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Vol. 43.

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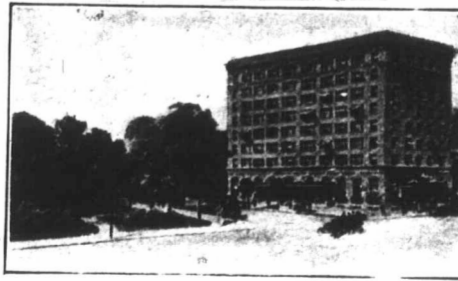
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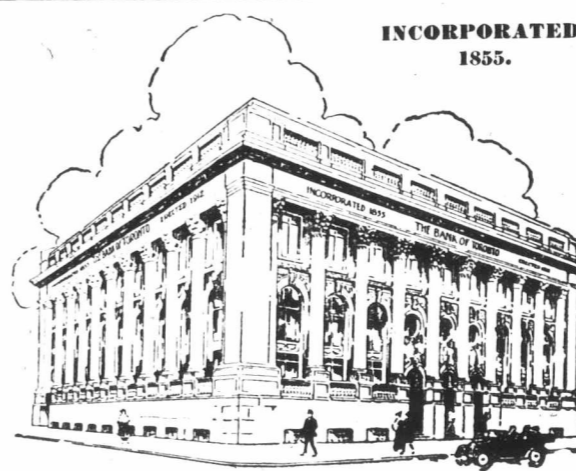
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The Calendar

Fourth Sunday in Lent.

This is Mid-Lent Sunday, and it was formerly called *Dies Rejectionis*, or "The Day of Refreshment." It also bore the name of "Mothering Sunday." Various reasons are given for these titles. The former is pretty certainly associated with the severity and discipline of Lent, for there was an old practice of feasting on this day midway through the Lenten fast. Special cakes are still made at this season in parts of the North of England. The Gospel may also have some reference to this idea of spiritual refreshment. The reason for "Mothering Sunday" is more doubtful. Some associate it with the custom of visiting the Mother Church of the Diocese with offerings on this day, while others connect it with the custom in some parts of England for apprentices and servants living away from home to visit their parents on this day and to take a present in the form of a "mothering cake."

The Collect.—Taken from the Sarum Missal, it prays that, while we acknowledge our deserts in regard to punishment, we ask to be relieved or "refreshed" by the Divine grace. The earlier form from 1549 to 1662 was "are worthily punished," but in 1662 it was changed to the present phrase, "worthily deserve to be punished," thereby rendering the prayer more generally suitable.

The Epistle.—Selected from Galatians 4: 21-31, it puts in contrast the bondage of the old covenant of the law with the liberty of the new covenant of the Gospel. The lesson is appropriate to Lent in its warning against that spirit of mere legalism, which is a constant, perhaps inevitable, danger to true spiritual living.

The Gospel.—Deals with our Lord's great miracle, the only one found in all four Gospels, symbolizing Christ as the Bread of Life. Again, the thought of "refreshment" seems to be emphasized, and our Lord's discourses at Capernaum based on this miracle contain the assurance that those who come to Him shall "never hunger" (John 6:35).

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.

Fourth Sunday in Lent. (April 2nd.)

Holy Communion: 232, 253, 245, 250.
Processional: 386, 397, 786, 787.
General: 415, 502, 634, 782.
Children: 793, 711, 719, 732.
Offertory: 7, 107, 434, 436.

The Outlook

Alone with God.

Lent is a time specially intended to recall to our notice the importance of meditation, and it is particularly important in these days of hurry and bustle to remember the value of quietness and communion with God. Doctors say that one of the most important means towards proper health is found in the occasional practice of resting-times—times when we may be said to adjust ourselves, with minds withdrawn from ordinary life and work and opportunity given for definite and deliberate tranquility. We are counselled to put away all excitement and agitation, to banish worry, to welcome pleasant thoughts and give them all possible hospitality. If this is true, as it is, of the individual life, much more should we cultivate the same spirit in connection with our opportunities of public worship. Tennyson has said that "Solitude is the mother country of the strong," and there can be very little doubt that for vigor of mind, strength of purpose, and determination of will in relation to God, times of meditation with our Bible and prayer afford one of the most valuable, if not the most valuable, methods of becoming "strong in the Lord." It is long since the word of the prophet first came, but it is as true to-day as ever: "In quietness and in confidence shall be your strength."

The English National Mission.

The plans made by the Archbishops of Canterbury and York for the holding of a great National Mission towards the end of this year have created a great deal of interest, and it would seem that an effort on a very large scale is to be attempted in order that the entire country may be appealed to at once. There is, however, one feature in connection with the subject that is causing a good deal of concern. The Archbishops in their letter say that there is good reason to hope that the leaders of other religious communions will make arrangements in their own way "for an independent effort kindred to our own." This thought of "independent effort" is decidedly disappointing, especially in view of the name, "National Mission." As one writer has well said: "Imagine Australia or New Zealand or Canada or South Africa making an 'independent effort' in connection with the present war!" Is it not, therefore, pathetic and deplorable that the Christian Church, in waging a spiritual war, has to be inferior to the Empire? We are so united as an Empire and so united with our Allies that we have declined to make a separate peace, and yet in the face of all this we are reminded once again of the weakness of the Christian Church by the idea of an "independent effort." It is disappointing to all those who desire to see the whole Church come forward and bearing testimony for God in the face of evils all around. We suppose it is too much to expect that anything in the way of an united appeal can be made, though we are perfectly certain that it would impress the nation and Empire as nothing else could or would. Meanwhile, those who pray and strive for unity cannot but feel sad at heart to realize what golden opportunities are being lost because God's people are not "all one."

The Renaissance of Heroism.

This is the title of a striking article contrasting the response of the people evoked by the war and the methods of the Christian

Church. It is shown that the war has produced a remarkable renaissance of heroism in what has been called "a nation of shopkeepers." Everything has been set aside for the purpose of showing, as never before, the heroic and the adventurous in the hearts and lives of men. And yet, as the same time, it is pointed out that of recent years the Church of Christ has sacrificed very much to the gospel of happiness. We have spoken of "pleasant Sunday afternoons" and "popular services," and we have emphasized the billiard-room and the social club. In a word, we have done our very best to make things as easy as possible for people in connection with religion. No wonder that men are not concerned about their sins or about redemption! No wonder that our sermons and addresses are listened to with very little interest, because we have not appealed to men as soldiers, as warriors, and have not demanded the strenuousness that our Lord emphasized when He spoke of discipleship! The Apostles are equally fond of such expressions as "enduring hardness," "manifold temptations," "suffering affliction with the people of God." Perhaps the result of this war will be to show men that there is no need to turn away from Christ to Emerson, Carlyle and others, because in and through the Gospel of the crucified Saviour there will be every opportunity of showing and proving to the world the nobility, manliness, strength and endurance of the true Christian disciple.

Does the Stage Help Morality?

From time to time the question is raised as to whether the theatre is a power for good. Quite recently the dramatic critic of one of the leading papers in America has been speaking on this subject, and he does not hesitate to ridicule the pretence of the stage to teach morality. He declines to believe that the stage methods of "getting good quick" after prolonged indulgence in sin are in line with any genuine ethics, and he concludes a very strong and satirical article with a splendid testimony to Christianity in these words:—

"Let us admit that the theatre as a forum of morals is a joke, convincing nobody who is not already convinced. An honest sermon by an honest expounder of the Word is worth as a moral catholicon all the happy endings that ever turned any play into a lie. Let us remember the belief of Sir Arthur Pinero, the wisest of playwrights, that the exhibition of the most miserable of his transgressing heroines never deterred a woman from doing what her passion told her to do."

Once again it will be seen that those who cannot see their way to accept the truth that the stage is a power for good are enabled to produce a witness whose knowledge and freedom from prejudice ought to command the attention of all.

The Danger of Spies.

In the current number of "The Greater Britain Messenger," the organ of the Colonial and Continental Church Society, a letter appears from one of the Chaplains now at Calais and we cannot do better than reproduce part of it:

I had an interview with the Head Censor yesterday. He said "I have no right to pass anything for publication." Things which appear harmless in a private letter may do serious harm when published. This has occurred repeatedly. For instance, a soldier wrote a letter to his friends which was passed by the Censor. His friends published it in the local newspaper. The letter contained the apparently harmless

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sentence, "We are quartered in a convent." This was noted by the agents of Germany in England and sent to Berlin by a roundabout route. The agents knew what unit the soldier belonged to; the Germans knew where that unit was, and the result was that the convent got heavily shelled, many men being killed.

This shows more definitely than perhaps we have realized up to the present the real danger from spies. The Chaplain goes on to say that England simply swarms with them and they carefully read everything that is published connected with the war and even the smallest thing that may be useful is smuggled into Germany by so-called "benevolent neutrals." The French Censor and the Chaplain both desire that all this should be thoroughly understood, so that people may be warned against any such publication. It is simply impossible to tell what use may be made of the slightest information by spies, and if it is difficult, according to the Censor, to make people in England understand this, it is probably still more difficult for it to be realized in Canada. All the more necessary, therefore, to put the facts of the case before people.

"If."

Mr. Sidney Low has raised an interesting and important issue in a recent article by asking, "Who drives the chariots of history?" He points out that no one can read the diplomatic correspondence just before the beginning of the war without noticing that a slight difference in certain personal factors would have saved the world from this catastrophe, and in the light of what has happened, he feels tempted to ask certain questions. Here are some of them:—

What a different world-story our textbooks would have to tell if a careless nurse had allowed Julius Caesar to die of whooping-cough in his cradle.

If Alexander the Great had not "done himself" too well when he dined at Babylon.

If the pistol which Robert Clive snapped at his own head had not missed fire.

If "some forgotten captain" had not "moved his troops to the left when he should have gone to the right," in that battle of Tours in 723, which stayed the tide of Arab invasion, Moslem doctors, as Macaulay has reminded us, might even now be lecturing on the texts of the Koran in the quadrangles of Oxford.

If a fair wind had blown down the Channel in the last week of July, 1588, a Cardinal Archbishop of London might be preaching from the pulpit of St. Paul's.

Mr. Low points out that it will now be more difficult to believe in that "stream of tendency" which was supposed to have been flowing beneficently before the war broke out and was leading us towards moral and intellectual perfection. It is also shown that Evolution is no longer satisfying, that Darwinism with its assumption of a slow upward movement is no longer credible in the face of the intense violence and startling retrogression which have marked this war. It is well for men of the world to be faced with these great and vital questions, though to the Christian, who believes in the fact of sin and the power of free will, there is nothing surprising in what has happened. Indeed, the only surprise is that men should have so far believed in any "Evolution" which might be thought to render retrogression impossible. Those who know their Bible will still be able to believe, perhaps as never before, that "there is a Divinity that shapes our ends, rough-hew them how we will." Or to put the truth in more definitely Biblical language, "The Lord reigneth, be the earth never so unquiet."

Argument from Design

Ordinary people are for the most part theists, and their reasons for this position are usually summed up in the well-known phrase, "the argument from design." For a long time this has been a very natural method of arguing in favour of the existence of God, and it is well known that the most widely circulated view of this argument is associated with the name of Paley. But since the time of Darwin, Paley's view has not been so generally accepted; indeed, many people have thought that Darwin's theory of Evolution totally destroyed the argument from design, because it was said that indications of purpose or contrivance in nature could not provide sufficient arguments to prove the existence of a perfect Divine Being. Whether this be true or not, there can be no doubt that, since Darwin's day, a strong desire has been expressed for some form of the argument from design which would be more satisfactory to modern thought, and might at the same time be regarded as in harmony with the Evolution theory. Several efforts have been made, and made successfully, in this direction, and one of the most recent, and, in many respects, one of the best, is to be found in the new book, "Theism and Humanism," by the Rt. Hon. Arthur James Balfour, now First Lord of the Admiralty in the present British Government (Hodder and Stoughton, London and Toronto, \$1.75 net). It is now generally known that "The Gifford Lectures," of which this book is the substance, do not deal with questions outside of what is usually called natural religion, and the result is that Mr. Balfour has been compelled to limit his consideration of the subject, so as to exclude any thought of Christianity as a system of supernatural revelation. But notwithstanding this, the book is of real importance to all Christian people, because Christianity is necessarily based on a theistic view of the world.

Mr. Balfour's main theory is that leaving aside all earlier questions of biology, man's ideals of aestheticism, ethics and knowledge necessitate a belief in God as their source, and that, unless God exists, man's deepest convictions concerning beauty, goodness and truth are without foundation. It has been pointed out that the new method is not so much an argument from design as from value, though, of course, the value argues very definitely for a belief in God. First of all, Mr. Balfour urges that beauty would lose its real meaning if it were regarded as something accidental or materialistic, that a work of art requires an artist, "not merely in the order of natural causation, but in the order of aesthetic necessity." This means that beauty is a revelation of spirit to spirit, and, therefore, implies the existence of the Divine Spirit whom we call God. In regard to the connection between ethics and belief in God, Mr. Balfour shows that virtues, properly understood, are impossible apart from a belief that they came from God and obtain their sanction from His will. "Ethics must have its root in the Divine." But more important than either beauty or goodness is the consideration of knowledge, and with remarkable force Mr. Balfour argues that intellectual conceptions cannot possibly be due to a naturalistic view of the universe, that beliefs must find their origin in God, that they cannot be traced back to causes other than rational. So that the only alternative to a belief in God as a guarantee of our knowledge is an entire scepticism, which is both unthinkable and impossible in daily life.

It will be seen from all this that Humanism (in which we include the various aspects of

beauty, the essential features of morality and the necessary principles of knowledge) needs belief in God, if it is to have any value for human life. Thus this new "argument from design" does not derive its force from those remarkable contrivances of nature which were so impressive to the generations before Darwin, and which are really as true to-day as ever, but bases itself on those deeper things which make human life what it really is. Even Darwin admitted that a belief in Evolution was not incongruous with a belief in God, but notwithstanding this, it is probably wiser to concentrate attention on those ideals of life to which Mr. Balfour gives attention, in order to prove the absolute necessity of theism.

The real value of this book lies in the fact that it gives another proof that the materialism associated with the Darwinian theory is wholly impossible. There was a time when, to use the title of a well-known book by the late Dr. George Matheson, men asked, "Can the Old Faith Live with the New?" But we have entirely left that position and now find, on the basis of the newest and best science and philosophy, that naturalism cannot possibly explain the universe. It is the virtue of Mr. Balfour's delightful book that it brings home to ordinary people the utter failure of any merely material explanation of things.

Not the least interesting part of this work is the autobiographical reminiscences of Mr. Balfour's life as an undergraduate at Cambridge. He tells of the arrogance with which materialism endeavoured to overwhelm everybody forty years ago who could not believe in the purely physical conception of the universe, and he remarks that he objects to it, not merely because he considers it insufficient and wrong, but "because it talks loudly of experience, yet never faces facts, and boasts its rationality, yet rarely reasons home." All this is particularly welcome, both for itself, and also because of the eminence of the author as one of our leading statesmen. It cannot help being impressive to the general public to realize that one whose life has been, and is, so active in the service of his country is, nevertheless, ready to champion the cause of supernaturalism, and to show that the deepest, truest and strongest convictions of the human heart are associated with belief in God. This is a book pre-eminently for "the man in the street," who will see that God must be regarded as the foundation of all scientific knowledge, and that it is only, in Mr. Balfour's words, "in a theistic setting that beauty can retain its deepest meaning and love, its brightest lustre."

We have endeavoured to call attention to the main outlines of this able book, though it is quite impossible to indicate the fullness and completeness of its treatment. It is not to be supposed that all readers will accept everything it contains, but as a whole, it is certainly one of the most important works of recent days, both for its subject, and also because of its author. If there should be any who are still troubled by the conclusions of modern materialism and who desire to keep themselves abreast of the most recent philosophical thinking of to-day, they should give attention to this book. But it should be read by all.

ONLY

Only a seed, but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a thought, but the work it wrought
Could never by tongue or pen be taught,
For it ran through a life, like a thread of gold,
And the life bore fruit a hundredfold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."



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CANDIDATES FOR THE MINISTRY

By the Very Rev. H. P. Almon Abbott, D.D. (Dean of Cleveland, formerly Dean of Niagara.)

THERE is a dearth, an ever-increasing dearth of candidates for the ministry. This is a statistical fact which no degree of optimistic assertion may gainsay. The sphere of the Church's operation and influence is ever expanding, and fewer men, proportionately, are offering their services for the leadership of the Church at home and abroad. What is the matter? This is an interrogation which we must face in all loyalty to the future interests of the Kingdom of God, and the answer to which should serve as the basis of solution of a serious problem.

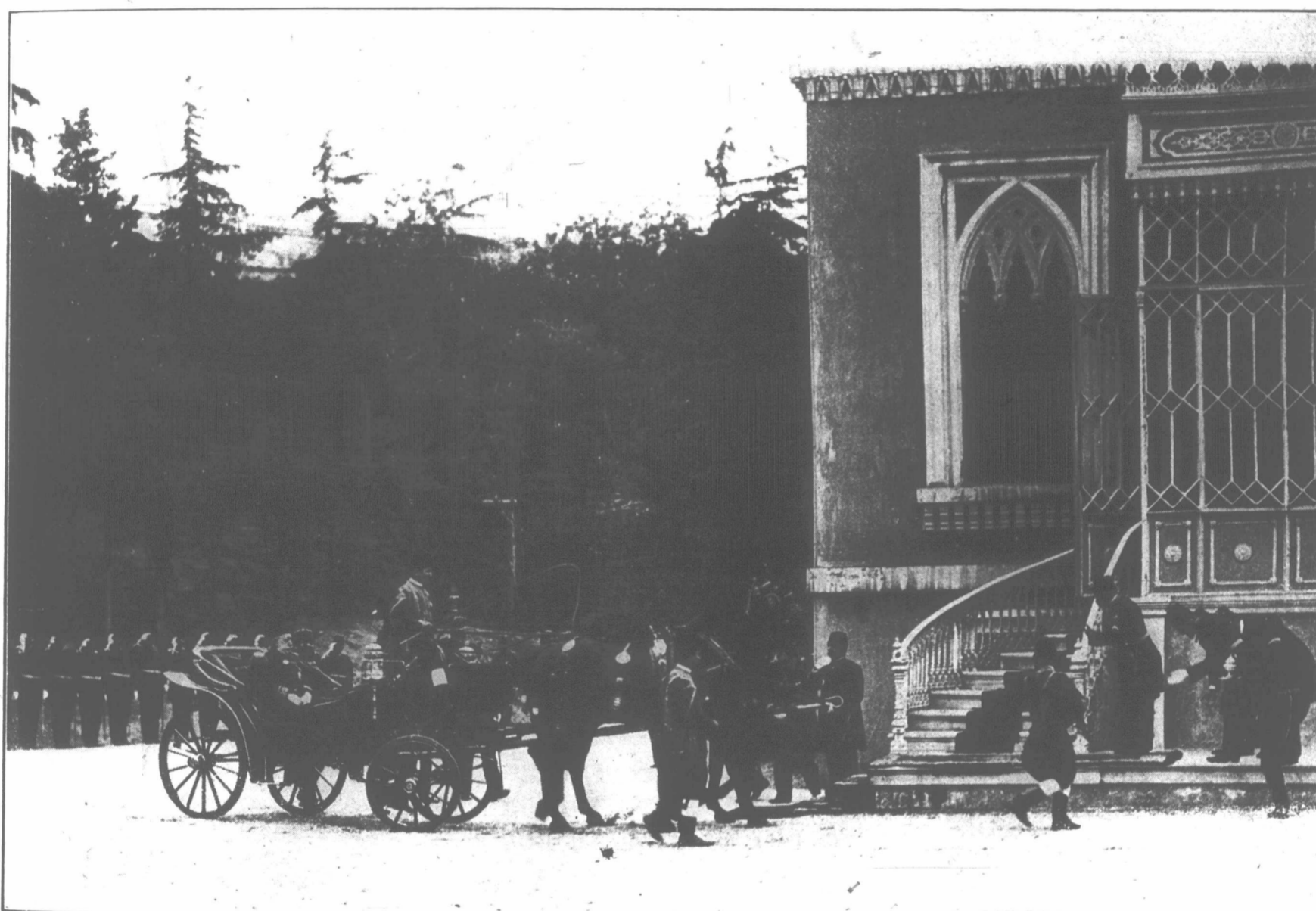
Parents are not, speaking generally, desirous that their boys should signify their intention of entering the ministry of the church. They want their boys to succeed in life financially; and they know that the average clergyman receives, despite the expenses of his university training, and the cultivated wants of an educated man, a mechanic's wage. They estimate their boy's future upon the standard of dollars and cents.

their male offspring, but it is wrong to persuade their boy, by word or look, to undertake the work of the ministry. The idea, apparently, is that the ministry is such a sacred calling that the individual heart should be left open to the persuasion of God alone; that it is the business of the parental Eli to let the filial Samuel lie awake in the night watches and listen to the voice of God, interpreting the message as he sees fit. There is something in this; especially in view of the fact that the ministry is an indelible calling, that once entered upon, despite deposition services, it cannot be relinquished; but, there is much that is in the nature of mistaken kindness. Tell the boy what the ministry as a vocation is; define its high, and awe-inspiring privileges; analyse its wonderful privilege of service; suggest its connection not merely with the life that now is, but with the progressive experience of eternity; assert the fact that it is intimate companionship with the Great Companion. Then, make it evi-

to the claims of mammon lest they be responsible for committing their boys to a lifelong martyrdom of predilection. As a further elaboration of the falsehood of both these attitudes we may say: Nothing is more needed by people to-day than a revival of those spiritual ideals which played so large a part in their earlier history, and a reappraisal of the value of those soulful ideals which have apparently become obscured by the opportunities offered for material prosperity. It is still true that "the love of money is the root of all evil," and that one of the evils is the loss of the sense of the value of character above circumstance. Moreover, if the parent is the vice-regent of God, it is inconceivable that parental responsibility and opportunity, should be discharged by emphasizing the demands of the human at the expense of the prerogatives of the divine. We must put first things first, and, seeing all things in their just proportions, play fair to all concerned; God, the Church and the child.

THE RIGHT KIND.

When we have proceeded thus far, however, we must remember that the call of the Church to the youth of the country is a qualitative as well as a



The "Hamadieh Mosque," Constantinople; the Sultan of Turkey arriving for Prayer.

There is a double fallacy here; first, there is no reason to suppose that their son will be a millionaire in any other walk of life, and, second, there is something better to be in life than to be a millionaire! Money is not, and this is a platitude, but like many commonplaces it is overlooked, a criterion of happiness. On the contrary it is almost safe to say that happiness decreases in ratio to wealth possessed, using the term wealth in its strictest economic sense, and that the poorer man is happier than his richer brother. Surely parents should desire their children's happiness above all else.

THEIR SONS DIFFERENTIATED.

There are, however, fathers and mothers who would sing the Doxology in all heartiness if their boys were to express a desire to become priests of the Living God. There is nothing in the world that would please them more than to see their sons differentiated, set apart for the work of God, and to behold them preaching the Word, and administering the Sacraments, before they died. The trouble is in this connection that parents have a mistaken idea that it is wrong to influence their sons towards the ministry. It is perfectly legitimate, and of the nature of efficiency, for a parent to outline the advantages, and the disadvantages, of this or that secular occupation to

dent to your son that your heart's desire is that he should enter the ministry, that your constant prayer is that he should be ready to lose his life in order to save it. Afterwards, and only afterwards, when you have painted in vivid colours the glories of such an existence, enumerate the disappointments inherent in such a vocation, enlarge upon the smallness of compensation from a worldly, and financial standpoint, and then leave the decision to the heroic elements resident within your son's character. The chances are that if this procedure be followed the right boy will decide upon the ministry as his life's work, and the wrong boy, from the ministerial standpoint, will determine upon some purely secular business or profession. It is a shame that parents should be silent upon the ministry, and vocal upon all other livelihoods.

TWO ATTITUDES.

In speaking, then, of the dearth of candidates for the ministry these two thoughts come uppermost: Parents are directing the aspirations of their boys into worldly rather than distinctively churchly channels of recompense, because they count the pursuit of money as the highest good of life; and parents who are sympathetic towards the ministry as a vocation for their sons are fearful of presenting the claims of God as superior

quantitative call. We need more candidates for the ministry; yes, but we want the right kind of young men to heed the call, and to be given the opportunity of heeding the call. It cannot be denied that one of the reasons why more of our capable young men are not offering themselves for the ranks of the ministry is because the ministry as a manly calling for manly men has largely been discounted by the type of young men who are actually entering the theological seminaries of the country to-day. There are some brilliant, and conspicuous exceptions, but, speaking at large rather in particular, we are not getting the right kind of men to present themselves for the professional stewardship of the mysteries of God. The writer during a ministry of some thirteen years has been directly responsible for some three men counting the riches of this world but dross in order that they may devote their lives to the service of Christ and their fellow men. He is not disheartened by this poor showing in numbers because the three men whom he successfully advised to take Holy Orders are the right men for the work of the ministry; manly men, big-hearted men, men with a sense of humour, and the human touch. They will do their brethren good because although with them wisdom is the principal thing yet in all their getting they have got understanding. The writer has been respon-

sible for dissuading some fifteen men from entering the ministry, and in this he feels that he has accomplished a work well pleasing in God's sight. They were not the right kind of men; some of them were anaemic physically, mentally, morally and spiritually; some of them were altogether pathological, if one may employ such a word in such a sense, in their selfless enthusiasm. They were weak morally, and they had emotionalistic revulsions of feeling which led them to contemplate the life of the ministry as an atonement for past transgressions, and a means whereby they could the more readily overcome the habits which were in a fair way to destroy the remnants of their manhood. Some of them wanted to be clergymen because, although they were not conscious of the fact themselves, they could never earn even a bare living in any other manner. We want more men for the work of priests in the Church of God, but we want the men who will be a help, not a hindrance, to the cause of Jesus Christ. Let us be quite plain, even at danger of being misunderstood, we want more gentlemen, in the technical sense of the word. All honour to a man when he raises himself by sheer strength of mind, and character, and consecrated enthusiasm, from the ranks of the people, again speaking in a technical sense, into the ranks of the ministry; we have the Scriptural story of those fishermen of Galilee exemplified in our modern life; and many such men are a joy to the Church to-day, and a glory to their God; but—we need more of the best blood of the country recorded annually in Whittaker's indispensable almanac. Blood will count in all departments of life, and in no department of life more than in the Church. There is such a thing as *noblesse oblige*, and good manners, and the inward disposition of which they are the outward index, have much to do in winning congregations, and individuals, to the overlordship of Jesus Christ. The truly cultured man, cultured in the fact of birth as well as in the fact of education, is, as a general rule, more acceptable to all classes of people, the poorest as well as the most wealthy, than his less fortunately circumstanced brother. He is more adaptable, and, strange as it may seem, theoretically, more appreciative of the conditions and circumstances of all sorts and types of people. We are not getting the proportionate number of gentlemen in the ministry of the Church to-day that we have the legitimate right to expect.

THE FUTURE.

Let us be altogether frank, even at peril of ill-natured criticism, at the present time, and then we have good reason to anticipate in the immediate future. Take the so-called learned professions—law, medicine and the ministry. We are driven to the conclusion, whether we will or no, that the proportion of clever men in the law and in medicine is greater in number than the proportion of clever men in the Church. It is ever so much easier for a man to reach the highest rung of ecclesiastical promotion than it is for a man to achieve the highest positions at the bar or in surgery or medicine. This is not merely due to the fact that the competition is less keen because there are fewer men in the ministry of any one Church or denomination than there are in the national practice of law and medicine. It is due to the fact that more intellectually brilliant men are entering the two latter professions than are entering the former. Why; if we had some of the men in the Church who are gracing secular professions the Church would literally revolutionize the life of the United States; there would be nothing that the Church as a force for righteousness might not accomplish. The writer is limiting himself in this respect to the ministry in the United States. Thank God the time has passed in England when it could be truthfully said that the fool of the family went into the ministry. At the present time as for many years past the most brilliant men at Oxford and Cambridge; the first-class honour men, the men who have taken a double first, and in some cases a treble first, are almost invariably the men who are offering themselves for the professional work of the Church of England. This is, undoubtedly among other things, the reaction of an older civilization, a civilization where learning counts for infinitely more in public estimation than gold, and where there is a certain stigma attached to the possession of newly-acquired wealth. This reaction will come some day in our beloved country, and let us pray that the day may not be too far situated in the distance of a separated future.

WHY NOT?

Now, why is it that not merely men, but the right kind of men are not coming forward in response to the Lord's call, and saying: "Here am I Lord; send me." For this adds its quota to the dearth of candidates for the ministry.

Apart from the parental evasion of responsibility in the matter there is undoubtedly an aversion to the ministry as a profession in the minds of such men themselves. They, no doubt, also feel the fascination of prospective wealth, and a well-provided-for old age; they also, no doubt, fear to trust their intuitions, if they have any in the direction of the Church, feeling that it would be a terrible thing to bind oneself to a lifelong trust and then, in thought or actuality, be untrue to that trust. The sentiments of their parents are in greater or in less degree their sentiments, too. But, there is something more than this. In fact there are many reasons which we have no space to enter into now. There is the feeling that the sphere of usefulness in the ministry is narrowed by partisan-sectarianism; that there is no Catholicity of belief, and of action. There is a grain of truth in such a supposition, but only a grain. The greatest men, for instance, in the Episcopal Church do not in the truest sense belong to the Episcopal Church alone; they are the possession of all the churches and denominations, and the sphere of their influence is not limited by any ecclesiastical barriers. Phillips Brooks was a Bishop in the Protestant Episcopal Church in the United States of America, but he was really and acknowledgedly so, a minister of the Universal Church of Christ in the western hemisphere. He outburst all sectarian limitations, and spread forth into the highways and hedges of differentiated conviction. So with all the great men, the more or less great men, of any Church of all the ages, inclusive of the present time. They have been, and they are, pre-eminently Christians before they are defined Christians. A man's sphere of influence in the Church may be as large, and as deep, and as wide, and as high, as the man's intellectual capacity, spiritual appreciation of the unseen, and physical ability. There is no reason why any honest, and consecrated man should feel himself to be cramped, so far as his usefulness is concerned, in the Episcopal Church in these opening years of the Twentieth Century, and this assertion will be ever more and more verified as the years go on, and the circumferences of diversity in unity are more fully appreciated with the growth of practical necessity.

HARDSHIP.

Then, there is the feeling that the life of the ministry is a life of hardship. There is of course hardship in the ministry, but where is there a vocation deficient in hardship? As a matter of fact, and this is the writer's earnest conviction, there is less heart straining, and soul wounding care in the ministry than in many other walks of life. Worry is indigenous to any, and every calling, and there is not a monopoly of it in the clerical calling. The reason why many people think that the ministry is a bed of thorns is because many ministers have cried out under the prickles of their lot, and have forgotten that to endure true hardness as a soldier of Christ is to bear hardness, above all else, silently. The reason why many people are under the impression that there are more thorns, and sharper thorns, in the ministry than in any other profession is because, not the ministers themselves, but well intentioned laymen generally have looked at the financial pittance doled out to the average parson, and let that corner of the picture obscure the synthetic panorama of a parson's life. On the other hand, is there any calling in all the world where there is so much close packed joy as in the ministry; any other calling where the individual is the recipient of so much undeserved kindness, and unadulterated goodwill; any other calling where, in the long run, a man's virtues are so fully rewarded, and his defects so mercifully condoned? Truth compels us to state that clergymen are spoiled in nine cases out of ten, and that they are handled by their constituency far more softly than the business man is, handled by his co-relationists.

A FUNDAMENTAL MISCONCEPTION.

There is also, and here we are really hitting at a fundamental misconception, the thought, nay, the conviction amounting to an obsession, that only a few men are good enough to be ministers, and that the majority of men are too bad to be ministers. This idea seems to be enhanced by the exhibition of ministers who, as the saying is, go wrong, and by the instances, and thank God they are not altogether exceptions, of the ministers who are so-called Saints of God. The great average run of ministers who are not over good, and not conspicuously bad, just decent living men, are lost sight of by concentration of the lay mind upon the extremes. A man says "I am not good enough to be a clergyman; I could not live up to the moral and spiritual requirements," and for this reason, perhaps for this reason more than for anything else, a man gives up all idea

of "going into the Church," as the erroneous expression has it, and devotes himself to business, or some other profession. Now, a clergyman should practise what he preaches; he cannot of course in the strictest sense, for he is preaching the highest of ideals, Jesus Christ, and no man has as yet approximated Jesus Christ with any degree of satisfaction; but, he should enforce his Sunday proclaimings by his Monday behaviour. The fact is, however, that there is not a clerical and a lay standard in truth, but only in imagination and current opinion. You will search the Bible from Genesis to Revelation to discover any demarcation of conduct as related to the layman and the priest, and you will not find it. On the contrary the understanding is that all baptized Christians are Children of the Light and must walk answerably to their Christian calling. It is undoubtedly true that a man of vicious tendencies, tendencies which he is unable to control either by religion or the standards of society, ought not to go into the ministry; he would, in all probability, if he went into the ministry bring shame and disgrace upon himself, and dishonour the Bride of Christ; but such a man is a menace to society whatever his vocation, and should, for society's sake, be kept under lock and key. If a man knows how to control his passions, and fight successfully with "wild beasts at Ephesus," and prefers honesty not merely as the best policy, but as the only lasting attitude to take up in life, and wants to live not merely for himself but for his fellows as well, he is ripe not only for a secular profession but for the ministry as well. Moreover, there is a great assistance inherent in the mere taking of a stand; there is such a thing as the inspiration of responsibility; and the decent man in a worldly vocation would find it, to say the least, equally easy to be respectable in the ministry. It is a cowardly objection for a man to raise against the advisability of taking Holy Orders that he is not "good enough." No man, in the final analysis is good enough, but all men ought to be as good as possibility will allow.

CAUSES OF THE DEARTH.

These, then, are some of the causes of the dearth of candidates for the ministry: Parents are too ambitious for their sons from a worldly standpoint; some parents are too fearful of advising their boys to embrace the ministry; there is the feeling among men that the ministry is confined in its sphere of usefulness; that the life of the ministry is a life of hardship; and that the average man is not good enough to be a minister of Christ. Still, the call of candidates for the ministry increases in volume year by year; more, and ever more men are needed to enable the Church to keep pace with the opportunities for usefulness that are opening up, and being opened up, both at home and abroad. This call is not merely a call for quantity but, pre-eminently, a call for quality. More, and ever more men are urgently needed to carry on the work of the up-building of the Kingdom of God, but the demand is for the right kind of men, for the men who will help and not hinder the cause of Jesus Christ in the world.

May the parents of our boys awake to the responsibility which is theirs, a responsibility which, in the most influential sense, may be discharged by them alone. May they realize that the heart of their son is of infinitely more importance than his bankbook; that his happiness, not his opportunity of pecuniary acquisition, is the primary consideration in their determination of his life's work. May the mothers and fathers, and in a special sense the mothers, for their influence is unlimited so far as the male members of the family are concerned, persuade their boys of the beauty of the calling of ministers of Christ, and seek to influence them to make the Great Sacrifice in order that they may possess, in fullest sense, the treasures of Christ. And, may our young men, our big-hearted, regal-souled, king-qualified young men, be induced to see the satisfaction of a life which has as its motto: "I am come not to be ministered unto, but to minister"—is our most earnest prayer, and a dream which we shall endeavour to fructify in reality.

We don't hear much about the woman who broke the alabaster box except the words of the Master, "She hath done what she could." Those words will never die. They will go ringing down the years probably as long as the world stands. No more enduring monument to a timely and loving deed could have been erected. To those of us who read them now they should serve as a perpetual reminder that God never asks the impossible of us. We are to do what we can—that's all the Lord requires of each one of His workers.—Selected.

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WAR PICTURES

A BRAVE DEED.

THE folk who make out we are a decadent race should read this story: "General — told me of the bravest action he had ever heard of. An officer belonging to our division (42nd) was bombing the Turks, when the bomb slipped out of his hand. He immediately took to flight, but on looking back he saw some of his men who would be unable to get away before the explosion. Quick as thought he turned back and laid himself full length on the bomb. The bomb exploded, and you can guess the result, but not one of his men was hurt. It was a case of giving up his life for his men. It was truly a noble act, and deserves the V.C., although he is dead."

TRUE COURAGE.

To the amazement of the authorities, a hospital train brought into Calais station a wounded German soldier, still a youth, who had pinned to his tunic a piece of cardboard bearing these lines in French: "A German soldier. To be given every care. Through his courage he saved twelve Belgian soldiers from being shot by the Germans." This statement bore the stamp of the Belgian General Staff. The story of this youth's bravery is a splendid one: At Dixmude he was ordered to make one of a firing-party told off to execute twelve Belgian soldiers who had been taken prisoners, and on some pretext or other condemned to death. The young German was convinced of their innocence. The condemned Belgians were brought out to die at a farm close to the railway line, behind which lay the trenches of the Allies. The order to fire was about to be given, when the youth, crying, "Shooting innocent men is not war," stretched the officer in command of the firing-party dead with a shot from his rifle. In the confusion the condemned Belgians and the young German scattered and made a bolt for the Allied trenches, and the twelve Belgians and their liberator were brought into the Allies' lines in safety. The young German has since been sent to England, still wearing his cardboard badge of merit fastened by a ribbon in the Belgian colours.

READY WIT.

A soldier in a hospital on recovering consciousness said, "Nurse, what is this on my head?" "Vinegar cloths," she replied. "You have had fever." After a pause. "And what is this on my chest?" "A mustard plaster. You have had pneumonia." "And what is this at my feet?" "Salt-bags. You have had frostbite." A soldier from the next bed looked up and said, "Hang a pepper-box to his nose, Nurse, then he will be a cruet."

A MOTHER.

An open drawer, a woman lowly kneeling,
Some crimson shoes, a tiny lock of hair,
Some childish toys—an engine and a trumpet,
A headless horse, a battered Teddy-bear;
Some schoolboy books, all inky, torn, and thumb-marked;
A treasured bat, his favourite cricket-ball;
The things he loved, the letters that he wrote her—
And now she places on the top of all
A soldier's sword, his photograph, in khaki.
The boyish eyes smile back into her eyes,
While in her hand she holds a V.C. tightly,
And in her heart a grave in Flanders lies.

A PROBLEM.

Of course, there is a great deal in the way you put a thing. Recently those who have wished to escape military service have put positions with some skill. In many cases, however, the really vital things have been left out from a sincere desire to be impressive. I know instances. Here is an account of one who took counsel with generalities, and did not succeed. The "Manchester Examiner" tells the story: "The other day a man applied to an Advisory Committee in South London for exemption on the ground that he was indispensable to his business. He said that without him the firm and all its dependants would collapse, and there was no one to take his place. In fact, he appeared to be making out a very strong case, and had much impressed the Committee, when it occurred to a member of it, rather late in the proceedings, perhaps, to ask him what he was. 'I am a cat's meat man,' he said. 'I suppose the dependants who would perish without you are the cats of this neighbourhood?' said the Chairman. 'That's right,' said the cat's meat man, with feeling. 'And a good job, too,' said the Chairman. 'I can't sleep at night for them as it is. Declined.'

JOURNALISM IN THE TRENCHES

Two Scottish laddies at Ypres
Were harried and worried by snypres,
So to flummox tormentres
They crawled on their ventres
And—Pouf!—went a nest o' the vypres.

ONE of the results of the war will be a new conception of British temperament wherever on the Continent the British Tommy will have fought. The traditional Englishman has hitherto been of two physical types, the short, rotund, John Bull type, and the enormously elongated Englishman with teeth and moustaches. But the traditional psychology of both has been the same: phlegm and an absence of humour. From the beginning of the war the French have been revising this historic impression. Whenever there was a brief respite during the nightmare days after Mons, and Sir John French's men were not sleeping in sheer exhaustion, they would strip and go in swimming or else kick about a football. At first this was attributed to British mania for sport. Later, in the bitter days of the winter battles around Ypres, the French resented what seemed to them sheer indifference to the task confronting the Allies. There was football again, and there are stories even of hounds being brought over from England for hunting behind the lines. By now the French have discovered that they have simply been ignorant of the nature of the plain Englishman. Instead of a saturnine creature he has turned out to be an irrepressible funmaker; stolid enough when there was actual work in hand, but otherwise quite kittenish.

Comic journalism flourishes in the Flanders trenches. The British Museum has been collecting these fugitive sheets, some of them printed, but most of them typewritten or mimeographed. The Royal Fusiliers publish "The Gasper" and "The Salient"; the Twentieth Canadian Regiment has its "Gazette"; the West Riding Field Ambulance has the "Lead-Slinger" for its official organ. In "The Salient" a poet has been chronicling the present in a series entitled "Toothless Rhymes for Ruthless Times," from which we have taken the lines at the beginning of this article. It is journalism completely provided with departments, special columns, notes, dispatches, cartoons, editorials, and, of course, Advertisements. The "Gazette" has a Strafe Column devoted to personals. In what is presumably its Home Page it prints the following instructions: "Ration and fatigue parties swimming to the firing line must keep a sharp lookout for hostile submarines." It advertises Haig's Pills for Hunnish People. It announces a special Quick-Firing Number to appear, "shells permitting." Only in the form of notes pencilled on the margin of these light-hearted publications comes a revelation of the background: "Editor gassed." "Star reporter mauled on the wire." "Whole staff and gear buried on press-day by H. E. howitzer shell, 11 in. Nobody left but the printer's devil."

Every trade develops its slang, and watching in the trenches has become a trade. For that matter, from the first days of the war the heavy shells were Jack Johnsons and the anti-aeroplane shrapnel puffs were Archibalds. Eighteen months have produced an entire vocabulary, some of it grim, some of it fanciful, a good deal of it the honest result of Tommy's struggles with the French language. Arm-in-Tears for Armentières, and Wipers for Ypres are fair examples. Ian Hay, in "The First Hundred Thousand," has recorded the humour of the soldier in France, conscious and unconscious. There is the universal phrase "Na pooh," which means negation, *finis*, extinction. Possibly it comes from "Il n'y a plus." One says "Na pooh" when he pushes his plate away after dinner. "Poor Bill got na-poohed by a rifle-grenade yesterday." This is not the same mood as telling a rooky that the sound of the Taube overhead is the sergeant beating his carpets. But British commentators would find in it the same national trait of fatalistic humour. They remark that British and French have changed temperamentally with the war. The British trench journals are gay and eschew heroics. The French publications—"L'Echo des Marmites, Le Poilu Enchaîné"—strike a deeper note. This is not quite true. Unquestionably, the French have more reason to be sober, but their papers and their trench recreations show gaiety enough. They have their underground "Versailles" and "Beauséjours," and they advertise little dancing parties with an elaborate programme of quicksteps for the Boches. And on the German side there is in all probability a similar development of frivolous journalism, though their popular recreation is largely symphonic music and choral singing.

We leave it to the Euckens and other apostles of war as a spiritual cleanser to cite this tragic gaiety of the trenches as an example of the mitigation of the horrors of slaughter. But it only means that the dreadful business of war cannot suppress the fundamental virtue of man, his joy in a job well done, whether the job consists in building or killing, in repairing or maiming. An ocean of talk about class warfare and the "submerged" has created the impression of a world of workers chained to their tasks and grinding out their lives in a dun atmosphere of want and spiritual depression. The truth is that the workers of the world know what joy is and the emancipation of humour. They do not shirk in the mine, in the factory, or in the first-line trench. The pity is only that this human instinct of fidelity to the job and the equally fundamental instinct of joy in work should be diverted to the bitter business of reciprocal slaughter.—(Nation, New York).

"A Bishop's Pleasaunce"

Studies and Essays by Bishop Frodsham

THE old English word "pleasaunce" shows that this book was written for the Bishop's own pleasure and enjoyment rather than as a task in life. The author was formerly Bishop of North Queensland and is now living in England as Canon of Gloucester. The book consists of a series of articles descriptive of English and Australian scenes, together with others on literary subjects. The first essay is entitled "The Never Never," and is a striking picture of the enormous spaces, covering hundreds of miles in Queensland. Usually, travelling is pretty easy, but at times it becomes dangerous and the Bishop shows how men lose their way and die through thirst. In another article on "Australia and the German Colonies," Dr. Frodsham notes how during the present war Australia has regained what was annexed by us in 1883, but later acquired by the Germans. And so a serious peril to the Commonwealth has been forever taken away. The varied experiences of the author in his colonial life and work provide a number of delightful stories. Thus we are told of a certain Bishop who was preaching somewhat at length, and when he made a magnificent pause, the effect of it was somewhat marred by a tired voice remarking, "Ain't you spinnin' rather a long yarn to-night, Mister?" This comes from a delightful paper on "Humours in a Colonial Bishop's Life," and such experiences are evidently welcome in the face of the terrible hardships experienced from time to time. Here is another of the Bishop's incidents:—

At one time in Queensland there was a race-horse called "His Lordship." Two telegrams, one relating to me and the other to the quadruped, followed each other without break in the columns of a local paper. To the best of my memory the agglomerate paragraph read as follows: "Bishop Frodsham is down with an attack of fever in Cairns. His Lordship is scratched for all events."

We are told of one occasion when a crowd was waiting for a boat and a little child in a high voice asked her mother, "Mummie, how old is God?" The mother rebuked her child, but a more sympathetic cane-cutter walked solemnly across the quay, laid his hand on the child's arm, and said, pointing to the Bishop: "Missie, you ask that bloke in leggings. He's one of the firm."

But Australia does not provide all the interest and humour, for this is what the Bishop has to say about England itself within, the last few months:—

I was told of a conversation overheard between two women on a Sheffield tramcar. They had both returned from saying good-bye to their husbands *en route* for the Front. "A' couldn't think what to say to him," said one with a break in her voice. "So a' said, Well, so long, old lad, an if tha thumps tha Kaiser as tha's thumped me, he'll be sorry as iver tha went."

It would be altogether incorrect and unfair to give the impression that these studies are all so humorous, for, as a matter of fact, they are often very serious in their descriptions of life in Australia and show with remarkable impressiveness what life and work for God is in that land. In addition, there are literary and archaeological

*"A Bishop's Pleasaunce" By Rt. Rev. George H. Frodsham. London: Smith, Elder and Co.

topics like "The Charm of Wesley's Journal" and "Some Old Trails." One of the most striking articles is entitled, "The Soul of a Savage," in which an attempt is made to show the impossibility of analysis. "The soul of a savage is a dimly lighted place. The savage does not understand himself, and we who think we know all about him fail most miserably when we are most confident." It is curious that in this essay there is a slip, the name of Bishop Hannington being put instead of Bishop Patteson.

It is impossible to call further attention to these chatty and delightful chapters connected both with ministerial experiences and more general topics, but those who read "The Bishop's Pleasance" will find themselves in an atmosphere of real enjoyment, as they follow his insight, knowledge, humour and kindly spirit. This is eminently a book for both pleasure and profit.

A NEW VERSION

A THOUGHTFUL worker has written a paraphrase of the 13th Chapter of 1st Corinthians for Sunday School and Bible Teachers "lest they forget." "Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils for Christ, I am become as the moan of the wind in a Syrian desert. And though I have the gift of teaching and understand all mysteries of religious psychology, and though I have all Biblical knowledge and lose not myself in the task of winning others for Christ, I am become as a cloud of mist in an open sea. And though I have read all Sunday School literature and attended Sunday School conventions and institutes and Summer Schools, and am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth me nothing. The soul-winning teacher, the character-building teacher suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself, is not puffed up with intellectual pride. Such a teacher doth not behave himself unseemly between Sundays, seeketh not his own comfort, is not easily provoked. Beareth all things, believeth all things, hopeth all things. The soul-winner never faileth; but whether there be prophecies of redemption through the intellect they shall fail; whether there be theories of salvation through morality, they shall cease; whether there be destructive Biblical criticism it shall vanish away. When the soul-winner was a child he spake as a child, he understood as a child. In teaching children he must consider the nature of the child. Nor can he forget that when he became a man he put away childish things. In teaching men, therefore, he must teach Christ in a manly way. And now abideth Knowledge, Method, Evangelism, these three, but the greatest of these is Evangelism."

SUNDAY SCHOOL DECLINE

An Inquiry by the Bishop of London's Council

THAT a leakage is going on in Sunday School membership is evident from the report of a recent inquiry upon the subject made by a special sub-committee of the Bishop of London's Sunday School Council.

The Committee have given careful consideration to the available evidence, and they are reluctantly compelled to report that a large number of elder children are not only leaving the Sunday Schools, but are also severing themselves from any real and living connection with the Church. And this leakage is taking place in spite of the efforts which have been made in many parishes for the improvement of the Sunday Schools during the past few years.

THE WITNESS OF THE FIGURES.

The witness of the figures shows that while the normal increase in the population of London is 25,000 per annum, the membership of Sunday Schools, Bible Classes, and Catechisms decreased in 1912-13 by 2,223, and in 1913-14 by 2,640.

The ages at which the greatest decreases have occurred are between 11 and 12, and 13 and 15. In the case of the girls the decline is more gradual than in that of the boys. That the leakage comes prior to Confirmation (says the report) is proved by the decrease of Confirmation candidates, and that it continues after Confirmation is proved by the decrease of communicants.

THE CAUSES OF DECLINE.

Among the reasons given for the decline is inefficient and indefinite teaching. Inadequate teach-

ing prior to the difficult years of 12, 13, and 14, says the report, undoubtedly makes the boys and girls of those ages an easier prey to the dangers which assail them during that period. These dangers are, it must be granted, vastly more formidable than they were ten years ago. To the causes arising from within the young adolescent are added external attractions which did not exist in such force in previous days—e.g., picture palaces, counter attractions of non-sectarian organizations, increased facilities for travel, employment of boy labour in the distribution of Sunday newspapers, and kindred evils.

Other reasons given are mistakes made in dealing with the adolescents, the treatment being often unsympathetic and autocratic, the outcome of ignorance of the psychology of the growing child, more especially the boy. Lack of suitable school accommodation makes grading of scholars and of lessons and prayers impossible. Another reason for the leakage is because the child is not trained to look forward to Confirmation as a natural step to be taken; but the greatest cause of all is the failure "on the part of those responsible" to recognize the importance of the Sunday School.

SUGGESTED REMEDIES.

The remedies suggested are: (1) A realization by the Church of the vital importance of the religious education of the young, for it is only by securing such a conviction that teachers of the right personality can be secured, and the necessary funds to meet the greatly increased expenditure can be raised.

(2) More efficient teaching. In this connection it is suggested that candidates for Holy Orders should be required to give evidence that they have received some practical training in the art of teaching.

(3) More time should be allotted both to lesson preparation, and teaching the lesson in the class.

(4) There should be a graded syllabus so that the children receive definite Church teaching based upon the Church Catechism. They should be so familiarized from the first with the idea of Confirmation that the time of decision does not lead to a sudden departure on the part of the child; the rite should appear to every child to be simply the natural and inevitable goal to which he has been tending.

(5) The co-operation of the parents should be secured.

(6) There should also be full co-operation of the scholars; this should include a Training Class in which elder scholars can prepare themselves to become teachers; a well-managed Band of Hope; Foreign Mission work also should be undertaken, and a branch of the King's Messengers, Young People's Union, or similar organization should be instituted. "A more debatable way in which to utilize the principle of co-operation," adds the report, "is the organization of the Sunday School on representative lines, so that all concerned may feel a personal responsibility for the success and efficiency of the school."

(7) There is also a need for Bible Classes and other organizations during the week, to meet the social instincts of the young men and women.

The Churchwoman

MONTREAL.—A very interesting letter was received from a missionary at Fort Hudson and it was read at the 30th annual meeting of the Diocesan Branch of the W.A., which was held last week. The secretary-treasurer of the literature committee reported the sale of pamphlets having increased by \$30. The following "pledges" will be reassumed by the members this year: \$250 to the matron's salary at Onion Lake; \$1,250 towards general board pledges; and \$450 towards the education of missionaries' children in the North-West. All the Junior pledges will be reassumed, and \$250 towards the salary of the lady worker among the Jews in Montreal. The annual thankoffering was \$436.36. The Dorcas secretary's report showed 72 bales were sent out, which contained 6,439 articles, including 3,546 new and 11,003 old garments, and \$204 worth of groceries. The total value of new material used was \$1,728.20. To the North-West \$2,000 worth of articles were sent; in the foreign Mission field \$2,405.84 worth of articles in the bales. The total receipts were \$461.46, and disbursements \$410.35, balance of \$51.11. The report of the city branch secretary showed a large amount of Dorcas work done by the 24 Branches and a total of \$6,260.95 sent to Missions. The following officers were elected: Pres., Mrs. Albert Holden; vice-presidents, Mrs. Norton and Mrs. Wallace Stroud; recording sec., Miss Wand; corresponding sec., Miss E. Gomery.

HALIFAX.—ST. PAUL'S HALL.—The annual meeting of the W.A. was held on the 10th inst. The reports showed the receipts for 1915-16 were

\$628.80, and the expenditures \$641.61. The following officers were elected for the coming year: Hon. pres., Mrs. Armitage; pres., Mrs. Curren; 1st vice-pres., Mrs. Bowes.

MOTHERS' UNION.—On Saturday, the 25th inst., the Feast of the Annunciation, there will be a Corporate Communion of this Society in St. James' Cathedral, Toronto, at 10 o'clock.

CAMPBELL CROFT.—ST. PAUL'S.—At the annual meeting of the Women's Guild of this church the treasurer reported that during the past eight months the sum of \$122 had been contributed to the Red Cross and in addition to this the sum of \$20 to the Socks Fund and also 25 pair of socks. The members have also a monthly war tax of \$16.26, which is donated to the Red Cross Society.

VICTORIA.—A diocesan board meeting of the W.A. was held in St. Saviour's schoolhouse on the 25th ult. During the meeting a resolution was passed, on motion of Mrs. Toller, seconded by Miss Cowley, that "We place on record the irreparable loss of our beloved babies' branch secretary, Mrs. Murray Thain." It was during this period of the meeting that Mrs. Toller read a short paper on babies' branches. An envelope was handed to the president during the meeting, this containing \$26.90, a thankoffering from 16 members to be applied to the debt on a chimney recently built at the Girls' Industrial School at Alert Bay. At the evening meeting the president spoke a few words as a message to the girls. Reports from eight girls' branches and five junior branches were read, all these indicating improvement. The Treasurer's Report showed receipts of \$96.80 and disbursements of \$29.40. A feature of the evening was the presentation to the organizing secretary, Mrs. Toller, (who has since left for England) of a beautifully illuminated resolution and an embroidered quilt, the work of the girls' branch at St. Mark's, and their president, and the gift of the various branches of the diocese. Mrs. Toller suitably acknowledged the gift.

ST. SAVIOUR'S.—The annual meeting of this parochial Branch of the W.A. was held on the 13th inst., Rev. Robert Connell presiding. Encouraging reports were read by the various officers. An address was given by Mrs. R. H. Walker, Diocesan Secretary, for the United Thank-offering. All the officers were re-elected.

Church News

PREFERMENTS AND APPOINTMENTS.

GOODING, Rev. S. W., to be Curate of the parish of Frankton. (Diocese of Ontario.)

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—The canvass to remove the debt on this Cathedral is now well under way and the outlook is most encouraging. Within the past week or two four subscriptions of \$500 each and two of \$400 each have been secured. In addition, subscriptions have been coming in from various parts of the diocese of Nova Scotia. An interesting feature is that in many cases the subscriptions now being made are larger than those made by the same persons to the original building fund.

The Archbishop's throne and Litany desk which lately arrived from England were dedicated at the 11 o'clock service in this Cathedral, on the 12th inst.

CHURCH OF ENGLAND INSTITUTE.—Dean Llywd gave the first of the special series of Tuesday evening lectures in this Institute on the 14th inst., the general subject being "Great Classics of Christian Devotional Literature." The Archbishop of Nova Scotia conducted the opening devotional service and Dr. M. A. B. Smith occupied the chair. The Dean's special subject was, "The Confessions of St. Augustine of Hippo." On Tuesday last Rev. Capt. W. W. Judd, Headmaster of the Collegiate Institute, Windsor, N.S., on "The Imitation of Christ, by Thomas á Kempis."

ST. PAUL'S.—On March 12th a Communion service for the members of the Halifax S.S. Teachers' Institute was held. At the morning service the Church of England members of the 64th Battalion were present, when Archdeacon Armitage preached the first of a special series of Lenten sermons on "The Attraction of the Cross."

WINDSOR.—KING'S COLLEGE.—A special series of lectures are to be given in this College to the clergy from May 12th to 16th and it is hoped that every clergyman of the dioceses of

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Monday, the 25th inst. there will be a Society in St. O'clock.

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A special in this College 16th and it is the dioceses of

Nova Scotia and Fredericton who can profitably attend will be present. Bishop Roper, of Ottawa, will deliver three lectures on "Some Modern Presentations of the Christ." Dr. Boyle, the new President of the College, will give three lectures on a subject to be announced later. Dr. Ball is to lecture on "The Differentiation of Soul and Spirit"; Canon Simpson on "Catechising"; Dr. Harris on "The Russian Church"; Dean Llywd on "Bergson's Philosophy as it Affects Christian Belief."

WHITNEY PIER.—ST. ALBAN'S.—The 139th meeting of the Deanery of Sydney was held on February 29th and March 1st. Greek Testament was read from Romans XIV., the whole of the chapter being helpfully discussed. A paper was read by Dr. Draper on the subject of "Prayers for the Departed."

ANNAPOLIS ROYAL.—The last meeting of this Rural Deanery was held on February 21st and 22nd. Rev. W. S. H. Morris contributed a helpful paper. At evening service the sermon was preached by Rev. W. Driffeld; the sermon ad clerum was preached by Rev. E. Underwood. Rev. J. Reeks read a second paper on "Baptismal Regeneration," and Rev. W. S. H. Morris contributed an essay on "Prayer Book Revision."

LUNENBURG.—CHRIST CHURCH.—The Archbishop recently visited this parish and confirmed 40 candidates. Some were soldiers belonging to the Overseas Battalions at present stationed at Halifax. These men had received permission from their commanding officers on request of the Rector to come back home and receive a blessing and confirmation in their ancient church before proceeding abroad. It was a most affecting moment when the newly-confirmed soldiers, headed by Sgt. King came to receive their first Communion. In the afternoon of the same day the Rector accompanied the Archbishop to Blue Rocks where Rev. T. Pilkington presented ten for confirmation. There would have been more but the Eastern Points' contingent could not come over owing to the high seas.

The 117th meeting of this Rural Deanery was held here lately. The preacher at the Deanery service was Rev. C. R. Cumming, Rector of Bridgewater. At the celebration of the Holy Communion on the second day, the Archbishop was celebrant, and he afterwards preached the "ad clerum" sermon. A special feature of this meeting of the Deanery was the holding of a "Quiet Hour" for the clergy at the request of the Archbishop. His Grace's remarks were based upon the Ordination vows, and brought home to the minds of the clergy present the various truths connected with ministerial life, if it is to be a power in the world and the Church. His Grace spoke most earnestly of those truths which in their importance and power, are essential to true and loyal service. At the business meeting which followed it was decided amongst other things that, if possible, a general exchange of pulpits should take place among the clergy of the Deanery during Lent.

FREDERICTON.

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

FREDERICTON.—A Lenten appeal signed by Bishop Richardson and members of the Executive Committee has been promulgated, part of which is as follows: "The Empire is at war. The common call to mobilize has rung out. That call comes also and with pressing force to the Church of Christ. Men and munitions and money are not enough. Our share in the common obligation it to convince the world of the reality of spiritual things. An Empire-wide war means that every one of its citizens should be under orders. It is this note of discipline which the Lenten season strikes so strongly. Let us make it a time of new and deeper penitence, ever keeping in mind that glorious feast of the Resurrection with its Easter Communion, for which every Lent is a preparation."

ST. JOHN.—ST. MARY'S.—Archdeacon Raymond has received from the vestry of this church a four months' leave of absence, part of which may be spent on a visit to his daughter in Vancouver. The holiday is granted in the hope that the rest and change will prove beneficial, and the resolution announcing it expressed the kindly thoughts of the church for their beloved pastor.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Ten Days' Mission at the Cathedral ended on the 19th inst. The services

were well attended throughout and the addresses of Rev. C. E. Sharp were listened to with much interest.

TRINITY.—The Eight Days' Mission at this church was brought to a close on the 19th inst. Canon Howitt, the missionary, conducted a Bible Study daily, and on each evening a Mission service. On Saturday night there was a service of preparation for the Holy Communion which was celebrated both morning and evening on Sunday, the last day of the Mission.

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.

BELLEVILLE.—ST. THOMAS'.—Dr. Bidwell, of Kingston, held an Ordination service on Sunday morning last, when he ordained Messrs. G. K. Kingston and Spencer Gooding, both of Trinity College, Toronto, to the Diaconate. At the evening service the 25th anniversary of the ordination, both of the Bishop of Kingston and Canon Beamish, the Rector of the parish, was specially commemorated. Bishop Bidwell was the preacher at both services.

FRANKTON.—Rev. S. W. Gooding, of Trinity College, Toronto, has been appointed to the curacy of this parish.

OTTAWA.

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

OTTAWA.—LENTEN SERVICES.—The first mid-day service was held in Lindsay's Hall on the 13th inst. These services will be held daily and will appeal specially to business people. Rev. Lenox I. Smith, the Rector of Christ Church Cathedral, conducted the service.

ENTERTAINMENT OF SOLDIERS.—Two hundred soldiers were entertained by the ladies of the various city churches on the 10th inst., to a supper which was held at the Y.M.C.A. Addresses were delivered by Rev. J. M. Snowden, Rev. J. F. Gorman and Capt. J. H. Thomas. Col. Taylor thanked the ladies on behalf of the men and led the latter in giving three hearty cheers.

HAWKESBURY.—Rev. W. P. Garrett, formerly Rector of Bearbrook, Vars and Canaan, Ont., has assumed his new duties as Rector, to which he has been lately appointed. On different occasions recently he has been handsomely remembered by his three former congregations, the members of which held him in the highest esteem. Mr. Garrett was for a number of years Rector of the parish of Eastview.

TORONTO.

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

William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—On Sunday morning last the Bishop preached in the Cathedral the second of his course of sermons on "Some Mysteries of the Kingdom of God," and in the evening he preached at Grace Church.

ST. JAMES' CATHEDRAL.—A special service in connection with the Canadian Guild of Organists is to be held in this church on Tuesday, the 28th inst., at 8 p.m. The service is to be a shortened form of Evening Prayer and address by Archdeacon Cody. Immediately following, a short organ recital will be given by several of the members of the Guild.

ST. STEPHEN'S.—On Monday evening last, Canon Fitzgerald, of Kingston, gave his famous lecture on "Ireland and the Irish" in the school-house. The lecture was much enjoyed by those present. The Rev. Prof. Cosgrave presided.

CHURCH OF THE REDEEMER.—The Rev. G. F. Saywell, M.A., preached his farewell sermons at this church on Sunday last, where he has been Curate for some years past. Mr. and Mrs. Saywell left the city for England on Monday last. They are going to reside at Cambridge, Mr. Saywell having been appointed to the curacy of St. Paul's in the University town. It is Mr. Saywell's intention, in addition to this work, to take a post-graduate course at the University.

TRINITY COLLEGE.—The fifth of the series of special Saturday afternoon lectures on Shakespeare will be delivered in Convocation Hall on the 25th inst., by Professor H. C. Simpson, M.A., his subject being, "The Question of Authorship."

The Rev. G. F. Kingston, M.A., who was ordained last Sunday by the Bishop of Kingston, has, on Dr. Boyle's nomination, been appointed Lecturer in Philosophy at King's College, Windsor, N.S. He will assume his work there in the autumn, and meanwhile will be Canon Gould's assistant in educational work at the M.S.C.C. office.

Rev. Professor Boyle, of Trinity College, was among the speakers at the Irish Protestant Benevolent Society's dinner on March 17th.

Rev. Professor H. C. S. Morris is the special Lenten preacher at St. Barnabas' Church, Halton Street.

GEORGINA HOUSE.—Mrs. Broughall, after many years of service as president, tendered her resignation at the annual meeting held on the 14th inst. Mrs. Broughall was the founder and originator of this splendid work. The Bishop of Toronto, the chairman, gave a short address, commending the enormous need of such work as that done amongst the business women of the city and the wide-spread influence exercised by such presidents as Mrs. Broughall, after whom the houses are named. Provost Macklem followed with a tribute to the successful labours of Mrs. Broughall and her associate workers. The treasurer's report showed a balance of \$863.25. Miss Cholmondeley read the report of Spadina Lodge, where hundreds of girls have meals and comfortable quarters. Miss Hepper read the Georgina House report. A short evening service was held in the chapel by Dr. Cayley. The following are the officers elected: President, Miss Ethel St. George Baldwin; secretary, Mrs. Goldwin L. Smith; treasurer, Miss Gertrude Brock.

ST. FAITH'S HOUSE.—The Bishop of the diocese held a dedication service at the St. Faith's Home for Girls, 220 Beverley St., on Thursday morning last. This new home for helping the needy girls of the Church is a valuable addition to our many institutions.

HAVERGAL COVERLEY CLUB AND THE NURSING MISSION.—Through the keen activities of former students of Havergal College in their Coverley Club a fine example of "good works" is being given. At the last weekly committee meeting of the Nursing Mission it was reported that the club had contributed its half-yearly gift to the work. The sum reaches the handsome total of \$250 annually and this enables the club to adopt a Coverley nurse, whilst gifts of needlework for the poorest cases, especially the babies, add still more to the Mission's indebtedness to these old Havergal College students. Very warm thanks were expressed by the ladies of the committee both for the gift and the interest shown. The Nursing Mission has a staff of nine nurses and a superintendent and attends cases of all denominations and nationalities. The fee charged is according to the circumstances of the patient. Great thankfulness is constantly expressed for the hour's daily ministrations in the homes of the sick and poor and doctors give a very gratifying testimonial to the efficiency of the Mission's Nurses. The house occupied by the Mission is at the corner of Beverley St. and Grange Rd., and was given by the late Dr. Goldwin Smith to the work of nursing. Both Mrs. Goldwin Smith and he took a constant interest in the progress and well-being of the Institution. Mrs. Griffith Thomas is the president of the Mission and Mrs. Lockhart Gordon and Mrs. Brodie are the vice-presidents.

PRAYER BOOK FUND FOR OVERSEAS TROOPS.—The Bishop is particularly anxious, in view of the great demand for this book, to raise the objective to 10,000 copies, and will gratefully acknowledge all contributions sent to him for this object.

PARKDALE.—CHURCH OF THE EPIPHANY.—The 81st Battalion, with brass and bugle bands, attended Divine service at 9.30 a.m. last Sunday, when the Chaplain, Canon Dixon, took the service and the Rev. Dyson Hague preached.

At the 11 o'clock service the Vicar continued his course of sermons from Revelation, preaching on "The Letter to the Church in Pergamos."

The Bishop of Mackenzie River preached at the evening service from Phil. 4: 22, and after speaking of the way in which Christianity penetrated to Rome and even into Caesar's household, went on to show that the Gospel had lost none of its ancient power, but had spread to the Northern wilds and to the uttermost corners of the earth. Dr. Lucas spoke of the vast extent of his diocese, reaching 2,500 miles north of Edmonton and having a thousand miles of frontage on the Arctic Ocean, covering 600,000 square miles, or ten times the size of England, and yet with a population of only 6,000 people.

ST. CHAD'S.—On Thursday afternoon last the second of a series of lantern lectures was held.

Rev. H. Snart gave an address on "The Life of Christ."

COBOURG.—ST. PETER'S.—The family of the late Canon Spragge, who was for 25 years Rector of this parish, have offered to place a memorial window in this church in memory of both their father and their mother. This offer has been gratefully accepted, and it is probable that a further memorial will be placed in the church by the members of the congregation to the memory of their late Rector.

MULMUR.—ST. LUKE'S.—The Bishop of the diocese visited this parish and held Confirmations on the 5th. Rev. G. L. Gray, B.A., presented 40 candidates, 19 females and 21 males, seven of whom wore khaki. At each of the three appointments the Bishop delivered inspiring addresses making special reference to those wearing the King's uniform. Large congregations greeted him at each service. Rev. A. L. Fleming, of Baffin's Land, gave three excellent addresses at the annual W.A. services on the 19th inst.

PORT HOPE.—TRINITY COLLEGE SCHOOL.—At a recent meeting of the governing body of this School, it was noted upon the minutes as an interesting fact that, of the Old Boys of the School serving with his Majesty's forces at the front, five had recently been promoted to general rank, viz.: Brig.-General Arthur Victor Williams, Brig.-General Archibald Cameron Macdonel, Brig.-General Casimir C. von Straubenzie, Brig.-General Edmund Merrite Morris, Brig.-General William Frederick Sweny.

LINDSAY.—ST. PAUL'S.—Mr. G. H. Hopkins, K.C., has been appointed County Judge of Haldimand. Mr. Hopkins has been long connected with this church, having been both warden and delegate to the Synod, while Mrs. Hopkins has helped in the choir and in many other ways. Mr. Hopkins is the second Churchwarden, during the present Rector's incumbency, to be elevated to the Bench, Judge Barron, of Stratford, having preceded him.

NIAGARA.

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

HAMILTON.—ST. JOHN'S.—Rev. G. H. Snell, recently of Edmonton, has just entered upon a locum tenency at this church, Canon Daw having given up work for the time being to go overseas as Chaplain.

OAKVILLE.—ST. JUDE'S.—Rev. H. F. D. Woodcock has been appointed Chaplain of the new Halton and Dufferin Battalion, which is at the present time in course of formation.

GUELPH.—ST. JAMES'.—Bishop Reeve preached on the first Sunday in Lent. In the morning, from the text, "What shall we do?" Acts 2: 37, and in the evening the Bishop followed up his discourse of the morning by discussing almsgiving, prayer and fasting. These he explained at some length, and their importance to the professing Christian.

HURON.

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

LONDON.—Archdeacon Young, Secretary-Treasurer of the diocese, has resigned that office owing to advancing years and failure of health. His resignation was presented at a meeting of the Executive Committee on the 16th inst., and it was accepted with regret.

BRANTFORD.—GRACE CHURCH.—Canon Gould preached on the 12th inst. He spoke specially with reference to the effect of the war on Christian Missions. In the evening the Bishop confirmed 31 candidates including three from the Church Lads' Brigade.

HOLY TRINITY.—The Bishop confirmed 23 candidates in this church on the 12th inst., including seven soldiers.

ST. JAMES'.—The Bishop held a Confirmation service in this church on the 12th inst.

ST. JUDE'S.—An interesting debate was held lately under the auspices of the A.Y.P.A. between the St. Jude's and the Colborne Street Debating Clubs. During the evening, Mr. Basset, president of the debating league, on behalf of Mr. J. H. Ham, M.P.P., presented St. Jude's Society with the cup which Mr. Ham has kindly presented.

ALGOMA.

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

FORT WILLIAM.—ST. PAUL'S.—A "War Time Mission" was held in this parish commencing on Quinquagesima and ending on Ash Wed-

nesday. The usual services were held on the Sunday, and on the week days services were also held. Special services were held for women and one for children on Ash Wednesday. The missionary was Rev. J. J. Robinson, Warden of St. John's College, Winnipeg. Dr. Robinson is a man of wide experience both in parochial and Mission work, and his presence was highly appreciated and his message was most helpful.

KEEWATIN.

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

CHURCHILL.—The following letter has been received from Rev. F. C. Sevier, the missionary at this place, who is doing a splendid work here: "Whatever the care that breaks thy rest, Whatever the wish that swells thy breast: Spread before God that wish, that care, And change anxiety to prayer." Sincerely do we thank our kind friends for bearing us up in prayer through the most anxious year in our experience ever spent in the Great Lone Land. Country produce of every description absolutely failed, hence suffering, scurvy, sorrow and sadness. Details might be written some day, but not now. The outlook for this coming winter is much better. The M.L.A. consignment arrived safely last August. It is very doubtful if any ship will come out for the Northern Posts next summer. No opportunity having presented itself for extending the Eskimo work, Rev. W. H. J. Walter has gone down to Port Nelson for the time being to carry on the Mission there. He may be able to return here next summer, when we hope to go out into Canada for a few years. Please continue to pray for the isolated Missions, asking that the rough places may be made plain, and that all flesh may see the glory of God. "Unanswered yet? Faith cannot be unanswered. She knows Omnipotence has heard her prayer And cries, "it shall be done sometime, somewhere." "

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

YORKTON.—HOLY TRINITY.—Canon Cornish, who has been Rector of this church for the past nine years, preached his farewell sermon in this church on the evening of the 27th ult. He left next day for Peterboro, to take charge of St. John's Church there, during the absence of Canon Davidson, who is very shortly going to the front as Chaplain to an Ontario Battalion.

MACKENZIE RIVER.

James R. Lucas, D.D., Bishop, Chipewyan, Alta.

CHIPEWYAN.—Bishop Lucas of Mackenzie River, sends us the following most interesting account of some of his own experiences in his far northern diocese. The Bishop has some experiences of absorbing interest to relate. Incidentally they illustrate the hardships of the career of a Bishop in such a far-flung diocese. During a recent trip to Edmonton, on the way from Fort McMurray to the end of steel, the thermometer was one night 63 below zero. Owing to the deep snow they could make very little progress, and on the night in question, being unable to reach shelter, all they could do was to make a huge camp fire by the side of the trail and lie down beside it in their blankets, turning round from time to time so as to maintain an equable warmth. This part of the journey of 90 miles took six days owing to the difficulties of travelling. One horse died on the way. On the Bishop's arrival hither from his last visit to England, an interesting event which occurred, was the ordination to the priesthood of Rev. E. Hester at midnight, it being only possible to remain here for five hours, from 10 p.m. to 3 a.m., the Bishop desiring to continue his journey north immediately. The Bishop was at that time about to make his annual trip through the diocese, and on this trip Mrs. Lucas accompanied him. They covered a distance of 3,000 miles all told. At Hay River, Miss Jackson, who was with them, left the party in order to take up work at the Mission School, where 40 Indian and Eskimo children are being boarded and educated. The Mission has been established there since 1893. At Fort Simpson the Bishop married Rev. G. Baring and Miss Scourfield. Mr. Baring went to Fort Simpson the previous year and is doing splendid work. The Bishop conducted baptism, Confirmation and Communion services at the Fort while the steamer was waiting. At Fort Norman the Bishop visited Mr. and Mrs. Tremain, who are in charge at that

point. He found that owing to a shipment of coal oil having gone astray, Mr. and Mrs. Tremain for nearly a year had to make their own candles and burn moose oil for light, the light being obtained by means of wick placed in a saucer. At Peel River, or Fort McPherson, the Bishop confirmed 46 Eskimos and 12 Indians at a midnight service. It should be explained, however, that in that latitude during the summer time there are no hours of darkness, and such services are generally held at the hour we know as midnight, owing to the cooler atmosphere. Bishop Lucas, it may be mentioned, has been in the north country for 25 years and Mrs. Lucas for 23. The Bishop's sister, who is the wife of Archdeacon Whittaker, of Fort McPherson, has been in the north for 20 years. The Archdeacon lately left Fort McPherson, accompanied by Rev. H. Girling and Messrs. Hoare and Merritt, on a two years' expedition to visit the famous Blonde Eskimos. The point where they expect to find the Blonde Eskimos is 1,000 miles from Herschel Island. Dr. Anderson, formerly second in command of the Stefansson expedition, is with the party. The journey is being undertaken in the motor boat which was presented to the diocese last year.

NEW WESTMINSTER.

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

VANCOUVER.—Dr. DePencier, the Bishop of New Westminster, has left this city with the 62nd Battalion, of which he is the Chaplain, for Halifax, N.S., en route for the front. On the way East he broke his journey at Ottawa and made a short stay in that city.

COLUMBIA.

Augustine Scriven, M.A., Bishop, Victoria, B.C.

CEDAR HILL.—ST. LUKE'S.—During the present Season of Lent, Rev. J. D. Mackenzie-Naughton is preaching a special series of sermons on "The Messages of the Christian Ambassador," and a course on "Saul, the First King of Israel."

Correspondence

THE LEADERSHIP OF THE EPISCOPATE.

Sir,—The clergy and laity of the Church of England in Canada ought surely to appreciate to the utmost the way in which our Bishops are endeavouring to utilize this war-crisis for a great spiritual uplift, and to stir up the churches in every diocese to labour and to pray for a great spiritual revival. Never in the writer's recollection has there been such a unanimity of appeal from our diocesan chiefs. Never have the Bishops delivered such a series of powerful and impressive appeals to the Churchpeople of Canada to seek the Lord while He may be found, to call upon Him while He is near, and to return to the Lord with true and contrite hearts. Never have their Lenten Pastorals risen to such a height of spiritual earnestness, or pierced so deep to the heart of spiritual realities. They all issue the same call. It is a cry from the housetops. Today is a day of singular opportunity! This is an hour of crucial crisis! Souls are more sensitive! The one thing needful is a revival of heart religion! Now is the time for a tremendous effort! The present distress enforces the solemnity of God's call! God is speaking to His Church in clearer tones than ever before! Never was there such a chance for winning souls! And so on, and so on. In pastoral and pamphlet, in letter and appeal, these voices of our Bishops, led by the Primate-Archbishop in his splendid Pastoral, have resounded in a succession of trumpet calls, stirring, solemn, searching; and in every diocese they have formulated plans for the holding of special services, and especially for the conducting in each parish of a series of revival services, or as they are more properly called in our Church, Parochial Missions, for the awakening and deepening of the spiritual life. Certainly the Bishops, as examples to the flock, have earnestly tried to do their part. Now the responsibility lies on the clergy and laity to carry out to the full this programme of revival, and co-operate with personal enthusiasm in this great campaign for a spiritual uplift. After all, the main thing for us Church-people at this time is to realize vividly that a religious revival is not a thing that can be worked up or worked down; it is from first to last God's work only, Divine in origin, supernatural throughout. We may have no end of meetings, and machinery, and organization; but if in spite of all, the masses on a Sunday morning or evening drift

shipment of coal and Mrs. Tremaine their own candles the light being placed in a saucer. Person, the Bishop Indians at a mid-plained, however, summer time there such services are now as midnight. Bishop Lucas, in the north Lucas for 23. The of Archdeacon has been in the leacon lately left by Rev. H. Gierlerritt, on a two-mous Blonde Espect to find the s from Herschel second in com-tion, is with the ndertaken in the d to the diocese

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EPISCOPATE.

the Church of to appreciate to our Bishops are crisis for a great the churches in rray for a great writer's recollection of appeal ave the Bishops ful and impres-e of Canada to : found, to call to return to the ts. Never have uch a height of so deep to the y all issue the housetops. To-ty! This is an more sensitive! al of heart reli-mendous effort! e solemnity of His Church in Never was there And so on, and t, in letter and ps, led by the d Pastoral, have npet calls, stir-ery diocese they ding of special ducting in each ces, or as they urch, Parochial l, deepening of Bishops, as ex-ly tried to do ty lies on the e full this pro-e with personal for a spiritual for us Church-vidly that a can be worked st to last God's atural through-meetings, and f in spite of all. r evening drift

past the Church's open doors, careless and in-different in these days of battle, and murder and of sudden death, it only shows that we need something stronger than wars and rumours of wars to arouse the careless and apathetic from their miasmatic indifference. But if it is our God only who can generate the revival, it is by and through prayer only that He will do it. And this is where the part of the laity comes in with such uplift of hope. The weakest, the poorest, may be the fore-most here, for God's promise of revival is to the humble in spirit and the contrite in heart, and through the earnest and continued prayers of the two or three who, in every parish with Jesus in the midst, are prepared to give a proportion of time and energy daily to this special work, a re- vival may begin that will spread from parish to parish, and diocese to diocese. That well-known American Christian, Mr. W. E. Dodge, was one day talking to a friend of the indolence, and un- belief, and worldliness that prevented the work- ing of the Spirit of God in the Church. I believe, said Mr. Dodge, that Pentecostal blessings come through Pentecostal praying. Christians must awake to agonizing prayer. Friend Dodge, was the unexpected answer of his Quaker friend, sup- pose thee and I make the beginning?

Yes, that's it. According to your faith be it unto you, said the Master. And as to the clergy. Not only does the call come to them with com- manding clearness to be promoters of these prayer circles of power, and the burning centre of the revival life of the parish, but to give from Sunday to Sunday in the pulpit those clarion voices of God to the soul which alone can awaken the dying and lost. Cry aloud! Spare not! Lift up thy voice like a trumpet! Set the trumpet to thy mouth! Blow the trumpet and warn the people! Show my people their transgression! O thou that bringest good tidings, lift up thy voice with strength! Lift it up! Be not afraid. Of late we have had so many messages from the pulpits for the time, and for the times. We need more for eternity, as a great Bishop said. It was good to read that the Archbishop of Nova Scotia was proposing a concurrent message for his clergy during a given period day after day, on the great theme of the Atonement, and the message of the Prodigal-Son, and that the Bishop of Kingston likewise appealed to his clergy to treat simultan- eously some of the great themes and the central truths of the Cross, and sin, and repentance and the like. Really it cheers one to be a Churchman nowadays when themes like these are proposed by our Bishops, instead of the ear-tickling, crowd-entertaining, soul-hypnotizing subjects that are being advertised in many churches on Germanism and militarism, and bi-lingualism, and war con- tracts, and pacificism, and Christian institution- alism, and eugenism, and hygienism, and char- acter-building (from the top), and the Homiletic Review only knows what. Let those who desire to be modern press on with their modernisms, but let our Anglican clergy stand shoulder to shoulder in their loyalty to their ordination vows, and preach the Word of God, as messengers, watchmen, and stewards of the Lord. And in these terminal days, these difficult days, these try- ing days (2 Tim. 3: 1), and yet withal these great and glorious days, let our message be more and more the old, old story that never fails to touch the universal heart, and the old, old call that never fails to evoke response. Seek ye the Lord! Pre- pare to meet thy God! O come let us return unto the Lord! What shall it profit a man if he gain the whole world and lose his own soul! How shall we escape if we neglect so great salvation! Behold I stand at the door and knock! The Spirit and the bride say, Come! It's messages like these, spoken in love and driven home by the promised power of the Spirit that strike at the very heart of the mammon-worship, and in- difference, and Sabbath-breaking, and artificial Christianity, which it is our heart's desire and prayer to God to break in pieces that Christ Him- self may come and reign. Yes, the revival we long for must come from God. It must come from on high. It may come in ways we do not anti- cipate, and manifest itself in ways we do not expect, but it will come when God's people humbled and contrite are willing in the Day of His power. Dyson Hague.

OUR DUTY.

Sir,—One of our missionary organizations is very appropriately named the Society for the Prop- agation of the Gospel. To propagate the Gospel is the duty, not only of the Church as a body, but of every individual Christian. "Such honour have all his Saints." Some words of Archbishop Whately emphasize this: "If our faith is false we are bound to renounce it. If it is true we are bound to propagate it." And never, perhaps, has there been a time when the need of this duty was

greater than now. There are many all over Can- ada who are living in what may almost be called heathen darkness and who will never be reached except by a definite evangelistic effort on the part of every Christian. Here are some words I read lately:—

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath
That calls to conquest or to death:
A word to rouse the Church from rest
To heed the Master's high behest.
The call is given; ye hosts arise!
Our watchword is Evangelize!

The glad Evangel now proclaim
Through all the earth in Jesu's Name;
This word is ringing through the skies
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel Grace;
The world that now in darkness lies
Evangelize! Evangelize!

WHY, INDEED!

Sir,—We are struggling with our annual report of Church Statistics and we notice it is still dated from the 15th of March to the 15th of March, although the Synod year has been made to close on the 31st of December. Why is there this con- fusion of dates in the different Synod reports? Is it because of the stiff-neckedness of the differ- ent committees? Or is it because they have got into such a deep, conservative rut they can't get out? Why do the missionaries have to make their quarterly reports to the Mission Board on February 29th, May 31st, August 31st and Novem- ber 30th, instead of, as it should be, on March 31st, June 30th, September 30th and December 31st? Why are the annuitants asked to send in their application forms on the 1st of November— 10 months after, or two months before, the close of the Synod year? Why should they not be called for the 1st of February, and ask for the amount of stipend received during the Synod year, just closed a month before?

Perhaps some of your readers would be able to enlighten us.

Rural Churchman.

CHRISTIANITY AND CIVILIZATION.

Sir,—Just before the war an earnest man wrote as follows:—

Even now we see the Kingdom of God gradu- ally taking over the kingdoms of the world. Christ has slowly mastered the conscience of mankind, and every advance in private and public morality is a new triumph.

No doubt he thought so, but in reality he was, like many others, mistaking civilization for Christianity.

But now the outward show and superficiality have gone and we know that it is the very absence of Christianity that made the war possible. With his accustomed force Mr. Chesterton wrote re- cently that "the Christian principle has not been tried and found lacking. It has been found diffi- cult and not tried."

Student.

REASONS FOR CONFIDENCE.

Sir,—People in Canada, as well as in England, are apt to get depressed by the slow progress of the war. To all such I commend these words of a correspondent in one of your contemporaries, who asks these very pertinent questions:—

In which of our colonies, distributed all over the world—North, Mid and South America, North, West or South Africa, in Australasia, Europe, Asia—has there been any serious valid attempt by the enemy to get into touch with our forces?

Since the war began has the rate of exchange varied in their favour or ours? If I take an Eng- lish sovereign and a German mark say, to Spain, in which do I find the greatest depreciation?

Beyond their related tribal races, are not their only allies the Turks?

In a country like Germany, uninvaded, un- stripped by an enemy of her food or fighting values, what reason is there for enormous in- crease in the price of food?

If she has denuded her factories for foreign field service, and her male population ceased to produce, save for army consumption, what has be- come of her immense foreign trade?

Why does she keep her fleet in hiding?

The Air Question.—Would they give the slight- est attention to this if victory were even in distant prospect to their land and sea forces?

What is the military advantage of two years' aircraft effort? Our dockyards, munition works, are open and undefended from the sky. Yet they

are untouched. The sum total of any air policy can only be building destruction.

In which of our colonies has there been any attempt by the natives in nearly two years to take advantage of our military difficulties?

Nay, the subtle forces of Empire-expansion are neither military, naval nor air-craftian. Keep your trust in God.

Yours,
Patriot.

ACKNOWLEDGMENT.

The necessary sum for Missionary's Outfit has been received, thanks to many kind donors. The last receipts were: Niagara, \$5; Ruth Ryde, 25 cents; Mrs. Nolle, 25 cents; Miss Meen, 25 cents; F. T. Osgoode, \$1.

Editor, "Canadian Churchman."

Books and Bookmen

"The Book and the Sword," a popular illustrated Report of the British and Foreign Bible So- ciety for the year 1914-1915. London: The Bible House, Toronto; Upper Canada Bible Society.

Without doubt this is the most interesting and attractive of the Annual Reports, and it is full of delightful testimony to the power of God's Word, as distributed by the Bible Society in vari- ous parts of the world. The book represents the experience of workers in all parts of the great field, and, notwithstanding the war, new lang- uages have been added during the year to the long list of those in which the Society circulates por- tions of the Scriptures. Preachers will find here any number of telling illustrations for their ser- mons, and the entire book provides once again an evidence of Christianity that deserves the strong- est possible emphasis.

"The Meaning of the Apocalypse." By E. H. Horne, M.A. London: S. W. Partridge & Company, Limited. (2s. 6d. net).

"Revelation." By A. C. Gaebelein. New York: Publication Office, "Our Hope." (\$1.00).

Those who desire to the study of the Apocalypse should know these two books, which, though written from very different standpoints, provide much material for careful consideration. The former takes what is known as the Historical view; the latter, the Futurist. In its own way, each of these books is decidedly valuable and worthy of attention, for the only proper method of arriving at the truth about the Revelation is by careful attention to different standpoints.

"The History of the Ten 'Lost' Tribes." By David Baron. London: Morgan & Scott, Limited. (1s. net).

Many people are interested in and some are puzzled by what is known as "Anglo-Israelism." This book is written by one who has made a thorough study of the subject, and it contains much valuable information on the question of the supposed "lost" tribes. The author's interest in, sympathy with, and knowledge of everything Jewish will commend this work as one of the very best and most convincing on this topic.

"A Fourfold Test of Mormonism." By Henry C. Sheldon. New York: The Abingdon Press. (50 cents net).

From time to time the problems connected with Mormonism are a concern to Christian people, showing that the matter is by no means a dead issue. This admirable book fully meets the situation, and the scholar- ship of its author is an adequate proof of its quality and value. When Mormonism is reviewed in this way and tested by history, documents, reason and practical experience, little is left to be said. The book deserves careful notice, especially in quarters where Mormonism is doing its deplorable work.

"The Theology of Experience." By H. M. Hughes, B.A., D.D. London: Charles H. Kelly. (3s. 6d. net.)

The theme of this book is the argument from Christian experience, and it is discussed with ability, insight and balance. At the same time it provides a splendid testimony to essential Christianity as a revelation and to the impossi- bility of relying alone on experience. The criti- cism of Mysticism is searching and convincing and the remarks on Immanence are also decidedly to the point. Indeed, almost every one of the thirteen chapters is full of good things effectively put. The only weak spot—and it is both weak and serious—is the treatment of the Old Testament which is regarded only as in contrast with the New. In this the author does not show the same spirit of readiness to appreciate the best modern scholarship as he does in the case of other sub-

jects. Nor does he see the impossibility of sacrificing the Old Testament to the dissolvent criticism which is now at work on the New. Like many modern writers, he has no conception of the objective inspiration of the Bible and weakness here means weakness everywhere. But apart from this important and vital point, there is much in the book that is truly helpful and distinctly able.

Received.—“A New Imperial Allegiance,” by President Falconer, Toronto (reprinted from the University Magazine); “Discovery of Phosphate of Lime in the Rocky Mountains” (issued by the Commission of Conservation); “The Colorado Industrial Plan,” by J. D. Rockefeller, Junior (an account of the Colorado plan of agreement between Capital and Labour); “Forms of Prayer for Use in Time of War” (issued by ecclesiastical authority in England).

The Family

BRAVE WOMAN'S PILGRIMAGE

David Livingstone's Daughter Visits Scene of His Death.

From Europe comes the news that a daughter of David Livingstone has just returned from a visit to the spot in Africa where Livingstone's heart was buried. He died among the negroes of the interior of Africa in 1873, and two of his negro converts to Christianity buried his heart beneath a tree on the bank of Lake Bangweolo and carried his body to the coast, from where it was conveyed to England and buried in Westminster Abbey. But the heart remained in the wilderness, and 25 years passed before a white man found the spot where it lay beneath a great mpundu tree.

The spot is marked by a concrete monument with a bronze inscription, and a cottage stands near, in which was a book, which the account says “contained the names of a large number of travellers and adventurers from all corners of the earth.” The daughter of the great explorer found that the monument had been disfigured by relic hunters, and the bronze slab carried off by a savage chief, and the book of signatures had been stolen. She has made an appeal in the press of England for money to replace the monument and inscription and try and recover the book of signatures.

The amazing thing is that this spot, which 25 years ago was in the heart of darkest Africa, is now on a well-beaten path of civilization.

COURTESY IN THE HOME.

If your husband and your sons and your brothers treat you with an offhand ease, that sometimes approaches roughness, pray believe that it is their fashion of showing their regard for you. It may not be wholly that. There is a pleasure in throwing off social trammels, as there is in wearing old clothes, and a man likes to speak loudly or not speak at all, to take quaint attitudes and forget good manners, because such conduct makes him feel really at home. Men have an instinctive feeling that there is something insincere about little social conventions, that manners are a fence built up to mark our distance from those we do not love, that true affection is rather blighted than fostered by trivial attentions that spring from a thoroughly artificial basis.

Of course, that is a mistake. Courtesy is only consideration for others, and lack of courtesy and any ease that comes from it are founded primarily in consideration for oneself. The theory that courtesy should be dropped at home really means that we do not need to consider those we love as much as we consider strangers. To seat your mother at the table, or stoop to pick up her handkerchief or tie her shoe, to put an amiable inflection into your voice when you speak to your sisters, will please them, you may be sure. Do you not wish to please them?

And courtesy not only springs from consideration, but produces it. To be courteous, you must be watchful. With a girl to whom you have just been introduced, you are watchful; you have to be. To be watchful with your mother and sisters will mean very little effort for you, and you will be surprised to find how much pleasure and comfort it means to them. You will see it in their faces.

Real courtesy is a habit of the heart. If we practice it at home, it will not seem insincere when we go abroad, for it will not be insincere.

“If a man has an income of two millions a year, what is his principal?” “A man with such an income usually has no principle.”

SERBIAN NATIONAL HYMN

God of Justice! Thou Who saved us
When in deepest bondage cast,
Hear Thy Serbian children's voices,
Be our help as in the past.
With Thy mighty hand sustain us,
Still our rugged pathway trace;
God, our Hope, protect and cherish
Serbian crown and Serbian race!

Bind in closest links our kindred,
Teach the love that will not fail,
May the loathed feels of discord
Never in our ranks prevail.
Let the golden fruits of union
Our young tree of freedom grace;
God, our Master, guide and prosper
Serbian crown and Serbian race!

On our sepulchre of ages
Breaks the Resurrection morn,
From the slough of direst slavery
Serbia anew is born.
Through five hundred years of durance
We have knelt before Thy face;
All our kin, O God, deliver!
Thus entreats the Serbian race.

WHY I AM AN ABSTAINER

By the Late Ven. Archdeacon Madden.

Let us start fair. Before I tell you why I am an abstainer, I must tell you the story of how I was led to sign the total abstinence pledge more than thirty years ago.

I have told the story at many temperance meetings, and a more or less correct version of it has appeared in print at various times. Here, however, is the authorized version:—

Soon after I became a decided Christian, and began to do some definite work for my Lord and Saviour in the parish of St. Mary's, Belfast, I was greatly discouraged by the amount of intemperance and tipping that abounded in the district.

I saw that the one great hindrance to the work of our Church among the people was drunkenness. I became anxious to do something to rescue the drunkards; but it never occurred to me to sign the total abstinence pledge myself for the sake of example; in fact, I was brought up, according to the strictest sect of the Pharisees, to look with pity—if not with contempt—upon those weak ones who require a pledge to keep them from strong drink; and I thought it was only such who did sign, or ought to sign, the pledge. I verily believed within myself that it would be a lowering of my manhood to sign any promise to abstain from alcohol.

I was to learn, and that through a little child, that there was a “more excellent way” than I had been treading—the way the Master Himself had trod—the way His great Apostle St. Paul set forth when he declared: “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

One evening I was present at a large meeting, and heard a most earnest address on the subject of temperance. I think if I were to characterize the address more accurately I would call it a gospel temperance address, for the speaker dealt with the subject chiefly from the scriptural standpoint.

When he had finished, I realized more fully the need for energetic temperance work in the parish; but I did not at all realize that if I were to go forward in a crusade against intemperance I must begin by becoming an abstainer myself.

Almost as soon as the speaker sat down there was a stir in the middle of the room, and a respectable workingman stood up. We saw that the “platform” seemed a little puzzled, and we craned our necks to see who it was. He seemed a stranger to most of the audience. However, he began very quietly by saying that he would like to tell his story. He thought it would support what the gentleman on the platform had just been saying. No objection coming from the platform, he commenced his story somewhat after this fashion:—

“I have been a bad fellow—worse than any of you in this room, I expect. I have been a drunkard; I have associated with evil companions; I have been a leader amongst them in every kind of sin. I have frequently struck my poor wife when drunk, and abused my little children. God forgive me! I have been a wretch. Late one Saturday night I returned to my miserable home mad drunk, and after cursing and swearing and creating a disturbance, lay down and went to sleep.

“In the morning I awoke up raging mad with the awful craving for more drink. I got up and ordered my wife to go out and get some whiskey. Afraid of the consequences if she refused, she reluctantly took the bottle and went out. I sat by the fire waiting.

“While I waited, my little girl commenced to sing in her bed. I got up to look at her, for, drunkard as I was, I loved my children. Just as I got to the door of the bedroom I heard the words:—

“I am so glad that Jesus loves me,
Jesus loves me—even me.”

“I paused—waited; but she must have heard me, for she called out. I went in, took her up in my arms, and came and sat by the fire.

“I asked her where she had learned that hymn. She said, ‘We sing it at the Sunday School and Band of Hope.’ I asked her to sing it again. She began in a quivering voice, frightened at the strange request:—

“I am so glad that my Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see;
This is the dearest—that Jesus loves me.
I am so glad that Jesus loves me,
Jesus loves me—even me.”

“I trembled as the words sank into my heart. I felt the tears coming. Very soon I was weeping aloud. My little girl grew frightened, and put her arms round my neck. I said to her, ‘Mary, do you think Jesus loves me?’ ‘Oh, father, He does love you.’

“The struggle was terrible; but when my wife returned she found me on my knees, praying and praising; for I had learned from my little girl that ‘Jesus loves me—even me—even me.’

“No more drink for me. The black bottle was flung into the fire with an energy that frightened my poor wife. I was rejoicing in a double salvation—from the hell of drink as well as from the hell of coming judgment—all through the mercy and love of God, all through my little girl.”

And with these words he hoisted her up in his arms for us all to see; and as we looked at the child's sweet face there were few tearless eyes in that great assembly.

Setting her gently down, he brushed his sleeve across his face, and, turning round to us at the back, he said, with deep feeling:—

“Men! Jesus loves you. Trust Him. Sign the pledge and help us to save the poor drunkards.”

And then he sat down.
I do not know that man's name. I do not think I ever heard him or saw him again. I only know this, that as I walked home I felt that my ideas of total abstinence had somehow or other been revolutionized. I could hardly explain the process. I think it was the last words that kept ringing in my ears, “Trust Jesus. Sign the pledge. Save the poor drunkards.”

Yes, I was trusting Jesus, and trying to live for Him and to work for Him. But about signing the pledge for the sake of the poor drunkards; that debate ended, thank God, in my becoming a total abstainer, although not an active or aggressive one.

About five years afterwards I was ordained to the sacred office of the ministry, and was called to work in the parish of Christ Church, Everton, Liverpool.

One day I was summoned in haste to the house of one of our people. There, upon the floor, lay dead a young man who, in the frenzy and fury of drunkenness, had stabbed himself to the heart. There, with his very life's blood upon them, stood weeping his wife and three children.

I came three days later, and knelt by that man's coffin, side by side with the widow and orphans, and I vowed before God that as long as He spared me I would “fight the drink.”

I have seen no one reason to take back a jot or tittle of that vow made before God. Yea! rather I have had too many terrible cases of vice and crime and sin caused by intemperance in my parish to remind me of my solemn covenant.

How can I do other than abstain when I think of the terrible ravages of alcohol?

The man who loves his Saviour, and for His sake loves souls redeemed by Him, stands appalled before the dread ravages of alcohol in the spiritual world—60,000 men and women passing into eternity every year, drunk or drunkards!

It is appalling to me; crushes me down; makes me desperate to see its clammy hand outstretched over this fair land of ours, and sweeping into the darkness of the grave thousands of my brother men. As I think of the brave men, the fair women, the helpless children done to death by this accursed thing, my wonder is, not that “I am an abstainer,” but that every man who loves his country and his God is not one, too.

Personal & General

How dear to our hearts is the cash of subscription,

When the generous subscriber presents it to view;

But the boy who won't pay—we refrain from description,

For perhaps, gentle reader, that boy may be you.

Bishop Greer, of New York, was 72 years old on Monday last.

Eight hundred and forty dailies in the United States now refuse to carry liquor advertising.

The Rev. and Mrs. Saywell left for England on Monday. Mr. Saywell goes to St. Paul's, Cambridge.

The Rev. Canon Bryan and Mrs. Bryan have returned from Florida after a pleasant stay at Palm Beach.

Archdeacon Raymond, of St. John, N.B., is going to Vancouver for a visit during his four months' holiday and rest.

The resignation of Mrs. Broughall of the presidency of the Georgina Houses is greatly regretted by her many warm friends.

The Rt. Rev. Dr. Lucas, of MacKenzie River, arrived in Toronto last Friday. Mrs. Lucas was unable to accompany the Bishop.

We trust our readers will read and act on the touching little poem at the head of this column.

The Bishop of New Westminster, Dr. de Pencier, passed through Ottawa last week with the 62nd Battalion, of Vancouver, on his way to Halifax.

The Prince of Wales has arrived in Egypt on appointment as Staff Captain to the General Officer Commanding in chief the Mediterranean expeditionary forces.

"The Leadership of the Episcopate," by the Rev. Dyson Hague, to be found in Correspondence columns of this issue, should be carefully read by every Churchman.

The Stratford Country Club at their annual meeting last week passed a motion prohibiting the use of their "links" on Sundays for golf. A most praiseworthy example!

Mother—"Johnny, stop using such dreadful language!" Johnny—"Well, mother, Shakespeare uses it." Mother—"Then don't play with him; he's not a fit companion for you."

The many friends of Mr. R. R. Davis, a member of the Synod of the Diocese of Toronto, will regret to hear of his continued illness; Mr. Davis has not been out since October last.

The Rev. F. E. Powell, of St. Barnabas', Toronto, gave a pint of blood by transfusion to a lady member of his congregation last week. Mrs. Southgate's life will likely be saved by this brave act.

Miss Cartright, the President of the W.A., is proving a marvel in the way of attending annual meetings, etc., and speaking words of earnest encouragement in this noble work of our Church women.

The Rev. J. A. Kuhring, of St. John, N.B., writes from the Island of Lemos, in the Aegean Sea, where he is stationed with his men, giving many interesting facts, among others that he presented a class of 42 men for Confirmation.

Dr. Lucas, at the Church of the Epiphany, on Sunday last, told of the faithfulness of an Indian Christian woman, who yearly travels 300 miles to attend Holy Communion. The journey takes her just 24 days to make the trip. No trains there, but wonderful love!

The Rev. St. John B. Wynne-Wilson, M.A., who is a brother of Mrs. H. P. Plumtre, of Toronto, and is at present the Headmaster of Marlborough College, has been appointed

to the Deanery of Bristol Cathedral, in succession to the late Dean Pigon.

The Rev. W. H. Fry is at present in the General Hospital, Toronto, suffering from a nervous breakdown, brought on by his being run down by an automobile last week. Mr. Fry is going on satisfactorily, and it is not thought that any internal injuries resulted from the accident.

In an eastern city the pastor of a coloured Baptist church consulted a plumber and steamfitter about the cost of putting in a baptistry. The estimate was soon furnished and the figure was regarded as satisfactory. "But," said the plumber, "this covers only the tank and the water supply. Of course, you will want some sort of arrangement to heat the water." But the coloured pastor had a truly economic mind, and his own ideas of religion also, for he promptly dissented. "You see," said he to the plumber, "I don't 'low to baptize nobody in that there baptistry what hain't got religion enough to keep him warm."

Though nine of his brothers are at the front fighting with the British army, Robert Hibbert, of Brockville, an ex-Dominion policeman, is not satisfied. By enlisting with the Leeds and Grenville Battalion he has set what is probably a record in British service. Starting at Mons, seven of the brothers have fought their way through all the bloody battles of the war and are now somewhere in the vicinity of Ypres. His action was hastened when he heard that his youngest brother, twenty-three, had cast in his lot with the colours. The Hibbert family lived in the town of Guilford, Surrey, England, the father being a British army veteran.

"The stories of the angelic visitors at Mons are classed by the Dean of Durham as on the level with 'spiritualism, occultism, faith-healing and a debased sacramentalism.' All of these are evidences, he says, 'of faith divorced from morals and reason,' and he goes on to warn against the dangers of 'a credulous atmosphere' and of 'doctrines of prayer and providence which cannot be reconciled with the Christian belief in God.' These warnings need to be sounded, though perhaps some of his readers may not feel inclined to go so far as Dr. Henson in denying the possibility of some of the battlefield stories. The application of a calm judgment and the use of sound common sense are no doubt, however, the great needs of the age," says a contemporary.

Almost half of the domestic staff of Buckingham Palace has been released for duty at the front, and the life of the royal family brought down to a simplicity in keeping with times of war. The King still allows no wine at the table and the meals served are plain and simple as an example in self-denial to the people. Queen Mary, on her part, takes great care to prevent waste. One of the court institutions she has reduced in cost is the royal orchestra. The Queen also insists on strict economy in the management of the war-time charities over which she presides. Too often, in peace time, these charities are really extravagant, fashionable fetes in the name of charity. But they are now run on a simple and business-like plan. Other members of the royal family follow the example of the heads of their house. Princess Christian, for example, has no longer a grandiose flunkey at her door, but a parlour maid in a dark blue uniform.

Preaching in the Chapel of Trinity College, Dublin, last month, the Archbishop of Armagh dealt with religious problems arising out of the war, taking the following words from the Book of Job: "Doth God know, can He judge through the dark clouds? . . . Beheld I go forward, He is not there, and backward, but I cannot per-

ceive Him." Many and many a time like questions forced themselves upon him, said Dr. Crozier, during his mission to the brave men in the battle-lines in France as he listened to the roar of the guns or walked through the waterlogged trenches, where death was always near, as he watched the bombing parties, or the aircraft, or stood by the bedside of men torn, blinded, or dismembered, and yet full of patience and pluck, and then thought of the thousand casualties daily among the British forces alone, and realized that each man had a wife or a brother or a sister at home. Did God see, and was there knowledge with the Most High? Hell seemed to have enlarged itself and the devil to run over God's fair earth. The Archbishop then dealt with these problems as presented in the Book of Job and with the power of the Cross as the illumination of self-sacrifice. "The gallant men who were now dying for their country and for the safety of those at home were not dying in vain, but were following afar off in the footsteps of Him who gave His life a ransom for many."

British and Foreign

Rev. T. Allen Moxon, Vicar of Alfreton, has resigned his living in order to take up ambulance work in connection with the British Red Cross Society.

The Queen, who was accompanied by the Princess Mary, lately unveiled a memorial tablet to Florence Nightingale, which has been placed in the crypt of St. Paul's Cathedral.

A fourth volume of "The History of the Church Missionary Society," bringing the history of the Society up to date, is just ready for publication. The whole series of volumes are from the pen of Mr. Eugene Stock.

A memorial service in Esperanto was held lately in Harcourt Chapel, Canonbury, London, in memory of Captain Bolingbrooke Mudie, recently killed in France. The deceased officer had travelled nearly all over the world to spread Esperanto.

Owing to the new lighting orders which have recently come into force in England, rendering it unwise to have evening services and meetings in certain areas, the Bishop of South-

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well has announced that he is prepared to visit parishes in the early morning, before the people go out to work, for the purpose of holding Confirmations for candidates engaged in factories and other places of work.

Preaching on a recent Sunday at St. Margaret's, Westminster, to a large congregation of men of the Overseas Forces and their friends, the Archbishop of Canterbury said that the true and lasting victory could not be won by force of arms alone; it largely depended upon character, upon self-control, upon self-discipline, if we were to rise to the standard of the great trust now laid upon us.

We have recently sent you an account showing the amount you owe us for your subscription. Will you kindly remit and greatly oblige the "Canadian Churchman?"

Boys and Girls

CAUGHT BY A BRAVE RUSSIAN GIRL

"Among a party of Letts who have succeeded in escaping from a village in Courland, now occupied by the Germans, is a girl of seventeen, who has been rewarded for a great deed of bravery with the St. George's Cross," says the "Telegraph's" Petrograd correspondent.

"A small German detachment marched on to the farm owned by this girl's father. Sentries were left outside to keep watch on a hill quite close while the rest entered the house and prepared to have a good time. The young German lieutenant turned to the girl with the order to get wine

at any cost as their supply had run short. She was told that unless she fulfilled the order the house would be set on fire and she herself subjected to violence.

"There were two barrels of heavy, old liquor made of spirits and berries in the cellar, and a bright idea struck the girl. Before giving them the cordial she dropped into it some powder made of bluebells, which brings on heavy drowsiness. The first barrel was soon emptied, and the demand came for more. The second barrel contained a double portion of the powder, and the Germans soon began to roll on to the floor, one after another.

"Seeing her enemies helpless around the barrel, she filled a bowl with the liquor, took it out to the sentries, who stood freezing in the cold, and gave it them to drink, incidentally mentioning that she was fulfilling the officer's orders. The bowl was soon emptied. She then returned to the house and carefully disarmed the soldiers, who, sunk in heavy slumber, lay about in different attitudes, and hid their weapons deep in the cellar. Meantime her father was fastening with ropes the limbs of the insensible Germans.

"Having accomplished her task with the prisoners, the girl proceeded to find her way out to the Russian positions. Following forest paths and making her way through swamps, she finally reached a Siberian outpost.

"I have disarmed and tied up twenty German soldiers and one officer; hasten and take them prisoners," were the excited words with which the girl addressed the head officer of the Siberian Rifles. The soldiers were amazed at the audacity of the young Lett, and could hardly believe her story. However, she persuaded them to follow her, and when they reached the farm they found the Germans still fast locked in their drunken sleep. Several pails of ice-cold water flung in the faces of the sleepers soon roused them to the grim realities of their situation. To their bewilderment they found that they were no longer soldiers of the German army, but prisoners of the Russians.

"The brave girl was brought into the presence of the commanding General, who shook hands with her, thanked her for her heroic deed, and promised to make a report on it to the higher military authorities. This was done, and as a reward for her services she received the much-coveted decoration, which signifies valour in the Russian army."

THE STONE IN THE ROAD

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what

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the people who passed that way would do.

Early in the morning a sturdy old farmer named Peter came along, with his heavy ox-cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it, and fell flat into the dust.

This put an end to his merry song; and, as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on, but he did not sing any more.

An hour later there came down the road six merchants, with their goods on pack-horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did anyone ever see the like?" they said. "There is the big stone in the road, and not a man in all the

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lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.

THE LITTLE WOOD MICE

By Agnes Barden Dunstin.

In the deep woods on the hill there lived a family of sleek mice. Their home was in the snug hollow of an old maple tree.

All through the pleasant autumn they scampered about among the red and gold leaves, gathering the sweet, three-cornered beech-nuts. These nuts they peeled with their sharp, white teeth and stored carefully away in their pantry in the hollow maple for food in the long, cold winter.

By-and-by the warm, hazy days were gone. Snow came down and covered the red and gold leaves, and there were no more nuts to be found. Then the little wood mice curled up in their warm nest in the hollow tree to sleep away the cold, snowy days. Very glad and thankful they were, on waking from a long winter nap, to find in their pantry their stores of delicious nuts. And, oh, how good they did taste!

Then one day a sad thing happened to the mice. The Hired Man and his yoke of big, red oxen came into the woods. The Hired Man had an axe over his shoulder and was looking for wood to burn in the white farmhouse just over the hill. He came to the old maple and struck it a blow with his axe.

"Hollow way down," he said to himself. "I'll cut this one and let the sound trees grow."

From the sharp blows of the axe went ringing the deep woods and the old maple fell to the ground with a crash.

The little wood mice inside were so frightened that they crept into the deepest part of the hollow and crouched down together scarcely daring to breathe.

Then the Hired Man hitched the oxen to the old maple with a heavy chain and dragged it away, out of the deep woods, over the hill and up to the very shed of the farmhouse.

While the Hired Man had gone away to put the oxen away in their stable in the barn, Paul and Annie, in their warm coats and red mittens, came home with their sleds.

"What a big old maple log!" exclaimed Annie.

"Let's see if there's anything in its hollow," proposed Paul.

With a stick Paul poked down in the hollow, and to the children's great surprise, two little, sleek mice ran out of the hollow, scurried along the old maple log into the shed and hid themselves away in a hole, in the floor beam.

The stick brought up something else, too—a few sweet beech-nuts, husked and white and ready to eat.

"My, these are good!" cried Annie, nibbling the nuts. Are there any more, Paul?"

Paul investigated and found more. In fact, they filled a pint cup from

the pantry of the mice and carried it into the kitchen, where Norah was baking ginger cookies.

"They are fine, better than peanuts," Paul told Norah, after he and Annie had roasted some in the little fry basin on top of the hot stove.

"We are much obliged to the little mice for storing them away, all so nice and peeled," added Annie. "How hard they must have worked!"

"I be wonderin' what the little mice will be atin'," Norah pondered. "Sure and it will be a weary while afore the spring comes and any green things start a-growin'. I'm thinkin' there'll be some starved and frozen little creatures in the old floor beam pretty soon now, for 'tis terrible cold weather. Ah, wirruh! no nest and not a crumb in the pantry! 'Tis hard luck!"

Paul and Annie looked at each other, and the nut Annie was just putting into her mouth fell down into the pan.

"We never thought what the little mice would do," said Paul in a low voice. "But the nuts are so good," he added, longingly.

"But we have apples and popcorn and ginger cookies and lots of goodies, and these are all the little mice had," said Annie, with tears in her brown eyes. "Oh, Paul, we can't take their nuts, all they have. Let's put them right back."

"And give them a warm nest," added Paul, generously.

Norah gave them some bits of soft flannel, and these, with the nuts, Paul and Annie put into the hole in the shed beam and crept quietly away.

That evening a wild storm howled about the farmhouse. Great flakes of snow flew past the windows, and the wind rattled the doors and whistled in the chimney.

"Do you suppose the little mice are cold and hungry and shivery?" questioned Annie.

"Maybe they've found our store," hoped Paul.

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"We'll go and see," said Norah. She lit the shining lantern, and together the three went out to the woodshed and peered into the hole in the old beam. A shy little mouse scampered back out of sight as Annie bent down to look in.

"The pieces of flannel are all gone and some of the nuts, too," she whispered, delightedly.

"They will have a new, warm nest and a pantry full again by morning," whispered back Paul.

And Norah nodded, smiling all over her broad, good-natured face.

Back in the warm kitchen Annie rubbed her cold hands before the blazing fire, while Paul brought a dish of corn to pop.

"Beech-nuts are good, but I'm glad we weren't selfish enough to keep them," said Annie.

Paul thought of the snug little home the happy wood mice were making out in the cold shed in the old beam and nodded.

"So am I," he agreed heartily. —Congregationalist and Christian World.

Baby Afflicted With Eczema Dr. Chase's Ointment Cured

The Family Doctor Tried in Vain to Heal the Sores—Another Tribute to This Great Healing Ointment.

It may be interesting to note that Dr. Chase's Ointment was originally compounded to cure a case of eczema on a child. The disease had spread almost over the entire body and defied all the regular treatments for such troubles. The doctor was perplexed, but finally hit on the formula of Dr. Chase's Ointment, and, as many say, "it worked like a charm," healing up the nasty sores and leaving the skin soft and smooth.

That was a good many years ago, and since then many thousands of cases of eczema, both in children and adults, have been cured, until to-day Dr. Chase's Ointment is recognized as the standard cure for itching skin diseases.

Mrs. Geo. McNair, River Charles, N.B., writes as follows: "We use Dr. Chase's Ointment in our home, and would not wish for anything better for cuts, burns and bruises. A few years ago a friend of mine, whose

baby was terribly afflicted with eczema, had her child treated by their own family physician, but the little one got no better. They tried several remedies, but they all proved useless in this case. Upon the advice of a neighbour, they got Dr. Chase's Ointment, and before the first box was used the child was completely cured.

"I can also recommend Dr. Chase's Nerve Food to suffering friends, who I know will be glad to learn of something to relieve their nervous trouble. You have my permission to use this letter for the benefit of others."

So soothing and healing is Dr. Chase's Ointment that relief from itching and burning comes almost as soon as the ointment is applied. The sores are cleaned by the action of this treatment, and the process of healing is soon begun. By persistent use of the ointment cure is effected. 60 cents a box, all dealers, or Edmansson, Bates & Co., Ltd., Toronto.

country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there, and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:—

"My friends, it was I who put this stone here, three weeks ago. It has been seen by everyone of you; and yet everyone has left it just where it was, and scolded his neighbour for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it. These were the words:—

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then everyone wished that he had only thought of moving the stone instead of going around it and finding fault with his neighbour.

There are many people still who

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