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ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, FEBRUARY 24th, 1916.

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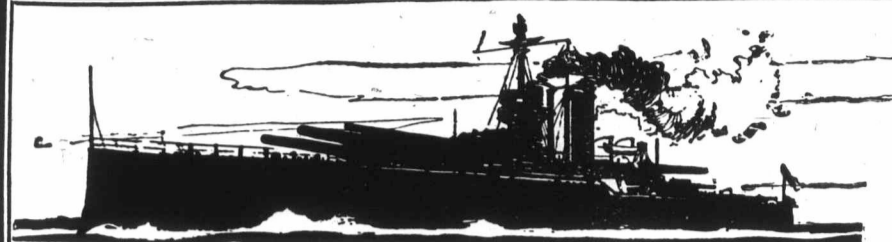
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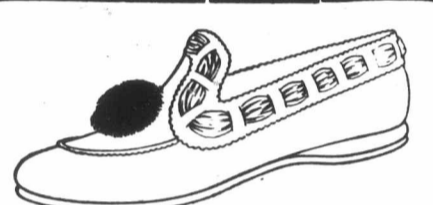
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 that one result of the Prize contest has been a marked interest, in a surprisingly large number of Parishes, in extending the circulation of the Canadian Churchman. This is as it should be, and we are very grateful.
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The Calendar

Quinquagesima Sunday.

This was formerly called Shrove Sunday, from "shrive," meaning "absolved."

The Collect.—This dates from 1549, and took the place of a very much inferior one from the Sarum Missal, which was appropriate to the mediæval custom of using the "Sacrament of Penance" on Shrove Tuesday, which was omitted at the Reformation. The old Collect simply repeated the prayer for protection found in the Sexagesima Collect, and instead of attempting to re-write it, a new Collect was composed, "beautifully formed from the ancient Epistle," as Palmer well points out.

The Epistle.—This is St. Paul's well-known and wonderful picture of Love, expressing what Henry Drummond has well called "the greatest thing in the world." In connection with its exquisite description is a remarkable sequence of thought, which, following Drummond, we may indicate as follows: (1) Love's contrasts (vs. 1-3). Five things that Love is not. (2) Love's character (vs. 4-7). Ten things that Love is. (3) Love's continuance (vs. 8-13). Five things that Love will outlive and outlast.

The Gospel.—Taken from St. Luke 18: 31-43. It is concerned, first, with our Lord's Sacrifice as the greatest example of Love, and then follows a revelation of His Mercy in the miracle wrought at Jericho.

Writers almost universally call attention to the significant warning of the Epistle against mere external asceticism. Bishop Barry's words are, therefore, particularly timely:—

"It seems clear that this emphasis on the spirit of love, which makes and counts not sacrifice, is intended to teach us the true spirit of Lenten self-discipline and self-denial, without which it may be Pharisaic in self-righteousness, or superstitious in self-torment.

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

Quinquagesima Sunday. (March 5th.)

Holy Communion: 246, 256, 263, 646.
Processional: 381, 423, 448, 624.
Offertory: 393, 625, 639, 648.
Children: 558, 704, 714, 729.
General: 105, 401, 449, 575.

The Outlook

The English Church and the Drink.

The Bishop of Fredericton, as quoted last week, expressed the hope that when Prohibition comes in Canada "it will not be possible to say that the Church of England had no part in its enactment." We wish we could feel as much hope about the Church in the Old Country. Notwithstanding the movement so strenuously advocated by the "Spectator" for the adoption of practical prohibition during the war, and notwithstanding the splendid example set by King George, it seems as though the effort will receive very little support from the Established Church. A well-known London layman in the Canterbury House of Laymen moved a resolution to the effect that national interests require the cessation of the use of alcohol for other than medicinal purposes, and he urged that this would promote sobriety and thrift, expressing regret at the same time that so many of those to whom the nation should look for a lead remain silent. Another layman of an entirely different ecclesiastical school opposed this resolution, saying that drink reformers always spoil their case by going too far, and he actually contended that alcohol itself is not an evil, using also the old and astonishing argument that it is "a good creature of God." The resolution was only adopted in a much modified form, merely expressing the wish for strict moderation and self-denial in the use of intoxicants. And so our Church stands before the eyes of the nation and empire as practically without a genuine interest in one of the most serious moral and economic problems affecting the national welfare. We cannot be surprised if this half-heartedness makes people absolutely hopeless about the Church of England ever being in the van of social and moral reform. It makes us all the more thankful for the splendid and courageous words of the Bishop of Fredericton, for at any rate our Church in Canada is likely to take a much stronger line in regard to temperance reformation.

Jewish Relief.

An important and earnest appeal has been made on behalf of the Jews, who are homeless refugees in Russia from the war area in Poland and Galicia. Out of a total of 14,000,000 Jews no less than 10,000,000 are affected by the war. An area seven times the size of Belgium has been ravaged and millions of Jews are homeless, starving and shelterless. The present sufferings of men, women and little children are indescribable, and to meet the situation to some extent the "Russian Jews' Relief Fund" has been opened. The Bishop of Toronto cordially endorses the appeal and announces that contributions from Toronto people should be sent to the Treasurer of the Diocesan Jewish Work Committee, Mr. F. A. Blachford, 80 Roxborough Street West, Toronto, or to the Rev. D. B. Langford, 64½ Edward Street, Toronto. The present need of the people constitutes a special appeal to all Christian people, and we are also reminded of the debt we owe to the race from which our Lord came "according to the flesh." We heartily recommend this special effort and hope that it may receive a warm and wide response from Churchmen all over Canada.

Reprisals.

It is not strange that in view of the recent Zeppelin Raids there should be a strong de-

mand for reprisals, a demand that is not due in any great degree to a desire for revenge, but only because it is thought that the fear of similar raids will prevent the Germans from continuing their murder of innocent men, women and children. It is quite obvious that the German authorities are absolutely callous about killing and mutilating innocent people, and when a Zeppelin drops its bombs upon a home at night there is no possibility of escape. But notwithstanding the urgent appeal of representative men in England, we do not hesitate to say that reprisals will be absolutely wrong and unchristian. Murder never justifies murder, and if, as we are told, these raids on non-combatants serve no military purpose, it is clearly impossible for us, who reprobate these atrocities, to go and do likewise. Up to the present the cause of the Allies has been endorsed by the moral judgment of almost the whole world, and the greatest inspiration at the present time is the conviction that the war is a just one. It is at least a question whether such reprisals would in any way shorten the war, but whether they would or not, we must not, and dare not, do other than continue to commit ourselves to God and trust in Him for righteous victory. Revenge may be "sweet," but it is absolutely unchristian.

An Appeal from Australia.

The noble words of the Australian Premier, Mr. Hughes, about the Australians' determination to help to see the war through to the utmost of their power give special point to an appeal recently sent out by some "Australian mothers." Here are the touching and even thrilling words. They tell their own story and convey their solemn message, not only to England and Australia, but to Canada as well:—

"Another casualty list is through this morning, and we mothers are making every effort to fill up the gaps. We appreciate the compliments on the bravery of our sons, even when our hearts are sorest. But there is one pang we need not suffer, and that is anxiety lest our sons should be asked to waver from the temperance principles in which they have been nurtured. However widely Australians differ as to politics, the Government and the Opposition agree on the temperance platform. For Australia has such a dry climate that thirst must be quenched. We are most grateful to all who entertain our lads, and are sure that wine, beer and spirits are often placed on the table merely as a matter of courtesy, for ordinary households could not go to the expense of them. Hence we assure you that our sons will look upon their absence as a tribute to their mothers! In Australia food is so good and so abundant for everyone that alcohol is not needed in the least, and it causes terrible trouble if by any means it finds a lodgment in a home. We are impulsive here, so we have to be careful to steer clear of what would overwhelm our young nation."

"Called."

We desire to draw the special attention of our readers to a book with the above title, written by Mrs. E. M. Crawford, wife of our friend, Dr. Crawford, of East Africa. It consists of a series of chapters on various aspects of the missionary call, including such topics as "The Glory of God's Call," and "How to Distinguish God's Call." Then follow thoughts on the various "calls" found in the Bible, in the Old Testament and in the New, and in the five-

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last chapters there is a series of testimonies from early, later and living missionaries to their own calls. These constitute a truly refreshing message, and among the number are two missionaries from Canada who are easily recognizable, while, if we mistake not, the last one refers to the authoress herself. The book is written with all Mrs. Crawford's ability, earnestness and spirituality and is full of fascinating interest and real power. It ought to be in great use at missionary meetings, in Missionary Study Circles, W.A. meetings and other similar gatherings. It will do nothing but good wherever it goes. It is published in England by The Church Missionary Society at half-a-crown, but can be obtained from the office of the M.S.C.C., Confederation Life Building, Toronto. With the Bishop of Durham, who writes a preface, we would say: "God's own blessing rest on this book and make it a vehicle of many a call from Him."

An Acute Criticism.

In an anonymous book called "Father Payne," recently published, the writer says that he has been reading over again Newman's "Apologia," which he regards as one of the most beautiful and singular books in the whole world, and he considers that the strangest sentence in it is this: "Who would ever dream of making the world his confidant?" The author goes on to remark that, notwithstanding these words, Newman has really done it, and then come these comments:—

" . . . I will not say that Newman was never happy till he had told his tale, and I will not say that, artist-like, he loved applause: but he did not wish to be hidden, and he earnestly desired to be approved. He craved to be allowed to say what he thought—it is pathetic to hear him say so often how 'fierce' he was—and yet he hated suspicion and hostility and misunderstanding; and though he loved a refined sort of quiet, he even more loved, I think, to be the centre of a fuss! I feel little doubt in my own mind that, even when he was living most retired, he wished people to be curious about what he was doing. He was one of those men who felt he had a special mission, a prophetic function. He was a dramatic creature, a performer, you know. He read the lessons like an actor; he preached like an actor; he was intensely self-conscious. . . . The unself-conscious man goes his own way and does not bother his head about other people: but Newman was not like that. When he was reading, it was always like the portrait of a student reading. That's the artist's way—he is always living in a sort of picture-frame."

There is much to provoke thought in these remarks, and whether they are true of Newman or not, they suggest the importance of life lacking self-consciousness, "always living in a sort of picture-frame." The truest, best life is the very opposite of this.

"The Sky, Not the Grave"

By the Rev. J. Stuart Holden, M.A.,
Vicar of St. Paul's, Portman Square, London, England

(Mr. Holden has just declined the offer of the important church of St. James', New York, which Bishop Courtney, formerly of Nova Scotia, is resigning.)

In seeking to estimate not only the losses but the gains also of the past long and anxious months of War, one fact stands out conspicuously. The darkness of the night has blotted out much that was unworthy and unreliable, and has brought the brightness of

the Star of Hope within men's range of vision. Tired of human expedients, which have but discredited themselves, and sick at heart because of delayed relief, it is beginning to dawn upon even those who hitherto have professed little interest in these things that Christ must verify Himself, if at all, by some sort of interposition upon the course of the world's life. For it is obviously out of gear. The War in all its naked hideousness is, after all, only a symptom of deep-seated disorder. Civilization, which has manifestly failed to avert these present calamities—whose crown, indeed, they are—is convicted of an unspeakable lack, convincing even to those whose creed has hitherto been the self-sufficiency of humanity. And an indefinable sense of expectation, not always enlightened by any means, is surely taking hold of men's minds.

To the believer whose life finds its nourishment in the Sacred Word, this is by no means surprising, nor its meaning obscure. In the blackest night he has never been without light in his dwelling. When others are cast down, his heart is upheld by a hope which at once purifies his purpose and inspires his energies. Through the gloom of earth's mysterious events, and the moral mist of its hostilities, he journeys as a pilgrim courage-shod, cherishing the secret certainty of a victorious issue. Even when that irresistible wave of grief which is the fear of us all sweeps his whole being, and the grave covers his dearest, his sorrow, however poignant, is altogether without hopelessness. For he believes that the Lord Christ is Himself coming again. He reads it on every page of his Bible. And he reads it in the instincts of his own heart also.

We have to a large extent allowed the truth of the Lord's Coming to drop out of our thinking. Many of the theological mazes into which recent years have brought us are largely due to the blind following of so-called teachers, who airily explain away the cardinal statements of the New Testament on hypotheses whose acceptance demands infinitely more credulity than reason. And much of our lack of spiritual passion, attested by the powerlessness of highly-organized effort, is due to the same cause.

There are two mutually contradicting views of Christianity current among us. On the one hand it is affirmed that Christ has liberated a power making for righteousness among men and nations, which is gradually overspreading the world, capturing civilizations and governments, and establishing a Kingdom which shall ultimately be realized, in which all shall know God from the least to the greatest, and in which the will of Christ shall be ideally done. This is the view which is preached from the great majority of Christian pulpits to-day, and which consequently finds widest acceptance. Its watchword is "Work." Its appeal is to human energy. Its vision is of a world gradually improving and developing in righteousness. Its objective is a temple made with hands. And we unhesitatingly affirm that it is as surely out of all accord with the teaching of the New Testament as it is out of harmony with the hellish facts of the War. We have not seen any serious attempt on the part of its exponents to reconcile this view of the Kingdom with the opposing answer of high explosive, machine gun, and human butchery. For they are honest men, and know only too well that such theory and such facts cannot be made to agree. A reconstruction of their theology in this respect will not be the least of the gains which the War has brought to Church and world alike.

The other, and in our judgment the view of Christianity closest in accord with the facts of the written Word—which is our sole ultimate authority—is that Christ, once crucified,

and now living for evermore, is calling out from the world a people for His own possession. In the present age He works through those who accept His sovereignty and own His headship, to the evangelization of the world, and thus to the increase of their own number; and in the fulness of time—which day and hour is undeclared—He will come again visibly to unite His people with Himself, and to inaugurate a new era of world-government, in which they and He shall henceforth be associated until the end of time.

Hence we do not look for any gradual improvement of the world. Our faith is not in the slightest degree staggered by the sight of nations consuming one another in a blaze of hatred and fury. The utter overthrow of civilization does not for a moment disappoint us, for, taught by Christ, we never expected anything else. The setting up of a Kingdom on earth while the rightful King is away has never been our ideal, and hence its seeming and, indeed, actual failure comes as no shock. Things are happening just as He foretold—and will yet happen. Peace in this present strife may be made—nor would we say one word to give the impression that our Nation should on any plea be robbed of that victorious peace which must follow a righteous cause righteously upheld. But no permanent peace, no brotherhood of men, can ever be set up by force of arms or skill of diplomacy. The Coming of Christ Himself is the only hope of His people, who in these dark days should be watching for His appearing more than they that watch for the morning.

Let us then lay hold afresh of this glorious truth in these days of trouble and uncertainty. Well has it been said that "while the sinner who realizes his doom cannot look up, the believer who realizes his destiny cannot look down." It is by the uplifted eye and the consequently empowered heart and hand of them that live "looking for that blessed hope and the glorious Appearing" that He is glorified and that glad day hastened.

"WHAT THEN?"

"He is counting on you"—
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you.
If you fail Him—What then?

"He is counting on you"—
On your silver and gold,
On the treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept,
"Is this gold not *all* mine?"
(Lord, I knew it was *Thine*.)
He is counting on you.

If you fail Him—What then?
"He is counting on you"—
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you.

If you fail Him—What then?
"He is counting on you"—
On life, money and prayer;
And "the day shall declare"
If you let Him have *all*
In response to His call;
Or if He in that day,
To your sorrow, must say:
"I had counted on you,
But you failed Me"—What then?

He is counting on you.
Oh! the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed
And you laid down your *all*
For His sake—At His call.
He had counted on you,
And you failed not—*What then?*

—BESSIE PORTER HEAD.

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WATCHWORDS OF THE CHRISTIAN RELIGION

By the Right Rev. James Macarthur, D.D., Bishop of Southampton

(Preached at Westminster Abbey)

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. XIII. 13.

THE very sound of these words is supporting and cheering in the circumstances of the present time, because they speak to us of things which are abiding and unchanging—things which are within our reach now, and which, in their nature, are eternal. Meanwhile, the fact of which we are most deeply conscious is the change which has taken place in our condition during the last sixteen months. Formerly we thought that our life had certain characteristics of stability; it progressed and developed in a normal way; it had strong interests and expectations, capabilities of pleasure, a definite outlook on which we believed we might depend. Now our whole consciousness has been changed; we have been launched into a new world. We take up a book on our table which is not two years old, and yet as soon as we begin to read it we find it is out of date. It deals with matters which have lost their interest; its arguments appear to be irrelevant; its scenes and pictures look to us unreal; the bases on which they rested have crumbled and fallen away. The circumstances of our homes have changed, their comfort and their restfulness have vanished. The younger men have gone, or are going; many of them never to return. Life is busy, but we feel that its duties are touched with tragedy—their background is pathetic and anxious. Nor is it only that the circumstances and conditions of our life have changed: they are seen to be changing from day to day. It is difficult to know how events are tending. Sometimes they buoy us up with expectations of improvement, of the wearing down of the forces opposed to us, of the growth of our own strength, of appreciable progress towards deliverance and victory; but again our sky is overcast, the black clouds of reverses and dangers roll up and spread themselves over it, the enemy seems stronger and more resistless than ever, his might is more terrible, his plans and devices more thorough and successful, his diplomacy more availing, his will and his power to conquer more pronounced. We seem to be entangled in almost inextricable meshes of difficulty; all prophecies and forecasts are put to shame; all vaunting words of confidence are silenced. Wise men who speak do so in careful and chastened tones. No one knows, or can usefully conjecture, when or how the great conflict will end, or in what position it will leave us.

MERE ILLUSIONS.

Perhaps there may be some who cherish the dream that we shall be able to take up our old life again, just as it was when the war broke into it. The black clouds will have rolled by, the sky will again be clear, time will heal the wounds and soothe the sorrows; we shall enter again on the ways of peace, of settled home life, of commercial enterprise, of industrial struggle, of concentration on domestic concerns.

We shall have the same old hopes and ambitions, the same desires, the same ideals, the same visions and projects which we shall be as keen as ever to translate into fact.

But these are mere illusions. We shall never recover the world in which we lived before. There will be no return to the former conditions. We shall have peace in a sense when the war ends—peace from the clash of arms, from the roar of guns, from the horrors of violence and bloodshed; but the day of peace in the internal life of the nations now at war may not improbably be far distant. A gigantic and awful conflict such as this cannot leave a heritage of peace behind. It will leave confusion, much distress and perplexity, restlessness and discontent, widespread poverty, poignant problems—not the same problems as we knew before, though some of them may emerge again in aggravated forms, but new problems which may lead to strife as bitter in some ways as

the strife of battle and the struggle of armies; strife at home, possibly, by which all will be affected, and in which all will suffer.

OUR BOUNDEN DUTY.

In saying this, one should not be judged to be a prophet of evil. It is our bounden duty to face possibilities. We all know that hitherto there has been a lack of seriousness in our views and estimates of our position. And now the situation is a great deal more serious than it was at this time last year. A more sober temper need not argue any decline of faith in God. If anything is

The Three Allies



(Joyful Tidings)

"For the end of those things is death"—ROMANS VI. 21.

certain, it is that our social world will be changed. The present generation cannot look for settled conditions. We shall have to pass through the pains of travail before a new era can be born. It is idle to indulge misleading hopes, to cherish illusory prospects. We shall not have the things we had expected; we shall not realize our visions—the worldly prosperity, the enjoyment of affluence, the undisturbed homes, the quiet ending of life's experience, in which external comfort and ease of circumstances would mitigate the physical decline—such dreams have vanished. We must seek our peace in other directions if we do not mean to be deceived. But in the progress of change, which we cannot avert and which we cannot assume will go forward peacefully, certain things may remain. The things which determine our relations to God and our fellow-men, the dispositions of the soul, the eternal things—faith, hope, charity—these may abide. They will abide in the case of many, and in so far as they do they will make for salvation, they will prove the redemption and renewal of life.

What do we mean when we speak of faith? The author of the Epistle to the Hebrews answers: "Faith is the substance (or the assurance) of things hoped for, the evidence (or the proving) of things not seen."

This is not, indeed, a definition of faith. (One can see in a moment that it means many other things besides this; but it is a remarkable statement of one of its essential characteristics).

The man who so described faith was looking back over the history of his people, and he saw that their great ones had done many noble and difficult things, they had endured many hard things, they had made great sacrifices; and all these things they had done and suffered through faith—through clear, strong, victorious vision. They believed in God, and in what God would bring about in the future. They looked for a country, they looked for a city, they looked for a great posterity, they looked for a better resurrection. These expectations might have been mere shadows, mere dreams, mere imaginings, mere empty visions of the mind. But they knew they were not. There was something supporting them, something giving them substance and reality, something turning them into convictions. Their faith was the assurance of things hoped for, the proving of things not seen.

SUFFERING FROM SHOCK.

That faith which they had is the thing which we need in the circumstances of the present time. Many of us are suffering from shock—the shock of a heavy blow, of a sudden destruction which has shattered the world in which we were living, which has swept away the objects in which our affections were rooted, which has blighted our hopes, which has marred our visions of the earthly future. When we try to look ahead now we find a blank. The creatures of our imagination are no longer visible; the things we had counted on have disappeared. We have the pain not only of wounded sensibilities, but the pain of bewilderment; we scarcely know where we are, because the very sphere of our former consciousness seems to have been destroyed.

But perhaps we can see the mistake we had been making. Our horizon was too restricted, our outlook was too limited. We were clinging to things which in their nature are temporal, and therefore subject to change and disturbance. What we need most of all just now is a wider horizon, a longer outlook, a clearer and stronger vision of the future. We want to pray for faith, that same faith which the Epistle assigns to the heroes of Hebrew history. We are told that people are asking the question "where God comes in in the present awful happenings? Why does He not intervene? Why does He not stop the conflict? Why does He suffer such things to be?" To the worldly-minded such a question is natural. We must often be perplexed if our vision is confined to present appearances. We hear that people have lost their faith, but it may be doubted whether they ever had true faith to lose. But can we expect God to act in a way at variance with the very constitution of man's nature and of the world as he has made it—to deprive men of free will, or arrest at a given time the consequences of human conduct? That is not God's way.

DID GOD CAUSE THE WAR?

Did God cause the war? Did He create in the minds of men the dispositions which caused it? Is He the Author of the lust for dominations, of commercial rivalry, of international suspicion and jealousy, of secret conspiracy, of lawlessness and contempt of treaties, of disregard of plighted word, of lying and cruelty? Not one of us would say so; God has nothing to do with dispositions of that kind. Yet these were the causes of the war.

But, you ask, why does not God arrest them? Did He arrest the consequences of wilfulness and disobedience at the very beginning of human history? Did He not let sin take its course? How could He do otherwise without withdrawing man's gift of free will? He allowed the fruits of sin to grow—the wickedness, the cruelty, the misery, the sorrow, the pain, the death. He let these things

work on till they reached their climax on Calvary; and He did not arrest them even there. He still allowed them to follow their bent, to have their way, to do their work, to accomplish their purpose. But on Calvary He brought them to the light, He rebuked them, He showed men where they led to, He appealed to men to forsake them; He set before them the way of reconciliation, the way of peace, the way that leads to a regenerated world. *That was God's way.* He intervened on Calvary, but only to enlighten, to entreat; He showed men His way. As long as they follow that way, things go well with them. When they leave it and choose their own way, and follow the promptings of their own hearts, and cherish their own passions, and do their own deeds, then the flames of hell break out upon the world as they have done in this war.

WHERE FAITH COMES IN.

Where, then, does *faith* come in? By trusting God when men have gone most wrong, when worldly appearances are at their worst. It gains strength in the darkest hours. So it was with the saints of old. "They had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, evil entreated; wandering in deserts and mountains and caves and holes of the earth"—*a striking anticipation of the sufferings of the people of Serbia now.* But they did not blame God for these things; they did not mistrust Him because of them. On the contrary, they felt more sure of Him than ever. Their vision of good things grew brighter in their trials. They never doubted that the *world was God's world*, however much men might have disfigured it. They never questioned that "the spiritual things were, in the long run, the strong things," however much they might seem for the time being to be overborne by lawless force and violence. It was not in easy days of peace, but in days of anguish, that the saints of old had their bright visions of the future; yet the visions were so strong and clear that faith in them was the very substance of things hoped for, the very evidence of things not seen. That is the faith for which to pray; that is one of the things which abide.

THE PLACE OF HOPE.

And *what shall we say of hope?* The same writer of the Epistle to the Hebrews tells us that it is an anchor of the soul. It keeps the soul from drifting, from running on the rocks, from suffering shipwreck. When an anchor is cast on a good bottom, the heavier the strain that comes upon it the stronger becomes its hold. The more the winds and the currents strengthen, the more deeply it bites the ground. It is thus with the anchor of Christian hope: "Blessed is the man whose strength is in Thee, in whose heart are Thy ways." Strains and reverses, instead of tearing him away from God, only fix his hold upon Him more firmly. And, indeed, a Christian man's anchor is cast upwards within the veil, beyond the heavens through which our Forerunner has passed. "We see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

And love—we shall pray for that. It is the greatest of the three: it is the very essence of God Himself. "God is Love," and "the love of God is shed abroad in our hearts by the Holy Ghost, who is given unto us." Faith and hope are *towards* God, but they are not qualities of God, because with God all is open vision; but love in the Christian unites him with Him who is Love. Love soars above all created things, and rests not until it finds its rest in the loving bosom of God.

These three things, then—faith, hope, charity—are the *watchwords of our Christian religion.* They stand to it in the same relation as their distinctive watchwords have stood to political programmes and systems, as, for example, "*Liberty, equality, fraternity.*" the motto of the French Republic; "*The rights of man.*" the watchword of the American Republic; "*Justice, fortitude, prudence, temperance.*" the watchwords of the teachers of the ancient world. They constitute a summary of principles; they express what our religion stands for, what it works towards, what it promises, what it strives to secure. Faith, hope, charity together constitute the goal of Christianity. They are not only its fundamental principles, the dispositions which it encourages and endeavours to create; but they are its ripe fruit, its fulfilment, its reward. They sum up in themselves all that the religion of Christ teaches, all that it enjoins, and all that it promises. This is undoubtedly a great deal to say with respect to in-

ward dispositions and functions of the soul; but it is not too much to say of faith, hope, and love. Because they are theological virtues, they draw the soul to God, they unite the soul with God; and union with God is the purpose and end of all true religion.

A RECORD OF FACTS.

In one sense Christianity is a record of facts. It is a history of God's dealings with man—in particular it is a history of the Incarnation, the earthly Life, the Resurrection, and the Ascension of Christ. In that sense it is an objective thing; it is a record of facts which have occurred in history, and of the doctrines by which these facts have been explained. But no system of facts and doctrines can ever, by itself, save anyone or help anyone beyond a certain point in his life; nor does the mere intellectual apprehension of such a system avail to save or to help him. The soul of a man must lay hold of the facts and their meaning; that is the all-important and indispensable thing, without which all else is vain. And so religion is a matter of the soul. It is the soul reaching out to God; the soul feeling after Him and trying to find Him; the soul apprehending Him; the soul uniting itself with Him, and finding in Him its life. And all these things the soul does by the exercise of faith, hope, love, which are accordingly the instruments which God uses in accomplishing His purpose, the good things which He bestows on those whom He brings into union with Himself. I believe we shall be right, then, in saying that Christianity accomplishes its essential purpose when it produces in the souls of men, and quickens into activity, these three great functions, these theological virtues, which draw them and bind them to God.

And we shall strive to grasp more firmly our watchwords. They mark out for us the path of safety, they point the way to God.

THE FUTURE CANADIAN

By the Rev. Dyson Hague.

VERY notable deliverance by the President of the University of Toronto has appeared in the University Monthly. It is entitled "A New Imperial Allegiance," and sets forth such high ideals of national unity and imperial liberty that it ought to be put into the hands of every young person in Canada. It emphasizes most lucidly the idea that Canada has not been summoned by England to this mighty war, or is it a war on English soil, but that the sons of England across the oceans, without compulsion and without call, have volunteered on their own initiative to join her to repel a barbarous attack on world liberty, a fact which will tend to consolidate all Canadians in a consciousness of noble brotherhood under a mother of free nations; and endeavours to set forth as a British-Canadian ideal a vision of a race of Canadians saturated with the history and literature of England. President Falconer is certainly to be congratulated on this most suggestive article. There can be no doubt that at this time one of the foremost needs in the Press, in the school and in the colleges of Canada is the inculcation of historic idealism. We feel that there has been in the past too much fear of flag-waving, too much contemptuous superiority to the idea of loyalty, too much craven timidity with regard to the profession of patriotism. We need never be ashamed to continually instil into the boys and girls of Canada the grand old ideals of British valour, and British liberty, nor need we ever be ashamed of the glories of Crecy, Agincourt, the Spanish Armada, Trafalgar and Waterloo; and the names of Wellington and Nelson, of Havelock and Gordon and Roberts, should make every young Canadian thrill with a thrill of exultant strength. It is certain too that if we are going to have a nobler Canada after the war, all men and women of influence in our land, through the Press, and in the home, and in the schools, should more and more train the minds of young Canadians in the old-fashioned ideas of duty, authority and law, and turn their hearts by inspiration and suggestion to the nobility of obedience to parental authority and filial reverence for parental counsel, more important than studies in biology, physiology and sociology, aye, even than manual training, are the steady counteraction of the ideas of youthful independence and childhood's rights to liberty, and the development of the ideas in the boys and girls, who are the raw material of Canada's future, of respect for authority, reverence for age, and regard for law. A great American has said that the sense of reverence is dying if not dead in the young American. Let us see to it that it does not die in the young Canadian. But further. There lies upon our

leaders in the Press, the home and the schools, the imperative duty of inspiring, in these epoch-making days, a new spirit of seriousness and earnestness. Myriads of boys and girls are emerging from our schools and colleges, which are our national pride, with apparently but one idea in life: to have a good time, and to spend life lavishly on comfort and pleasure. Older people and parents too are giving way to the theory that the younger people are not to be too hard-pressed with duties and service, and unconsciously are giving to them the idea that they are to have no regard for the feelings of others, and less regard for the ideals of self-sacrifice and economy. Anyone who knows anything about the average Canadian city life, is shocked to see the way in which the wishes of parents, the advice of older people, the call to a more serious life, and the taking up of any religious or philanthropic work as a sacred charge, is scornfully and superciliously poo-pooed by many of the young. And above all, there lies upon us Churchmen and especially upon the clergy, the imperative duty of moulding the young in the grand old Church of England ideas of simple and sturdy faith in the fundamentals of the Gospel and belief in God and the Bible. The Churches that have the best chance of survival are the Churches that teach a Catechism. That is, it is the elemental truths of religion, instilled into the very fibre of life in the impressionable epoch of infancy and youth that will generate a race rooted and grounded in the primary elements of great citizenship and abiding Christianity. Secular education is impotent. The revelation of German national dishonour has revealed this worthlessness of education without faith in God and Jesus Christ. For the Germans, in spite of their technical education and efficiency have no sense of honour, and politically, no sense of truth. To-day the Superman and the Super-state is crumbling like Daniel's image with its feet of iron (military power) and feet of clay (human impotence). Back to the Bible! Back to the Gospel! Back to the eternal elements of life! Back to the faith in Jesus Christ and the life of believing personal prayer! These must be our watchwords and objectives if we are to mobilize the best forces of Canada, the boys and girls of to-day, for a future of true prosperity and happiness, the Canada of to-morrow.

The days of the war are speeding swiftly by. Soon this most appalling trial of our national history will be over. It is ours to work and pray that this crisis of our national history may bring with it a renovation of our juvenile standards, and that the youth of Canada may emerge to face life upon a more spiritual, Biblical and character-building basis; with more iron in the blood, with more true religion in the soul.

How to Prepare a Sunday School Lesson

By G. O. and E. M. Fair.

LESSON preparation is often the cause of deep anxiety to the Sunday School teacher. This paper is written in the hope that it may prove helpful to fellow teachers in this most essential part of their work. The type of work outlined is necessary to all, whether favoured with a weekly preparation class, or not. It is *spade work* which must be done by the individual teacher if the Sunday lesson is to be what it ought to be.

The time to commence preparation is the first possible opportunity after the last lesson has been given. It should never be put off till the end of the week.

Careful and prayerful reading of the lesson passage in its connection must be our first duty. Then the passage itself should be read and re-read until the letter of it is well mastered by us and can be recalled at will for meditation during the succeeding days.

THE KEY-THOUGHT.

The next stage in the work is to decide what we ought to endeavour to teach from this passage of Scripture. We have to ask, "What is the Key-thought it contains?" How are we to find it? The preparatory work of reading the passage many times will greatly help here; many lessons may suggest themselves and should be written down as they occur to us. Having done this, however, we must always finally decide in favour of the one that will most fully meet the needs of our own scholars. It does not necessarily follow that a truth that grips the adult mind and just meets its requirements is in the least suited to children of immature mind development. To seek to present a lesson adapted only to the needs of adult life would be like giving meat to infants. The

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A CANADIAN MISSIONARY PIONEER

Thirty Years' Experience in the West

A MOST interesting book has just been published, entitled "The Red Indians of the Plains" (London, England: S.P.C.K. Price 6s. net). It is written by the Rev. J. Hines, who laboured for thirty years among the Cree Indians on the Saskatchewan prairie. He tells a remarkable story, and it is probable that it will come as a surprise even to those who live in Eastern Canada. It is a simple, straightforward, humble record of pioneer work faithfully done in places that do not, as a rule, figure largely in Missionary Reports. Prebendary Fox, who writes a preface, well calls the story fascinating, and it is said that another who read the manuscript remarked that it reminded him of Robinson Crusoe.

Mr. Hines left England in the spring of 1874 in the company of that noble worker, Bishop Bompas. The Bishop had been to England for the only visit he ever paid after going out in 1865, in order to be consecrated first Bishop of Athabasca and to be married. It reads curiously today to learn that the Bishop and Mrs. Bompas with Mr. Hines left Liverpool by a steamship which took twelve days to reach New Jersey. Then, too, the railway connection to Winnipeg was not complete, express trains going only every other day. Not only so, but the end of the rail-

roads he met with until he reached his destination. The name of the site chosen for the station was Assissippi, after the name of the river which flows through the Indian Reserve. A deeply interesting account is given of the Indian Chief with whom these early days were associated. His name was "Star Blanket" and he proved to be one of the most influential chiefs, and after Riel's rebellion in 1885, was invited to Ottawa and complimented on his loyalty.

In view of the recent history and progress of Emmanuel College at Saskatoon, it is worth while to read of the Conference held at Assissippi, now called "Sandy Lake," in 1877 to inaugurate the College at its original location of Prince Albert. There were three present at that Conference, the Bishop, Mr. Hines and another missionary, afterwards Archdeacon McKay. Mr. Hines' comment is interesting (p. 92):—

I have heard on many occasions at our Diocesan Synods the origin and work of Emmanuel College discussed, and at times quite a feeling of jealousy was aroused among those zealous of the part they had taken in bringing the Institution to its present status, but if I had cared to enter into the arena of discussion with them, I could have taught them ancient history of which they were ignorant.

The story of Mr. Hines' experiences shows something, indeed a good deal, of the real hardships he had to encounter, including sleeping out occasionally under a cart cover in thirty degrees of frost. Besides his primary work of missionary evangelization, he had to teach in the day school, to do the work of a farmer, a builder, a doctor, a dentist and a veterinary surgeon, besides taking charge of a steam launch, and on one occasion making a proposal of marriage on behalf of one of his Indian friends. He said that he took great pains to make the Indian woman understand that he was proposing for "the other fellow" and not for himself.

The value of the work is shown in the numerous records of Baptism and Confirmation, the loyalty of the Indians and the fact that eight of his assistants were finally ordained. The remarks on the language and life of the Crees are decidedly interesting and often very amusing. The language was not written until the missionaries arrived, although there is a pretty complicated grammar. Those who wish to know about Indian customs should pay special attention to this book.

The more personal elements are very touching. Mrs. Hines has evidently been a true partner in her husband's arduous toil and we read of a little boy buried in the Great Lone Land who died almost at birth owing to isolation and lack of medical attention; of the five-year old daughter brought home to school in England, and not least of all, of the news of the death in England of one relative after another, until Mr. Hines and his wife felt there would be no one to welcome them home.

Such a book as this stirs the heart and touches the conscience, for it is a reminder of what our noble workers have to endure as they set out to proclaim the "old, old story" among those who know it not. We hope the book will obtain in Canada the wide circulation it undoubtedly deserves, and we warmly commend its story of thirty years of patient, plodding, noble toil in winning the Indians for Christ and true living. Not the least welcome and inspiring feature of the book is, as Prebendary Fox says, that it gives another evidence of the Gospel as the power of God "unto salvation to every one that believeth."

Sunday School Commission

RESULTS OF SCHOLARS' EXAMINATIONS.—The results of the Scholars' Examinations, conducted by the Sunday School Commission in Advent last, have just been announced. The list shows only the relative standing of the best candidates from each diocese submitting papers to the Central Examining Board. In addition to the 102 names given, there were 472 candidates who passed the examinations successfully and are entitled to the Commission's certificate, but their standing does not entitle them to be ranked among the five best from their respective dioceses.

We are again able to record a slight increase in the number of applications for papers. Applications were received from 15 dioceses for 2,324 sets of papers, an increase of 162 sets over the year 1914. These applications were divided

lesson chosen to be taught from the passage of Scripture set must be a definite one. It must also be worth realising. That is, it must be of practical value in the lives of the scholars. The time allotted to us as teachers is all too short for the task we have in hand, and we cannot afford to be side-tracked on to unimportant subjects, no matter how interesting they may be. We must always choose a lesson that will help in the presentation of "salvation through faith which is in Christ Jesus," and in the formation of strong Christian character in our boys and girls.

INTEREST OF SCHOLARS.

The next matter of concern is how to make our scholars find out for themselves the lesson we have been led to select. To just tell them that we feel the passage teaches so-and-so might fairly be compared to tying apples on a tree. The first thing we have to do is to create in them an appetite for the lesson we wish to impart, for children and even adults learn most readily that which they feel a strong desire to know. To find out how to accomplish this in respect to the lesson we have in hand we must now pause and ask ourselves, "What do our scholars already know about this truth we wish to teach them?" We must next set ourselves to the task of determining how best, by questions or otherwise, we may call to the front of our scholars' minds all that is most interesting in their present knowledge of the subject and then how we may lead them on from this point to long to know more about it. Only when we shall have brought them to this point will the scholars be ready to receive the new lesson we wish to teach.

IN WHAT FORM.

We have now reached the stage in our preparation when we must decide how we will deal in the class with the matter contained in the verses which form our lesson passage. "Can it be told in story form?" If so, the simplest method we can adopt is to carefully sort the story out into "scenes," living in the atmosphere of each until the persons in them are real men and women to us, and until the places inhabited by them are no less real. Only if we have done this can we effectively tell the story to our scholars when we meet them in the class. Perhaps the incident which forms our lesson is too well known for us to feel safe in telling it in story form; and so we decide to question out the facts from the children, and thus let them tell it. These questions will require much thought and preparation, and should be all written out. They must be definite and lead on naturally from one to the next. They must also be such as will create a lively interest in the minds of the boys and girls, and make them keen to answer them. Above all things, the questions must lead up to the point where the scholars shall find the truth we have set ourselves to teach.

QUESTIONS.

Having determined how we will teach the lesson, we have still to seek how best we may strengthen the impression made by suitable illustrations. In selecting these we must be sure that they present the same truth as the lesson we intend to teach. Having determined upon the illustrations we propose to use we must, without fail, prepare a series of questions which will draw from the scholars the points of similarity which they see between the lesson just given and the illustrations.

We have now to prepare a question or two designed to test the conclusions the scholars have arrived at as to the real meaning of the lesson. These are always difficult to prepare but any labour is worth while just at this point, for, if wisely chosen, these questions will put the crown upon the work of the class by leading the scholars to feel and state the truth as something which they have discovered for themselves.

One thing remains to be done before our preparation is complete. This is to choose a text which puts in Scripture language the truth we are going to present. The introduction of this text should always come as the climax to the lesson, so that whenever the children recall the story the text is instantly flashed into the foreground by memory. Scripture thus learned will essentially have a practical bearing on the scholar's mind and will appeal to the sense of use which becomes so prominent in after life.

In conclusion, the teacher must remember that he is a sower. Seed faithfully sown must one day bear fruit; but it is only God Who giveth the increase. We can water it by prayer for the brooding of the Holy Spirit over the seed and the soil in which it has been sown, and there our share in the work ceases. Our joy will be to see it translated into action and life as the days pass.



RIGHT REV. W. C. BOMPAS,
The great pioneer Missionary Bishop
of the Far North.

road was reached in four days at a place still within the United States, and the travellers had to journey down the Red River by boat, a distance of two hundred miles, before they reached Winnipeg. Those who know the Winnipeg of to-day will be astounded with Mr. Hines' description and find it almost impossible to realize that what he says is only descriptive of the place forty years ago. The hotel in Winnipeg at which the party stayed had only one sitting room and it had been engaged by a young Englishman who had arrived in Winnipeg the week before. But during his absence the proprietor let it to the Bishop's party without informing them that another had rented it. When the rightful tenant returned, his surprise can well be imagined, and when he saw a large company in possession of his room, he at once showed signs of retreat, until the Bishop's wife pleaded with him to stay, assuring him that he would be quite welcome to share the room with them! When at last he took his departure, he left no impression behind that he was the rightful tenant and the others were intruders. The sequel is interesting. The proprietor apologized and pleaded extenuating circumstances, while the young man not only reassured the proprietor, but gave him permission to place the room at the disposal of the Bishop's party as long as they might require it. Mr. Hines then adds: "This same gentleman's name appears over one of the largest wholesale stores in Winnipeg at the present time." Our readers may try to guess his identity.

The story goes on to tell of Mr. Hines' journey from Winnipeg out West and the various diffi-

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amongst the different grades, as follows: Junior, 908; Middle, 912; Senior, 504. The report of the Commission's Examiners is a most encouraging one and shows that many of our Sunday Schools are doing splendid work, no less than 49 obtaining a first-class standing out of the 107 candidates whose papers were eligible for submission to the Central Board. The honour of heading the list in the three grades belongs respectively to the following: Junior Grade—William Speechly, St. John's Church, Pilot Mound; Middle Grade—Barbara Withers, St. Agnes' Church, Carberry; Senior Grade—Helena Tyson, St. Agnes' Church, Carberry. These candidates, all of the diocese of Rupert's Land, are, therefore, the winners of the medals awarded respectively by Grace Church Sunday School, Toronto, a gentleman in the diocese of Rupert's Land, and St. Alban's Cathedral, Toronto. The total number of certificates issued as a result of the examinations was 574, an increase of 53 over the preceding year. These certificates have been mailed to the Diocesan Sunday School secretaries, who will see that they are forwarded to the different parishes after having been signed by the Bishop. The Sunday School Commission extends hearty congratulations to the successful candidates and especially to the winners of the medals, as well as to the Rectors, Superintendents and teachers who were responsible for preparing them. The examiners for the Commission were as follows: Canon Smith, and Revs. P. M. Lamb, L. Swalwell, H. A. Bracken, W. A. Fyles and H. E. Horsey.

Brotherhood St. Andrew

The movement of Brotherhood men from the ranks of the Chapters to the ranks of the Overseas Battalions still continues, and scarcely a day passes but that some letter comes in bringing the names of old and tried Brotherhood men who are now to be found in military training. The Dominion Council has quite a few of its members missing now, among whom may be mentioned Major C. R. Hill, Capt. A. H. Young and Pte. E. G. Boulton, while from information to hand it would appear as though two or three more will follow in the same direction in the very near future. Perhaps the most noteworthy example of the wholesale manner in which Chapters are being depleted, came recently in a letter from the Secretary of one of the Junior Chapters in Toronto. He had been written to reminding him that his Chapter's annual returns had not yet been sent in and in a few days a reply was received stating that no returns had been sent in because every member was now in khaki. However, the work still goes on despite the many drawbacks and we are by no means discouraged. Many will remember Sgt. H. C. Higham, who left with the 1st Canadian Contingent shortly after the outbreak of war. A very interesting letter has just been received from him which gives some idea of the religious activities being carried on at the front. It seems strange to think of a Confirmation service being held there and yet apparently they are being held constantly. Sgt. Higham refers to one at which he was present in the following words: "It may interest you to know that on December 15th a Confirmation service was held in — in France, at which some 70 men were confirmed. Among those confirmed were a Colonel, a Major, a few junior officers and of the rest one-half were non-commissioned officers. I have two men willing and ready to be confirmed at the next Confirmation service, so you see the condition among the men is not so dark as some people wish to make it out to be. The service was taken by Bishop Gwynne, of Khartoum. The little chapel used for this service was filled to overflowing and there are more men ready for the next occasion."

The Churchwoman

HAMILTON.—ST. MARK'S.—OBITUARY.—Mrs. Sutherland, wife of Canon Sutherland, Rector of this church, died here on the 18th inst. She was for many years past a prominent and well-known member of the W.A., and was well known, both in this city as also in this diocese in this connection, for she always took a very warm and personal interest in the welfare of this Society. She was a daughter of the late James Bennett, who came from Scotland to superintend the Duke of Wellington mines, and a former resident of Sault Ste. Marie. She was noted for her works of charity. She was regent of Caxton Chapter, Daughters of the Empire. She is survived by her husband and three daughters, to whom we beg to offer our most sincere sympathy in the loss which they have sustained.

MILTON.—GRACE CHURCH.—The annual meeting of the W.A. was held lately. The various reports presented were of a satisfactory character. The following officers were elected: Hon. pres., Mrs. O. F. Cooke; pres., Mrs. S. Dice; vice-pres., Mrs. F. S. Cochrane; sec., Mrs. W. H. Ptolemy.

PICTOU.—The local Branch of the W.A. recently presented Miss Eleanor Davies with a life-membership and a gold badge, in recognition of her zeal and energy in Auxiliary work. Addresses and presentations were also made to Mrs. A. E. Brock on her departure for Montreal and to Mrs. D. Dwyer who has gone to join her husband in the West.

Church News

PREFERMENTS AND APPOINTMENTS.

GASKILL, Rev. F. C., Incumbent of Waterford, N.B., to be Rector of Derby, N.B.

MONTGOMERY, Rev. H. T., Rector of Derby, N.B., to be Assistant Curate of Trinity Church, St. John, N.B. (Diocese of Fredericton.)

COLLINS, Rev. D. W., Rector of Exeter, Ont., to be Chaplain of the 70th Battalion Overseas C.E.F., with the honorary rank of Captain. (Diocese of Huron.)

M. S. C. C.

The Executive Committee announce that there will be no meeting of the Board of Management this spring.

NOVA SCOTIA.

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

HALIFAX.—The Archbishop of Nova Scotia has accepted the invitation to be the preacher at the special Convocation service at Bishop's College, Lennoxville, on June 15th.

ST. GEORGE'S.—The ninth annual meeting of the Young Men's Association was held on the 16th inst. The attendance was smaller than usual, owing to the unavoidable absence of about 25 members, who were either in the overseas contingents or on military duty at the outposts of the city. The reports of the various committees showed that the Association was still a live one, with the finances in a healthy condition. The officers elected for the ensuing year are: Hon. pres., Rev. H. W. Cunningham; pres., F. J. Harrop; vice-pres., C. H. Spencer; sec., A. Ferguson.

SYNOD OFFICE.—Preparation During Lent for the Autumn Mission.—The following scheme of subjects has been drawn by the Special Committee appointed by the Archbishop as suggestions to the clergy on which to form the basis of sermons on the Sundays during Lent in preparation for the General Mission to be held throughout the diocese next October: For the mornings: General subject, the Cross of Christ. 1st, its Attraction; 2nd, its Glory; 3rd, its Offence; 4th, its Power; 5th, its Revelation; 6th, its Atoning Efficacy. For the evenings: General subject, the Prodigal Son. 1st, the Son in the Home; His Election, Privileges and Opportunities; 2nd, the Far Country; the Son's Aversion, Departure and Immersion in the Life of Sin; 3rd, He Came to Himself; the Son's Hunger, Remembrance and Resolve; 4th, the Meeting with the Father; the Son's Reception, Confession and Forgiveness through the Cross; 5th, the Justified Life; the Son's New Raiment and Share in the Banquet of Love; 6th, the Elder Brother and the Eldest Brother.

FOX POINT.—ST. JAMES'.—This church has just been finished with the exception of the seats and some furnishings. The woodwork is done in Douglas fir and it looks very well.

Y.M.C.A.—On Sunday afternoon, the 13th inst., Dean Llwyd gave an interesting address here on "The Christian Equivalent for War." The speaker said that the subject was difficult to treat. His creed was that this was a most righteous war, and that every man of fitness should be in uniform, that all talk of peace was foolish and futile, that there would be no peace until the Hun was crushed. As the Christian equivalent for war the Dean advanced temperance, the reconstruction of cities, and the evangelism of the world. He deprecated the divisions and dissensions of the Christian Church, and expressed the wish that they might be brought closer together. If they would unite such an evil as the liquor traffic would not live a week.

ANTIGONISH.—HOLY TRINITY.—The rectory has been thoroughly renovated, painted and

papered, and a furnace has been installed, the cost of these repairs being \$600. At the vestry meeting the following were elected: Wardens, Ivan Randall and William Sterns; delegates to Synod, R. M. Gray, W. Rennels; substitutes, J. Shaw, E. Strople.

PICTOU.—A handsome font of Bedford stone and a neat Baptistry costing \$135 have lately been added to the furnishings of the church. At the recent vestry meeting Messrs. H. K. Williams and J. R. Davies were appointed wardens. The delegates to Synod were re-elected. Fifty-three men have enlisted for overseas.

STEWIACKE.—OBITUARY.—Rev. Allan Williams, Rector of this parish died in the General Hospital, Halifax, on the 12th inst. He was 49 years of age and leaves surviving him his widow and also a brother, who resides in Connecticut. The deceased was a native of England but had spent much of his life in Nova Scotia. Interment took place at Shelburne. The deceased clergyman was ordained in 1889 and priested in 1896. He had been stationed at Woodstock, N.B., Stellarton, Jeddore, Falkland and La Havre, N.S., before coming to Stewiacke.

HUBBARDS.—A new Parish Hall has been opened. At the annual vestry meeting the wardens appointed were Messrs. H. S. Comrad and R. Dauphinee.

CRAPAUD.—At the annual vestry meeting all the officers of the church were reappointed for a further term of office. A very unexpected surprise came to the rectory recently, when two members of the congregation, on behalf of the rest, made the Rector the recipient of a beautiful fur coat and driving robe.

FREDERICTON.

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

FREDERICTON.—The semi-annual meeting of the Fredericton Deanery S.S. Association was held here last month. At this meeting the following papers were read: "What Constitutes the Teacher's Responsibilities?"; "How to Establish Schools in the Small and Scattered Settlements"; "Best Method of Teaching the Commandments"; "The Influence of Objective Environment in Sunday School Work."

ROTHESAY.—An excellent report on Rothesay Collegiate School was presented to the Board of Education. It was shown by Rev. R. W. Hibbard that for the first time in the history of the school the finances revealed a surplus. Two more had joined the colours to serve his Majesty. The Board demonstrated its appreciation of the excellent showing by voting the headmaster, Rev. R. W. Hibbard, an increase of \$200 in his stipend.

DERBY.—Rev. F. C. Gaskill, of Waterford, N.B., has been appointed Rector of this parish.

ST. JOHN.—TRINITY.—Rev. H. T. Montgomery, late Rector of Derby, has been appointed an Assistant Curate.

ST. PAUL'S.—THE CHAPLAIN'S ADMIRATION.—"Yesterday (Sunday) I had the privilege of conducting Church parade service for our Battalion," writes Capt. the Rev. E. B. Hooper, Chaplain of the 6th Field Ambulance, to a friend in St. John, N.B., "and I wish that the good people of St. John, who during the last winter and spring gazed with admiration on the 26th as they marched on Sunday morning, with uniforms speckless and buttons shining, to their church services, could have stood beside me yesterday morning and looked at the men of the 26th, as they stood in their ranks for Divine service. So far as uniforms went, I venture to say that a more disreputable looking lot of soldiers they never saw—some with overcoats and some without, some with the regulation caps, and some with the warm woollen sleeping caps or helmets, all stained with mud from their feet upwards, the caps of some men looking as if they had been standing on their heads in the trenches. But what the eye fixed on was not the mud or the varied uniforms, but the faces of the men, and the eyes bright and shining. Many of them were just careless boys and happy-go-lucky young fellows when they left St. John; to-day they are men with the look of men who are men indeed, and of men who have faced hell and death, and are ready to face it again. They have suffered grievous losses in killed and wounded; they have had their chums and closest friends stricken down beside them; and yet to-day they are entirely unabashed and absolutely unafraid. The story which the gallant 26th are writing with their blood here in Belgium is a story which St. John and New Brunswick

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will hold in proud remembrance for ever. In heart aches for the dear ones at home whose tears are falling for those who have died in action. To them I would earnestly offer my tenderest sympathy. But let them not sorrow as those without hope. The men who have died on the field of battle have given their lives for the great cause for which we wage this dreadful war, and of them we may truly say: 'They have gone to their God like soldiers.'

QUEBEC.

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

QUEBEC.—Arrangements for the Mission are going forward in the different parts of the diocese. In the city of Quebec the Rev. A. W. Gough, Vicar of Brompton, London, England, is coming to conduct the Mission at the Cathedral. At Trinity the missionary will be Canon F. E. Howitt, Hamilton, Ont.

A meeting of the men of the city churches was held at the Cathedral Church Hall for the purpose of discussing plans for preparing for the Mission to be held in Lent. It was decided to have a committee of men in each parish to assist the clergy. A Finance Committee for the diocese will be formed.

CATHEDRAL OF THE HOLY TRINITY.—Rev. E. C. Sharp, Toronto, is to conduct the Lenten Mission at the Cathedral, commencing on Ash Wednesday.

ST. PETER'S.—The parishioners entertained 100 men of the 33rd Regiment in their Parish Hall on Monday evening of last week.

TRINITY.—The Bishop of Quebec preached in this church on February 6th and Rev. H. Peacock, Chaplain of the 33rd Regiment, C.E.F., on the preceding Sunday.

BERGERVILLE.—ST. MICHAEL'S.—Rev. J. A. R. MacDonald, of East Angus, is to conduct a Lenten Mission in this church during the last week in March.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—One of the most impressive military funerals which has ever been seen in this city took place on the 16th inst., when the remains of Surgeon-Lieut.-Col. H. B. Yates, formerly Assistant Director of Medical Services for the Fourth Division, and up to the time of his death second in command of No. 3 General Hospital, McGill, on active service, were laid to rest in the family vault at Mount Royal Cemetery. The body of the deceased officer was brought over on the Allan liner "Sicilian," and lay in state in the Cathedral, guarded by soldiers of the 3rd Victoria Rifles. The service took place at 2 p.m., Rev. Dr. Symonds officiating in the absence of the Bishop of Montreal, who had been called away to Toronto on important business. Brig.-Gen. E. W. Wilson, G.O.C., of the Fourth Division, represented his R.H. the Duke of Connaught. There were eight pall-bearers representing every branch of the Service. A number of the officers of the Headquarters Staff of the Fourth Division were present. The service was a brief one, the Vicar being assisted by Dean Evans, the Rev. Dr. Johnston and Lieut. the Rev. Mr. Reynolds, of Saskatchewan, who has enlisted in the 5th University Company of reinforcements for the Princess Patricia's. There was only one hymn, "Lord of the Living, in whose eyes." Miss Baldwin sang "O Rest in the Lord" as a solo. The funeral procession was headed by the band of the 3rd Victoria Rifles, and the escort and firing party comprised 300 men from the 73rd Overseas Battalion of Highlanders, under the command of Lieut.-Col. Ferres Davidson. Fifty firemen, under Fire Chief Tremblay, were among the representatives present, as a mark of esteem for the officer who was at one time an alderman and chairman of the Fire, Light and Water Committee of the city.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. MATTHEW'S.—A Missionary Institute was held on Wednesday and Thursday of this week, and during its session devotional services, Study Classes and special conferences were held. Addresses were given by the Bishop, Rural Dean Cayley, Dean Owen, Rev. Drs. Boyle and Hal-

lam, T. G. Wallace, R. A. Hiltz, A. L. Fleming, of Baffin's Land, Canons Gould and Powell and others.

CHURCH OF THE MESSIAH.—In the second copy of "Church Notes," the Vicar speaks encouragingly of the work which has been accomplished in the parish during the past month. The Laymen's Missionary supper, on the 13th ult., was a great success, nearly 60 men being present. Excellent addresses were delivered by Messrs. R. W. Allin and W. J. McCormick. The laymen have met with great encouragement in their recent canvass in regard to the Duplex Envelopes. The Bishop of the diocese is taking a very great interest in the Parochial Mission, which is to commence in this church on Sunday, the 27th inst., and he will preach the first sermon connected with it.

ST. CHAD'S.—The Bishop preached in this church last Sunday evening, and in the course of his remarks he complimented the Curate-in-charge, Rev. Harold Snartt, and the congrega-

PRAY FOR STUDENTS

(Referred to in "Outlook" last week.)

The World's Student Christian Federation has just issued their call for the observance of Sunday, February 27th, as a Universal Day of Prayer for Students throughout the world. It is to be hoped that our churches will make some real effort to bring this matter before their congregations. Any one who understands the part played in the life, thought and progress of the world, by universities, colleges and schools, will realize how central is the problem of keeping the ideals of true religion, and especially of the Gospel of Jesus Christ before the minds of students. The Christian Student Movement has for its great and central object the presentation of Christ to the student world. Wherever the secretaries and other workers and members of the movement go in our own land, in Europe, in Japan, in China, in India, in Persia, in Egypt, Christ as the Saviour from sin and the Sanctifier of the lives of believers is preached. Those who have followed the history of this movement know what wonderful success it has had in the past, and every year opens up still wider opportunities. The importance of the work cannot be exaggerated. In asking for prayer for this organization and for the students of the various countries of the world the clergy may find it also a good opportunity to utter a call to young men and women to consecrate their lives to the service of God in the ministry of the Church, or in some other agency for the spiritual uplift and salvation of men. One feels that all too seldom our young men especially hear such appeals, and it is therefore no wonder that their minds are turned aside to other lines of work, and the claims of the ministry forgotten or not seriously considered. Many a splendid man has been lost to the Church merely because the great need and the blessedness of such service has not been adequately presented.

tion on the progress which had been made in this Mission since his last visit.

TORONTO S.S. ASSOCIATION.—The annual meeting of this Association was held in Holy Trinity Schoolhouse on Monday last, the Bishop presiding. Mr. R. W. Allin led in a discussion on Missionary Organizations in the Sunday School and Miss Evans in one on Missions in the Sunday School. The presentation of medals and prizes took place and those heading the list in the three grades were: Junior Grade, William Speechly, St. John's, Pilot Mound; Middle Grade, Barbara Withers, St. Agnes', Carberry; and Senior Grade, Helena Tyson, St. Agnes', Carberry. All of these candidates belong to the diocese of Rupert's Land.

The following officers were elected for the ensuing year: President, the Bishop of Toronto; hon. vice-pres., Bishop Reeve; clerical vice-presidents, Canon Macnab, Rev. J. S. Broughall; lay vice-presidents, Mr. G. B. Kirkpatrick, Mr. Evelyn Macrae; secretary, Mr. J. S. Barber; assistant secretary, Rev. P. M. Lambe; treasurer, J. C. Wedd; Executive Committee—Clerical, Archdeacon Ingles, Canon Powell, Revs. T. G. Wallace, W. L. Armitage, R. A. Hiltz, C. V. Pilcher,

R. Gay, E. Burgess Browne and J. W. Storey; Lay—Miss Morley, Miss Sheppard, Miss Cooper, Messrs. C. J. Agar, J. R. Nicholson, C. P. Muckle, P. M. Abel.

TRINITY COLLEGE.—The first of the series of a special course of Shakespeare lectures, which are to be given in Convocation Hall on Saturday afternoons, will be given next Saturday afternoon by Professor Brett, M.A., his subject being, "Shakespeare's Conception of Human Nature."

WILBERFORCE.—Rev. E. G. and Mrs. Robinson are carrying on an earnest work here and at Harcourt and Deer Lake, dwelling in a hired house of their own. It is to be hoped that the efforts to erect a parsonage for them may be successful before next winter, as their dwelling is not proof against the severities of winter. The Haliburton Deanery secretary visited us recently with a Lantern Lecture, which was largely attended. The following morning a number of communicants partook of the Holy Communion at an early celebration. Confirmation candidates are being gathered together, and Mrs. Robinson has the nucleus of a Sunday School established.

EGLINTON.—ST. CLEMENT'S.—An impressive service in memory of the late Lieut. Harold Heber Owen, of the Duke of Connaught Rifles, who went overseas with the first Canadian contingent, was held in this church on the 15th inst., when Rev. A. J. Fidler spoke of the splendid example of this young officer in his work as a former member of his church. He was killed while covering the retreat of his men from a much superior German patrol while on a scouting expedition.

On the 14th inst., the second meeting of the newly-formed Men's Club (on Parliamentary lines) was held when 40 members took part in the debate, at the close of which Mr. Beeton gave a most instructive address on "Boys' Work," and Mr. J. E. Jones gave a short summary of his work in compiling the new song book for the University boys in the trenches.

NIAGARA.

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

HAMILTON.—ALL SAINTS'.—Nearly 70 men have enlisted to go overseas from this congregation. One of those who has been killed is Private Gibbs, who was a valued member of the choir; another died at Niagara; five have been wounded.

CHURCH OF THE ASCENSION.—A memorial service for the late Capt. Frederick Gates McLaren, who died lately in France, was held in this church on the 13th inst. Many of his old fellow officers of the 13th were present, including Colonel Labatt and Colonel Domville. Dr. Renison, in the course of his sermon, spoke of the deceased officer's connection with the church, where his family had worshipped for two generations. At the very first call he had gone and though he was now at rest, his example and inspiration would not be forgotten. At the close the whole congregation stood while Mr. J. E. P. Aldous played the "Dead March." Many of Capt. McLaren's friends from other city churches were present.

HURON.

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

BRANTFORD.—ST. JAMES'.—A banquet to the men was given on the 11th inst. The Hall was beautifully decorated with flags and bunting, and an excellent dinner was served by the ladies. The toasts after dinner included The King, The British Empire, The Army and Navy, and The Church, to which the following spoke: Mr. Jas. Scace, Mr. Norman Andrews, Rev. T. B. Jeakins, Lieut.-Col. Muir and Mr. Henry Fielden. The Rev. E. Softley presided, and at the close proposed the toast of the parish of St. James'. This was responded to by the churchwardens, Messrs. F. H. Ayres and H. Foster. The singing of the Doxology and the Benediction brought a most successful gathering to a close. Some 35 men have enlisted in the C.E.F.

ST. THOMAS.—ST. JOHN'S.—Rev. W. F. Brownlee lately received a pressing invitation from the congregation of the Church of the Ascension, Windsor, Ont., to become their Rector. At a special meeting of the vestry, which was held on the 14th inst., Mr. Brownlee said that he would still remain as pastor of St. John's; a decision that will be heard with no little satisfaction by the congregation. During his leadership the congregation have made much progress, and Mission work has for the past two years been conducted at Yarmouth Heights. The relations between the congregation and their pastor were

never more happy than they are to-day, and his removal at this time would have been greatly regretted.

EXETER.—Rev. D. W. Collins, Rector of this parish, has been appointed Chaplain of the 70th Battalion Overseas, which is at present training in London, Ont. Mr. Collins is also a qualified combatant officer. He has also been given the honorary rank of Captain.

INGERSOLL.—**ST. JAMES'.**—A bronze memorial tablet which has been placed to the memory of the late Major Edward Cuthbert Norsworthy was unveiled on the 18th inst., by Canon Tucker, of London, who in an eloquent address, in which he dealt upon the custom down through the ages to erect memorials to great men and great deeds, paid a warm tribute to the heroism of Canadians on the field of battle and the splendid example they have set. Rev. R. J. M. Perkins conducted the service. The late Major Norsworthy, who went to the war from Montreal with the 13th Battalion, Royal Highlanders, was killed in action while bravely leading his men at Langemarck. Soon after his death he was mentioned in despatches by Sir John French for gallant and distinguished service on the field.

ST. MARYS.—**OBITUARY.**—On Monday, the 14th inst., there passed into the presence of the Saviour, whom she so long trusted and served, the well-beloved wife of the Rector. Mrs. Taylor slept peacefully for six days and breathed her last without the slightest struggle. The service in St. James' Church was conducted by Very Rev. Dean Davis, assisted by Revs. W. T. Cluff, J. W. Hodgins and F. C. Ryott. The Dean bore testimony to the sweet character of the deceased. She was the ideal wife of a clergyman. She was universally beloved. When, through a fall a few years ago, she was forced to give up her active work in choir, in Sunday School, and in other organizations, by her pen, her purse and her cheerful life, she spread comfort far around her. The loss to her husband is irreparable. She leaves a son, Rev. Dr. Taylor, M.A., of Shanghai, and two daughters to mourn their loss, yet to rejoice in her beautiful life. The members of the St. Marys Ministerial Association attended in a body the Burial Service.

ALGOMA.

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

SUNDRIDGE.—The Archbishop spent the Sixth Sunday after Epiphany in this Mission. The day's work began with Morning Prayer, Confirmation and a celebration of the Holy Communion in Grace Church, South River. After lunch, the Archbishop and Incumbent drove eight miles to St. John's, Eagle Lake, for Divine service. Here 13 candidates were presented for Confirmation. After a further drive of 12 miles, Sundridge was reached, Evening Prayer was read and eight persons confirmed. Large congregations took part in the different services and the Archbishop's scholarly and deeply spiritual sermons were listened to with rapt attention.

RUPERT'S LAND.

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

WINNIPEG.—**HOLY TRINITY.**—**THE CLERGY RETREAT.**—A retreat for clergy and lay readers was held in Holy Trinity Church from February 14th to 17th. The retreat was conducted by Right Rev. A. J. Doull, of Kootenay. There was a large attendance of clergy and those who were preparing for Holy Orders. Nine addresses were given, the first being introductory, and the others in exposition of the Ten Commandments. The concluding exercise was a review of the Ordination vow. At the close of the retreat, Archbishop Matheson spoke a few words in deep appreciation of the helpful and stimulating addresses which had been given.

BISHOP OF KOOTENAY'S STIRRING WORDS

The Bishop dwelt at length on the great crisis through which the world and our own beloved empire was passing. What will be the issue of the war depends on the attitude of the nation towards God, Who is the only giver of victory. The nation has fallen away from God. Particularly in Canada we have been giving our attention to material things. We have been grasping after money, real estate and pleasure, until the thought of a present God, and the worship of God, and the spiritual service of God have been crowded out of our life or put in the second place, while those who remain faithful give more

attention to Bible helps than to the sacred text itself. In view of the great crisis, and in view of our spiritual declension, a very great responsibility rests upon the clergy of the Anglican Communion. The work to be done is very great, and entirely beyond human strength to accomplish; yet an opportunity exists such as the Church has never had in the past and will never have again. If the clergy are to fulfil their responsibility, and to win the people back to God, it must be done, and can only be done by the illuminating, sustaining and convicting power of the Holy Ghost. He longs to use them, but they must, and all earnest Christian people must open their hearts fully and unreservedly to His presence and influence. The fate of the Empire and of the world depends upon our consecration. The Commandments are the expression of the eternal principles of right and wrong upon which necessarily the whole welfare, and the whole happiness of mankind, for time and for eternity, absolutely and entirely depend. The Bishop showed as great national sins, the failure of the great mass of mankind to meet the full spiritual requirements of each one of the

THE SYNOD OF THE DIOCESE OF CALGARY

WILLIAM CYPRIAN PINKHAM, D.D., BISHOP, CALGARY, ALTA.

The Bishop in his Charge to the Synod made special reference in the opening paragraphs of it to the war and to the part taken therein by the members of the Church of England in Canada. He mentioned that a large percentage of the soldiers from Alberta were Churchmen, the number approximately being 44½ per cent. Several of the clergy have gone overseas as Chaplains, and one or two with two or three stipendiary lay readers have enlisted in the Army Service Corps. The Bishop gave the following statistics of work performed by him in the diocese since the meeting of the last Synod in June, 1914. Ordinations: there were 2, in 1914, and 2 in 1915. Persons confirmed: 1914, 399; 1915, 410. During 1914 new churches were built and dedicated at South Camp (Blackfoot Reserve), Three Hills, Albert Park, Foremost and Hanna, 5. During 1915: New church at Drumheller? 1. In referring to the recent death of the late Rev. Stanley J. Stocken who entered into rest on January 16th last, aged 51 years, the Bishop says:—"For some years before his ordination he taught an Indian school and as a lay-reader he did excellent service among the settlers between Calgary and Millarville, and in Gleichen and vicinity. He was admitted to the Diaconate in 1894 and to the priesthood in 1900, each step in the ministry having been delayed because of the state of his health. During part of his period of service he was Principal of the Blackfoot Indian Boarding School. He also had charge for a time of St. Andrew's Parish, Gleichen. There seems little doubt that the death of his devoted wife in October last hastened his own death which in view of the saintliness of his character and his physical infirmities, was felt by all his friends to be indeed a happy release. A few years ago I had the pleasure of making him my Chaplain for Indian work; and he was, although superannuated, Diocesan Secretary for our Sunday Schools, the clerical work of which he executed in a highly finished manner." In speaking of the Draft Revised Book of Common Prayer, the Bishop says:—"Speaking generally, it is my conviction that the Draft Prayer Book will not only commend itself to the sober judgment of Canadian Churchmen generally, but it will come to be highly prized throughout the Dominion as our own book. I deem it one of the great privileges of my life to have taken part in its revision. God's gracious help was not only humbly and believingly sought in earnest prayer by the Synod (both Houses being together, although voting separately) before entering upon its consideration. His presence was actually felt by those in attendance, and clearly shown, when members who are well known as holding the most divergent views on theological questions, were found to be in actual, and most cordial agreement; and, when speech and vote showed the Assembly to be of one heart and one soul in dealing with most vital portions of the book." The Bishop made this following important announcement in regard to the appointment of an Assistant Bishop:—"Being now in my seventy-second year, and in my twenty-ninth year as a Bishop, after forty-seven and a half years in the Ministry of the Church of God in Northwest Canada, even though my health at the present time is excellent, and, I am so far, thank God, physically equal to my work, I have felt that the time has come, to take the first step, looking to the appointment of an Assistant. I have therefore informed the Executive Committee that, I propose to apply to the Provincial Synod, at its next meeting in August, for the right for the

Commands. Materialism practically displaces Theism, our whole life is marked by irreverence, the Lord's own day is freely and increasingly desecrated, there is a growing contempt for authority in open defiance of the fifth Command, murder at least as a spiritual act, stealing, false witness and covetousness which is idolatry—all these he showed to be rampant among the people of to-day. No one can understand the great war which devastates the world, unless he sees in it a conflict between the opposing forces of materialistic and a spiritual view of life. The materialism which so mars our own life is seen full fledged in the German ideal. Germany is striving for material advantages of world-wide dominion and extension of her commerce. To gain her ends she has violated her word, trampled on the weak, and bathed the world in blood. We have gone into the war in order to keep our pledge to Belgium; we are fighting in defence of the principles of liberty and honour. Terrible as is the evil, it is God's voice calling us to a higher and a happier life. After the 8 o'clock celebration of Communion, a conference was held to arrange for conducting Missions in parishes.

Synod of this Diocese to appoint an Assistant Bishop, with right of succession, as Diocesan Bishop; and, in anticipation of such application being granted, the Executive Committee has asked the Chancellor to bring forward, at this meeting of the Synod, such necessary changes in Canon XV. of our Canons, on the appointment of a Bishop, as will enable the Synod of the Diocese to elect an Assistant." Commencing from January 1st, 1915, the Executive Committee increased stipends of priests in the diocese from \$800 to \$900 per annum, and deacons from \$700 to \$800, but so far it has not been found possible either (1) to increase the stipends of the missionaries who have been three years in the diocese to \$1,000 per annum, as the Synod decided to do in 1913, or (2) to open up the proposed new Missions. In reference to the Indian work in the diocese, the Bishop says:—"The work shows about the normal rate of progress. A new Mission church has been erected at the South Camp, Blackfoot Reserve; and a new Mission room at the Peigan Reserve; and, the erection of a log church at Bull Horn's, on the Blood Reserve, is in progress. The schools have been filling up." The Bishop refers to the two Diocesan Colleges, and to the important subject of Religious Education in Public Schools, and in the concluding paragraph of his Charge he refers at some length to the all-absorbing topic of the great war. The Bishop said in part:—"No thoughtful person can for a moment suppose that all this display of the powers of evil, resulting in all the misery, ruin and death, for which, we, and posterity after us, must hold our enemies responsible, does not mean, in God's overruling Providence, the coming in of "a new heaven and a new earth wherein dwelleth righteousness," where the Fatherhood of God, the brotherhood of man, and salvation through Jesus Christ, for all who believe in Him, will exercise a far greater influence than hitherto has been the case. Sham Christianity in individuals and in nations will not have in the future the influence it has had in the past. God is love. Love brought Jesus Christ, the Lord of Glory, down from heaven to suffer and to die for men. The religion of Jesus Christ came with a new Commandment, Love. Jesus Christ reigning in our hearts will not suffer us, or our Allies to hate Germans, Austrians and Turks, with all their frightfulness, as, the Germans are said to hate the English. Love is the Gospel of Him 'Who being in the form of God thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death even the death of the Cross.' Let this mind be in us which was in Him. Love will always prove the Conqueror. Therefore, let us pray to Him Who 'hath prepared such good things as pass man's understanding that He would indeed pour into our hearts such love towards Himself, that we loving Him above all things, may obtain His promises which exceed all that we can desire, through Jesus Christ our Lord."

REPORT ON INDIAN WORK.—The Ven. Archdeacon Tims reports in part: With the many objects associated with the great war calling for assistance, and the inability of the diocese to make its payments in full during 1915, we might well have expected difficulty in carrying on the work, but with the generous assistance of the staff of some of the schools, and the increase in the number of grant-earning pupils, the close of the year has found us with no more burden than we were

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ally displaces by irreverence, teasingly desecrating for authority and, murder at the witness and—all these he people of to-day, in which devastates a conflict between a materialistic and a spiritualism which so regarded in the German material and extension of which he has violated and bathed the war in order are fighting in glory and honour. A voice calling us at the 8 o'clock service was held in parishes.

Y

t an Assistant Bishop, as Diocesan such application Committee has forward, at this various changes in the appointment, Synod of the Commencing Executive Committee the diocese from \$700 to found possible of the mission- the diocese to decided to do in proposed new Mission work in the work shows A new Mission South Camp, Mission room at section of a log Reserve, is in filling up." Diocesan Collect of Religious in the conclusion refers at some of the great war. thoughtful per- at all this dis- tinguishing in all the which, we, and, our enemies re- od's overruling new heaven and righteousness," brotherhood of Christ, for all a far greater in- the case. Sham- nations will not has had in the at Jesus Christ, en to suffer and sus Christ came Jesus Christ suffer us, or our ns and Turks, he Germans are s the Gospel of God thought it but made Him- upon Him the obedient unto oss." Let this Love will al- fore, let us pray good things as he would indeed towards Himself, ings, may obtain t we can desire.

ARK.—The Ven. With the many war calling for diocese to make we might well g on the work, of the staff of ase in the num- close of the year en than we were

carrying when the war started. God has looked after His own work and, although, the indebtedness that has so long been a burden has not been removed, we have a much larger number of pupils entrusted to our care in the schools and, in our "daily round" of Mission work, there are many signs of progress. We have to record the death of, first, on October 29th last, there passed away Mrs. S. J. Stocken. Mrs. Stocken joined the Blackfoot Mission in 1891. For some years as Miss Symonds, and afterwards as the wife of the Rev. S. J. Stocken, she laboured earnestly among the Indians. By her gentleness and kindness she endeared herself to all with whom she came in contact. Her husband, the Rev. S. J. Stocken, only survived her by a few weeks. He was one of the three senior clergy of the diocese, and held the Bishop's license as lay-reader as early as June, 1887. Saintly in character, a Bible student surpassed by none, earnest and without guile, he devoted himself in his earlier days to teaching school among the Indians during the week and holding services for the Section men on the main line of the C.P.R. from Langdon to Tilley on Sundays. After his ordination in 1894 he ministered for some years to the settlers between Calgary and Sheep Creek, covering a large extent of the country. Later he returned to the Blackfoot Reserve, and while taking charge of the Boarding School there, undertook also the oversight of the parish of St. Andrew's, Gleichen, from both of which ill-health forced him to retire. His wife's death hastened his own end, and he passed away on Sunday, January 16, to his eternal rest. He was Bishop's Chaplain for Indian work, and held the post of Diocesan Secretary for Sunday Schools, till his death. The Government report just published shows a population of 2,489 Indians on the four Reserves where our work is carried on. Of these 756 are members of our Church and 199 are communicants. Last year there were 47 baptisms and 6 persons were confirmed. The total contributions from the Indian Missions for all purposes amounted to about \$650. The attendance at the schools has risen from 135 in March, 1914, to 172 on December 31st last.

Pelgan Mission.—Here the total population is 424. Of these, 226 are baptized members of our Church and 81 others are returned as adherents, 86 are communicants and 15 were baptized in 1915. There are two churches, a Mission room, a hospital and a boarding school connected with our work here. The school has 36 pupils on the roll. Seven acres of land are under cultivation. The Indian Agent, in his report to the Government, says: "I have always found everything in first-class condition."

Blood Mission.—This has the largest Indian population, the latest return giving 1,138 persons, yet we have no missionary set free to work among them either to shepherd the young who have passed through our school or to evangelize the older people for whom Christ died. The Rev. S. Middleton, whose whole time could be well employed at the school, is doing what he can and we rejoice that his energy enables him to accomplish so much. The baptized Indians number 220, and the communicants 49. There were 18 baptized last year and 6 confirmed. The buildings consist of boys' and girls' residences, Principal's house, hospital, church-school combined, gymnasium and the usual out-buildings. The school has 63 pupils on the roll. The Indian Agent reports that "the school has made satisfactory progress." The cadet corps is still a feature. At the last Provincial cadet camp the boys captured two silver cups as well as other prizes. One of the ex-pupils, Albert Mountain Horse, joined the first contingent that left for the front at the outbreak of war. He returned invalided, and died before reaching home. A most impressive funeral service was held in Christ Church, Macleod, and the body was buried in the Mission cemetery with military honours.

Blackfoot Mission.—The Blackfoot tribe numbers 734, of whom 220 are members of our Church. There are 45 communicants and 6 were baptized last year. The buildings comprise a Mission house, church, Mission room and hospital, at the North Camp; boarding school and class room near Gleichen; and at the South Camp, a Mission church built and dedicated since last Synod. In order to cover this large reserve Canon Stocken made use of a motorcycle on which he travelled over 3,000 miles last year. He had the faithful support and co-operation of the Catechists, Paul Pokapinni and Silas Wolfcollar. The school, still under Mr. Gandier's supervision, has 39 pupils, 17 boys and 22 girls. It has accommodation for 50. The class-room work is very ably conducted by Mrs. Wilcocks who offered her services gratuitously during such time as her husband is with the Canadian contingent. Her work is highly

valued and we are extremely fortunate in having secured her help.

Sarcee Mission.—This is still under the charge of Archdeacon Tims. The Indians number 193, the Church people 90, and the communicants 19. There were 8 baptisms last year. The buildings consist of a Mission house in a dilapidated condition, a church and a boarding school, with the usual outbuildings. The school has 34 pupils, representing all the children of school age on the reserve.

Financial.—The staff of the schools have, I believe, used every effort to keep down the expenditure to the lowest point—so much so that the average cost per pupil worked out at about \$131, as compared with \$143.33 in 1914. In this connection we quote the remarks of Inspector Markle in his annual report to the Indian Department in which he says: "The expense of operating resi-

part of congregations. "I would like you to realize," he said, "that in rendering these hymns you are rendering them to God and in God's presence."

KITSILANO.—ST. MARK'S.—This church held its seventh anniversary on the 13th inst., when Rev. Dr. Seagar and Archdeacon Heathcote were the special preachers. Seven years ago the site of the present church was reached by a rough logging trail which led up from Kitsilano Beach. Now the hill is covered with beautiful homes and St. Mark's Church has grown until it ranks among the first half-dozen churches of the diocese.

Correspondence

THE CALL TO REVIVAL.

Sir,—To the lay mind it seems remarkable that the most direct call for a revival of religion should come from a combatant, one actively engaged in actual warfare. Ever since the war began, we of the laity have been looking for a lead, listening for a voice, hoping for a soul-stirring, heart-searching, mind-probing preacher. We have taken a long time to find out that this war has come as a punishment for sin, our own as well as the enemy, and to bring us back to the true worship of the true God. We have, perhaps, unconsciously, been setting up and following false gods—self-interest, self-indulgence, self-aggrandisement. In other words, the world, the flesh, and the devil, the three foes we were enlisted at our baptism to resist. If we really want to prevail against the enemy in the field, we must make a steady and determined effort to subdue the forces of evil in our own land and in our own hearts. This kind goeth not forth but by prayer and fasting. Therefore, proclaim a fast. Call a solemn assembly. Gather the people together to acknowledge and bewail our manifold sins and wickednesses which we have committed against His Divine Majesty, provoking most justly His wrath and indignation against us. Make Ash Wednesday a day of national humiliation to be participated in by every able-bodied adult in the Dominion. The whole day should be one of abstinence, omitting altogether the mid-day meal. Instead of the usual repast, let there be services in every church, say two or three services, with an interval between each, in order to allow every one an opportunity of attending. These services should be very solemn, reverent and penitential, probing to the roots of the conscience, and piercing even to the thoughts and intents of the heart.

A. Q. L.

A BRITISH VIEW.

Sir,—I have just received a letter from a friend in England who is in close touch with religious movements and also with commercial affairs in London. His comments on the present situation seem to me eminently worthy of notice here, especially his references to the state of religion:—

The war still continues, but it has not as yet awakened the nation to a sense of its shortcomings and failures. Neither have we any very distinct leading such as for instance the Church of England ought to give us, in the matter of apprehending the lessons God would teach us and have us learn, as regards the future. In the meantime He is giving us day by day a marvellous victory though it is not put in the headlines of our papers. Day by day we enjoy a wondrous peace. It really is that God is acting and showing His power in our Fleet. The retention of the enemy's Fleet in the Kiel Canal, allows an open sea road to all vessels trading from one country to another, and thus we are supplied with food and the "neutrals" have all they need, and through many of the "neutrals" Germany also is supplied. The only disasters come from the terrible mining machines of the enemy, and from his torpedoes, and innocent people—whether by those mines or by the bombs dropped from airships—are being murdered. In fair and open warfare there is of course a certain amount of death and destruction, but it is more by secret and deceitful means that his ends are accomplished. More of our officers have been killed by sniping and cunning craft than by open warfare. God has therefore been wonderfully good and gracious to us, but we see little accession to the congregations in churches and chapels, nor is there any widespread desire to consult the Word of God, and to show humbleness of heart and contrition of spirit. As you will have seen there has been a good deal

NOW IN THIS OUR HOUR OF NEED

WORDS BY EVA MOYNIHAN

Our Country.

Now in this our hour of need
For Thy mercy, Lord, we plead:
For our land we intercede;
Hear our prayer, O Lord!

Our Cause.

In the battle for the right
May we ever blameless fight,
Win through darkness into light;
Hear our prayer, O Lord!

Our Soldiers.

Guard our soldiers, leaving all
At their King and country's call;
Be with them whate'er befall;
Hear our prayer, O Lord!

Our Sailors.

Guard our ships that never sleep
In the ceaseless watch they keep
Out upon the mighty deep;
Hear our prayer, O Lord!

The Dying.

When our dear ones faint and fall,
When the pains of death appal,
From the depths to Thee we call;
Hear our prayer, O Lord!

The Dead.

Those who die their land to save—
Those who find a soldier's grave,
Those who sleep beneath the wave—
May they rest in peace!

The Suffering.

Comfort all in their distress—
Prisoners, exiles, fatherless—
In their loss and loneliness;
Hear our prayer, O Lord!

For Peace.

Grant that war at last may cease,
Love and brotherhood increase,
Till all strife be hushed in peace;
Hear our prayer, O Lord!

dential schools has increased considerably of late. Although the per capita grant given by the Department was increased about four years ago, the religious bodies, under whose auspices these schools are operated, find the grant to be inadequate to meet the advanced cost of foodstuffs daily in use in these schools." This coincides with the views I have held for some time past, and which I expressed at the Board of Missions in the General Synod.

NEW WESTMINSTER.

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

VANCOUVER.—CHRIST CHURCH.—The third annual choir festival of the combined Anglican choirs of the city was held in this church on the 14th inst., those taking part numbering 200 voices. The choristers were under the direction of Captain L. H. J. Minchin. The best number was "The Heavens are Telling," from Haydn's "Creation." Mr. Frederick Chubb presided at the organ. Archdeacon Heathcote preached, advocating a greater sense of reality on the

written about "A National Mission," but there is such a lack of unity within the Church itself, and so little power in leadership and command, that each section is for himself, and I fancy the Archbishop of Canterbury finds great difficulty in mobilizing the forces for a really active mission. The choice of the word "National" is rather a misnomer. Is it to apply to the Church of England alone, or to the Church of England and all other churches? If the latter, how are the various regiments to be grouped under one flock, and to be infused with the spirit which shall have no other ideal than that of winning souls for Christ? This is a nut which I think even the Archbishop will have trouble in cracking. We do not seem able to furnish an officer, or officers, with sufficient spirit, power and authority to head such a campaign.

One of the great factors in the cessation of hostilities is really the financial position of Germany. I send you one or two cuttings, the substance of which, doubtless, has been very fully set forth in the Canadian papers. At the same time they just give expression to the forecast. One of the most potent charges of dynamite which may tend to break up the German Empire, is Socialism. The Kaiser has always feared this, and if the Socialists can get combination within the nationality of each contending nation, there may be an explosion before long. We must never forget that the Kaiser is naught but the President of Federated States. If disaffection were to occur in one of the larger States such as Bavaria or Saxony, there might come such an outbreak within the realm of the so-called German Empire, as would render the military system helpless, and a cry for peace would be the result. Anglo-Canadian.

A METRICAL LITANY.

Sir,—May I call the attention of clergymen to a most helpful Metrical Litany for use with the Form of Intercession at the present time? Two verses of the Litany are intended to be sung by the choir and congregation, kneeling, after each petition of the Form of Intercession. The verses strike me as truly devotional and helpful and they can be sung to any of the Metrical Litany tunes in our Hymn-Book. This Litany is by a Birmingham clergyman, Rev. W. J. L. Sheppard, and it can be obtained in England at a little less than 50 cents a hundred. In the hope that it may be used over here, I am giving a copy to the Manager of the Church Book Room, 27 Richmond St. West, Toronto, and the Manager of the Upper Canada Tract Society, 2 Richmond St. East, Toronto, and I hope that quite a number of orders will be sent to one or other of these firms. I feel sure that when the clergy see a copy, they will be glad to use the Litany in their Services of Intercession. W. H. Griffith-Thomas.

MARKS OF REPENTANCE.

Sir,—If I leave the bush and go to any of our towns or cities and visit our churches, What will I see? Is there anything different? Is there anything to at once suggest judgment and repentance? If not, why not? Nineveh put on sackcloth, why should not we in some way symbolize repentance? Should not the altars be draped, and all ordinary lights and decorations be removed? There are those who want ritual to symbolize everything Christian. Why not use symbols now to suit the case?

Will some one please tell me who is the author of the phrase, "The Church to teach, the Bible to prove," and the date if known? Also please what is meant by the word "Church" in that connection. A Roman Catholic priest once told me "Church" meant "Pope." One man to teach all others. That has the merit of being easily understood. Did "the Bible to prove" mean that all were to have Bibles and verify what the Pope taught? By no means. The Pope was to assert that the Bible endorsed what he said, and every one was to believe him. Now, with us, what does "The Bible to prove" mean? Who is to do the proving? I will be glad of information for I do not understand what is intended. Please somebody oblige. Capel B. St. George.

SPADINA LODGE.

Sir,—May we acknowledge through your paper the following donations from the Women's Bible Classes of the Church of England in Toronto for the installing of an electric light system for Spadina Lodge? Miss Bell's class, St. George's, \$10; Miss Oxenham's, class, St. Stephen's, \$5; Mrs. Williams' class, St. Paul's, \$16; Mrs. Mur-

chison's class, St. John's, West Toronto, \$4; Mr. Jennings' Men's class, St. Stephen's, \$5; Miss Hardy and Miss Babe's classes of St. Mary the Virgin, \$4.70; Mrs. Darling, St. Mary Magdalene, \$5; Miss Bethune, St. Thomas', \$5.

For the benefit of those who do not know our institution, we would add that it is a Church of England boarding-house for girls who are unemployed, partially unemployed, or who get small wages. It is situated at 184 Spadina Avenue. We have a lunch room where about 50 girls have a good hot meal each day. The Committee wish to express their gratitude to the friends in the various Bible Classes who have helped them in their hour of need. Very sincerely yours,

Georgina Broughall.

"R."—Thank you for your letter. We do not propose to reopen the subjects which have now been sufficiently discussed.

ACKNOWLEDGMENTS.

Further subscriptions have been gratefully received for the Scripture Gift Mission from Mrs. W. R. Powers, Picton, \$5; A. L. J., Galt, \$1; J. J. Baskin, Dunrobin, \$5.

Editor, "Canadian Churchman."

Books and Bookmen

"Foundations of Christian Belief." By Francis L. Strickland. New York: The Abingdon Press. (\$1.50 net.)

The sub-title describes this book as "Studies in the Philosophy of Religion" and its purpose is to present a view of the gradual development of Divine revelation in human life. Taken as a whole, it is one of the ablest, clearest and most convincing books of its kind. But it has two serious weaknesses. It fails to give the true bearings of God's love in relation to the Trinity and makes human love to be the necessary completion of the Divine nature, an impossible position. And its view of the Bible largely follows modern critical lines and is, therefore, at once inadequate and inaccurate. It is curious that with such clearness of thought elsewhere the treatment of infallibility and inspiration should be so confused and even contradictory. On one page much effort is expended to show how human and, therefore, how inaccurate the Bible is, while on another how unique it is as a supernatural revelation. How these two can co-exist is not shown or apparently even contemplated. But apart from these two decided blemishes, we have little except praise for a book which contains some of the best and acutest thought available on these subjects. If only it were possible to correct its doctrine of the Divine nature to include the Trinity and to rewrite the chapter on the Bible, the book would prove of great service as a text-book in Colleges. But even as it is, the thoughtful and discriminating reader will derive much profit from it.

"A Day at a Time." By the Rev. Archibald Alexander, M.A., B.D. Toronto: Upper Canada Tract Society. (90 cents net.)

Those who have read the author's recent book, "The Glory in the Grey," will not be disappointed in this volume. It is fully up to the earlier standard. It would not be easy to find a more refreshing and stimulating collection of addresses. The author has read widely, and writes with a rare sympathy and a strong grip upon the essential things of life. It is a book for the times; full of helpfulness, of cheer and comfort, and has something to say to almost every kind of person with almost every kind of need. The book will be popular, as it well deserves to be.

"A Fortnight at the Front." By the Right Rev. H. Russell Wakefield, Bishop of Birmingham. London: Longmans, Green and Co. (40 cents net.)

A very interesting little volume. It is not at all superfluous, in spite of the numbers of letters and impressions passed on to us from those at the front. The Bishop is evidently much impressed by the way in which religious differences are there being lost sight of, and emphatically states that, at any rate for the period of the war, he would "relegate to obscurity every religious division." The survey of the countries at war is as illuminating as such a brief survey could be.

"Our Great Consoler in Life and Death." By M.L.C. London: S.P.C.K. (1s. 6d. net.)

Short devotional readings typically arranged. The aim of the author is to lead us in these days of suffering and trial to the One Who alone can give peace and hope. The thoughts are based almost entirely upon Scripture. This book could not but prove helpful to those who will give time to listen to its quiet and spiritual messages.

We have received "Six Easter Carols," words and music by Bishop Darlington, of Harrisburg, U.S.A. (Biglow and Main, New York and Chicago, 10 cents); "The Last Supper," a Lenten Meditation from the Gospels set to music by Cecil Forsyth (H. W. Gray Co., New York, 25 cents); "Thyre the Fair," a choral ballad for baritone solo and female chorus by Martens and Lester (Gray, New York, 25 cents); and "The Piper of Hamelin," a Cantata for children's chorus and tenor or soprano solo, by A. Cyril Graham (Gray, New York, 50 cents). Organists and choirmasters should note these new pieces.

"THE TWO SONS"

THE following incident was told by Mr. Thos. Palmer (leader of the Alexander Choir) at a Pocket Testament League rally held recently in Toronto: "While on my way to B— to meet the choirs of the various churches that were going to take part in a month's revival services, of which I was to lead the singing, owing to some defect in the engine the train was stalled on the track. When the rattle of the train had ceased I heard a man singing in the next car and went in, and there found in the smokers' section, a man attired as a labourer, apparently having just left work, and had not yet even washed himself, but somewhat under the influence of liquor. He was singing hymns for the amusement of the men who had congregated to listen and were applauding and urging him on. Presently he rose and said: 'Gentlemen, I am now going to preach you a sermon, such as you have never heard and possibly never will hear again. I will take for my text, "A Man Had Two Sons." Ministers of the Gospel preaching from this text try to tell us that the son who said "I will not go," and afterwards went, was the dutiful son, but I want to prove to you that it was the other fellow who really was the dutiful son. Now listen. A man had two sons. The father said, "Now John, go down on the farm and dig," and he said, "I won't do it!" So he called to the other son, "Come, Jim, go down and dig," and Jim said, "All right, Dad, I'll go," and started off with his dinner can and shovel over his shoulder, but on his way he met some of the other boys just like me—they sez, "Where are you goin', Jim?" "I am goin' down to dig for Dad on the farm," "No, come with us, can't work all the time, let's take a holiday," so Jim went and got on the bum instead of digging. He meant all right, but was good-hearted, and those bums spoiled him. But John who said he wouldn't go, began to think, "If I don't go down and dig there'll be no farmin' done, no crops, and I'll have to get out." So he went down and started to dig, sort a selfish you-know. Now, don't you think that Jim was the best son after all. Now, men, what do you think of my sermon?" Of course they all laughed, and he wanted to go around and shake hands with everybody, and thinking he might ask them for a nickel, they began to move away. Presently he came to me with the same question—viz., "What do you think of my sermon?" I replied, "I think your sermon is fine. You have given a splendid discourse, but you have missed one point." "What point is that?" said he. I again replied, "You have failed to tell us who the two sons were. Who were they?" Stopping to think for a minute, he said, "I do not know. Can you tell me?" "Why, yes," said I. "The two sons are you and I. Judging from your knowledge of the Scriptures, and your abilities to preach, I take for granted that you received from Our Father a call to go and dig, you met the bums on the way who got you off the track, and you threw up the job. I also received the Father's call, but said I would not go—I afterwards repented and now I am digging for all I am worth." Leaning forward he whispered in my ear, "Say, Mr., won't you pray for me." I shook hands with him and promised him I would. Taking from my pocket a Testament, I said, "Do you know what that is?" He replied, "Why, yes, that's a New Testament." "Will you read it if I give it to you." He again replied, "Yes, upon one condition." "And what condition is that," said I. Holding up the Testament which I had given him, open at the fly leaf, he said, "That you write your name there and mine below it." I asked the question, "Why do you wish that?" He answered, "That whenever I open this book I may be reminded of who the two sons are." And giving me his name and address we shook hands and separated, as by this time the train had started and we were nearing the B— station, where I was to get off." The Pocket Testament League may be summed up in the following words: The motive: Winning Men for Christ; the means: the Word of God; the method: Personal Work with Individual Souls. Canadian headquarters, 84 Victoria Street, Toronto, Ont.

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Personal & General

Dean Llwyd, of Halifax, says: "That if Christians would unite such an evil as the liquor traffic would not live a week."

The Rev. C. E. Sharpe, of St. Thomas', is to be the special Missioner in Holy Trinity Cathedral, Quebec, beginning on Ash Wednesday.

We beg to extend our warmest sympathy to the Rev. Canon Sutherland in his great bereavement. Mrs. Sutherland passed away on Friday morning last.

The Church of the Resurrection "Messenger" made its first public appearance last week. The paper is a credit to the Rev. J. W. Storey and his congregation.

Ontario's hospital at Orpington, the gift of the Province to the Empire by Imperial authority, was opened Saturday by the Right Hon. Andrew Bonar Law, Secretary of State for the Colonies.

The number of our readers who peruse this column is clearly brought home to us by the fact that they then look at the label on the back page and remit the amount due us. Are you one of the thoughtful ones?

The Rev. Arthur Carlisle, of the 18th Batt., was arrested as a spy in France, when on leave of absence he fell into the hands of the French authorities without his passport. He was released after ten hours in the "klink."

Premier Hughes, of Australia, had a lengthy conference with Sir Robert Borden on his way through Ottawa. The Australian Premier is under sixty years of age. He is en route to Great Britain to confer with the Imperial authorities.

The Bishop of Kootenay's address at the "Retreat" in Winnipeg last week, partly given in another column, should help to bring our people to realize the greatest question of the hour, "The attitude of the nation toward God."

Rev. A. G. Hamilton Dicker, the late Rector of St. Luke's, Toronto, has been appointed Vicar of the country living of Upchurch, in Kent, by the Warden and Fellows of All Souls' College, Oxford, who are the patrons of the living.

The customer asked for Turkey without Greece. "You're a German," said the waitress. "No, I'm Hungarian," said the customer. "You can't Russia," interrupted the man opposite, "else she won't Serbia, and she might not let you Rumania."

Our deep sympathy goes to the Rev. W. J. Taylor, of St. Mary's, in the loss of his beloved wife, and to the Rev. Dr. Taylor, of Shanghai, her son, and the members of the family in their bereavement. Mrs. Taylor passed away on the 14th inst.

Sir Robert Borden read a report from the Parliamentary librarians since the fire stating that a valuable collection of Bibles and ecclesiastical literature and a number of other volumes had been burned, but they could nearly all of them be in time replaced.

From Livingstone, Rhodesia, Africa, the death is announced of Lewanika, King of Barotseland, a powerful native ruler, friendly to the British. Lewanika was one of the most interesting guests at the coronation of King Edward, who received him at Buckingham Palace.

Rev. Prof. E. H. Young, of Huron College, who volunteered as a Chaplain or as an interpreter last summer, was suddenly called to England in January and has since been appointed for service in Egypt. His appointment makes the twenty-third member of the College, past or present, known

to be serving with the colours. Of this number four have been killed.

The French Government sent their sympathy in the loss of the Parliament Buildings in the following words: "The Speaker of the House of Commons, Ottawa,—I have the honour to express to you the deep emotion of the French House of Deputies in the face of the disaster which has destroyed the Canadian Parliament Buildings. My colleagues and I bow with sorrow before the tombs of the victims, and we beg to address to their families our utmost sympathy. The President of the Chamber of Deputies."

The Englishman, Irishman and Scotchman had made an agreement between themselves that whoever died first should have \$25 placed on his coffin by each of the others. The Irishman was the first to die. Shortly afterwards the Scotchman met the Englishman and asked if he had fulfilled the agreement. "Yes," said the Englishman. "In what way did you pay it?" asked the Scotchman; "in notes or gold?" "I put on five sovereigns," said the Englishman. "What did you put on?" "Oh, I just wrote ma cheque for \$50," said the Scotchman, "an' took your \$25 as change."

The Rev. W. Talbot Hindley, who has been acting as chaplain to the Forces in France, preached on Sunday week in St. Luke's, Maidstone, where he described the tragic death of a young private, who was found by a careless young officer reading his New Testament. The officer advised him to throw that book away, as it would do him no good. "No good?" said the lad. "Why, it is the book that has taught me to have no fear of death." At that moment a shell burst in the trench and buried the young private. The officer dug amongst the debris until he rescued his body and found the New Testament, which he now treasures.

Premier Hughes of Australia when in Ottawa made a speech of intense power and conviction. It was notable and significant that when he declared himself to be the representative of labour, His Royal Highness the Duke of Connaught led the cheering. In a voice that choked with emotion, he told of the immortal charge of the Australian Horse against the Turkish trenches at Gallipoli. "These heroes," he said, "knew when they got the order to charge that it meant almost certain death. But they left farewell messages with those who remained behind and turned their faces to the foe. The man who got farthest was the Colonel; he got 50 yards. Out of the 500 men who went out, only 15 returned."

Word reaches us that "gifts for war purposes continue to pour in from all parts of India. The Punjab aeroplane fund has reached the sum of \$395,000, and the United Provinces held a great meeting, the lieutenant-governor presiding, to inaugurate a special war fund. Five more Indian princes have presented motor ambulances, one rajah giving four subscriptions, while thousands of pounds have been presented by prominent firms and commercial leaders. The Rajah of Cutch has renewed his offer to maintain an Indian infantry regiment at the front until the war ends. Nearly two hundred firms and associations are lending machinery free of cost to the government for the manufacture of munitions. It is announced that \$600,000 has been distributed to the families of soldiers at the front, and about \$2,600,000 remains in the hands of the relief fund committee."

No one will dispute the bravery of our Army chaplains, examples of whose heroism comes to hand almost every day. But the bravery of a certain sergeant, who took upon himself the discharge of one part of the chap-

RENNIES SEEDS
 PUREST-CLEANEST
 MOST RELIABLE
 GET CATALOGUE
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lain's duty when he was not at hand would be hard to beat. The story is related in a letter written by a soldier at the Front. It records the death by a sniper's bullet of a young private of their company who was little more than a boy. To give their comrade a decent burial tremendous risks had to be run, but these were fearlessly faced, and amid a hail of the enemy's fire the boy was laid in the grave without casualties. "But then," writes the soldier, "the unique thing happened. The sergeant ordered us back to our trench and remained behind alone. He stood straight up amidst that hail of lead and calmly read the Burial Service. From beginning to end he read it, calmly and with great reverence. And God above knows that many of us, who to our shame be it said, have not prayed for years, echoed deep in our hearts that last amen. Afterwards he returned to our trench, untouched."

The Church of England on February 17th took a stand against a policy of reprisal. The Bishops in convocation at Canterbury Cathedral adopted a resolution against the air raids, "which have as a deliberate object the killing or wounding of non-combatants." The Archbishop of Canterbury, in moving the resolution, said there was danger, when proposals were made in the newspapers to put to death innocent persons in retaliation for gross and outrageous wrongs, that the moral currency might be debased. "We feel," said the Archbishop, "that one of our foremost desires surely is that, when by the mercy of God this fearful conflict comes to an end, we should enter upon a discussion of a settlement with clean hands—we should have nothing there of which to be ashamed." The Bishop of Bangor alone opposed the resolution. "In a war like this," said the Bishop, "we cannot separate combatants from non-combatants. The strengthening of the blockade against Germany involves the making of war on women and children. If we could send a hundred aeroplanes to drop bombs on the rich business part of Frankfurt the effect produced would be felt from end to end in Germany, and the sending of Zeppelins to this country would be denounced as a blunder, as inexcusable, as a crime. If a son of mine were asked to join in a punitive expedition on a German town I would advise him to go and do his duty."

British and Foreign

Since the war began nearly 500 Etonians have been killed or have died of wounds.

Rev. Dr. Swete, Regius Professor of Divinity at Cambridge for the past twenty-five years, has resigned his office. He is in his 81st year.

The consecration of Canon Bilebrough as Bishop of Dover is to take place in Westminster Abbey on the

24th February (St. Matthias' Day), not in Canterbury Cathedral as was previously announced.

In his annual report of the work accomplished by the S.P.G. in 1915 Bishop Montgomery's closing words are worthy of repetition: "I cannot end without an expression of fervent thankfulness for the manner in which we have been supported this year. Abroad no Mission station has been given up, and no Missionaries withdrawn. We face 1916 in faith and hope."

Mr. Leslie Stannard Hunter, B.A., late of New College, Oxford, and younger son of Dr. John Hunter, formerly of Trinity Congregational Church, Glasgow, was at Advent ordained by the Bishop of Southwark and appointed to the curacy of St. Peter's Parish Church, Brockley. Mr. Hunter has been for the last two years one of the Secretaries of the Christian Student Movement.

Lord Burnham, one of the proprietors of the "Daily Telegraph," died lately. It was largely through his enterprise that Stanley was sent to Central Africa on his never-to-be-forgotten expedition, one outcome of which is the chain of Christian missions which has been established across the Dark Continent. The wonderful transformation of Uganda, a direct result of Lord Burnham's efforts, is an imperishable monument to his work for God and humanity.

In the year before the war the average number of students in residence at the various Theological Colleges in England was 1,258. The total expected to be in residence during the Lent Term of this year is 346 only, and half of this number are either physically unfit or beyond the military age. Four hundred and sixty-seven men who had actually begun residence have since left for service, and nearly 300 of those who entered their names have deferred entry.

The Rector, Canon Carnegie, and church wardens have offered to place St. Margaret's, Westminster, at the disposal of the members of the overseas forces in London for any services or other religious ministrations which they may require. Official representatives of Canada, Australia and New Zealand are in complete sympathy with the proposal and are co-operating in giving effect to its inaugural service for members that the Canadian forces will hold at noon on Thursday, the 10th, the anniversary of the day on which the first Canadian contingent reached France.

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

There's a Subtle Charm about the delicious flavour of "SALADA"

This flavour is unique and never found in cheap, ordinary teas. Let us mail you a sample. Black, Mixed or Green.

Boys and Girls

WONDERFUL STRENGTH

The insects are provided with muscles of enormous power as compared with men. If a fly be held by the wings it can pick up and carry a match, and this is as if a man were

able to pick up a beam 28 feet long by 15½ inches square.

An ordinary little ant can pull eight matches on rollers, which would equal a load of 330 beams the size of a man when its weight is compared with that of a horse.

The flea jumps 200 times its own height, which is about the same as if



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a man were to jump over the nearly thousand-foot high Eiffel tower.

An oyster opposes being opened by exerting a force of over 30 pounds, and for a man to show the same power he would have to take up 80 large locomotives and bear them Atlas-like upon his shoulders.

From a purely physical point of view man is the weakest of animals. It is only by the use of his mind and the application of the laws of mechanics in the machinery he has invented that he has been able to dominate the world.

A BILLION DOLLARS

The Time It Would Take an Expert to Count Them Singly.

I wonder if we realize when we talk of a billion dollars what an enormous sum of money it means?

We all know how rapidly an expert counter of coins will manipulate them. You can scarcely follow the motion of his fingers as he shifts the coins from one pile to another and counts them. The treasury experts will count 4,000 silver dollars in an hour and keep it up all day long, but that is their limit.

Working eight hours a day, then, an expert counter of coins will count 32,000 silver dollars in a day, but how long will it take him at that rate to count \$1,000,000? Thirty-one days.

But that is only the beginning of the measurements of great figures, for if this same man were to go on counting silver dollars at the same rate of speed for ten years he would find that he had only counted 100,000,000 of them and that to count \$1,000,000,000 would require 102 years of steady work at the rate of eight hours a day during every working day of every one of the 102 years.—O. P. Austin, Former Chief of Bureau of Statistics.

THE DAY MURIEL RAN AWAY

IT was in the early autumn. Muriel had been out of sorts for a week. Everything had gone wrong. Even the apples she picked up to eat in the orchard were wormy. The hickory nuts she cracked were bad. The book she brought from the library in town was minus leaves in the most exciting chapters. Hens ruined her flower-bed. The children were trials, every one of them!

Jimmy was the worst. It did seem as if he planned to be annoying. On Monday after school he borrowed Muriel's dinner-pail and filled it with toads to turn loose in the garden. That was bad enough; but when Jimmy explained to his father that he read that a toad was worth twenty dollars a year in the destruction of insects, and that being the case, six toads were a fortune on any farm, and the dinner-pail could be washed, father laughed; whereupon Muriel determined to run away.

It wasn't convenient to run away on a school day. After thinking the matter over seriously on Wednesday, Muriel decided to leave home on Saturday afternoon. To be sure she

said nothing to her family about her plans; but on Thursday mother gave a sigh of relief because of the change in Muriel's behaviour. She no longer grumbled at everything and performed her daily tasks without a murmur. That night after supper mother cut her hand so badly she could neither wash nor wipe the dishes. Great was mother's surprise when Muriel said she was perfectly willing to wash the dishes alone instead of accusing Louise of getting hurt on purpose to escape being obliged to help.

After the dishes were put away, Muriel made a book of brown wrapping paper, sharpened a lead pencil and went out to the horse block to do some writing.

"What's come over Muriel?" father enquired.

"We have writing compositions for next week," Louise said. "Maybe she had an idea."

Muriel had an idea, but the idea was a diary to be consulted years hence when her grandchildren might wish to know exactly why their grandmother ran away.

"I have reached a turning-point in my life," began the diary. "I am eleven years old, the eldest child in a family of five children. My parents love all the other children more than they love me, which is a sad thing. I have to wash all the dishes and keep the hens out of the garden. My mother thinks that Louise is perfect, and my father thinks there isn't any one like Jimmy. The babies keep you busy. I don't have very pretty clothes, and I lead a miserable life."

"Day after to-morrow it will end. I know a little girl that visited the Browns last year, and her mother said one time that if folks didn't treat me well to come and live with her. So when I run away I am going to their house first and work for my board and so get a start in life. That is all for now."

"Dear me!" said Louise when Muriel folded her book and put it in her apron pocket. "I'm glad you have stopped working on your composition. Father wouldn't let me bother you. He said that maybe you had a 'riginal idea that would get away if you were disturbed."

"Tell tow-ey," begged the three-year-old baby, cuddling close beside Muriel on the doorstep.

Muriel put her arms around the little fellow most tenderly and told him his favourite story of three bears



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and Goldilocks. How that baby would miss his sister after Saturday! "Bedtime now," said mother, who had rocked the little baby to sleep.

"One more tow-ey, muvver; nist one more," entreated Richard.

"Please, mother, let me tell him one more," added Muriel, hugging the precious little brother tight. How he would miss her!

"Why don't you go upstairs, Louise?" Muriel enquired when mother began undressing Richard after Louise had said good-night to the family.

"Waiting for you, of course. You don't suppose I would go up to our room without you, do you?"

"Well, wait a minute, then," replied Muriel, feeling sorry for the girl. To be sure, Louise would miss her sister all her life. It was sad. It certainly was sad! "I'm going to have a look at the baby," she added. "I'll be gone only a minute."

Muriel knelt by the crib and kissed the sleeping infant. Tears filled her eyes. Baby would never remember her sister.

"Why, what are you crying about, Muriel?" demanded Jimmy when Muriel came out of the bedroom with wet eyelashes.

"She looked so sweet," said Muriel, softly.

"Bless your heart!" exclaimed mother, drawing Muriel to her side. "When you were a baby I couldn't look at you sometimes and keep the tears back. You were my first baby, and you seemed too sweet and dear to live."

"Love you ten bushels!" Richard called as Muriel followed Louise into the hall.

"Mother does, too," floated up the stairs.

That was distressingly sad. Muriel hadn't realized that mother cared so much.

The following day, the last entire day at home, Muriel was a model daughter and sister. When she washed the supper dishes Louise stayed in the kitchen and read a story aloud.

"I'll never grumble about washing dishes again," declared Louise. "It makes me ashamed of myself to have to make you do it. Let's never be shirkers again, Muriel."

"I know we've been horrid to each other about dishes," agreed Muriel.

"What if there were only one of us?"

"Oh," bethought Louise, "don't mention it! Why, I just couldn't live without you."

That was tragic sadness. It gave Muriel a lump in her throat and made her hand so awkward that she almost dropped Jimmy's "For a Good Boy" cup that was given to him when he was five years old. Jimmy was a good boy, after all, when you thought it over and compared him with other boys. He would probably miss his sister, too.

By this time Muriel was convinced that the only way to run away from home was to run away before you stopped to consider the feelings of the family.

On Saturday, Muriel slowly moved about the house, helping her mother, taking care of the baby, telling

Richard many stories, and wondering where she would sleep that night.

The child planned to slip away after dinner; but the post-man left a letter from Aunt Katie, which announced that she and grandma would arrive that afternoon to stay a week before going on to New York. This meant that Jimmy must be sent to the back lot after berries for supper.

"I don't want to go alone," objected the boy. "Come along with me, Muriel, please!"

Jimmy must have been surprised when Muriel consented. He didn't know, of course, that the little girl

couldn't refuse his request under the circumstances. She wished her brother's last memories of her to be of great kindness. On the way home with the berries Jimmy wondered what had happened to Muriel's tongue. She simply wouldn't talk. How could she when she kept thinking that never again would she and Jimmy cross the field together?

At four o'clock Muriel ran away. She went as far as the garden gate. There she sat upon a stone and pitied, not the sorrowing family, but herself. It was sad that she must run away. It was sad that Muriel's

tears wet the brown paper diary, the only possession she was taking with her into the world.

Suddenly Richard's bright head popped into view. He was running down the garden path much excited. Aunt Katie had arrived and had brought him the big red balloon he was waving in the air.

"Merl," he called, "tum home!"

"I will!" responded Sister Muriel, who lived happily ever after—that is, after she destroyed the diary, which must never be seen by her grandchildren. — Frances Margaret Fox.



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