

# Canadian Churchman

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Family Newspaper



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

Vol. 12.

TORONTO, CANADA, THURSDAY, APRIL 22nd, 1915.

No. 16.

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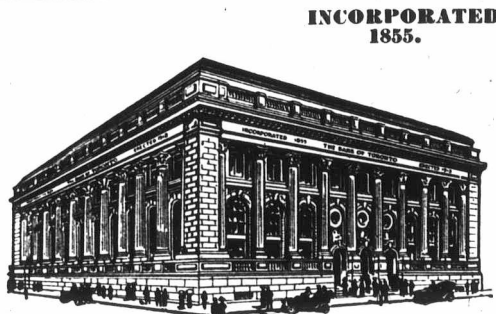


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Processional: 458, 472, 595, 625.  
Offertory: 165, 168, 331, 577.  
Children: 687, 718, 730, 732.  
General: 260, 427, 447, 642.

## The Outlook

### Bishop Farthing and Graft

Another week has brought additions to the deplorable revelations of corruption connected with the supply of military materials for the First Contingent and, on this account, we are particularly glad to notice the scathing denunciation made by the Bishop of Montreal at Port Arthur the other day. In the following plain terms the Bishop defined the situation:

This war of righteousness called for righteousness in those fighting it. We should send men of righteousness to fight for Canada. Canada could not do its proper share in this war if it did not enter into it in the spirit of righteousness. His heart was sore at what had been disclosed at Ottawa, and until Canada rose above the malignant condition revealed, and got away from the grafting and unrighteousness shown in connection with this war, we could never expect to take the place of influence in the affairs of the Empire which we should aspire to.

Nothing needs to be added to these forceful words except to ask our clergymen to make them the subject of messages to their people. What is needed, beyond all else, is to create and foster a strong public spirit of righteousness throughout Canada.

### Temperance in Britain

"The King's action has solved the liquor question as with the stroke of a pen." This striking declaration was made the other day by some temperance reformers, and there is no doubt that the King's appeal has made a great impression. Earl Grey, formerly our Governor-General, states that his family, and practically the whole parish where he lives, have followed the example of the King, promis-

ing to abstain from intoxicants during the period of the war. All wine cellars have been locked up. In harmony with this, the Archbishop of Canterbury has made a strong appeal, urging everyone to bear a voluntary part in self-discipline and self-sacrifice by abstaining from alcoholic drink during the continuance of the war. Lord Kitchener has also issued instructions that, during the war, alcoholic drink is not to be used in his household. Although it seems that absolute prohibition is not to be made legal in England, there is no doubt of the strong temperance sentiment that is sweeping the country. Naturally, great alarm is being felt in the brewing industry, but this will be as nothing compared with the marvellous physical, social and moral results of temperance among all classes. The King's memorable letter says that as far as His Majesty is concerned, no difference shall be made between the treatment of rich and poor, and to refer again to the Archbishop of Canterbury, he rightly says that "some definite act on the part of all is due to our brave men, the nation at large, and to God."

### The Cinema and the Church

A clergyman made a bold attack the other day on the Cinema as the enemy of the child. He said he had taken part in a census one Sunday evening and it was discovered that into one picture palace alone 1,113 children had entered. He also spoke of the influence of the week evening Cinemas upon the child population of London, and its round of films that could mostly be included in the threefold classification of "silly, sensational and suggestive." A large number of leading personages in England have issued a report of investigations made in various parts of Europe, showing the abuses associated with the Cinema. Only a little while ago a Church was "burgled," the offertory boxes were broken open and every possible drawer ransacked. The burglars were three boys of ten years of age, two of whom used to belong to the Sunday School, and they confessed to the police that they learned the methods of the burglar at the picture palaces. Other instances of the malign effects were forthcoming and the clergyman very forcibly urged that the only way to deal with the subject, and protect the children is to have done, once for all, with the talk about capturing the Cinematograph for Sunday School purposes, because it was more likely that the Cinema would capture the Sunday School. A leading educational authority was quoted that the Cinema has not even any educational value since it overtaxes the brain energy of the child. These are strong statements, but we believe that they are absolutely justified by the facts of the case. It would be well if every country could follow the lead of the Liverpool Licensing Bench, and refuse to allow children in picture palaces after 6.30 p.m., unless accompanied by parent or guardian. We ought to teach our children the peril of the Cinema and, of course, boycott every picture palace which persists in desecrating the Lord's Day.

### Truth and the Nation

Can a nation be absolutely true? This problem has become acute during the last few months. A recent lecture was on the subject of "Lessons from Lies in the Present War," and the speaker said that he had studied the book which had been strewn broadcast through Germany by forty-five leading professional men, and he was prepared to point out to anyone 115 distinct lies. The other day the Belgian Government published an important statement showing that the German Government has just added to its other acts the wrong of

fraudulent defamation. Germany has submitted, as evidence that Belgium had abandoned her neutrality, certain documents regarding a conversation between Belgian and British military officials. In order to give the required significance to the document, the German Government suppressed, in the translation, a sentence that showed that all arrangements depended on the hypothesis of a previous German invasion. In another place "conversation" was changed to "convention." No doubt there have been flaws and failures in British diplomacy, but we may fairly congratulate ourselves that, on the part of the Allies, there has been nothing which can be compared with the awful untruths published in Germany. Lies, like curses, come home to roost, and a nation, as well as an individual, is soon found out and is regarded accordingly. We must still insist upon the simple yet searching principle that what is morally wrong can never be nationally right.

### Relief for Sufferers

We have received two striking circulars from the American Relief Clearing House Committee, which is working on behalf of the sufferers of France and her Allies. It is hardly realized that the area overrun by the present war in France almost equals that devastated in Belgium. France is at once the battlefield and the hospital of Western Europe. Then, too, one-third of the population of Serbia, numbering one million, is suffering every possible sorrow, including terrible destitution and fearful ravages of disease. We have already mentioned something of the awful devastation in Poland. The Committee gives a terrible account of the results of War, Famine, and Pestilence in these unfortunate countries with their incredible destruction of life and property. We shrink from reproducing the statements of the Committee which are almost too horrible to read. Needless to say, the mortality is frightful and because of lack of space patients have to be refused every day. More money would have saved many lives and never has the value of funds been so great. A few dollars to-day may tide several persons over the crucial period and may furnish a sufficient amount of nutrition to enable them to resist disease until conditions are adjusted. Several organizations are affiliated with this Committee and it may be truly said that never, in the history of the world, has there been a greater human need than now exists. Surely this deep and crying need will appeal to us all.

### A Parable

One of the most interesting items connected with the war appeared lately in the form of an adventure in the trenches, as recorded by one who was present. The men had been crouching in their shelters and as they were waiting in silence the earth was seen to be gradually moving at the bottom of the trench. There could be no doubt about it, the soil was being churned up before the eyes of the men, and it seemed clear that the enemy was sapping and had miscalculated the distance. The officers were sent for and there was great excitement. Bayonets were fixed and preparation made for anything that might happen. What did happen? A mole! While the war goes on the mole goes on, too. While the war goes on the very birds will be nesting almost under shot and shell. The grass will grow, and the flowers will bloom. No wonder that instead of anxious faces, a laugh came from these soldiers as the velvet creature turned up his blind eyes and his black nose. So much caution and hope of battle for so small a result! The parable is clear, and its message has been seen in other places than trenches, and in more peaceful times than the present.



## The War and Devotion

One effect of the war, in which thoughtful people rejoice, is the clear awakening of devotional feeling. People who knew not God are seeking after Him. In a recent issue of a New York paper two articles testified to this gratifying result. One was by the British poet, Alfred Noyes, who expressed the opinion that never again in the years to come can the people of England grow interested in the vagaries of eccentrics who call themselves by several queer names, and he notes that the English publishers are selling only half as many novels as they were this time last year. The other communication is from Jules Bois, a prominent French writer, who says that "France prays." Not, as he remarks, that it is a question of creeds, but a religion in which all men can stand together. He tells the story of a recent attack, when, the Germans having been driven back, all about lay Frenchmen dying. Some of them were Roman Catholic, others were Protestant, while still others probably had never acknowledged any religion. The only clergyman to be found was a Jewish Rabbi, and he was asked to go among these men and minister to them in their last moments. As he knelt down beside them, one and all, nobody stopped to think about his creed. Not long afterwards he, too, was killed. While we are not able to extend our sympathies to the limit of the Frenchman in his disregard of all creeds, we are, nevertheless, thankful to notice any indications of devotional feeling among those who, apart from the horrors of war, might easily have been without it. These are only slight indications of what is being seen on almost every hand. Men at the front are deeply conscious of the presence and claims of God. As a thoughtless, irreligious British soldier said: "There are no atheists in the trenches."

## A Modern Miracle

A man in a Northern town in England had an infidel friend. The poor fellow had been a drunkard, and had a drunkard's home. He went to the meetings of the Railway Men's Mission, and accepted Christ as his Saviour. His home was soon transformed. Some time afterward he met his infidel friend, who said to him, "You have become a Christian, I hear." "Yes," he said. "Do you believe the Bible?" "Of course I do." "You believe that story about changing the water into wine?" "Why," he said, "of course I do! Nothing difficult about that! You come to my home, and I will show you how Christ can change beer into carpets and chairs and pianos and organs." There is perhaps no proof of Christianity so powerful as that which comes from personal experience.

## CONSISTENCY

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

Though citizens of heaven, risen with Christ, and having our hearts fixed on heavenly things, we have a walk to consider down here—a walk in which the world's eyes are upon us. Therefore, this position calls for consistency of conduct on our part.

It is this that we pray for in the Collect for the Third Sunday after Easter. "Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same." There is the negative aspect of a consistent life. We pray that we may eschew those things that are contrary to our profession.

The word "eschew," Goulburn says, is perhaps connected with the common word "shoo," which denotes scaring birds away. It therefore signifies not merely "to avoid," but "to chase away, to repel." The Latin word in the old Collect is still more expressive; it is *respuere*, "to repel with loathing," to act as Christ said He would act towards the Laodicean Church; this is the way in which we must treat those things which are not consistent with our Christian profession. There is the positive aspect of a consistent life. We pray that we may follow all such things as are agreeable to the same. "Brethren," says St. Paul, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. iv. 8).

Consistency of conduct is the theme of the Epistle for the day (I. Pet. ii. 11-17). The word translated "conversation" in verse 12 means "manner of life" or "behaviour," and is one of the key-words of the First Epistle of St. Peter. He writes to his readers urging upon them such manner of life, in the midst of their heathen neighbours, as becomes their Christian profession. And his words speak to us to-day; although our circumstances in many respects are widely different from theirs, yet we have this in common with them, that we have to live in the midst of people who neither know nor love God. How are these people to learn about God? Often they will not read the Bible, but they will and do read us; and they will probably form their idea of Christianity from what they see in us. Hence we see the importance of our manner of life being such as will truly reflect the God whom we serve. Our Christian behaviour will be influenced by our remembering our position in the world. We are "strangers and pilgrims." This world is not our abiding place; we are citizens of heaven. Here we are—but sojourning for a brief night; soon must we hasten homewards. Let us take heed lest we compromise our high citizenship during our brief stay in this strange land. In keeping with our character as pilgrims and strangers, we have a negative and a positive duty. We must "abstain from fleshly lusts, which war against the soul." The verb implies not merely a state of antagonism, but active aggression. The lusts of the flesh enumerated in detail by St. Paul in Gal. v. 19-21, take the field like armed bands. Like the hosts of Midian they prowl and prowl around, seeking to ensnare and enslave us. Our only safe course is to abstain from them, to hold ourselves off from them. We all have appetites and desires implanted within us by a wise Creator for good and useful purposes. These are lawful and right when regulated by the will of God. It is their unlawful and inordinate gratification which converts them into lusts hostile to the soul, and which if yielded to, will deprive us of strength, like Samson shorn of his locks. On the other hand, there is a positive duty expressed in the words, "having our conversation honest among the Gentiles." "Honest," that is "seemly," such as may attract and command admiration and esteem. In short, we must so live, that men will be constrained to acknowledge the worth of our religion.

Such a life will have its effect upon the world around us. The Epistle goes on, "That, whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation." "Whereas" should be rendered "wherein"; "wherein they speak against you." St. Peter's meaning is that the very conduct which furnishes these maligners ground for slander against Christians will, in the long run, furnish

them ground for glorifying God. And how will this great change be brought about? How will this wondrous enlightenment be effected? The answer is implied in the word "Behold"; "they may, by your good works, which they shall behold." The word is used in Classical Greek to denote initiation into a mystery. And to unbelievers Christ's religion must be a mystery; they cannot understand it, till the scales drop from their eyes. Then "the clearing of the vision leads them up to faith." This is their day of visitation, the day in which God in his mercy opens their eyes that they may see. It was so in the case of St. Paul; he persecuted the Christians with exceeding violence, but the day of visitation came to him, which, while darkening the bodily vision, gave clearness of sight to the soul, and the persecutor of the faith became the preacher of the very faith he once sought to root up. The rest of the Epistle follows out this consistency of life in various details.

The Gospel (John xvi. 16-22) has one point of contact with the Epistle. See verse 22, "And ye now therefore have sorrow." The "therefore" shows that we have here an application of the figure in the preceding verse—the sorrow of a woman in travail. They were to experience similar birth-throes. "The proper idea of birth-throes," says Bishop Westcott, "is not that of transition from suffering to joy, but of suffering as the necessary condition and preparation for joy. Under this aspect the disciples in some sense occupied the condition of the mother. It was their office, as the representatives of the Church, to realize the Christ of the Resurrection, and present Him to the world." This they would do by their consistent Christlike life. They would in this life have to experience pain and sorrow, but like the sorrow of the travelling woman it would be changed into joy, because unbelievers, beholding their Christlike life, would have their eyes open to see the more excellent way, and then sorrowing ones would be able to rejoice because of men born into the Kingdom of God.

## A SONG OF YPRES

*"Soldier, soldier over the sea  
Pray can you sing a song to me?  
For the hot tears blind and I cannot see,  
The graves lie thick and the blood flows free  
And the crosses stab the heart o' me—  
I call—your mother—England!"*

The men who sleep at Ypres  
Were not afraid to die,  
Those hero-men whose strength was ten,  
Though smitten hip and thigh,  
They paid the worth of their English birth  
And the gleam of their island sky,  
And they sleep a sleep that is sweet and deep  
With the guns for their lullaby

The men who fell at Ypres  
Fought their grim fight alone;  
They trod the shade of a bitter glade  
That ye might see the sun,  
That glorious sun, that set for them  
Ere their noontide had begun,  
But they hurled the flame of thy sacred name  
Through the twilight of the Hun.

The men who die for England  
Are like a pillared fire.  
From East and West to thy behest  
They came—but not for hire.  
Their names shall ring where thy banners  
swing,

Though their bodies choke the mire,  
And each is a gem in thy diadem,  
In the land of their long desire.

*"Mother, mother over the sea,  
This is the song I bring to thee,  
Though the graves lie thick and the blood  
flows free,  
The crosses are for the love o' thee—  
Their gift to thy children—liberty.  
Mother, my mother—England!"*

A. GLYN PRYS JONES.—(Daily Chronicle.)



# CANADA AFTER THE WAR

## Problems of Finance, Public Works, and Population.

(This is written by the Canadian correspondent of the "Times" who is understood to be Sir John Willison.)

THERE is much speculation over the probable movement of population from Europe to the United States and Canada when the war is over. Nowhere is any doubt of the ultimate triumph of the Allies entertained. As to the duration of the war there are few confident predictions. We are set in a far part of the world, remote from all that intimate inner knowledge of conditions and events which informs and steadies opinion in London and in foreign capitals. The dispatches cannot convey atmosphere, and many Canadians know that one day in London yields more illumination than many columns of description, prediction and argument. But the war will end, and when it does Canada, like Europe, will face grave problems of reconstruction.

We cannot expect to borrow so freely in London in the future. It is, perhaps, not desirable that we should. But we shall still be a young country, with great areas unoccupied and urgent need of capital. Probably we shall draw more freely on the United States, but it is doubtful whether the Republic can be our chief source of supply either of money or of people. As much as ever we shall desire to secure British immigrants and maintain our credit in London. The Canadian Minister of Finance is particularly determined to ensure the solvency of great domestic enterprises, and in this he has the zealous co-operation of the banking institutions. British investors, therefore, may have confidence that they will be protected, and that the great enterprises which they have assisted will be guarded against disaster. If necessary during the period of dislocation the strong hand of the State will be exerted to secure their investments. Mr. White declares that we have passed through the time of danger, and that he looks to the future without apprehension. And he has handled a difficult situation so strongly and wisely that he now speaks with great and peculiar authority.

### LESS CAPITAL EXPENDITURE.

For the future we shall borrow less freely for great public undertakings. The scale of expenditure on railways will be reduced. There is no prospect that the country will attempt to construct the Georgian Bay Canal. The Welland Canal will be completed, and eventually the St. Lawrence Canals will be deepened. But the country will not commit itself to a duplicate waterway nor engage rashly in other great projects of transport. The Hudson Bay Railway, upon which we have spent £1,800,000, must be finished. At best this enterprise was a concession to political necessity. It may prove to be of enormous national advantage. Conceivably, it may rust into premature decay and go down to history as an inglorious folly. But both political parties were committed to the undertaking, and the demand of the Western Provinces could hardly be resisted. In Canada, however, pessimists have been generally discredited by events. Projects denounced as visionary and foolhardy have become stable and profitable realities. Prophets of disaster only escape confusion by open repentance. As it has been probably it will be in the future, notwithstanding the passing incidence of war and depression.

### NEED OF IMMIGRATION.

It is essential, however, that the movement of population to Canada should not be diverted or seriously embarrassed. To support the great system of transport which we have created we must extend the area of settlement and production. For the time "patriotism and production" has become the national watchword. Through the incidence of the war attention is concentrating

upon production alike to assist in feeding the Mother Country and in meeting our heavy interest charges. For this season the grain acreage will be increased from 33 to 50 per cent. Even if this is the result of appeal and persuasion in a national and Imperial emergency, there must be permanent effects. If we prove that in time of war agriculture is the vital interest of the country, the teaching will be influential when peace is restored. We must therefore improve methods of agriculture and increase the farming population and the supply of farm labour. Scarcity of labour is the chief immediate obstacle to increase of

## CUPID BUSY AGAIN



The Canadian Churchman.

At a quiet ceremony on Wednesday, April 14th, in the Church of St. Mary the Virgin, the marriage was celebrated of the Rector, Rev. Anthony Hart to Mrs. Phoebe Alice Chambers. White spirea with pink and white roses decked the Chancel and Communion Table. The bride was given away by Rev. Mr. Brain, who also assisted the Rt. Rev. Bishop Reeve in the ceremony. A white ivory prayer-book was carried by the bride instead of the customary bouquet. After the service, which was witnessed by many of the parishioners, Holy Communion was celebrated. Mr. and Mrs. Hart left for New York after the ceremony.

production. It has been demonstrated during this winter that we have a percentage of unemployables and a surplus of inefficient labour in the industrial centres. Perhaps immigration into Canada has not been wisely regulated. Too many agencies have profited by the transfer of people to this country. Not enough vigilance has been exercised to prevent the immigration of the unfit. Possibly more could and should have been done to guard the welfare of immigrants after they reach Canada. If this was inseparable from a period of expansion the fact has its lesson for the future. I do not suggest that the grievances are many or serious, but only that more thorough organization is desirable if we are to ensure a flow of immigration equal to the necessities of the Dominion.

### IMPERIAL CO-OPERATION.

Besides, when the time of readjustment and reconstruction arrives we may desire to co-operate with the Imperial authorities in relieving any pressure that may develop when the Armies are disbanded. This would not be to trade in the miseries of the Old World, but to discharge a human and Imperial obligation. It may be wise to organize a system of Imperial Immigration Exchanges under direct control of the British and Dominion Governments. Such an organization would go far to ensure that the interests of immigrants would be the primary concern and that the outgoing movement of population from the British Islands would be directed to the Dominions. It is not desirable that British people should come to Canada who cannot improve their position by settling among us, nor is it desirable that those who can improve their position in the Dominion should go elsewhere. The partnership which the war has strengthened should not be relaxed when peace is restored, and it should not be impossible to create common machinery for the distribution of population throughout the Empire. Probably for some years to come few Germans or Austrians will emigrate to the British Dominions, but when the war ends there will be an accelerated movement of population to this continent, and already the social, industrial and political effects of this inevitable inflow into Canada engage attention.

### World Conference on Faith and Order

SINCE the last bulletin of the progress in preparing the way for Christian unity through the World Conference on Faith and Order, five new commissions have been appointed—namely, the Congregational Union of Australasia; the United Free Church of Scotland; the Churches of Christ in Great Britain; the Queensland Conference of the Methodist Church of Australasia; and the Church of England of the Province of South Africa.

The Commission of the Episcopal Church in the United States has asked the Bishops of that Church to recommend to their clergy the observance of Sunday, May 16, as a day of special intercession with a sermon on behalf of Christian unity and the World Conference Movement. A majority of the Bishops have already approved the suggestion.

The Episcopal Commission is just issuing a pamphlet entitled "The Object and Method of Conference," and has in press a Manual of Prayer for Unity, compiled from many sources, ancient and modern. Copies of these may be had on application to Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine.

Correspondence as to the World Conference was naturally interrupted by the war in Europe, but has now been resumed and an increasing number of letters are received, showing a world-wide recognition of the necessity of a visibly united Church in order to make Christ's law of peace and righteousness and love effective. Indirectly, the war is showing the superiority of the conference method, or rather the hopelessness of the method of controversy. Too often the various Christian communions, in what they consider to be efforts for reunion, have followed diplomatic methods such as failed to prevent the war. The world is beginning to see that the diplomatic methods of the past must be discarded if peace is to be established and maintained, and Christians are beginning to see that they must set the world an example of an earnest and sincere effort to understand the needs and positions of others.

The Episcopal Commission has appointed a new deputation to be ready to proceed to Europe as soon as conditions permit. Meantime, efforts are being made to get in touch with individuals in Europe and the East and those efforts are meeting with a very cordial reception. A number of sympathetic letters have been received this winter from very eminent officials of the Roman and Eastern Churches and of important Protestant Communions throughout the world.



## The Use of the Word Protestant

By the Rev. C. Sydney Carter, M.A., Rector of Aston Sandford, Oxfordshire, England

Author of "The English Church and the Reformation"; "The English Church in the Seventeenth Century"; "The English Church in the Eighteenth Century."

THE discussions which took place last year regarding the propriety of retaining the title "Protestant" for the American Episcopal Church remind us once more of the necessity of carefully examining the origin, history and present meaning of this term, and of deciding whether we, as English Churchmen, in the light of present circumstances, are justified either in refusing or in claiming to be called "Protestant." It is customary to hear today that the word "Protestant" has "fallen on evil days." The term has been so consistently reviled, ridiculed and misrepresented, that even those Churchmen who still consider themselves Protestants are sometimes constrained to apologize for its use, while others, like the Bishop of Winchester at the Edinburgh Conference, virtually deny its applicability to our own Communion, by declaring that "the Church of England stands midway between Rome and Protestant Christendom." We find also a tendency, as in a recent episcopal charge, to employ the negative term "non-Roman" to avoid including our Church under the common designation of "Protestant." It is, therefore, surely time that all Churchmen should possess a thorough knowledge of its origin and true meaning before they accept the prevalent idea that Protestantism signifies a religion of "don't," or the mere negation of all true orthodoxy. When we turn to its Latin derivation, we see at once that "protestant" is a positive and not a negative term at all. A Protestant is one who testifies or "witnesses for" something, and it is most unfortunate that time and general use have so changed this original meaning that today we naturally associate with the word "protest" the idea of "denial or opposition." This current use or misuse of the word has had most mischievous consequences on the religious significance of "Protestantism," since it has led its professors to be regarded as those who are always constitutionally and often objectionally in opposition or antagonism to something. As an intelligent undergraduate, with no Roman leanings, once casually remarked to the writer, "Protestant! why should I be called a 'Protestant'? I don't 'protest' against anything!"

Bearing in mind, then, that to "protest" is literally to "witness for," or as Dr. Johnson defines it to give "a solemn declaration of opinion," we shall see that the word "Protestant," which was used in the first instance by the German Reformers at the Diet of Spires in 1529, was correctly applied. For their famous "Instrument of Appeal" was not a negative repudiation of any doctrines, but a positive appeal to Holy Scripture "as the only truth, as the sure rule of all doctrine and of all life which can never fail or deceive us." "Seeing," they say, that "there is no sure doctrine but such as is conformable to the Word of God, and that the Lord forbids the teaching of any other doctrine, that each text of Holy Scripture ought only to be explained by other and clearer texts . . . we are resolved, by the grace of God, to maintain the pure and exclusive teaching of His only Word such as is contained in the Biblical books of the Old and New Testament without adding anything thereto which may be contrary to it." And then followed the famous clause, "We protest and declare herewith openly before God . . . that we for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, to His holy Word and to our right conscience. . . . We therefore appeal," they conclude, "for ourselves and for all who receive or shall hereafter receive the Word of God, from all past, present or future vexatious measures, to his Imperial Majesty and to a free and universal assembly of holy Christendom."

In the "Augsburg Confession" of Faith which these "Protestants" drew up in the following year, not only do they accept the Nicene Creed, the one great test of Catholicity laid down by the Councils of the Early Church, but they strongly reiterate that their doctrines are thoroughly in harmony with the Scriptures, the Catholic Church and even the Roman Church "as far as is known from her writers." Thus the too prevalent modern idea that "Protestantism" stands for a mere negative repudiation of Roman doctrines is utterly devoid of foundation as far as the origin of the term is concerned. As Dean Wace well points out, "the original Protest in short is a mean between two extremes—between the claim of the Roman Church for absolute submission of all con-

sciences to her authority and the claim of the extreme parties on the other side for exemption in matters of conscience from deference to any authority and for absolute individual freedom."

The original "Protestant" was therefore one who "witnessed for" primitive and scriptural catholicity as summarized and expressed in the Nicene symbol. When it became evident, especially after the Council of Trent, that the Church of Rome refused to abolish medieval corruptions and abuses, but even stereotyped them by adding the novel and uncatholic articles of the Creed of Pope Pius IV., the Protestants, by their very testimony to true scriptural catholicity, were obliged to denounce Roman teaching, but their "Protestantism" still consisted in their positive witness for catholicity rather than in their denial of Roman errors.

Our own Reformers, impelled by the same resolve as their German brethren, to restore primitive catholicity by an appeal to the supreme and sufficient rule of faith contained in the Scriptures, very soon welcomed the appropriate epithet of "Protestant." Their Liturgy, which appealed to, and was compiled largely from, Scripture, proved the strength of their positive "witness for" the Truth. But at the same time not only were they "never wearied of declaring themselves Catholics," but they went further and stoutly denied the catholicity of the Roman Church, which Latimer in his outspoken manner described as "rather diabolic than catholic."

Bishop Horn also, at the public disputation between the Romanists and the Reformers at Westminster in 1559, carefully explained, "By the Catholic Church we understand not the Romish Church, whereunto our adversaries attribute such reverence, but that which St. Augustine and other fathers affirm ought to be sought in the Holy Scriptures, and which is governed and led by the Spirit of Christ." There is abundant evidence that the Reformers regarded their Protestantism as the truest test of their Catholicity, while the modern abuse of opposing the terms "Protestant" and "Catholic" involves a perfect travesty of facts, which, as Canon Dixon well says, has reacted "with stupefying effect on the history of the Reformation." There is ample testimony to prove not only that our Church for 300 years after the Reformation has been officially described by the State as "Protestant," but that all her prominent divines during this period have gloried in the title, simply because they realized that it was the conspicuous proof of her catholicity. Dean Jackson in 1627 declared that "we Protestants of Reformed Churches are the truest Christians on earth, and the most conspicuous members of the holy Catholic Church." Archbishop Laud arguing with Fisher, the Jesuit, appeals to the original meaning of Protestant from the Roman definition of sacraments as "visible signs protesting the Faith," and pertinently asks, "Now if the Sacraments be protestantia, signs protesting, why may not men also and without all offence be called Protestants; since by receiving the true sacraments, and by refusing them which are corrupted, they do but protest the sincerity of their faith against that doctrinal corruption which hath invaded the great sacrament of the Eucharist, and other parts of real religion."

The Caroline divines, so justly renowned for their defence and exposition of the Catholic Faith, were always most insistent in asserting the "protestantism" of the Anglican Church, several Bishops explaining in the House of Lords in 1673 "that the Protestant religion is comprehended in the Thirty-Nine Articles, the Liturgy, the Homilies and the Canons of the Church of England." Bishop Cosin declared that "the churches bearing the name of Christ and professing the true Catholic Faith and religion" were the "Protestant and best reformed churches," while Jeremy Taylor appeals to the testimony of the Early Fathers that the Scriptures were a full and perfect rule of faith, to confirm "that rule and principle upon which the whole Protestant and Christian religion is established." Bishop Ken, during the perilous times of James II.'s reign, "exhorted to constancy in the Protestant religion," declaring that the Faith of the Church of England "for Catholic doctrine and soundness" was preferable "to all the communities and churches of Christians in the world." Archbishop Davidson also reminded us, in his speech in the House of Lords in August, 1910, that the Tractarian leaders in their authorized catechism

stated that "the branches of the Church which had continued both in the doctrine and fellowship of the apostles" were "those called Protestant episcopal in England, Ireland and Scotland."

Thus far we have discussed the origin and history of the term "Protestant." Let us now briefly consider its modern use and connotation. There is, as already stated, the modern attempt to pervert the meaning of "Protestant" into a purely negative term exclusive of anything truly catholic. This attempt, which, as we have seen, is false alike to its origin and history, should be consistently exposed and refuted. The "unhappy divisions" of Christendom which have been unfortunately productive of numerous new religious sects and societies, several of which, like the Unitarians, do not "witness for" primitive and scriptural catholicity, have, it must be frankly recognized, resulted in a too comprehensive and inclusive interpretation of the word "Protestant." Every new religious society, however unorthodox its doctrines and principles, is now classed as "Protestant," solely because of its mere negative disagreement with Roman theology. However much this erroneous and confusing terminology may be inevitable from a merely technical or political standpoint, it is our duty as Catholic Churchmen to refuse to bestow the name of "Protestant" as a term of religious significance, on any individuals or body of people who have departed from primitive and catholic truth as expressed in the Creeds. We should seek on every possible occasion to overthrow entirely the mischievous notion that Protestantism is a vague and elastic term embracing all forms of Christian belief and misbelief, provided only they are opposed to Rome! If such a definition were really true, we, as Churchmen, should certainly do well to repudiate the title for ourselves. But since it is not, it would surely be little short of treason to think of surrendering a word of true Scriptural import, and of such deep historical associations, simply because of its misinterpretation on the one hand, or of its abuse on the other! Surely the counsel of perfection is not to reject or apologize for the title, but to see that its real meaning is properly taught and appreciated, for as Archbishop Benson well said at Belfast in 1896, "Protestant is not a word to be forgotten, but it is a word to be understood." The late Dean Hole gave our American brethren some sound advice, which, had it been appreciated, might have prevented this recent melancholy and ignorant attempt to delete the word "Protestant" from the title of their church. He urged their "clergy and laity to claim as their own and not surrender the glorious title" (of Catholic) to the Romans, because he longed that they should "more fully realize and rejoice in the truth that the church is Protestant because it is Catholic; that it is Protestant because it is Scriptural, and as such repels innovation." Instead, therefore, of any antagonism between the words "Catholic" and "Protestant," they are, as Dean Hole so forcibly puts it, mutually inclusive terms. So long as a Church continues to bear witness to Scriptural and Catholic Truth, so long will it remain essentially a "Protestant" Church in the correct sense of the term, and thus those who are strongest in their witness for primitive catholicity are the truest Protestants. In this respect the Church of England may be regarded as the Bishops, who joined in the Lords' reply to the King's Speech in 1717, declared, as "the chief of the Protestant Churches" because it adheres more closely, even than other Reformed Churches, to the doctrine and discipline of the Primitive Church.

## THIS AND THAT

Thoughts of an Eastern Churchman.

WE had a "white Easter" down in this neighbourhood, with a beautiful, bright, spring-like Good Friday, and as I write the ground is still covered with snow. There are no financial reports forthcoming, as we now hold our business meetings in January. Although at first doubtful of the advisability of the change, I must frankly admit that I have come to see it in a more favourable light. The Easter annual meeting, with its hard, business-like tone, and possible occasional squabbles, followed rather incongruously on the Easter and Holy Week services. I have heard of churchwardens who were too busy making up accounts and collecting arrears to attend any of the services in Holy Week, and even on Good Friday. Then, again, people's minds were more or less taken up with the approaching elections of wardens, lay delegates, and (as with us) the select vestry. After all the solemnizing influences of the Lenten season,



and especially those of Holy Week and Good Friday, the annual business meeting came as a sort of anti-climax, violently turning the current of the people's thoughts into an entirely different channel. I do not know how extensively the new system has been adopted as yet. Fred-erickson, I understand, has decided to make the change, and I believe it is pretty general in the West, but no doubt the majority of our dioceses on this continent, including the American, still stick to the old custom; from what I can learn, however, the general feeling is growing favourable to the change. On business grounds it is very generally welcomed by our diocesan officials.

I see that in Australia the Legislature has disallowed the regulations of the chartered banks, forbidding their clerks to marry under a certain salary. This ordinance, it appears, is contrary to the common law, which makes illegal any act on the part of individuals or corporations in "restraint of marriage." Our Canadian chartered banks, if I am not mistaken, have put the minimum marriageable income at \$1,200. There must be a large number of clergymen to-day of all denominations, including some of our own, whose official income is not more than half this. Our laity, we are told, prefer a married clergy, and some of them are bank magnates, but they are not apparently losing any sleep over the question of the parson's salary, which stands very much as it did a generation ago. In the meantime they have raised the marrying income of their own employees from \$1,000 to \$1,200. A more conclusive testimony to the inadequacy of clerical stipends it would be impossible to cite. As for the regulation itself (whether or not illegal here in Canada), I must say that I could never see its force. It seems to me that a young man with a wife and children would be far less likely to get himself and them into trouble than a young fellow who had only himself and his own future and good name to think of. At the same time the regulation will likely remain in virtual force, for while you may forbid banks to impose such conditions on their employees, you cannot compel them to engage or retain in their employment married men.

A correspondent in the London "Spectator" has been discussing the question as to whether England or America is entitled to the honour of first making use of the electric telegraph. The question of the priority of invention, he says, very truly, cannot at this late date be settled. As in the case of the steamboat, the locomotive, wireless telegraphy, and numerous other inventions, there is a perfect chaos of conflicting claims. For instance, in the matter of wireless telegraphy, Sir William Crookes, the eminent English electrician, applied the principle years ago, probably before Marconi had emerged from childhood. Again, the Marquis of Worcester is said to have had a rude kind of locomotive in use in his collieries in the reign of Charles II. The question is one of practical utilization and application. So far as the electric telegraph is concerned, this is easily settled in favour of England. As early as 1837 Cook and Wheatstone had received a charter from the English Government. It was not until six years later (1843) that Morse induced Congress to endorse his scheme. The correspondent mentions a much earlier English experimenter, Francis Ronalds, who in the first quarter of the nineteenth century had constructed a telegraph line of over seven miles in length.

At this Easter season one is impressed with the feeble influence which the doctrine of immortality exercises on the life of the average professing Christian. I am not speaking in a strictly religious sense altogether, or at least in the sense in which the word is generally used, but in what may be called a practical sense. How very vague and impractical are our ideas about the life beyond! Now Christianity teaches something more than mere survival. It teaches the continuance of human personality. To use one of the Bishop of London's favourite expressions, "We are the same people five minutes after death as we were five minutes before death." The average professing Christian is strangely, and even morbidly averse to discussing the life beyond. I read a good story relative to this in some English paper a few years ago. Someone was asked what he thought about the life beyond, and replied, "Well, I believe we shall exist in eternal bliss, but it's not a very pleasant subject to talk about." This, it is to be feared, is the attitude of the great majority of people toward the life hereafter. They shrink from discussing it as having any real practical bearing on the present

life. They have never thought of it as the continuation on the same general lines of the life here, as the development of certain present tendencies and characteristics, the attainment of certain earth-born ideals, the achievement of aims and ambitions, whose beginnings took shape and root on this lower plane. Owing to this state of things people have gone to Spiritualism, which professes to lift a corner of the veil, and have made shipwreck of their faith. We profess our belief at this time in the victory over Death, and yet we still act and allow ourselves to feel as if it remained the great leap in the dark, as if

it cut our life into two absolutely unrelated halves. We need, then, to take a more practical view of the life hereafter, not as the beginning of a new life so much as the fulfilment and fruition of every good and worthy endeavour and impulse here.

"All that we have dreamed and hoped and willed of good shall exist,  
Not its semblance, but itself.

When Eternity shall affirm the conception of an hour."  
Downeaster.

## MISSIONARY LIFE IN JAPAN

### English Letters from a Japanese School Teacher to a Missionary

By the REV. J. COOPER ROBINSON, M.S.C.C.

IT has occurred to me that possibly the following letters might be interesting to some of the readers of the "Canadian Churchman." The writer is a young man of about 30, who is teaching English in a commercial school. He seems to be a person of good moral character and lofty ideals. The letters were written in the latter part of 1913 and, after receiving the second one, I felt hopeful that he would soon come out as a Christian and receive baptism with his wife, who, although not so well advanced in knowledge as her husband, seemed to have real faith. The wife was baptized a few months after the letters were written, but the husband said he would wait a while and is still holding back. I have not heard from him for some time and would like to request prayer on his behalf.

His reference to the English Bible Class explains why this kind of work has proved disappointing to many and is not engaged in to the same extent as formerly. Not infrequently some of the members of these classes are baptized, but they do not, as a rule, become earnest Christians, and it is to be feared that, in many cases, they profess faith in order to please their teachers. It is found that those who are earnestly seeking the Truth prefer to be taught in Japanese. I once taught a man for three or four months before I found out that he understood English at all. I knew he was a teacher, but was surprised to find that his subject was English. He felt that my imperfectly-spoken Japanese would convey more meaning to him than my English which he could but imperfectly understand. His object was instruction in Christianity, not English.

About the same time another man asked me to teach him the English Bible, and after being questioned for a while, he admitted that he had been attending English Bible Classes for years for the sole purpose of learning English, in order that he might teach it, but that he was more deeply interested in Mohammedanism than in Christianity.

The missionary needs to exercise a good deal of wisdom and tact in dealing with the people who come to him with various motives, or he will spend much time on teaching to little purpose.

#### Letter I.

Mr dear Mr. R—,

Your kind favour has duly come to hand, and I am much obliged. I thank you for giving me two volumes of the useful O.B.M., which I have read through and have been taught acutely many instructive things, though they were not all new facts.

As the weather permitting, I go to bathe in the sea and gather clams and other shells, sometimes breasting against the big white waves. When I stroll along the coast in the dusk, four or five stars in the sky, the waves tell something to me. I am not so atheistic as to not acknowledge the existence of God, and yet I cannot turn a new leaf and go into the Christian life.

I cannot but feel the deepest sorrow to confess that I am not fully awake to the sins and am like a Pharisee, so to speak or a sort of a man that Buddha calls, "It is difficult to redeem men without karma relation," and cannot be redeemed for some time to come. I am not half so sensible of God's favour and graciousness as Christian people are.

When I come to the conclusion that I must profess my faith in the Lord Jesus Christ, and lead a life which human creatures would like to live, something retards me from doing so.

If we look in the history we can trace so-called "turning points," and many marks of changes of times; and this holds good in the human life, for we can trace many marks of progress and change of ideas.

As it is the predicament, though rather a big word, in which I find myself at present is, I pre-

sume, a way to the genuine Christian life, and I must tide over it by all means.

Mr. Onishi is kind enough to visit me and lend me several useful books, which are a great help to drive out what is hidden in the recess of my heart. He never argues with me, but only teaches me, and I have no courage to argue with him for my religious and Biblical knowledge is ground on a superficial view, and faith is not a matter of argument.

In course of time God will cause me to ponder earnestly over the last day and post-mortem punishment and to convert me. Please pray for me, that I may be saved in no distance of time.

Believe me, your sincere friend,  
T. A.

#### Letter II.

My dear Sir,—I owed you a letter for a long time and I must offer a copious apology, begging your pardon for my long delay, but have now made up my mind to write to you.

Though I have had many trifle things to do for these past days, I have been too lazy. You have, I fear, put it in your mind that I am a man of vulgar character and can not be redeemed for some time to come at least. Nothing will be more trying to me than to be thought in that way. Because I could have dropped you a line to the effect that I was getting along so-so, or I had been to the rifle practice and so on.

But the thought of my absence caused by the misunderstanding of the words "next Sunday" from church on the appointed day, urged me the advisability of writing something more important.

Please be it remembered that our Lord's blood has affected me and I am no longer a Parisian, but am ready to be a Christian. We, Mrs. A. and myself, are going in for the preliminary service for baptism, if I might call it so.

Reflecting back on the past days, I have crossed the dangerous bridge of vanity, which spans the torrent of all worldly sins.

I have only one more news to inform you of. About a week ago a missionary called at our school and told us about a social meeting and Bible Class, urging the teachers of English to come to his house. All of us thanked him for his kindness, complying with his request.

The first meeting was held on Thursday, at 7.30 p.m. There were present about ten gentlemen of various schools, including Mrs. and Miss N., whom you know of. Each of us seemed to enjoy the meeting to his heart's content, but when I began to look into the bottom of each gentleman's mind, I found to my disappointment something to which I can by no means agree. All who were present want to conceal it, but their behaviours betrayed. I may be wrong in forming such an idea, but I am of an opinion that such a meeting does nothing to promote our faith.

If we were to speak in Japanese, none of us would probably be present. Supposing this premise is right, it comes to this conclusion that English is the only object which rouse our interest and curiosity, as sweets appeal to the ant's greediness.

For my part, I am fully satisfied with the lectures given by Mr. Onishi, who stands high in my estimation, and as for English knowledge, our former professors are kind enough to my questions. I, therefore, see no necessity of improving what little knowledge of English I have in the meanest way, among the honourable gentlemen who are apt to make a show of scanty English knowledge and pretend to understand every syllable which strikes their eardrums. If they go on in this way I shall not be able to bring myself to be with them.

Mrs. A. urges me to write that she sends her love to your good lady and Miss Robinson.

With kind regards and best wishes to all, Believe me, yours sincerely, T. A.



## GENERAL SYNOD.

In answer to many inquiries coming to this office as to whether re-election of members to the General Synod will be necessary in view of the lengthy postponement, we beg to state:—

"That in view of Sections 45 and 48 of the Constitution of the Diocesan Synod, the delegates to the General Synod, who were elected in 1914, will remain in office for three years, and that there will therefore be no necessity for election this year."

## SUNDAY SCHOOL COMMISSION

The semi-annual meeting was held in Fort William on April 13th, delegates being present from Algoma, Edmonton, Kootenay, Mackenzie River, Montreal, Moosonee, Qu'Appelle, Rupert's Land, Saskatchewan, Toronto, and Yukon. The absence, through illness, of the chairman of the Commission, the Rev. Principal Rexford, was keenly felt, but the Bishop of Toronto kindly presided. The General Secretary reported that, during the six months ending March 31st, he had attended 164 meetings, visited 7 dioceses, 13 deaneries and 59 parishes and schools, attended 17 conventions and conferences, given 126 sermons and addresses and travelled 9,274 miles. The Treasurer's statement showed \$6,676.59 received from the dioceses on the apportionment for 1914. This is about the same amount as was received in 1913, which, considering the general financial depression, was considered satisfactory. It was pointed out, however, that until the full apportionment of \$10,000 was made up the Commission could not be expected to do its best work. The report of the Committee on Scholars' Examinations showed applications from 13 dioceses for 2,162 sets of papers, an increase of 776 sets over the year previous. The Lantern Slide Exchange reported 160 sets, containing between 3,000 and 4,000 slides. The number of members was 39, extending from Sydney, Cape Breton, in the east to Windsor, Ont. It is expected to double this membership by the fall, and, with this end in view, it is proposed to add to the Exchange about \$500 worth of new slides by that time. The familiar presence of the late Canon Downie was very much missed at the Commission meetings, and an extended reference to his splendid work in connection with "Our Empire" was made in the annual report. By a standing vote the Commission expressed its sense of the deep loss sustained by his death, and ordered a copy of that part of the annual report referring to his work to be sent to the members of his family. Arrangements as to the future handling of "Our Empire" were discussed, and it was decided the work should be done from the office of the Commission. Other matters of importance decided upon were:—

1. A committee was appointed to consider the best steps to be taken towards the establishing of a Correspondence Course in Teacher Training, and to enter into correspondence with the Board of Religious Education of the Protestant Episcopal Church of the United States and the Church of England Sunday School Institute, London, with a view to seeing if arrangements can be made with either of these bodies for having imprint editions of the notes, used in their Correspondence Courses, made available for use in Canada.

2. The General Secretary was authorized, whenever funds permitted, to engage, for brief periods of Field Work, the services of such suitable person or persons as may be available.

3. It was decided to memorialize the General Synod, asking that special prayers in behalf of the Sunday School work of the Church be inserted in the Revised Book of Common Prayer.

4. Approval was given to the proposal to permit each ecclesiastical province to organize the members of the Commission, residing in such province, into a Provincial Committee with advisory powers.

5. A Form of Service for the admission of a Sunday School Teacher, as published by the Church of England Sunday School Institute, was approved for use in Canada.

6. A special committee was appointed to prepare a series of Graded Bible Readings for use in Sunday School work.

## The Churchwoman

CHAPLEAU.—The annual meeting of the Diocesan Board of the W.A. was held on the 5th in this place, Mrs. Soanes presiding. The attendance was the largest on record. In addition to the delegates from Chapleau Branches, representatives were appointed for Moose Fort, Cochrane, Monteith and Porquois Junction Branches. The devotional exercises were conducted by the Rev. P. R. Soanes, Rector of Chapleau. The president, in her annual address, emphasized the need of extra effort to meet the obligations undertaken in the form of pledges, showing how much depended on their being promptly met. The Diocesan secretary reported an increased membership and the formation of six new branches. The treasurer reported the payment in full of pledges, but owing to decreased receipts, no money was on hand to vote for appeals. It was decided to form a Diocesan delegates' fund, and ask parochial branches to contribute. All the officers were re-elected, with the exception of Mrs. Winter, who has been Diocesan secretary for some years, and "Leaflet" editor since the Diocesan Board was formed, and who is leaving the diocese to reside in Montreal. Mrs. Winter will retain the office of "Leaflet" secretary for the rest of the "Leaflet" year.

OTTAWA.—The Board meeting of April 12 was held in the evening, at which 47 branches were represented. The Rev. Archbishop Hamilton will be the celebrant at the annual W.A. celebration, while the Rev. Cecil Whalley, of Manitowick, will be the preacher. Miss Lennox, of Japan, will speak at the Junior evening. It is a pleasure to report three new life members: Mrs. Lewis, of Smith's Falls; Mrs. Chandler, of St. Matthew's; and Mrs. Eamon, of Moulinette. Treasurer's receipts for the month, \$1,501.05. The report of the Dorcas secretary showed 2½ bales sent to Calgary, 2 to Saskatchewan, 1 and a co-operative to Qu'Appelle, 1 to Algoma, 2 to Athabasca, 2 to New Westminster, 2 Communion sets sent to Saskatchewan. Letters of thanks were read from India for "Kurtas," and from the Peigan hospital for the bath given by St. Alban's. \$11.25 has been received for desired articles in the Peigan Home and Hospital. The deep sympathy of all the meeting was expressed for Miss Macnab, the Dorcas secretary, on the death of her mother. Receipts from the E.C.D.F. were \$139.59. Resolutions of sympathy were passed to Miss Raynes on the death of her mother, and to Mrs. J. R. Armstrong, a former diocesan first vice-president, on the death of her husband. The Junior secretary reported that the receipts for the month were \$87.83. A new branch has been formed at St. Bartholomew's, Ottawa. A graphic letter brought all into close touch with Archdeacon Whittaker and his work in the far north. It was a great pleasure to have as a guest the Rev. Mark Malbert. Mr. Malbert has come with his wife to live in Ottawa, and devote his life to work among the 4,000 Jews here. His words were full of hope for the future.

CORNWALL.—TRINITY.—The annual meeting of the Parochial Guild was held lately; all the reports were most satisfactory. Full receipts, \$650. Pres., Mrs. Netten; vice-pres., Mrs. Strickland.

## Church News

## PREFERMENTS AND APPOINTMENTS.

FAIRBAIRN, Rev. R. M., Incumbent of Beachburg, Ont. (Diocese of Ottawa.)

TURNBULL, Rev. Mark, Rector of Birr and Ilderton, to be Rector of Christ Church, Port Stanley. (Diocese of Huron.)

FORT WILLIAM.—The members of the House of Bishops and of the M.S.C.C., who held their half-yearly meetings last week, were entertained at luncheon on the 15th by the members of the W.A. of the three churches, St. Paul's, St. Thomas' and St. Luke's. It was urged that the watchword of the Church for the year should be "Business as Usual." It was decided that the General Synod of the Canadian Church should meet next September in Toronto.

The Ontario House of Bishops, who were to have met on the afternoon of the 14th inst., decided to postpone their meeting until the 20th June, when they will meet in Toronto, and at this meeting it is expected that Bishop Roper, of

Columbia, the Bishop-Elect of Ottawa, will be present.

## LATER.

The following important resolution was passed by the House of Bishops of the Church of England in Canada at their recently-held session in this town:—

"The Bishops of the Church of England in Canada strongly recommend the members of the Church of England throughout the Dominion to abstain entirely from the use of alcoholic liquors as a beverage during the present war and to refrain absolutely from treating others. And further, they urge the Provincial Government to shorten considerably the hours during which liquors may be sold at the present time. And that each Bishop take steps to make this resolution known to the different congregations in his diocese."

## NOVA SCOTIA.

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

SYDNEY.—The Rev. G. W. Bullock has left this parish for Shelburne, where he will act as Vicar during the absence of the Rev. D. V. Warner, who has gone to the front as a Chaplain.

## QUEBEC.

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

QUEBEC.—TRINITY.—The following officers were elected at the Easter meeting: Wardens, C. A. Sewell, A. Colley. Financial reports satisfactory. The communicants at Easter numbered 280.

CATHEDRAL OF THE HOLY TRINITY.—In the presence of the greater portion of the Anglican clergy of this city and the congregation of the Cathedral of the Holy Trinity, Rev. Canon Richmond Shreve, D.D., D.C.L., was on Friday evening, April 16th, instituted, inducted and installed as Rector of the parish of Quebec and Dean of the Cathedral Church of this diocese by the Lord Bishop of Quebec. The clergy who took part besides the Lord Bishop were the Ven. Archdeacon Balfour, Rural Dean King, Revs. C. R. Eardly-Wilmot, A. R. Beverley, A. R. Kelley, E. A. Dunn, W. H. Cassap and W. H. Moorhead.

ST. MATTHEW'S.—The Easter vestry meeting was presided over by Rev. A. R. Kelley, in the absence of Canon Scott, who is with the troops in France. Wardens, Dr. Jas. Laurie, Mr. A. J. Leakk. A cablegram was ordered sent to the Rector in France expressing the loyalty of the congregation.

LEVIS.—HOLY TRINITY.—Thirty-one out of the forty-five communicants of this church were present at the 8 o'clock celebration on Easter Day.

BERGERVILLE.—ST. MICHAEL'S.—The Rector, the Rev. E. A. Dunn, presided at the Easter vestry meeting. The financial statement was satisfactory. Wardens, J. F. Burstall, W. Penny.

SHERBROOKE.—ST. PETER'S.—On Monday, March 8th, the Bishop held a special confirmation in this church. There were 11 candidates in all. This was the Bishop's first confirmation outside the Cathedral. The Rector, Canon R. Shreve, presented the candidates. There was a large congregation and the service was bright and hearty.

THETFORD MINES.—The Bishop of Quebec confirmed 12 candidates in this church on March 15th.

KENOGAMI.—On Sunday, March 6, there arrived in Kenogami, for a three-days' visit, the Rev. Moses Ballea, a priest of the Orthodox Church of the East. The following morning, Sunday, the little hall behind the parish church, was given up for his use, and there he celebrated "Liturgy" (as he called the Holy Communion service), according to the use of the Holy Eastern Church, for the 150 Roumanians of the Orthodox faith, who are now resident here.

## OTTAWA.

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

OTTAWA.—ST. BARNABAS'.—This parish has contributed loyally to the defence of the Empire. Both the church wardens selected a year ago are now on active service, Surgeon-General Jones, director general of medical services, and Commander Thompson, of the Royal Navy. The Rec-



tor, Rev. W. H. Bayley, leaves shortly for England, and will soon be in France. During his absence, Rev. W. H. Prior will be in charge of the parish. Other prominent members of the parish who have gone to the front are Lt.-Col. Drum, assistant director of medical services, and Capt. Evans, of the Veterinary Corps. 28 other members of the congregation are with the overseas contingent.

**CORNWALL.—CHURCH OF THE GOOD SHEPHERD.**—Wardens, Messrs. Iveson and G. W. Runions; lay delegate, F. Hoople. Finances satisfactory. The Rev. S. G. Poole, the Rector, has been granted three months' leave of absence on account of his health, and whilst he is away, the Rev. M. G. Poole, with the Bishop's sanction, will be in charge of the parish.

The Rector, the Rev. S. Gower Poole, left on the 15th inst. for Maine, where he will spend a couple of months at the seaside. His sister, Mrs. Sparrow, and her daughter, of Boston, accompanied him thither.

**ONTARIO.**

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

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

**KINGSTON.—ST. GEORGE'S CATHEDRAL.**

—The Bishop of Kingston spoke of the following resolution in his sermon on Sunday morning last: "The Bishops of the Church of England in Canada strongly recommend the members of the Church of England throughout the Dominion to abstain entirely from the use of alcoholic liquors as a beverage during the present war and to refrain absolutely from treating others. And further, they urge the Provincial Government to shorten considerably the hours during which liquors may be sold at the present time. And that each Bishop take steps to make this resolution known to the different congregations in his diocese." The Bishop said there was an opportunity to show by their example that they realized the value of the splendid sacrifice made by those who were giving cheerfully their lives for their country. "Unless we seize on the opportunities this critical time presents of bringing about a great national uplift in righteousness in every direction, political, social and moral, our last state will be worse than our first." Recent disclosures in the newspapers would make one think that the Eighth Commandment had been expunged from the Decalogue. It was no sort of defence to charge "the other side" with similar conduct, as two blacks can never make a white. The Bishop said he had no political bias, but he was sure of this, that such scandals as had made the cheek of every honourable Canadian blush with shame would only cease if and when it was known beforehand that without fail the commercial or political or social career of anyone detected in such practice would then and there be at an end. When the people made up their minds that such immediate punishment should automatically follow, the evil would be rooted out, but not till then.

**BARRIEFIELD.—ST. MARK'S.**—Wardens, J. S. Sibbitt, O. G. Seale. Disbursements, \$1,165.

**BURRITT'S RAPIDS.—CHRIST CHURCH.**—At the Easter vestry an excellent financial report was presented. Wardens, R. H. Ferguson, J. H. Kidd; lay delegates, R. H. Ferguson, T. E. Adams.

**BROCKVILLE.—ST. PAUL'S.**—Finances flourishing. Wardens, W. H. Osborne, W. H. Davis; lay delegate for three years, T. Gibbons.

**CARDINAL.—ST. PAUL'S.**—Finances satisfactory. Wardens, E. J. Wormington, H. Armstrong.

**CRYSTAL ROCK.—ST. JAMES'.**—Wardens, R. Beatty, G. Wallace.

**TORONTO.**

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

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—The 4th Canadian Mounted Rifles paraded to this Cathedral some 500 strong on Sunday morning last under the command of Lieut.-Col. Vaux Chadwick. The Rev. Canon Macnab preached from the words, "A good soldier of Jesus Christ." The service was an inspiring one. The men completely filled the Cathedral, which was decorated with flags. The preacher told of the attributes of a soldier of the Christian army, and said these

would also be found to apply to all good soldiers. Among the essential things which constituted a good soldier were obedience, loyalty and steadfastness. During his sermon Canon Macnab made the most interesting announcement that he was timing his address by a watch worn by his grand-uncle, Capt. Alexander Macnab, at the battle of Waterloo, which was fought 100 years ago. Capt. Macnab, who was killed in that famous battle, was a Toronto man, and left in 1800 (115 years ago) to join the British army. He was the first Canadian to join the Imperial forces.

The Bishop then dedicated several memorials, namely, carved oak stalls and a prayer desk and a carved oak cover for the font. These memorials have recently been placed in this Cathedral, the two former in memory of the late Mrs. Macnab by friends of the deceased lady, and the latter by Mr. and Mrs. T. H. Thompson in memory of their daughter.

**ST. JAMES' CATHEDRAL.**—Members of the Daughters of the Empire are invited by the St. George's Society to attend the annual service to be held in St. James' Cathedral on St. George's Day, Friday, April 23rd. Rev. H. Symonds, D.D., of Christ Church Cathedral, Montreal, will preach. The officers of the 2nd Contingent at Exhibition Camp have also been invited to be present.

**ST. SIMON'S.**—The 100th Regiment, under the command of Lieut.-Col. W. T. Stewart, paraded to this church on Sunday morning last, 700 strong. The Rector, the Rev. Rural Dean Caylay, was the preacher. The service was taken by the Rev. W. H. H. Sparks, the regimental Chaplain, assisted by the Rev. E. Burges Browne, the Curate. The brass band of the regiment, under Bandmaster Timpson, provided the music, playing at the conclusion of the service the Hallelujah Chorus. This was the initial church parade of this new regiment.

**ST. LUKE'S.**—The Rev. G. F. B. Doherty is making good progress towards recovery. On Sunday last the services in this church were taken by the Rev. R. L. Brydges, and on next Sunday they will be taken by the Rev. Prof. Boyle.

**ST. MATTHEW'S.**—The members of this congregation last week celebrated the 25th anniversary of the laying of the corner-stone of the present church, and on Sunday last, the Rev. J. Scott Howard, the first Rector of the parish, and until lately Rector of Newcastle, Ont., preached at both morning and evening services.

**ST. PAUL'S.**—The Ven. Archdeacon Cody preached in this church on the subject of Tolerance last Sunday morning, and he declared, inter alia, that Tolerance had run riot when referring to the condition of public sentiment before the war. He further said that "To condemn anything was improper; there was a cry for an arrest of judgment; the suppression of any utterance except the gentle and smooth compliment. No one must speak the plain truth—tolerance had run riot." While deprecating uncontrolled anger, the preacher said it was a lamentable sign of the times when we are not able to be angry at the sight of insincerity, lying and fraud, such as has been exposed in Ottawa lately during the enquiry into the purchase of war supplies. The Archdeacon further declared that: "We were all glad to hear the outspoken and straightforward condemnation of such things by the leaders of both parties. We must, first of all, cleanse our own hands before we can clean the world from its great spots. The State is not something from which we are to get as much as we can grab; but rather should we be ready to sacrifice, even our very lives, if necessary."

**EXHIBITION PARK.**—Bishop Reeve held a Confirmation service in the Dairy Building on Thursday evening last.

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**SUNDAY SCHOOL ASSOCIATION.—ST. ALBAN'S.**—On Monday evening last the annual service was held in this Cathedral, when the sermon was preached by the Rev. F. Graham Orchard, M.A., Head Master of Trinity College School, Port Hope. There was a very large gathering of clergy, superintendents, teachers and other officers present at the service. A special service was held last Saturday afternoon which a large number of Sunday School scholars attended, and at which the Lenten offerings were presented. The Ven. Archdeacon Davidson, Rector of Guelph, preached the sermon.

**TODMORDEN.—ST. ANDREW'S.**—On Tuesday evening last the Bishop of Toronto held a confirmation service in this church, when fourteen candidates were admitted to the full membership of the Church.

**PETERBOROUGH.—ALL SAINTS'.**—Bishop Reeve visited this parish on Sunday, April 11th, and administered the rite of Confirmation in the evening. The candidates, numbering 58, were presented by the Rector, Rev. R. B. Grobb, M.A. Twenty-nine were adults. Bishop Reeve's address, while directed more particularly to the candidates, contained much wise counsel and advice which, if acted upon by his hearers, would strengthen and help each in their daily life. The Bishop also preached in the morning, taking for his text Exodus 3: 3.

**ST. JOHN'S.**—Rev. Prof. Cosgrave, of Trinity College, officiated and preached at the services on Easter Day, which were bright and joyous. The communicants numbered over 400. The church was beautifully decorated with flowers, chiefly memorials of departed members of the congregation, whose names were read out. The Rector was absent through illness, but has since recovered.

Bishop Reeve recently confirmed 44 persons in this church, nearly half were adults. Mrs. James Best, a lifelong member and beloved worker of St. John's, passed to her rest in Easter week, deeply lamented. Another valued worker, Miss A. E. Mencke, has since died suddenly and was buried in her old home parish of Cayuga.

**PORT PERRY.—CHURCH OF THE ASCENSION.**—An eight-days' Parochial Mission was recently conducted in this parish by Rev. Canon Davidson, of Peterborough. The services were of an informal and deeply spiritual character and made what promises to be a definite and lasting impression. The week-day attendances began with 80 and increased steadily to 120. The singing was led by full orchestra and each address was emphasized by an appropriate motto on the wall. On the second Sunday the communicants numbered 65, the largest in the history of the parish, including many new communicants. In the evening the church was filled to its utmost capacity, the gallery being opened and filled and the aisles seated. This, the final service was most enthusiastic and devotional and made a fitting ending with the General Thanksgiving, heartily said by all. In addition to the services, patriotic addresses were given by the missionary to the teachers and pupils of both the High and Public schools, and also before a most enthusiastic meeting of the Port Perry Woman's Patriotic League, at which 70 women assembled. On Saturday afternoon an open-air meeting was held in the street between the two leading hotels, when to a large audience of farmers an appeal was made by both the missionary and the Rector, Mr. Muirhead, for increased production, not only of agricultural commodities, but of Canadians of sterling character.

**NIAGARA.**

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

**STONEY CREEK.—CHURCH OF THE REDEEMER.**—Wardens, W. Dorme, E. Corman; lay delegate, J. B. Davis; receipts, \$762.83; disbursements, \$703.68. The sum of \$100 was added to the Rector's stipend.

**BARTONVILLE.—ST. MARY'S.**—Wardens, J. Tregunno, G. Lewis; lay delegate, T. Tregunno. The Rector's stipend was raised by \$150. During the year the church has been redecorated and painted throughout.

**VAN WAGNER'S BEACH.—ST. JAMES'.**—Wardens, J. Gray, A. Tisne; receipts, \$717.87; disbursements, \$553.92.

**HURON.**

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

**LONDON.—ST. JAMES'.**—The Very Rev. Dean Davis, the Rector of this church, under-



went an operation at the Victoria Hospital for internal trouble on the 13th inst. The latest reports concerning his condition are favourable.

**LONDON CLERICAL ASSOCIATION.**—At the April meeting of this association, Rev. F. H. Brewin, of New St. Paul's, Woodstock, gave an address on "Spiritual Healing," which aroused keen interest and lively discussion. He thought the Church ought to give much more attention to the subject than is now done. The gift of healing was given to the Church and Christ was as powerful as ever.

**PORT ALBERT.—CHRIST CHURCH.**—Wardens, J. Tigert, H. Foster; lay delegate, W. Gray.

**THEDFORD.—ST. PAUL'S.**—Wardens, Dr. Grant, E. Coultis; lay delegate, J. French.

**LAKESIDE.—CHRIST CHURCH.**—A most pleasing feature of the Easter vestry meeting this year was the burning of the mortgage of \$1,000 on the rectory. After the document had been burned the Doxology was sung. The Ladies' Guild of the parish have had the rectory completely renovated also.

**ST. THOMAS.—TRINITY.**—The Rev. Prof. Hallam, of Wycliffe College, Toronto, preached in this church last Sunday morning.

**ST. JOHN'S.**—This congregation is minus at least 83 men taken by the war, one of the last to volunteer being a buglar lad of 15.

**WATERLOO.**—Mr. Reginald Edmonds, the son of Rev. J. Edmonds (who until disabled, was a most active clergyman in Huron diocese) and the son-in-law of the Bishop of Toronto, has been appointed manager of the Bank of Commerce, Waterloo. Mr. Edmonds is a zealous Churchman, and will be a valued addition to the Church forces of this progressive parish.

**KINCARDINE.**—Rev. G. J. Abey, feeling himself now equal to parochial work, has resumed his duties in this parish. Rev. H. A. Thomas, who has so acceptably relieved him, has returned to his family at Port Lambton, Ont.

**GALT.—TRINITY.**—Vestry wardens, E. Lane, T. G. Robinson; lay delegates, W. Baird, T. G. Robinson.

**PORT STANLEY.—CHRIST CHURCH.**—The Rev. Mark Turnbull, Rector of Trinity, Birr, has been appointed Rector of this parish, in succession to the late Canon Downie. He will enter upon his new duties next July.

**STRATFORD.—ST. PAUL'S.**—Receipts, \$2,371.13; disbursements, \$2,099.13. All reports presented were satisfactory. Seventy members of the congregation have enlisted and are serving with the colours. The church has been nicely decorated at a cost of \$300 and an electric organ blower is about to be installed. All the present officers were re-elected.

**ILDERTON.**—Wardens, A. C. Robson, W. Martin; lay delegate, J. T. Gibson. Financial reports satisfactory.

#### ALGOMA.

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

**PORT ARTHUR.**—The members of the Canadian Club, of this city, entertained the visiting Bishops of the Canadian Church on the 14th at luncheon. In the course of a speech by Bishop Farthing, of Montreal, he made a scathing denunciation of the graft at Ottawa in connection with the war. After outlining the position of Canada in the war, he said this was a war of righteousness, and, speaking as a Bishop, he wished to say that this war of righteousness called for righteousness in those fighting it. "We should send men of righteousness," he said, "to fight for Canada." Canada could not do its proper share in this war if it did not enter into it in the spirit of righteousness. His heart was sore at what had been disclosed at Ottawa, and until Canada rose above the malignant condition revealed and got away from the grafting and unrighteousness shown in connection with this war, we could never expect to take the place of influence in the affairs of the Empire which we should aspire to.

#### MOOSONEE.

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

**CHAPLEAU.—ST. JOHN'S.**—The anniversary services were held on Palm Sunday and were well attended. The Bishop of the diocese was the

special preacher, and at the morning service he confirmed 30 candidates, 17 males and 13 females, several of the confirmees being adults. The special offertory amounted to over \$650, \$200 of this being the gift of the parochial W.A., \$15 from Branch No. 2 and \$10 from the Juniors. All the services on Easter Day were well attended. There were 114 communicants. The Children's Service was very successful, and their Lenten boxes yielded over \$40 thankoffering. The Rector conducted all the services.

**MONTEITH.—ST. MARY'S.**—The Bishop of Moosonee and Mrs. Anderson spent the Easter week-end at the Monteith Mission. Saturday afternoon was spent at Matheson, where a meeting was held to consult with the Bishop. Easter was a busy day—Morning Prayer and Holy Communion at Monteith at 11 a.m., Evening Prayer and two baptisms at Homer at 3 p.m., and Evening Prayer and Holy Communion at Shillington at 8 p.m. The total journey was 12 miles, which had to be done on foot, mostly along bush trails. On Monday morning plans for erecting a church at Shillington were discussed. A site of one acre was given by Mr. G. Jacobs, and the work is to begin immediately. On Monday evening, a few of the men entertained the Bishop and members of the congregation to dinner at the McCosh House. About 30 sat down and enjoyed an excellent repast. The Bishop made a short speech. After dinner the annual vestry meeting was held, with the Bishop in the chair. His Lordship announced that owing to the rapid growth of the district, he felt it necessary to put two men in the district. Rev. H. V. Fricker would be in charge of the south end of the district and Rev. J. D. Paterson would remain at Monteith, also taking charge of the two new Missions which he had started at Homer and Shillington. The annual report recorded the clearing off of debts on Monteith and Wahtaybeg churches, the reopening of Church services at Matheson and the formation of two new Missions since December 1st last year. At the close of the meeting many members of the congregation went to the station to bid farewell to the Bishop and Mrs. Anderson.

#### RUPERT'S LAND.

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

**WINNIPEG.—ST. LUKE'S.**—Wardens, Grant Hall, D. M. Neeve; lay delegates, C. W. Rowley, R. Fletcher and Mr. Justice Curran; receipts, \$20,366.80; disbursements, \$18,918.50. An important feature of the vestry meeting was the exercise of the franchise by the women members of the congregation. The privilege which they thus took advantage of was conferred only at the last Synod and that by the deciding vote of the Archbishop. The sum of \$5,075.33 was contributed to Missions during the past year and the sum of \$44,319.69 was expended on building. With the erection of the new Parish House, formally opened in October last, the building programme of the parish has now been completed. Mention was made at the meeting of the fact that St. Luke's had two missionaries in the foreign field, Dr. P. V. Helliwell, in China, and Miss Nora Bowman, in Japan; and that 26 members of the congregation have already gone to the front, while an equal number are now in training with the 2nd and 3rd contingents.

**ST. PATRICK'S.**—Rev. Gilbert Williams, of St. George's, has accepted the position of Curate-in-Charge for St. Patrick's, Winnipeg.

**ST. ALBAN'S.**—It has been decided to proceed with the erection of a suitable building for Divine service which shall be part of a completed plan. The plan in view is to erect a church costing from \$80,000 to \$85,000, part of the building to be completed this year, and to be added to as conditions permit. The proposed building will have seating capacity for a congregation of 900, and will provide a parish hall, school rooms, etc. There are 200 feet available for a site at the present location.

**ST. ALBAN'S.**—At the annual meeting of parishioners of this parish, an excellent report was presented by the wardens, and so bright was the outlook that steps were taken to look to the erection of a new church, the first part of which will be proceeded with immediately. It is expected that the new building when completed will cost about \$80,000.

**MORSE PLACE.**—The new church for this congregation, although only begun two weeks ago, is now almost finished, and will be ready for occupation within a month. The prospects of this parish are exceedingly bright.

#### SASKATCHEWAN.

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

**SASKATOON.—CHRIST CHURCH.**—Wardens, J. H. Rhodes, W. H. Clare; lay delegates, Messrs. Rhodes, Bence and Pont. Receipts, \$4,335.38. The Rector, the Rev. B. W. Pullinger, had an increase of salary granted to him of \$200.

#### NEW WESTMINSTER.

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

**VANCOUVER.—ST. MICHAEL'S.**—Wardens, G. Woodcock, H. Birmingham; lay delegates, G. Woodcock, A. P. Black, E. Redpath. Satisfactory reports were presented.

#### KOOTENAY.

Alexander John Doull, D.D., Bishop,  
Nelson, B.C.

**CRANBROOK.—CHRIST CHURCH.**—The Rev. E. P. Flewelling, Rector of this parish since 1906, died here on March 26th. He was ordained deacon in 1878 and priest in 1881 in the diocese of Fredericton, and served formerly at Bay du Vin, Dalhousie, Campbellton, Brandon, Vancouver, Phoenix and Dawson. As a letter was received from the deceased gentleman at this office, dated March, 23rd, his death must have come very unexpectedly. We beg to extend sincere sympathy.

#### COLUMBIA.

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

**VICTORIA.**—Bishop Roper is expected to leave Victoria for Ottawa in the last week of May. Many of the Mission churches in Columbia diocese have been seriously depleted by the war, some having lost more than 50 men. Their names are posted up in the churches and remembered in prayer constantly.

**CHRIST CHURCH CATHEDRAL.**—Receipts, \$15,391, over one-third of which sum has been paid over to various missionary and charitable funds outside of the parish. Wardens, F. B. Warren, J. Harvey. The six lay delegates, J. Harvey, E. C. B. Bagshawe, T. Elkington, A. J. Dallain, F. W. Jones, H. Crotty. The Bishop of Columbia, as acting Rector of the Cathedral parish, presided, and referred to the numerous changes which had taken place in the clerical staff of the church. Rev. W. Barton had gone with the first contingent to England, and had been appointed Chaplain to the Canadian forces at the front; Dean Doull had been consecrated as Bishop of Kootenay and had left Victoria to take over his new duties; Dean Schofield, of Fredericton, N.B., had been appointed Rector, and would arrive on May 19 to be installed at once into his new office; Bishop Roper had been elected Bishop of Ottawa, and would leave here on May 20.

**ST. SAVIOUR'S.**—Wardens, Dr. Popert, R. W. Walker. The six lay delegates, Messrs. Taylor, Lloyd, Abbey, Popert, Rye and Captain Clarke. The wardens reported that in spite of general hard times the church debt had been reduced and the number of subscribers increased.

## Correspondence

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

#### THE WORD "HELL."

Sir,—The word "hell" is not a beautiful word, for it brings up very unpleasant reflections, because it means so much. Just as we like the word "heaven," because it means so much to us, we hate "hell" for the opposite reason.

Let us try and get down to the reasons of these likes and dislikes. Does hell really mean anything? Is there anything it is associated with that makes the word obnoxious to us? Well, in the minds of many it may not have any particular significance, because their attention has



not been drawn towards its meaning. But when we think of it seriously and thoughtfully we shall have to come to the conclusion that, at the least, it has very bad associations. Hell is connected with the devil and his angels, and nothing good can be said of either of these. We have the highest authority for saying this. Our blessed Saviour spoke of these in a manner that leaves no doubt as to the person of the devil or to the fact of there being a place called hell. He tells us He came to destroy the works of the devil. We see from this assertion that the one is just the opposite of the other. They are as far apart as the poles.

According to Holy Scripture, we have as much right to make light of heaven as to say there is no such place as hell. This same book also plainly declares there is a devil, for our Saviour told the Jews that they were the children of their father, and that he was a liar from the beginning. These two facts are established beyond question by the Master. If so, then we have to face them; we have to deal with them. Our main object in life should be to shun the one and to gain the other. A hell to shun and a heaven to win. Also, we have a work to do for one and to labour for the destruction of the other. For this is what the Master is doing, and we are expected to work with Him and for Him. But before we can work for Him we must become His in heart and soul. We are not naturally disposed to do this. We are told we have to be born again, are to have a spiritual birth. Why have this? Because we are told we have been born in sin and are by nature children of wrath, and hence the necessity for the new birth. It naturally follows if we have not this that we are not fit for service, nor have we the disposition to be amenable to the law of God. When we have been born of God we are in a saved condition; the others not so born are in an unsaved condition. Well, now, if persons remain in this unsaved condition and are impenitent, what must be the outcome? What but to die in their sins and be separated from God, and this is hell sufficient. We may not like this doctrine, but it is in the Book and we have to abide by it. The writer heard a minister a few Sundays since declare that humanity would not stand for these things now, and hence he was trying to modify them. But can a minister be true to God when he is not preaching the fullness of God's Word.

I read in the "Churchman" a few weeks since of a Bishop in England making the statement that in the course of his duties he had to listen to a great many sermons, and he said he pitied their congregations, and he wondered if he ever inflicted his hearers in like manner. He said they were not sermons in the proper sense of the word, but essays. They were nothing like the Epistles in the New Testament; they lacked power.

At the present day it is not considered proper to say much about hell. But when we consider that it was to save men from hell that Christ came down from heaven we ought not to think lightly of the danger we are in by neglecting this salvation. Our redemption was bought at a great price, and, therefore, we ought to prize it the more.

If it please God to pour out His Spirit on the Churches, two things will become real to us that have hitherto been quiescent, viz., that there is a real devil in the world; also a hell for the ungodly. "The fear of the Lord is the beginning of wisdom." Joseph Fennell.

THE CHURCH OF ENGLAND.

Sir,—I fear I must ask a few lines more of your valuable space in reference to "Student's" letters in your recent issues. The Sectarian Protestant of to-day, in his blind jealousy of the historical position of *Anglicana Ecclesia*, has fallen bodily into the Papal trap, and accepts without protest the Roman interpretations of the facts of history, without foreseeing in what hopeless absurdities they place him. Thus "Student" would have us believe that Magna Charta was aimed wholly against kingly tyranny and really favoured the Papal pretensions. If this were the case, why did the Pope take the course he did? He annulled the Great Charter. He excommunicated the barons who signed it. He suspended Stephen Langton for refusing to publish the excommunication. He threatened the thunders of the Church against Louis of France, who claimed the crown of England." Of course, all this was unconstitutional and illegal in England, as well as opposed to the canons of the undivided Church. And, though causing some confusion for the time, it had no permanent or lasting effect. And the next year both the king and Pope died. The historian adds: "The new Pope,

Honourable III., recognized accomplished facts. His legate, Gualo, co-operated with the regent, the Earl of Pembroke, in restoring peace and order on the basis of the Charter, and in smoothing the passage of Louis back across the water. For a brief period during the minority of Henry III., under the firm and wise governance of Stephen Langton, the Church of England had peace."

I suppose "Student" would have us believe that the three Bishops, who in A.D. 314 represented the early British Church at the Council of Arles, did so, not as Bishops of the British Church, but of the Church in Britain, meaning thereby the Church of Rome, whereas it was not till hundreds of years after that date that there existed anything approaching what we now understand as the Church of Rome, with its vain pretensions. It was nearly 300 years after this that Gregory the Great, Bishop of Rome,—whose missionary zeal led to the mission of Augustine to the Anglo-Saxons,—not only repudiated the title "Universal Bishop" for himself, but declared that for anyone to claim that title "is in his pride going before Antichrist, because, through pride, he prefers himself to the rest."

And here, indeed, is another error into which our friends have seemed hopelessly to have fallen. They will persist in identifying modern Rome and its last dogmas and absurd new creed with the Holy Roman Church of the early centuries and of Magna Charta. The Runnymede gathering was truly representative. There were two Archbishops, seven other Bishops, Pandulph, the Papal Legate, and twenty-five Barons. And no doubt the preamble and first article set forth the position correctly as then understood. In them we have mentioned "Holy Church," or the Church Universal; the "Holy Roman Church" and her sister Church, *Anglicana Ecclesia*, which is declared to be free and guaranteed her rights and other liberties. And my contention is that the Church of Rome has changed more since that day than *Anglicana Ecclesia* changed at the Reformation, although in opposite directions; the one to reform and liberty, the other to corruption and slavery. J. M. B.

UNIVERSAL MILITARY SERVICE.

Sir,—Letters by "Downeaster" and "Anglo-Canadian" on "Conscription" touch some of the fringes of a very great question. The latter speaks of a "priceless British liberty" of non-compulsion. Is safety of flag, country and fire-side a lower duty than payment of taxes (alluded to by "Downeaster"), education of children and administration of justice? There should be no argument about it, and the jug-handled unfairness is well illustrated by "Downeaster." The physical and moral results and a uniform higher grade soldier are altogether on the side of a systematic national defence system, applicable to every fit young man who is not a criminal.

Why are the troops of the British Empire on French soil to-day covering themselves with glory? Simply because the citizens of France and Russia had the national patriotism and personal unselfishness to undergo universal military training. If that had not been the case, it is doubtful if a British soldier would ever again have had more than a fleeting foothold on European mainland soil, and it is altogether probable the knell of the British Empire would have been sounded.

Public men in Canada have stated that had Germany realized that the colonies were going to help it would have stopped the war. Could they have heard the remarks regarding the negligible character of the land forces expected from Britain indulged in by officers of neutral European countries, where they play the game in army corps, the blood of shame would have come to their cheeks. The boast that at all events they (the expeditionary force—160,000) were the best in the world carried little weight before the overwhelming force of well-trained millions ready to strike at once.

Canada has lived, and is living, in a fool's paradise. Just as surely as it has been shown in Europe that a truly national system for home defence is a national necessity, so the day will come when only such a thing will save Canada, as it did one hundred years ago. It is sincerely to be hoped that it may not be by fighting, but that the moral force of having it will do the work.

Why is little Switzerland (with half our population) at peace to-day? Why was she not chosen as a convenient road through which the Germans can reach the French, or the latter the former? Just because Switzerland has a "truly democratic system" (to quote "Downeaster"), not only in its

municipal government, but in its decentralized democratic military government (the very antithesis of our centralized autocratic Canadian military system). Just because in three days, last August, she put nearly half a million well-armed, trained and equipped soldiers in the field, under competent leaders—six divisions, two fortress garrisons, etc., and just because the other powers knew this, and also knew that her soldiers were the best riflemen in the world, they have left her alone.

The great problem now is whether even this great world upheaval is yet enough to rouse our Canadian people from their long, self-satisfied slumber, and impel them to put their house in order before it is too late. The time is not very far off now before it will be Mexico's turn, and it depends on Canada herself whether or not she will be next.

Wm. Hamilton Merritt, Col. Ferritet, Switzerland, 15th March, 1915.

MUSIC IN CHURCH.

Sir,—I read with much interest "Yenmita's" remarks on the rendering of Stainer's "Crucifixion" by St. James' Cathedral Choir, and I felt how appropriate and perhaps beneficial an article from the same writer would be—after this one, "How Church Music Should be Given"—on the reverse side, "How Church Music Should not be Given." Kindly criticism, given in a general and not pointed manner, should be of assistance. I was present at the giving of the "Crucifixion" by a large church choir during the last Holy Week, but the tone of the work was lost. Especially was I disappointed by the utter failure of the tenor soloist to do anything like justice to the concluding solo, which, to my mind, is a great and solemn climax, and should not be spoiled by the jingle of the final hymn. This soloist was, I believe, engaged for the occasion, but he brought (perhaps unconsciously) his concert platform manner with him, which detracted from the solos and utterly ruined the climax. The fault, of course, laid with those who do not distinguish between a performance and a service and engage a singer unsuitable for the music. My main reason for writing is to call the attention of those concerned to the faulty vocalization of many church choirs, including one of the largest in Toronto. One of the earliest things taught by singing masters is to properly sound the final consonants, but it is not necessary to be pedantic, to notice—as I have in a very large church choir—that the Third Person in the Holy Trinity is referred to in the Gloria as, "an' to the Holy Go'." A beautiful line in the Responses is generally spoiled by improper breathing or "pointing," and one hears a mutilated prayer, "And take not Thy Holy (breath) Spirit—from us." Possibly for congregational use the pauses for breath should be after "not" and "Spirit," but a trained choir needs only the latter one. These and other defects, I think, are due to the organist not being a real choirmaster, but an occasional journey half-way down the church to hear how the choir sounds on practice nights would show up the most glaring defects. To this fact also is due the unfortunate use of blaring trumpet stops—invaluable for recitals or anthems, but terribly difficult for congregational singing, especially when used as "harmony" and not "unison." One other point: cannot all choirs be trained to behave? The Anglican ideal of services is worship, and the donning of surplices emphasizes the fact that the choir is a part of the "staff" of God's House, especially to assist in such worship. Frequently they and organists are a distinct hindrance by their restless movements, studying of anthem music, or in other ways distracting attention. These criticisms are written in a kindly spirit; if they hurt it will be because they are applicable. I hope, however, some will "enquire of themselves." B. W. D.

TEACHER TRAINING.

Sir,—Will you be good enough to call attention to a Short Course for S.S. Teacher Training which is to be held in this city (D.V.), May 11th to 18th? The Sunday School Commission has been conducting since 1910 a Course of Study and Training in S.S. Teaching and has awarded Certificates to a rapidly increasing number of teachers.

An opportunity for a Short Practical Course now presents itself, to be conducted on lines similar to those of the Training Colleges in New York and London, England. Miss Evans (Na-

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tional Froebel Union Higher Certificate), late Vice-Principal of St. Christopher's College, London, England, a well-known centre for the training of teachers, is at present carrying on this work in Ottawa, and the Sunday School Committee of Ottawa have kindly made it possible for the services of Miss Evans to be available for teachers in Toronto. It is hoped that many will take this opportunity of benefiting by them.

The Course will be held in the Bishop Strachan School, 35 College Street. The Course will consist of an Introductory Lecture on the Aim and Object of Sunday School Work, followed by lectures on the Characteristics of Childhood, Class Management, the Preparation of the Lesson, and Expression Work in the Sunday School. Each lecture will be illustrated by a practical demonstration with a class of children taken from the different grades of the Sunday School. On the evening of Ascension Day, instead of the Demonstration Class, a service will be held in the school chapel and a devotional address will be given by the Rev. F. H. Hartley.

Teachers who are preparing for the examination of the S.S. Commission will find of value the practical help afforded by this course. But all teachers and others interested will be welcome. After the Demonstration Classes opportunity for informal discussion will be given, at which Miss Evans will be glad to answer questions.

Further information may be obtained from the Bishop Strachan School.

Chas. L. Ingles.

## Books and Bookmen

"The Gospel according to St. Mark." By the Rev. J. D. Jones, M.A., B.D. London: The Religious Tract Society. Two vols., 2s. each.

Two more volumes of the series known as "A Devotional Commentary," covering the first ten chapters of the Second Gospel. The lessons are drawn out with true spiritual insight and real homiletical skill. Both from the expository and also from the devotional side, the teaching is valuable, and the work will prove decidedly helpful to all who wish to make the most of their Bible in daily life and work. This commentary as a whole, and these volumes in particular, well deserve attention.

"Modernism and Traditional Christianity." By Edmund McClure, M.A. London: Society for Promoting Christian Knowledge, 6d. net.

An additional section to a book recently published by the author, entitled "Modern Substitutes for Traditional Christianity." This separate issue is intended for the convenience of those who have already bought the previous edition. The work covers the movement called Modernism from its beginning to the present moment, and the particular value is that Dr. Sanday's new position is ably and convincingly discussed. Those who already know the original book will be particularly glad to welcome this new section, though, even apart from the former, the discussion of Modernism is timely and telling.

"The Supreme Revelation." By W. C. Schaeffer, D.D. New York: F. H. Revell Company. 316 pp., \$1.50 net.

A series of "Studies in the Synoptic Teaching of Jesus," which the author rightly calls "The Supreme Revelation." Starting with a consideration of the influence of our Lord, the sources of information are then discussed in connection with the Gospels, and then the various aspects of our Lord's teachings are carefully considered. These include the "Old Testament," "The Conception of God," "The Estimate of Man," "The Kingdom of God," "The Founder of the Kingdom," and various aspects of the Kingdom, concluding with its Consummation. On all these there is much that is most helpful, informing and suggestive. The eschatological teaching is not so satisfactory, because it takes a line which we do not consider to be in harmony with the New Testament. But this apart, the book is likely to prove most useful as a guide to the teaching of the Synoptic Gospels, and as such it can be warmly recommended.

Received: Livingstone College Year Book; Hobart College Catalogue; Official Budget for the Work of Missions Overseas, 1915; Manual of the Order of Sir Galahad (a club for boys and young men).

## The Family

### An Indian Reunion

By Mrs. HOULTON, Calgary.

HOW truly wonderful are the ways of our Divine Ruler. About 50 years ago the news of salvation through the Lord Jesus Christ was first brought to the tribe of Indians known as the Bloods, now living on their reserve just 15 miles south of Macleod in the Province of Alberta. Then, later on, the Boarding School known as St. Paul's Mission School, was started and has been carried on ever since. Last May the first reunion of ex-pupils was held and proved most successful, although the idea was totally new to the Indians; that they grasped the full meaning of its import has since been demonstrated by the undoubted success achieved on March 9th and 10th of this year, when the second reunion was held at St. Paul's Mission. The preacher at the opening service was the Rev. Canon McMillen, of St. Cyprian's, Lethbridge. He took for his text the words, "Come ye apart and rest awhile"; his subject was most aptly handled, showing the ex-pupils how good it was for them to do as Christ told his Disciples to do—to leave their work and to come back to the old school where they had been so carefully trained and taught, and to sit and listen to the teachings of their Lord Jesus Christ, and once more hear of God's love for mankind, and to again receive together the Holy Communion, then go forth to their duties filled with fresh power from God and testify more really by their lives and actions as a result of that communing together and, although perhaps unconsciously, preach to their brethren of the power of God.

Several of the older Indians, parents and relatives of former pupils, had come over for the service and afterwards took part in the discussion which was held for the purpose of the ex-pupils speaking to the clergy and bringing before them any matters which they felt required adjusting or explaining. The chief burden of their cry was, "When are we to have a new school on the reserve? One old Indian said he had heard that the Blackfoot Indians at Gleichen had a new school 'as large as the Good White King's Palace.'" They all agreed that they would be glad when the Government built a good school for their children to live in and learn their lessons.

Mr. Peaan, who is a heathen, but who lives a good, clean, moral life, was the chief speaker at the discussion, his object being to impress upon the white man that he did not want his children forced into school, but that as soon as they are old enough to leave their parents, he would send them to the Boarding School as he was sure it was the best school for them to attend, and that the children are well fed and cared for there. Another of the old heathen Indians who spoke, was Mr. Yellow Bull, the head of the Pagans amongst the Indians; he heard that the "Big Nabob" (meaning Archdeacon Tims) was to be present, and so he came to speak with him. These older Indians—all of them at least grandfathers, and many of them great grandfathers—always come to any gathering they hear is taking place and expect to be allowed to speak, in fact they consider it their right, so the ex-pupils wait until the elders have spoken.

Several of the former pupils spoke kindly words of welcome to the visitors and showed marked appreciation for what the Church and school has done for them, and they all wish their children to attend. Mention should be made of the stirring speech of Mr. Sam Akena (or Spearchief). He said this was his first speech in the school, he was not exactly an ex-pupil, but in the time of Rev. Frank Swainson he used to hang around a lot and picked up a great deal of knowledge of one kind and another. He learned enough to never steal horses or kill birds, and he never told lies, or said bad things about his neighbours; he has tried to live right from Mr. Swainson's time up till now; his children are in the school and he uses his influence with other Indians to send their children too. He went on to say that God had made white man right, and so it is easy for them to do right; his father would not let him go to school, so he did what he could for himself and learned all he could by hanging around the school when he was a boy. He does not approve of children going home to camp for the holidays, as so much of what has been done is spoilt during the time in camp. His one re-

gret is that some wicked white man tried to undo the good effected by Mr. Swainson, and had taught him to like whisky, which he admitted was his greatest fault to-day. It was most touching to hear the poor fellow thus own to his weakness. Will all who read this article pray with us that the whisky drinking may be stopped and that the white men may no longer have this awful charge of ruining the souls of the Indians laid at their door?

For 50 years godly men have laboured faithfully amongst the Indian races in Alberta, teaching them of the love of Christ Jesus, their labours to a great extent spoilt by other white men—for the sake of the dollars—selling the liquor which is the cause of countless souls being eternally lost. Some will say, "Oh the Government forbids the sale of whisky to Indians"; that is so, but we all know very well that it is sold surreptitiously and will be as long as whisky is allowed to be manufactured. This is a digression from the main point of this article, but a pardonable and necessary one.

After the discussions were closed for the day, the Ven. Archdeacon Tims baptized two Indian children. The evening of March 9th was given over to the social side, the pupils of the school entertaining their parents and friends with a splendid concert. Included in their programme were flag drill by the cadets; musical drill by the junior girls; drill with dumb bells by senior girls; song by six girls; exhibition of dumb bell exercises by George Prairie Chicken; duet by Alice Howl in the Night and the Rev. S. Middleton; tableau, Past, Present and Future; song, "At St. Paul's" (composed for the occasion by Mr. Middleton), sung by the choir boys.

Special mention should be made of the splendid performance of the baby girl of the school, when taking part in the drills; she is five years old. A very enjoyable time followed for the Indians after the concert—namely, an hour and a half looking at the pictures of Indians from the four Anglican Missions in this diocese, these pictures having been taken by the writer during the past three years and slides prepared for lantern use. The Indians thoroughly enjoyed looking at their friends, but more especially when they saw their own pictures thrown on the sheet.

March 10th, the session commenced with Morning Prayer and Holy Communion, 13 white people and 13 Indians communicating together. At 3 o'clock Mr. Middleton gave a very earnest address to the pupils, dwelling more especially on the reunion and what is stood for. Mrs. Houlton next addressed those present, taking for her subject, "Make a Straight Path for your feet," dividing the path in life thus—the Crooked Path; the Difficult Path; the Deceitful Path; the Slippery Path; and the Safe Path. The Archdeacon then spoke on the duty of parents in sending their children to school and bringing them to church on Sundays, and giving them all the encouragement possible after they leave school, in order to keep up their interest in the Christian teaching which they had received.

The evening service was taken by Archdeacon Tims, who told the Indians of the work of the Rev. F. Swainson in London, England. The older Indians remembered him quite well, though it is 20 years since he was Missionary on the reserve. A unique feature at this service was that a collection was taken up by the Indians for the work of Mr. Swainson, and about \$6 was handed to the Archdeacon for that object. Special prayers were asked for the Allied Armies and Navies at all the gatherings.

This article would not be complete without recalling the fact that one of our most efficient ex-pupils—Lieut. Albert Mountain Horse—is now with our Army in France; he was one of the first men to volunteer in the southern part of the province. He writes frequently to Mr. Middleton, and likes his comrades and his work, and we have no doubt that he will do his duty at the Front in the same capable manner as he enacted all his duties amongst the Mission schools, training and forming Cadet Corps on the reserves.

After the service all adjourned to the Girls' Home where the tables were laden with cakes and cups of hot coffee and tea. At this repast the ex-pupils in proper order returned hearty votes of thanks to Archdeacon Tims, Canon McMillen and Mrs. Sidney Houlton, for coming down, and for their helpful words to them at the different services. Three rousing cheers were then given for Mr. Middleton, Principal of the School and the staff of efficient workers who had so ably helped him in bringing this second reunion to such a successful issue. The National Anthem, and three more cheers for the visitors brought this happy, and never-to-be-forgotten event to a close.



Personal & General

The Rev. Anthony Hart joins the benedicts. Warm congratulations.

We are glad to see the House of Bishops made a strong pronouncement on the liquor question.

Last week's issue, with the Wycliffe graduating class, was a success. We sold out, extras included.

The most popular spot at the Exhibition Camp is the Brotherhood Canteen; the soldiers say, "no place like it."

Principal Rexford, of Montreal, is still, we regret to learn, on the sick list, and was unable to go to Fort William last week.

Miss Clara Thomas paid a very welcome visit to Toronto and is progressing favourably. She returned to Gravenhurst last week.

"Johnny," said the missionary, "what would you do if you were a millionaire?" "If I was a millionaire," said Johnny, "I wouldn't do nothin'!"

At the quarterly meeting of the Georgina Houses' Association, which was held on Tuesday afternoon last, an address was given by Miss Knox, of Havergal College.

No Archbishop was elected last Wednesday by the members of the Ontario House of Bishops at their meeting in Fort William. Action was again deferred.

General Sir Luke O'Connor, V.C., whose estate was probated in London at £10,000, left £1,000 towards the emigrating of two children every year to Canada. The deceased officer rose from the ranks.

In answer to the question as to how long the war is likely to last, "A British Officer" declares that the answer is simple. "The war with Germany," he says, "will last until either her armies are beaten or her nation is starved."—"Daily Mail."

The Rev. W. Watson writing from Kindersley, Sask., says:—"Our congregations are sadly depleted. All those who could, have moved away to seek work elsewhere, and nearly all our young men have volunteered, and most of them have been accepted and enlisted for the war."

Said the High Church "Father" to the old woman who asked him to explain the Te Deum to her simple mind: "The glorious company of the Apostles" includes the Bishops, you know, but of course you understand yourself about the "noble army of martyrs." "Oh, yes, your reverence," she answered very confidently, "them's the Sufferin' Bishops of course."

The news of the death of Capt. R. Clifford Darling, of the 48th Highlanders, has just been received as we go to press, and will be deeply regretted by a large circle of friends. He was a son of Mr. Robert Darling, of this city, and was married while the Highlanders were at their Long Branch camp a few days prior to their departure, to Valcartier, to Miss Hellmuth, younger daughter of I. F. Hellmuth, K.C.

The total of officers of the German army at the beginning of the war, including men in the active service, reserve and landwehr, was 52,805, out of which, up to March 15, 9,925 have been killed and 21,351 have been wounded or are missing—total losses, 31,276. This shows that the grand total of losses among the officers of the German army is more than half their number on the day of the declaration of war.

In the recent Householders' Census taken in England to discover all the

males between 19 and 38 who were willing to enlist for the war only, some curious results were seen. In one house were four brothers, two nearly, and two over, eighty, and the form was filled up: "ready when required for the front." In another house, the only male was a boy of 2½ described as "single (very)" and with the "occupation" of "worrying mother." A note was appended, "this is the best we can do."

A broadening of the scope of the Mission work among the fishermen of Labrador was indicated in the annual report of the Grenfell Association, made by Robert Watson, of St. John's, Nfld., on April 13th. Secretary Heard represented Dr. Wilfrid T. Grenfell, who remained at his post with his dog teams, to continue the work of Mission, which, together with the hospital, treated 7,345 patients during the past year, it was announced. During the same period, it was stated, \$66,839 was spent for medical and Mission work.

It is rather remarkable that of the queens named Mary in our history her present majesty is the only one who has attained the age of forty-six while queen. Mary the First, queen regnant, died at forty-two. Mary the Second, queen regnant with William the Third, died at thirty-two. Mary of Modena, though she lived to be sixty, passed into exile with James the Second at thirty; while Mary, Queen of Scots, was executed at forty-five. It may be noted further that her majesty shares with King William the Third's consort, the distinction of a purely English education and upbringing.

A plea for the Polish people is made by the Princess Barietinsky. The Kaiser's armies swept up almost to Warsaw three times, and as they were driven back they wreaked a terrible revenge on the inhabitants. A region three times as large as Belgium has been laid in waste, and while the Germans have for their own purpose sought to maintain the industrial activity of Belgium they have systematically destroyed that of Poland. They have also carried off crops, food, oil, coal, candles, soap, furs, clothing, and boots. Hundreds of villages have gone up in flames. Russia helps Poland all she can. A Russian fund has been forming in relief. But the need and the suffering are so great that an appeal is being made and responded to in England.

In Pyengyang, Korea, an organized Bible Class of 50 young men has been organized. During the recent revival this group of young men assumed responsibility for all the young men who professed an interest in Christianity during the progress of the evangelistic meetings. They assigned a certain number to each member of the class, and these Bible Class workers went daily to the homes of the inquirers and brought them to the evening meetings. Now that the revival is over they still continue to bring them to the regular and special church services. Many of the members of this class have gone out preaching on Sunday afternoons, and as a result there has been a constant stream of new believers into the churches.

The following is contained in a private letter just received from one of the commanding officers of the Canadian troops at the front:—"After being in the trenches holding a bit of the line for about four weeks, we are back in rest billets. It is a rest, however, only from the constant anxiety of trench life, for we are carrying on training exercises with great vigour. I anticipate more serious work in the near future. The Bishop of London addressed some thousands of Canadian soldiers a couple of nights ago. He is a marvel—was glad to see him again. Address was only about ten minutes, during which his

patriotic expressions were cheered as I never heard cheering before. Then all hats were removed—the Lord's Prayer recited, a benediction, and "God save the King," and an experience that will last in memory as long as life itself, was over. His visit along this front seems to portend great happenings."

"The English policeman! To us he appears like a Sphinx," said a Belgian refugee, "the Sphinx of London, your 'Sergeant de Ville.' When we arrive, the first thing that strikes us is a sort of Futurist picture; so that after we have gazed in utter bewilderment for a few moments, we go to the big man in blue, who stands out like a lighthouse, and throw up our hands in despair and ask him to save us—gesticulating, of course, like all foreigners, I suppose—but he never seems moved by our plight, never moves a muscle. Then from the depths of his big, oily cape, as from a gigantic gramophone, come back the mystic numbers: 'First right, and third left,' or 'bus sixty-three'—then all is silent again; his face meanwhile as enigmatic as the Sphinx, and we say: 'How very English.' A French policeman might have gone into tears—a German one flown into a temper—but your Bobby, he would not lose his head directing the traffic on the Day of Judgment—just like cool Britannia in this big war."

A striking letter is published by "The Spectator," from the Bishop of London, emphasizing from his own experiences at the front the need for national concentration upon the war. He says: "We shall never bring this war to an end without a more complete national concentration upon it. Every day when practically nothing is going on two hundred are killed and wounded. It is the opinion of every General at the front that this daily waste of life is caused by want of concentration on the part of the nation. If the batteries had an unstinted supply of ammunition they could keep down the enemy's fire and save the lives of hundreds of our men. Moreover, no advance is possible through the net-work of trenches, barbed-wire and machine guns until all this has been blown away by the artillery fire before the infantry advance. The whole mind of the nation must be concentrated on this one problem. Now if drink is in the way it must be swept aside without the least hesitation. With the lives of the flower of our youth hanging in the balance, to say nothing of the existence of the nation, the Government should take over all the factories capable of helping in the manufacture of ammunition, as the French have done, arrange the wages and treat as traitors either the employers or the employed who hinder the work."

Last Thursday morning there passed away after a short illness one of Toronto's oldest and best known citizens, in the person of Mr. Patrick Burns, president of P. Burns and Co., Limited, coal and wood merchants. Born in Beleek, county Fermanagh, Ireland, Mr. Burns came to Toronto in 1854, and two years later founded the firm to which he gave his name, conducting the first business on Queen's Wharf, at the foot of Bathurst Street. He had at that time one of the largest wood businesses in Canada, this ultimately giving way to coal in importance as conditions changed and Toronto prospered. A genial, warmhearted Irishman, he was known to a large circle of friends and had many interesting reminiscences regarding the growth and development of the city. Despite advanced age he was active in attending to the affairs of his business right up to within a few days of his death; his intellect was keen and his outlook large, and although taking no part in public life, he kept abreast of the times, reading

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being his favourite recreation. He is survived by the widow, four sons and four daughters. His cheery disposition and sterling character will be sadly missed by many friends of all shades of opinion.

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## British and Foreign

The aged Dean of York (Dr. Purey-Cust), celebrated his 87th birthday on a recent Sunday and he was presented by the children of the Minster Choir with their customary gift of flowers. Dr. Purey-Cust was appointed Dean of York in 1880.

Owing to a continuance of ill-health the Bishop of Goulburn, Australia, Dr. Barlow, is about to resign his See, which he has held since 1902. He is the senior of the Australian prelates, having been consecrated Bishop of North Queensland in 1891.

In receiving the appointment of Honorary Chaplain to the King, the Rev. J. G. McCormick, Vicar of St. Michael's, Chester Square, London, proceeds to an office which was held by his father under three successive Sovereigns. The late Canon McCormick, the Rector of St. James', Piccadilly, was Chaplain-in-Ordinary to the late Queen Victoria and Honorary Chaplain to King Edward and afterwards to King George. Like his father, who was once Captain of the Cambridge XI., and who also rowed for his University in 1856, being thus a double "Blue," Mr. McCormick is an enthusiastic cricketer, and he has played oftentimes for his county.

An officer who acted as escort to the Bishop of London on his Easter tour along the British battlefront, contributes an account of the journey, in the course of which he says: "The Bishop passed along the entire front, often well within range of the German guns, and through places devastated by shell fire, so that those who were responsible for his safety had many anxious moments. The Bishop spent Palm Sunday at general headquarters. Not the least significant service on that day was a confirmation, to which some 70 men were brought. He held two other confirmations during the week end."

The Bishop-Suffragan of Stafford, the Rev. E. A. Were, D.D., died at Lichfield, on the 9th inst., after a long illness. The Right Rev. Edward Ash Were, D.D., canon residentiary of Lichfield since 1909, Archdeacon of Derby since 1901, was born at Clifton on November 14, 1846. He was educated at Rugby and at New College, Oxford. He was assistant master of Winchester College from 1870 until 1880; Vicar of North Bradley, Wiltshire, from 1880 until 1885; Chaplain to the Bishop of Southwell from 1885 to 1889; Vicar of St. Werburgh's, Derby, from 1889 to 1900, and later became Bishop-Suffragan of Derby. Dr. Were has been Bishop of Stafford in the Diocese of Lichfield since 1909.

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## Boys and Girls

### SPRING AT THE DOOR

The crocus had slept in his little round house,

So soundly the whole winter through; There came a tap-tapping—'twas Spring at the door;

"Up! Up! We are waiting for you!" The crocus peeped out from his little brown house

And nodded his gay little head; "Good-morning, Miss Snowdrop, and how do you do

This fine chilly morning?" he said.

—Selected.

### THE LAWYER GAVE UP

A young German was being tried in court, and the questioning by the lawyers on the opposite side began: "Now, Muller, what do you do?" "Ven?" asked the German. "When you work, of course," said the lawyer. "Vy, I vork—" "I know," said the lawyer, "but what at?" "At a bench." "Oh, goodness!" groaned the lawyer. "Where do you work at a bench?" "In a vactory." "What kind of a factory?" "Brick." "You make bricks?" "No; de vactory is made of bricks." "Now, Muller, listen," said the lawyer; "what do you make in that factory?" "Eight tollars a week." "No, no! What does the factory make?" "I dunno; a lot uv money, I tink." Now, listen! What kind of goods does the factory produce." "Oh," said the German; "good goods." "I know, but what kind of good goods?" "The best." "The best of what?" "The best there is." "Of what?" "Of dose goods." "Your honour," said the lawyer, "I give up."

### SIR J. JELICOE AND A BLIND GIRL

Kathleen Torr, a little blind girl of York, has received a letter from Admiral Jellicoe thanking her for the gift of a woolen scarf which she had knitted. With the scarf she sent a letter in braille saying that she would be the happiest little girl in England if Admiral Jellicoe would accept the gift, and adding: "All the other blind girls thank you and all the brave soldiers and sailors for defending us." She has received the following reply, says the "Yorkshire Herald," from Sir John's secretary:—

"Dear Kathleen,—Admiral Sir John Jellicoe has told me to answer your nice letter to him, and to thank you very much indeed for the beautiful scarf which you have sent him. The Admiral thinks it is very clever of you to knit so splendidly when you cannot see what you are doing, and he thinks it very kind of you to do it all for him. Directly the Admiral saw the scarf he put it on, and said, 'I shall put on dear little Kathleen's scarf when I am very cold.' Of course, it is very cold in the North Sea, and very stormy, too; sometimes the snow falls so heavily

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that we cannot see at all where we are going, and very often great seas sweep right over the ship. We often pass German mines floating about in the water, and we know that if we did not see them, but ran into them, the Iron Duke would be blown up, and while we feel that by God's help our ships are keeping the Germans from landing in England and being very cruel to all our girls and boys, it is a very great comfort to us to know that dear little girls like you are thinking of us, and praying for us, and giving up your spare time to work for us. The Admiral loves little girls very much, and he has four little daughters of his own."

### BRITISH OFFICER'S IRON CROSS

Here is a thrilling story from a motor car driver at the front. As he rightly says, "It will never be surpassed in the whole history."

I entitle my story, "The Three Crosses." You will read why. It seems wonderful that the very man who in civil life, at the slightest skid or accident to a car, seems on the verge of fainting, should out here prove to be the bravest of the brave.

The officer I am writing of is such a person, and frequently when driving him at home I have smiled at his nervousness, and thought, if that's how you act here how would you behave under fire? Now that question is answered. He was in charge of a half company of the — before Ypres, and, what with the continuous rain and remaining in wet clothing day after day, it's a marvel that the men were alive at all. The enemy made several violent attacks during the early morning, but, as usual, unsuccessful. Night approached, and the grim ceremony of burying the dead and removing the wounded is carried out under heavy fire; not a man dare even light a match for his cigarette but it brought a hail of bullets, and this was soon stopped.

We were astounded at daybreak to see they had even returned and collected their wounded, with the exception of one man, who lay groaning in agony. He was just half way between the trenches, and, although firing still continued, I'm glad to say

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no one attempted to hit him. Then a flying figure appeared from the opposite trenches with the intention of saving the poor chap I referred to, but scarcely a dozen paces had he gone before a volley laid him low; then the order "Cease fire!" came from the officer whom I had personally ear-marked "Nervy." He jumped forward from the trench, and, no doubt, with the intention of taking revenge for their comrade, the Germans fired. He was hit badly, too, for he staggered, but with a magnificent effort kept his feet and rushed on. "He's gone mad," a voice near me exclaimed, but he regretted it an instant later, for the sight witnessed from both trenches was greeted with a roar of cheers, and not another single shot was fired for nearly an hour.

Arriving at the wounded German, although badly wounded himself, our hero picked him up, and, to the amazement of all, carried him direct to the German trench. We heard the distant roar of cheers as he arrived and gently laid the body before an officer, and saluting, turned on his heel to return to us, for he was as safe during those few moments as he would have been at home, but he was not to return unrewarded, and the German officer climbed up from the

trench, and, removing his own Iron Cross, pinned it on our hero.

Have you ever heard "Goal" from the crowd at the Palace on Cup-final day? The cheer from both sides was similar, and I'm certain had a German soldier fired at him as he came back to us he would have been killed by his own men. They gave us time to shower our praise upon him before attacking again, and that evening I had the honour of taking him back to the hospital. Before leaving the general informed him that he would be recommended for the V.C. the next day, but I am broken-hearted to say that his cross is a wooden one among more of the heroes who have made England what she is.



### GREAT-GREAT-GRAND-MOTHER'S HAT

A True Story.

By Frances Kirkland.

"PLEASE, grandmother, may I open this one?" Betty bent over a tiny trunk ornamented with brass-headed tacks. On the cover the glittering tacks formed initials surrounded by a star. Betty traced the letters (E. L.) with her finger.

"Whose trunk was this?" she asked, turning to her grandmother.

The little, white-haired lady was taking dainty, old-fashioned frocks from a huge trunk in a nearby corner.

"What is it, dear?" she asked, laying down a pile of garments.

"I have been wondering what is in this tiny trunk," Betty explained.

"Oh, I really believe the hat is in there after all," her grandmother said, quickly. "That was her trunk. The initials stand for Elizabeth Landon, your name, too, Betty."

Softly they raised the lid. The pungent odour of old lavender floated up. The trunk was lined with pictures of children in quaint costumes. On a pile of little dresses lay a child's leghorn hat, with faded ribbons and rosettes. The straw of the crown was broken by a frayed hole.

"There it is! That was your great-great-grandmother's hat, Betty," said her grandmother.

"Poor little great-great-grandmother!" Betty exclaimed as she put the hat on her own curly head.

"The hat came from England, and your great-great-grandmother was very proud of it."

"You said it had a story, grandmother!"

"Yes, little Elizabeth Landon of far-away times was as much of a mischief as her great-great-granddaughter."

Betty hung her head.

"Come to the Peep-of-Day window," said her grandmother, "from there we can see the waters of the bay. Another little Elizabeth Landon used to watch there for the coming of the British ships, in the time of war."

"What did she do if she really saw them?" asked Betty, looking over the far blue water with round eyes of wonder.

"She ran clattering down the attic stairs and called to the family and servants, 'The British! the British!'"

"Then all through the great house there would be bustle and commotion. All valuables must be hidden and the men must take the horses and the cattle to the woods where no soldiers could find them. At last the children would be called and the family and servants would go down to the secret room in the cellar, where they must stay locked in until the British went away. All this happened many times. Betty grew tired of the hours spent in the cellar room listening to the tramping of the British in the rooms overhead.

"When the soldiers appeared the next time Betty did not go with the others to the secret room. Among the many children she was not missed at first, so when the house was silent and empty she stole up the broad stairs and put on her best hat. Yes, the very hat you are wearing. Then she tiptoed down the stairway and out into the yard. No soldiers were in sight. She climbed to the top of the great, round ball that ornamented the gate-post; there she sat waiting.

"Soon the British soldiers came marching along the road with their gallant young officer in the lead. His red cloak hung from a pair of broad shoulder. Betty watched him with delight.

"Suddenly from behind the trees colonial soldiers appeared. There was firing, sharp and quick. When the smoke cleared Betty saw the young British officer lying in the dusty road. The Continentals were gone. Solemnly the Redcoats gathered about their captain. One stooped and covered the upturned face. Betty watched them closely—no one seemed to see her. The men who had been sitting by the young officer rose at last and gently they laid him in the freshly-dug earth, wrapping his scarlet cloak about him. Betty realized that she had seen a burial. She almost cried out to the men not to leave the young officer in the ground.



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"Quickly the soldiers formed ranks and started to march away; then one of them saw Betty.

"See the child!" he cried.

"Another gave a horrid laugh and stuck his bayonet through Betty's hat and started to carry it off.

"Give me my hat!" screamed Betty.

"The leader turned. 'Give back the hat to the little girl!' he commanded.

"The hat was restored and the soldiers went on their way. Soon Betty heard her mother calling.

"Betty, Betty, where are you? We have been so anxious!"

"Betty climbed down from her perch on the gate-post and with a very white face told her story. Very soberly she led the way to the mound under the spreading apple-tree.

"Not long after the soldiers came by night and carried away their captain's body, but always there lived in Betty's mind the picture of the gallant young officer lying dead in the dust."

"I think I know how that other Elizabeth Landon felt, grandmother. I'm glad I'm her granddaughter and yours. Thank you for the story," said Betty, as she laid the little hat in the old trunk.—N. Y. Churchman.

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