to the care of his church in England, but could not get this man and his message out of his mind. It was verily to him the Macedonian cry, "Come over and help us." Finally, he resigned his pastorate and went to Paris. From the very first, Dr. McAll made it clear that his work was not to be propagandist. Politics were not allowed, and no word was to be permitted against the Roman Catholic Church. Just a Gospel of love and forgiveness was presented to the weary and heavy laden. The first meeting, held on the 18th of January, 1872, had an audience of 40. In the following week the small store was crowded with 100 men. Soon, three or four halls were built, and thus the work grew and prospered. Dr. McAll passed away some years ago, but the work has been carried on with ever-increasing success and wider extension.

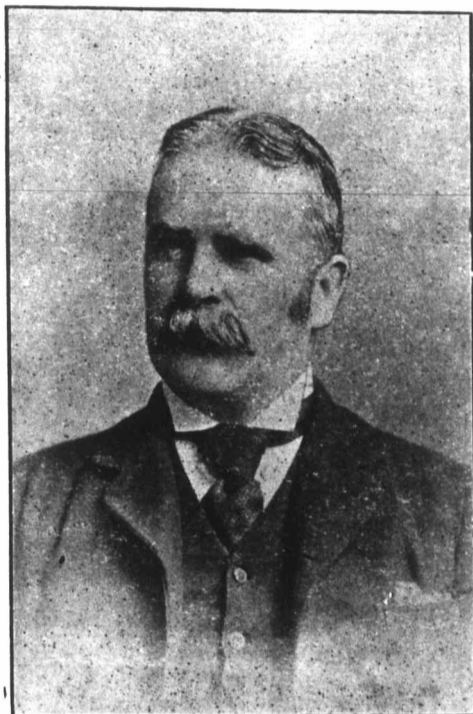
At the present moment, however, there is great suffering in France among the women and children of the McAll Mission. The pastors have all been called to the front and nearly all the fathers and brothers have responded to the call, "To Arms." This ardent and magnificent patriotism of the men has left the women and children in great distress, so that the Canadian and American auxiliaries of the Mission have been obliged to put aside, for a while, the religious aspect of the work and give need to the temporal wants. The movable Mission halls were offered to the authorities as emergency hospitals, but not being needed, they are now used as workrooms for destitute women, and it is the great desire of the Canadian Board to enable those needy ones to procure work, whereby they may feed and clothe themselves, and supply the soldiers of the Mission with some necessary comforts. Thus the work will accomplish two great objects in giving the women and girls employment and also in alleviating the sufferings of the brave men who already are ailing from bronchitis and rheumatism.

But alas! the Mission workers have no money. This is required to help the old and infirm who cannot work; to provide materials for the workers, and to pay them small wages for their labour. The Canadian Association realizes that these people look to us, and in effect are saying, "You have told us of the Faith in Jesus Christ, now show us by your works in this our time of need that you practice the Gospel which you have preached." A writer in "Evangile et Liberté" says:—"We see our Protestant young soldiers falling upon their knees and praying with fervour before leaving those they love, perhaps never to return. Such as these will be as gentle as they are brave. Intrepid in battle, after victory they will know how to respect even in enemies, that sacred humanity for which Jesus Christ poured out His blood upon the Cross." Truly the French nation is at prayer, both in the Protestant Prayer Meetings and in the Roman Catholic churches; and the great need is for us in Canada to be the almoners of God and so help to answer some of those prayers for loved ones left behind to struggle for themselves. In leaving the Church of Rome, many of them have cut themselves off from her charities, and consequently they are looking to Canadian Protestants and pleading the great "Inasmuch" on behalf of their bodily needs. The Canadian Association has already sent a small fund which it had in hand, but by the time this appears in print more money will be required, and therefore this plea is sent out for help. Every contribution, whether small or generously large, will be gratefully received by the treasurer of the Relief Fund. The appeal is to give and give quickly. The Canadian Association is

thoroughly representative of various churches, and its work can be warmly commended. The members of the special sub-committee are:—Mrs. Robert McAll, Mrs. A. M. Denovan, Mrs. W. Hamilton, Mrs. W. H. Griffith Thomas and Miss Mary M. Caven (hon. treasurer of Relief Fund), to the last of whom, at 10 Lowther Avenue, contributions should be sent.

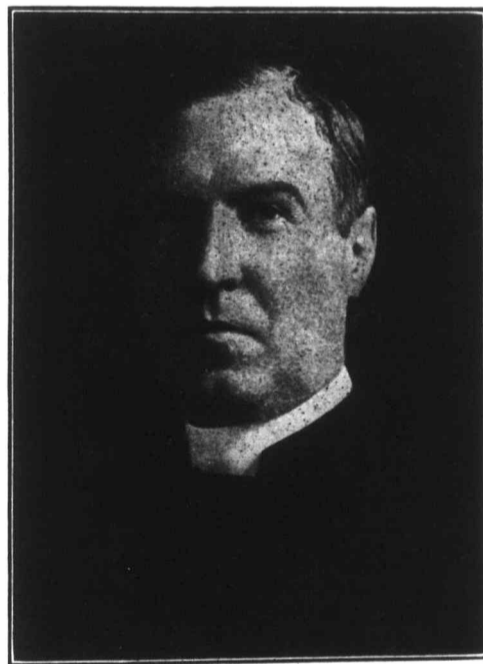
## Trinity Convocation

A SPECIAL meeting of the Convocation was held in this College on the 18th inst. It was an event of deep significance in the history of the Anglican Church in Canada, the conferring of the honorary degree of Doctor



JAMES AUSTIN WORRELL, K.C.,  
M.A., D.C.L.,

Chancellor of Trinity University. Installed on  
November 18th, 1914.



THE VEN. HENRY JOHN CODY, M.A.,  
LL.D., D.D.,

Archdeacon of York. Degree Conferred, Honoris  
Causâ, at Trinity, November 18th, 1914.

of Divinity upon the Ven. Archdeacon Cody, Rector of St. Paul's Church and Archdeacon of York, and the Rev. E. C. Cayley, Rector of St. Simon's Church and Rural Dean, and at the same time the installation of the new Chancellor, to mark the 75th anniversary of the foundation of the diocese of Toronto. A large audience was present for the occasion, and those assisting at the ceremony included several of the Bishops of the Anglican Church as well as many other distinguished personages, representatives also being present from the University of Toronto. At the commencement of the proceedings the Provost, Dr. Macklem, as Vice-Chancellor, made an address in which he explained the full purport of the subsequent proceedings. He remarked that it was fitting that Trinity University, whose founder was the first Bishop of the diocese, should honour

the 75th anniversary, and he felt that no way could be more fitting than by that of conferring the honorary degree of Doctor of Divinity upon two of the outstanding clergymen of the Church of England in Canada, and two who should represent the two historic schools of thought in the Church. Provost Macklem then proceeded to pay a tribute to the new Chancellor, whose close connection with Trinity University and his recognized ability as an authority on ecclesiastical law made him a fitting successor to the former Chancellors. Following the address of Provost Macklem the oath was administered to the Chancellor-elect, Dr. Worrell, by Hon. Featherston Osler, D.C.L., as the trustee. Before he took his place in the Chancellor's chair, a declaration of his election and appointment was made by the senior Bishop present, Right Rev. Dr. Mills, of the diocese of Ontario. In his address to Convocation, Chancellor Worrell referred to the stormy periods through which the University of Trinity College has passed, the first of which was caused by a political situation, the second by a religious controversy, and the third, at the time of federation with Toronto University, by objections on educational grounds. The fact that all these times of crisis had been passed successfully, the speaker considered, augured well for the future, while throughout she had shown herself true to the objects sought by her great founder. Referring to the anticipated removal to the new building within a few years' time, Chancellor Worrell made the announcement that final plans have at last been prepared for the new building, which will be placed before Corporation at its next meeting for approval. The plans for the facade and general front elevation, he declared, carry out very closely the architectural details of the present historic building. At the conclusion of the address the candidates were presented and received their degrees, the Chancellor expressing his pleasure that the first degree it was his duty to confer, should be upon Archdeacon Cody. In addressing Convocation, Dr. Cody, who was greeted with tremendous applause by the students present, referred to the appreciation he felt at being the first to receive a degree from the new Chancellor. As representing one of the great schools of thought in the Church, Dr. Cody declared that the frank acknowledgment of the fact that there are differences of thought in the Church must in itself be a good thing, mature itself teaching that unity comes through variety, and any attempt at stereotyped uniformity must lead to disaster. Dr. Cayley paid a high tribute to the new Chancellor, and expressed the honour he felt in being associated with Dr. Cody on the occasion. As a graduate of Trinity University, both in arts and divinity, Dr. Cayley expressed his gratitude to his Alma Mater for her teaching, declaring that she has recognized that in the search for truth it is not sufficient to press along one path only, but truth must be approached from many sides. Degrees in course were conferred by Chancellor Worrell as follows:—Licentiate in Theology, E. G. Hutson, P. H. Streeter, N. J. Thompson, H. G. Willis; Bachelor of Divinity, E. R. J. Biggs, T. L. Bruce, A. Law (of Australia—this being the first degree conferred on a candidate writing his examinations in Australia), and W. B. Morgan. Miss M. J. Clarke, B.A., was awarded the Governor-General's medal for the headship of St. Hilda's College, and for the highest standing in the examinations for B.A. degree. Those present included the Bishop of Toronto, Bishop Reeve, the Bishop of Niagara, Sir Edmund Walker, Prof. Baker (representing the University of Toronto), Sir Henry Pellatt, Mr. Kerwin Martin, and many of the clergy of the diocese.

## Prophecy and the Signs of the Times

THE second of the series of Bible expositions on "The Fulfilment of Prophecy and the Signs of the Times," was given in the Church of the Epiphany Schoolhouse, on Tuesday evening, November 17th. There was a large attendance, many coming from distant churches. Canon Howitt first reviewed Matt. 24th and 25th, pointing out the threefold question of 24: 3, and the threefold answer given in reply. The first, 24: 3-35, referring to the Jews; the second, 24: 36, 25: 30, to the Church; the third, 25: 31 to end, referring to the world. In the answer given to the Jews, he pointed out that there were two destructions of Jerusalem, the one now past, the other yet to come. In the answer to the Church, the duties enjoined were to watch, to wait and to work. His subject proper was "The Days of Noah," Matt. 24: 36-43. He point-



ed out from the early chapters of Genesis certain characteristics of the days of Noah. First, rapid accumulation of wealth; second, increase in the love of pleasure; third, evangelical testimony by the faithful few. He pointed out how these were the striking characteristics of the present day. Marvellous figures were given to illustrate the rapid accumulation of wealth in the hands of the few in the last 25 years. The love of pleasure has come upon us, like a flood. Moving picture shows abound in every city and town. The marriage tie is violated as never before, in some States one divorce being obtained for every 12 marriages solemnized; in others one in three. Speaking of the third characteristic, he pointed out there were faithful witnesses in the days of Noah. Noah himself was a preacher of righteousness; Enoch was a faithful servant of God. Under the head of "The Manner of the Lord's Coming," Canon Howitt pointed out its double aspect, one of mercy and one of judgment. The coming in the days of Noah was twofold—in mercy for Noah and his family, in judgment for the world. So shall it be at the second coming of Christ—in mercy for His saints, in judgment for the world. He compared here the word "took," Matt. 24: 39, with the word "taken," in the next verse, according to the Greek text. The one is an act of judgment, the other is an act of love. Under the head of "Period," he showed clearly that we are living in the last days and the end evidently is not far off. He closed with a few words about the actual or probable time, quoting from the writings of the late Dr. Pearson, who said that he found 20 different methods of reckoning employed by Bible expositors, but his own conviction was that it would occur somewhere between 1910 and 1940. The next address will be given in the same place on Tuesday evening, November 24, and the subject will be "Armageddon."

## WINDOWS

### A Column of Illustrations

#### THE STANDARD.

When a disaster or crisis comes along in the Army or Navy and a man is court-martialed for it, the indictment that "he did not do his utmost" is sufficient, if proved against him, to lose him his commission. If that is the standard of the Army and Navy, what is the standard of the Church?

#### LOVE'S PROOF.

One Thursday morning at the City Temple Dr. Parker began his sermon by holding up a little vase of wild flowers. He said, "These flowers were gathered for me yesterday by little hands in a Devonshire lane. Did I need them? No! Did I want them? A thousand times yes! God does not need our little services, but He wants them with all the longing of a parent for the affection of his child, and with all the pleasure afforded to man by the gift of flowers."

#### REAL CRITICISM.

A certain good priest was once riding in a street car in New York, and in passing a very handsome and ornate church, a fellow passenger turned to him and said, "If these Christians would stop building fine churches and give the money to the poor, it would be much more to their credit." "I've heard a similar remark before," was the quiet rejoinder. "Indeed! and by whom, may I ask?" "Judas Iscariot!" was the crushing answer.

#### DO GOOD NOW.

A man went into a flower shop the other day and selected a few flowers, saying, "They are my wife's favourites." The young lady expressed sympathy at the illness of his wife. "Ill!" he exclaimed, "My wife is as well as you are, thank you." The assistant apologized, saying, "I beg your pardon for my mistake, but to tell you the truth, husbands don't usually buy flowers for their wives unless the wives are ill or dead!" It is poor, foolish thoughtlessness which leaves the expression of love until the loved one is ill or dead.

#### WHAT SHE COULD.

A good story comes from a Dorsetshire village, where an elderly lady lives who is a great lover of the Word of God and wants to help the Bible Society. She heard of people giving the fruit of a special tree, or the honey of a certain hive, or the chicks of a particular brood to the Bible Society. But she had no such things; she had only a parrot, which was a fairly good talker. So she taught the parrot to beg, "Please give a copper," and she fastened to its cage a Bible

Society box. When any visitor came the parrot did not fail to ask for a donation, and in that way about £2 in the year was raised to help to send the Word of God to all parts of the world. The story shows that "where there's a will there's a way," and that, instead of regretting what you have not, make the best of whatever you possess.

#### SACRIFICE.

A wealthy Korean lady, beautifully dressed, stopped her sedan chair outside a bookshop in An Dong. Meeting a friend she said, "I have just bought some books to give away to my unbelieving neighbours." "Where are they?" she was asked. "In the chair," was the reply. And a coolie with a disgusted look on his face raised the curtain, and behold! the chair was packed full of Mark's Gospel, tracts and hymn-books. "But," the lady was told, "the chair is full and you cannot get in!" "That's no matter," she laughed, "it is only thirty li (fifteen miles), and I can walk." The coolies were bidden to take up the chair and the lady followed, her face beaming with pleasure. And those who know what riding in a chair stands for among Korean women can appreciate the sacrifice in this story. She was past fifty years old.

## Brotherhood St. Andrew

**ANNUAL ASSEMBLY.**—The Annual Assembly will meet at the Church of the Epiphany, November 28th, at 3.15 p.m. Programme, 3.15 p.m., business session; 4.45 p.m., "Ways to Win the Boy," by Mr. F. Francis; 5.15 p.m., "Man to Man Contact," by Rev. J. Russell MacLean; 6 p.m., supper, through courtesy ladies of the Church of the Epiphany; 7.15 p.m., short evening service, address by Rev. Dyson Hague on "Duty"; Intercessory prayer. It cannot be too strongly urged upon the members of chapters connected with the Toronto Assembly that every member should be present at this important annual meeting. Members of the Junior Brotherhood of St. Andrew executive are cordially invited. All chapter and other reports must be brief in detail and cover only actual work being done. John Harris, chairman, Toronto Assembly, will preside.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

**BEDFORD-JONES**, the Rev. H. H., Rector of St. Peter's, Brockville, Examining Chaplain to the Bishop, to be Honorary Canon of St. George's Cathedral, Kingston.

**BUCKLAND**, the Rev. Alfred W., Rural Dean of St. Maurice and late Incumbent of Portneuf, to the Rectory of New Carlisle and Paspebiac. (Diocese of Quebec.)

**FITZGERALD**, the Rev. W. F., Vicar of St. Paul's, Kingston, Examining Chaplain to the Bishop, to be Honorary Canon of St. George's Cathedral, Kingston. (Diocese of Ontario.)

**FORNERI**, the Rev. R. S., Rector of St. Luke's, Kingston, to be Canon of St. George's Cathedral, Kingston, in place of the late Rev. Canon Bogert.

**GOODEVE**, the Rev. F. W., M.A., Rector of Stonewall, Man., to be Vicar of St. Margaret's, Winnipeg, for a year, during the absence of the Rev. A. W. Woods, the Rector, who has gone to the front as a Chaplain.

**JOHNSON**, the Rev. M. B., Missionary-in-Charge of Georgeville, P.Q., to be Assistant at Christ's Church Cathedral, Montreal. (Diocese of Montreal.)

**POWELL**, the Rev. Canon T. W., President of King's College, Windsor, N.S., to be Rector of Holy Trinity, Toronto. (Diocese of Toronto.)

### NOVA SCOTIA.

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

**HALIFAX.**—TRINITY.—At a specially-called meeting of the parishioners, which was held on Thursday evening, the 12th inst., it was unanimously decided to engage the services of a second Curate. This step has been necessitated, partly

by the growing success of Trinity School for Boys, of which the Rev. C. E. D'Arcy is the efficient Principal. The new Curate will be an assistant master in the school as well as an assistant in general parish work.

**ALL SAINTS' CATHEDRAL.**—On Sunday, the 15th inst., at the midday service the Bishop dedicated the new altar rail—the generous gift of one of the families in the congregation. The rail is adorned with six beautifully-carved figures representing the four evangelists, St. Luke, St. Mark, St. Matthew and St. John, the first two being on the left-hand side and the others on the right. Each evangelist is recognized by his traditional emblem, the man, the lion, the ox and the eagle. The two central figures represent St. Paul and St. Peter, the former identified by the Sword of the Word, and the latter by the Keys of the Kingdom. Each figure is framed amidst a setting of finely-cut grape vines loaded with clusters of grapes in symbolism of Christ, the True Vine revealed in the Holy Communion. The material is Austrian oak, which takes on a rich, dark tint with age. The designers were Messrs. Jones and Willis, of London, England.

**ST. PAUL'S.**—The annual service of the Church of England Institute was held in this church on the afternoon of All Saints' Day, the preacher being Dean Llwyd, who chose for his text the words:—"He was transfigured before them."

**ST. LUKE'S HALL.**—A very successful meeting of the Church of England S.S. Teachers' Institute was held in this hall on November 2nd, at which there was an excellent attendance of teachers.

**TANGIER.**—The Rev. E. H. Ball, D.C.L., has resigned this living, as he finds the labours of such an extensive parish as this one is too much for his advancing years. He hopes to take up a lighter sphere of work. His resignation will take place on the 30th inst.

**LUNENBURG.**—ST. JOHN'S.—The anniversary services in connection with the founding of this church, by the British Government 160 years ago, were brought to a successful conclusion on Sunday, the 8th inst. The special preachers during the month of October have been Rev. E. A. Harris, M.A., Rural Dean of Lunenburg and Rector of Mahone; the Ven. Geo. R. Martell, D.C.L., Archdeacon of Nova Scotia; the Rev. W. P. Robertson, B.D., Rector of Truro; and the Very Rev. J. P. D. Llwyd, D.D., Dean of Nova Scotia.

**COXHEATH.**—ST. MARK'S.—A beautifully-carved chancel chair has been placed in this church by the parishioners, as a memorial to the late Ven. Archdeacon Smith, D.D. The chair bears a suitable inscription.

### FREDERICTON.

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

**CANTERBURY.**—HOLY TRINITY.—A meeting of the Rural Deanery of Woodstock was held on the Festival of St. Simon and St. Jude, a service being held in this church on the previous evening, at which the Rev. A. T. Hazel preached. At the business meeting, the Rev. J. E. Flewelling, the retiring secretary, read a letter from the Bishop announcing his appointment as Rural Dean, an appointment which was received by all present with an unusual degree of approbation. The Rev. R. M. Fenton was elected to succeed Mr. Flewelling. The next meeting of the Deanery will be held at Richmond, N.B., on January 19th, 1915. In the evening a service was held, at which the Rev. F. J. Wilson was the preacher.

### QUEBEC.

**QUEBEC.**—The funeral of Dr. Andrew Hunter Dunn, the late Bishop of this diocese, who died at sea on board the "Hesperian," on the 15th inst., took place two days later, his body being finally laid to rest in the parish churchyard of All Saints' Church, Benhilton, Sutton, Surrey. The first part of the service was held at the Church of the Holy Spirit, Clapham, of which his son, the Rev. W. A. Dunn, is the Vicar. Several Canadian friends of the late Bishop were present at this service. A wreath from the diocese of Quebec was placed upon the coffin.

**KINGSEY.**—The Rev. Harold Dunn assumed his new duties as missionary here on November 15th. Before leaving Quebec he was the recipient of an address and presentation from the Rector and people of St. Peter's Church, Quebec.

**NEW CARLISLE.**—The Rev. Rural Dean Buckland, late of Portneuf, was recently inducted



into this living. At the request of the late Bishop Dunn, the Rev. A. T. Vibert, Rector of Shigawake, officiated at the service, and gave an inspiring address on the duties of a parish priest. The service was largely attended.

GEORGEVILLE.—The Rev. M. B. Johnson, Missionary-in-Charge, has accepted a call to be Assistant to Dr. Symonds, at Christ Church Cathedral, Montreal.

### MONTREAL.

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

MONTREAL.—OBITUARY.—Mrs. Johnson, the widow of the late Mr. A. Johnson, who was the Vice-President of McGill University, died at her home in this city, on Thursday morning, November 10th, after a long illness. Mrs. Johnson was very popular with the students. At Christmas time, she used to entertain members of all the faculties who were away from home. Miss Laight Elizabeth Sarah Watts, before her marriage, Mrs. Johnson was the daughter of Robert Nugent Watts, of Grantham Hall, Drummondville, Que. He was a member of Parliament at the time of the Montreal riots on April 25, 1849, over the Rebellion Losses Bill. The family are old United Empire Loyalists. Mrs. Johnson's brother, W. J. Watts, was a Liberal member for Drummond and Arthabasca in the Provincial Legislature in the three sessions following the retirement of Sir Wilfrid Laurier to enter the Federal field. Several members of the family are mentioned in the novels of J. Fenimore Cooper. Captain John Watts was a close friend of the Duke of Wellington. Mrs. Johnson was honorary president of the Ladies' Auxiliary of the McGill Y.M.C.A. She was a member of St. George's Church and of the Dorcas Society. Until immediately before her illness, Mrs. Johnson taught in the Band of Hope in St. George's, and was on the committee of the Church Home. Six daughters and three sons survive Mrs. Johnson. The daughters are Mrs. Watkins, formerly of New England, lately residing with her mother; Mrs. Robert Newton, of Sherbrooke, and four unmarried daughters. The sons are: Mr. A. R. Johnson, advocate, of Montreal; Dr. de Lancey Johnson, of Richmond, Que.; and Dr. J. Guy W. Johnson, at present with the 1st Stationary Hospital in connection with the Canadian Contingent in England. The funeral took place from St. George's Church on Saturday afternoon, the 12th inst., and it was largely attended. The Ven. Archdeacon Paterson Smyth officiated.

### ONTARIO.

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

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

KINGSTON.—The Bishop of Kingston announces the following appointments:—The Rev. R. S. Forneri, Rector of St. Luke's, Kingston, to be a Canon of St. George's Cathedral, in place of the late Canon Bogert; the Rev. H. H. Bedford-Jones, Rector of St. Peter's, Brockville, and the Rev. W. F. Fitzgerald, Vicar of St. Paul's, Kingston, Examining Chaplains to the Bishop, to be Honorary Canons of the Cathedral.

BELLEVILLE.—OBITUARY.—The Rev. Canon David Ford Bogert died at his home in this place on the 19th inst., aged 73, after a long illness. The late Canon Bogert was born at Brockville and was educated at Upper Canada College and Trinity University, Toronto, where he took the degree of Master of Arts. He excelled in athletics, and captained cricket teams at both these institutions. He was ordained deacon in 1865, and priest in 1866. After serving in parishes at Tetley, Napanee and Selby and Salmon River, he became Rector of St. John's Church, West Belleville, in 1883, being its second and last Rector, as this church was closed about two and a half years ago, owing to his ill-health, and was removed to Point Anne. He leaves no family. Two nephews are:—Mr. Clarence Bogert, general manager of the Dominion Bank; and Mr. Mortimer Bogert, of the Dominion Bank, Montreal. His brother is Ven. Archdeacon James John Bogert, of Ottawa. Mr. Beverley Jones, of Toronto, is a cousin. Canon Bogert was Past Grand Chaplain of the Masonic Grand Lodge of Ontario, and was Past Principal of Moira Chapter, No. 7, Royal Arch Masons.

### OTTAWA.

OTTAWA.—At a meeting of the Synod of the diocese of Ottawa, at Ottawa, on November 17th, the Right Rev. George Thorneloe, Bishop of Algoma, was unanimously elected Bishop of Ottawa. The election will go down in the history of the Anglican Church in Canada as one unique in many particulars. The Bishop of Algoma was elected on the first ballot by a vote that left no doubt as to the mind of the Synod. Rev. A. W. Mackay, of Ottawa, who was second in the voting, moved that Dr. Thorneloe's election be made unanimous. When his election was announced, his Lordship declared he was deeply sensitive to the honour done him and the confidence placed in him. He was surprised that he should be the choice of such a body. He had allowed himself to be induced to come to preside at the meeting, never thinking for a moment that he would be selected. The election had placed him under very great stress of feeling and had perplexed him. He would therefore ask to be allowed a little time to think it over. "One cannot," he said, "off with the old love and on with the new at a moment's notice." The request was unanimously granted and it was decided to adjourn until 8 o'clock in the evening. When the meeting opened

Thorneloe's acceptance. In announcing the result of the balloting, Mr. J. F. Orde, K.C., the lay secretary, informed the Synod first concerning the vote of the clergy. There had been 72 votes cast, and 37 were necessary for an election. The vote was as follows:—Bishop Thorneloe, 38; Rev. A. W. Mackay, Ottawa, 10; the Bishop of Fredericton, 6; Rev. Dr. Powell, Vice-Chancellor of King's College, Windsor, N.S., 6; Dean Williams, Quebec, 3; Rev. Dr. Llywd, Halifax, 2; Bishop of Columbia, 2; Canon Scott, Quebec, Rev. E. C. Cayley, Toronto, Rev. J. M. Snowdon, Ottawa, Rev. E. A. Anderson, Ottawa, and Rev. Dr. T. S. Boyle, Toronto, all one vote each. The result of the voting among the lay delegates, who voted by parishes, was also overwhelmingly in favour of Bishop Thorneloe. There were 58 parish votes and one man had to receive 30 votes for an election. The vote was:—Bishop Thorneloe, 33; Rev. A. W. Mackay, 5; Rev. Dr. Powell, 5; Bishop of Fredericton, 4; Rev. Dr. J. Paterson Smyth, Montreal, 2; Rev. J. M. Snowdon, 2; Dean Williams, 2; Bishop of Columbia, Rev. E. C. Cayley, Dean Evans, Montreal, and Rev. W. H. Stiles, Ottawa, one vote each.

### TORONTO.

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

THE BISHOP OF TORONTO.—The Bishop preached in the Mission Church at Humbervale on Sunday morning last, and in the evening he preached at St. Jude's.

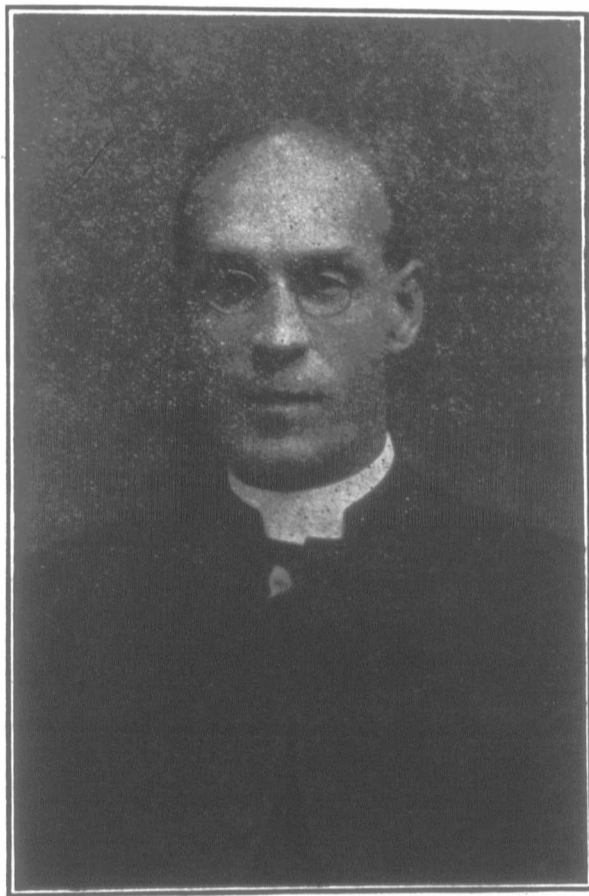
THE EXPEDITIONARY FORCE.—The Bishop of Toronto gave an address at Exhibition Park, Toronto, to some 600 members of the 2nd Contingent, at a service held there on Thursday last. The Bishop said in part that he rejoiced to have the opportunity of saying a few things to the men that night. The service expressed to him the sentiment of the Canadian people, including as it did men from all parts of the Dominion. The whole Dominion was indeed stirred by the present crisis, and the response of Canada to the call of the Motherland showed that the Empire was one. "Men," he said, "it is a magnificent thing to realize your responsibility to King and country and to place yourself in defence of the Empire when threatened as it is. In going forth as you propose to do, I want you to feel that you represent the best product of our country, and that you are also going forth as Christian men, doing your duty as well to God." The war was a just one, and one that every man who loved Britain and the Empire was bound to support. In closing he urged them to follow the truth embodied in the words of Shakespeare: "To thine own self be true, and it follows as the night the day thou canst not then be false to any man." The Bishop afterwards in company with the Chaplain visited the Y.M.C.A. and addressed briefly the men gathered there. The following officers were present at the service:—Lieut.-Col. John I. MacLaren, in command of the 19th Battalion, Major Turnbull, Captain T. F. Best and the Rev. J. Russell MacLean, acting Chaplain.

TORONTO.—ST. JAMES' CATHEDRAL.—An excellent concert was given in the Parish House last week under the auspices of the Willing Workers' Society, for the benefit of the Red Cross Fund. The programme was arranged by Mr. Percy D. Ham, the son of Dr. Ham.

ST. ANNE'S.—The Men's Association held their usual semi-monthly meeting in the parish hall, St. Anne's Church, on Monday evening last, when Prof. John A. Amyot of the University of Toronto, delivered an address on "The Preservation of the Health of the Soldier." Particular interest was attached to this address and in addition to the usual invitation to residents of the district, the soldiers at present in camp were expressly invited to hear Dr. Amyot.

HOLY TRINITY.—The Rev. Canon Powell, the President of King's College, Windsor, N.S., has been offered, and has accepted, the Rectorship of this church, in succession to the Rev. D. T. Owen. The Rector-Designate of Holy Trinity is very well known in Toronto from his connection with St. Clement's College, Eglinton, which institution he built up to a high place among Anglican private schools, and of which he was first headmaster. He has occupied an important place in the Anglican Church in Canada, having been Prolocutor of the General Synod in 1911 and a delegate to the Church Congress in Halifax in 1910.

JEWISH MISSION.—A very interesting service was held at the Jewish Mission on November 12th, when many friends had met together to pray for



THE REV. EDWARD CARTWRIGHT  
CAYLEY, M.A., D.D.,  
Rural Dean of Toronto. Degree Conferred,  
Honoris Causa, at Trinity, November 15th, 1914.  
(See Article on page 763.)

at 8 o'clock, his Lordship announced that after four hours of careful consideration he had decided not to accept the honour offered to him. In a voice trembling with emotion, he said that he felt that he could not leave the diocese he had laboured in for so many years at a time when the work he had commenced must be seriously retarded by the general depression caused by the terrible war now in progress. His Lordship's decision was received with evident disappointment, and the opinion was expressed that he should be given further time to consider a matter of so great importance. His Lordship was then asked to withdraw in order that the Synod might discuss the question. The Ven. Archdeacon Bogart was requested to preside in the Bishop's absence. Rev. J. M. Snowdon said:—"My candid opinion is that the Bishop is still in doubt regarding the matter, and that his own mind is not as yet made up regarding it. The fact that he consented to leave the chair, and allow us to discuss a possible adjournment, shows that he hasn't fully decided." Rev. T. J. Stiles, said:—"I think it is a peculiarity in the conscience of a Bishop to require a lot of time to decide a matter such as this, and I think we should allow him more time for deliberation before accepting his answer." It was finally decided to adjourn until November 26th, and a committee was appointed to lay the matter before the other Bishops of the Church of England in Canada to, if possible, bring their influence to bear to secure Dr.



the Jews and for missionaries among them. One interesting feature was the baptism of a Hebrew Christian by Rev. E. Peck, missionary to the Eskimos. One was struck by the clear responses, "All this I steadfastly believe." Rev. P. L. Berman, Rev. C. Lord and Miss Armstrong, stood as sponsors. Rev. P. L. Berman gave an instructive address on "The preservation of the Jews," the second of a series. Though weary, down-trodden and persecuted for centuries, the Jew is a living witness to God to-day, and they shall go forth as missionaries to the nations, witnessing to God's faithfulness and boundless compassion.

**TODMORDEN.—ST. ANDREW'S.**—The Right Rev. Bishop Reeve gave a lecture on "Missionary Work in the Mackenzie River District," at a meeting of the A.Y.P.A.

**PORT HOPE.**—The 16th Conference of the Archdeaconry of Peterborough was held here on November 16th-18th, 1914. Amongst those present was the Bishop of Toronto. The conference opened with divine service in St. John's Church at 8 p.m., on Monday, preacher, the Rev. Chas. Carpenter, of Campbellford. On Tuesday, the programme was as follows:—Holy Communion in St. John's Church; Quiet Morning, conducted by the Rev. D. T. Owen; Archdeacon's charge; election of council, resulting as follows:—Revs. Canon Allen, F. J. Sawers, E. F. Hockley, J. H. Kidd, C. Carpenter, P. B. de Lom, and Messrs. Wm. Plant, W. T. Comber and Geo. Bemister; papers, "The Adaptation of the Church to Canadian Needs," by the Rev. Canon Davidson; and "Modernism," by the Rev. James Elliott; 8 p.m., Missionary Service in St. Mark's Church, speakers, the Bishop of Toronto and Mr. R. W. Allin. On Wednesday, Holy Communion in St. Mark's; papers in St. John's Schoolhouse, "The Incarnation," by the Revs. E. R. James, "The Devotional Life," E. Greaves, "The Proposed Prayer Book," E. W. Pickford, "The Effect of Rubrical Lawlessness on the Life of the Church," C. W. Holdsworth, "The Clergyman's Methods," H. Ben Oliei, respectively. At the closing session of the conference, the Rev. F. J. Sawers spoke on "Some Impressions of Oxford," and the Ven. Archdeacon Warren on "The Objectives of the Anglican Clergyman." The conference was brought to a close by singing the Doxology and the National Anthem.

#### NIAGARA.

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

**HAMILTON.—ST. GEORGE'S.**—Anniversary services were held in this church on the 15th inst., the preachers being the Rev. L. E. Skey and the Rev. Canon Dixon, respectively. There were large congregations at both of the services.

**CHRIST'S CHURCH CATHEDRAL.**—A special service of praise was held in this church last Sunday evening, following the service, in the place of a sermon; several anthems were beautifully rendered by the choir.

**ALL SAINTS.**—The members of the 23rd Howitzer Battery attended the church in a body on Sunday morning last, when the Ven. Archdeacon Forneret preached.

#### HURON.

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

**LONDON.—CRONYN MEMORIAL CHURCH.**—The Rev. R. W. Norwood, the Rector of this church, has been appointed Chaplain of the 23rd Battalion of the 2nd Contingent, and he will report for duty at Montreal.

**DUTTON.**—The sixth annual conference of the Archdeaconry of Elgin was held here on November 12th, the Ven. Archdeacon Hill, of St. Thomas, presiding. The Rev. R. L. Charles, of Wallaceburg, read an address at this meeting, on the subject of "The Reservation of the Blessed Sacrament," which was followed by an interesting discussion.

**SANDWICH SOUTH.—ST. STEPHEN'S.**—The Rev. and Mrs. H. Dobson Peacock, with their daughter, have recently returned from a trip to Europe, being away three months. They were in Belgium when war was declared, and were unable to leave Bruges for three days. They were en-route for Lucerne and Italy, but owing to the great difficulty in proceeding, returned to England. Mr. Peacock attended the summer lectures for clergy at Oxford, and reports a very profitable time. During the last few weeks the Rector has organized a company of the 21st Regiment. Fifty-four young men have joined and are drilling twice a week in the Parish Hall. Mr. Peacock has

volunteered his services at the front in any capacity.

The Rev. H. D. Peacock, the Rector of this parish, and Grand Chaplain of the Grand Lodge of the Orange Order of Western Ontario, has volunteered for active service and is going to the front as a lieutenant in the Western Ontario battalion of the second contingent.

**PORT BURWELL.—TRINITY.**—A very pleasant surprise party took place lately at the home of Mr. and Mrs. R. Drake, when the Women's Guild of this church met and presented Mrs. Drake, the past president, with a cut glass salt service with silver spoons, and Mrs. Tweedale, the past treasurer, with a silver-mounted hand bag. The presentations were made by Mrs. Macdiarmid, the president, and Mrs. Alex. Saxton, the vice-president, and the Rector spoke very highly of the faithful and efficient services both had rendered to the Guild during the six years they were in office. The evening was spent in social intercourse and was brought to a close by the singing of "Auld Lang Syne."

**MILLBANK.—GRACE CHURCH.**—On November 17th, the Bishop of Huron administered the rite of Confirmation in this church, nine candidates being confirmed. A fair congregation was present. The service was very impressive throughout and the Bishop's address powerful, instructive and helpful.

#### MOOSONEE.

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

**COCHRANE.—HOLY TRINITY.**—About 30 boy-scouts belonging to this church, gathered together in the gymnasium on a recent evening, and under the direction of Scout-Master Bythell, they gave a demonstration of their work, in which they proved themselves to be quite proficient. Amongst those present was the Bishop of the diocese, who at a supper, which was given at the close, gave an inspiring address. Mr. Ganioch also spoke a few words of commendation. Scout-Master Bythell presided at the supper.

#### RUPERT'S LAND.

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

**WINNIPEG.—ST. MARGARET'S.**—The Rev. F. W. Goodeve, the Rector of Stonewall, Man., has been appointed Vicar of this parish for a period of one year. He takes the place of the Rev. A. W. Woods, who has gone to the front with the first Canadian Contingent as Chaplain.

**ELGIN.—ST. JOHN'S.**—His Grace the Archbishop paid an episcopal visitation to this parish on the Feast of All Saints'. There was Morning Prayer, Confirmation and Holy Communion in the morning, and Evening Prayer, with sermon by his Grace, at night. The morning services were most devotional and impressive, 23 candidates being confirmed, a good proportion of whom were young men, who had delayed receiving the rite in earlier years. His Grace was the celebrant at the choral celebrations that followed, and it was a cause of deep thankfulness to see friends and newly-confirmed, some 70 in all, by far the largest number in the history of the parish, partaking in the Holy Sacrament. In the evening his Grace prefaced his address with a few remarks of encouragement on the day's services. Of the number of happy occasions on which he had visited the parish, none had been so happy as this, the number of Communicants this morning exceeding the whole congregation to which he ministered on his first visit. His Grace then gave a rousing missionary address, winning and wise in its illustrations of true missionary spirit and enterprise. Overflowing congregations attended all services.

Five young men of this parish have left for the front. They were given splendid testimonials of esteem on their departure.

**PILOT MOUND.—ST. JOHN'S.**—This parish has often been indebted to Mr. Percy Walton, son and brother of two former Incumbents, Rev. Wm. Walton, senior, and Rev. T. H. J. Walton, for many quiet acts of devotion. Recently a completely-equipped Hymn Board has been added to the little church and almost entirely constructed by Mr. Walton's energy and capacity for using carpenter's tools. The Hymn Board is made of pine and stained with walnut, and is of conventional ecclesiastical design. The educational value of a properly-constructed Hymn Board in a country congregation is considerable.

#### COLUMBIA.

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

**VICTORIA.—ST. JOHN'S.**—The Bishop of Columbia addressed a meeting of the parishioners of this church at an "At Home," which was held recently in the schoolhouse under the auspices of the W.A. and the Ladies' Guild. There was a large attendance.

#### CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

**PRINCE RUPERT.**—The Rev. W. H. J. Petter, who has been in charge of the Church Mission begun by Bishop DuVernet at Terrace, has left for Toronto, and may remain there till Christmas. The exigencies of the war's effects on finance are hampering the Bishop a good deal in the carrying on of mission effort at present.

#### YUKON.

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

**DAWSON.**—Bishop Stringer returned to his diocese in September, after a very successful year in England. As has already been stated, the Bishop was in England endeavouring to raise the \$50,000 necessary to complete the endowment of his diocese. He was so far successful that he raised all but \$5,000 of that amount. On his way to Dawson he visited the various Missions along the route, staying over at Carcross, Whitehorse and Carmacks, and paying a flying visit to Selkirk. The Bishop was accompanied to Dawson by Mrs. Stringer and their four boys; their daughter, Miss Rowena Stringer, is attending Havergal College, Toronto.

**CARCROSS.—ST. SAVIOUR'S.**—The Bishop's visit, which extended over a Sunday, after a year's absence, was a most welcome event. The Rector made a visitation of the diocese during the past summer returning to his headquarters in September last. During his travels he covered some 1,200 miles in all and at all of the Mission stations which he visited, he found the various workers encouraged by manifest signs of progress.

**THE SCHOOL.**—Bishop and Mrs. Stringer stayed some days at the School. The Bishop held a Confirmation service in Carcross, at which Bella Njootli, daughter of the Rev. Amos Njootli, of Rampart House, was confirmed. She returns to her Arctic home next summer, where it is hoped that she will have a strong influence for good. With the passing of Miss F. Hutchison, who last month resigned her position as teacher in the school, the staff loses the last of its old members. Miss Hutchison came to Carcross in 1905. She has worked under Bishop Bompas, Rev. J. Hawksley, Archdeacon Canham and Mr. Evans as well as the present management. She knew the school as a couple of log shacks, and has seen it grow into the present commodious building. Miss Hutchison has known real pioneer missionary life at a time when conveniences were by no means as numerous as at present, and we are sure that all who are interested in the Yukon diocese will join with the members of the staff in wishing her every happiness in her well-earned rest. Miss Hutchison will reside for the present in Vancouver.

#### HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

**KAIFENG.—ST. ANDREW'S SCHOOL.**—The autumn term of this school commenced on September 9th, with an attendance of 52 boys. The foreign staff was augmented by Mr. Swenson, as one of the English teachers. The place of Mr. Holin-Yeh, who resigned at the end of last term, was taken by Mr. Yong. The latter is a Bachelor of Engineering from the Nan-Yang Engineering College, in Shanghai. Mr. Swenson has got the boys enthusiastic about basket-ball; and we hope soon to play some matches against the Baptist school in this city. A new departure has been made in the way of "Rules for Athletics" for St. Andrew's. They are as follows:—(1) All students must report for athletics on Tuesdays and Thursdays at 4 p.m., on the athletic field. (2) Special practice will be held after drill, on Mondays, Wednesdays and Fridays, whenever it is thought necessary. (3) Absence from athletics will count against a pupil's standing just the



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same as absence from class or drill. (4) Credit will be given for ability and perseverance, just as in any other branch of school work. The morning Bible classes this term have been divided into three. The older boys are taken by the Rev. N. L. Ward in the Acts of the Apostles (Wenli Delegate Version); the new boys by Mr. Wu in St. Mark's Gospel (Mandarin); and the small boys by Dr. Helliwell in an easy catechism. The Sunday School classes are being held at 2 p.m. every Sunday. The teachers for this term are:—Communicants' class, Rev. N. L. Ward; class preparing for Baptism, Mr. Yie (Chinese headmaster); hearers' class, Mr. Chong (house master); hearers' class for small boys, Mr. Wu (a Fukienese).

AUSTRALIA.

(From our Correspondent.)

MELBOURNE.—Two years ago Mrs. Walter Hall, the widow of the Australian millionaire, handed over to trustees a sum of £1,000,000 (one million pounds), "The income of which shall be devoted to 'Charity' for ever as a monument to the memory of her late husband." "Charity," by the deed which carries into effect her wishes is defined to mean: (1) The relief of poverty; (2) The advancement of religion according to the tenets of the Church of England; (3) The advancement of education; (4) The general benefit of the community not falling under any of the preceding heads. One of the results of this magnificent gift is that this year nearly all the clergy in about 15 dioceses of the eastern States of Australia, who have children to be educated, are getting special grants according to their necessities, in some instances as much as £40 a year being allowed.

Australia is feeling the strain of the war, but more particularly because in some parts of the Commonwealth it is abnormally dry. In the Province of Victoria, the Bishops have issued a joint pastoral, with special prayers of intercession for the war, and also suggesting humiliation and prayer for rain. One Australian Bishop and the Dean of the oldest Cathedral, have joined the Expeditionary Forces and are now on their way to the front.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for, owing to increasing pressure on our space, preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is, of course, understood that we are not to be held responsible for the opinions of correspondents.

CALVARY MISSION, SILVERTHORN.

Sir,—This would be an unfortunate time to make an appeal for financial help for a new Mission, and I am asking for something else which I hope your readers can, and will, supply—furnishings of one kind or another for the interior of the Mission Hall, 60 feet by 24 feet, which the Silverthorn men are themselves building by free labour. Attached to the hall will be a chancel with folding doors, so that the building can be used for all kinds of religious and social purposes, Sundays and week days. We have some 120 families on our register in this new missionary district. Many of the things that we need are very likely knocking about in some basement or vestry of one or more of our larger churches, just waiting to be cleaned out. Others might be found in the attics or lumber-rooms, of private houses. Thus, for instance, a disused Communion table or lectern, prayer-desks, pews, font, hymnals with music, psalters, cassocks, surplices, Communion linen, curtains, carpet, tables and chairs for club use, a couple of large stoves, such as Quebec heaters, possibly a sewing machine, or maybe an old piano, a "square" that you want to get rid of. The capable men and willing women of the Mission would repair or patch up most of these things to make them thoroughly useful. These people are poor, but they are persevering. They are much like those of Earls court, at the eastern end of our parish, who built up the now flourishing congregation of St. Chad's. They are the determined type of English emigrants, who, in their own way, by building their own little homes on their own lots,

are really solving one of the biggest social problems of to-day: the prevention of slums and guarantee of the decent housing of the working people. They deserve the best encouragement of the Church.

946 St. Clarens Ave., Toronto. A. J. Reid.

FROM NEW ZEALAND.

Dear Sir,—We are preparing in New Zealand to celebrate the coming of Christianity to this land. As it will be 100 years this Christmas Day, since the first Christian sermon was preached by the great missionary, Samuel Marsden, it has been decided that our Diocesan celebration shall take the form of a Missionary Exhibition, to be held in the city of Wellington in February, 1915. To us and the neighbouring parishes has been allotted the work of representing Canada, and I am taking the liberty of appealing to all branches of the C.E.M.S. in Canada, asking for their interest and help. If you could send us something to illustrate the work of the Church in your great land, either among the white man, Indian, or the Eskimo, we should be extremely grateful. It would help us in the object before us, namely, to arouse interest in the work of the Church in other lands. It would be a great help to us if a value could be put on anything you send, for the purpose of duty. Any gift sent to Rev. H. Watson, St. Matthew's Vicarage, Masterton, New Zealand, will be acknowledged.

T. T. Deubee, Hon. Sec  
Cornwall St., Masterton, N.Z.,

CONSUMPTIVES.

Sir,—An official of one of the churches was very much struck by figures I happened to submit to him as to the religious denominations of patients cared for in our various institutions, and suggested that the editors of the religious papers would be glad to be in possession of the figures. I, therefore, give you the following summary of religious denominations of patients cared for at the Hospitals for Consumptives of the National Sanitarium Association at Muskoka and Weston:—

Table with 2 columns: Denomination and Number. Anglican 1,915; Presbyterian 1,757; Methodist 1,609; Baptist 443; Roman Catholic 1,216; Hebrew 257; Congregational 17; Greek Catholic 33; Salvation Army 16; Latter-Day Saints 15; Others 456.

The list of occupations of our patients shows that we have cared for twenty-four consumptive ministers and five consumptive missionaries.

These facts and figures may be specially interesting to you in view of the approach of Tuberculosis Sunday, November 29th.

R. Dunbar,  
Secretary and Treasurer.

AN ACKNOWLEDGMENT.

Sir,—May I use the pages of the "Churchman" to acknowledge a gift of \$200 from "F. L.", through the Secretary of the M.S.C.C., to be used as I think most fitting and needed? I do not know who "F. L." is, but I would like to say how grateful I am for the gift and the confidence, and to say that I am spending the money in providing the necessary divinity instruction books which our men need for their work.

There is always a temptation among divinity students when dollars are scarce and books are many to borrow the books they need. Divinity books should be in their own possession for permanent use, and I have been very glad, indeed, to use the money for that purpose.

Believe me to be,  
Yours very faithfully,  
Saskatoon. George Exton Lloyd.

A NEW HYMN.

Sir,—There has recently appeared in the Church press a fine new hymn by John Oxenham, of Ealing, London, England. The first lines are:—

"Lord God of Hosts, whose mighty hand  
Dominion holds on sea and land."

One million copies of the hymn have already been sold. It is printed by Messrs. Weekes and Company, No. 14 Hanover Street, London, W., at 8d. per 500, post free. You have already published

it. Mr. Oxenham writes me as follows:—

"The Established Church of Scotland, Presbyterian Church of England, and the Free Church Council have all included it in their special hymns for Intercessory Services. Lord Balfour of Burleigh has included it in his Scots Soldier Hymn Book. He sent 12,000 copies to the front. It is also in the Welsh Soldiers Hymn Book, and on the special hymn sheets of innumerable churches throughout the whole of Great Britain. Can you assist its good service in your country? You also have sent men to the front. We rejoice in them and are grateful for them. Those they leave behind them might like to join us in this hymn prayer for them. You are at liberty to have it used in any way you deem will be for the general good. It is sold here, as you see, at the cost of paper, print and postage, and I would prefer it so. All I ask is that my name be appended to it, and that a copy of each such use of it be sent to me, so that I may keep a record of its widening service."

The writer suggests that it may be sung to "Melita," the tune of "Eternal Father, Strong to Save."  
James Edmund Jones.

AN ENQUIRY.

Sir,—I take the liberty of writing to ask if you would give me one or two suggestions as to the best means whereby the ladies of the Parish Aid Society of a city church can raise money for church purposes, such as "Music for the choir," or a new chancel for the church.

E. M.  
[We invite suggestions from readers.—Ed. C. C.]

Books and Bookmen

"Days in the Open."—By L. A. Crandall. Revell Co., New York, and Upper Canada Tract Society, Toronto. (Pp. 270, \$1.50.)

A delightful book by an enthusiastic fisherman. It is the record of his adventures as an angler, and he includes both the United States and Canada, as well as one or two excursions to Europe in his fishing expeditions. The chapters are so fascinating that they almost tempt those who hitherto have not found any interest in fishing to become devotees of the rod and line. Certainly, if anything will lead a man in that direction, this is the very book. The illustrations, by Louis Rhead, add to the charm of a most chatty and delightful work.

"The Supplement. A Collection of Hymns and Tunes."—Morgan and Scott, London, England. (Paper, 1s. 6d.; cloth, limp, 2s. 6d.; cloth, boards, 2s. 6d.)

A collection of hymns and tunes intended as a supplement to any Hymn Book. The desire inevitably arises to bring our Hymn Books up to date; and, as this is not always possible, the present book is offered as a carefully-chosen selection of pieces, embodying some of the best work of modern hymn writers and composers. All overlapping with other Hymn Books has been studiously avoided, so that "The Supplement may rightly be said to bring up to date the Hymn Book with which it is used. Well-known hymns have been included where new, choice tunes have been available. The work seems to be well done, both in respect to words and melody; and, while Canadian Churchmen are doubtless satisfied at present with their own Hymn Book, they will be glad to keep this supplement in mind and use it whenever possible.

"Morning Joy."—By W. E. Sellers. C. H. Kelly, London, England. (Pp. 138, 1s. 6d. net.)

The substance of twelve addresses on "comfortable words" from the Psalms. They were originally addressed to people who had come to a health resort, and they are now issued in order to reach a wider circle of sufferers, and to bring them hope and cheer. They will certainly do this, and both for preachers, as well as for personal meditation, the book will be found full of spiritual suggestion and help. In these days of strain and stress, the note of comfort can hardly be sounded too loudly, and the present work will be of particular help in this respect.

"The Fundamentals."—Volume XI. Testimony Publishing Company, 808 North La Salle St., Chicago, Ill. (Pp. 126.)

The new volume of this admirable series, which is offered free to all Christian workers through-

B.C. hop of shioners was held pices of was a ince Petter, Mission has left rlistmas. ince are e carry- rcross, to his ful year ted, the raise the ment of that he his way is along nitehorse to Sel- Dawson ;; their ttending Bishop's e Rector the past Septem- ed some sion sta- various progress. Stringer Bishop at which Njootli, returns it is ence for utchison, teacher f its old rcross in Bompas, and Mr. nt. She cks, and modious l pioneer ces were , and we Yukon e staff in ll-earned e present i Feng, DL.—The on Sep- ys. The nson, as e of Mr. ast term, Bachelor gineering s got the we hope : Baptist has been " for St. All stu- days and eld. (2) on Mon- ver it is athletics just the



out the world. It has already been sent to about one hundred thousand of them, and it can be obtained free on application by all who in any sense work in connection with our Church. There are seven topics treated in this volume, and we observe with interest that one of them is on "Atonement by Propitiation," by the Rev. Dyson Hague. Other subjects are Sin, Grace, the Lord's Coming, Fulfilled Prophecy, and two on Roman Catholicism. The book is admirably adapted for its purpose as "a testimony to the truth," and should be studied and used by all.

"The Canadian Woman's Annual and Social Service Directory for 1915" is one of the books to be published by Briggs, Toronto, which is eagerly awaited. It is edited by the Misses Weaver. Of the editors, Miss Emily P. Weaver has been at work for some years in the field of Canadian History, and approaches the study of present-day problems from the standpoint of past conditions. She is well known as the author of the History of Canada, at present in use in our schools, and "Canada and the British Immigrant"—a work whose frankness and thoroughness were particularly commended. Miss E. C. Weaver, during over five years' work in connection with the Associated Charities of Boston and Winnipeg, has had practical experience of Social Problems. The volume is to contain twenty sections, and will deal with such matters as immigration; government and leaders of society; Council of Women; child welfare; journalism and literature; community work; health; recreation; art, music and drama; reformatory agencies, political status of women, education, etc. The room and necessity of such a work is at once apparent, and ought to facilitate the unifying of the work of the women's organizations at work on our social conditions and problems. It is a matter which the "Canadian Churchman" notices with interest that this book, the pioneer of its kind in Canada, is being edited by Anglicans.

## The Family

### "CITY SPARROWS."

#### The Cry of Our Little Ones.

Saturday Morning Children's Clinic at the Church of England Deaconess House is always full of interest. About 10.30 the little ones begin to arrive. When a sufficient number are gathered hymn-singing begins, followed by a short Bible address, given by a student of the House. Then cards are distributed, histories taken, temperatures and pulse registered, so that when the doctor arrives all is in readiness. The students who have been making the service "go" retire upstairs to the consulting-room, and work begins in earnest.

No. 1.—Percy R. has not been making use of his fifteen months of life as he ought. Three teeth and rickety limbs, utterly refusing to support his frail, little body, spoke only too plainly of want of proper nourishment. He is a Shacktown baby, come at the invitation and expense of a student who visits his home. He requires good food more than medicine, and his mother goes away happy with the promise of some milk tickets, which Percy must share with a three-year-old brother but little healthier than himself.

No. 2.—This time a baby girl is the subject of the doctor's investigation. Eight months old, she has gained only one pound since her birth! Another case of malnutrition. Horlick's Malted Milk is prescribed, and once more the Relief Fund has to meet the demand (63 cents), for father is out of work, and the mother, though a good manager, cannot make ends meet. Two sturdy boys precede Baby May, who are always clamouring for food. "I wish they were not always so hungry" is the mother's pitiful remark.

No. 3.—Mary R. is suffering from her ears. She presents her own case in a self-possessed manner. She and a younger sister are accustomed to face a world not so friendly as where her doctor and nurses live. While their mother cleans offices Mary and Violet keep home together in a fireless room, or race the streets to keep warm. Daddy has gone away, away to no one knows where, and they have long since ceased to care or wish him back. No. 3 quickly gives place to No. 4, and so on, till all have had a hearing. The medicines are dispensed at a charge of 10 cents a prescription (where it can be afforded), and the doctor takes his departure. But work is not ended yet. Waiting in the hall, Harry T., aged six, presents a note from mother. The contents are to the effect that Mr. T. came home from his job on the C.P.R. quite unexpectedly, and is now out of work through no fault of his own. The House of Industry groceries, given every two weeks are exhausted, and the offer of

a basement, free of charge, has been gladly accepted in return for laundry work; but what of the little ones with no food in the house. Harry's the shoulder-blades stick out in tell-tale fashion, and his face is white and pinched. One cannot help wondering how he and his little sister can possibly thrive if his life is to be lived in a basement. How his little face lights up when he hears that father can have a day's work tomorrow; and, better still, for immediate use a basket is given him containing soup and scraps of various kinds, with some nice, rosy apples on the top. He goes away slowly, for the basket is heavy for his slight frame. What cares he if he has to live days or years in a basement. He has enough for the present needs, and he frets not for the future. "City Sparrows!" How many there are of them, how apparently valueless, "but not one of them is forgotten before God." Should any of His children desire to keep them in remembrance, Miss T. A. Connell, of the Church of England Deaconess House, 179 Gerrard Street East, Toronto, will be glad to receive and use to the advantage of those who are in need any contributions entrusted to her.

## "OUR BOBS."

### Some Interesting Sidelights.

By E. W. Trent, Toronto.

Frederick Sleigh Roberts, first Earl of Kandahar, Pretoria and Waterford, was born in Cawnpore, India, September 30, 1832. He came from a soldier family, his father being General Sir Abraham Roberts, G.C.B., his mother a daughter of Major Abraham Bunbery of the 62nd Foot. Roberts was sent to England for his education, first to Eton, from thence to Sandhurst, and finally to Addiscombe. He was six years a second lieutenant, and became a lieutenant only a short time before the days of the mutiny. He received his first commission as second lieutenant of the Bengal Artillery on December 12, 1851, and became lieutenant on June 3, 1857. With the spirit of a true soldier he was to be found in the thick of the fighting during the bloody campaign in India, in which he first distinguished himself by his bravery and won the Victoria Cross by rescuing a British standard and saving the life of a Sowar during the action of Hodagunge on January 2, 1858.

When the Afghan War broke out, Lord Lytton especially selected Roberts for the command of the column, and the brilliant generalship and distinguished bravery which Roberts displayed during the numerous actions of that war proved the eminent wisdom of Lord Lytton's choice. It was Roberts who captured the Afghan positions at Peiwar, who occupied the District of Cabul and distinguished himself in the desperate battle of Charasia. It was Roberts who was selected by Field Marshal Sir Donald Stewart to lead the dash on Kandahar. It was in recognition of these eminent services that he was created first Baron of Kandahar and Waterford.

Roberts was made commander of the forces in Ireland in 1895 and remained in that position until 1899, when, after the outbreak of the Boer War, he was made commander-in-chief in South Africa. Buller had been sent out to undertake too big a task with too few men, and he had hardly had a fair show. Roberts was given command of an efficient force, and this together with his military genius served to bring victory to British arms. He relieved Kimberley in February, 1900, took Commandant Cronje and the western Boer army prisoners, and after reaching Pretoria he returned to England in 1900, laden with honours and the idol of the British people. He was created Earl of Kandahar, Pretoria and Waterford in 1902, and was made Knight of the Garter, receiving a medal with six clasps. There was only one more, the highest honour, that could be bestowed on him, the position of commander-in-chief of the British army. To this post he was elevated after his return to England, and held the position until his retirement from active service in 1904. Since then Earl Roberts has lived in comparative retirement, devoting himself to recreation and literary work. In July, 1908, he was one of the guests of honour in attendance at the tercentenary celebration at Quebec.

Earl Roberts was married in 1858 to Norah Henrietta, daughter of the late Captain John Bews. His only son, the Hon. Frederick Hugh Sherston Roberts, who was a lieutenant in the British army under General Buller during the Boer War, was killed after brilliant fighting at Colenso, before the Victoria Cross, which he had earned by pre-

vious distinguished services, had been presented to him. The cross was afterwards given to Earl Roberts, with the rare privilege to wear it on the right side of the breast.

Such in brief is the summary of one of England's greatest heroes. Now for a few sidelights or snapshots.

#### Scene I.

The scene is in one of London's oldest military clubs, and a group of retired army officers are in the rooms, where the club have instituted, what is called in this country, a "Ticker," in order to obtain the news of the stirring events taking place in South Africa. The time is just when things were looking their worst and brave General Buller's army was receiving so many setbacks and disasters. As the news was being flashed over the wires, one officer called out in shocked tones, "Great God, Bobs' son is killed at Colenso." At the same time, who should appear at the door but General Roberts. With that firm, quick way and without any words, the General walked forward took the tape in his own hands, and read the fateful news. With a few short words, "Gentlemen, not a word until I reach home," he quickly marched to the door, while his fellow officers stood with uncovered heads showing by their mute actions their deep sympathy for the little, great hero who was already on his way to break the dread news gently to the "little mother," who had given her dearest only lad for England's cause. The story of Lieutenant Roberts is probably well remembered and suffice it to say here that he died the death of a true hero in trying to save the guns in that fearful havoc at Colenso in South Africa.

#### Scene II.

One of the last of the many gracious and touching acts of our great and good Queen Victoria, of glorious memory, showing as it does the true womanly qualities, which so endeared her to her millions of subjects, was not long before she died, when it is related the Queen summoned Lady Roberts to her presence and with trembling hands and tearful eyes she pinned with her own hands the Victoria Cross, which had been won so nobly by Lieutenant Roberts, saying as she did so, "I must do this, dear Lady Roberts, myself."

#### Scene III.

One is obliged to recall some of the more important events, but perhaps none more so than when England requested General Lord Roberts to go to South Africa as General-in-Chief of the British army. With his usual ready response to the call of duty, and forgetful of his own acute loss, he at once set out, choosing a man who, up to that time, was not as well and favourably known to the general public as he is now—viz., General, now Earl, Kitchener, as his Chief in Staff. Speaking from reports that reached us it was recorded how these two on the way out on the ship to South Africa, are said to have been continually closeted together, pouring over maps and plans of the Boer country all day and long far into the night, making their plans, and which we now well know, with what splendid results.

#### Scene IV.

In officers' quarters in South Africa, General Lord Roberts is sitting at the table showing a little chap of some seven summers some war pictures, upon which the said little chap was plying the great general with numerous and insistent questions, when an urgent request came through his orderly that an officer wished to speak to him. With the characteristic little twinkle in his splendid eyes (which his men loved to see so well), he said in a well-feigned tone of irritability, "Can't you see I am busy, and must not be disturbed." His fondness for children was by no means the least of his many noble qualities.

#### Scene V.

It is safe to assume that of all popular heroes in England, more especially in the last quarter, or even half century, none has eclipsed Earl Roberts in popular favour. He ever was the idol of the English people, his receptions in public, oftener approached those of Royal Personages, and it was not an uncommon sight in the City of London to see throngs of people awaiting to give "Our Bobs" the British cheer, as he and his daughter either came from or went into some large social function. But of all military favourites, it is hard to find any who have always commanded the love and deep-seated attachment that General Earl Roberts had from all ranks in the British and Imperial armies in all parts of the Empire. The poet has graphically, but truly given forth this sentiment in the following words:

He's little but he's wise,  
He's a terror for his size

"Our Bobs."



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COMPLETE REPORT FOR 1913 SENT ON REQUEST

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**Personal & General**

Monday next is St. Andrew's Day. The Bishop of Ontario was a visitor in Toronto last week. Sir Wilfrid Laurier celebrated his 73rd birthday on Friday last.

The Bishop of Algoma is the guest of Archbishop Hamilton in Ottawa.

A recruit who joined Lord Kitchener's army bears the name of Julius Cæsar.

The Rev. Professor Cody, of Wycliffe College, now a Doctor of Divinity of Trinity College. Good!

Canon T. W. Powell, of King's College, N.S., has accepted the rectorship of Holy Trinity Church, Toronto.

The Alumnae Association of St. Hilda's College held its semi-annual meeting on Nov. 19th at St. Hilda's College.

The Hon. Lionel Hallam Tennyson, heir of Hallam Lord Tennyson and grandson of the poet, has been wounded.

Canon Howitt's addresses on "Prophecy" continue to crowd the school room of the Church of the Epiphany each Tuesday night.

The Annual Meeting of the Associates of the Church of England Deaconess and Missionary Training House took place yesterday.

We learn with regret that Lieutenant C. Gordon Mackenzie, of Toronto, has been killed in action in France. The news was cabled to his father, Mr. H. G. Mackenzie, by the War Office. There was also a cable from the King expressing sympathy.

Meteorites have fallen in New York State several nights last week. They

went deep in the ground and the contact with the earth was accompanied by loud reports. Two of them struck a farm, one grazing the side of a silo and the other striking a turnip patch with such force that many of the vegetables were forced out of the ground.

Mme. Adelina Patti, the famous singer, visits the wounded Belgian soldiers in the Patti ward in the Swansea Hospital. Mme. Patti had a difficult time in getting out of Vienna at the outbreak of the war, and has since spent her time in aiding the wounded soldiers of the Allies. She has fitted up a ward in the hospital and personally superintends it.

The Brotherhood of St. Andrew quarters for the soldiers at the Exhibition grounds are greatly appreciated by the men. One of the men of the 19th Regiment, noticing the writer was wearing the "button," said to me when on a street car on a recent evening: "You have no idea, sir, how we men from the country enjoy your arrangements for us at the grounds."

It is surprising how modern some children are. Here is an illustration. "I was in a certain leading establishment one day last week," writes a correspondent, "when a lady and her little girl sat at table to take a little refreshment. Those who were present were surprised, and pleasantly surprised, to hear the little mite say grace in the following form: 'Thank God and the British Navy for our good food.'"

In the estimation of the small boy Maj.-Gen. Sam Hughes is a very strong man, as the following story now going the rounds would indicate: The six-year-old son of a well-known Ottawa woman went home from Sun-

day School and said that his teacher had told him about a strong man, whose feats of strength were elaborately narrated in the Bible. "Say, he was a strong man, mother," said the boy. "He could kill men, throw doors and gates off their hinges, and pull down buildings." "What was his name," asked the mother. "Sam—Sam—," prompted the mother. "Yes; that's it, Sam Hughes!" exclaimed the boy.

The remains of Col. D. R. Wilkie were interred last Thursday afternoon in Mount Pleasant Cemetery. The funeral, which was largely attended, was held from All Saints' Church, the service being conducted by the Rector, the Rev. W. J. Southam, assisted by Archdeacon Cody. Major-General Sir Frederick Benson, K.C.B., a brother-in-law, who has been in Montreal representing the British War Office, arrived in Toronto for the funeral. Col. Thomas Benson, of Ottawa, was also in attendance. A telegram was received by Col. Wilkie's daughter, Mrs. W. A. H. Kerr, from their Royal Highnesses the Duke and Duchess of Connaught, extending their sympathy. The pall-bearers included Senator Jaffray, Sir Frederick Williams-Taylor, Sir Edmund Walker, Sir Edward Osler, J. K. Macdonald.

There is prohibition in Russia today, which means that not a drop of vodka, whiskey, brandy, gin, or any other strong liquor is obtainable from one end to the other of a territory populated by 150,000,000 people and covering one-sixth of the habitable globe. Michael Demitrovitch Tcheli-sheff is the man directly responsible for putting an end to Russia's great vice, the vodka habit. He says: "It should be said in the beginning that the word prohibition in Russia must be taken literally. It means that a vast population who consumed \$1,000,000,000 worth of vodka a year has been lifted almost in one day from a drunken inertia to sobriety. Since the manufacture and sale of vodka is a government monopoly in Russia, it is not a difficult thing to enforce prohibition. The results are seen at once in the peasantry. The destitute character of the homes of the poor has been replaced with something like order and thrift. In Petrograd and Moscow the effect of these improved conditions is fairly startling."

For the first time since the public farewell to the Duke of Wellington 62 years ago a British King acted as chief mourner at the funeral of a British war leader, when the body of Lord Roberts, better and more lovingly known in four continents as plain "Bobs," was laid beside his great predecessors in St. Paul's Cathedral, Nov. 19th. The weather was bitter, and a cold London sleet was falling sullenly and veiling the great dome in a purple shroud, but vast crowds lined every inch of the processional route as the bier of the great soldier passed slowly before them. Behind the gun carriage on which lay the flag-shrouded coffin followed Lord Kitchener, Secretary of War, and "Bobs" trusted second in South Africa; Lord Charles Beresford, Sir Evelyn Wood, and others bearing great military and naval names. At the station waited the guard of honour, preceded by a battery of artillery from the Indian army the dead soldier loved so well, and to visit which occasioned his death journey. The Sikhs were all in khaki, from turban to puttees, and the mules carrying unlimbered guns they led among them were white. On the gun-carriage was displayed the baton and the other insignia that marked the dead man's rank. Beside it rode a group of generals, and behind it followed the Earl's favourite charger, led by a groom, the high military boots of the deceased hanging, reversed, from the saddle. The mourners joined the cortege at Blackfriars and followed on foot to the cathedral. King George, in the plain khaki field service uniform of an English field

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marshal, who had been met on his arrival by the Bishop and Dean and the Cathedral Chapter, was waiting beneath the dome close to where the bier rested during the short and simple service. The psalm was "The Lord is My Shepherd," the hymn, "Peace, Perfect Peace," was sung, and was followed by "For All Thy Saints Who from Their Labours Rest." The Archbishop of Canterbury pronounced the blessing and the Garter King-at-Arms proclaimed, in stately tones, the late Peer's titles and honours. Chopin's "Funeral March" closed the proceedings, but there was one last poignant moment to come, when the bugles of the Royal Artillery shrilled out the notes of "The Last Post." The vast audience swept silently out

into the rain-harried, fog-shrouded streets. "Bobs," whom a nation had loved, was left to sleep his last long sleep beside those other mighty leaders whom England had delighted to honour.

### British and Foreign

Extracts from a letter of a chaplain at the front were read lately by the Bishop of Liverpool at a meeting of the Mothers' Union at the Philharmonic Hall. "The front," wrote the chaplain, "is unspeakable. I have known men die of shots, I have known men go mad, I have known them come into the hospital with shattered

nerves. Do tell the Territorials and the soldiers at home that they must know God before they come out if they would adequately face what lies before them. They will need all the religion they have got, or can have. There are no atheists at the front, and men are not ashamed to say that though they have not prayed before, they are praying now."

The consecration of the Rev. Canon MacInnes as the Bishop in Jerusalem took place in Westminster Abbey on October 28th, the Feast of S.S. Simon and Jude. The Archbishop of Canterbury officiated, and he was assisted in the act of consecration by fourteen other Bishops, amongst whom was the Bishop of Mackenzie River, the Right Rev. Dr. Lucas. The sermon was preached by the Bishop of London, who was also the Gospeller, who is himself one of the Episcopal Canons of the Collegiate Church of St. George in Jerusalem. His text was a most appropriate one, for it was these words: "O pray for the peace of Jerusalem. They shall prosper that love thee," Psalm 122:6 (P.V.). The occasion was a specially interesting one to members and friends of Ridley Hall, Cambridge, for the newly-consecrated Bishop had been a student there during the Principalship of the present Bishop of Durham. He makes the tenth alumnus of the Hall resident during that period (1881-1890) to be called to the Episcopal Office, the others being the Bishops of Bristol, Travancore, Victoria (Hong-Kong), Fuhkien, Chakong, Persia, Uganda, the Falkland Isles and Arrindale (Suffragan Bishop).

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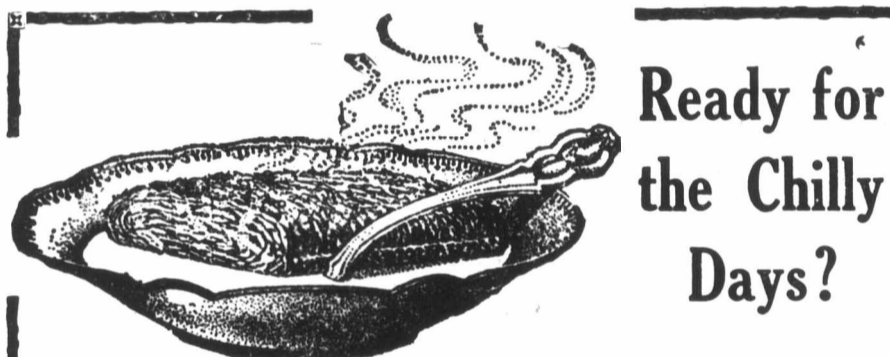
"H-m," Jim's tones were non-committal. "I guess no church for mine just yet. I ain't got no clothes fit to wear."

"You could buy a suit. You were goin' to, anyhow, you said. Buy it in time for Sunday, an' let's take the baby. What say, Jim?"

"No-o-pe. Guess not. You can go alone."

"I'll not go, if you don't. But it seems to me it would be kinder nice."

"H-m. Goin' to take your old dad to church, Baby Ben? Guess not, old feller. That'd be kinder new business



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## BABY BEN

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(Concluded.)

"Did I? I had a Jim-dandy time. There was music—fiddle and pianner, too, an' they passed a swaller o' tea in little cups with a slice o' lemon on top, an' everybody had two or three little wafers. I didn't know as I was goin' to make out a meal, at first, but they kep' a-passin, and by an' by I got filled up. I'm goin' again next month. They have the meetin's once a month. An' as soon as I git these dishes cleared up I'm goin' to set down and rip out them machine stitches on the seams of my silk skirt. I kin let 'em out two inches easy, an' sponge off the spots. I took notice that the nicest folks there wasn't so extreme. Style is style, but there's a limit to all things."

"Baby Ben got a letter this mornin'," Mrs. Bennett informed her husband one June morning.

"He did? Let's see." Jim read aloud slowly:—

Dear Baby Ben:

A special invitation is given all our Cradle Roll babies to be present at the Children's Day service next Sunday morning. Please come, and ask father and mother to come.

Your name will be called and a dear little girl will give you a beautiful pink rose, if you are present.

There will be a warm welcome for father and mother, too. Don't forget to come. Your friend,

Eleanor Travis.

"S'pose we go, Jim? I'll bet it will be nice." May tried to keep an undercurrent of earnestness out of her voice.

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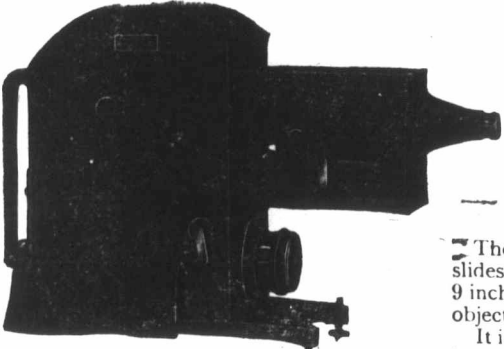
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for him. Say! Look at that shaver, May!" The baby had put his head on one side and was nodding deliberately. "He looks as if he's sayin', 'I'll get you yet, old man!' He's cute, all right."

When Saturday night came Jim rather shamefacedly brought home a new gray suit.

"You seem to be so set on goin' that I thought we'd risk it once," he explained.

Children's Day dawned clear and bright. The big church was fragrant with roses and thronged with bright-faced boys and girls and their older friends.

A place had been reserved for the Cradle Roll babies and their parents, and it would have been hard to find two prouder, happier persons anywhere than Mr. and Mrs. Bennett as they were ushered to seats under the big blue and gold banner that proclaimed "Cradle Roll Section."

Jim himself carried Baby Ben to the front when the latter's name was called, and Baby Ben cooed and chattered and chirped over the pink rose until the entire congregation laughed in sympathy.

When the service was over Mr. Bennett was surprised and pleased to find his wife shaking hands with a circle of friends, and "introducin' him right and left," as he expressed it. Almost before he knew it, he had promised to join the organized Bible Class for men, and to begin that very afternoon.

When he went home at the close of the Sunday School session he found his wife rocking Baby Ben and singing in a sweet high voice:—

"How firm a foundation ye saints of the Lord,  
Is laid for your faith in His excellent word."

Jim listened in silence, but after the evening meal had been cleared away and the baby's eyes were closed in slumber, the father spoke slowly and gravely:—

"May, you know that hymn you were singin' a while ago? Mother used to sing that when I was a little shaver, I kin just remember her workin' around the house an' singin' as she worked. I ain't thought much about her for a good many years. Mebbe if she'd lived I'd a-been a better man. You ain't never had no chance at sich things, an' I don't know much about 'em nuther, but if—if you're willin', s'pose we give the little lad as good a start as we kin, an' fetch him up sorter diff'rent. What say?"

Months passed. Baby Ben's first birthday had come and gone. His

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birthday card and letter were carefully put away, to be shown him "when he's a big boy," as Mrs. Bennett said, proudly.

He could talk a little now, and his funny, crooked words added another charm to his baby winsomeness.

"There is something unusual about him," Miss Travis was prone to assert. "At the Cradle Roll Mothers' Meetings he always gets the most attention. And his mother's really changed. She's different somehow—quieter and gentler."

Then, suddenly, as a thunderbolt from a clear sky occasionally wrecks disaster, a stunning blow fell upon the occupants of the little brown house.

Baby Ben had been down town with his mother, toddling at her side with his uncertain baby steps, but clinging close to her guiding hand. Down one of the side streets came a man carrying a cluster of gay balloons. A gust of wind loosened one of the bright balls and sent it bouncing lightly over the roadway in front of the baby's dazzled eyes.

Baby Ben gave one exclamation of delighted wonder, pulled away from the restraining hand and darted after the gay plaything. Before the startled mother could divine his purpose, he dashed out on the crowded street in front of a passing automobile. The occupants shrieked with horror, the driver swerved his car sharply, clearing the child by a miracle, but he fell, striking his head heavily on the stone pavement.

Tender hands picked him up and carried him into the little home. The blue eyes were closed, the tiny dancing feet were quiet.

Jim, summoned hastily from his work, found his wife staring with wide tearless eyes at the familiar sights around her.

"He doesn't know anything, Jim. Mebbe he never will. The doctors can't rouse him. Oh! Jim it was my fault. My baby! my baby!"

"Hush, dear. Hush, May. You poor, poor girl. Of course, it wasn't your fault. Nobody could have known what would happen. Maybe he'll pull through all right, after all."

Slowly the long day waned. In the still eventide Miss Travis came over. Putting her arms around the dazed tearless mother, she sobbed.

"Dear! I just heard. Isn't he any better? Hasn't he regained consciousness yet?"

"Not yet. The doctors don't think he ever will."

"Dear, dear little Baby Ben! He always seemed to belong to me, too. Do you remember the day I first saw him? Do you remember how he put out his wee little pink tongue so cunningly?"

"Yes, I remember." Suddenly May bowed her bright head, and the blessed tears rained from her hot eyes. "Oh! Miss Travis, you said we ought to want him to be God's baby—"

There was a queer little hush in the room. Jim had held up a warning finger. Suddenly a quavering little voice spoke in startled tones.

"H'lo! faver!"  
"H'lo old man!"



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"I fought I was fwightedened at somefin."

"Nothing to scare you. Hold my finger and go to sleep."

The wee hand closed around the big, rough finger. Baby Ben smiled up at the tender face above him, sighed drowsily, and drifted off into refreshing slumber.

It was after midnight when the tiny hand relaxed its clasp. Jim, tiptoeing clumsily into the kitchen, found May kneeling by a chair. The man hesitated, then dropped on his knees beside his wife.

"Pray, Jim," she said softly. "Pray out loud."

"Why! May, I don't know how. I can't. Well, I will. Here goes," and slowly, simply, falteringly, Jim Bennett talked to the Heavenly Father.

"God, here we are, May an me. We dont neither of us know much. Nobody showed us or helped us much when we was children. But we've got Baby Ben. To-day we thought you were a-goin' to take him. But you give him back. Thank you, God."

"An' now, God, show a poor father and mother how to be good. Give May and me a helpin' hand an' teach us how to be the right kind of folks for that little feller to live with. That's all, God. Amen."—Sunday School Times.

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