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Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, MARCH 9th, 1916.

No. 10.

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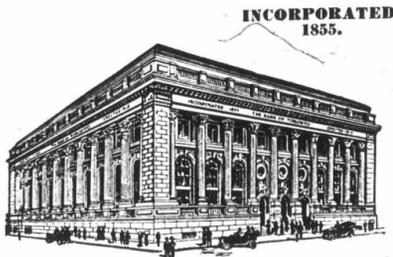
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Address all communications.

EVELYN MACRAE,

Publisher.

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The Calendar

The Second Sunday in Lent.

Although, of course, we exclude the Sundays in Lent from the Lenten Fast, because they are Feast Days, yet as it is important to maintain a true Lenten spirit, the messages in Collects, Epistles and Gospels continue to set before us the obligations of true godly discipline.

The Collect.—This is a free translation, dating from 1549, of the Collect in the Sarum Missal. But, as Bishop Dowden points out, it is one of the instances when a departure from the original has resulted in a real gain. The Collect, in its earlier form, opened by speaking of God as "Who seest that we are destitute of all power," but this has been appropriately amplified by the rendering, "Who seest that we have no power of ourselves to help ourselves." There is also a verbal parallel in the Latin speaking of our being "defended in body" and "cleansed in mind" which cannot be reproduced in the English, though the entire Collect is marked by a fine elaboration in its free rendering of the old form. Our helplessness of body and soul is put in contrast with the power of God's providence and grace.

The Epistle.—The Epistle from I. Thess. 4:1-8 is an appropriate warning against all uncleanness and covetousness, and is a reminder that the will of God includes our entire consecration. Thessalonians has two things associated with the will of God, sanctification and thanksgiving (5:18). Emphasis is naturally placed on the presence and power of the Spirit of God as the source of holiness.

The Gospel.—The story of the Syro-Phoenician woman is particularly noteworthy for its three-fold expression of her belief in Christ's Lordship. (a) He is the Lord from whom she sought mercy. (b) He is the Lord of whom she asked help. (c) He is the Lord who was acknowledged by her as supreme and sovereign. These are the three stages of every true life. "He is thy Lord."

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

Second Sunday in Lent. (March 19th).

Holy Communion: 240, 258, 263, 507.
Processional: 473, 474, 650, 786.
Offertory: 114, 123, 421, 439.
Children: 695, 703, 718, 719.
General: 107, 118, 528, 559.

The Outlook

The Churches and Temperance.

On the principle that a little is better than nothing, we suppose we must be thankful for the testimony recorded in our issue of last week that the Churches of Britain feel keenly that the evils of strong drink demand unremitting and united endeavour on the part of the Churches to remove them. And yet, in face of all that is happening, it does seem that the resolution moved by the Archbishop of Canterbury was disappointingly weak. He said that everyone would agree that it was impracticable to look for general legislation on temperance, and this is just what ought not to be the case, for in view of all the facts of the situation, the Government of Great Britain has shown deplorable weakness. All the more honour to the vigorous editor and proprietor of the "Spectator" in appealing for the policy of Prohibition during the war. We are glad and thankful to know that our own Church in Canada has taken a very much more definite line. The letter of Archdeacon Dobbs in last week's number shows how deeply alive to the importance of the position some of our Bishops have shown themselves, and we believe that the same is true of the rest and of the whole Church. We trust, therefore, that notwithstanding the regrettable weakness shown in the Old Country, we, in Canada, shall go forward and do our very utmost to see that our Dominion stands firm on the great subject of alcoholic peril in our midst.

A Wrong Impression.

According to the report of a recent speech by the Roman Catholic Bishop Fallon, of London, it seems that his Church was the only institution that had opposed German "kultur" by its attitude to the destructive Biblical criticism of Germany. But this is to overlook the significant fact that Roman Catholicism in Germany, representing probably one-third of the population, is now fighting solidly against the Allies in close union with Protestant Prussia. Then, too, Bishop Fallon did not mention the touching appeal of the Roman Catholics of Belgium to their Roman Catholic fellow-worshippers in Germany to examine into the charges about Belgium atrocities, nor did he say a word about the silence with which this appeal has been met. Roman Catholicism has never been particularly strong on questions of facts, and by the suppression of the truth, there is always the danger of suggesting the false. But "facts are stubborn things" and "truth will out."

The Virgin Birth.

At a recent Conference a question was put to Dr. Margoliouth, the well-known Biblical scholar, on the subject of the Virgin Birth. The statement was mentioned, which has often been heard during recent years, that the word used for "Virgin" in the original of Isaiah 7:14 might with greater accuracy be translated "young married woman." Dr. Margoliouth was most emphatic in his reply and said that the words used in the Septuagint and in the Syriac versions of the Old Testament were identical, and neither could bear any other interpretation than "Virgin." It is worth while to have elicited this important fact from so profound a scholar. Once again, "truth is mighty and prevails."

A Missionary Problem.

A faithful supporter of Foreign Missions for many years, once asked a missionary this question, "We have been sending you money for

many years, and your reports show that a considerable number of converts have been won to Christ. May I ask when we may expect these native brethren to be able to take care of their own Church expenses, so that we may be able to send our money to other places where the Gospel has not yet been heard at all?" This is a definite and certainly a business-like question, and raises the whole problem of the relation of Missionaries and Missionary Societies to native Churches. Some years ago a Missionary Bishop in China was asked this question, "Is there any Chinese Clergyman suitable to be made a Bishop?" He replied, "A New Testament Bishop, yes; but a modern Bishop, no." This is a point on which all missionary students are exercising their minds, and there can be no doubt that in the light of the New Testament it is a problem calling for solution.

"Christian Giving."

We talk about giving our mite, and it is said that once a rich man responded to an appeal from a missionary collector by saying, "Why, yes, I suppose I shall have to give you my mite." "Thank you very much," said the collector, "that will endow our entire enterprise." "What do you mean?" said the gentleman. "Why," said he, "how much are you worth?" "About seventy thousand dollars." "Well, the widow's mite was all she had," was the answer. "I shall be quite content to take one-half your mite, and will put you down with many thanks for thirty thousand dollars." Even this is not quite correct, for the widow gave "two mites," not one. But it should suffice to show the importance of facing the great question, whether our giving is according to the New Testament principle. There is only one way to give, and that is, "according as God has prospered us." This means that our giving must be proportionate. We must give according to what we possess, not out of it. It will be well when our Churches and individual Christians realize this simple, but certain, truth.

The Best Christian Evidence.

We lately read of an island off the coast of Virginia, where, to put it quite mildly, the people in times past have not been righteous overmuch. For some time they had no church and no preaching of the Gospel. Then a missionary went to them and the influence of his testimony was soon felt in the lives of the people. The sequel had better be told in the following words:—

One day while the missionary was busy working, in his shirt sleeves, on a new church which he was building, a stout sea captain hailed him:—

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No; for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and have always found them a thousand or fifteen hundred short when I got home. It will pay me to have you keep preaching doctrines which make the people count their clams honestly."

This is the supreme and satisfying result of all true work for God, "By their fruits ye shall know them."

"This Astonishing Spectacle."

Dr. A. Shadwell contributes to the "Edinburgh Review" a remarkable article which will be read with deepest interest. He shows how Britain has been transformed into an arsenal, and gives such a picture of the

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triumphs of business organization as will surprise many who read it. And even those who feel the pity of it cannot fail to be moved by this spectacle of a nation mobilized for its defence. Dr. Shadwell says that when this war comes to be reviewed in proper perspective, its social and economic aspects will be found at least as remarkable as the military events, and perhaps more instructive. And among them the influence of war on industry and the converse influence of industry on war will take a prominent place. War has directly absorbed a far larger proportion of the common energy than ever before.

"All the accumulated mass of knowledge, the slow-won mastery of natural forces and materials, the skill, the craftsmanship, the cunning manipulation and blending, the infinite variety of tools, the huge apparatus of world-wide transport by land and sea—all the means which man has in the lapse of ages gradually made his own and applied to maintain life, increase comfort, and serve his daily needs in countless ways—all these are suddenly turned to purely destructive purposes with an ardour and energy unknown to civil life.

If any should be tempted to say that the dedication of what we call progress to the business of pure destruction is a satire on human intelligence, the deduction, Dr. Shadwell urges, will be shallow, because there is a far deeper impulse in it than many realize. It shows the awakening of a national consciousness to a national peril never dreamt of before, a peril that threatens its very life. Next to the brilliant feat of the Navy in wiping out the German submarines, which has saved us from certain defeat, our greatest achievement is the creation of a colossal system of war industry that exists to-day.

Reading for Soldiers.

Miss Beatrice Harraden, the well-known writer, has been saying some very interesting things about the reading of the wounded soldiers. She is one of the librarians of a Military Hospital in London, and remarks that she never tries to influence the reading of the patients, but only wishes to know the peculiarities of it. She says that many of these sick soldiers want an Encyclopædia, and perhaps there are few things better than a small Encyclopædia, one of the handy little volumes now available. Such a book certainly contains a great deal of miscellaneous reading and there are delightful surprises as new subjects appear. This kind of reading will often awaken new and refreshing trains of thought. So that, however strange it may appear, an Encyclopædia is not altogether unsuitable as a bedside book in times of convalescence.

SPIRITUAL JOYS

In our Hymn-Book there is a Hymn appointed for the week before Septuagesima, of which one verse runs thus:—

Alleluia cannot always
Be our song while here below;
Alleluia our transgressions
Make us for a while forego;
For the solemn time is coming
When our tears for sin must flow.

Does this mean that we must not sing "Alleluia" during Lent and that we must spend it as a time of sorrow and mourning, because of our sins? If this is so, how are we to reconcile these statements with the clear word of the Apostle, "Rejoice in the Lord always"? For,

since we believe that St. Paul was led by the Holy Spirit to write these words, it would clearly indicate that both the Apostle and the inspiring Spirit meant that we should always rejoice. And as a matter of spiritual experience, there is no incongruity between constant rejoicing and constant realization of what sin is and means. On the contrary, if we should separate Lent and mark it off from the rest of the year as a time when "Alleluia" is inappropriate, we shall probably find our spiritual life lacking in some essential particulars. There is no doubt that through the absence of joy, weakness in character, testimony, service and worship will be the inevitable result. "The joy of the Lord is your strength" (Neh. 8:10). All this constitutes a clear call to consider the importance of joy as an essential element in true life.

There is no greater hindrance to spiritual joy than seeking it by strict legal obedience. ~~Legal~~ sticks to us, and it is the hardest thing to be free from. People of this kind live by rule—even a good rule sometimes. They anxiously ask, "What would Jesus do" under certain circumstances?—a very excellent rule where it can be applied, but, unfortunately, we are often found in circumstances where our Master would never be. Such people are very circumspect and strenuous in their efforts to do the will of the Lord, but there seems to be but little sunshine in their lives. How, then, may we know and experience the joy of the Lord?

If we could in the simplest faith receive it into our hearts that we are loved by the Lord Jesus as deeply and truly as He was loved by the Father, joy would inevitably be ours. Joy is spontaneous; it springs up without effort and flows from the knowledge of the unchanging love of Christ. Under all circumstances His love remains the same. Nothing can separate us from the love of Christ, not even our feebleness and our failures. We see this in the case of St. Peter, who denied his Master with oaths and curses. What could test the constancy of His love more than such a denial? Yet, that love remained unchanged. "Having loved His own which were in the world, He loved them unto the end." He said to those erring disciples: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love" (John xv. 9:10). It is marvellous to think how much is contained in what our blessed Lord here says. The only measure of His love to us is that of the Father's love to Him, which is immeasurable.

We are called to the obedience of Christ, and if we walk in that obedient pathway, no cloud ever comes in to dim our joy. He obeyed as a delight, and if we abide under the influence of His love, we shall obey in the same manner. "I delight to do Thy will, O my God." But if in the exercise of our own will we leave the path of obedience, we cannot escape a troubled conscience, and we are hindered from turning to the Lord for the support we need. When we feel that there is something between us and Him, we are not free in our spirits to turn to Him. We prove ourselves to be weak creatures when we seek to do anything without the consciousness of His support. We cannot count on the Lord's support unless we are consciously walking in the pathway of His will. "Ask, and ye shall receive, that your joy may be full" (John xvi. 24). Asking implies the sense of need, and need makes us dependent. Dependence is the confession that we have no power in ourselves. So, we have to learn the truth of what the Lord says: "Without Me ye can do nothing" (John xv. 5).

In our dependence upon Him we get more enjoyment of His love. We then prove that the power of His love is sufficient for us. His

love brings Himself near to us. When St. Paul says, "The Lord stood with me and strengthened me," we need not suppose that the Lord came down from heaven and stood beside Paul personally, when he was before Caesar's judgment seat. In the sense of his own insufficiency to go through the ordeal he had to face he turned to the Lord and trusted Him, and the Lord conveyed such a sense of His love and sympathy into Paul's heart by the Spirit, that he was bold in witnessing for the truth for which he was prepared to lay down his life.

Walking in obedience and dependence always leads to practical separation from the world. The Lord Jesus said of His own, "They are not of the world, even as I am not of the world." The measure of our separation from it is distinctly measured by His own. This separation is according to the place He has now taken in heavenly glory for our sakes. "For their sakes I sanctify Myself, that they also might be sanctified by the truth." "Our citizenship is in heaven." We belong to that place, and so we are strangers here, as the Lord Himself was a stranger. The Cross of Christ has made a complete break with the world for those who truly love Him. When our hearts come under the power of One who silently suffered the agonies of that shameful tree, as the result of His faithful witness, we are led to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." "He gave Himself for our sins, that He might deliver us from this present evil world" (Gal. 1:4). When we allow worldly principles to govern us, we give the direct denial to the purpose of the love that was displayed there for our deliverance. In the same measure we prove ourselves untrue to the One we profess to love. He has gone to heaven, and in going there has opened up another world to our vision, of which He is the centre and undivided attraction. If we follow Him in spirit to that world of heavenly glory, we shall lose taste for the best things this evil world has to offer. As the vision of glory fills us we shall say, "I do count them but rubbish that I may have Christ for my gain."

To love one's natural life; that is, to seek for the enjoyment of the natural side of things to the exclusion of the heavenly, is to lose the enjoyment of what Scripture calls life. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me" (John xii. 25, 26). Following Him may mean the loss of all here, but the compensation of His love, and the joy consequent upon such a path, is the truest and greatest blessing. "These things have I spoken in the world, that they might have My joy fulfilled in themselves" (John xvii. 13).

EVENSONG

When daylight fades o'er land and sea,
And night falls calm and still;
Grant, Lord, our hearts may turn to Thee—
Thy light our spirits fill!

When storm-winds rage o'er land and sea,
And mists hang o'er the hill;
Grant, Lord, that we may rest in Thee—
Thy peace our spirits fill!

When those we love are at our side,
And voices all unite,
Grant that our hearts, at eventide,
May with Thy love be bright.

When those we love are far away,
Our prayers with theirs would blend;
O Father, now and every day
Thy gracious favour send.

And as we part, again we pray,
That Thou our hearts will keep
In peace, and till the dawn of day,
Give Thy beloved sleep.

The League of Honour

By MISS E. M. KNOX,
Havergal College, Toronto.

At the outset of the war the women of England realized that a life and death struggle lay ahead of them. They had not, like their sisters in Belgium and France, to meet the first fury of the war, but nevertheless a steep path of sacrifice and hardship lay ahead of them. In order that they might tread that path the more firmly, they drew together, and formed the League of Honour for mutual help and protection. We women of the Colonies breathed more freely than the home sisters because the strong arms of the Atlantic and the Pacific, girdled by the iron might of the Navy were thrown around our coasts. By God's mercy we have so far been kept in safety, but the war-cloud deepens and dark and dangerous times are ahead of us in the Home Land as well as at the Front and, therefore, Australia, as it were, yesterday, and Canada to-day, determined that the Colonial, as well as home countries, should form a line of League of Honour.

ANOTHER SOCIETY.

The League is not a Society in the ordinary sense of the word; it asks no money beyond a few cents necessary for enrolment and the sending of literature; no work beyond the self-training and self-controlling necessary for efficient citizenship; no time beyond the time spent in prayer. But it calls every woman to take her place in the home end of the far-flung battle line, to remember that if she cannot die beside her brother, she can make a sacrifice of herself, body, soul and spirit, and as she sacrifices, she can hold herself at attention for her country and her God. Standing at attention she can think out a thousand schemes of helpfulness and do her part in keeping intact her line or league of sacrifice at home as surely as her brother is doing his part in keeping intact the line of khaki at the Front.

IS IT NECESSARY?

We are already weighted down with societies; we are working, giving, praying, to the limit of our power and beyond our power. That is true of many, but in Canada as in England there are shirkers among women as well as shirkers among men; girls who hold back their lovers and brothers at recruiting meetings; women who make a show of giving but spend far more than they give upon themselves, and this at a time when they ought to hold everything in trust for their country and their God.

The League bids every woman face the future, forget herself, realize that a crisis, a steep hill of adversity is ahead of her, and that the women who climb best, who can find the firmest footholds, are the women who can hold out a hand of help to those who come after. And the League realizes the Belgian motto: "L'Union fait la Force. In a hockey team the better we combine the more goals we win; in a fire the more steadily we link hands and form a line of service, the more we can save, like the 300 students at Cornell a few days ago who saved the books and records of the library by forming a long line instead of running hither and thither. Then the League bids us one and all consider the problem of the unfit; the cry of the tens of thousands who are struggling for existence, for our life is not,

"A narrow raft
Alone upon the hungry seas,
Whereon is but a little space
And each must look out for a place
To thrust his brother in the sea."

The League also bids us consider our future after the war,

"When we have bled at every pore,
Shall we still strive for gear and store?
Will it be heaven, will it be hell,
When there is peace?"

OUR ATTITUDE.

We women matter, not only to the war, but to ourselves, and to the Canada that is to be. The

The summons of the League, like a beacon fire lighting hill-top after hill-top in old time in England, passes from township to township across the three thousand miles of Continent to-day, summoning women to awake, to discover their utmost limit of service and to bring that limit to their country and their King. What that limit is will be determined according to the quality of the three-fold asset God has given us, our Economic Force, our Character Force and our Spiritual Force. To bring these three forces to their utmost we pledge ourselves to temperance, to purity and prayer.

OUR ECONOMIC FORCE.

Everyone of us is a strength or a weakness, a self-supporting asset or an aching weariness to ourselves and everyone around us. We are a self-supporting asset as we take stock of our resources, as we save, as we use our resources for our own good and that of our neighbours. In the light of that good we cannot spend money upon our backs when men are frost-bitten in the trenches for lack of mufflers and socks. In the light of that good we cannot waste money upon candy when prisoners are living on starvation soup and black bread. It is true that our spending money may be only a quarter here, a dollar there, but "Mony a little makes a mickle." Quarters make dollars and dollars capital, and capital under God, our rulers tell us, will have as big a say in deciding the war as fighting itself.

But we cannot stop at ourselves, we must go further. We can set the tone for saving generally, by dressing simply in order to incline others to dress simply; by putting our hand to everything in order that others may put their hands to everything instead of telephoning for help. We can keep from wasteful and injurious habits, as from cigarette smoking ourselves, and help to keep others from cigarette smoking. We can influence men and boys as well as girls, and can increase the capital of the country by inclining our friends towards saving instead of spending. A girl can keep boys from wasting money upon herself, theatre tickets, flowers, candy, just as she can keep them from wasting money upon themselves, gambling and drinking. We can also increase the economic force of the country by throwing our weight against the drink traffic, the country's greatest waste, and thus effectively help to stop the drink traffic. These three self-denials in eating, drinking, dress, all fall under the one heading, temperance, and we serve our country best as we join the League and promise temperance in its wisest, widest, most unselfish form.

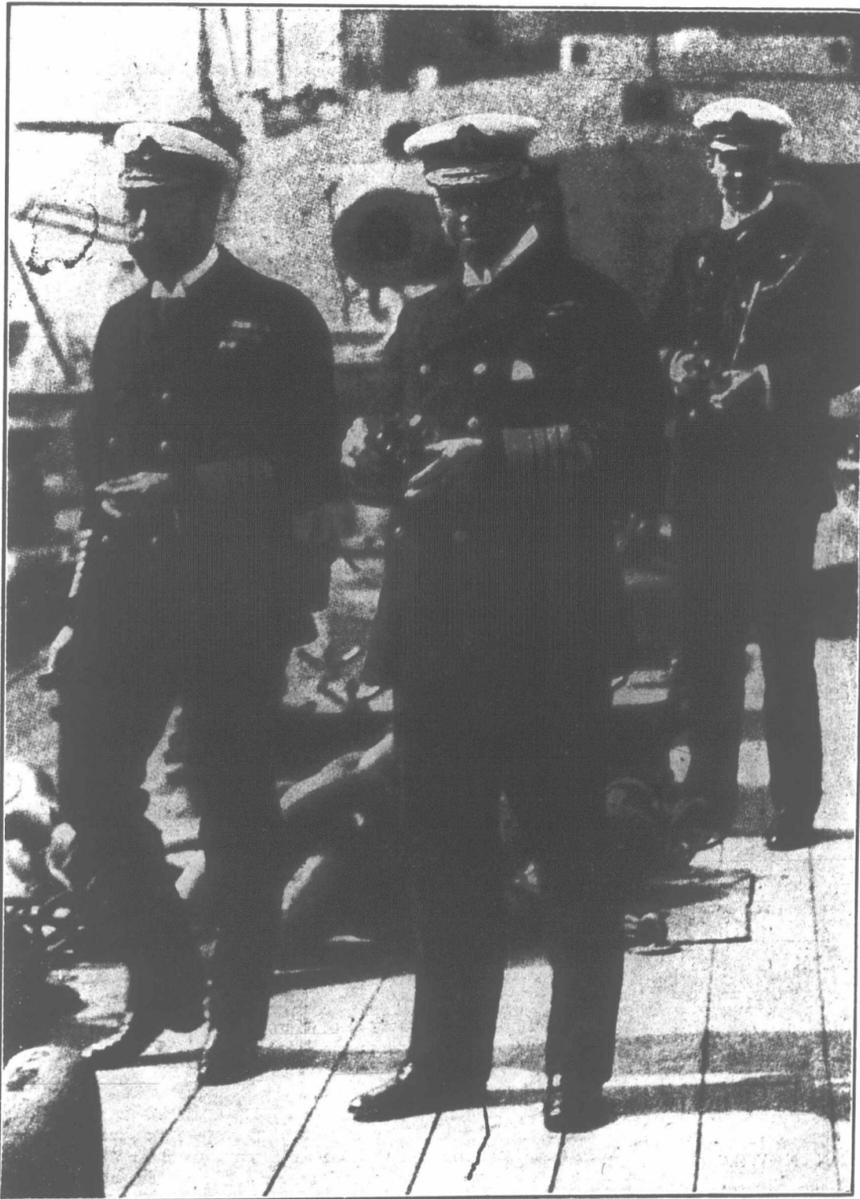
IS IT NECESSARY?

Unhesitatingly, it is necessary for the State to-day, and more necessary to-morrow if the economic force of the country is to recover from the exhaustion after the war, as well as from the war itself. It is necessary for our soldiers. There are

harder times ahead of the soldier than the shrapnel of to-day. A man can face the fire of the enemy for himself, but he cannot face the desolation for his wife, his orphan, the stranger in the land. It is all very well just now in the midst of the excitement of the war, doing kind acts for the soldiers themselves, but it is far greater kindness to consider what we can do for their children, not now, not even six months hence, but six years hence. The soldiers appreciate our kindness, appreciate the presents and parties which we give them, but they care far more for the future of their mothers, their wives, their children than for themselves. The Canadian, for instance, as he makes his way to the battle front, wonders how long the help which is being given his women

Britain's First Line of Defense

The King and Admiral Sir George Callahan on the Flagship of the Home Fleet, the Iron Duke



Sir George Callahan, a fighting Irishman of the most pronounced type, has walked the quarter-deck as Captain and Admiral for twenty years. His best-known achievements were as commander of the Naval Brigade during the Boxer risings in 1900. Since then he has been Naval Advisor to the Inspector-General of Fortifications, Rear-Admiral of the Channel Fleet, Commander of the 5th Cruiser Squadron, Second in Command, and later Commander of the Mediterranean Fleet, Commander of the Second Division of the Home Fleet and lastly Commander-in-Chief of the Home Fleet. Although his term expired on December 2, Admiral Callahan is still "on the job." While a "temperance" Admiral, he is none the less popular with the men under his command.

League bids us rouse ourselves, bids us, instead of wishing that we were men, instead of hating ourselves for only knitting, instead of wondering why we are alive when our menfolk are dying in the trenches, to bring ourselves to a nobler, truer mind, to remember that God has chosen our place at home as certainly as He has chosen the men their places at the Front. We are called to stand in the rear line and in that rear line to play our part as steadily and bravely as the men in the front line. Our lot is cast in Canada. We have a goodly heritage, a land of untold future and promise, and for that Canada we must sacrifice, work and wait. The older women can lead the way with organizing brain and power, the younger follow after with glorious enterprise and courage.

folk will continue; the Englishman, as he crosses the Channel, wonders how far his womenfolk, if they venture over to Canada, will find a livelihood, a hand outstretched to welcome them when his strong hand and his stout heart are stilled forever. But besides saving money for our soldiers, we must save for our country, for the thousand and one chances which will come our way of building up a newer and cleaner future in the land. By saving wisely, by using our capital wisely, we become an economic force instead of an economic weakness in the land.

So far for capital, but the League goes further. Of infinitely more value than our first economic force—our savings—comes our second economic force—our personality—what we are ourselves; therefore, the League asks for the training of brain, eye, hand and heart, and in this training the brain necessarily comes first.

THINKING.

Some women worry their way through life instead of thinking their way through life, worry through their work instead of organizing their work, and succeed or fail accordingly. These two classes are as old as the hills themselves. Centuries ago, Solomon distinguished between the wise woman who knew what she was after and day in day out steadily built her house and the foolish woman who plucked it down with her hands. Wise building and foolish building runs through school life and older life. You find girls who look upon history as dates and facts for mechanically passing examinations and deliberately forget everything the moment they have written their papers; you find poor building outside school life, women who shirk responsibility, who work mechanically instead of training their children and servants, who follow the line of least resistance instead of investing the capital of their brains at the highest interest.

TRAINING THE EYE.

Next to training the brain comes training the eye. Training the eye sounds like shooting in a rifle corps, and since the war started many a girl has trained her eye and shown that she can shoot as surely and truly as a man, but in the League training the eye means more than shooting at a target; but training the eye goes further. Steadiness of eye requires steadiness of nerve, and training the eye means steadying the nerves and keeping them at their wiriest and best. Girls play fast and loose with their health and with their nerves, forgetting that strained nerves take far more curing than broken legs or sprained ankles. They smother their mouths with fur one day, and bare their necks to the frost the next; they take stimulants or pain killer; dance and play cards till the small hours of the morning and forget the weary long years of nervous wreckage they will have to pay, the very years when as wives and mothers they long to be at their healthiest and best, and instead are a drag upon their husbands and children and everyone around them. We have got into a habit of pitying and excusing ourselves for being nervous, whereas we ought to blame ourselves because, like bankrupt investors, we are being justly punished for the worst kind of buying on margin, or gambling.

Public opinion is changing every day in this respect and in a short time the nervous woman will be as certainly out of date as the fainting woman of a century ago, and then girls who have any sense will do their hardest to keep a sturdy mind in a sturdy body as the asset of the future. We see it even to-day. The country is calling for women who can set men free for the Front. Managers of banks, superintendents, of munition factories want girls with clear brain, steady eye; fresh, strong frame and iron nerve. The girl who has racked herself to pieces one day, and lain in bed the next, turns away disappointed time after time and wonders why nobody wants her.

TRAINING THE HAND.

Next to the trained brain and the trained eye comes the trained hand. The last 18 months have seen a mighty revolution in the world of women. Up till the war, there were two classes of women: women who looked ahead and were working, and women who were short-sighted, who did not see the needs of others and were trifling. But to-day the ranks of the women who are unselfishly working have been multiplied by numberless recruits, and the energy which used to spend itself in bridge and manicuring now finds a nobler outlet in Patriotic and Red Cross work of every sort and kind.

But the League tells us just as the Emergency Corps tells us that this is only a start and that if the world of women is to be saved, training the hand must go further than knitting and Red Cross work. A newspaper the other day said no woman

under fifty ought to knit; it meant not that women under fifty ought not to knit, but that they ought to do a hundred things besides knitting. Every woman ought to be a wage earner, whether she chooses to be paid or not; working with professional skill, able to be depended upon in an emergency.

TRAINING THE HEART.

Here we come to the very essence of the League. So far training brain, eye and hand, though it takes self-control, is comparatively easy, but training the heart is a hundred times harder. Take the question of self-sacrifice. Woman's strength lies in her power of loving others better than herself; in dying, if need be, to give birth. To-day she is called upon to do more than to sacrifice herself, she is called upon to sacrifice lover, brother, husband for her country's honour and her country's God. But next to the first and greatest sacrifice of giving our dearest and our best, comes the second sacrifice of giving ourselves. We were learning the alphabet of this sacrifice before the war broke out, we were helping in settlement, missionary and Y.W.C.A. work, but to-day, like the soldiers learning a common brotherhood in the trenches, we are linking together, we are forming "a sisterhood divine."

PURITY.

Our second pledge, the pledge as to our purity force, must come to the forefront, even ahead of our economic force, partly because of its far-reaching power, partly because it is needed to-day as never before in the world's history. In the midst of changes all around us, no change is so sudden as in revolution or far sweeping as the revolution in the life and work in the world of women. It has swept across England with such sudden force that women leaders are wondering whether they must step aside and whether only leaders drawn from the new generation can understand and deal with the problems of that generation. The old days of watching, sheltering and chaperoning are passing away forever, and the girl of the future steps out into the work-a-day world, and meets temptations in her very teens, and is forced to protect herself in a way undreamt of before. The shield of her mother's personal presence is no longer cast around her, she has to cast around herself the white shield of her own personality and purity.

MODESTY.

This is why the League so definitely asks for modesty. Home is one thing, the professional world another. The loud laugh, the noisy giggle which were merely annoying in a home are dangerous in the work-a-day world, because they betray lack of self-control as well as weakness of character. The girl at home is surrounded by her own people who know and understand her, but a girl in an office is surrounded by outsiders who look upon her carelessness of manner as the trade mark of a girl who has no "rule over her own spirit," and is like a "city that is broken down and without walls."

ATMOSPHERE.

A quiet manner, therefore, is the first protection, a second is the delicacy and purity of the mind within. In order to maintain purity of mind the League pledges us to avoid subtle poison, low-toned idle talk, low-toned innuendo and silly jest, low-toned books, low-toned theatres and amusements; abhor tainted food to our souls as we abhor tainted food to our bodies. But impure atmosphere from outside is one thing, impure atmosphere within another. In order that we may be pure within we must by God's grace cast aside sin, open the windows of our soul to the glorious sunshine, the glorious inbreathing of God's Holy Spirit, God's Holy Word, so that it may cleanse our hearts and fill us with the sunshine which will cast out the darkness and thus let in the purity of God.

PRAYER.

The League calls for steady prayer. Vice-Admiral Beatty says that France is rising out of her ruined cities into a revival; Russia is awakening, but we still linger in our stupor and self-satisfied complacency, and until we stir, until a religious revival takes place, just so long will the war last. When we can look at the future with humbler eyes and a prayer on our lips, he tells us, we can begin to count the days towards the end. We really pray as we lift our souls in penitence and longing to Christ just as simply as we should have lifted our hearts to Him if we had been walking with Him in the fields of Galilee. Such definite prayer will bring definite change to our souls, and great change cannot take place without great cost, but who cares for cost to-day

if we can be in union with Christ and with the right and take every step in strength greater than our own.

As members of the League, therefore, we promise from this day forward to pray to God for our country and for our Empire as well as for ourselves; for the brave soldiers and sailors who are defending us that they may win the victory, that they may be kept from danger and harm, and that, as they imperil their lives for us, their souls may be at peace with God. We pray for our country, that a new country, a new Empire, may come out of the present furnace of self-sacrifice and tribulation. And we pray for ourselves, that we may find Christ in our work at home as our soldiers are finding Christ in the trenches, so that when they come home the old tone of trifling and silliness may be gone, and we may be capable of understanding and entering into the higher tone of earnestness and self-sacrifice which is entering into their lives.

THE LEAGUE.

This question of tone is what the League really stands for, and is the final essence of the whole. The League of Honour has one end and one end only in view; it seeks to raise a new generation of keen and sacrificing women, linking hands together, out for God and for the right, living in the immediate consciousness and presence of Christ. The future is dark and threatening, but we know that "along all intolerable paths, the benediction of His feet hath passed." The storm clouds lower on the heights before us, but, like good Alpine climbers, we rope together in a long line of brave endeavour and set out to scale the unknown heights. The rain and the mists hang heavily but our Leader goes before and in temperance, purity and prayer we follow after, for we,

"Have hopes which race the restless flood
That after many changes may succeed
Life which is life indeed."

THE CONVERSATION BOOK

I 'ave a conversation book; I brought it out from 'ome,

It tells the French for knife an' fork an' likewise brush an' comb;

It learns you 'ow to ast the time, the names of all the stars,

An' 'ow to order hoysters an' 'ow to buy cigars.

But there ain't no shops to shop in, there ain't no grand hotels,

When you spend your days in dugouts doin' 'ole-sale trade in shells;

It's nice to know the proper talk for theatres an' such—

But when it comes to talkin', why, it doesn't 'elp you much.

There's all them friendly kind o' things you'd naturally say

When you meet a fellow casual-like an' pass the time o' day—

Them little things as breaks the ice an' kind o' clears the air,

Which, when you turn the phrase book up, why, them things isn't there!

I met a chap the other day a-roostin' in a trench, 'E didn't know a word of ours nor me a word o' French;

An' 'ow it was we managed, well, I cannot understand,

But I never used the phrase book, though I 'ad it in my 'and.

I winked at 'im to start with; 'e grinned from ear to ear;

An' 'e says "Tipperary" an' I says "Sooveneer"; 'E 'ad my only Woodbine, I 'ad 'is thin cigar,

Which set the ball a-rollin', an' so—well, there you are!

I showed 'im next my wife an' kids, 'e up an' showed me 'is,

Them little funny Frenchy kids with 'air all in a frizz;

"Annette," 'e says, "Louise," 'e says, an' 'is tears begun to fall;

We was comrades when we parted, but we'd 'ardly spoke at all.

'E'd 'ave kissed me if I'd let 'im, we 'ad never met before,

An' I've never seen the beggar since, for that's the way of war;

An', though we scarcely spoke a word, I wonder just the same

If I'll ever see them kids of 'is . . . I never ast 'is name!

(From "Punch.")

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GERMANY IN NABOTH'S VINEYARD

(A Sermon preached on Sunday November 28th, 1915, in Christ Church Cathedral, Montreal)

BY THE REV. ROBERT JOHN RENISON, M.A., D.D., HAMILTON.

THUS saith the Lord, hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." 1 Kings 21:19.

The morning sun was gilding the palaces in the city of Jezreel. The vineyards and orchards of the vale of Ezedraon were still wet with the dew of the Syrian night. In the garden adjoining the palace or country residence of Israel's king we see the figure of Ahab congratulating himself on his latest deal in real estate. He was in a comfortable mood that morning, for the desire of his heart had been given to him. The only blemish on the lovely picture was the ghastly prowling of scavenger dogs around the corpses of the late owner of the vineyard, and his sons lying under the shadow of yonder wall. Suddenly a stranger appears on the scene, the mysterious prophet who had such a wonderful influence on the people of his time.

"Oh, for a sculptor's hand,
That thou mightst take thy stand,
Thy wild hair floating in the Eastern breeze."

The prophet Elijah stands before Ahab; the loftiest and sternest spirit of the true faith is face to face with the proudest and fiercest spirit of the old Asiatic Paganism.

The prophets of ancient Israel were always Protestants; time after time they preached to the priests. The prophet saw that the enforcement of one precept of righteousness was worth hours of ritual, and this picture is only one of a series which has illustrated the pages of history since the beginning of civilization. So Moses, long before, had stood before Pharaoh; so Nathan had stood in the presence of Israel's inspired, but guilty king; thus Iddo had brought judgment to Jeroboam, and afterwards in the same manner Isaiah was to stand before Ahaz, John the Baptist before Herod, Paul before Nero, and in modern days, Ignatius faced the Emperor Trajan, St. Chrysostom the Empress Eudoxia, John Knox stood unbowed before Mary Stuart, and Bishop Ken before Charles the Second. The institution of prophecy in Old Testament times may fairly be said to have its modern equivalent in the inspired Christian conscience of the world. In spite of the terrible mistakes of Christian nations, it cannot be denied that there is growing in every century a stronger sense of the public conscience of the civilized world, and in the present world-war it is no small consolation amid the sorrow and doubts of the night-watches to feel that the universal consensus of the neutral world admits the justice of our cause. I desire this morning to speak of a king not in his personal qualities, but as representing the genius and the crime of his country. The great Bishop Butler, long ago was heard to ask himself the question, "Is it possible for a nation to become mad?" The answer to-day would seem to be an affirmative one; the Ahab of Europe stands forever before the bar of history with his prototype of Naboth's vineyard.

THE GLORY OF AHAB.

The house of Omri reached the height of its glory in the days of Ahab. From the early simplicity of the democratic Jeroboam, the royal house of Israel learned the lessons of Oriental splendour and it was the fortune of this king to win two great victories over his Syrian rivals. He was a man of original genius, a great builder of cities. His "ivory palace" became a legend to be recited in the homes of his simple subjects. In every way Ahab was the William II. of ancient Israel.

In recent years the rise of imperial Germany has been one of the signs of the times. In the words of Mr. J. Ellis Barker in his "Modern Germany," Germany as known to the older generation was a country peopled with philosophers, poets, composers; it was a sentimental, day-dreaming land. But modern Germany is matter-of-fact, totally devoid of sentimentality and sometimes even of sentiment. It should not be forgotten that those Germans who used to be considered representatives of Germany such as Goethe, Schiller, Hegel, Beethoven, Mozart, belonged to Old Germany and were non-Prussians. New Germany is an enlarged Prussia. From the days of Frederick the Great when he took the despised ten tribes of Northern Europe and made them into a nation till the days of William Hohenzollern, is a scene of marvellous transformation. In the last 40 years Germany has grown from 40,000,000 to nearly 70,000,000 of people. These are things which no one

can deny, but it has been the tragedy of Germany that she was born after the Anglo-Saxon race had bought the spare vineyards of the world, and also that in the development of her power the people have never won freedom for themselves. We will confess that in her use of applied science, that in her adaptation of higher learning to every-day

THE NATIONAL MISSION

THE arrangements for the National Mission in England are now taking definite shape. The question was discussed at the recent meeting of Bishops at Lambeth Palace. The Mission has been provisionally fixed for next October and November. The Archbishops of Canterbury and York have addressed the following letter to the Diocesan Bishops of England and Wales:—

MY DEAR BISHOP,—It was, as you will remember, arranged that we should, for the avoidance of misunderstanding, put on record, in the form of a letter to the Bishops, the outcome of recent deliberations in which nearly all of us took part, on the subject of the proposed National Mission or Appeal in connection with the religious lessons and opportunities of the war. The stage which we have reached is this:—

(1) The name to be given to our endeavour is "The National Mission of Repentance and Hope," and the time provisionally chosen for the main and concentrated effort is the late autumn of the present year—the months of October and November.

(2) A large council of some seventy members—Bishops, clergy and laity, including women as well as men, with the Bishop of London as Chairman—has already been formed to discuss, and to submit to the Archbishops for approval, a detailed plan of what they regard as the best *modus operandi*, subject of course to a wide variety of diocesan and local conditions. The responsibility resting on the council will be great, and presumably they will delegate to committees particular branches of work. The Archbishop of Canterbury has written fully to the council upon the subject of the Mission and its character, and has enumerated questions on which we seek guidance from the council. A copy of that letter—which is not at present public—is enclosed herewith. When the Convocations meet during the present month each Archbishop will address the two Houses of his Convocation upon the subject.

We venture to express our hope that every Bishop who has not already done so may be able forthwith to appoint a special council or committee in his own diocese to co-operate with him in making local arrangements, and above all to aid him in stimulating, helping and guiding the parish clergy in a work of incalculable importance to Church and people. For this purpose it seems to us to be in the highest degree desirable that gatherings of diocesan clergy should everywhere be held.

We have good reason to hope that the leaders of other religious communions in England will make arrangements in their own way for an independent effort kindred to our own.

Commending the whole subject to your prayers,—We remain, very truly yours,

RANDALL CANTUAR. COSMO EBOR.

life, she has taught the world many things. Those who have visited her great cities tell us that there has been a conspicuous lack of extreme poverty; the pitiful sight of the hunger brigade to be seen on the Victoria Embankment in London, is said to be unknown in Germany. All the world was willing to go to school to Germany to learn certain things. Ahab had won for himself beyond all peradventure a place in the sun.

THE LURE OF LAWLESS DESIRE.

I suppose no man ever contemplates in cold blood the naked horror of crime. In the case of Ahab there was a screen which hid the brutal truth, but a single unlawful desire long dwelt

upon becomes an obsession destroying the moral values. Amid the activities of his kingly life, he found time to build country residences, and it happened that next to his own villa there was the homestead of Naboth of Jezreel. First of all, he offered to exchange the property for one of equal value. Then to buy it for ingots of silver. But in spite of the precedent of Araunah and David, Naboth stoutly refused to sell. It was a matter that touched the old national religion. The Israelites were forbidden to alienate ancestral property, and so the king one night came home in a rage. Like a spoiled child he lay sulking upon the divan of his palace, and word was brought to Jezebel that her lord was in trouble. She taunted him with weakness. "Art thou the King of Israel? Why then want for anything? Do kings desire and not possess? Leave it to me. I will obtain the vineyard." And so the plot was begotten.

Those who have been familiar with the history of Europe in the last ten years must have known even before the outbreak of the war of Germany's desire for expansion. At first it was phrased in ambiguous terms, "a place in the sun," but during the last five years the German Navy League set the country on fire. There were 20,000 lectures delivered by this society in 1910. The French iron mines, the possession of the Belgian Scheldt, became axioms of modern faith, dreams of expansion to the Adriatic Sea, and pictures of Ahab dictating policies to subject kings from Constantinople filled the mind of the country. Recently among the many books published concerning the origins of the war I have seen "J'Accuse," written by a German. If Zola could come forth from the Pantheon he would not deem unworthy this eloquent arraignment of the German war party. By using the Chancellor's speeches and by analyzing the various papers which had been published, he comes to the conclusion that the plans and preparations for this war have long been made by Germany and Austria, not only from a military but also from a political point of view, and that for long it had been resolved to represent this offensive war to the German people as a war of liberation.

But the object of this war is an attempt to establish a hegemony in Europe. I think we must all reflect on this tendency in human nature. Desire is to the human soul what gravitation is to the heavenly body. The memorable words of St. Augustine "quocunque feror amore feror," have their application to modern life. Whithersoever we are carried, we go under the influence of desire.

THE ASCENDENCY OF JEZEBEL.

Ahab's wife was the daughter of Ethbaal, king of Tyre, who combined the priestly and royal dignities in the Northern Kingdom. Hiram had been dead for half a century, and the very fiercest moral and religious intolerance was to be found in this old hot-bed of Phoenician paganism. The queen herself was a woman of fierce instincts. Like the Empress Irene in Constantinople, like Catharine DeMedici in France, like Queen Margaret the she-wolf of the Wars of the Roses, Jezebel was the evil genius of her country. Ahab would have been a happy man if he had never seen this daughter of Baal.

Alas for the Ahab of Europe to-day. The Jezebel of Militarism has claimed him for her own. The land of Luther, Beethoven and Kant has sought wives among the heathen. With sorrow it must be confessed that the ruling power in Germany for many years past has not been wedded to Christian ideals.

Since the days of Sadowa and Sedan Germany has produced two thinkers: Nietzsche and Treitschke. These two men caught the spirit and helped to make the history of that new Germany whose note it has been well said is subdual. "Power, more Power." This was the gospel they found and preached.

It is hardly necessary at this late date to prove that the teaching of both of these men, dissimilar as they were in many ways, was destructive of the gospel of Christ. The first of them who owed his life in later years to Christian charity spoke of the early Christians as "crafty, stealthy, invisible anaemic vampires." Treitschke worshipped the power of the State. It is the old feeling of Ahab expressed in a different way, "the state is the highest thing in the external society of men; above it there is nothing at all in the history of the world." It is not too much to say that the teaching of the rulers of Germany in the last thirty years has been contrary to the teaching of Christianity. Alone among the Christian nations they have deliberately turned aside from the ideals of the founder of Christianity.

One of the peculiar characteristics of Ahab's mind as pictured in the Book of Kings is the

childish personal animosity which showed itself whenever he stood in the presence of the great prophet of God; deep within his consciousness he knew that he was guilty. Time after time he had been warned but turned aside from the inner light. Therefore it came to pass that Elijah who might have been his friend, became associated with all the catastrophes of his life. So it was instinctively that the words rose to his lips, "hast thou found me, O mine enemy?" The same strange attitude is to be found to-day in the heart of the German people towards those who have stood before them in Naboth's vineyard. Not since the 16th century has there been heard such national rage as the feeling shown in the celebrated Chant of Hate by a German poet who has been decorated by his Emperor. Let us thank God that nothing similar has been written or spoken by those who represent our own empire. It is impossible for Christian people to harbour such enmity; such feeling is not of God but rather from Baal. Let us never forget that our enemies must still continue to be our contemporaries on this planet when the war is over, and let the words of the Apostle be our motto: "Vengeance is mine; I will repay, saith the Lord."

AHAB'S LACK OF KNOWLEDGE OF HUMAN NATURE.

The plot of Jezebel was perfectly carried out. Everything was in perfect legal form. The letter to the elders of the city signed with the king's seal, the indictment for treason, and blasphemy, for if Naboth were convicted of both, his heirs were to be stoned with him and the king became the inheritor of the estate. But the marvellous feature of the whole story was the fatuous delusion of the king. He thought that he could deceive God, that he could deceive his country, as he was trying to deceive himself. It never seemed to occur to him that from the point of view of a ruler he was doing a mad thing. Being himself morally perverted, he could not estimate the effect of his actions on the good people of Israel.

Von Bernhardt has written much on the "Necessities of War." We have heard that the Belgian atrocities were quite correct because the book of war rules made them legitimate. We are told that submarine attacks on defenceless women and children in passenger steamers on the high sea is quite allowable by a strict interpretation of Germany's rules of warfare.

But in this there is a pathetic evidence of the failure of Ahab to see what the rest of the world would think and how the heart of other people would rebel. Germany has been praised because she has been governed by the laws of science, but she has not understood the greatest of all sciences, the processes of the human heart: Law is a great and sacred thing. It is a shadow upon earth of the justice of God, but when its machinery is tampered with, law is like an engine off the track. Its remaining force is the measure of its capacity for mischief and wrong.

Years after the scene in the suburbs of Jezreel, Ahab seemed to be at the height of his glory. Once he had conquered his rival, the Syrian king, and allowed him to go his way, and now Jehoshaphat, King of Judah, was his royal guest. It was the first time that the kingly houses had met in friendship since the great partition under Rehoboam. What an occasion for a national adventure. "Let us go forth to Rammath-Gilead." One after another the lying prophets who were left because they prophesied smooth things came before the monarchs, but it was only Micaiah, the son of Imlah, who told the guilty king that he would never return in peace. He was locked in a prison house and the hosts went forth. Ahab to his doom. The stern words of Scripture tell how at the close of that hard stricken field, a chariot dragged its weary way into Jezreel, a dying man lay bleeding and as the sun went down, they carried him to Jezreel. That night the charioteer washed the chariot just outside the city gate and dogs licked the blood of Ahab in the portion of Jezreel.

In all this sordid story, what a lesson can we find for ourselves. Surely the thought that comes into our minds more and more in these days is how much the world needs Jesus Christ. We believe that we are fighting in the cause of righteousness. We know that we are justified in the sight of God, and we see how our enemies have long been going the way of destruction, but I am sure we each of us will confess that there is a terrible catastrophe for following false Baal in every man's heart. A new vision has come to us in these days of darkness. We had nearly forgotten Him. Just the other day I found some words in the London "Spectator," and although they have appeared in print in Canada already, yet in their rude strength, they will speak to us of a new vision for our people.

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

Now, we remember; over here in Flanders—
(It isn't strange to think of You in Flanders)
This hideous warfare seems to make things clear.

We never thought about You much in England—
But now that we are far away from England—
We have no doubts, we know that You are here.

Though we forgot You—You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past.
And so we ask for courage, strength and pardon—
Especially, I think, we ask for pardon—
And that You'll stand beside us to the last.

The Primate's Lenten Pastoral in part.

At the very commencement of his letter the Primate referred to the special effort which is being or will be put forth throughout Canada for a religious revival. He says:—

"First, permit me to lay emphasis upon what I venture to term the *opportune-ness* of some very special religious effort at this time. In the public press of the country articles abound with the heading, 'The Call of the War.' What does that mean? Is it only a call to patriotism, to unity of purpose, to sacrifice, to mobilizing of forces, to the provision of munitions of war? If so, the response has been most glorious throughout the length and breadth of our Empire. To patriotism, it was instantaneous, and to some of the other requisites, although it has been slower, it is now abundantly satisfactory. But the call of the war does not end with these. It is a call of God and a call to God and to the things that belong to our eternal peace. And when I make this statement, I do not make it simply as a conviction of my own mind as a Bishop of the Church. Nor do I gather it merely from the solemn pronouncements of other Bishops and religious leaders. Thoughtful laymen, soldiers, distinguished for gallantry on the field of battle, echo the same sentiment.

"Lord Roberts, one of the most gallant military heroes of modern days, a man as great as a warrior as he was humble as a Christian, is known to have said shortly before his death: 'We have got the men, we have got the guns, we have got the money. What we want is a nation on its knees.' That brave man did not mean that we were to bow ourselves down in craven fear before the Kaiser or any other enemies. Not at all. He meant that we were to humble ourselves before the King of Kings, the Lord of Hosts and the God of Battles, in order to commit our cause into His hands and to confess the sins of which, as a people, we have been guilty. It is opportune, then, that at this time we should mobilize not only our material resources, our men and our munitions, but that we should mobilize our spiritual forces, because, as I have stated, the call of this war is not merely a call to Patriotism, but a call of God to faith in Him, to repentance and amendment of life. If we believe in God as the Supreme All-Ruler, as the Disposer of All Things, as the Almighty who can refrain the spirit of princes and is wonderful among the kings of the earth—if we believe that He can at His will break the arrows of the bow, the shield, the sword and the battle, we must believe also that He has a purpose in the events that are taking place, and that that purpose is that we should 'consider our ways.' For listen to the word of God which liveth and abideth for ever: 'Oh, that My people had hearkened unto Me and that Israel had walked in My ways! I should soon have subdued their enemies and turned My hand against their adversaries.'

"I might say much more about the opportunity afforded by the crucially critical period through which we are passing, but I want to say a word or two about the need of a revival in religion. There is no room within the limits of this Pastoral to expatiate upon this. But let me just ask that we 'Consider our ways,' as the Bible expresses it. And when we do, is there not much to cause us deep searchings of heart? Do we not all admit in our more serious moments and do we not often remark to each other that religious indifference is settling down upon us, that God's things with many are not first nor second, but very often even last? Do we not admit that

a great many wholesome religious practices, which should have been precious heirlooms from our fathers, have been allowed to slip out of our modern life—regular Church attendance, Bible reading, family worship, and home religion generally? If these things are right, and if they have produced the saintly lives of forbears whose memories we recall with deep admiration and affection, clearly it must be God's primary purpose for us just now that we should get these things back.

TO THE CLERGY.

"Finally, let me say a word first to my brethren of the Clergy. Do your very best, with the sought help of God, to make the coming season of Lent full of real spiritual assistance to your people. I know the many difficulties that will meet you, especially at the smaller centres and in country districts. I know how hard it will be to reach people at a distance and to get them together on week nights for special services. All I ask, and I am sure all that God asks of you, is that you will do your best by rendering this Lent *different* from all that have ever preceded it in your parish. Endeavour to arrest spiritual attention and make people feel that this crisis is, indeed, 'A Day of God.' Let there be a distinctness and a definiteness about your efforts such as have never prevailed before in your parish. It does not necessarily mean more services or more meetings; it may mean that some services and some meetings must be dropped to allow time and opportunity for more direct, more personal, dealing with souls. A Bishop in England, indeed, recommends that it will be well for the Clergy to free themselves as far as possible that they may have more time to 'go about doing good.' If you cannot at first induce people to come to God's house, try with His help to take God to their houses by cottage meetings, etc. A revival of family religion should be one of the blessings most sought for at this time. May God, my dear brothers, in this effort so 'clothe you with salvation' that you 'shall be termed the Priests of the Lord and that men shall call you the Ministers of our God.'

TO THE LAITY

of the Church, what ought I to say? Surely it must not be less than this. Respond to the efforts which your Church is putting forth to revive God's work in the midst of these years of terrible crisis. If at this solemn time we do not heed God's voice and return to Him from all the ways in which we have been 'back-sliding children,' when will we do it? Even to *live* at this time is a grave responsibility. But how much graver is it to live and not heed what is unmistakably a clear call of God to repentance and amendment of life! It is not for me to judge others, and I have no desire to do it. But let me ask you in all earnestness to judge yourselves that you be not judged. Look into your own hearts and your own souls. Is all right there? Look into your own lives. Is all right there? How about prayer, both public and private? How about our sense of sin? How about our attitude to God? Is He supreme with us, or have we 'another God but Him' dominating our lives? How about His Day which He commanded us to keep holy and on it to give to Him service and worship? How about Christ? What think ye of Him? How about our family life? Does God have any share in it, either by the reading of His Word or having a family altar in it? How about our Church, with its Word, its worship and its Sacraments? Think upon these things."

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SUNDAY SCHOOL COMMISSION

TEACHER TRAINING EXAMINATIONS.—The annual examinations in both the First Standard and the Advanced Standard Courses prescribed by the Sunday School Commission of the General Synod, will be held wherever there are candidates on April 29th. Incumbents of parishes, or superintendents where there are candidates, are requested to notify the General Secretary, 134 Confederation Life Building, Toronto, not later than March 27th, 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, accompanied with a fee of 25 cents for each candidate. Papers will be forwarded in time for the examinations, with regulations governing the conduct of the same. The work required in the various sections of the two courses is as follows:—

The First Standard Course.—First Year—(i.)—Hurlbut's Lessons in Teacher-Training, Parts 1, 2, 5. (ii.)—The Story of the Prayer Book, Moule, or The Prayer Book—What it is and How we use it, Dearnier. Second Year, Section A.—(i.)—Daniel—How to teach the Church Catechism—to end of Lesson 33. Section B.—(i.)—Daniel—How to teach the Church Catechism—Lessons 34 to end. (ii.)—Hurlbut's Lessons in Teacher Training; Parts 6. Third Year—(i.)—Hurlbut's Lessons in Teacher Training; Parts 3, 4, 7. (ii.)—Supplementary Notes to Hurlbut. (iii.)—Missionary Education in the Sunday School. Diffendorfer (Anglican Edition). Candidates taking the above course in two years will be required to take for their first examination all the first year's work and Section A. of the second year's work.

The Advanced Standard Course.—First Year—1. The Pupil and the Teacher, Weigle, Part 1. 2. A Popular History of the Church of England, Bishop Boyd Carpenter; or, Lane's Illustrated Notes on English Church History. 3. Old Testament History, Maclear. Second Year—1. The Pupil and the Teacher, Part 2, Weigle. 2. The Teacher's Prayer Book, Barry. 3. New Testament History, Maclear. 4. (a) The Making of Modern Crusaders; (b) Missionary Teaching in the Sunday School; (c) Missionary Organization for Boys. (The two last mentioned pamphlets may be obtained free of charge on application to the Commission.)

The Churchwoman

HALIFAX.—C. OF E. INSTITUTE.—At the annual meeting of the W.A. of this Institute, which was held on the 25th ult., the following officers were appointed for the ensuing year: President, President of the Institute; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. W. H. Wilwell; secretary, Miss C. A. James. Canon Vernon presided.

COWANSVILLE.—An interesting meeting of the Women's Guild took place last month, for the purpose of presenting a life membership in the Diocesan Auxiliary to Mrs. W. F. Vilas, who has retired from the presidency after many years of faithful service. Mrs. Gilman has been elected to succeed her.

CALUMET.—TRINITY.—OBITUARY.—This congregation has recently lost a most devoted member in the person of Miss Rosalind Whinfield, who has been ill for some months past with a serious illness. She was a life member of the W.A., and her chosen motto was, "Be not weary in well doing," and that was the underlying principle of her whole life.

TORONTO.—The monthly meeting of the W.A. was held on the 2nd in the Parish Hall of St. Mary the Virgin, Dovercourt Road, Miss Cartwright presiding. Two new branches have been formed, one at St. Nicholas', Birchcliffe, the other at All Hallows, East Toronto, and two new life members have joined. The treasurer's statement showed that \$1,650.04 had been secured; expenditures were \$209.20. The Dorcas Secretary told of a font being sent to Rev. W. Fry for the Arctic Mission, twelve bales to the Indian Missions, and five outfits for Chaplains at the front. Schools' receipts of money amounted to \$15.98, with disbursements of \$15.43. At Schomberg a junior branch has been formed. The secretary of the juniors reported several parcels sent to needy missions in the diocese. Receipts were \$115.89; expenses, \$9.50. Equally good was the literature report, showing collections of \$150.52, with only \$7.40 expended. The P.M.C. received \$147.85. Babies branch has added 16 new members; 4,324 copies of the "Leaflet" are circulated. Money received, \$14.98, and expenses were \$87.80. The E. C. D. Fund reported \$512.97 voted as follows:—To the Rev. W. H. Fry for boat and fishing net for Arctic Coast Mission, \$250; to the Rev. W. F.

Rushbrooke, superintendent Prince Rupert Coast Missions, \$131.48 for the upkeep of the boat "Northern Cross"; to the Bishop of Mackenzie diocese, \$131.48 for Mission House building at Macpherson. The noon-day address was given by Rev. C. J. James, of the Church of the Redeemer, on the subject, "Witnessing for Christ," Acts 28:17. Interesting letters were read from Miss Benbow, of Kai Feng, China, and Miss Spencer and Rev. R. M. Millman, both of Japan. A very interesting and graphic description of missionary work in the Arctic regions was given by Rev. W. H. Fry, who leaves shortly to take up work amongst the Eskimos. He hopes to reach the Blonde Eskimos when he next visits the Arctic regions, whom he nearly reached a few years ago. Mrs. Waller, a visitor from Huron diocese, spoke about the educational work begun in that diocese many years ago, and which is still a department of the W.A. activity in which that diocese is specially interested. Twenty-two children are educated by the W.A. throughout Canada, and of these the Diocese of Huron takes 7.

MOUNT HAMILTON.—ST. STEPHEN'S.—The annual meeting of this Branch of the W.A. was held on the 29th ult. The total receipts amounted to \$313.93, expenses \$307.44, balance \$3.49. A detailed account of the expenditure showed that the Auxiliary had liberally given to missions, and had helped the churchwardens to meet their accounts. Bales had been sent to Nipigon, and a letter of thanks and appreciation had been received. The officers for the ensuing year were then elected as follows:—Mrs. Edward Martin, honorary president; Mrs. Geo. H. Summers, president; Mrs. W. Davies, vice-president; Mrs. W. Davies, recording secretary; Miss Chadwick, literature secretary. A pleasing feature of the meeting was when the president, Mrs. Summers, was presented by the members with a set of beautiful carvers as a small token of their appreciation of the good work accomplished by her in the parish.

Church News

PREFERMENTS AND APPOINTMENTS.

GRAY, Rev. S. C., Incumbent of Yellow Grass, Qu'Appelle, to be Rector of Christ Church, Macleod.

HENDERSON, Rev. H. M., Incumbent of Claresholm, to be Incumbent of St. Barnabas', Three Hills, etc.

PHOENIX, Rev. Joseph, Incumbent of Three Hills, to be Incumbent of St. John's, Claresholm, etc.

WILFORD, Rev. H. H., Incumbent of Christ Church, Millarville, to be Incumbent also of St. Peter's, Okotoks, etc. (Diocese of Calgary.)

BARRY, Rev. J., M.A., B.D., Rector of Meaford, to be Rural Dean of Grey.

FOTHERINGHAM, Rev. J. B., M.A., Rector of Goderich, to be Rural Dean of Huron.

KINDER, Rev. B. A., M.A., Rector of Leamington, to be Rural Dean of Essex.

HOWARD, Rev. W. O., M.A., Professor Diocesan College, Montreal, to be Rector and Rural Dean of Shefford.

CHARTERS, Rev. H., Rector of Sutton, to be Rural Dean of Brome.

PHILLIPS, Rev. A. T., Rector of Aylwin, P.Q., to be Rural Dean of Clarendon.

PRATT, Rev. F. A., B.A., Rector of Church of Good Shepherd, Westmount, to be Domestic Chaplain to the Bishop of Montreal.

WILLIS, Rev. J. J., B.A., B.D., Rector of St. Jude's, Montreal, to be Domestic Chaplain to the Bishop of Montreal.

HEDLEY, Rev. Canon, Rector of St. John's, Port Arthur, to be Chaplain of the 94th Battalion Overseas.

NOVA SCOTIA.

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

KENTVILLE.—The Deanery of Avon met last week at this place. There was a full attendance of the parochial clergy including Archdeacon Martell, Rural Dean Dixon, of Wolfville, Revs. C. R. Harris, H. Parlee, T. C. Mellor, J. D. Hull, J. Garland and W. J. Lockyer. The Archbishop was present by special appointment and addressed the Chapter, which was held in the rectory, on the subject of "The Ministerial Life and Work," and of the Mission which is to be held next October throughout the diocese. An interesting discus-

sion followed. It was decided to hold the next meeting at Windsor.

WHITNEY PIER.—ST. ALBAN'S.—The congregation of this church are most surely setting a true example of patriotism. Not only have a number of its men enlisted, but those who are forced to stay at home have realized that there is a responsibility laid upon them, and that the interests of their city and country can be served in no small way by the discharge of all debt. With this end in view a special effort has been made since the coming of the present Rector, Rev. F. Sanderson, to wipe out all local debts, amounting to \$1,100. This amount has just been raised and at the annual vestry meeting cheques were forwarded to the several persons concerned.

FREDERICTON.

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

SHEDIAC.—It will doubtless be with much regret that his parishioners will hear that Rev. A. F. Burt, owing to continued ill-health, has been obliged to send in his resignation to the Bishop. Mr. Burt has been Rector of this parish for the past 23 years, 15 of which he was the Organizing Secretary for the Dominion of Canada for the London Jews' Society and for 13 years Secretary of the Rural Deanery to which he belonged. The Jewish Missions, both in Montreal and in Ottawa, were organized by Mr. Burt, under the authority committed to him by the Parent Society.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Lenten Mission at the Cathedral began on Ash Wednesday. The missionary was the Rev. C. E. Sharp, Rector of St. Thomas', Toronto.

TRINITY.—Rev. Canon Howitt, of Hamilton, is the missionary at this church. The Mission commences on the 12th inst. and lasts until the 19th.

ST. MATTHEW'S.—A garrison Church Parade was held at this church on the 5th inst. The parochial services were held an hour earlier for this reason.

ST. MICHAEL'S.—On Wednesday, March 1st, the missionary for this church, the Rev. I. A. R. Macdonald, paid a preparatory visit to the parish. A congregation numbering 50 assembled to welcome him. After opening prayer, the missionary preached a powerful sermon, taking as his subject the story of the conversion of Isaiah. After the Benediction, Mr. Macdonald remained to address those who were willing to help in the Mission. Almost the whole congregation stayed to listen to his plain and practical suggestions.

MONTREAL.

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

MONTREAL.—During the past year the Bishop held 116 Confirmation services, at which he confirmed 547 men and boys and 681 women and girls, making a total in all of 1,228, or 8 less than the year previous.

THE MISSION.—The following is the list of missionaries as far as announced: Montreal East, March 12th-19th.—St. George's, Dean Owen; St. Clement's, Rev. J. L. Flanagan; St. James the Apostle, Canon Kittson; Church of the Redeemer, Rev. R. Bartels; St. Stephen's, Rev. W. W. Craig; Church of the Advent, Rev. A. A. Ireland; St. Matthias', Rev. R. S. Booy; St. Columba's, Rev. J. S. Brewer; St. Paul's, Rev. H. M. Little; St. Matthew's, Rev. H. E. Horsey. The Cathedral, March 19th-26th.—The Lord Bishop of Montreal. Montreal West, March 26th-April 2nd.—The Ascension, Archdeacon Paterson Smyth; All Saints', Rev. F. Sawyers; St. Martin's, Rev. Dr. Renison; Trinity, Rev. G. Q. Warner; St. Alban's, Rev. E. C. Russell; St. Mary's, Rev. A. H. Moore; St. Luke's, Rev. D. B. Rogers; St. Thomas', Rev. J. S. Ereaux. The following united services will be held in connection with the Missions: March 12th.—4 p.m., for men only, in Christ Church Cathedral; for women only, in St. George's Church. March 26th.—4 p.m., for men only, in Trinity Church; for women only, in St. Luke's Church.

ST. JOHN THE EVANGELIST.—The Rev. Arthur French, who is in need of a thorough rest and change has gone away for six months, his

daughter accompanying him. Whilst they are away they intend to visit places of interest in the Orient.

WEST SHEFFORD.—Rev. W. O. Howard, Rural Dean of Shefford, commenced his duties as Incumbent of this parish yesterday (Ash Wednesday).

NELSONVILLE.—Thirty young men belonging to this parish have lately joined the King's Colours.

ST. JUDE'S.—Rev. J. J. Willis, B.D., has been appointed Domestic Chaplain by the Bishop.

WESTMOUNT.—CHURCH OF THE GOOD SHEPHERD.—The Rev. F. A. Pratt, B.A., has been appointed to be one of the Bishop of Montreal's Domestic Chaplains.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The St. George's Cathedral branch of the A.Y.P.A. entertained the other A.Y.P.A. branches of the city in their hall on the 29th ult. There were about 150 present. The Rev. Cecil Whalley presided. A very pleasant time was spent by all present.

REV. CANON LOUCKS.—On the 1st inst., Canon Loucks, who has been living in retirement in this city for some time past, celebrated his 87th birthday. He is still hale and hearty and many were the congratulations which were showered upon him on that day by friends living in various parts of Canada and the United States. Canon Loucks was ordained in the year 1858, and his ministerial career has been marked by many important charges.

GANANOQUE.—CHRIST CHURCH.—The Bishop of Kingston, Dr. Bidwell, held a Confirmation service in this church on the 27th ult., and amongst the candidates presented to him for the rite were several members of the 50th Battalion.

OTTAWA.

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

OTTAWA.—The Clerical Guild has decided to hold a series of united services every Thursday night during Lent.

The Bishop of Ottawa has issued a Lenten pastoral to the clergy, inviting them to make full use of the Lenten season for prayer and intercession for the large number of men which each congregation has given to the war. The clergy of the city will therefore unite for each service, which will be held in the churches in succession. A form of intercession has been authorized by the Bishop, and the services will be open to all, especially for those who have relatives at the front. The services will be held in the following order: March 9th, St. Matthew's, preacher, Rev. Mr. Thomas, Chaplain to the 77th Regiment; March 16th, St. John's Church, preacher, Canon Bedford Jones, Rector of Brockville; March 23rd, St. Alban's, preacher, the Bishop of Kingston; March 30th, St. Luke's, preacher, Rev. Mr. Dumbrille, Rector of Kemptville; April 6th, Christ Church Cathedral, preacher, Rev. A. H. Whalley; April 13th, All Saints', preacher, the Bishop of Ottawa.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. JAMES' CATHEDRAL.—Rev. Dyson Hague, Vicar of the Church of the Epiphany, preached in this church on Sunday evening last. Midday services will be held in this church as usual during the present season of Lent on every day but Saturday from 12.30 to 12.50.

CHURCH PARADES.—A number of the Battalions at present stationed at the Exhibition Park Camp, attended church parades on Sunday last as follows: 74th, St. James' Cathedral; 62nd, Holy Trinity; 65th, St. Anne's; 124th, St. Paul's; 126th, Church of the Epiphany; 170th, St. Philip's; 180th, Church of the Redeemer.

ST. STEPHEN'S.—The Young Women's Bible Class of this church, under Miss Oxenham, formally opened their new Class Room in the Parish House on the 2nd inst. A portrait of Mrs. Broughall, the founder of the class, was unveiled by the Rector. A large company was present, including former class members. Mr. Geo. Garrett spoke, representing the Men's Class.

CHURCH OF THE EPIPHANY.—The special preachers for the Wednesday evenings in the church through Lent will be: Professor Cosgrave, the Rev. Leslie Armitage, the Rev. Sidney Selwyn, Canon Plumpton, the Rev. Lawrence Skey.

HOLY TRINITY.—Services will be held in this church daily during Lent, Saturdays excepted, from 12.30 to 1 p.m.

TRINITY COLLEGE.—Mr. D. D. Thomas, of this College, gave a most interesting lecture on "In the Times of Shakespeare" on Saturday afternoon last. On Saturday next, M. Angelo Lipari, M.A., Lecturer in Trinity College, will speak on "Shakespeare and the Italian Renaissance."

CHURCH OF THE RESURRECTION.—A very successful Leap Year Birthday Party was given by the teachers of the Sunday School, at which \$21 was raised toward the Sunday School expenses. Rev. J. W. and Mrs. Storey were the host and hostess of the evening. A pleasing musical programme was provided.

ST. SIMON'S.—The Glee Club belonging to this church, which has been giving concerts in aid of the funds of the churches in the poorer districts, whose choirs have been depleted by enlistment, gave an excellent concert in their Parish Hall last Thursday evening. There was a large number of men present in uniform, including the Curate, Rev. E. T. Burgess Browne.

ST. DAVID'S SOCIETY.—Speaking before the members of this Society on Thursday last, the Bishop of Huron pleaded with the Welshmen to leave their traditional differences with the English behind them when they came to Canada. By so doing they would make better Canadians, he contended. "Don't import into this country your party strife of the Old Country." The gathering was held to celebrate St. David's Day. During his address he reviewed considerable history of the race and in conclusion said: "Let the members of St. David's Society see that they endeavour to live in such a way as to exhibit the best characteristics of the Welsh people and so enrich the national character of this Dominion." Other speakers were: Mr. Wynne-Roberts, Dr. Powell, Mr. E. Lewis Evans, Chaplain Williams, Rev. Dr. Griffith Thomas and Lieut.-Colonel Price.

COLLEGE HEIGHTS PATRIOTIC LEAGUE.—Canon Gould gave an interesting address on Friday evening last to the members of this League at their regular monthly meeting on the subject of "Syria and Arabia as Factors in the Scheme of Germany."

WYCHWOOD.—ST. MICHAEL AND ALL ANGELS.—Owing to the cold weather, work on the new church which is being erected is, for the present, suspended. Good progress had been made, the walls being well above the first story.

On Wednesday last, at the conclusion of the evening service, Rev. W. J. Brain delivered an interesting lecture on "The Work of the British Fleet."

WASHAGO.—ST. PAUL'S.—Bishop Reeve held a Confirmation service in this church on the 5th inst., when he confirmed ten candidates. The Bishop also preached on the same day in St. Peter's, Longford Mills.

NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—The Bishop of Toronto preached in this church on the evening of the 27th ult., a sermon dealing with the need of reconstruction after the war. "A time to break down and a time to build up." "These are the words of Solomon," said Bishop Sweeny, "and part of his three thousand proverbs and of his 1,005 songs." We have had the period of destruction, a weary, anxious 18 months, from August 4, 1914, until to-day, the 573rd day of the war. Eleven nations have been involved and two-thirds of the great family of humanity have been affected. The carnage is costing the world 70 million pounds a day, and we have witnessed the destruction of priceless works of art and architecture. What a story is it of broken vows, of violated treaties! What a story of pillage and poverty; of death and destruction! What an awful tale of 12 million dead, missing and wounded in this fearful welter of war! After the war, what? Now the first answer is a great and delirious reaction—of that you may be sure. We can get a glimpse of it in the years following the Napoleonic wars. The very first thing the Church and society have to do is to put forth a firm hand, by the grace of God, to prevent that reaction from overwhelming us. Then we have to face the problem of readjusting commercial, financial and agricultural conditions. It is right that the press and authors of repute should

point out these things, so that we may be prepared when the time comes. But there is another side of things to be considered. I find in this passage of Scripture a reference to the breaking down of moral and spiritual conditions immediately preceding the war. I want to speak of the reconstruction of the work of the living God, which we ought to begin without delay. We have to begin with the individual—the individual that is careless, indifferent, who does not take any stock of the things of God, and has reached that sad and terrible condition of being past feeling. We must pray that the Holy Ghost will descend and regenerate him. We have to reconstruct the conditions at the home. What is the home of to-day? We have to pray for the regeneration of the home. Bring it back, dear friends—back to the lost ideals of a religious atmosphere; of the love of parents for children and the honouring of the parents by the children. Bring it back to the old family altar of prayer every morning and night, and to the old home laws of loyalty and discipline. Then we have the Church to deal with. We have to bring her back to the old path, the old standard, and the old ideals. The only way to do it courageously and effectively is to get down on our knees in deep contrition. Let us start to recover the lost prestige of God's Word, the lost sanctity of His day, and the deserters from His altar. Let us go down on our knees and pray for the recovery of these lost blessings for which we are being punished."

HURON.

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

ST. THOMAS.—ST. JOHN'S.—Two hundred and seven men have enlisted since the war began, and as a result the men's Bible Class, choir and the services generally are depleted of younger men, excepting, of course, those who are members of the 91st Regiment, and attend in uniform. The record is a remarkable one for a congregation.

CLANDEBOYE.—ST. JAMES'.—On the 17th ult., a banquet was held for the men of the congregation. Over 50 were present and at its close all repaired to the church where a short service was held, conducted by Rev. W. Lowe. This was followed by an excellent address by Canon Tucker, of London, on the subject of Missions. A good, live missionary committee has been appointed by the Rector to canvass the parish thoroughly on behalf of the missionary cause.

CHATHAM.—CHRIST CHURCH.—Canon Howard has offered his services to the military authorities as a Chaplain and he publicly made the announcement of his intention to go to the front on the 27th ult. Canon Howard is at present the Chaplain of the 24th (Kent) Militia Regiment.

WINDSOR.—CHURCH OF THE ASCENSION.—The Bishop visited this parish on the 27th ult., and confirmed a class of 49 candidates, 27 males and 22 females. The candidates were presented by the Rector, Rev. W. H. Snelgrove, who leaves Windsor after a pastorate of nearly 11 years, to take up his new duties in Galt about the middle of March.

ALGOMA.

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

NORTH BAY.—Mr. F. W. Smith, at present the Lay-Reader at Thorneloe, is shortly to be transferred to this parish to work, in which he will devote a part of his time, giving the other part to Calander.

A new organ-blower of a most modern type has recently been installed for the use of the organ in St. John's Church, at a cost of some \$300.

At a congregational social, which was held lately for the benefit of the Mission Church of St. Simon's, a genuine surprise was tendered Mr. Randall, the people's warden at St. Simon's. The recent misfortune with which Mr. and Mrs. Randall were visited in the burning of their little home brought forth much sympathy which took practical shape in a gift of money from friends at St. John's and St. Simon's alike. This gift was presented at the Social. Mr. Randall feelingly replied.

A special course of devotional meetings, under the auspices of the A.Y.P.A., are to be held during the forthcoming season of Lent as follows: March 14th, devotional meeting, "The Church and the Hymn Book," by the Rector; 21st, devotional meeting, "The Church and the Prayer Book," by Rev. Canon Piercy (Sturgeon Falls); 28th, devotional meeting, "The Church and the Bible," by Rev. P. A. Paris (Powassan); April 4th, devotional meeting, "The Church and its Planting in England," by Rev. Thos. M. Melrose (Mattawa); 11th, devotional meeting, "The Church and its Planting in Canada."

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RUPERT'S LAND.

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

WINNIPEG.—At a largely-attended meeting of the Ruridecanal Chapter, which was held last week, the following resolution was passed unanimously: "Resolved that in the opinion of this meeting of the Rural Deanery of the Church of England in Winnipeg, it is in the interests of the people of this Province that the Manitoba Temperance Act should be adopted at the forthcoming referendum as being the best way of dealing with the liquor traffic at the present time." The passing of this resolution clearly manifests the fact that the Church of England in Winnipeg is by no means neutral in regard to the Temperance Referendum. Seventeen parishes were represented at this meeting and everyone of them declared for temperance legislation.

ST. JOHN'S CATHEDRAL.—Rev. Canon Murray, who has declined many offers of a Chaplaincy in various Winnipeg battalions, has joined the

THE SYNOD OF THE DIOCESE OF QU'APPELLE

McADAM HARDING, D.D., BISHOP, REGINA, SASK.

REGINA.—The first business session of the 27th Synod was held on March 1st, in St. Paul's Parish Hall, presided over by the Bishop of Qu'Appelle. Tuesday, February 29th, was a Quiet Day. Wednesday morning the session proper was opened with the delivery of the Bishop's Charge by the Bishop of Qu'Appelle. There were ninety-three clergy and eighty-four lay delegates present.

At 3 o'clock, the Synod re-assembled. Canon Edwin H. Knowles was elected Clerical Secretary of the Synod, and Archdeacon Dobie, Assistant Clerical Secretary, Mr. H. V. Bigelow, K.C., was elected Lay Secretary. The Executive Committee reported that the block assessment has been put into effect with the result that the total income of Synod funds from the parishes and missions for the fiscal year ending December 31st, 1914, amounted to \$14,092.75 as compared with \$9,211.59 the previous year. For the fiscal year ending December 31st, 1915, this amount has been increased to \$14,717.13. Following the report of the Executive Committee, a unanimous standing vote marked the re-election of Mr. H. H. Campkin as honorary treasurer, and his report was then submitted and adopted. The general fund showed receipts amounting to \$46,981.67. Archdeacon Dobie presented a report of the Indian Committee which was described by the Bishop as one of the brightest and most hopeful reports on this work ever received by Synod. The last report submitted was that of the Diocesan Board of Foreign Missions.

The evening session was notable for the reports of the General Missionary, the Rev. A. E. Burgette, the account of the work of the Colonial and Continental Church Society Mission under the direction of Rev. J. M. Blodgett, and the very satisfactory report of the Railway Mission presented by Hon. and Rev. E. R. Lindsay. Mr. Burgette reported that since last Synod, he had attended fifty-seven meetings, delivered 110 addresses, and sermons, and travelled by road and railway 25,826 miles. The report of the Railway Mission proved of great interest. The work had been affected in many ways by the war. The work of the Mission, it was reported, was spread over the entire diocese, and the effect of the labours of the missionaries was far-reaching.

CHARGE TO SYNOD.—The Bishop of Qu'Appelle's Charge to Synod was in part as follows:—"Reverend brethren of the Clergy and brethren of the Laity, Many things have happened since we took counsel together in June, 1913, and at this time especially I welcome your presence and the opportunity you give me for making known to you the many problems that have been and are pressing upon us for solution. Eventful indeed have been the months that have passed since we met in this city in 1913; few of us at that time thought the Church and the Empire would be called upon to pass through the deepest waters of affliction and offer the appalling sacrifices that even to-day is incomplete. When men in general have heard God's call to repentance and newness of life; when men see the price of redemption is great and that the world as we know it can only be saved by sacrifice; when men understand that the spiritual and the eternal are of more value than the material and the transitory, then, and not until then, may we expect truth and happiness, peace and justice, religion and piety to be established among us for all generations. In the midst of all the sufferings man may be called

upon to endure and all the sacrifice men may yet be required to make while this appalling drama is being played out to the finish for the freedom of the world, we must be careful not to confound the issues. The population of the Dominion of Canada in 1911 was 7,159,468; of this number 1,043,017 were registered as Anglicans. I believe more than 50 per cent. of those serving in the Canadian forces to-day are Anglicans. No church has ever been more successful in forming Christian character in the soldiers, and no Empire has ever faced such a mighty conflict with greater unity, courage and determination. The revelation of the latent forces of the Empire during the last eighteen months has astonished the world. Let us pray that when this conflict is over the latent powers placed at the disposal of the Church of God will astonish the world even more, and win a glorious victory for God here among all nations of the earth. You will, I think, agree with me when I say that already signs of increased faith, hope and charity are showing themselves.

"THE CLERGY AND THE WAR.—Six of the Clergy of the Diocese are now serving as Chaplains in the army or the navy, two are serving in other capacities, and many are ministering to the troops quartered in the different cities and towns within the diocese.

"SUNDAY SCHOOL ASSOCIATION.—The encouraging report of the Committee of the Sunday School Association will, I hope, secure your early and very careful consideration. The value of Sunday School work in all its branches in a country where religious instruction is not given in the public schools cannot be over-estimated. We shall, I trust, be prepared to spend much valuable time in considering ways and means for teaching every child of the Church in the diocese those things that a Christian child ought to know and believe. This will mean that the Home Department, in particular, will receive our closest attention, and that we shall prepare for the creation of a Home Sunday School wherever there are children to be found scattered over the prairie.

"PUBLIC SCHOOLS.—In public schools, supported out of the public funds, the simplest principle of justice would suggest that religious communities should be dealt with on a perfect equality; if denominational schools are allowed, any religious body that desires separate schools should be allowed to have them without difference or favour; as it is one religious body, and one alone, the Church of Rome, is allowed to have schools of its own.

"ST. CHAD'S COLLEGE.—No part of our work has been more interfered with by the call of war than that which is being done in Saint Chad's College. Twenty-five of the prospective and resident students have offered themselves in the service of Canadian Expeditionary Forces; twenty-two have been accepted and only five remain to complete their studies. The Council of the College, with the consent of the Executive Committee of the Diocese, have since placed the larger part of the building at the service of the Military Hospital Commission for the benefit of our wounded and sick soldiers."

A number of other matters of importance to the diocese were dealt with ere the Bishop brought his Charge to a conclusion.

(To be Continued.)

SASKATCHEWAN.

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

SASKATOON.—ST. JOHN'S.—A memorial service in memory of the late Lieutenant Reginald Bell was held in this church on the 27th ult. It was conducted by Canon Smith. A number of the Veterans' Society was present, including soldiers who have returned from the war, and at this service, a special hymn, composed in part by a member of the congregation, was sung for the first time.

SASKATOON.—Preparations are now well in hand for the general Mission to be held in Saskatoon, commencing on Sunday, March 26th, and ending Sunday, April 2nd. Among the clergy who will take an active part in the Mission will be Bishop Newnham, Archdeacon Dewdney, Profs. Carpenter, Collier and Kerridge, Canon E. B. Smith, Revs. E. Hodson, H. Wilson, Minchen, Wickenden, Andrews, Downer, Grey, and several others.

GENERAL MISSION.—A General Mission is (D.V.) to be held in this city from Sunday, March 26th, to Sunday, April 2nd, every day between those dates inclusive.

EDMONTON.

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

EDMONTON.—The city has been privileged with a visit from two of our Church's outstanding missionaries—namely, the Bishops of Honan and Mackenzie River, representing, respectively, the foreign and domestic aspects of our Missions. The Bishop of Mackenzie River, who is always a welcome visitor to Edmonton, spent three Sundays here preaching to large congregations in the following churches: St. Peter's, St. Paul's, St. Andrew's, St. Faith's, Christ Church and Holy Trinity, and in addition addressing several week-day gatherings. The Bishop's thrilling account of work in the far Northland made a deep impression. The Bishop of Honan, who visited the city for the first time, was accorded a warm welcome. On March 1st he spoke to a large audience in the All Saints' Schoolroom. On the following day he was the guest at a business men's luncheon. His statesmanlike presentation of the problem of the Far East and his splendid report of the progress of the Gospel message in Honan, will not soon be forgotten. On the same day the Bishop was the speaker at a Young People's rally in St. Paul's Church, at which place there was a public missionary meeting in the evening. Both Bishops spoke at the annual meeting of the W.A., which was being held in the city at the time of their joint visit. It is felt, as a result of the two Bishops' visit, that a new impetus has been given to missionary interest and enterprise in the diocese.

The Rev. G. N. Finn, M.A., leaves at the end of March to assume his new duties as Rector of Red Deer.

A JOURNEY TO PEACE RIVER CROSSING

In the middle of January the Bishop of Athabasca, Mrs. Robins and the Rev. W. Minshaw left Athabasca for Peace River Crossing. The weather was extremely cold, the thermometer 55 below zero, the hour 6.30 a.m. The first stage of the journey was reached upon the arrival of the train at Edmonton, which is 96 miles south of Athabasca. In the evening we had to cross the city 6 miles to the new station of the Edmonton, Dunvegan and British Columbia Railway in order to board the train for Peace River country. The Bishop and Mrs. Robins crossed the city in an open sleigh. The Rev. W. Minshaw made the journey in a motor car sitting on the edge of the door as there was no spare room in the body of the car itself. The vehicle was built for 6, but 10 men with sundry grips were packed into it. The train travelled through the night and made good time until we reached the exposed shores of Lesser Slave Lake at 7 a.m. The train made several efforts to push through the snowdrifts, the engine becoming a battering ram, but it was impossible to get through. The staff worked hard clearing the line, but a cruel wind not only chilled the workers and froze the feet of the trainman, but also hurled the powdery flakes back on to the line almost as fast as the men could shovel the snow away. The men worked bravely and patiently for 11 hours and we were clear. Fortunately, we were able to buy some food from the news-agent in the shape of biscuits, sardines,

etc., but tea or coffee were unable to be procured. About 8 in the evening we arrived at Swan River. Here the railway company had kindly provided hot tea, coffee and food at one of their boarding cars. Needless to say the passengers appreciated this kind thought of the general manager, who happened to be travelling on the train. On Saturday morning we arrived at McLennan in time for breakfast. Here we found that the company owned a splendid restaurant, which is undoubtedly the best conducted of its kind north of Edmonton. The severe frost had caused several engines to become partially frozen, and we were informed that we could not proceed any further on our journey until the train in front was dug out of the snow and the engine rescued and thawed out. An engine and coach were made up and some of the passengers boarded it with the train staff to try and rescue the passengers from Peace River Crossing and the train staff on the stranded train. The Rev. W. Minshaw joined the rescuing party. Our train could only proceed 12 miles forward and we were stayed in our turn and had to retreat to McLennan, where we were obliged to make ourselves content for three days. On Sunday a service was held in the dining-room of the Commercial Hotel, which the proprietors kindly placed at our disposal. The weather was still very cold, about 52 below zero with a biting wind, but nevertheless the permanent inhabitants and the visitors attended the service in creditable numbers. About 60 persons crowded into the room and overflowed into the next apartment. This was the first time that it had been possible to hold an Anglican service here. The majority of the people present were unfamiliar with the service of our Church and we had no books for them. The Bishop solved the difficulty by announcing some well-known hymns as, "What a friend we have in Jesus," "Sun of my Soul," "Abide with me," etc. The congregation sang reverently. In that room were gathered together men and women of many nationalities and occupations. Some had been away north as far as Klondyke, others had travelled from California in the south. Business men were amongst the number travelling into the new north to spy out the prospects of the land. Homesteaders were returning to their farms. We were sorry to learn, privately, that some of our fellow passengers were engaged in the risky business of whisky smuggling. The methods adopted by such smugglers are very ingenious. Recently a consignment of smuggled whisky passed the police scrutiny, because it was hidden in a safe. Other cases were marked with the address of a minister of the Gospel, but the name was a fictitious one and the authorities were able to capture the contents and punish the runners. The local name for whisky runners is boot-leggers. After the service the Bishop baptized the adopted child of a widow, who had kindly taken the baby from the home for neglected children, that she might bestow upon it something of a mother's love which was the natural birthright of that sweet little baby boy. She quaintly assured us that she wanted the baby to be "christianed" as well as baptized. At 4.30 a.m. on Wednesday morning the train arrived in Peace River Crossing four days late. At present there is no station there, as the line is not yet finished. We were forced to alight in the darkness on to the snow. The line at present terminates on the hillside which overlooks the Peace River near the spot where the Smoky River joins. In the daylight this is one of the most beautiful views to be seen anywhere in the north. The town of Peace River Crossing is situated in a basin formed by the surrounding hills. Owing to the effects of the war the diocese is short of workers. Several of our senior clergy have left for the Front. The Rev. H. Speke nobly gave up his life on the field in Flanders last August. The Rev. A. W. Sale is now serving in a non-combatant position in France, and the Rev. J. W. McDonald is Chaplain to the 66th Edmonton Battalion, which is largely composed of Peace River and Grande Prairie men. The needs of the new settlers in many parts of the diocese and especially in the west of the Peace and along the line of the new railway, require more clergy. The Diocesan secretary, the Rev. W. Minshaw, has recently been transferred from the district of North Athabasca to work in the Peace River district.

Correspondence

CHRIST OR THE WORLD?

Sir,—Anent your editorial comments on the stand taken by the Church of England re prohibition; as the Church claims to hold the Catholic and apostolic faith, it is impossible for it, as long

as such profession is true, to even uphold as an universal rule of life, either total abstinence or prohibition.

At the Reformation, in "The Homily on Gluttony and Drunkenness," the Church laid down its attitude towards those vices, and though the changed customs of our day demand some more effective control of the situation, other than the present license system, the principles set forth in the Homily still stand as the only true method of dealing with these common failings of humanity.

This teaching of the Church is absolutely proved by Holy Scripture, which lays down two fundamental Catholic principles. 1. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 2. "Why, if ye be dead with Christ from the rudiments of the world, . . . are ye subject to ordinances: Touch not; taste not; handle not." That these apostolic principles are in definite accord with the teaching of Jesus, is plainly to be noted from His making wine (not grape-juice) at the wedding feast. Which is paralleled by the Synoptic tradition that He definitely contrasted his own method of life with that of John the Baptist, who did not drink wine.

The Catholic faith demands that we believe rightly in the incarnation of our Lord Jesus Christ, who although He be God and Man, is not two but one Christ. Hence His acts at Cana can only be justified if they are in accord with those of the Godhead. Now, as by the creative fiat, the surface of the grape bears the living spore, whose life action is to be spent in the production of alcohol; and as the substance of the grape is the best possible synthesis of atoms for the making of alcohol, through the work of the spore placed on the grape's surface, the conclusion must be faced that the Creator made the grape for wine production, and that Jesus being both God and Man, could not be other than true to his own creative act by which he designed the grape for wine making, so that by its temperate use man might be stimulated in his enjoyment of life.

Having for over thirty years given constant study to the problem under discussion, I may say that up to the present, no argument, either Biblical or scientific, has, on investigation, invalidated the Scriptural principle of moderation in the use of wine.

It is, of course, admissible that, for the sake of example, one may deny himself the rights which Christianity allows him, but such a course of action is of another nature to that which seeks to impose abstinence on all.

Further, the greatest religious leaders of the world, such as Confucius, Buddha, Brahma, Zoroaster, Mahomet, etc., have always taught, as the acme of human wisdom: "Thou shalt not drink wine." There is but one of such leaders, Jesus of Nazareth, who never taught, and whose disciples never laid down, that great principle of short-sighted human wisdom, "Thou shalt not drink wine." Those whom you denounce in your article, prefer the light of the Christ of God, to the darkness of human wisdom.

When the teetotalers have honestly tried out other systems of Government control of the manufacture and sale of alcoholic beverages, and found them all an utter failure, it will be time for the Church to question the wisdom of Christ and His Apostles. And, of course, between alcohol in its natural union with other elements in wine, etc., and its use in a distilled state, there is ample ground for restrictive measures in connection with the use of spirits, without in any way transgressing the Catholic principle of moderation in all things.

Geo. Bousfield.

HUMILIATION OR APPEAL?

Sir,—The letters of "A.Q.L." and Capel B. St. George are worthy of the closest attention and most serious consideration, but are we justified in assuming that this war is a punishment for our sins? It is rather as individuals than as a people we have transgressed, and our individual sorrows have no seeming connection with our individual misdoings. May we not rather believe the Almighty has called us, nationally and individually, to fight in a righteous cause, and has entrusted us with a high commission and duty, the deliverance of the wronged and oppressed, and the utter destruction of the power of the oppressor and evildoer? By all means call an assembly, but let it be to appeal to God for victory, in the full assurance we have answered His call and are fighting in His cause. Let us pray that He will give our statesmen and generals such wisdom, and our brothers and sons such force and courage, as our enemies may not be able to withstand or resist. Let us pray that the politics of

our enemies may be confounded, and their knavish tricks frustrated. Mothers and wives are praying to-night, as they have prayed throughout this long and weary war. Let us add our prayers to theirs, in the full assurance we are waging a righteous war, and are doing so at the call of the Almighty. In the fear of God may we honestly endeavour to conform our lives to our prayers, leave hate and anger to our enemies, and vengeance to Him who will repay. With confidence and trust let us press forward to the final and decisive defeat of the Germans, and the utter destruction of the Prussian military power as a preliminary to perfect and lasting peace.

With regard to national fasting, let us consult the Scriptures. Isaiah, living in troublous times, wrote: "Is this such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh" (thy poor relations).

A greater than Isaiah taught: "But, thou, when thou fastest, anoint thy head, and wash thy face, that thou be not seen of man to fast."

Doubtless God fulfils Himself in many ways, and as there is a time for everything, so there is a time for national humiliation, but the time is not now. Let us beware lest we fail, individually, in our present duty and high endeavour, and merit the bitter curse that awaits those who come not to the help of the Lord against the mighty, but we have good assurance that as a people we will continue as we have commenced, knowing our cause is just, righteous and holy as a Crusade. We may humbly thank God that the pervading influence of Christianity in Canada has justified itself, as never before, in noble deeds, in self-denial, in good work, in open-handed giving and self-sacrifice, though doubtless there are yet tares amongst the wheat, and will be till the harvest. Many amongst us have "wept their dead with a heart of lead, or mourned with a face of stone," yet they and we may still thank God that our fallen heroes have lived and died worthily, leaving memories that like an inspiration will raise other lives to a higher level of finer aspiration and deeper devotion, and through them leaven our national life.

Job's three friends were wrong in assuming his afflictions were a punishment for sin. He was right in maintaining his integrity.

Mr. St. George must remember that though "the essential meaning growing may exceed the special symbol," it is generally sadly true that "Tis the substance that wanes ever 'tis the symbol that exceeds. Soon we shall have nought but symbol." Ed. Harper Wade.

Quebec, 28 February, 1916.

THE CHURCH AND THE BIBLE.

Sir,—Since the phrase, "The Church to teach, the Bible to prove," has no special authority, its date and authorship have little importance. The sentiment is that of one of the schools of thought in the Church of England, but to bring it into conformity with the Articles, it should be rewritten, "The Church to teach the Bible," that is, to teach from and in accordance with the Scriptures. It has no connection with the Eastern Church or the Roman Church, both of which claim infallibility in Church teaching, and while discouraging and limiting the circulation of the Scriptures, oblige their members to accept the meaning attached by the Church to everything contained therein. The Church of England encourages the free circulation of the Scriptures, and places them in the hands of her members without note or comment, presumably leaving readers to arrive at their true meaning and practical application, under the guidance of that Holy Spirit, which is promised to them that ask. It is not probable that the Holy Catholic Church is meant, as she is by schisms rent asunder by heresies distrest, and the various denominational churches that are not branches, but integral portions of her, publish teachings which are irreconcilable, though they all hold the fundamental truth revealed to the Apostle Peter, that Jesus, born of Mary, is the Son of God and the Christ, and agree in the necessity of the Christian life, in accordance with the teachings of Jesus Christ and His Apostles? The Church of England states in her Articles that the Eastern Church and the Church of Rome have erred, that General Councils

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have erred, and admits that she herself has erred in the past. This seems to leave the Holy Scriptures as the only safe guide for those that honestly with prayer seek the truth.

Ed. Harper Wade.

Quebec, 29 February, 1916.

ACKNOWLEDGMENTS.

Further welcome donations for Missionary's Outfit have been received, Mr. Muckle, 50c.; Guelph, \$2; Wellwisher, 50c.; Belleville, \$2. And for the Scripture Gift Mission, Walter Simpson, \$2; Mrs. Crawford, \$1.50.

Editor, "Canadian Churchman."

Books and Bookmen

"The Autographs of Saint Paul." By Marcus D. Buell. New York: Eaton Mains. (35 cents net.)

A brief and popular, but thoroughly scholarly, discussion of the authenticity of the Pauline Epistles, and at the same time a suggestive treatment of the Great Apostle and his Gospel. Though small, it is vital and valuable and should be placed among the best works on the subjects.

"The World and the Christian." By W. J. L. Sheppard, M.A. London: Marshall Brothers, Ltd. (4d. net.)

A timely and valuable booklet which will be of great service in preparation for Confirmation. It comes from an English Clergyman's wide experience and its faithful, penetrating and helpful words will prove of real guidance and definite blessing to all who read and follow them.

"Camp-Fire Choruses." Compiled by James Edmund Jones, B.A. Toronto: Oxford University Press. (15 cents.)

A little song-book compiled for soldiers. Five thousand of the first edition are being presented

to Canadian soldiers at the front and in training. The book is, of course, on sale also, and it is hoped that some of the expense will be defrayed by the profits on what is sold. The songs are in three parts. In the first, old favourites are, as a rule, in evidence; in the second, more recent productions are given; and in the third, some standard Hymns, while at the close a few prayers are included. Mr. Jones has done his work well, and this admirable little collection deserves the widest possible circulation. We hope it will at once obtain widespread attention from all at home who are in any way interested in our boys at the front. The book is remarkably varied in its selections and is intended for chorus recreation, "wherever good fellowship breaks forth in song." A perfectly delightful compilation.

"The Princeton Theological Review." Edited by The Faculty of Princeton Theological Seminary. Princeton, N.J.: University Press. (80 cents.)

The two most important articles are "Hebrews, the Epistle of the Diatheke," by Dr. Vos and "Points of Contact with Christianity in the Heresies of Siamese Buddhism," by Robert E. Speer. The rest of the number includes four valuable addresses delivered at Princeton Seminary in connection with the institution of the new Principal, Dr. Ross Stevenson. These include Dr. Patton's fresh, forcible and telling delineation of "A Theological Seminary." The book reviews are as usual most informing and helpful. This magazine is always worthy of careful study.

"The Church and the New Knowledge." By E. M. Caillard. London and New York: Longmans, Green and Co. (90 cents net.)

Another volume of "The Layman's Library," though it is written by a woman. The purpose of the book is to indicate the attitude which Christians should maintain towards the new knowledge that is now pouring in on all sides.

But because of the vastness of the field to be covered, the writer limits attention to the realm of Natural Science. The first five chapters are a review of man's life, physical and intellectual, and then we are reminded of "an order beyond that of nature," the point being made that the knowledge that comes from Science and the knowledge due to our Christian faith "mutually aid in the interpretation of human destiny." There is much said that is useful and suggestive, but we are constantly asking the question in view of the stated purpose of this series of books, *Cui bono?* The writer's idea of Christianity is so vague and elusive as to be satisfactory only to a very few. She deplors opposition to Darwin, though she quite forgets the materialism under which his views were introduced. She criticises in turn Roman Catholicism and Protestantism and says that the Church itself, both Clergy and Laity, is largely out of touch with modern thought and life. It is interesting to observe the definition of the Church as "the whole body of Christians to whatever denomination they belong." But the view given of our Lord is altogether inadequate. There is no idea of sin, practically none of redemption, while references to the Holy Spirit are almost conspicuous by their absence. This is not Christianity, and unless we are greatly mistaken, not the sort of message for the "Layman's Library." So that while the writer has provided a great deal that is informing and illuminating, yet her presentation of Christianity is apt to leave the reader hungry and cold.

"Heralds of the Cross." By E. B. Trist. London: S.P.C.K. (2s. net.)

An exceedingly attractive book written for young people and containing 26 sketches of well-known missionaries. The sketches are written in a delightfully easy style, and are just the thing to hold the interest of the young. There are many very good illustrations. The book should be in every Sunday School library, and indeed in every home where there are children.

Personal & General

Canon Murray, of the Cathedral, Winnipeg, has enlisted with the medical unit of the University Battalion.

The Rev. Arthur French, of Montreal, has left for a six months' vacation, with his daughter, to visit the Orient.

Archdeacon Davidson addressed the Men's Club at the Church of the Epiphany last week on "London," beautifully illustrated.

"A Journey to Peace River Crossing," to be found under the Diocese of Athabasca, was unfortunately crowded out of our last issue. It is worthy of thoughtful reading.

Mr. Franklin S. Edmonds, of the city of Philadelphia, the well-known and active lawyer, has accepted the position of Acting General Secretary of the United States Brotherhood of St. Andrew in the place of Dr. Carleton.

Sir Frederick Bridge, honorary patron of the Canadian Guild of Organists, attended the memorial service for Sir George Martin, the organist of St. Paul's Cathedral, London, as the representative of the Canadian Guild.

Opponents of President Wilson in the United States are singing:—

"We don't want to fight, but by jingo if we do,
We've got the pen, we've got the ink, we've got the paper, too."

The Minister of Militia reports that up to February 29th, 263,444 men have enlisted in Canada. To this force Ontario contributed 110,776 men, Quebec 28,138, the Maritime Provinces 24,198, and the four Western provinces 100,002.

The action of practically the whole Provincial House, under the leadership of Premier Hearst and supported by Mr. N. W. Rowell, in favour of the Referendum measure, looks remarkably promising for prohibition in the near future.

I am not bound to win, but I am bound to be true. I am not bound to

succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he is wrong.— Abraham Lincoln.

A remarkable fact these days is the large number of our friends who are noticing the dates on the little yellow labels on their papers, and sending us in their arrears; yes, and often adding a year in advance to their remittance. This is as it should be! Have you done it yet, kind reader?

The proposal to have a State memorial to the heroic nurse, Edith Cavell, has been enthusiastically received in New England, and a nurse of the highest standard is to be offered to the British Director of Military Nursing, her salary and expenses to be paid by public subscription in Massachusetts.

Over half a million Jews are fighting in the ranks of the Allies at the present time. The first St. George's Cross in Russia was won by a Jewish student, and since that time over 400 Jews have won that distinction, whilst in our own Army two Jews have won the Victoria Cross. Ten million Jews are affected by this war out of a total of thirteen millions.

The marriage of Captain the Rev. F. J. Moore, Chaplain of the 83rd Battalion, C.E.F., took place in St. James' Cathedral on February 23rd to Miss Dora Mavor, daughter of Professor and Mrs. Mavor. The wedding was a military one, and many and warm were the congratulations showered upon the happy couple, in which the "Canadian Churchman" heartily joins.

Two officers of the 123rd Royal Grenadiers Battalion permitted blood to be drawn from their veins at the Exhibition Camp hospital last week in order to save the life of a man in the ranks of the unit. The officers were Lieutenant-Colonel W. B. Kingsmill, O.C., and Captain William Lytle, and the man to whom the blood was transfused was Lance-Corporal C. H. Tingey. His recovery is expected. These men are heroes, indeed.

Mrs. Johnson, a very kind-hearted and benevolent lady, came upon a tiny mite of a boy crying piteously. He was in charge of a fat and comfortable old lady, who was calm and unmoved by his grief. "What is the matter?" queried Mrs. Johnson, who was very fond of children. "Is the boy ill?" "Wall, ma'am," replied the comfortable old lady, "he isn't hexactly hill, but no stomach carn't stand nine buns."

A recent cablegram from Petrograd to the Associated Press states that the Empress of Russia has sent a letter, expressing thanks on behalf of Grand Duke Alexis, the nine-year-old heir-apparent to the Russian throne, for a number of Testaments given by American Sunday School children to the Russian soldiers. A recent instalment of 8,000 Testaments, it says, will be sent to the army by the Empress's own supply train.

A wonderful object-lesson in self-help comes from Uganda, where some natives, under a native priest, built their own church, 300 of them walking twenty-four miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery and growing cotton and coffee.

"No," complained the Scotch professor to his students; "ye dinna use your faculties of observation. Ye dinna use them. For instance—" Picking up a jar of chemicals of vile odour he stuck one finger into it and then into his mouth. "Taste it, gentlemen," he commanded, as he passed the vessel from student to student. After each one had licked his finger, and had felt rebellion through his whole soul, the old professor exclaimed triumphantly: "I tol' ye so. Ye dinna use your faculties. For if ye had observed ye would ha' seen that the finger I stuck into the jar was nae the finger I stuck into my mouth."

On the continent of Africa alone the New Testament, or parts of it, have been translated into 148 lan-

guages and dialects. The two latest additions are Dabida—a language of British East Africa—and Limba—the language of a tribe in the hinterland of Sierra Leone. Parts of the New Testament have actually been translated into pidgin English, that strange lingo, half-baby talk and half slang, which is the chief means of communication through all the East. The difficulties presented in translating the New Testament into this barbarous hotch-potch must have been tremendous, but they have been surmounted.

British and Foreign

The London Jews' Society has changed its name, and it will be known in the future as "Church Missions to Jews."

Bishop Benjamin Brewster, D.D., Missionary Bishop of Western Colorado, has been elected Bishop of the Diocese of Maine.

The Rev. Dr. John Mockridge, Rector of St. James' Church, Philadelphia, has accepted the editorship of the diocesan (Philadelphia) paper, "The Church News."

The authorities at Cambridge University are confronted with the problem as to whether at the end of the term there will be any students at all. Only about 10 or 12 per cent. of the total of two years ago are at the present time in residence.

Bishop Bury, addressing a meeting in London, said he had asked for a clergyman to volunteer for work in Serbia, stating that typhus was raging and cholera was expected, and that the candidate must pay his own expenses, and he received eighty answers to his appeal.

The beautiful Chapel of St. Saviour, given by August Belmont as one of the seven Chapels of the Tongues at the Cathedral of St. John the Divine, New York, has been given for the exclusive use of negroes on Sunday evenings. It is the central chapel of the group which is built about the ambulatory.

From Africa comes a wonderful account of the spread of the Faith "by

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self-sown Missions." The Rev. H. Bennett, from the Lebombo Diocese, says that African labourers from the Rand had founded eighteen such Missions of their own accord in a little-known part of the Lebombo Diocese. Obviously the importance of the Rand Mission comes home to us.

Rev. R. Carr Kirkpatrick, who died on the 27th January, at the age of 93 years, was a native of Celbridge, Ireland. Mr. Kirkpatrick was one of

the best-known of the older Tractarians in London. He was a Scholar of T.C.D., where he graduated in 1846. Most of his ministerial life was spent in Kilburn, where the splendid church and schools—largely endowed through his efforts—are a lasting monument to his energy and labour.

An interesting service for the women workers in the diocese was recently held in Liverpool Cathedral, when the Bishop, Dr. Chavasse, gave

an address. The Bishop said that it was their duty as Christian workers not only to do the work God had given them to do, but in this trying time, more faithfully and thoroughly than ever. Their duty was not only to care for our wounded soldiers and for our soldiers at the front, but to try to keep up the national spirit by inculcating that joy of the Lord which calms, uplifts, and inspires, and which, if it laid hold of the nation, would carry them through the most bitter trials.

FOR THE EMPIRE'S DEFENSE

Guns And Dreadnaughts Are Poor Substitutes For Men When It Comes To The Defense of The Empire

Under the influence of the war in Europe, the tendency of writers and law-makers is to exaggerate the need of guns and battleships when it comes to preparedness for national defense.

The nation's defense is not in guns or dreadnaughts alone, but in the men of health and stamina who do the work of factory or farm, or manage the great industrial enterprises. National preparedness in times of peace is a question of men who are equipped for all the duties of citizenship—not for war, but for work—not for murder, but for manufacturing and merchandising—not for carnage, but for the creation of the things people need.

A nation of cripples, dyspeptics and defectives is not prepared for war or work. Building sturdy boys for national defense is largely a question of food and exercise. Prosperity and luxury are responsible for poorly developed, defective boys and girls.

The best food for youngsters and grown-ups is shredded wheat biscuit. Being made of the whole wheat, it supplies all the material for the building of the perfect human body and is prepared in a digestible form. A daily diet of shredded wheat, with vegetables that grow above ground, and stewed fruits, means preparedness for any task that calls for physical endurance or mental alertness. It is the best food for growing children because it supplies all the materials the growing body needs, and being ready-cooked and ready-to-serve, it is a boon to the busy mother and housewife, who has little time to devote to the preparation of elaborate and indigestible meals.

Boys and Girls

JIMMY'S ESSAY ON TEETH

Teeth are funny things. They ain't there when you are borned and they ain't there when you die, but they give you trubil all the time your alive because they hurt while they are coming and they hurt when they are going and when you eat candy between times. Grandpaw says his teeth are the only ones in the fambly that don't cause trubil. And that's because he wears his in his pocket

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

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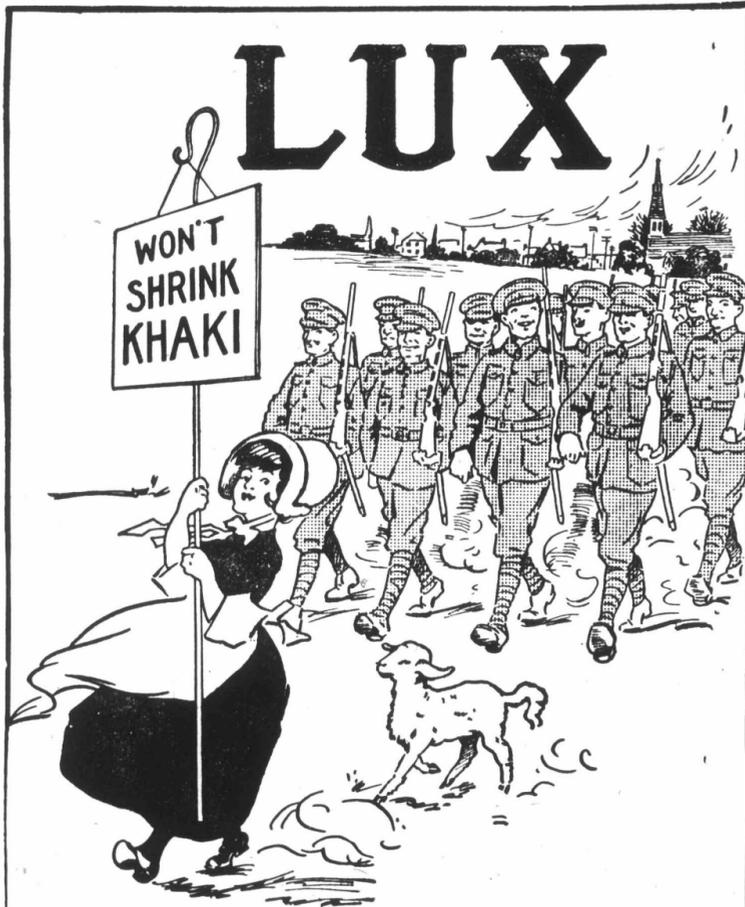
DUPLEX ENVELOPES

Where the year begins with Easter orders should be sent in at once.

most uv the time. The only teath that don't never hurt is the top ones in a cow's mouth and they never bother her enny because she ain't got none there.

NOT FORGOTTEN

On the summit of Washington Mountain, overlooking the Housatonic valley, stood a hut, the home of John Barry, a poor charcoal-burner, whose family consisted of his wife and himself. His occupation brought him in but a few dollars, and when cold weather came he had managed to get together only a small provision for the winter. The fall of 1874, after a summer of hard work, he fell sick and was unable to keep his fires going. So, when the snow of December, 1874 fell, and the drifts had shut off communication with the village at the foot of the mountain, John and his wife were in great straits.



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Their entire stock of food consisted of only a few pounds of salt pork and a bushel of potatoes; sugar, flour, coffee and tea had, early in December, given out; and the chances for replenishing the larder were slim, indeed. The snowstorms came again, and the drifts deepened. All the roads, even in the valley, were impassable, and no one thought of trying to open the mountain highways, which, even in summer, were only occasionally travelled; and none gave the old man and his wife a thought.

December 15th came, and with it the heaviest fall of snow experienced in Berkshire county in many years. The food of the old couple was now reduced to a day's supply, but John did not yet despair. He was a Christian and a God-fearing man, and His promises were remembered; and so, when evening came, and the north-east gale was blowing, and the fierce snowstorm was raging, John and his wife were praying and asking for help.

In Sheffield village, ten miles away, lived Deacon Brown, a well-to-do farmer, fifty years old, who was known for his piety and consistent deportment, both as a man and a Christian. The deacon and his wife had gone to bed early, and, in spite of the storm without, were sleeping soundly, when with a start the deacon awoke, and said to his wife: "Who spoke? Who's there?"

"Why," said his wife, "no one is here but you and me; what is the matter with you?"

"I heard a voice," said the deacon, "saying, 'Send food to John.'"

"Nonsense," replied Mrs. Brown; "go to sleep. You have been dreaming."

The deacon laid his head on his pillow, and was asleep in a minute. Soon he started up again, and, waking his wife, said: "There, I heard that voice again, 'Send food to John.'"

"Well, well!" said Mrs. Brown. "Deacon, you are not well; your supper has not agreed with you. Lie down and try to sleep."

Again the deacon closed his eyes, and again the voice was heard: "Send food to John." This time the deacon was thoroughly awake. "Wife," said he, "whom do we know named John who needs food?"

"No one I remember," replied Mrs. Brown, "unless it be John Barry, the old charcoal-burner on the mountain."

"That's it," exclaimed the deacon. "Now, I remember, when I was at the store in Sheffield the other day, Clark, the merchant, speaking of John Barry, said: 'I wonder if the old man is alive, for it is six weeks since I saw him, and he has not yet laid in his winter stock of groceries.' It must be old John is sick and wanting food."

So saying, the good deacon arose and proceeded to dress himself. "Come, wife," said he, "waken our boy Willie and tell him to feed the horses, and get ready to go with me; and you pack up, in the two largest baskets you have, a good supply of food, and get us an early breakfast;

for I am going up the mountain to carry the food I know John Barry needs."

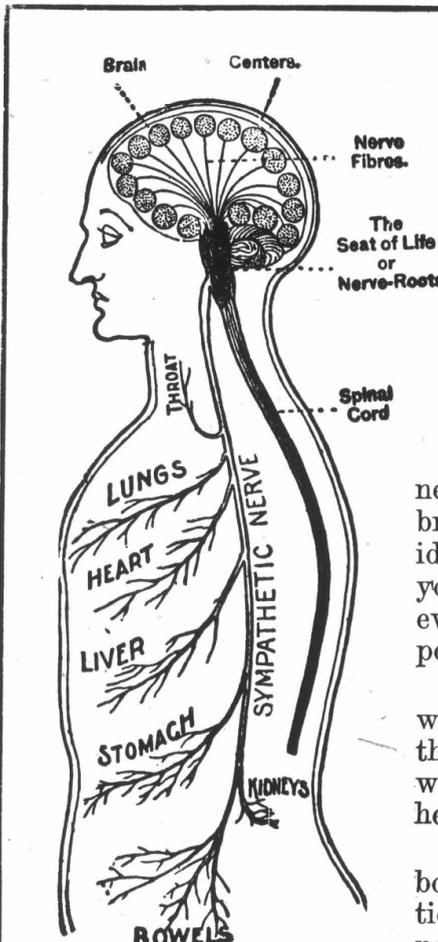
Mrs. Brown, accustomed to the sudden impulses of her good husband, and believing him to be always in the right, cheerfully complied; and after a hot breakfast, Deacon Brown and his son Willie, a boy of nineteen, hitched up the horses to the double sleigh, and then, with a month's supply of food, and a "Good-bye, mother," started at five o'clock on that cold December morning for a journey that almost any other than Deacon Brown and his son

Willie would not have dared to undertake.

The north-east storm was still raging and the snow falling and drifting fast; but on, on went the stout, well-fed team on its errand of mercy, while the occupants of the sleigh, wrapped up in blankets and extra buffalo robes, urged the horses through the drifts and in the face of the storm. That ten miles' ride, which required in the summer hardly an hour or two, was not finished until the deacon's watch showed that five hours had passed.

At last they drew up in front of

the hut where the poor, trusting Christian man and woman were on their knees praying for help to Him who is the "hearer and answerer of prayer"; and as the deacon reached the door, he heard the voice of supplication, and then he knew that the message which awakened him from sleep was sent from heaven. He knocked at the door, it was opened, and we can imagine the joy of the old couple when the generous supply of food was carried in, and the thanksgivings that were uttered by the starving tenants of that mountain hut.—Selected.



The Internal Nerves

The Nerves Which Drive the Machinery of the Body—the Heart, the Lungs, the Digestive Organs.

You prick your finger and know that it is the nerves which carry the painful sensation to the brain. You move your hand, and realize that the idea of movement started in your mind. But did you ever think that every beat of your heart and every breath of air taken into your lungs is dependent on a constant supply of nerve force?

It is the internal or sympathetic nerves which drive the machinery of the body, and from their derangement or exhausted condition arises weakness of the stomach, feeble action of the heart, or inactivity of liver and bowels.

When nerve force fails every organ of the body becomes more or less deranged. Indigestion, sleeplessness, headaches, irritability and nervousness, are some of the first indications.

You lose energy and ambition, find your work a drudgery, and grow weak and listless. As time goes on you become more and more helpless, until nervous prostration or collapse bring you to the sick bed, and long months are often necessary for the restoration of the exhausted nervous system.

Even in this extreme condition Dr. Chase's Nerve Food will usually cure if its use is persisted in, but how much wiser it is to heed the warning in the early stages and keep the nerve force at high-water mark.

No restorative has ever proven its worth in so many thousands of cases as has Dr. Chase's Nerve Food. What it has done for others it will do for you under similar conditions. By forming new, rich blood it nourishes the starved and depleted nerves back to health and vigor, and thereby overcomes the cause of weakness and diseases of the nerves.

50c a box, 6 for \$2.50, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

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