

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 42.

TORONTO CANADA, THURSDAY, MARCH 11th, 1915.

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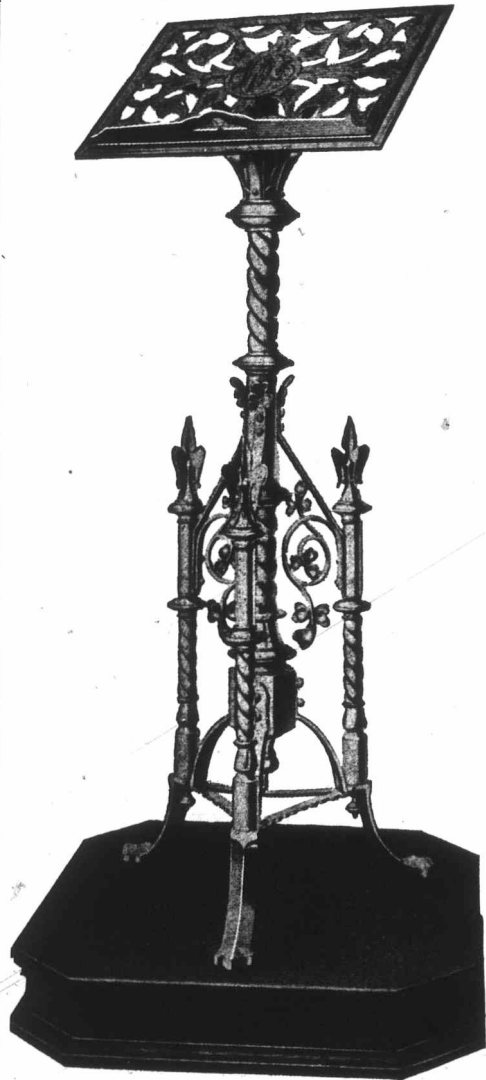
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The Outlook

"The Vulgar Tongue"

The popular report of the British and Foreign Bible Society has been published under the title of "In the Vulgar Tongue," and as usual the account is one of great interest. It need scarcely be said that "vulgar" is used in the old sense of "general," or "common" and there is no Society which does more valuable work in putting the Word of God into the hands of all the people. Year by year it accomplishes a magnificent work, and its resourcefulness in the face of new demands is perfectly wonderful. In Canada, the Upper Canada Bible Society provides every soldier who leaves the Dominion for the front with a copy of the New Testament. In view of the different languages, now well over one hundred, which are found in Canada, it would be impossible to provide the various peoples with the Scriptures in their own tongues but for the efforts of the Society. All this constitutes one of the strongest appeals to Churchpeople to support an organization which is the handmaid of every Missionary Society. It is simple truth to say that not one of the Missionary organizations, including our own S.P.G. and C.M.S., could continue their work for a single day without the help of the Bible Society. It is said that the Society alone has translated the Holy Scriptures into no fewer than 456 different languages, and during the past year nearly nine million copies of the Scriptures in whole or in part were distributed. When we remember that there are other Bible Societies among English-speaking peoples, we can see something of the magnificent service now being done in spreading the knowledge of divine truth far and wide. The Bible Society is one of the greatest of Christian evidences.

Dr. Cheyne

The recent death of Dr. Cheyne at Oxford is a reminder that at one time he was regarded as one of the greatest Biblical scholars and critics.

In his later years, however, he lost confidence even with critics themselves owing to his advocacy of a theory that the Israelites were never in Egypt at all. The way in which Cheyne manipulated the Hebrew text to give him his favourite idea of a god "Jerahmeel," was a cause of amusement to almost all students, and the extraordinary lengths to which he went made his views utterly impossible, even to men who were in general sympathy with critical opinions. In his last work, published a few months ago, he described himself as "at once an Anglican Christian and an adopted Brahmaist." There is scarcely anything sadder or more significant than the story of Dr. Cheyne, for it shows how far a man can go when he is prepared to set aside the divine authority and inspiration of Holy Scripture. Notwithstanding his astonishing gifts, it is impossible to avoid regretting that his profound scholarship was not used for the vindication of the supreme authority of the Word of God. This is all the more poignant when it is known that his earlier writings indicated a definite spiritual experience which would have prevented him from going to the wild subjective extremes of his later years. The result is that his life's work is a warning rather than a guide.

Some Sermons

The Bishop of Manchester, with his accustomed frankness and his ability to go straight to the heart of a matter, has just been speaking about some sermons that he himself has heard. He said that many times, after listening to sermons, he had gone out of the Church pained at heart, and wondered whether he inflicted upon congregations to which he preached, what had been inflicted upon him. He meant the vague, unsubstantial essay which has in it only an indirect reference to the Christian faith, instead of the positive, clear message found in the New Testament. The Bishop expressed the hope that the clergy would not fail to preach in its fulness and power the glorious gospel of liberty contained in the Pauline teaching. And he felt that in a great deal of parochial life in England at the present time, there was far too much trust in what are called social agencies, and far too little trust in real spiritual agencies. The Bishop's words have a very definite application to Canadian needs, for it is to be feared that often "the hungry sheep look up and are not fed." Yet, if only the clergy knew it, there never was a time like the present, when people were so responsive to and appreciative of "the old, old story of Jesus and His love."

Mexico

Those who are endeavouring to follow the somewhat confused events in Mexico cannot fail to notice the strong antipathy on the part of some of the Mexican leaders to the Roman Catholic Church. Bishop Burt of the Methodist Episcopal Church lately gave three addresses in Buffalo, which were answered by a member of the Jesuit Order on "The Truth About Mexico." A reply was made to this by Dr. Butler, who has lived in Mexico for over thirty years. He is strongly of opinion that the Roman Catholic Church is solely to blame for the degradation of Mexico; that money has been wrung from the people, and that the priesthood has continually taken the side of tyranny against freedom. Dr. Butler said that in four hundred years the Roman Church has published in Mexico only one edition of the Scriptures, on which they put the price of \$150.00. Out of the sixteen million inhabitants, only 20 per cent. know how to read and write, and the major part of this small fraction has been educated during the last thirty years. Dr. Butler said that Protestant Christianity stands for just that which will remedy every

ill afflicting Mexico, namely, for the open Bible, the living Christ and a liberal education. At the close of Dr. Butler's speech in Buffalo, a young Mexican rose from the audience, walked to the platform and spoke as follows:

"I feel that I would not be doing my duty as a Mexican, if I failed to say a word here. I am a Roman Catholic by descent and by teaching, but I have no prejudices. I beg of you, in the name of my people, send to Mexico, not your soldiers, your guns, nor your battleships, but"—pointing to Dr. Butler—"send men like this one. Send them not only to Mexico, but to every part of the world and you will make more glorious conquests than have ever yet been known. Our people are earnest in their desire for unhampered freedom. Give them a chance, and that beautiful country will blossom into the earthly paradise that God intended it to be."

The War and Protestantism

There are some things that have to be repeated again and again, and one of these evidently is the supposed association of the present war with Protestantism. A persistent effort is being made almost every week to represent the German conduct as the outcome of Protestantism. One Roman Catholic paper speaks of the Reformation as "but the whelp which has grown into the wild beast whose ravages we have seen in Belgium." There are also members of our own Church who express the same ideas and endeavour to connect German teaching and brutality with the Protestant religion. We have already called attention to the unfairness and inaccuracy of this position, and we are glad to find in the current number of the "Modern Churchman" a timely and most forceful treatment of this theme by the Rev. Alfred Fawkes, whose former association with the Roman Catholic Church and his thorough knowledge of the entire situation give special point to his words. We cannot do better than quote him:

These writers, it seems, suppose the ignorance of their readers to be as great as their own. Barbarous as the German campaign in Belgium is, its barbarities were equalled by those of the Catholic Alva; and those who make the Lutheran theology responsible for the crimes of the Austro-German soldiery, find it convenient to forget that Austria is the one great Power on which the Papacy can still count; and that at least a third part of the population of Germany profess (Roman) Catholicism; while had it not been for the support of the Ultramontane (Roman) Catholic Centre Party in the German Reichstag, the militarist policy of Berlin could not have been carried into effect. That the sympathies of the Roman Curia are with the absolutist military monarchies of Central Europe, rather than with the progressive Western Powers, is notorious; the false theory of the State, on which these monarchies rest, is, indeed, of Latin origin, and were taken over by modern Germany from Pagan (and Papal) Rome.

This ought to be sufficient, but it is more than probable that we shall have the same thing said over and over again. But we must not hesitate to declare the simple truth, however often it may be required.

Orthodoxy and Intellect

It is astonishing how widely the view obtains, especially among young people, that nobody of liberal culture now-a-days accepts the old creeds of the Churches. It is assumed that orthodox theology is quite incompatible with a cultivated intellect. This amounts to

saying that all intellectual religious people have either gone into so-called "liberal" Churches, or else keep up their orthodox connections while tacitly despising the orthodox creeds. But the presumption needs to be sharply challenged. Most of the cynicism shown at the alleged irrationality of faith is concerned with the doctrines of Sinfulness, Atonement and Redemption. It is urged that modern science proves mankind to have been continually progressing upwards, and that any thought of a fall is manifestly absurd. But suppose the evolutionist account of the origin and development of man is true, there must have been a period when man became conscious of right and wrong. What happened then? Man had to choose whether he would do what he recognized as right, and this is the very truth of which the Bible speaks. Further, when man had to choose between right and wrong, what did he choose? The Bible says he chose sin, and no sensible scientific man will maintain that he chose anything else. So that, according to evolution, there was a time when man did not sin, and yet, since he sins now, there must have been a fall. In the same way, modern culture of a sort rejects the Bible doctrines of Incarnation, Atonement and Redemption, but on all these, as well as on several more, such as the need and authority of revelation, the necessity of spiritual life and the reality of the supernatural, much can be said to prove the essential reasonableness of the orthodox position. Young people in particular may be well assured that intelligence, culture and sincerity are still devotedly associated with the old truths of Sin and Redemption. And if only proper attention is given to these realities they will be found to justify themselves to the intellect and prove themselves to be the only adequate provision for sinful humanity to get back to God.

"You May"——

Under this heading a writer in "The Bible To-day" has given the Scriptural warning that you may—

Give of your means, as Ananias (Acts 5:1-6); wish to die well, as Balaam (Num. 23:10); bring an offering, as Cain (Gen. 4:3); be a Gospel worker, as Demas (2 Tim. 4:10); live with God's people, as Gehazi (2 Kings 5:23-27); hear preaching gladly, as Herod (Mark 6:20); minister in the priest's office, as Nadab (Num. 3:2-4); ask for prayers, as Pharaoh (Exod. 8:8); make long prayers, as the Pharisees (Matt. 23:14); be able to prophesy, as Saul (1 Sam. 10:10); have many followers, as Theudas (Acts 5:36); have the lamp of profession, as the foolish virgins (Matt. 25:1-12)—and yet, after all, be eternally lost.

"The Lord Reigneth"

The War is emphasizing aspects of truth which tended to become overlooked. One of these is, the Sovereignty of God. There are indications of the swing of the pendulum in reference to the Christian view of the Divine attributes. People are ready to rejoice in the Fatherhood of God and tend to forget His Sovereignty. They find comfort in His tender love, but they fail to realize the strong consolation that arises from a confidence in the thought of His power and might. In a recent magazine article the subject has been treated under the topic, "Has Calvinism a Future?", meaning by Calvinism, not the crude predestinarianism of the ordinary man, but that system of thought

which rests on the Biblical truth that God is Supreme and Sovereign over all, that His will is to be done, and that His kingdom must and will come. This means that God is the Omnipotent Ruler of the universe, the contemplation of Whose power is intended to lead to personal consecration. Whatever may be the defects of Calvinism, there is no doubt that it makes room for a great and wonderful view of God. It has often been said that, "when the half-gods go the gods arrive," and Calvin certainly did his utmost to banish all "half-gods" from the world of Christian Theology. Calvinism at the foundation is a plea for the Sovereignty of God, and because the hearts of people are turning in this direction at present, it seems necessary to call attention to some aspects of truth, which are only too apt to be forgotten.

The Sovereignty of God is a Christian doctrine, though it must be confessed that modern people often shrink from stern views of truth and hope to find paths of pleasantness by setting aside the conclusions of their forefathers. It is probably due to this that Calvinism makes no serious appeal to the modern mind. The "half-gods" of Pantheism and mere Humanism have taken the place of the Almighty Father, the Lord of Heaven and earth, and yet there was a time when the thought of God's Sovereignty gave men splendid courage as they went forth to their difficult tasks. They felt themselves to be within the Divine plan, and that, notwithstanding their own weakness, God's will would assuredly be realized. This is the thought of the modern poet, Clough:

It fortifies my soul to know
That, though I perish, Truth is so;
That howso'er I stray and range,
Whate'er I do, Thou dost not change:
I steadier step when I recall
That, if I slip, Thou dost not fall.

It is, of course, true that some conclusions were arrived at which were inconsistent with the complete view of the Divine character, but as abuse never takes away use we must be careful not to go to the extreme of minimizing, even if they exaggerated the Sovereignty of God. A modern writer has well pointed out that Calvinism, in giving to the world such men as William the Silent, Coligny, John Knox, Cromwell, and many more, showed that it tended to make men brave and strong by putting iron into their souls. It is a magnificent thought that there is no such thing as chance, that the events of the world are being over-ruled for God's glory, and that since God is in His heaven all is right with the world, even though there is so much that seems to contradict this fact. Those who believe in the Sovereignty of God are sure of His Divine power. He who called worlds into being, still sustains life. One of our hymns expresses this essential truth of Calvinism, though perhaps when we sing the words we are not conscious of this:—

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create and He destroy.

His sovereign power, without our aid,
Made us of clay and form'd us men;
And when like wand'ring sheep we stray'd,
He brought us to His fold again.

Wide as the world is Thy command;
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
While rolling years shall cease to move.

We are also sure of the divine holiness. God's throne is built on righteousness and all holy thoughts and pure desires come from Him. Above all, we are certain of His love, for while the universe speaks of His power and the con-

science of His holiness, Calvary proclaims His love. His sovereignty makes His love sure, a love which is wholly independent of our "merits or deservings."

But Calvinism went very much further than its emphasis on the sovereignty of God; it declared the sanctity of the Divine Covenant and regarded this as the basis of all confidence. Because God had spoken, all was well, and the fact that God has established a Covenant with His people is the guarantee that their spiritual life rests not on their efforts and attainments, but on His unfailling Word. To use a fine translation of the Bishop of Durham: "Much more being reconciled, we shall be kept safe in His life." Yet much of our faith is remote from this truth. We are far too apt to speak as though the future of Christian living depended on our own efforts instead of Divine grace. But the mystery of the future life is not left for us to solve. We are safe in Christ, and He has pledged His word to keep all that the Father has given Him.

This view of the sanctity of the Covenant produces fruit in many ways. If we have come to believe that every "scrap of paper" is sacred it is due very largely to what is called Calvinism. It is impossible not to wish that some of those who have been reared outside the school of Calvin would take a more solemn view of treaty obligations. The doctrines of Scripture are intended to emphasize the obligations of honour, whatever may be the cost. Whether it be in individual or national life, there must always be the earthly counterpart of the heavenly certainty, the sanctity of the Covenant.

Once again: Calvinism is strong in its emphasis on the truth of the eternal security of believers, for, as Calvin said, they are "invincible among so many dangers." At the present time, when anxiety fills the souls of so many parents and friends, it is inspiring to remember that Christ's disciples are always safe with Him. This does not mean necessarily safe from the power of death, but it does mean safety in the hour of death, for when we regard life as part of God's plan we are enabled to look beyond the events of the passing moment. Whether we realize it or not, all things are working together for good. Christ is round about His people as a wall of fire, and their security rests with God. His plans will not miscarry. His purposes will not fail.

It is well, therefore, that from time to time we should contemplate truth from the Divine standpoint instead of the human. Modern thought in Theology has tended far too much of recent years in the direction of emphasizing human powers and possibilities, and while we would not for an instant forget the human side, it is only too possible to ignore or to set lightly by the fundamental realities of Divine grace. It is this truth that is especially associated with the doctrine of the Sovereignty of God and calls at the present moment for confidence and joy in the blessed assurance that notwithstanding everything to the contrary, "The Lord God Omnipotent reigneth."

OUR FRIENDS.

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless there be a need that I should pray.

Perhaps just then my friend has fiercest fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of sight;
And so, in case he needs my prayer, I pray.

Friend, do the same for me if I intrude
Unmasked upon you on some crowded day.
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray.

The Discourse of St. John VI. What Does it Mean?

By Handley
C. G. Moule, D.D.,
Bishop of Durham.

BEFORE considering the discourse delivered by our Lord at Capernaum, let me render the verses which are important for our purpose; they are 32, 33, 35, 47-58.

"Jesus said to them, Not Moses gave you the Bread from heaven, but My Father gives you the Bread from Heaven, the true Bread. For the Bread of God is that which descends from heaven, and gives life to the world. . . . I am the Bread of life; he who comes to Me shall never hunger, and he who believes on Me shall never thirst. . . . Verily, verily, I say unto you, He who believes on Me has eternal life. I am the Bread of life. Your fathers ate the manna in the desert and died; this is the Bread which descends from heaven, that one eats of it, and does not die. I am the Bread, the living Bread, which descended from heaven; if one eats of this Bread, he shall live for ever. And the Bread which I will give, it is My Flesh (which I will give) on behalf of the world's life. (The Jews said:) How can this man give us His Flesh to eat? Jesus said then to them: Verily, verily, I say unto you, If you do not eat the Flesh of the Son of Man, and drink His Blood, you have not life in yourselves. He who feeds on My flesh and drinks My Blood has life eternal, and I will raise him up at the last day. For My Flesh is true food, and My Blood is true drink. He who feeds on My Flesh and drinks My Blood, in Me abides, and I in him. As the living Father sent Me, and I live because of the Father, (so) also he who feeds on Me, he too shall live because of Me. This is the Bread that descended out of heaven; not as your fathers ate the manna, and died; he who feeds on this Bread shall live for ever."

I translate these verses, and no more. But let the reader turn at leisure to the whole context, even from the beginning of the chapter to the end, if he would perfectly see these in their true setting and proportion.

Thus, in ascertaining the meaning of the passage, it must be understood that it cannot be taken like 1 Cor. 10 and 11, as a Scripture which obviously and certainly speaks directly of the Lord's Supper. In the first place it was uttered quite a twelvemonth before the Ordinance was instituted, and while that Ordinance was of course quite unknown and unimagined by the hearers. Yet it speaks of present blessings;

"he that *eateth*, etc., *dwelleth* in Me." This warns us not to apply the words, without great caution and reserve, to the Ordinance.

Again, the language of the Lord Jesus in John 6: about the "eating" and the "drinking" of His Flesh and His Blood, cannot apply to the actual use of the Supper, without gratuitous explanations which really alter the language. For observe, He speaks of the failure to "eat" and "drink" as absolutely fatal to the soul; "If you do not eat the Flesh of the Son of Man, and drink His Blood, ye have not life in yourselves" (ver. 53); words which, as they stand, exclude from life eternal all non-communicants, including, e.g., all unconfirmed members of the Church of England, and all the "Friends."

Observe again, He speaks of the fact of "eating" and "drinking" as absolutely certain to secure present "life" and a joyful resurrection; "If any one eats My Flesh and drinks My Blood, he has life eternal; and I will raise him up at the last day" (ver. 54).

Along with this we note such verses as the following, all suggestive of a sense of "eating" and "drinking" which is simply spiritual, not bodily: "I am the Bread of life; he who comes to Me shall never hunger, and he who believes

on Me shall never thirst" (ver. 35). "This is the will of Him Who sent Me, that every one who beholds the Son and believes on Him, may have life eternal; and I will raise him up at the last day" (ver. 40). Here precisely the same results are attached to "seeing" and "believing," which are below attached to "eating" and "drinking." And in one remarkable sentence (ver. 63) the Lord appears actually to warn the hearers against any material reference of His words; "The flesh avails nothing; the words that I speak unto you, they are spirit, and they are life."

THE MEANING OF THE DISCOURSE.

In view of these facts we are led to hold that the Discourse at Capernaum is a discourse, not on the Supper of the Lord, but on eternal facts of which it is the divine embodiment and pledge, but which can be viewed apart from it. It points

Christ into himself, and becometh one body with Him. . . . Without this spiritual eating, no man is saved. For unless we have part in Christ's righteousness and His life, we remain in our sins. . . . He speaketh not here (John 6: 53) of the Sacrament; for not all are condemned who take not the Sacrament. He speaketh of spiritual eating, that is, of faith in Christ. . . . In this manner even the Fathers of the Old Testament did eat the Body of Christ, for Christ was offered to them also in the promises. . . . Further, Christ is offered to us in the Sacrament, which is done to this end, that by this outward Sign we may be admonished of the Promises, and may be certified by this bodily eating that in very deed Christ is given unto us with all His treasures."

SUMMARY OF RESULTS.

We gather then that the Discourse at Capernaum is not properly a passage of instruction on the Holy Supper. It speaks of things which are greater, higher than even it. Accordingly it must not be pressed into our teaching upon, for instance, the duty of communicating, or upon the results certain to follow upon communicating. Such topics have other passages appropriate to them, but not this passage. On the other hand, this precious Discourse is the most suitable of all meditations for the believing communicant. For the Discourse and the blessed Communion of the Table are, so to speak, two witnesses, each God-given, to the eternal truths of salvation in our crucified Lord. The Discourse unfolds that salvation, in *word*, and shows us our way to enjoy it, even by the "coming," "sight," and "trust" of the soul. The Ordinance, to the believer in Jesus, is His own embodiment, and pledge, and seal, *in act and deed*, of what the Word says, and so it is a priceless occasion for that enjoyment of our blessings, which yet should be ours to enjoy on all occasions.

THIS AND THAT

Thoughts of an Eastern Churchman.

THE election of Archbishop Worrell has been hailed with warm approval in the diocese, though I suppose it came as a surprise to the majority of our Church people in the Maritime Provinces. The new Archbishop has now been with us a little over ten years, and has proved himself a singularly efficient and painstaking administrator. I doubt if there is a diocese in the Dominion, at all events in Eastern Canada, including Ontario, which can show such a record of steady, solid progress as has Nova Scotia in the last

decade. The Mission Fund, to give one concrete example, has in that time more than doubled. The hearty good wishes of all the Church people of the new Province will go out to the new Archbishop. May he be long spared to carry on his splendid work.

I find that in my last letter but one, I did an unintentional injustice to Canon Vernon of Halifax, in my reference to the Halifax Church of England Institute. The actual canvassing for subscriptions was mainly done by him personally, and resulted in the final paying off of a mortgage of considerably over \$11,000, and the establishment of an endowment fund of \$2,500. Thanks, therefore, to Canon Vernon's labours, the Institute is better off to-day by nearly \$14,000, than at the time of his appointment in 1911. This is a fine record of work done, and I am glad to be able to give it all the well-deserved publicity in my power.

Has there ever been a war in the blood-stained history of the human race where the general average of human bravery has stood so high, and which has been so free from cowardice of any

GROUP OF THE ARCHBISHOP AND THE ASSISTANT BISHOPS

AT THE CONSECRATION OF THE BISHOP OF KOOTENAY.



1st Row—BISHOPS DUVERNET (Caledonia) PINKHAM (Calgary) DE PENCIER (New Westminster) KEATOR (Olympia, U.S.A.)
2nd Row—BISHOP DOULL (Kootenay) ARCHBISHOP MATHESON (Rupert's Land) BISHOP ROPER (Columbia)

Taken outside Christ Church Cathedral, Victoria, B.C., Feb. 24th, 1915.

the soul of man direct to Christ Himself, Incarnate and Crucified for us, as the Object of spiritual sight and spiritual trust, pure and simple.

In this view, the Discourse is admirably applicable to the believing use of the Holy Supper, inasmuch as the Supper is, to the believing disciple, the Lord's own chosen Pledge, Token, Sign and Seal, of His atoning blessings. But the discourse is not to be interpreted of the Holy Supper, as if the Supper were its theme.

HISTORY OF INTERPRETATION.

These facts about the Discourse have been largely recognized for ages. The early Christian writers, "the Fathers," frequently apply St. John 6 to the Lord's Supper, but they do not explain it as a discourse upon the Supper. Rather, they take it as speaking to us of the whole mercy and mystery of our life by our Redeemer. Even Romanist interpreters have often taken this ground. Let me quote the words of one of them, John Ferus, an eminent preacher in Germany, about 1550, and a Franciscan monk. In his Commentary on St. Matthew he writes: "To eat His Body spiritually is from thy heart to believe that Christ was made man, and took thy sins upon Himself, and for thee shed His blood. . . . He who thus believeth, by faith as it were draweth

kind, as the present? Men are fighting to-day as they never fought before. They are taking risks undreamed of half, and less than half, a century ago, and they are doing things every day as a matter of course, which, a few years ago, would have sent a shiver of half-horrified admiration through the world. Look at the exploits of the aviators, of the submarines, the coolness and intrepidity of sailors in sinking warships, the magnificent bayonet attacks, the heroic endurance of the men in the trenches, the innumerable acts of individual self-devotion. And in fairness it must be acknowledged that this is true of all the armies and fleets engaged. The fact probably is that men to-day are fighting, as never in the same sense before, with the eyes of the world upon them, and every nation is on its mettle. One fact is unmistakable, that all this talk about the degeneracy of the race has been conclusively disproved. Men who can face danger, hardship, suffering and death by the tens of thousands, as the men of the European armies and navies are doing to-day, cannot in any sense, in the higher or the lower, physically or morally, be regarded as degenerates. They will, to say the least, compare favourably with the soldiers and sailors of the Napoleonic and other subsequent, aye, and previous wars.

I don't know how it is with you people in Ontario, or the "Near West," but down here, at all events in Nova Scotia, I cannot notice any diminution in the expenditure on amusements—as yet. Our picture halls, theatres, concert rooms, are still well filled, social gatherings have gone on as usual, skating rinks are well patronized, and nobody seems to have felt the necessity of curtailing their expenditure in dress, jewelry or travelling. How it may be later on remains to be seen. At the same time there seems to be a growing tendency in some quarters to cut down contributions to religious objects. Alas, it is the old story. Religion with the average man is the first "luxury" to go. I was glad to see from the charge of the Bishop of Montreal that the war had made no difference in church contributions in his diocese. No doubt there are extra calls on our liberality at present, but a "liberality" that indemnifies itself by parsimony in another direction, and not even by personal self-sacrifice, is seeking credit on false pretences. It is quite conceivable, I don't deny, that circumstances might arise which might rightly demand the curtailment of our contributions to certain ecclesiastical objects, but not while there are abundant funds for all kinds of amusement and self-indulgence—good, bad and indifferent, and while millions of dollars are being lavished daily on things which cannot by any conceivable stretch of language be termed necessities.

What a vast amount of blind, unreasoning conservatism one often finds among scientists. Here and there you do meet a really open-minded man, who is ready to welcome new light from any quarter, but they are comparatively rare, just as rare as the open-minded theologian, upon whom the scientist so often pours unmeasured scorn as the representative of everything that is reactionary and unprogressive. The great majority of scientists are wedded to their theories and conclusions, and they love and cling to them with a "love that alters not when it alteration finds," just as ordinary mortals cling through good and evil report to their own bodily offspring. How true this is often of physicians, so distrustful of anything that comes to them through any other but the recognized, old-established and official channels. I have in mind a medical friend of bygone days, who, whenever I mentioned any new discovery in medicine, would reply, "There's nothing in it, I haven't seen anything of it in the journals." And then there is the dogmatism of science. When has it ever been surpassed by theologians? Scientists, I know, in accordance with the laudable teaching of Bacon, claim the position of simple learners, "to sit down before a fact like a little child before its teacher," to use the words of a celebrated scientist, now deceased, who did not always live up to this excellent rule; but who is it among the best of them that carries it out in their intercourse with their fellow-men? How many scientists come to their investigations with their minds fully made up, chock full of preconceived ideas and rooted prejudices, and who, when they have formed, or rather confirmed, their ready-made conclusions, cling to them with just as much obstinacy as the most bigoted religionist?

And anyway hasn't the religionist just as much right to be dogmatic and positive as the scientist? The scientist bases his belief on the evidences of his physical senses and perceptions, the religion-

ist upon his spiritual senses and perceptions, and one set of senses is just as worthy of credence as the other. Religionists, it may be said, come to different and conflicting conclusions. That is true. And so do scientists. What after all is science?—knowledge, simply that and nothing more. Are there no other realms of knowledge than those get-at-able by the bodily senses? Why should one class of seekers after knowledge arrogate to themselves the exclusive name of scientists, and coolly ignore all other seekers?

Bergson hit off this exclusive assumption of the term "scientist," by a certain class of investigators, very aptly some time ago in his address to the English "Society for Psychical Research." Suppose, he said, that science two or three centuries ago, had taken up psychical instead of physical research. To-day, probably, we would have made the most wonderful discoveries in the realm of mind and spirit, all diseases would be treated on psychological lines, and we would know and do things which would sound like fairy tales to the men-of to-day. On the other hand, we would be correspondingly backward in inventions. Quite possibly steamships, railroads and nearly all our modern machinery and a host of other appliances for creating what we call wealth, would be unknown. The human mind, however, largely under the influence of Francis Bacon's writings happened to take a materialistic turn, and the study of psychology fell into neglect, and was finally taken up by charlatans, and ceased for a time to be a science. Now it has once more reasserted its claims and has become an object of serious study, as it undoubtedly was before the rise of materialistic science in the sixteenth century. It is probable that the ancients, including the Hebrew prophets and the Greek philosophers, were as far ahead of us in psychological science as we are beyond them in physical science. Possibly, in course of time, the balance will be redressed and science will take a broader meaning as applying not only to one but to every branch of knowledge. At present, so far as we moderns are concerned, psychology "the study of mankind," the science of the human soul, is in its infancy. But a beginning has been made by a few fearless pioneers. And the net results of these first attempts to explore this new or forgotten continent, are certainly to strengthen belief in that great central doctrine of all religions worthy of the name, the conscious survival of personality. For as a writer in the "Church Times" said a few years ago, while these investigations have not directly proved the truth of human survival, they have made it infinitely easier to believe, because, as the late Andrew Lang said, they have established the fact that the human ego can function independently of the physical organism. Downeaster.

PATRIOTISM AND PRODUCTION

A Message to the Farmers of Canada.

By the Hon. MARTIN BURRELL
(Minister of Agriculture.)

(Under the title of "Patriotism and Production: More than Usual," the Minister of Agriculture has issued an "Agricultural War Book"; giving full particulars of the agricultural situation in Canada and elsewhere. It is written and compiled by experts and gives facts and figures as to the duty of Canadians to help in providing food for the Empire and for our Belgian allies. We reproduce the prefatory article.)

Approximately twenty million men have been mobilized in Europe. A large proportion of these have been withdrawn from the farms of the countries at war. Even in neutral countries large numbers of food producers have been called from the land to be ready for emergencies. It is difficult for us to realize what will be the effect on food production through the withdrawal of several million men from all the great agricultural countries of Europe. These millions cease to be producers, they have become consumers; worse still, they have become destroyers of food.

While we all deplore this war, we believe that the present crisis will be productive of good results toward Canada. Business men and the rank and file are uniting in showing their heroism in every way. They are animated with a spirit of loyalty and devotion which will result in the building up of a greater Canada, a greater expansion of manufacturing industries and the development of a new field for our commercial activities.

Should the war continue into the summer of this year the food production in Europe cannot approach that of normal years. Looking at the situation in even its most favourable light there will be a demand for food that the world will find great difficulty in supplying. Canada is responding promptly to the call of the Motherland for men and equipment. Britain needs more than men, she must have food—food this year and food next year. We are sending of our surplus now. We should prepare for a larger surplus this year and next year. The Government is strongly impressed with the desirability of increasing the crop acreage in Canada. The Canadian farmer, earnestly bending all his energies to increase the food supply for the Britisher at home and the British soldiers at the front, is doing his share in this gigantic struggle of the Empire.

I would urge the farmers to do their share in helping to assist the people of Great Britain, who for many years have borne the burden of a heavy tax for the maintenance of a great navy, in preventing them from suffering want or privation.

Do not sacrifice your live stock during the war crisis. If farmers ignore this warning the day will come when they will regret having depleted their breeding stock through lack of patriotism to Canada.

Apart from the practical certainty that wheat and other foods this year will yield large financial returns to the producers, there is the great fact that the Canadian farmers who, by extra effort, enlarge their wheat and other field crops and increase their live stock products, will be doing the best thing possible to strengthen the Empire in its day of trial.

WAR'S LIGHTER SIDE

[An interesting and instructive dispatch from the "Eye Witness" present with the British headquarters, shows how the Army gets its supplies of food and war material. The Ordnance Department is termed the "Military Universal Provider."]

The furnishing of food of every kind for man and beast is the duty of the Army Service Corps, the furnishing of every drug and appliance necessary for the treatment of the sick and wounded is carried out by the Royal Army Medical Corps, assisted by the various voluntary organizations which started their effective work when war began, while the provision of stores for disabled animals falls to the Army Veterinary Department. The Royal Flying Corps purchases its own machines, as does the Mechanical Transport Branch of the Army Service Corps.

Broadly speaking, however, with those exceptions, the Ordnance Department supplies the Army with all the clothing, equipment, arms, ammunition, tools, appliances, machinery and expendible material that can be required, from guns weighing many tons to tin-tacks. In a word, it is the Military Universal Provider.

The vastness of the work of maintaining the Army—apart from feeding it—may be gauged from a few figures. In one month there were issued to the troops:—

450 miles of telephone wire.
570 telephones.
534,000 sandbags.
10,000 lbs. of dubbing for boots.
38,000 bars of soap.
150,000 pairs of socks.
100,000 pairs of boots.
In ten days there were also distributed:—
118,160 fur waistcoats.
315,075 flannel belts.

The way that insignificant items mount up where large numbers of men are concerned is shown by the fact that every week there is issued on an average:—

5 tons of vaseline for the feet.
100 tons of horse-shoes.

Some idea of the complexity of the work can be gathered by reference to the official "Vocabulary of Stores," which contains 50,000 items.

TO DYE WHITE HORSES.

Such unusual demands have been made as for bitter aloes—to put on head-ropes to prevent horses biting them—and permanganate of potash for dyeing grey horses brown. And not only is the variety of the stores used greater than it was formerly. Each article tends to become more complicated in itself. Even water-carts are now fitted with an elaborate arrangement of filters.

The problem of distribution, whether it be of food, ordnance stores, parcels or letters, is bound to be of great difficulty. For instance, it is not sufficient that a soldier who wants a coat and boots should receive a coat and boots of good quality. He must have the particular sizes of

these articles which fit him; whereas if he needs bread and meat his wants are met if he gets the right quantity and it is good. All this question of sizes and fit adds to the complication of obtaining stores and of issuing them.

To prevent congestion at the rail-head, it pays to send back to the base the unexpended balance of a day's consignment which is not issued to the troops on arrival at rail-head. This applies to ordinary stores, but there are, of course, exceptions.

The "Vocabulary of Stores" is a perennial source of amusement. The system of nomenclature adopted, though the only one which lends itself to ready reference, is, at first sight, cumbersome. No Ordnance officer would ever think of referring to a tell-tale clock as such. He would call it "Clock tell-tale portable 6 Stations, Mark II, one."

There are, indeed, many stories current regarding the addiction of the department to this inverted phraseology. According to one, an official is supposed to have asked at a restaurant for a "Choke-artirusalem-Je."

"ART THOU WEARY?"

Another story refers to the habit of economizing words which becomes almost second nature to those continually engaged in telephoning and making long lists. A warrant officer of the de-

partment, who was of a devout temperament, was in the habit of assisting at church service. On one occasion, when announcing the hymn, he read out in a loud voice of command:—

Hymn Number two double O seven:

"Art thou weary; ditto languid; ditto sore distressed?"

The demands and messages sometimes received by overworked and harassed officers of this department are puzzling in the extreme; and the following telegram recently delivered to one such illustrates some of the difficulties of catering for an army composed of different races:—

4982: 24/11/14: O.G. 796.

Mohammedan or Punjab lotah has a spout. With or without a handle, Hindoo or Bombay lotah generally of brass but no spout or handle. Is carried by lip. Hindoos and Mohammedans here both agree that a Katorah never has a spout, but is a sort of metal bowl. Confirm that you want the spouted articles, for which nearest substitute is enamelled teapot.

In reference to complaints as to loss of property on ambulance trains, some official suggested the provision of a safe and a lady purser. To this the reply was that the safe would be furnished if it was thought necessary, but that the lady was not an Ordnance supply.

macy and carried on by internal movements towards enlightenment and reform. During that time various regulations for reform had been issued, and though none was entirely operative, and some scarcely at all, the mere fact of their promulgation marked some advance. Despite reactions of the old party, such as the terrible massacres at Adana, the movement as a whole is bound to go on. But in what form the life of Turkey will emerge from the present melting-pot, who can tell?

III.

The uncertainty is greatly increased by the unassimilated condition of the races which compose the Turkish Empire as it now stands. Reliable census returns are non-existent, and one result of the late Balkan wars has been a considerable shifting of Christian and Mussulman population to westward and eastward.

The bulk of the Moslem population is rather more than one-half of the total. But among the Moslems there is a cleavage between the Arab element and the rest. The Turkish dominion in Arabia extends on the west through a strip on the shores of the Red Sea, and on the east through another strip by the desert, and part way down the Persian Gulf. The western strip includes the central sanctuaries of Islam at Mecca and Medina, and extends to an uncertain distance south of them. As *de facto* guardian of these religious centres, together with that of Jerusalem, Turkey is the leader of the Moslem world; but the claim of the Sultan to the Khalifat is strongly disputed by Arab divines and many others, on the ground that by undoubted Traditions of the faith the Khalifa must belong to Mohammed's own tribe, the Quaraish, which of course the Turkish Sultan does not. A large part of Arabia repudiates not only his claim to the Khalifat, but also Ottoman rule, and in the nominally subject parts resistance is frequent.

The Tatars and Kurds are partly settled, partly nomad, and it is the latter element especially which harries its Christian neighbours in the uplands of Mesopotamia. The Turks are mainly divided between the upper classes, consisting of military and civil officials and landowners, and the peasantry, a frugal, hospitable, and generally quiet, though backward race. The professional and mercantile classes are largely Christians, but the spread of education from the West, especially through the American missionary colleges, is modifying these conditions. The Greeks live chiefly along the coast of Asia Minor but also in some parts of the interior; they supply to a large extent the trading element. The Armenians in the north-east of Asia Minor on the borders of the Caucasus represent an ancient and mighty kingdom, the remnants of which are now divided between Turkey and Russia in the proportion of five-eighths to three-eighths. It is here that the Russian and Turkish forces are contending for the mastery of Erzeroum. Armenians are scattered throughout the Empire. The Armenians were formerly known as *millat i sadiga*, "the loyal religion," but the repression by misgovernment of their aspirations and the fearful massacres that have followed have made the Armenian a centrifugal element in the Empire.

IV.

The condition of the Christian Churches of the Turkish Empire has often been described. They represent a substantial section of the population, perhaps three-fifths; but their numerous divisions and the depressed condition in which they have been kept have prevented their exercising a proportionate influence in the life and development of the people. They bulk most largely in Syria, Upper Mesopotamia and Armenia, and represent in lineal descent the ancient Churches of those regions. The constant struggle to maintain the existence of their faith and community under the ceaseless pressure of Moslem domination has excluded from their view the idea of evangelizing the Moslem. Even now the nominal removal of the death penalty for renunciation of Islam has but slightly affected the official and social forces which militate against conversion to Christianity. In addition to the ancient Churches there is now a considerable Protestant community, gathered in the course of last century almost entirely through accessions from the Eastern Churches. In this work American missionaries have taken a leading part. The work of enlightenment and reform has been slow and opposed by many conservative influences, so that Eastern Christians who could not find the supply of their spiritual needs in their own communion naturally gravitated elsewhere. Efforts like that of the Archbishop's Mission to the Assyrian Church have helped to educate and strengthen them against the inroads of Islam. The Protestant Churches have been recognized by the Turkish Government as be-

TURKEY AND ISLAM

By the Rev. H. U. Weitbrecht, D.D.
(Formerly C.M.S. Missionary in India.)

THE present European war found the Mohammedan world with a population estimated at 201 millions, of whom ninety and a half millions were under British, thirty-five millions under Russian and French rule, and forty-one and a half millions under other Western governments, chiefly the Dutch. Of the remaining thirty-four millions about eighteen millions were subjects of the Ottoman Empire.

I.

Great Britain and her Allies thus rule over a preponderant majority of the world's Moslems (126 out of 201 millions). The leaders of this great mass have loyally espoused the cause of their Western rulers; hundreds of thousands of Moslems are fighting in the ranks of the Allied Armies, and so far it seems likely that the mass of these populations will follow, actively or passively, the lead that has been given. On the whole they have been well treated; they experience greater justice and better protection than under former governors; their material prosperity has increased; they enjoy full religious freedom; and they stand to lose rather than to gain by a change of Western rulers.

Now, however, Turkey—yielding to long pressure—has intervened on the side of the Austro-German coalition. To those who had hoped that a new and progressive Turkey might emerge from the recent revolution this is a profound disappointment, for it involves nothing less than the strong probability of her entire dissolution. At present Turkey is (with the doubtful exception of Persia) the only important Moslem state that has remained quasi-independent. Her Sultan claims to be the Khalifa, or successor of the Prophet, and over a large part of the Moslem world his claim is allowed, or at the least he is regarded as the leader of the Faithful. True, the Sultan no longer governs, but only reigns, while his policy is dictated by a *camarilla* which has little enough in common with the beliefs and ideals of the average Moslem. But this condition of things is as yet little known and hardly at all realized by the illiterate mass of the Mohammedan world. What effect, then, is this action of Turkey likely to have on the attitude of Moslems to Christian Powers and to the Christian faith and its teachers? It is the latter question which specially concerns us here.

To answer it we must take into account the place of the Turkish power in the history of Islam. From the first a faith and a polity in one, Islam derived both its origin and its character from Arabia, and for many centuries its Khalifas (Caliphs), the temporal successors of Mohammed, were Arabs.

With sundry fluctuations the tide of Turkish dominion has ebbed from the Danube valley, the Balkan peninsula, Greece, Crete, the Aegean Sea, Cyprus, Tunis, Tripoli, Egypt, till, with the exception of Constantinople and Adrianople, the Turkey of 1914 is an Asiatic power only. Now

she has staked this remnant of empire on the hazard of war which she might well have avoided.

II.

The organization of the Ottoman Empire from the very first has been that of a military class, ruling over a medley of subject races. Even now the proportion of Turks to other nationalities in the Empire is not much more than half, and before the loss of the European and African provinces it was much less. This difference between the military and official classes and the comparatively pure-bred peasantry may partly account for the very-varying estimates made of the Turkish character.

The adoption of Islam by Christians and others has, of course, been encouraged and on occasion been promoted by force or by inducements, especially with a view to increasing the efficiency of the Moslem community. Such was the case with the tribute of children levied on Greeks and others for several centuries. The sons of Christian families were forcibly taken and brought up from a tender age as Moslems to form the backbone of the famous corps of Janissaries, who were long the mainstay and eventually the ruin of Turkish power. From time to time, too, whole sections of population were forcibly converted, but the Christian communities, though diminished in numbers and repressed in development, have remained.

In religious belief the Turkish Moslems are mainly Sunnis; that is to say, they belong to the great majority of Moslems who revere the first four Khalifas and follow the *sunnat* or custom of Mohammed, embodied in the Traditions, as the complement of the Quran. The Sufi or mystic school is represented by the *durvesh* orders. These include those known as the "dancing" and the "howling" *durveshes*, whose exercises are in reality less grotesque than their sobriquet seems to imply. The dancing is a form of ecstatic devotion not unlike that of David which called forth the disapproval of Michal. Among the nomad Tatars in the central highlands of Asia Minor, quasi-sacramental rites are observed which seem like remnants of former Christianity. The Druzes of the Lebanon and the Yazidis of the Mosul district represent heretical and idolatrous departures from Islam accompanied by secret rites and teachings.

A military rule must have an absolute head, and such the Sultan has been since the days of Othman I. till the constitution of 1909 was introduced. A check on his arbitrary power was provided by the law of Islam as interpreted by the *'ulama* or divines, at whose head is the Shaikhu'l Islam (Elder or Doyen of Islam). His fatwa or legal opinion had to be obtained before the Sultan, 'Abdul Majid, could be deposed.

The revolution of 1908 seemed to be the crowning point of a liberalizing movement which had been going on in Turkey for a century, initiated by the pressure of European opinion and diplo-

longing to a special millat, and their superior level of education, together with the influence of their Missions, has stimulated other bodies and helped to raise the status of Christianity as a whole. Exact figures as to the different Missions and the size of the Protestant community are not available. The great American Colleges in Constantinople, Harpoot, Beirut and Aintab have profoundly influenced the educated classes of the country both Christian and Moslem. The special field of the C.M.S. is Palestine, where medical work and education have told on all classes.

English missionaries have had to leave Palestine and Syrian clergy and congregations and schools will be in no easy circumstances. Doubtless the good offices of our American brethren will be extended to them as far as possible. But though the Americans will presumably be permitted to carry on their work, yet they too will find it not a little hampered by war conditions. The ancient Christian Churches and modern missionary work in the Turkish dominions alike call for earnest and persevering prayer in the present troubles, uplifted by good hopes for the future.—("Church Missionary Review.")

Laymen's Missionary Movement

A LAYMEN'S MISSIONARY MOVEMENT IN EMBRYO IN LONDON, ENGLAND.—It is recognized that in the laymen of our Church of England, we have an almost untouched field as regards missionary work. Whilst there always has been an inner circle of keen, devoted laymen, giving liberally of their means and time, whilst some of the pioneers of missionary work have been laymen, it still remains true that the bulk of the work and support for foreign Missions has come from the women of our Church and the clergy. It is time that really strenuous and prayerful efforts should be made to call forth the interest of laymen in this work. The C.M.S. are determined that a real movement amongst laymen shall be undertaken. Mr. Baxter, the assistant secretary for work amongst laymen, is hard at work, and is ready to meet men anywhere to talk over openings and the method of preparation for this movement. It will mean hard work and much prayer.

The Churchwoman

TORONTO.—ST. MARY THE VIRGIN.—The monthly meeting of the Diocesan Board of the W.A. was held in the new Parish House of St. Mary the Virgin, on Thursday of last week, when some 300 were present. The president, Miss Cartwright, was in the chair. The corresponding secretary announced a new branch at Silverthorne, one new life member, and that the annual meeting will commence on May 4th in St. Anne's Parish House, and that the G.F.S. will have lantern views at St. Saviour's Parish House on March 23 at 8 p.m. The treasurer reported receipts as \$1,715.57, with expenditures \$619.41. The pledges are: Algoma Extension Fund, Blackfoot Mission, Calgary Diocese, General Board North Trust, matron's salary at Lesser Slave Lake, General Board, Foreign, Jewish Mission, Toronto. Dorcas receipts were \$22.14, expenses, \$13.05, while 11¼ bales were sent out. The Junior secretary reported a new branch at Beeton and receipts of \$106.53. The Babies' Branch has 44 new members enrolled and receipts of \$16.35, of which Mrs. Haslam's children sent \$5. The W.A. library has three new books: "A Christian Hermit in Burmah", "A Pioneer of Hinduism", "In Peace and War in Japan." The receipts for the month were \$167.18, with an expense of \$23.40. P.M.C. treasurer's receipts were \$205.20. For March 4,375 "Leaflets" were sent out. The E.C.D.F. amounted to \$373.75, and was voted to furnishings in the Shingwauk Home, \$150; for furnishing the Mission house, Lesser Slave Lake, \$100; while the balance went to the parsonage fund, diocese Qu'Appelle. The noonday address was given by the Rev. W. J. Brain, of St. Michael and All Angels', Wychwood.

HAMILTON.—ST. LUKE'S.—The annual meeting of this branch of the W.A. was held last week. The reports presented were of a most satisfactory character. A total of \$250 was raised for all purposes. The officers elected were:—Hon. pres., Mrs. Riley; pres., Mrs. E. Denton; vice-presidents, Mrs. Irwin and Mrs. R. Smith.

HAMILTON.—W.A.—The monthly meeting of the Diocesan Board was held in St. Thomas' parish on March 1st, that time being chosen to allow young girls that are employed all day to be present. There was a large attendance at the

evening service. The president opened with prayer. An address was given by the Rev. W. J. Davis on one phase of "the Coming of the Kingdom." Mr. Davis dealt with the delay or what hinders the coming of Christ's Kingdom. The recording secretary announced four new life members this month—Mrs. D. Thompson, president of the Cathedral W.A.; Mrs. Knight, of St. George's; Mrs. Mewburn, of All Saints', Hamilton; and Miss Metcalf, of St. Andrew's, Grimsby. The Junior Branches contributed \$266.94 so far, and there are still 9 Branches to hear from; \$36 is for the United Thankoffering and \$12 for the East Hamilton Mission. Secretary-treasurer of the literature committee has receipts \$33.08, and expenses, \$19.53. She spoke of the interesting meeting held for Bible and Mission study. The librarian reports 22 books borrowed this month, a sign of more interest in Mission study. The editor of the "Leaflet" reported 21 new subscribers. E.C.D.F. secretary-treasurer reported receipts, \$279.83; expenses, \$50. The secretary of Babies' Branches had heard from 17 branches, and has receipts \$130.84. Two new branches were formed last month with 58 new members. Treasurer's receipts, \$2,231.68; expenditure, \$494.10. Regrets were expressed at Mrs. Hobson's illness. The annual meeting is arranged for April 27th-29th. Miss Trent, from Japan, gave a bright and interesting address in a costume worn by a school girl of that country. She spoke most highly of Miss Florence Spencer, whom she left hard at work at that most difficult language which she calls "The Limit," and which the Rev. Mr. Shortt calls "a Beast," so it must be pretty bad. Miss Spencer has passed her examination again this year and is doing splendidly. Miss Trent said: We hear of mothers giving their sons willingly for the war. Why not give your daughters for this higher service?

Church News

PREFERMENTS AND APPOINTMENTS.

KENNEDY, the Rev. J. R., Incumbent of South Slocum, B.C., to be Missionary-in-Charge of Pilot Mound, Marringhurst and Lariviere. (Diocese of Rupert's Land.)

SHREVE, the Rev. Canon, Rector of St. Peter's, Sherbrooke, P.Q., to be Rector of the Cathedral of the Holy Trinity, Quebec. (Diocese of Quebec.)

WHITE, the Rev. W. H., M.A., to be Rector of St. Luke's, Ashburnham. (Diocese of Toronto.)

THE HOUSE OF BISHOPS.—The House of Bishops of the Church in Canada will meet on the 14th April next, at Fort William, Ont.

MEETING OF THE S.S. COMMISSION.

FORT WILLIAM.—The semi-annual meeting of the S.S. Commission will be held on Monday and Tuesday, April 12th and 13th, at Fort William. The executive committee will meet on the evening of the former date and the Commission on the morning of the latter.

TEACHER TRAINING EXAMINATIONS.—The annual examinations in both the First Standard and the Advanced Standard Teacher Training Courses, prescribed by the S.S. Commission of the General Synod, will be held wherever there are candidates on Saturday, April 24th, 1915. Incumbents of parishes, or Superintendents of Sunday Schools, where there are candidates, are requested to notify the General Secretary of the Commission, 137 Confederation Life Building, Toronto, not later than March 31st, how many sets of examination papers they will require in each of the courses, stating clearly on which part or parts of these courses the candidates intend writing. All such applications should be accompanied with a fee of 25 cents for each candidate. Papers will be forwarded to such Incumbents or Superintendents in time for the date set for the examinations, together with a copy of the rules and regulations governing the conduct of the same.

NOVA SCOTIA.

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

HALIFAX.—C. OF E. INSTITUTE.—The Rev. Canon Powell, president of King's College, Windsor, N.S., gave a devotional address at the

monthly meeting of the members of the C. of E. S.S. Teachers' Institute, which was held in this city on the evening of the 1st inst. It was announced that at the next meeting, which is to be on Easter Monday, a Sunday School "mystery play"—"The Little Pilgrims and the Book Beloved"—will be given by a number of children taken from the various Sunday Schools of the city, who are now being trained by Miss Claire Strickland.

WINDSOR.—KING'S COLLEGE.—A series of lectures for the clergy will be given in this College, from the 7th to the 11th May next, both days inclusive. On the evening of the first day Evening Prayer will be said in the Chapel, the preacher being the Very Rev. Dean Llwyd, of Halifax, N.S. On Sunday, May 9th, the Archbishop of Nova Scotia will preach at the morning service. During the meeting papers will be read on various subjects by the Rev. Canons Vernon and Vroom, Dr. Hunt, Dr. Ball, A. H. Crowfoot, M.A., and the Rev. H. I. Lynds. Mr. R. V. Harris will also read a paper. At a Missionary Conference, which is to take place, the speakers will be the Rev. F. J. Scovil and the Ven. Archdeacon Martell.

FREDERICTON.

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

ST. JOHN.—The following committees were elected at the recently-held meeting of the Diocesan Synod:—Standing Committee—Right Rev. the Lord Bishop, Very Rev. Dean Schofield, Ven. Archdeacon Forsyth, Ven. Archdeacon Newnham, Ven. Archdeacon Raymond, Chancellor Allen, Rev. Canon Neales, Rev. Canon Hanington, Rev. Canon Smithers, Rev. R. P. McKim, Lieut.-Col. H. M. Campbell, Mr. M. G. Teed, Mr. G. O. D. Otty, Hon. J. P. Burchill. Executive Committee—Right Rev. the Lord Bishop, Very Rev. Dean Schofield, Ven. Archdeacon Forsyth, Ven. Archdeacon Newnham, Ven. Archdeacon Raymond, secretary of the Synod, treasurer of the Synod, all the members of the Standing Committee.

ST. JOHN'S.—The Rev. Capt. G. A. Kuhring, the Rector of this church, has been appointed Chaplain with the 6th Mounted Rifles, third Contingent. Two of Mr. Kuhring's sons are with the second Contingent.

LOWER NORTON.—OBITUARY.—The Rev. Canon C. P. Harrington, the Rector of this parish, we regret to learn, fell from his carriage dead, whilst returning home on the 6th inst., after making a round of visits. He was 58 years of age. He was ordained a priest in 1884, and was formerly Incumbent of Petitcodiac, N.B.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Board of Concurrence of this Cathedral has selected Rev. Canon Shreve, at present Rector of St. Peter's Church, Sherbrooke, as Rector of the Cathedral, in succession to his Lordship Bishop Williams. The rectorship of the Cathedral carries with it the office of Dean of the Chapter. It is understood that Canon Shreve will accept the rectorship. Rev. Canon Shreve is a Nova Scotian by birth, having been born in Guysboro, N.S., and received his education at King's College, Windsor, N.S., taking his B.A. in 1870, his M.A. in 1873, B.D. in 1890 and his Doctor of Divinity in 1891. He was ordained deacon in 1874 and a year later was advanced to the priesthood. He has been Incumbent or Rector successively of St. George's Church, Halifax, Cornwallis, Yarmouth, N.S., Mechanicsville, Albany, N.Y., Holy Innocents' Church, Albany, N.Y., and Cooperstown, N.Y.

The Rev. H. M. Little gave the address at the service for men on March 5th. His subject was the Atonement.

FEMALE ORPHAN ASYLUM.—The annual meeting was held Friday, March the 5th. The Bishop of Quebec presided. The secretary's report showed that the Home has 21 inmates. The treasurer reported a balance of \$681 on current account.

MONTREAL.

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

MONTREAL.—CHRIST CHURCH CATHEDRAL.—The death took place in this city on March 4th, after a brief illness, of Mrs. Gomey.

wife of the Rev. H. Gomery, at his residence, Cote St. Paul. Mrs. Gomery was a life-member of the W.A., and had been prominent in Church and charitable work in Montreal for many years. The funeral took place on the 5th inst., from Christ Church Cathedral.

ONTARIO.

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

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

KINGSTON.—The Rev. Canon Loucks, who is one of the oldest of the clergy of the Anglican Church in Canada, celebrated his 87th birthday on March 1st (St. David's Day). The venerable gentleman, who entered the ministry in 1858, was located 11 years in Kingston, and 29 in Picton, and retired some years ago from active work. He was the recipient during the day of many very hearty congratulations from his host of friends in this city and its neighbourhood.

The following is a list of the Bishop of Ontario's engagements in the visitation of the eastern portion of the diocese during May and June, 1915:—May.—Sunday, 2nd, Camden East, 11 a.m.; Newburgh, 3 p.m.; Yarker, 7 p.m. Monday, 3rd, Harrowsmith, 3 p.m.; Sydenham, 8 p.m. Thursday, 6th, Pittsburg, 10.30 a.m.; Herald Angels, 3 p.m.; Storrington, 8 p.m. Sunday, 9th, Wolfe Island; Trinity, 11 a.m.; Christ Church, 3 p.m. Sunday, 16th, Gananoque, 11 a.m.; Rockport, 3 p.m.; Lansdowne, 7 p.m. Monday, 17th, Warburton, 10.30 a.m.; Ballycanoe, 3 p.m.; Escott, 8 p.m. Whit Sunday, 23rd, Brockville, St. Peter's, 11 a.m.; St. Alban's, 3 p.m.; Trinity, 7 p.m. Monday, 24th, Maitland, 10.30 a.m.; Lord's Mills, 3 p.m.; St. George's, 8 p.m. Tuesday, 25th, Garrelton, 10.30 a.m.; Jellby, 3 p.m.; North Augusta, 8 p.m. Wednesday, 26th, New Dublin, 10.30 a.m.; Lyn, 8 p.m. Trinity Sunday, 30th, St. Paul's, Brockville, 11 a.m.; Prescott, 7 p.m. Monday, 31st, Crystal Rock, 10.30 a.m.; Cardinal, 8 p.m. June.—Tuesday, 1st, Oxford Station, 10.30 a.m.; Acton's Corners, 3 p.m.; Oxford Mills, 8 p.m. Wednesday, 2nd, Marlboro, 3 p.m.; Kemptville, 8 p.m. Thursday, 3rd, Burritt's Rapids, 10.30 a.m.; Merrickville, 8 p.m. Friday, 4th, Easton's Corners, 10.30 a.m.; Newbliss, 3 p.m.; Frankville, 8 p.m. Saturday, 5th, Redan, 10.30 a.m. Sunday, 6th, Oak Leaf, 11 a.m.; Delta, 3 p.m.; Athens, 7 p.m. Monday, 7th, St. John's, 10.30 a.m.; Seeley's Bay, 3 p.m.; Lyndhurst, 8 p.m. Tuesday, 8th, Elgin, 10.30; Portland, 3 p.m.; Newboro, 8 p.m. Wednesday, 9th, Westport, 10.30; Fermoy, 3 p.m.; Bedford Mills, 8 p.m. Thursday, 10th, New Boyne, 10.30; Lombardy, 3 p.m.

ST. JAMES'.—The Vicar, the Rev. T. W. Savary, gave, on the evening of the 3rd inst., an interesting lecture to the small children of the congregation on the subject of "The Diamond," which is one of the jewels mentioned in the Bible.

NAPANEE.—ST. MARY MAGDALENE.—The Bishop of Kingston held an Ordination service in this church on Sunday morning last, when he advanced the following deacons to the order of the priesthood:—The Revs. R. C. Magee, Assistant Curate of St. George's Cathedral, Kingston; W. C. Lonsburg, Parham; and O. C. Walker, Banockburn.

TORONTO.

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

THE BISHOP OF TORONTO.—The Bishop visited Port Perry on Tuesday and Whitby on Wednesday of this week for the purpose of holding Confirmations in these two parishes.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto continued his special course of sermons in this Cathedral on Sunday morning last, and in the evening he preached at St. John's, Portland Street.

ST. JAMES' CATHEDRAL.—The Bishop of Kingston, Dr. Bidwell, is the preacher this week at the noonday services in this church.

HOLY TRINITY.—The Rev. H. A. Brooke, Vicar of Christ Church, Deer Park, is the preacher this week in this church at the noonday services.

ST. JOHN'S, PORTLAND STREET.—The Bishop of Toronto held a special Confirmation service in this church last Sunday evening, when two of the men belonging to the 2nd Contingent, who had not had the opportunity of being confirmed before, and who were desirous of being so

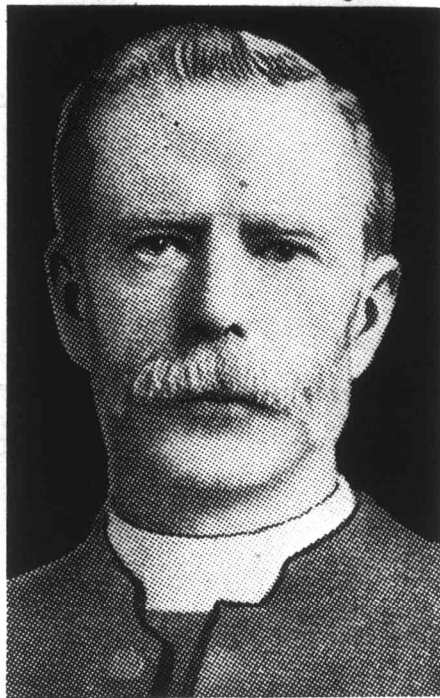
ere they proceeded to the front, received the rite. The Bishop took the Chaplain-General's Prayer for the Soldiers, Bishop Taylor Smith, which he has specially written for their use day by day during the war, as the subject of his address.

ST. STEPHEN'S.—The Rev. J. Bennett Anderson gave an address to the members of the Men's Club of this church in the gymnasium, his subject being, "Lessons from the Life of Lord Nelson."

ST. ANNE'S.—The members of the Men's Association of this church heard an address on Monday evening last in their Parish Hall, which was given to them by Surgeon-Colonel G. Sterling Ryerson, president of the Canadian Red Cross Society, on the work of that organization.

ST. LUKE'S.—The Rev. G. F. B. Doherty has recovered from his recent illness and he officiated at both services on Sunday last. At the evening service the Very Rev. Dean Hodges, D.D., Dean of the Theological School at Cambridge, Mass., was the preacher. The theme of his sermon was, "Interruptions; their Discipline and the Lessons to be Derived Therefrom." He chose for his text our Saviour's words to His disciples, "Come ye yourselves apart with Me and rest awhile." On Wednesday evening of this week the Rev. A. J. Reid was the preacher, and on Sunday evening next the preacher will be the Rev. T. G. Wallace.

THE NEW PRESIDENT OF THE DOMINION ALLIANCE.



REV. PRINCIPAL LLOYD, Emmanuel College, Saskatoon.

TRINITY COLLEGE.—The fifth of the Lenten series of lectures will be given in the Convocation Hall of this College, on Saturday afternoon next, when the Rev. T. G. A. Wright, M.A., Professor of Divinity in Huron College, London, Ont., will speak on the subject of "Ireland's Patron Saint."

NORWAY.—ST. JOHN'S.—The members of the A.Y.P.A. of this parish presented three missionary sketches in the Parish House on Tuesday evening last, when missionary life in India, Japan and China was depicted. There were, in addition, a number of idols and curios of various sorts on exhibition.

LAY READERS' ASSOCIATION.—This association is holding three special meetings for instruction, the first of which was held on February 25, when Archdeacon Warren, Warden of the Association, spoke on "The Lay Reader's Position as an Aid in Diocesan Mission Work." The second meeting will be held March 25, when Archdeacon Ingles will speak on "The Lay Reader's Position as an Assistant in the Social Service Work of the Church," while the concluding meeting will be held April 29, when there will be an address on "The Personal Preparation of the Lay Reader for his Work." Archdeacon Warren, in the course of his address, reviewed the position of the work in the Diocesan Mission field, sketched its prospects, and pointed out the ideals aimed at, and finally pointed out the lines on which the non-stipendary Lay Readers could co-

operate. They were doing good work at present, but he confidently looked forward to the time when they would be of greater importance in the work than at present. Lay Readers could keep the services going in vacant Missions; could take the services when the clergy were sick, or in order that they might have a vacation; could take charge of Missions in established parishes, until they were sufficiently strong to necessitate the presence of a permanent clergyman; could take over part of the work of a clergyman in a parish where additional help was required, but where it was not possible to have a Curate; and finally they could do deputation work on behalf of the Diocesan Mission Board.

THE UNIVERSITY.—The Very Rev. G. Hodges, D.D., Dean of the Theological School at Cambridge, Mass., preached the University sermon in Convocation Hall on Sunday morning last. In the course of his remarks he made an eloquent plea for international disarmament and for the abolition of autocratic monarchies. "I trust that when this great war is over," he said, "that we shall see the fortresses of Europe which have ever threatened that peace of that Continent, demolished; that they will be destroyed like the castles of the barons were in the Middle Ages when war ceased to be a prized thing and lost its glamour and pomp. The day has passed when kings as a matter of course go forth to battle. War has now lost its greatness. To-day no civilized nation cares to take the responsibility of having commenced a war. They all try to shift the blame and say 'It was forced upon us.' If we look back over the space of a century of peace between the United States and Canada, we shall see that all the nations were then at war, that the battlefields ranged from the snows of the north to the desert sands of the south. But Napoleon was honest; he did not attempt to persuade the nations that he was fighting for France, instead, he was struggling for a world conquest. The people of to-day did not want the present great war. War is made by governments, not by the people. Outside of the autocracy no person wanted it. The end of the war is in the hands of the people, but only when the people secure the power to make it impossible. When the will of the people can be exerted then there shall be no more wars. It is because the people of Canada and the United States have the power of the country in their hands that we are to-day celebrating a century of peace. It is because of this power that we have the longest frontier in the world which is without protection of forts or barracks. By the century of peace between these two great nations we have proved to the world that if the people in Europe had had any voice in the affairs of the nations this disastrous struggle would not have been started. But once a war is started, that is if the motive be one of world conquest, or a war of conquest over little nations, then if the powerful nation sheds blood on such a mission, it is the duty of the world to consider such a nation in the light of only a nation of pirates and not as brave opponents." To-day, he said, the relations between Great Britain and America were never more cordial; nor has America ever been more appreciative of England.

DEACONESS HOUSE.—The annual meeting of the Church of England Deaconess and Missionary Training House takes place to-day at the Redeemer Schoolhouse, the Bishop of Toronto presiding. It is understood the annual report is very satisfactory, financially and otherwise. The Rev. T. Beverley Smith, M.A. and Mrs. J. Macqueen Baldwin, of Japan, will be the special speakers.

TODMORDEN.—ST. ANDREW'S.—Major Thompson delivered an interesting address on "The War and Its Causes," to the members of the A.Y.P.A., on Tuesday evening of last week.

ASHBURNHAM.—ST. LUKE'S.—The Rev. W. H. White, M.A., who has been in charge of this parish since the Rev. F. J. Sawers left to take up his new duties at Cobourg, has been appointed to succeed Mr. Sawers as the Rector of this parish by the Bishop of Toronto.

COBOURG.—ST. PETER'S.—The remains of the late Mrs. Spragge, widow of the late Rev. Canon Spragge, for 25 years Rector of St. Peter's Church in this place, were brought from Toronto for interment. A memorial service was held at St. Peter's, conducted by Rev. F. J. Sawers, M.A., the present Rector, assisted by Rev. A. J. Fidler, of Eglinton. Provost Macklem was also present. The pall-bearers were her four sons, Dudley, of Winnipeg; Jack, of Toronto; Edward, of Niagara Falls; and George, of Toronto. Other mourners present were:—Dr. E. W. Spragge and C. G. Ross, brothers-in-law of deceased.

NIAGARA.

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

HAMILTON.—ST. MATTHEW'S A.Y.P.A.—The annual meeting of this branch took place on the evening of the 1st inst., when the following officers were elected for the ensuing year:—Hon. pres., Rev. W. White; pres., H. Hughes; vice-pres., A. Stewart.

ALL SAINTS'.—Mr. R. Manewell, the organist and choir-master of this church for the past three months, was, on the 25th ult., presented with an umbrella as an appreciation of his work at the organ and his efforts in holding the choir together until a permanent appointment was made. This gift was made to Mr. Manewell by the members of the choir.

MILTON.—The Rev. Professor Wrong, of Toronto University, gave an address in the Town Hall here, on the evening of the 25th ult., to some 300 members of the Victoria Club and their friends, his subject being, "Some Reasons for the War." The chair was occupied by Mrs. Gorham, president of the club, who, in a few well-chosen words, outlined the activities of the society since the war began. The club has made over 100 new garments, besides acting as a distributing centre for clothing for the unemployed.

HURON.

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

LONDON.—The "Ember Pennies Scheme," which was authorized at the June Synod last year, has been introduced into 60 parishes already, and in every instance, the offerings for theological education have materially increased. The scheme produces two good results: (1) More regular observance of the Ember prayers; (2) more regular offerings for theological education and for the spread of Christ's Kingdom.

POINT EDWARD.—A serious clash has occurred between the Rector of St. Clair, Mich., U.S.A., Rev. F. S. Devona, and his Churchwarden, Dr. J. W. Inches. Rev. A. H. Rhodes, of Point Edward, and Rev. Dr. Ryerson, of St. Thomas (formerly of Port Huron, Mich.), both friends and neighbours of Mr. Devona, were present at some of the meetings and figure in the printed reports. A legal contest for the Church property; a slander action, and other graver proceedings are among the possibilities of the case. It has aroused the keenest interest in all the border towns between Canada and the United States from Port Huron to Detroit, and also in other American cities.

GLANWORTH.—On Sunday, February 28th, a beautiful lectern was presented to this church by the ladies of the parish in memory of the late Rev. S. E. G. Edelstein, formerly Hebrew professor in Huron College, London, and for 25 years Rector of Glanworth. The lectern was dedicated by Rev. Professor Wright, who was assisted in the service by Mr. C. W. Foreman, of Huron College. Mr. Edelstein is the third Rector who died in the parish, to whose memory memorials have been placed in the church.

BRANTFORD.—GRACE CHURCH.—The Rev. T. J. Charlton, F.R.A.S., who was for a period of 21 years an Army Chaplain, delivered a most interesting lecture in the schoolhouse on the evening of the 1st inst., on the subject of "The Great War."

ST. JUDES'.—The Bishop of Huron, Dr. Williams, held a Confirmation service in this church on Sunday morning last. A large number of candidates were confirmed.

ST. JOHN'S.—The members of the A.Y.P.A. met at the house of Mr. and Mrs. G. Wright on Thursday evening last for the purpose of taking leave of Mr. Viney, who is leaving very shortly to take up his residence in England. During the evening he was presented with an address and umbrella to show their appreciation of his good work in that society, the address being read by Rev. Rural Dean Saunders, and the presentation being made by Mr. Geo. Wright. The remainder of the evening was spent in pleasant social intercourse.

ST. THOMAS.—TRINITY.—The Rev. R. W. Norwood, the Rector of the Cronyn Memorial Church, London, Ont., lectured in the schoolhouse on the evening of the 4th inst., to a large and sympathetic audience, on the poet Browning. The proceeds of the lecture were devoted to the Belgian Refugees' Fund.

SANDWICH SOUTH.—ST. STEPHEN'S.—The Rev. H. Dobson Peacock, the Rector of this

church and Grand Chaplain of the Orange Lodge of Western Ontario, has received an official intimation from Ottawa that he has been appointed Chaplain of the 33rd Battalion. He is the third Essex County clergyman to be selected as a Chaplain. Mr. Peacock some time ago qualified as lieutenant, and was instrumental in having 50 young farmers of Sandwich South enlist in the local regiment when recruiting was ordered to fill the ranks depleted through men enlisting for the contingents. He expects to leave his parish about Easter.

MOOSONEE.

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

COCHRANE.—HOLY TRINITY PRO-CATHEDRAL.—The annual meeting of the W.A. was held in the church parlour on the afternoon of Wednesday, February 17th. The meeting was opened with prayer, Bible reading and an address by the Rector, the Rev. J. R. Bythell. In the absence of the president, Mrs. Bythell, the honorary president, Mrs. Anderson, conducted the meeting, and addressed the members in most encouraging terms on the success of the past year's work. Business then proceeded and reports were read by the recording secretary, corresponding secretary, thankoffering secretary; and the treasurer read a balance sheet amounting to \$675. These reports all showed forth the strenuous efforts of the members to promote the welfare of the Church, some of the results of their efforts being to pay off the debt of the substantial new oak pews and kneelers installed in the rebuilt church a year ago, assisting in paying for the installation of electric lights, and the payment of year's telephone bill for rectory, besides their apportionment by the Diocesan Board for Missions, a contribution of food for Cochrane Missions and a parcel to one of the Mission posts on James Bay. An excellent report of the first year's work of the Junior W.A. in this parish was read by the Superintendent, Mrs. J. G. Anderson. Votes of thanks were extended to the retiring officers, and an election for the ensuing year took place.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

LAC SEUL.—ST. MARY'S.—The Incumbent of Sioux Lookout, the Rev. A. A. Adams, visited this Indian Mission on Sunday, February 28, and held two services—the one in the morning in Indian. Evening Prayer was said at 3 p.m. in English. Large congregations were present both morning and afternoon, and the speaker chose as his first subject the story of Simon the Pharisee, the words in English being interpreted by Mr. Robert Young. At the evening service, the subject was "Zaccheus," and the old story of sin and salvation was listened to with much attention. The singing of the hymns in Indian was inspiring. A collection was taken up at the afternoon service. Several of the men and women present had walked from five to seven miles to be present at the Communion Service—the first one since the Bishop's visit last fall. Their religion certainly cost them something.

SIoux LOOKOUT.—ST. MARY'S.—The Rev. Fred Eley, of Lac Seul, preached in this church on Sunday, the 28th ult., both morning and evening, in the absence of the Incumbent. The speaker's texts were: in the morning, Gen. 3: 9; in the evening, 1 Sam. 2: 26, and his words were earnest and full of power.

RUPERT'S LAND.

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

PILOT MOUND.—The Rev. J. R. Kennedy, formerly of South Slovan, B.C., has been appointed to the charge of the group of Missions comprising Pilot Mound, Marringhurst and Lariviere, by the Archbishop of Rupert's Land; and he commenced work on Sunday, February 28th.

SASKATCHEWAN.

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

PRINCE ALBERT.—A meeting of the Executive Committee of the Diocese of Saskatchewan was held in Prince Albert on February 24th, 25th and 26th, with the Bishop of Saskatchewan in the chair. Archdeacon Mackay, Archdeacon Dewd-

ney, Principal Lloyd, Canon Matheson and many others were in attendance. The most serious matter discussed at the meeting was the curtailing of expenditure to meet the stringency of the times without too badly crippling the Mission work of the diocese. It was found that by full use of the students of Emmanuel College and making Summer Missions in many parishes where ordinarily there should be resident missionaries, we could probably just keep within the income, provided none of the societies fail us. The feeling was thoroughly hopeful throughout, though the seriousness was fully recognized. The Executive Committee was loath to curtail in a more drastic way hoping that the good harvest this fall will help us out of the present distress.

NEW WESTMINSTER.

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

VANCOUVER.—LATIMER HALL.—Canon Plumtre was a visitor to the Hall recently. He gave a very practical address on the necessity of the Church taking advantage of the new religious consciousness occasioned by the war. Latimer Hall has just won the Wesbrook Shield, which represents the championship of the newly-formed Inter-Collegiate Debating League. Messrs. Buck and Bolton, representing Latimer Hall, defeated Messrs. Wells and Axon, of St. Mark's Hall. A pleasing feature of the series was the fact that students of the two halls competed in the final debate. A tennis tournament has been in progress during the last few weeks on the cinder court which Mrs. Drysdale has kindly placed at the disposal of the students.

KOOTENAY.

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

THE CONSECRATION SERVICE.

VICTORIA.—For a second time within a period of three years, the service for the Consecration of Bishops was held in Christ Church Cathedral in this city, when, on February 24th, the Feast of St. Matthias, the Very Rev. Alexander John Doull, D.D., Dean of Columbia, was duly consecrated first Bishop of the diocese of Kootenay. The Most Rev. S. P. Matheson, D.D., Archbishop and Primate of All Canada, officiated, and he was assisted in the act of Consecration by five Bishops—namely, the Bishops of Calgary (Pinkham), Caledonia (DuVernet), New Westminster (de Pencier), Columbia (Roper), and Olympia, U.S.A. (Keator). There were present also many clergy from near and distant parts. The ceremony, which was witnessed by a vast congregation of people. At the appointed time for the commencement of the service, the choir and clergy entered the church from the vestry, moving slowly down the side aisle while singing Dean Alford's beautiful processional hymn, "Forward! be our watchword." The Archbishop of Rupert's Land, Primate of All Canada, was the celebrant at the order of Holy Communion, the Right Rev. Bishop Keator, of Olympia, reading the Epistle, and the Right Rev. Bishop Pinkham, of Calgary, being the Gospeller. The sermon was preached by the Rev. Canon Plumtre, Rector of St. James' Cathedral, Toronto. The sermon was optimistic in its message. "The occasion," the preacher said, "was a solemn and auspicious one and there were several outstanding reasons why the office of Bishop was a responsible one. First, the call was of God. No one would doubt that, when the question, 'Are you truly called?' was put to the candidate, that he would be able truly to answer with a full conviction, 'I am so persuaded.' That conviction would in itself be a source of strength in the office to which he was summoned, and in the fulfilment of the duties connected with the diocese committed to him. Second, it was a call of the Church, which was in this consecration adding one more link to the chain which stretched back through centuries of history. There was, finally, the call of opportunity. There never was a time when the call of the episcopate meant so much as it did to-day. Men of boldest courage were needed to guide God's Church through the crisis of the hour. Her ways were in the ways of war, as well as in the paths of peace. There never was a time in the history of Christ's Church when the call was stronger for the best and the wisest of leaders. But in these qualifications he knew that the Bishop-Elect was not wanting." In conclusion the preacher directly addressed the Bishop-Elect as follows:—"My brother, we know your strong faith in God; we know your fidelity to the Master in whose service you re-consecrate your-

self to-day. You have that charm of personality which will win to you in the future as in the past a wide circle of friends who will always trust and love you. But more than this, you have a unique and glorious opportunity. And when the work of life is finished, and the battle is done, and the sword laid aside, may this be the testimony of your own conscience: 'I have fought the good fight; I have finished my course; I have kept the faith.' The Bishop-Elect was presented for consecration by the Bishop of Caledonia and the Bishop of British Columbia.

COLUMBIA.

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

THE HOUSE OF BISHOPS.—At a meeting of the House of Bishops of the Province of British Columbia, held on the 24th ult., the Right Rev. F. H. DuVernet, Bishop of Caledonia, was elected Metropolitan of British Columbia. The Most Rev. F. H. DuVernet, D.D., who has thus been honoured, was consecrated Bishop of Caledonia in Christ Church Cathedral, Montreal, on St. Andrew's Day, 1904. He is the second Bishop of that See. He succeeded the Right Rev. William Ridley, D.D., who resigned the See in 1904, after having held it for 15 years. Bishop DuVernet was ordained deacon in 1883 and priest the following year. He was for some years previous to his consecration as Bishop, the Rector of St. John's, West Toronto.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The Right Rev. A. J. Doull, D.D., Bishop of Kootenay, preached his farewell sermon in this Cathedral church, of which he had been both Rector and Dean for the past four years, on Sunday evening, the 28th ult. A very large congregation was present at the service. The Bishop's text was St. John 14: 27. In the course of his sermon the Bishop dwelt at length on the great universal desire for peace which was in all hearts at the present time. The desire should not, however, rest with the merely material gratification, and there was much more needed than armies and equipment. The only source of true and lasting peace was in Christ Himself, through the sacrifice made on the Cross. Unless this was realized, and the eyes of man lifted up to that vision, the prayer for peace would be in vain. This idea was brought out a second time when the Bishop referred to the closing of his ministry in Christ Church. In concluding his work among them, as in commencing it, he commended them to Christ, to whom alone peace belonged. Only by accepting Christ's condition of life could any man aspire to peace, but in the fulfilment of His commands there was that rest of spirit "which passeth understanding." Christ's life had been one of conflict. Even so must be the Christian's; the conflict with evil, the temptations of the world. Sympathetic reference was made in the course of the closing passages of the sermon to the sacrifice of life offered by the young Victoria soldier, news of whose death had been received that day in the city. The Bishop and Mrs. Doull and the members of their family left for their new home at Nelson, B.C., on the following Wednesday evening, followed by the good wishes of the whole diocese of British Columbia.

TELKWA.—A special memorial service was held here on the 28th ult., in the afternoon, in memory of the late Lance-Corporal Frederick George Heal. The late Corporal Heal formerly lived in the Bulkley Valley. He moved from thence to Victoria, B.C., and later on went to the front with the 1st Canadian Contingent. He died of pneumonia on Salisbury Plain, England, on the 24th January, and was buried in England. Sixty-five persons attended the service, which was held by the Rev. H. G. Kingstone, the Rector of the parish at Telkwa.

Correspondence

A CONSTITUTIONAL QUESTION.

To the Editor:—
The question as to whether we should have in Canada one Archbishop or many, is a question of opinion. The question as to whether the Metropolitans of Provinces in Canada have the constitutional right to be called "Archbishops," is a question which can only be settled by a reference to the Constitutions and Canons of the Canadian Church. In the case of the Primate he has the constitutional right to this title as the Constitution of the General Synod enacts that he shall be called "Archbishop of his See," but as the Metropolitans of Provinces are Provincial officers, the General Synod cannot pass an enactment deal-

ing with a Provincial matter. All it can do is to pass a resolution of direction to the Provincial Synods and each Provincial Synod has the right to act or not act upon this direction, as it is a matter of Provincial rights. If the Provincial Synods of Canada have acted upon the directing resolution passed by the General Synod over 20 years ago, and in dealing with their Metropolitans, have enacted in their Constitutions or Canons, that these shall be called Archbishops of their Sees, such Metropolitans have undoubtedly the constitutional right to this title, but if not, there is certainly nothing in the Constitution or Canons of the General Synod to give this title as a constitutional right.

So far as the Provincial Synod of British Columbia is concerned, at its last session a clause was prepared by Chancellor Lindley Crease for insertion in our Provincial Constitution, which, if it had been carried, would have given the Metropolitan of this Province the constitutional right to the additional title of Archbishop, but at my earnest request action was postponed until we could learn what was to be the policy of the Canadian Church under the new conditions of many Provinces, and instead a resolution was passed appointing the Bishops of the Province a committee to confer with other Provinces, or, if necessary, bring the matter up at the next session of the General Synod, this committee to report through the executive to our Provincial Synod at its next session. Quite independently the Bishop of Montreal and myself sent in notices of motion bearing upon this subject, which, if the General Synod had met, as expected, last September, would have at least tested the feeling of the Canadian Church as to our future policy. As the matter now stands, it is quite clear that with no enactment in the Constitution of either the General Synod or the Provincial Synod of British Columbia, the Metropolitan of this Province has no constitutional right to the additional title of Archbishop.

Yours faithfully,
F. H. Caledonia,
Metropolitan of British Columbia.

February 26, 1915.

THE MISSIONARY'S LANGUAGE STUDY.

Sir,—China has about eighty million children who need to be educated." So wrote Dr. P. Krautz in 1903. And, judging from the slow progress of things in China all through the ages, I doubt very much if it is not the same with them in this year of Grace, 1915. The fundamental basis of education for the Chinese is, as it is for us, to learn to read and write their own language. But oh, what a difficult method of writing they have to learn! The late Dr. Faber, who was famous for his Chinese scholarship all over the world, has on this Chinese method of writing pronounced the following verdict:—"It is a painful sight to an intelligent observer to notice the present confusion of Chinese written characters and the toil it causes to millions of people, with immense waste of time and energy to the nation. We are convinced that the present slow progress of China is to be found in its system of education, based on the confused masses of written characters. We are further convinced, by the application of established principles of political economy, that this Chinese mode of writing implies a loss to China of hundreds, if not thousands, of millions of dollars a year. We are, moreover, satisfied that Chinese writing and the cultivation of Western science cannot possibly go hand-in-hand."—(Journal Royal As. Soc., 1890, p. 160.)

The same author says in another place:—"This form of writing forms the greatest barrier to intellectual progress. . . . It will be more and more evident that the Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best."—"China in the Light of History," pp. 30 and 45.)

The above quotations will give our friends in Canada some idea as to the gigantic task before a missionary when he first comes out to this land. And in the end, there are very, very few who complete their task! The average missionary satisfies himself with reading and speaking the "spoken-language," called Mandarin; and also having a bowing acquaintance with the "written-language," called Wen-Li. Our language examinations bring us only to this stage, and they cover a period of three years. When once the examinations are over, most missionaries give up serious study. Occasionally they will glance at some new book on the subject, for "old times' sake." As a rule they are too much occupied in

the practical work to pursue their studies further.

The greatest pity, to my mind, about the difficulty of the "written-language," is that the newspapers are all printed in that style. Our Bibles, Prayer Books and Hymn Books are printed in Mandarin. This being so, a missionary is able to read his Mandarin Bible with intelligence, and also to speak with ease, at the end of two years in the Field. But when it comes to reading your Chinese letters, newspapers, magazines, or proclamations on the streets, etc., the poor missionary is hopelessly at a loss. And because of this, the missionary loses a great deal of his influence among the educated Chinese. I have been in China now for three years, and the missionaries that I have met who could pick up a daily newspaper in Chinese and appreciate it, can be counted on the fingers of one hand. Perhaps I shall meet some more before the next three years.

And what grieves me so, and makes me feel so hopeless, is to find that there seem to be no prospects for time enough to master this most difficult language. It appears that we must plod along on our crutches, and "do the best we can."

When our friends and supporters are praying for us at home, will they please pray that we missionaries may be blessed and encouraged in our language study, and that we may continue to keep up our studies as the years roll by.

N. Lascelles Waid.

M.S.C.C., Honan, China.

PRAYERS FOR PATRIOTS.

Sir,—I wish to tell you of the universal custom now in all churches in England, which should be adopted throughout Canada. It may be in some dioceses, but I know at least one in the West where it is not. At the door of every church is posted the "Roll of Honour," containing the name of every man in that parish who is serving his King, regardless of what branch of the Church he may belong to, Protestant or Roman. The names are read out during the service and the prayers of the congregation asked for them. It is a most happy idea in every way, and I trust that the other churches will reciprocate.

Yours truly,
F. W. Godsall,
of Cowley, Alberta.

CONSCRIPTION vs. VOLUNTARY ENLISTMENT.

Sir,—The press has given much space lately to the subject of conscription, against the principle of which strong feeling has been expressed. But in times like these the necessity of a large, trained defence-force is brought home to us. How is this first duty of the citizen to be made available? Some don't like war, some dislike military service, some are unfit, but the duty is on all alike and how are you to deal with the shirkers? There are some who consider themselves good citizens who are averse to taxes and would not pay were payment to depend on their patriotism. Others do not like the laws and would not observe them, could they choose to disobey. All, however, are liable to taxation and must needs obey the law. But what are taxes or ordinary laws of the state in comparison with the very existence of the state? If it is right to enforce civic duties on the citizen by force of law, would it be wrong to enforce military duty also, that being necessary to the existence of the state? The real question is: Is the existence of a civilized state worth having? If so, at what price? This granted, then it follows that some equitable method must be devised whereby the duty of maintaining the state shall be fairly distributed on the citizens. Citizen-soldiery may be, in part, a solvent, if combined with a reasonable standing army, under such conditions that every man in the state capable of bearing arms, with some obvious exceptions, shall be trained to arms, and be liable for service when need arises. Can anyone suggest a better plan? If defence is a fundamental public duty, every man ought to accept his share of duty without complaint. Imperialist.

AN APPRECIATION.

Dear Sir,—Mrs. John S. R. Shaw, of Villemay, Levis, P.Q., wishes to continue the subscription for the "Canadian Churchman," in loving memory of her mother, the late Mrs. Robert Sample, of Levis, who passed to life beyond the grave in September last.

This good old lady was in her 92nd year, and a most devout Christian woman. She thought highly of the "Canadian Churchman" for its sound doctrine and took great pleasure and comfort in reading it and was a subscriber for your paper for over 30 years.

H. S. S.

Books and Bookmen

"The Lord of All Good Life." By Donald Hankey. London and New York: Longmans and Co. (90c. net).

The title says that this was written by a Sergeant in the Rifle Brigade, and it is dedicated to the laity of the Church of England. The author calls it "a study of the greatness of Jesus and the weakness of His Church." It is a curious book and it is to be feared no one will be satisfied with it. It criticizes all churches and parties alike; it is inaccurate on some matters of fact and occasionally reveals ignorance of the simplest theological ideas. It makes a very free use of the Gospels, accepting just what the author likes, and rejecting what he dislikes. His general view of religion is altogether unsatisfying, and in spite of its dedication it is difficult to see that the book can be of any real service. Certainly it is not the Christianity of the New Testament and of our Church.

"Students and the World-Wide Expansion of Christianity." Edited by Fennell P. Turner. New York: Student Volunteer Movement (pp. 41, 743, \$1.85).

The addresses given before the Seventh International Convention of the Student Volunteer Movement held a year ago in Kansas City. They are grouped by themes so that the reader may study subjects discussed by leaders of thought in the missionary world. The needs and opportunities of the various Mission fields are vividly shown, while medical Missions are specially treated. Some of the most striking addresses are on the preparation and training required for missionaries. Interesting testimonies and addresses from prominent professional and business men are included. The amount of information packed into its pages is marvellous and constitutes a series of interesting discussions of the most vital questions before Christians of the present day. A carefully prepared index makes the contents of the large book easily available for the busy worker and a selected list of the latest missionary books adds greatly to the usefulness of the volume. The price is so astonishingly low that all who are interested in Missions will doubtless possess themselves of a copy. It will prove of great assistance to missionary study.

"The Princeton Theological Review," January, 1915. Princeton University Press, N.J. (\$3 a year, 80c. a copy).

The first article is by Professor Loetscher on "Church History as a Science and as a Theological Discipline," and is a very valuable and informing piece of work. There are two other articles, one by an Anglican, the Rev. E. S. Buchanan, dealing with a recent discovery of a sermon by St. Augustine. The reviews of literature are as usual decidedly good, indeed this is the special feature of an always welcome Quarterly Review.

Received: "Scribner's Magazine"; "The Chronicle" (Protestant Episcopal Church); "The Modern Churchman"; "The Teachers' Assistant"; "The Canadian Co-operator"; "Tithing and Tithing Reminiscences," by a layman; "The Divine Reply to Bernhardt's Challenge," a pamphlet by F.W.H., published by Elliott Stock, London, England, 6d.; "Annual Reports of the National Sanitarium Association of Toronto and from the Hospital for Consumptives."

The Family

"Thy Touch Has Still Its Ancient Power"

PART II.

It was while Grace's favourite hymn, "I am so glad that our Father in Heaven," was being sung, that footsteps were heard at the door. Instantly the little ones ceased their singing, as Grace joyously shouted, "It's daddy; Santa Claus will come now, won't he, mother?"

For a minute or two before Grace's glad shout two men had stood in the darkness outside the Roande home. After he had been turned out of the "Kelby House," Jack had staggered and stumbled around the streets for some time, and at last lay prostrate in the snow not far from the home of one who had often befriended him. A woman hurrying along the street suddenly saw the dark form on the snow, and with a cry of fear ran

to the near-by house. The minister who resided there, at once recognizing poor Jack, dragged him into the house, and after securing a neighbour's sleigh and a driver, started for Jack's home.

From the sleigh to the house he managed to conduct Jack safely, but when the strains of "I am so glad" from childish voices reached his ears, he stood still for a moment. How could he take such a father home at such a time! The tears came unbidden, and the "lump" in the throat persisted in rising. But it was impossible for him to remain long outside with Jack as he was, and so he guided the poor drunken father onward. Jack stumbled and fell heavily against the door just as Grace's glad shout silenced the hymn-singing. The minister was dragged almost to the floor as the door sprang open and Jack lurched into the room.

A DREADFUL HOME-COMING.

Few words were spoken, for all hearts were sad as the stupefied man almost immediately fell asleep on the floor of the sitting-room, and filled the air with the drunkard's stench. The little ones were tenderly told to go to their beds.

"Had he a parcel when you found him?" whispered the mother as soon as she could control her voice. Then followed the narration of her plans to fill the three stockings that had already been hung up at the back of the stove. And now it was too late to find out what had happened to the parcel. The minister looked into the mother's face, and then at the three empty stockings with their mute appeal for a visit from Santa Claus.

"I could bear this, hard as it is," she continued, glancing at the drunken sleeper, "but the poor children—" The head dropped on her arms which were resting on the table, and quietly she wept over the bitter disappointment the little ones must bear on Christmas morning.

"Mrs. Roande"—a hand touched her shoulder lightly—"if you are not too wearied to wait up I'll do my best to locate the parcel." The look from the grateful mother was all that was needed to send the minister forth on his errand of love.

The store from which the toys were secured was closed, but the proprietor had not yet retired, and was able to reassure the midnight visitor that Jack had procured the parcel shortly before supper-time. It was not long before the clue led the minister to the home of the bar-tender. Wearied, but with mingled sorrow and anger, he rang the door bell. The man he was looking for came downstairs partly disrobed, and was manifestly surprised at a pastoral call, especially at such an hour. The minister stepped unasked into the hall. "Mr. Klint, I apologize for disturbing you, but Mr. Roande left a parcel somewhere that I must find to-night, and I understand he was in your bar-room. Do you know anything about it?"

TACKLING THE ENEMY.

The answer not being satisfactory, a further question was put.

"No, sir, he left nothing; we had a square deal, but that's nobody's business but mine and his."

"May I, then, ask if a parcel containing toys had any place in that deal?" No answer being given, the minister said with quiet firmness: "I must have an answer to that question before I leave this house. Mr. Klint, this is Christmas Eve! There are three empty stockings hanging in the room where Jack Roande lies drunk, and the things intended for those stockings must be there before morning."

"I'm not obliged to tell you or anybody else anything about my business," answered Klint surlily; "but if you are so anxious to know, then I can tell you that I bought that parcel to oblige Jack, and it was his deal, not yours."

"This is not the time for much talking. Be good enough to tell me where the parcel is now, and what you paid for it." Again there was hesitancy, and again there was pressure. At last the information was elicited that the toys were beneath the roof that sheltered them, and that the price paid was fifty cents.

"Be good enough for the children's sake, if not for your own, to take back your fifty cents and let me take the parcel."

Eventually the deal was consummated. When the toys were safely in his possession the minister said: "Mr. Klint, if you were dealt with as you deserve, you would spend Christmas Day, not in your own comfortable home, but in the hospital or in gaol; I only hope you are not as contemptible as your deed. I shall see you again some other day."

The hand-clasp from the thankful mother was ample repayment for the midnight search, and in

the early morning the exclamations of delight from her little ones in turn lifted something of the burden from her trouble-worn life.

Thus had it been, sorrow after sorrow, for poor Nell Roande for over eight years, and at times she felt there was little hope of any change, but the new day was soon to come, and the night of weeping was to be turned into the morn of song.

On the Tuesday night following the commencement of special services, as a little group of young men were leaving the Poolroom adjoining the Opera House, Jack Roande came stumbling along. It was a great joke, so Bill Thornton thought, to "jolly" Jack into believing that there was a "free show in the Opera House, with pretty girls and swell dancing." Inside of a minute Jack was sitting with eyes as wide open as he could get them, ready to take in the "swell dancing." He quickly realized that he had been fooled, and catching the word "religion" he shook his fist as he departed saying, "Religion! it's all foolish rot. There's nothing in it." The missionary was was down the aisle in a few seconds, and as Jack was passing through the swinging doors a kindly hand was laid upon his shoulder, and a voice, tendered by acquaintance with the Friend of sinners, said, "Good-night, friend; you have the marks of a gentleman although you have made a slip to-night. I hope you will come again."

Returning to the platform he continued his message, but it was easy to see that the speaker's heart was out in the night wherever Jack was. Was it that yearning that brought Jack back again in less than half an hour? Be that as it may, the man who had left with a curse, staggered in again before the closing hymn, and made not the slightest disturbance after he reached a seat. At the close he conversed in as intelligent a way as his intoxication permitted. The conversation need not be recorded. It was one of several. Five nights later, twenty minutes after the clock had made its lengthiest strike, a subdued knock was heard at the door of the home in which the missionary was being entertained. The burner of midnight oil hurried downstairs. Jack stood in the doorway. "Mr. Williams, I've got to settle it, and I've got to do it now." Two souls tarried in the upper room, and while they tarried He came. At last the broken cry ascended. "My Father, I want to get back to Thee. Help me to walk in the paths of righteousness, for Jesus' sake. Amen."

It was a great night for the fisher of men. Like the wearied disciples of old, he said, "It is the Lord."

The following night Jack, jun., Mamie, and Grace accompanied their father to the service, and happily united their voices in the service of praise.

Grace—they called her "Gay" for that was the best pronunciation wee Jean, now departed, could once give—told several of her schoolmates confidentially in her mother's words that she had a "new daddy." And the subsequent days have proven the truth of her assertion.

The closing night arrived. The Opera House was crowded, and from the opening words, "Our Father," until the "And now I commend you to God," every one present seemed to feel that this was no ordinary religious gathering. An opportunity was given for a word from new converts. Tenderly, prayerfully, these were urged to in some way publicly confess their new-found Lord. There was a hush as Jack stood erect. In a low, clear voice he addressed himself particularly to the half-hundred young men at the back. "I do not need to tell you what I was. Two weeks ago it would have been inconceivable to you and to me that the change I have experienced could take place. There is only One who could do it, and He has done it. I cannot say more now, but if you want to know all about it, come to me at the close of this service, or come to my home."

The eyes of the wife at his side were red again, but the tears were tears of joy. "It is very wonderful; we are all so happy. Oh, how glad I am that these services have been held!" were her farewell words.

Jack's hand was the last one the missionary clasped. "Jack, you will be God's man. I go, but He remains. This change is all His doing, and He will hold you fast if you only trust Him. Many a day I'll pray for you, Jack. Remember that your feelings may change, but your purposes must endure. Good-bye."

"Good-bye, Mr. Williams; God helping me I won't fail. It'll be no easy business, but I'm not in the fight alone; God's in it too. Good-bye."

And the days that have passed since these words were spoken have shown clearly enough that Jack is not fighting alone. Once again prayerful hearts are returning thanks for the touch that "has still its ancient power."

Personal & General

The Right Rev. F. H. DuVernet is now Metropolitan of British Columbia.

Canon Loucks celebrated his 87th birthday last week. Congratulations!

Archdeacon Lloyd, of Saskatoon, has been in Toronto for some days and is always welcome.

A prominent visitor to our city this week is Dean George Hodges, of Cambridge, Massachusetts.

A reception will be held by the President, Principal and Directors of Havergal College on Thursday, March 18th.

The Rev. Dr. Boyle, of Trinity College, conducted Divine Service at the Armouries on Sunday for the 35th Battalion.

\$4,095.00 is the splendid contribution of the Mendelssohn Choir to the Canadian Red Cross Society and the Belgian Relief Fund.

Captain H. A. Kaulbach, son of Archdeacon Kaulbach, of Truro, N.S., is reported wounded. He was serving with the King's Own Rifles.

Out of 1,508 cases of pneumonia among the British troops, 357 deaths have occurred; so far the greatest cause of mortality has been from this disease.

The late Mrs. Nixon left by her will a generous bequest of \$14,000 to Wycliffe College. It is stated there may be some delay in payment of part of the amount.

Upper Canada College and the Dr. Grenfell Mission received \$500 each under the will of the late Mr. T. C. Keefer, of Ottawa. The estate is valued at \$472,000.

Mrs. McLean Howard, so well known in our Church, celebrated her 86th birthday last week. Many letters and beautiful flowers found their way into her room in St. John's Hospital, where she has been for some time.

The Lieutenant-Governor of New Brunswick has placed the ban on intoxicating liquors at his social functions during the war, and there will be no wines served at the dinner in connection with the opening of the Legislature this week.

"A city girl was taking the course in an Agricultural College. After a lecture on 'How to Increase the Milk Flow,' she rose to ask a question. 'How long,' she blushing inquired, 'must one beat a cow before she will give whipped cream?'"

Bearing the postmarks, "London, E.C., October 14, '84," and "Loughton, October 14, '84," a postcard has recently been delivered by the postal authorities to a resident of Loughton, Essex. The card has apparently been hidden in Loughton Post Office for over thirty years. It bears a Victorian stamp, and contains a request for a subscription of 3d., which is "much overdue."

The St. Nicholas House Association, King Street East, provided 19,555 meals to hungry men from Jan. 4th to Feb. 1st. This service will be continued till the end of March. The expense of operation is donated by the licensed trade of Toronto. Officers elected for the current year are:—Hon. Pres., Sir Glenholme Falconbridge; Hon. Vice-Pres., Canon H. C. Dixon and Monsignor Whalen; Hon. Sec., R. H. Greer, County Crown Attorney; Hon. Treas., Noel Marshall; Chairman of Committee, Lewis A. Howard.

Seventy-three members of the congregation of St. Paul's Church are now serving at the front, and a beautifully engrossed scroll bearing their names has been hung upon the walls of the church with the request that members of the congregation remem-

ber them in their prayers. A separate scroll has been hung nearby, and upon it will be placed the names of those among the seventy-three who have lost their lives in the service of the King and country. There is one name on the list already, that of Roger C. Pepler, who was killed on January 24th.

The British Salvation Army has given ten thousand of its men to the British army. These men are either at the front or in training. One Salvationist officer has four sons with the colours and a daughter on Red Cross duty at the front. She is only one of the many Salvationists working with the hospital corps at the front. A dozen motor ambulances are manned entirely from drivers to attendants, with members. The first five of these ambulances were purchased out of a fund of \$12,500 raised by Salvationists, in addition to the sum of nearly \$20,000 for the Prince of Wales' Fund.

We have seen several paragraphs in Old Country journals, country ones especially, on the unhappy lives of the little migratory birds caused by the detonations of this unhappy war. So many of these poor songsters die and the survivors are too frightened to take their flight to southern lands as their kind have done from time immemorial. We read of them in quiet, often desolate, localities in the Hebrides and Irish glens. What permanent results may follow, it will be for students to tell after the war is over. We trust that the southern European nations, especially the Italians, will foster instead of ruthlessly destroying these harbingers of spring.

It is said that something like 900 volumes have been written about Cyprus, the fascinating Mediterranean island, the administration of which Great Britain took over from Turkey in 1878, and the annexation of which took place since the beginning of the great war. Colonel Green, in a recent work says that Great Britain has not fully utilized the resources of the island. He admits that there has been considerable material progress during the British occupation, and hopes for more if the Cypriots themselves "play the game," and ignore the agitation for annexation to Greece. Cyprus, although at present in the background, will, Colonel Green thinks, play a more important part when the Constantinople-Bagdad Railway is completed.

The third edition of the valuable war list published by the "Cambridge Review" has now been issued. There are included no fewer than 7,237 names of past and present members of Cambridge University who are serving in some capacity with the forces of the Crown, and the list is as nearly complete as the co-operation of official authorities can make it. The numerous colleges are represented as follows: Trinity College, 1,840; Pembroke, 760; Gonville and Caius, 616; Clare, 535; King's, 436; Jesus, 385; Emmanuel, 371; Christ's, 359; St. John's, 337; Trinity Hall, 328; Magdalene 214; Queens', 179; Sidney Sussex, 154; Peterhouse, 140; Downing, 126; Selwyn, 125; St. Catharine's, 117; Corpus Christi, 109; Fitzwilliam Hall, 90; Honorary Graduates, 16.

It will probably be galling to the German Crown Prince to learn that the Prince of Wales, so quiet and unassuming, has gained quite as much affection from the British troops as he himself as ever won from the most devoted Russians. I have seen (writes a London correspondent), several wounded men from the front, who in different ways had come into contact with the Prince of Wales, and they were all enthusiastic in their praise of his bearing and demeanour. He does his duty simply and without fuss and affectation. He is just an officer carrying out the work of his particular position, and his attitude

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to the men is exactly the same as that of any other officer. He takes the liveliest interest in everything that is going on, and as one of his admirers said, "He's just as keen as any of us about a bit of gossip in the lines."

A special despatch from Delhi indicates that enthusiasm for the successful outcome of the war continues unabated. The Indian Relief Fund now reaches the total of one million pounds sterling (\$5,000,000). The largest sum previously raised in India was thirty-nine lacs of rupees (\$1,263,600), contributed in 1900 for relief of the acute famine of that year. The chiefs and noblemen of India continue to present valuable gifts of every description. Last month's donations include 25,000 rupees (\$8,100) annually from the Maharaja of Datia and his Sirdars; from another native potentate, 25,000 rupees; from the Nizam of Hyderabad, a hospital of fifty beds. Motor ambulances are given by another; fifty camels come from another, while there are contributions of large quantities of hay and blankets. One loyal Raja announces that he will pay his soldiers from the revenues of his estates.

A correspondent sends us the following additional interesting particulars to those already published in our issue of February 18th concerning the late Miss Fanny Crosby:—The late Fanny Crosby, whose death occurred last month, had written some eight thousand hymns, in addition to numerous other poems on religious subjects. Her best known hymns are: "Rescue the Perishing," "Safe in the Arms of Jesus," "Jesus, Saviour, hear my call," and "If I come to Jesus." The name Fanny Crosby does not appear in our Hymn Book. As in many other collections it is Frances J. Van Alstyne, her married name which is used. One of the finest tributes to Fanny Crosby's talent was paid by the

late Frances Ridley Havergal, who sent her a poem in which she wrote:—
"Dear blind sister over the sea!
An English heart goes out to thee.
We are linked by a cable of faith and song,

Flashing bright sympathy swift along;
One in the East and one in the West,
Singing for Him whom our souls love best."

Miss Crosby has herself related the circumstances associated with the writing of some of her more popular hymns: Of "Safe in the Arms of Jesus" she tells: "Mr. W. H. Doane, the author of the music, came to my house one morning, said he was anxious to get the next train for Cincinnati, his home, and he was very anxious, as well, that I should write a hymn for a melody which he had just written, and which he played. Then he said, 'In order to do this, we have only forty minutes. Can you do it?' I smiled and said, 'We will try.' So I ran upstairs to my room, and finished the hymn in less than fifteen minutes."

British and Foreign

By the terms of the will of the late Mrs. Rhett, Christ Church Cathedral, Lexington, will have the sum of \$25,000 for a set of chimes, as a memorial to her mother, the late Mrs. Jeffrey.

The Rev. Dr. John Mockridge, Vicar of Trinity Church, New York, has been offered the Rectorship of St. James', Philadelphia, in succession to the late Dr. Richardson, who died in August last.

The Right Rev. P. S. Royston, formerly Bishop of Mauritius, and afterwards Assistant Bishop of Liverpool, died recently at Worthing, aged 85. He was consecrated in 1872 and finally retired from active work in 1905.

FARM PROPERTIES WANTED

THE Bureau of Colonization are now revising their Booklet, "Opportunities in Ontario" or "Farm Properties for Sale," and will be pleased to receive from parties having farms for sale particulars of the same for the information of prospective buyers from Great Britain and elsewhere, not later than the first of April. The Bureau will not act as a broker for the sale of the properties, but will direct buyers to the owner or agent of the property.

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The Bishop of Chelmsford has endeavoured to visit the relatives of those who were killed in a recent railway accident which took place in his diocese, and he has expressed his sincere sympathy with them in their sad trouble. His Lordship's action has been greatly appreciated.

A large number of Old Barnardo Boys are serving at the front, not less than 400 of whom are with the 1st Canadian Contingent. The first buglers to join Lord Kitchener's New Army, 17 were Barnardo boys. So far, 751 in all are serving at the front in both army and navy.

The London Times in an editorial says that, without wishing to attach to it any special political significance, it finds proof of American goodwill and generosity in the decision of the Pilgrims of the United States to set up in the United States and England, in co-operation with the British Pilgrims, memorials to the late Field Marshal Lord Roberts, president and founder of the Pilgrims. At the present moment, The Times says, this decision is peculiarly gratifying.

The Church of the Province of New Zealand has been of late celebrating the centenary of the first preaching of the Gospel in that country by the Rev. S. Marsden. (See Special Article in issue, 25th February.) At the foot of the cross erected at Oihi, Bay of Islands, to mark the landing-place of Marsden, a Communion service was held in the morning of Christmas Day, and at the same spot there was a thanksgiving service later, after which the Maori chiefs addressed the Bishop of Auckland and thanked him on behalf of the Maori people for the good work the Church had accomplished. A handsome pastoral staff had previously been presented to the Bishop by Rawiri Te Ruru, of the Ngapuhi tribe, a gift from the four

Northern tribes, the Rarawa, the Ngatiwhatua, the Aupouri, and the Ngapuhi.

BIRTH

BYTHELL—On February 11th, 1915, at Holy Trinity Rectory, Cochrane, to Rev. J. R. and Mrs. Bythell, a son, Donald Cameron.

LOYAL WOLVES

A Tale that Upsets a Tradition.

The old story of the hard lot of the wounded member of a wolf pack is not always borne out in Algonquin Park, the famous animal reservation, where every winter a score of determined rangers wage war with rifle and poisoned meat against the timber wolves that swarm into the reservation from the bleaker forests of the north. A striking instance is recorded of unselfishness and affection among the members of a pack.

We had made a long round over the thin ice to examine some distant baits, states the narrator, and one of the rangers had remained behind at Linda's Lake shelter house to dry his clothes after an unexpected dip.

When we returned at dusk the shelter house was empty. Our mate did not return within a few minutes, and so we started out along his trail. Before we had gone far, we heard his call, and later, in the candlelight of the shelter house, he told us a story that has made the wolf seem less repulsive.

While he was in the midst of his lunch, sitting where he could see over the lake, a big buck and two does dashed from the woods about nine hundred yards up the shore. A minute later a pack of eleven wolves came slowly along, their noses to the ground, and their tails wagging playfully as if engaged in a pleasant game. Before the ranger could get his rifle, three others broke cover a hundred yards nearer.

At the first shot, one big fellow halted suddenly, and then commenced to run in a crazy circle. His two mates had leaped into the air and disappeared in the bush, while the other eleven started madly across the lake. Suddenly the wounded wolf raised his nose, and uttered a peculiar ringing yelp. Immediately the whole pack turned and galloped fearlessly back. The ranger emptied his magazine at them without effect—he admitted he had buck fever—and the pack did not hesitate until it had surrounded its wounded brother. Then, in a compact body, the latter in the centre, they trotted across the lake.

Thinking the wounded wolf would not last long, and that the tracks would be easy to follow, the ranger finished his luncheon before starting in pursuit. After skirting the treacherous ice, he came upon the tracks in the bush on the far shore, and all afternoon, mile after mile, he followed the eccentric curves and circles, evidently the course of the wolf that the pack was protecting. Here and there the snow was trodden as if the wolves had closed up on their injured mate to direct him into a straighter course. As the afternoon went on, he knew that he was getting closer, although he could hear no sound; at times the wolves had leaped away as if in fear, but had always returned to urge their mate to greater efforts.

The trail led across Owl and Raven Lakes, and then darkness was too near for the man to risk further pursuit. An hour's steady tramp by compass toward the shelter house covered the distance that it had taken four hours to traverse along the winding trail of the blood marks.

THIS LOVE BEGETS LOVE

A little fellow, four years old, was brought from the slums to a Chicago orphans' home. This is how "The Life-Boat" tells the story:—

When he was brought up to be put in bed, had his bath, and the matron opened up the sweet little cot to put him between clean, white sheets, he looked on in amazement. He said:—

"Do you want me to get in there?"

"Yes."

"What for?"

"Why, you are going to sleep there."

He was amazed beyond description. The idea of going to sleep in such a place as that—he did not know what to make of it. He had never slept in a bed in his life before, never. He was put to bed, and the matron kissed him good-night, a little bit of a chap,

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only four years old, and he put up his hand and rubbed off the kiss. He said:—

"What did you do that for?"

But the next morning he said:—

"Would you mind doing that again—what you did to me last night?"

He had never been kissed before and did not know anything about it.

It was only a week later, the matron said, that the little fellow would come around three or four times a day and look up with a soft look in his face and say:—

"Would you love a fellow a little?"

After a few weeks a lady came to get a child, and was looking for a boy, so the matron brought along this little chap, and the lady looked at him. She said:—

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give you full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 1065A Marcellus Avenue, Manasquan, N.J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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"Tommie, wouldn't you like to go home with me?"

He looked right down at the floor. She said:—

"I will give you a hobby-horse and lots of playthings, and you will have a real nice time, and I will give you lots of nice things to do."

He looked right straight at the floor, did not pay any attention to it at all. She kept talking, persuading him, and by-and-by the little fellow looked up in her face and said:—

"Would you love a fellow?"

What tremendous pathos!

If we do not love one another, we do not love God, we do not know God, and God is not in us (1 John 4:16, 20). Do you recall the testimony of the heathen to the early Christians?

"Behold, how they love one another."

Would such be said to-day of your life, of your community, of your church? What a power to overcome the world if Christians but loved each other as God loves them! The world would swing into light if we but believed and practised this wondrous sentence,

"God is love."

"JESUS ONLY"

"And they sang a new song, saying, Thou art worthy."—Rev. v. 9.

Should He speak through your voice, or His love thrill your heart, Attribute the glory to Jesus; Remember, we're fruitless one moment apart, And we cease from abiding in Jesus.

If the Spirit should lead you to wonderful heights, Attribute the glory to Jesus; 'Tis because He descended to fathomless depths, That we're sharing the Throne-Life of Jesus.

If you're having, through faith, health of body and soul, Attribute the glory to Jesus; 'Tis the pow'r of your Saviour is keeping you whole, Divine Life is flowing from Jesus.

If 'tis victory to-day o'er the world, self, and sin, Attribute the glory to Jesus; For we know that the power of it all is within— The in-dwelling presence of Jesus. C. O.

NEW YEAR'S PARTY

A Chaplain's Joy.

The Rev. H. H. Coryton, Chaplain of the Missions to Seamen at Groningen, writes:—

"There are some events in one's life that leave an undying impression, and the children's party for the orphans of Groningen and the Belgian refugee children, given by the men of the Naval Brigade, will certainly be one of them. The whole scheme originated with the petty officers and

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men, who felt that so much kindness had been showered on them locally that they just wanted to do a little in return.

"It was an inspiration to see the thoroughness with which the preparations were gone into, and with that wonderful liberality which is so associated with the sea, the money was soon subscribed, and no small sum was needed, for every one of the 230 invited guests was to have a present, besides a good tea, plenty of sweets and fruit. The writer had the pleasant duty of inviting the children.

"In the meantime a strong committee formed from all the battalions were hard at work with all the details. Some undertook to decorate the dining hall, which for once really looked gay and festive; to others fell the important duty of arranging for the tea, and what in this department was most encouraging was the splendid response to the announcement placed on the notices, that gifts of food which had been sent from England to men would be gratefully received.

"Then, of course, there was the delightful but arduous task of buying the presents, and the choice of gifts really did great credit to the buyers. Everything was most at-

tractive, and it was wonderful what variety had been obtained.

"Then came tea, and what a meal it was! The kiddies just gazed and gazed in utter bewilderment at the piles of good things before them. What a contrast to the beans! It was really hard work to get them to understand that they could begin. An orchestra from the town, who kindly gave their services, with the help of the "Collingwood" Battalion Band, made it all go with a swing. Then came the fun of the fair. Tables were moved, and into the excited company Father Christmas and several clowns appeared. Oh, the real, honest joy of it all! Who could help becoming young again and entering into it?

"It would be quite impossible to go into all the programme. Tipperary, of course, but sung with great effect by a Belgian girl. Then the sweet singing of the orphans, the jokes and frolic of the clowns. How they enjoyed it all! Then the attack on the huge Christmas-tree, for all must have some of the decorations. Last, but by no means the least, the presents. This was the climax, and what shall we say? Well, to be truthful, it was a scrum.—The Church Family Newspaper.

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The writer of this letter did not know what to expect, but fortunately began the use of Dr. Chase's Nerve Food in time to head off danger, and

writes that she was entirely cured of the old trouble. The last paragraph proves that the cure was lasting.

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Under more recent date Mrs. McKellar writes confirming her cure, and states that she has had inquiries from many people who had heard of the great benefits she obtained from Dr. Chase's Nerve Food.

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