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The Canadian Churchman

TORONTO, THURSDAY, NOV. 19, 1914.

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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.

FIRST SUNDAY IN ADVENT.

(November 29th.)

Holy Communion: 235, 241, 256, 646.
Processional: 378, 384, 385, 654.
General: 58, 132, 617, 680.
Offertory: 55, 432, 646, 784.
Children: 685, 692, 721, 735.

The Outlook

Sermons on the War

On every hand we read of sermons on the lessons of the War, and we are being told with all sincerity how great are the blessings that come from war. Yet somehow or other the plain man will all the while feel that, as it has been well said, the blessings are purchased about as expensively as roast pig was cooked extravagantly by the Chinese who burned down houses to get the flavour. The truth is that war is a diabolical curse, and never has been, never will be anything else. It never can be right in itself, though there may be, and certainly is now, a duty to wage it that cannot be set aside. But the horrors arising from war are so terrible that those who know most about them detest war the most deeply. It is the veriest shallowness to say that war is the school of virtues and the parent of character, and we are certain that no soldiers and sailors would for an instant regard their fighting as one of the best means of developing manhood. War can only be undertaken through an overwhelming sense of duty, and then it is that the virtues expressive of fine character are displayed. It would, therefore, be well if our preachers and teachers would concentrate their defence of war on the simple but sufficient claim of duty to protect the weak and to obtain justice for all men. On this basis war may rightly be justified; but in regard to what it is in itself, General Sherman's words can never be uttered too often, "War is Hell."

Closed Doors

A paper recently published an apt cartoon. In a street corner stood a little church, with closed door and this intimation "This church will be closed during the hot weather." In an opposite corner stood a saloon with its door open, within which was the announcement, "We never close; ask to see our summer attractions." The moral is obvious and may well be heeded by us all. It is something like the notice on another church which had in stone over the doorway, "The gate to Heaven," and then a notice on the door, "Go round to the other door." In many places there are churches and mission halls that are open all the year round, and indeed, each day in the year, and this practice is worthy of being followed much more fully. The Devil never relaxes his efforts or makes it difficult for men to follow him. It behoves our churches to do likewise in the opposite direction, and to continue working day by day throughout the year, and to make it as easy as possible for men to accept and follow Christ.

"Treating"

Lord Kitchener has made an earnest appeal to the British public to avoid "treating" the men who have recently joined the colours; and the Archbishop of Canterbury has supported this appeal in a separate one of his own. It is clear from what is said, both by the Archbishop and Lord Kitchener, that there has been too much drinking among the recruits. The Archbishop refers quite definitely to places which are in a worse condition of intemperance than has been the case for many years. Men ordinarily temperate and self-restrained have been found in a condition which they themselves would have regarded as impossible not long ago. This is said to be due to friends offering men drink, thinking thereby to give them encouragement. Added to this, the Archbishop refers to the increase in insobriety among women, saying that the homes of many whose men-folk have gone to the Front have been upset. In view of the fact that the hours during which saloons in England are kept open have been shortened, it would certainly seem as though there was danger of temperance work suffering a severe set-back. As we pointed out last week, Russia has given us a noble example in the entire prohibition of the sale of alcoholic liquor by the Government, and it would be in every way to the advantage of our Nation and Empire if the problem of the drinking saloon could be resolutely faced as soon as possible, since the present condition of affairs is one of the most serious menaces to the best interests of the people.

Protestantism and the War

It is a curious state of mind which attributes German militarism to the spread of Protestantism, for it is a manifest instance of people seeing what they want to see, and keeping their eyes closed to what is actually the case. Such a statement entirely ignores the fact that outside Prussia the German states are largely Roman Catholic, and the Kingdoms of Southern Germany, with their devoted Roman Catholicism, are as keenly determined to prosecute the war, and as virulent in their hatred of England as any other part of Germany. It is not going too far to say that if only the doctrines associated with Martin Luther had been thoroughly accepted and followed by the German Nation, they would have done more than anything else to prevent the present deplorable situation. Protestant Germany has set aside the Bible in one way, and Roman

Catholic Germany has done the same in another, and whenever, and for whatever reason, the authority of Holy Scripture is ignored and displaced, the practical outcome in individual and national life is as certain and as deplorable as anything can be.

Masculine Christianity

The Dean of St. Paul's, Dr. Inge, scarcely ever speaks without giving utterance to thought-provoking ideas, whether we agree with them or not. On a recent occasion, in speaking of certain modern attacks on Christian Ethics, he referred to the view of Nietzsche that Christianity is the religion of slaves, women and aliens. It is interesting to observe that Nietzsche associates "cows, women, slaves, Englishmen and other democrats." Dr. Inge is of the opinion that "the only masculine type of Christianity has been Calvinism," and he added that Christianity has suffered from the undue preponderance of one sex in the churches. "If in most churches they saw three women to one man, the cause was not only in the superior piety of women, it was because the women who paid the piper called the tune." The Dean, therefore, wished that they could begin to preach an austerer and more heroic gospel. This testimony to Calvinism is particularly interesting, and is pretty certainly true, because Calvinism has invariably emphasized the manly vigour and courage of the Christian Gospel. While we are devoutly thankful for all that Christianity has done for womanhood, we must never fail to insist upon its power over the strongest intellect and the most powerful personality in man. "Thou shalt love the Lord thy God with all thy mind," is a vital and essential part of the Divine Law.

The Old Hymns

The recent losses of ships and men have elicited the deepest sympathy with the bereaved hearts connected with our British navy. While our Blue-jackets met their fate with splendid fortitude, the disaster also revealed the fact that some sang while they were sinking, "Nearer My God to Thee." As another instance of the hold that sacred music has upon men, it is related that the Grenadier Guards returning from a record march in London, kept time by whistling the tune of "Sun of My Soul." And a soldier in one of the trenches starting a Salvation Army hymn, found it caught up by a large number of his comrades. It would seem from all this that hymns learned in the Sunday School during boyhood continue to repeat their messages and do their work in later years. This is an encouragement to parents and teachers to store the minds of their children with the precious truths of Scripture, the Prayer Book, and the Hymn Book.

The Great Theme

During the past few months many an inspiring scene has been witnessed at the various recruiting centres in England. Feeling has been deeply stirred at the sight of thousands of young men offering themselves willingly for the service of their King and Country, all united in one splendid spirit of self-sacrifice. In London every taxicab has the words printed in striking letters, "Your King and Country need you." To-day, more than ever before, the Church needs those who will sound the call in the name of the Master. To each and every Christian comes the word: "Jesus Christ needs you. He calls us to fight day by day for Him. The battle is fierce, and the hosts of evil are all around. If only we will join His ranks and be His 'happy warriors'"

we shall be doing the finest possible service for time and eternity.

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?

Joyfully enlisting,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.

Unconscious Influence

Among the many war stories which are now appearing in our papers, there is one which concerns an innocent-looking straggler, who, when brought before the military authorities in a country town of France, was unable to give a satisfactory account of himself. He professed to be a Frenchman and friendly to the Republic, but, falling asleep through weariness, he was heard to speak German and was found to be a spy. What a revelation this is of character being manifested by means of which the person himself is wholly unconscious. Miss Havergal once included in topics of Prayer, "That my unconscious influence may be all for Christ." Many clerical readers will recall Bushnell's great sermon on the subject of "Unconscious Influence."

Woman Suffrage

In the State of California women have had the electoral franchise for two years. The result has been exactly as anticipated. Their interest has been focused on legislation which had social, moral and humane bearings. No one can deny the benefit accruing from these measures. "The Living Church" reports that the following measures are directly attributed to the existence of woman suffrage in California: (1) A pension to public school teachers. (2) The red-light injunction and abatement law. (3) Raising the age of consent to eighteen years. (4) Joint guardianship of children. (5) Bill requiring father to support child born out of wedlock. (6) Bill for a State training school for delinquents. One of the most intelligent of suffragists wrote: "Every one of these measures had been defeated in previous legislatures. No. 4 had been defeated by a big vote in the Senate of 1911. The same day they passed the suffrage amendment by a two-thirds vote. The red-light abatement act was overwhelmingly defeated in 1911. In 1913 only eight Senators voted against it. It was pathetic to see how hard it was to vote 'yes.' They would make long apologies and finally come through by saying, 'I am unutterably opposed to restrictive legislation, but the women of my constituency have written me over 500 letters on this subject, so I vote yes.' It was so with all the women's bills."

PASSING SOULS.

For the passing Souls we pray,
Saviour meet them on their way,
Let their trust lay hold on Thee
E'er they touch Eternity.

Holy counsels long forgot
Breathe again 'mid shell and shot.
Through the mists of life's last pain
None shall look to Thee in vain.

To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword,
Just beyond the cannon's roar,
Thou are on that further Shore.

For the passing Souls we pray,
Saviour meet them on their way,
Thou wilt hear our yearning call,
Who hast loved and died for all. Amen.

Constance (Lady) Coote.
Tunbridge Wells.

Free From Sin

Twice over in Romans vi. the believer is said to be free from sin. But this does not mean that he has no sin, and we make a great mistake if we think it means anything of the kind. The holiest man on earth is not free from sin in that sense, though some well-meaning people think they have come to it. The word "free" has no such meaning here. It is freedom as opposed to bondage, not freedom as implying that sin is gone. If a horse is bought and the seller guarantees it to be free from vice, we know what that means. And we also know what is meant when some one tells us that he was once a slave but is now a free man. It is in the latter sense the word is used in this Chapter, where sin is viewed as one who reigns and exercises dominion over men. From his slavery the believer has been made free.

The doctrine which the Apostle is unfolding flows out of the great truth stated in the last two verses of the preceding chapter. There he shows how God's grace abounds over all our sin. "Where sin abounded, grace did much more abound." If sin, like a desolating sea, has rolled over the wide earth, carrying death to every corner of it, grace has turned back its waves and brought in life—eternal life. Sin has reigned, and death in every sense of that term is the result. But now grace reigns through righteousness, and life is the result, even eternal life through Jesus Christ our Lord.

If that be true, "Shall we continue in sin, that grace may abound?" says some one. "God forbid," is the Apostle's emphatic rejoinder. Grace gives no sanction to sin. Some souls, in our day, are much afraid of abounding grace. They think it weakens the forces that make for holy living. "If you are saved with an everlasting salvation, then you may do what you like," say they. But how does the Apostle meet this false reasoning? By bringing forward a fact of which he had not yet spoken, namely, that we have died to sin in that we have died with Christ. And thus death—our death with Christ—has set us free for ever from our old master, whose slaves we were. We are now entitled to look sin boldly in the face and to say: "Sin, we are thy slaves no longer. The authority thou hadst over us once is gone. By God's help we will nevermore yield the members of our body unto thee for the purposes of unrighteousness. Evermore we are dead to thee. We belong to another master now, and Him only will we serve" (v. 13).

"Reckon ye also yourselves to be dead indeed unto sin." Such are the impressive words of St. Paul. And this reckoning is to be always and everywhere maintained. For it is vital truth intended to have a most potent influence over our daily life. But to reckon ourselves to be dead indeed unto sin is not the whole of the reckoning; it is but a half of it. The remainder is, "Reckon yourselves to be . . . alive unto God through Jesus Christ our Lord." Dead to sin—alive to God.

At this point we recall the various ways in which God is presented to our souls in the preceding chapters—this God to whom we are now to reckon ourselves to be alive. It is by His grace that we have been freely justified (iii. 24). It is He who has set forth the Lord Jesus to be a propitiation through faith in His blood (iii. 25). It is He who justifies the ungodly (iv. 5), and with whom we are now at peace (v. 1). To Him we have been reconciled, His love has been shed abroad in our hearts by the Holy Spirit given unto us, and in Him we make our boast (v. 5, 10, 11). Such are some of the ways in which God is set before us, and every one of them appeals to us

to reckon ourselves henceforth to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. It is helpful to have God thus before our souls—the God to whom we owe everything, and who "commends His love toward us, in that, while we were yet sinners, Christ died for us." He is no stranger. We know Him. His perfect love has cast out fear. "We joy in God through our Lord Jesus Christ." It ought not to be hard, then, to reckon ourselves alive unto such a God. We should count it our joyous privilege thus to do, as it is indeed our intelligent service (Rom. xii. 1).

But in whose strength can this be done? Not in our own. The Holy Spirit now indwelling us is our Helper, even as Christ is our Helper when we turn our eyes heavenward. But as the Holy Spirit speaks not of or, more exactly, from Himself (John xvi. 13), neither does He act from Himself alone. The Saviour on high and the Holy Spirit below are one in the strengthening of the believer to live to God. And we are thus strengthened in having a divine Object to engage our hearts, even God Himself, revealed in Christ our Lord. The way of holiness and peace is not in being continually occupied with sin in our endeavour to free ourselves from its bondage. We have been made free. "Our old man is crucified with Christ" (v. 6). In His death not only have our sins been dealt with, but our old sinful self also. And now practical freedom is found in reckoning ourselves to be dead to sin and in having our heart and mind engaged with God and with the things of the Spirit. We must stand fast in the faith of all this. It is thus that the truth of the Gospel speaks, and we believe it and thank God for such a deliverance. To believe, to reckon as God bids us reckon, is the first step on the road that leads to all this being wrought out in our everyday life.

Then the Apostle adds, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (v. 14). Were we under law we should be under the curse and in sheer despair, for law gives sin its strength. Law enables sin to press home upon the conscience our many unfulfilled responsibilities, and to fill it with anguish and great fear. On the ground of law we are lost. But we are not under law, but under grace. And grace has found One who is both able and willing to take our liabilities upon Himself and to meet them all by dying under the judgment of God on the Cross of Calvary. In that death our moral history as of fallen Adam's race was brought to an end. "Our old man is crucified with Him." Henceforth, as alive from the dead, we are under the benign sway of grace. For grace now reigns, not at the expense of righteousness, but in virtue of it.

All that we are and have and need we owe to grace. It is by grace that we are justified, saved, and called unto God's eternal kingdom and glory. Grace, too, has made provision for us all along our pilgrim way. It gives us One who is able to succour in every trial, to deliver from every foe, and who ever lives to make intercession for us. There is also the throne of grace to which we may boldly come to obtain mercy and find all seasonable help (Heb. iv. 15, 16). Sin, then, shall not have dominion over us, its power is broken, its authority is gone, and we are its slaves no longer. We are under grace, not law, the grace that forgives, strengthens, helps and cheers; that teaches us "to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 12-14).

IS IT ARMAGEDDON?

An answer to some of the questions that are perplexing Christians during the present crisis.

By PROFESSOR H. W. MACKINTOSH
(TRINITY COLLEGE, DUBLIN.)

THE war is bringing about this result, among others—it is making people realize that the Bible may still have something to say about the things that are coming on the earth. And so they are asking questions. And an inquiring mood is often a receptive mood. So it behoves us to take advantage of it.

"Is this war Armageddon?" "Are we in the Great Tribulation?" "Is the end of the world at hand?" "Has the war any relation to prophecy?" These are questions which are being frequently asked, at least in this neighbourhood in which I live, and any intimation that an answer to them will be attempted evokes a ready response of interest. The Editor thinks that others may be asking the same kind of questions, so in compliance with his request I offer a contribution.

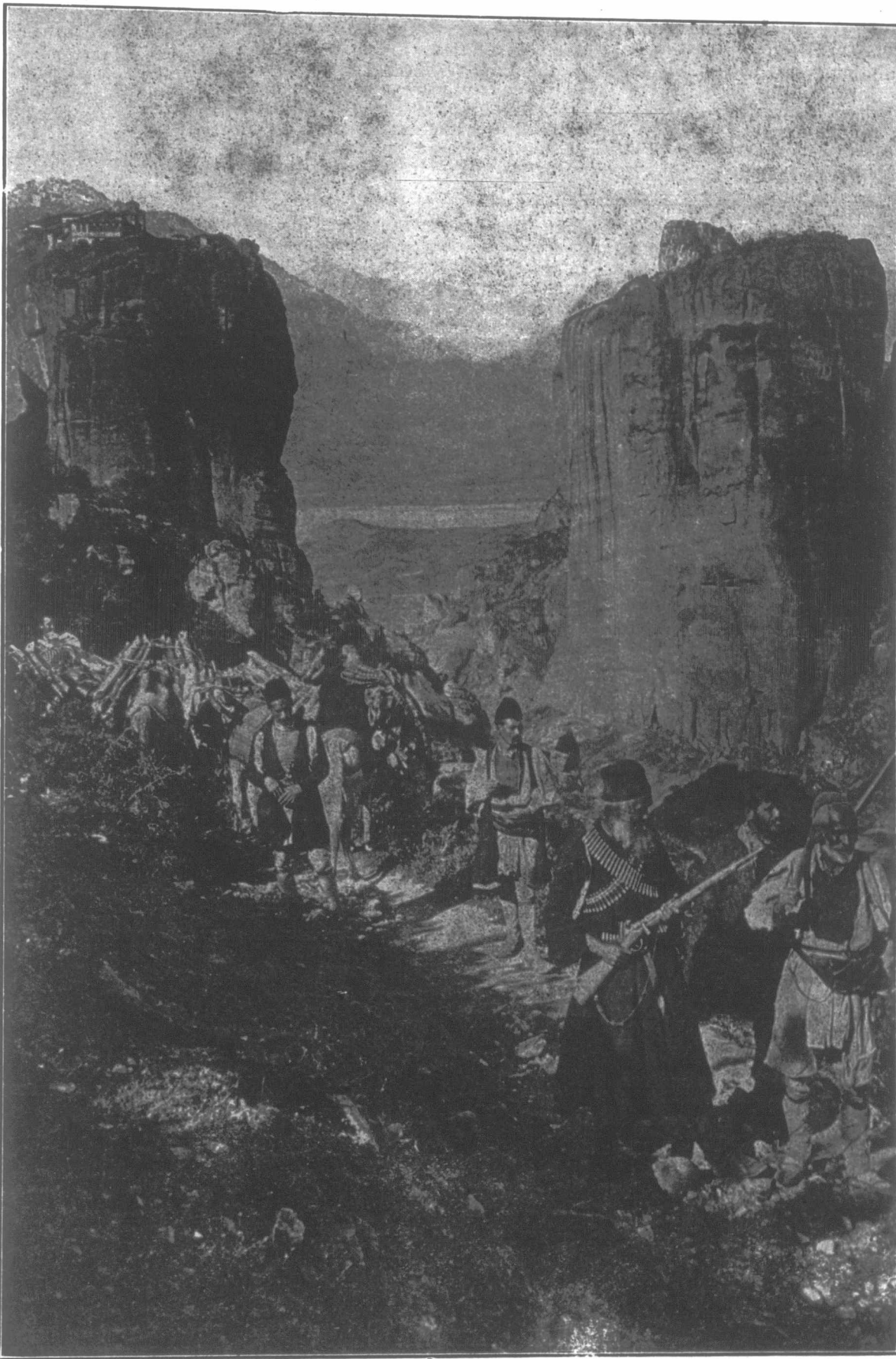
WHAT THE NEW TESTAMENT SAYS.

The New Testament, if I read it aright, affords a complete answer to the first three of the questions indicated above. The reply to the fourth is, I think, more a matter of inference.

The New Testament teaches, with what seems to be quite unmistakable clearness, that there are three great events waiting to be fulfilled, the final result being the new heaven and the new earth wherein dwelleth righteousness. Let us take these in order. Each has a characteristic feature, and is separated from the others by a period of time. The first—the nearest to us in point of time—is described in 1 Thess. 4:16, 17. It is the Coming of the Lord Jesus to take His people to be with Himself. This, then, is its characteristic feature. The second event is described (taking just now only one passage) in 2 Thess. 2:8—the destruction of the Man of Sin by the Lord Jesus Himself. This, then, is its characteristic. The third event is described in Rev. 20:11-15—the Judgment of the Great White Throne. This, then, is its characteristic. It is obvious that each has a quite distinct character, and they should not be confused one with another. The first of the three we commonly call the Second Coming, or the Rapture; the second is called frequently in Scripture the Day of the Lord; the third is called by the Lord Jesus and by Paul, (Matt. 24:14, 1 Cor. 15:24), the End. We often call it the Judgment Day. But while these are thus obviously distinct in their character and results, might they not be rapidly successive, swiftly enacted scenes in one quickly accomplished drama? Assuredly they might. But are they? The answer to this question will be seen to give the answer to the three questions with which I began. Let us study them briefly.

OUR LORD'S SECOND COMING.

The first is the Rapture. Our Lord tells us quite plainly that He Himself is coming, (John 14:3); it seems to me to be impossible to take His words in any other sense. Paul emphasizes it,



Armed Monks on Guard

The Canadian Churchman

Russian reports say:—That as a result of the burning of the villages on the lower regions of the San River frightful conditions prevail. All the available buildings, including the Slavic monasteries, are crowded with Austrian wounded and dying. Many of these men, the correspondent says, were left behind by the fleeing Austrians without having received any medical attention.

"by the word of the Lord." It is not death, for that is to depart to be with Christ. It is not the spiritual coming of Christ to the heart of the believer, for that is His coming to be with each one who will have Him. Moreover—and conclusively—this coming affects simultaneously the whole multitude of believers, living and dead—or, if a partial Rapture is held to be true, at any rate a considerable number. His declared purpose is to have us with Himself (John 14:3; Thess. 4:7).

Its immediate result to us will be an instantaneous fashioning anew even of our bodies, (Phil. 3:21), a being made like Him, (1 John 3:2). The time of the occurrence of the Rapture is unknown to us, (Matt. 24:36), therefore we are enjoined to be ever on the watch. It will find us engaged in our ordinary avocations, (Matt. 24:40, 41), but these should be carried on with "the porter" ever on the watch. This reiterated command to watch for Him shows that no recognizable event is to happen before His return, for in that case we should inevitably watch for the event, and inasmuch as more or less time would thus be demanded, the attitude of maintained expectation would no longer be required. This much, then, for the first of the three events.

As regards the second of the three—the destruction of the Man of Sin by the personal coming of the Lord Jesus—an unbiased reading of 2 Thess. 2:4-10 leaves no reasonable doubt that a person is meant—just as much a person as the Lord Jesus. Three things are told us about him. He is a consummate blasphemer; he is energized by Satan; he is destroyed by the manifestation of the Lord Jesus. Further, it is said that he takes his seat in the Temple of God. Then the Temple must have come into existence before the appearance of this Man of Sin. That would mean a restoration to Palestine of the Jews in very different conditions from present ones. Again, we are told that his appearance will be preceded by "the falling away" (not a falling away). The Apostle calls the time of his destruction "the day of the Lord," and distinguishes it carefully, (2 Thess. 2:1), from "our gathering together unto him," that is the Rapture.

THE MAN OF SIN.

Once again, it is implied (v. 7) that he is in some sense a culmination of "the mystery of lawlessness" which was at work in Paul's day, and would find its fullest expression in this Man of Sin. That consummation, Paul says, is being kept back by "one that restraineth now," but who would in due time "be taken out of the way." Opinions differ as to the meaning of the "one that restraineth," and I do not mean to discuss the question, but it is clear that he is restraining still, for no one answering to the description of the Man of Sin has yet appeared. This passage, then, makes it very clear that there is a marked difference between the first and second of the three events, and verse 1 of the chapter suggests, if it does not actually assert, that they are successional, not simultaneous.

But can we find any other passage relating to this Day or to the Man of Sin? Yes, several. One will suffice for our present purpose. In Rev. 13:1-8 we find a description of a being called by John "a Beast." Reading his description, we notice that he is energized by Satan (verse 2), and that he is a consummate blasphemer (verses 5, 6). Going on to Rev. 19:19-21 we find that he is destroyed by the manifestation of the Lord Jesus. This Beast, then, is identical in three important particulars with Paul's Man of Sin. We infer that the two beings are identical. In Rev. 13:5 we are told that authority was given to him to

continue for forty-two months, three and a-half years, and during this period he is permitted to make war with the saints and to overcome them. This is the period of the Great Tribulation referred to in Jer. 30:7; Matt. 24:21; Rev. 7:14. But prior to this period of three and a-half years of trouble, there is another period of 1,260 days during which the two Witnesses are preaching in Jerusalem, (Rev. 11:3). One thousand two hundred and sixty days make up three and a-half years. At the close of this the Witnesses are slain, and their dead bodies lie for three and a-half days in the street of Jerusalem, after which they are restored to life and taken up to heaven. Here, then, are two successive periods, each of three and a-half years—seven years in all—antecedent to the destruction of the Man of Sin, that is the day of the Lord.

A DISTINCTION WORTH NOTING.

But well-marked, easily recognizable events will happen during that time. The Jews will be in Palestine; the Temple will have been built; the two Witnesses will be preaching for the first half of it, and the Great Tribulation running its course during the second half. If we were to suppose

that the Rapture and the Day occur at the same time, it would follow that for at least seven years before the Rapture events would be taking place which could easily be recognized. And since none of these is occurring now, we could quite rightly say that the Rapture could not come for more than seven years, whereas our Lord says that we know neither the day nor the hour. Clearly, then, the Rapture and the Day are successive, with not less than seven years between.

Comparing Rev. 16:13, 14, 16 with Rev. 19:19-21, we learn that, instigated by the Dragon, the Man of Sin, and the False Prophet, there is a vast muster of earth's armies against the Lord Jesus and His saints at the place called Armageddon (R.V., Har Magedon), where they are destroyed by the Lord Himself appearing as Warrior King. This much for the second of the three events.

A few words will suffice for the third—the Judgment Day or the End. Following upon the Day of the Lord is the consignment of Satan to the abyss, and the establishment of the millennial reign of our Lord over the earth, (Rev. 20:1-6). At its close Satan is released and makes his final attempt to overthrow God's people. His armies

are annihilated; he is cast into the lake of fire, and the Judgment Day is brought in. Hence this day is separated from the Day of the Lord by not less than 1,000 years. It is to this event—the End—not to the Rapture, that our Lord refers to in Matt. 24:14.

NOT ARMAGEDDON.

Now let us sum up, and in so doing get answers to the three questions with which we started. We have (1) The Rapture-time unknown. (2) The Day of the Lord—at least seven years after the Rapture, during which occurs the Great Tribulation, and at their close Armageddon. (3) The Judgment Day, the End—at least 1,000 years after the Day of the Lord. Hence the present war is not Armageddon, for this will be a conflict between the Lord Jesus and the armies of earth, whereas the war is one between nations on earth. We are not in the Great Tribulation, for that will not occur until the Man of Sin reaches the zenith of his power, which will not be until after the Rapture. It is not the end of the world, for that will not be for more than 1,000 years after the Rapture, which has not yet taken place.

THIS AND THAT

Thoughts of an Eastern Churchman

THE war at present time of writing drags on its weary course and the end or even its first beginnings are not yet in sight, nor to all appearances will be for many a long, anxious day. The decisive factor, England's new army, will not be in operation for months to come. In the meanwhile, as far as can be judged, all that can be accomplished is to hold Germany at bay by sea and land. One definite result, however, has been achieved, and that a very important one, the invincibility of Germany's great war machine has been conclusively disproved. The German army, it has been demonstrated, in spite of nearly half a century's preparation, is no better, to say the least, than other European armies, and the quality of our own fragment of an army, the nucleus of the real army that will take the field early next year, has been satisfactorily tested. But so far as land warfare goes, Germany and Austria are really only fighting two powers, France and Russia, England and Belgium being numerically negligible. At the beginning of the war and in the first days of the great retreat, one was prepared for almost any conceivable achievement on the part of Germany's army. That it might grind its way across France and capture Paris, by one tremendous rush, seemed well within the possibilities. But the spell has been broken. The bubble has been pricked. The French and British, man for man and commander for commander, have proved themselves, at the present time, at least, a match for the Germans. The bogey of Germany's irresistible military might, before which Europe has trembled for over a generation, is now finally laid. The bully of Europe has been faced and made to toe the mark. At the same time there has been too much wild and vindictive talk about "crushing Germany." Crushing a nation, and especially such a proud and powerful nation as Germany, would be a titanic task which would strain the energies and resources of the Allies to the uttermost, and the war, bitter and ruthless as it is now, would develop into a struggle whose ferocity would leave its permanent mark upon European civilization. And then, would Germany, if "crushed," be willing to remain crushed? Hardly. Prussia, it must be remembered, under Frederick the Great, successfully resisted nearly the whole of Europe. The Kaiser certainly is not a Frederick the Great, but a nation with its back to the wall, generally throws out some leader of genius. If we can conclusively demonstrate to the world at large, and to the Germans themselves that they are not invincible and must henceforth be content to keep their place, and behave themselves, and secure, of course, a substantial indemnity for Belgium, and some satisfactory settlement of the relations between Austria and Serbia, we should, I think, be satisfied. The fate of Alsace and Lorraine could be settled by a plebiscite of the inhabitants.

While in the United States I received Holy Communion at an important city church. The method of delivering the elements was by what is known as "intincture," the celebrant dipping the bread in the wine and placing it in the communicant's mouth, as is often done in case of sickness or extreme weakness and of highly contagious, acute diseases. This, I understand, is quite common in the American Church, and though I must say almost repulsive to me, is certainly preferable to the "individual cup," now, I believe, common, if not all but universal, among

our brethren of other denominations. The danger of infection from the chalice has been, I am convinced, greatly exaggerated. Is there indeed a single case on record where disease has been transmitted in this way, or has a reasonable suspicion of such transmission ever been anywhere substantiated? Rational care regarding infection is quite right, but these panicky precautions, that degenerate into the fantastic, are little less than contemptible, and it is hard to speak of them with patience. Do we not in course of our ordinary, everyday lives take scores of greater risks in the matter of infection? Without a quail, we wedge ourselves into and sit or stand for hours in crowded assemblages of people, whom we have never met, and inhale their breath; we sit in long journeys in upholstered seats which for all we know to the contrary may be the nesting place of deadly germs; we undress and stretch ourselves lightheartedly in railway and steamship bunks and lay our heads upon pillows, which may have been the resting places of convalescents from all kinds of loathsome and deadly diseases; we use all kinds of table utensils in hotels, quite possibly insufficiently cleaned; we allow dentists to poke instruments into our mouths which may or may not be sterilized, and doctors to put clinical thermometers under our tongues which have gone the rounds of half a dozen other patients the same morning and then we boggle at touching our lips to a carefully-wiped chalice. We are taking chances, and taking these consciously and deliberately every day of our lives. Why not in this great Ordinance which so beautifully symbolizes the oneness of all God's people in Jesus Christ and their absolute equality in God's sight? In this democratic age, so-called, why be guilty of such an undemocratic and retrograde act?

Your correspondent "Ontario," in his kindly letter, asks me to solve rather a knotty problem. The physique of the New Englander, and to a certain extent for a good many years of the typical American, is, in view of the almost exclusively English blood of the early settlers, apparently a curious anomaly. But a solution has been attempted by an American writer, the late John Fiske. In the first half of the 17th century, he says, a decided change in the physique of the English took place. The Elizabethan Englishman was a lean, wiry, nervous, mercurial man, with elongated visage and of restless, enterprising temperament, the type of the modern Yankee. During the latter part of the 17th century, the prevailing type in England changed to that of the stolid, "beefy" John Bull, the modern Englishman. This he thinks was mainly due to the large emigration, which took place during the reigns of James I. and Charles I., especially the latter's, of the restless, enterprising Englishman of the type already described, the easy-going, unenterprising staying at home and so finally becoming the predominating type. The solution is ingenious, and I give it for what it is worth. I may add a little theory of my own. I have noticed during two or three recent trips to England, when casually attending gatherings at Congregational churches, how very markedly the New England type is in evidence. There one sees the almost exact counterpart, in visage and build, of the modern Yankee. Now New England was settled by Independents or Congregationalists. These modern English Congregationalists are, in the majority of cases, of the same stock as the original settlers of New England, but while the former flourished and spread over the American continent, the latter have dwindled in the Mother

Country into a remnant. As in the other case, I give this for what it is worth. The coincidence, whatever it may stand for, is certainly interesting.

The attendance at King's College, Windsor, has not been materially affected by the war, although, I am told, 14 actual and prospective students have gone to the front. Downeaster.

British Missionaries in German East Africa

MANY Canadian friends of the Rev. E. W. Crawford and Dr. Westgate will be particularly glad to read the following letter which has just been issued from the headquarters of the English Church Missionary Society:—

Sir,—Ever since the outbreak of the war considerable anxiety has been felt regarding the position of C.M.S. missionaries working in East Africa, and I think the following information will be of general interest to your readers and will be a cause of real thanksgiving to God.

The Rev. E. W. Crawford, of the British East Africa Mission, was at the time on a visit to the Rev. Dr. Westgate in German East Africa. Just before the outbreak of war he left Dar-es-Salam by the SS. "Tabora." That ship, however, "turned round at Dar-es-Salam and all its English passengers were detained." He was, however, subsequently taken on board H.M.S. "Pegasus" with four other British subjects and taken to Zanzibar, whence he went on to Mombasa in a British India boat. He arrived in the best of health and spirits, "having rather enjoyed his visit as prisoner of war." He stayed in Dar-es-Salam with our missionary friends of the Evangelical Mission, but was carefully watched.

Although it has proved impossible to establish direct communication with our missionaries in German East Africa since the outbreak of war, on September 21 a cable was received by the C.M.S. from Mombasa, in which it was stated that military authorities out there say that British subjects are being well treated in German East Africa, and that this statement has been confirmed by the local authorities of the Universities Mission. A letter from Mombasa states that things there are normal, except that foodstuffs are a little dearer. The British Government is taking vigorous steps to resist the local incursions from German East Africa, and there is no reason to think that any of our missionaries are in any danger.

A letter from Uganda dated August 10 states that all is quiet there and that there is no danger to the missionaries at all. A message has gone round to them all, and they can be reached by telegram or messenger within 24 hours. Some of the boys from the C.M.S. schools are acting as cyclist messenger corps. It is stated the Baganda are "only too anxious" to resist the Germans and to go out and capture them if only the Government would give them permission.

Once again it is being proved that missionary work, so far from causing difficulty to the Government authorities, everywhere tends towards the stability and unity of the British Empire.

We trust these facts will cause much prayer to be offered for the safety of our Christian forces at the Front and for God's blessing upon their work.

G. T. Manley, Secretary.
Church Missionary Society, Salisbury Square, London, E.C.

Religion and Science

Sermon by The Archbishop of Sydney

(The following is the full text of a sermon preached before the British Association in the Cathedral Church of Sydney by the Most Rev. J. C. Wright, D.D., Archbishop of Sydney, on Sunday, August 23rd.)

"That, speaking the truth in love, we may grow up into Him in all things, which is the Head, even Christ."
—Eph. iv. 15.

THESE words are a motto rather than a text; but they summarize the hopes that are at the back of my mind as I speak. It is my privilege to-day to express the welcome of the Church to the distinguished scientists who visit us. We are glad that Australia is honoured this year as the selected spot to receive the world's record of scientific research. We are thankful to have the opportunity of the personal sight of so many leaders of scientific thought. Their presence is an inspiration. Their personality can grip us in their speech, touch, and glance with a power that the printed page can never have. Lamentably the shadow of the war is over us all. But we are indebted to them for taking our thoughts off present and, as I believe, transitory anxieties to great master principles that are unmoved by the strife of men. We shall not soon forget how they gave us of their best, showing no trace of the burden that they shared equally with ourselves, if not more so.

THE SCIENTIST AND THE THEOLOGIAN.

Is it fitting that the Church should give a special greeting to the British Association? Are not the fields of religion and science mutually exclusive? That question ever recurs to-day, although it is an old heresy that should have been laid to rest long ago. No one pretends that we all agree; sometimes we agree to differ. The high priests of science no more agree among themselves than do the ministers of religion—on all points. But I desire to point out the many ties by which the two are linked together, ties of a common aim, a common hope, and a very considerable interdependence. Both alike are seeking the uplift of the human family. Both alike endeavour to teach humanity to make the best of itself and its surroundings. Their aims are similar, though their spheres are different. In the fullest sense each is the complement of the other. I ask you to consider this relationship more at length. My own standpoint is confessedly that of the minister of religion. Of science and its terminology I know nothing in detail, and so can only presume to speak in general terms of the close connection between the scientist and the theologian.

OBLIGATIONS TO THE SCIENTIST.

I begin by saying frankly that we as ministers of religion are debtors to the exponents of scientific research. We are debtors in common with the rest of our race to the men of science who have made our world in so many respects a better world to live in. But in a special sense we are under obligation because they have supplied us with tools for our ministry. For example, we thank the scientist for teaching us the resources of the world in which we are set to live. His aim is truth, to ascertain the things that are. Often when the discovery is stated we ask ourselves why we so long walked past that truth oblivious. Yet it is now added by the aid of the investigators to the long list of truths about Nature, so many of them beneficent for our life, supplying our wants, curative of our needs, developing our powers, surrounding our drudgery with beauty. These contributions to our knowledge by the high priests of science enable us as ministers of religion to point the more to the good hand of our God upon us, providing His children with such profusion of gifts in paternal love. But more than this, the scientist teaches us wonder and reverence. The laboratory is on the threshold of mystery. There is about it the hush of a great awe. Some of us, I fear, are too impatient or too preoccupied to catch its spell. But ever and anon we are arrested by some marvellous secret opened at our feet, and we ask, "How can these things be?" It is not the function of the scientist to explain, but only to exhibit. He knows that perhaps he may be allowed to take a step yet further with the arcana. A new unveiling often comes to him as a surprise—it may be from some inexplicable deviation from what he had thought a well-ascertained, regular process. He inquires, and of a sudden that exception is itself the doorway by which he enters to see a new, unsuspected, far-reaching, interlacing series of ordered working whereof no one ever dreamed, and which he dares not explain. He states the truth revealed to him, and we who listen can only bow the head and worship, and thank God for the patient, reverent investigator who, as it were,

takes our hand and presses it with a reassuring touch on that very same threshold of the unseen to which we had been led by our most holy Faith to stand before the veil that hides the Triune God.

A PLEA FOR MORE HELP.

But now I must plead with the teachers of scientific thought to give yet more help to the ministers of religion. I ask for nothing that will lead them outside their own department of scientific research and its exposition. I will premise that the leaders of scientific thought are often quoted against us without their knowledge or desire; their positions are claimed as arguments underrating our message and undermining our influence. I venture to believe that no true scientific investigator would wilfully hinder or destroy the work of the teacher of religion even if he did not accept it himself. Such an attitude would

A Brave Soldier and a Christian Gentleman



FIELD-MARSHAL LORD ROBERTS, V.C.

Every British soldier has been given a pocket Bible with the following inscription:—

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

"(Signed) Roberts, F.M."

be contrary to his own axioms, according to which he reverences truth. He does not think that he himself has necessarily the monopoly of all truth, even in his own specialized department; he respects the presumed acquisition of truth by another worker in another department. That being the case, the help that I ask from the high priest of science is that he guard his utterance, even his casual utterance, never forgetting the weight of universal authority with which he is invested in uneducated eyes by his recognized achievements in his own field of knowledge. Often it happens that the scientist makes statements hedged round in his own mind with provisos and presuppositions, which he presumes to be as automatically present with others as with himself. But often as not the reader omits the presupposition or proviso in his inexperience, and arrives at conclusions far distant from the intended terminus. I am aware that the scientist cannot be responsible for another's ignorance, but I plead for recollection of the existence of such ignorance in selection of the phrasing that might save a statement from a perilous ambiguity.

THE ACKNOWLEDGMENT OF LIMITATIONS.

It would, for example, prevent many a misunderstanding, if the scientist occasionally stated his limitations, such as that he recorded observed

facts, ascertaining them, analysing, codifying, but never explaining. Again, it will be a useful reminder that a phrase is not necessarily a fact, but rather a temporary description of observed fact. There are few ministers of religion who have not, for instance, been challenged with the phrase "uniformity of Nature" as an argument for disbelief in the Incarnation of the Lord Jesus as an irregular intervention. We are thankful for those great scientists who have pointed out that the phrase "laws" in the "uniformity of Nature" is no more than an expression of "observed instances of uniformity," to which there may easily be exceptions, and that the unique and the individual have a special scientific importance. Above all we could wish for reiterated emphasis upon the enormous difference between the phenomena that science normally observes and that solemn something which we call human personality. We ask that more scientists may urge what has been well said by some. It is, for example, of interest to be told that we are, each of us, polymorphic composites of a variety of strains, but after all that is not the man, who, shall we say, in the self-sacrifice of patriotism lays his life at the disposal of the Empire to uphold what a German Chancellor cynically terms "a scrap of paper." What makes the man? The answer belongs to the minister of religion, and it is untold help if the man of science declares that the explanation of such personality is beyond his own province, but exists.

RELIGION PARAMOUNT OVER SCIENCE.

This brings me to that chiefest services that would be rendered us by the high priest of science if he could only let others know that even we, as ministers of religion, can minister even to him. Ours is a function paramount over every department of science, to the scientist as a man, be he an exponent of the exact or other sciences, a physicist, or a biologist. It is we, as the heralds of the message of Christ, who claim to be able, as no one else can, to furnish each man forth for the voyage of life, its storms and its calms. Brethren of the scientific life, you lead us to the solemnity of the Outer Temple, and we thank you. We pray that as ministers of Christ we may supplement your contribution to us by showing you the Revelation of God in the face of Jesus Christ. So most truly will you help us to help others as you enrol yourselves alongside those great leaders of science in the past who have yet admitted themselves to be humble followers of Jesus Christ—Newton and Clark Maxwell in the realm of mathematical physics; Herschell and Professor Adams in astronomy; Boyle the "father of modern chemistry"; Sir James Simpson, the discoverer of chloroform; Adam Sedgwick in geology; Joule and Faraday, and a great company of others. Thus the authority which as an individual scientist you have rightly gained by your labours in the field of research will add a new authority to those authoritative claims of religion established independently by the Revelation that has come down to us, and the spiritual experience of individual believers. So may the ranks of the allies advance together in line in this world-warfare, the scientist in his department, the theologian in his, "speaking the truth in love," ever seeking to equip the human race with fuller knowledge of what God has been and of what God wants to be to them, till at the last, scientist, theologian, and their following together, "grow up into Him in all things, which is the Head, even Christ," knowing even as they are known.

Prophecy and the Signs of the Times

THE first of a series of addresses on "The Fulfilment of Prophecy and the Signs of the Times," was given in the Church of the Epiphany Schoolhouse, on November 10th, by the Rev. Canon Howitt, of Hamilton. The schoolhouse was well filled with eager, interested people from all the churches of Parkdale. The first division was "The Times of the Gentiles." Canon Howitt, who is a great student of prophecy, undertook to answer three questions: "What are the Times of the Gentiles?" "What point have we now reached in these times?" and "When shall the Times of the Gentiles be Fulfilled?" He began with Daniel 2nd. He described graphically the huge Colossus of Nebuchadnezzar's dream, illustrating world government by Gentile nations, and then gave the interpretation of Daniel—namely, the four great kingdoms to be, the Babylonian, the Medo-Persian, the Grecian and the Roman. These followed as we know in exact historical order. He then referred to Daniel 7th as presenting the

same truth, but in another form, chapter 2 giving man's view of world power, magnificent, awe-inspiring; chapter 7 giving God's view, beastly, horrible, brute force. He compared this with Rev. 13. These present a general view of the characteristics of the times of the Gentiles. Secondly, "What point have we now reached in these times?" The four kingdoms have run their course and as far as governmental control is concerned have passed away, but we have reason to believe that there will be a resurrection or reconstruction of the fourth kingdom. The Roman Empire was at first divided into two parts (the feet) and afterwards into ten (the toes). The territory of the old Roman Empire shall be reformed and ultimately held by ten world powers. His proof of this was Rev. 17: 8: "Behold the beast that was and is not and is yet to be." Canon Howitt here gave his interpretation of the clay mingled with the iron. He said it represented democracy and he pictured the wonderful growth of this form of government in recent years. Autocracy was God's ideal of world government and this would be realized in due time, not under the Kaiser but under Christ (Rev. 11: 15). Democracy meant degeneracy. The reconstruction of the territory of the old Roman Empire is now taking place, the political map of the world is being changed rapidly in our day. He named a number of the changes. Answer: We are evidently near, very near, the end of the times of the Gentiles. Thirdly, "When will the end come?" Canon Howitt then gave the result of his own study of numbers in the Word of God, with special reference to this question. He offered it only as a suggestion. Three dates have been used to mark the beginning of the times of the Gentiles, 606, 598, and 587 B.C. Taking the first as the starting point, according to Biblical numeration, the times of the Gentiles would end in 1914, taking the second in 1922 and taking the third in 1933. He admitted that there were difficulties here and each one must settle these for himself, but he pointed out that the coming of the Lord for His saints might occur even before the close of the times of the Gentiles. At the end Canon Howitt made a very solemn and earnest appeal to all present, if they had not already done so, to close at once with God's offer of mercy in Christ and so to be prepared and ready for the coming of the King. These addresses will be continued by Canon Howitt for five consecutive Tuesdays at the same place at 8 p.m. All are cordially invited.

Brotherhood St. Andrew

IN CAMP.—As foreshadowed in a previous issue, the Brotherhood reading-room at the Exhibition Park has now assumed large proportions. Since the start was made with the small room that was fitted up for the 9th Mississauga Horse, the Exhibition buildings have now nearly all been fitted up for the use of the soldiers encamped there in the 2nd Divisional area, and daily more men are arriving to take their part in the preliminary training. A committee of Brotherhood men was then appointed to act in conjunction with the clergy in providing suitable accommodation for the many members of our Church who will be there. From a small movement it has now assumed large proportions and it is an unqualified success even at this early stage in its operations. A committee of ladies, under the capable direction of Mrs. H. H. Loosemore, has worked wonders in turning the Dairy Building, where our rooms are located, from a bleak, cold, barn-like structure into an extremely comfortable rest-room. Rugs take away the bare appearance of the cement floor and comfortable chairs are plentiful, tables and desks in every direction are covered with papers and periodicals, writing materials and everything which can bring some sort of home-comfort into the lives of the men. One screened-off room in particular has been set apart for non-commissioned officers and was entirely furnished by Mr. F. G. Halliday at his own expense, and from the full use made of it, the non-comms pay tribute to its comfort. At the south-end a dry canteen has been equipped and this has been entirely fitted up and largely operated by the ladies of the committee. The appetite of the soldiers for sandwiches, pies, tea, coffee, milk, etc., seems absolutely without limit and our resources have been taxed to the limit in coping with the increasing number of users. All are welcome and they know it. Naturally in any activity under the auspices of the Brotherhood the spiritual side of the work is well looked after and arrangements are under way to make the most of all opportunities for the advancement of the Kingdom. The mag-

nitude of the work has made it somewhat difficult to get our forces in working order as fully as we would have liked, but gradually more workers are being obtained and every evening as many men as the various city chapters can send out can find abundant work at their hands. The Rev. J. R. MacLean, who has now been appointed a Division Chaplain, is into every department of the work and is making his presence felt in no uncertain manner. Mr. P. J. Dykes, of Trinity College, is in charge of the rooms and about the busiest man to be seen anywhere during the rush hours. Every Tuesday evening it is planned to hold a concert which will be taken part in by the soldiers themselves and be taken charge of by whichever of the city churches is responsible for the work during that particular week. A good hymnal and prayerful service will be held every Thursday evening in the same way.

The Churchwoman

OTTAWA W.A.—Miss Low presided at the November Board meeting for the first time since her election. The service at the Board meeting was taken by the Rev. C. L. Bilkey, of St. Luke's, Ottawa, at which he gave an address on the "Progress of Christianity in the World." The appeal from Moose Fort, whose school was destroyed by fire, met with a response of \$25 from the E.C.D.F. Ottawa diocese is proud to possess a missionary of her very own, Miss LeRoy, of Hay River, formerly of St. Matthew's, Ottawa, and for whose salary the diocese has become responsible. Most successful deanery meetings for the Women's and Girls' branches of Ottawa have been held. Mrs. Lauten, of St. George's, is the new deanery secretary for Ottawa, Mrs. Holmes' resignation being received with deep regret.

TORONTO W.A.—The Diocesan Board meeting of the W.A. was held at Christ Church, Deer Park, on November 5th, Miss Cartwright presiding. Mrs. Haskin extended greetings on behalf of the Deer Park and other entertaining branches, and introduced Mrs. Brooke, wife of the Vicar of the Parish. The officers presented very encouraging reports. The corresponding secretary reported three new branches organized. Girls' branches at Christ Church and St. Peter's, and a Woman's branch at St. Bartholomew's. Three more life members have been enrolled since the last meeting, Mrs. Mills, Mono Mills; Mrs. Henderson, Collingwood; Mrs. Monk, St. Saviour's, Toronto. The treasurer's receipts amounted to \$1,099.85; expenses, \$299.11. Eight bales were sent from the Dorcas department. A conference for Junior Superintendents will be held in the schoolhouse of the Church of the Redeemer on November 28th, at 8 p.m. The P.M.C. amounted to \$78.65. The literature committee have a simple, little W.A. Christmas card, and quite a pretentious calendar for sale. A "Missionary Institute" will be held in Bishop Strachan's School, January 19th to 22nd. The programme will consist of study classes and missionary and devotional addresses. Some excellent speakers have been secured. Those desiring to attend the "Institute" are asked to apply to Miss Dalton, 126 Isabella Street. The registration fee is 25 cents. 4,427 Letter Leaflets were distributed last month, and ten visits were paid by the hospital committee. The E.C.D.F., amounting to \$449.65, was divided: \$308.42 towards a church building in Tayo-Hashi, Japan, and the balance towards rebuilding Indian School at Moose Fort, Moosonee. Rev. Canon Brooke gave a very impressive address at the noon hour. His subject was, "The Happy Subjects of the Happy Kingdom," and his text was the first 12 verses of the 5th Chapter of St. Matthew. After the address, Mrs. Broughall told about a new branch of work in connection with the Georgina House, which is known as Georgina Lodge, at 184 Spadina-Avenue. It has been opened to meet a very pressing need in housing women and girls, whose incomes have been reduced, or who are out of employment altogether. Miss Trent and Rev. C. H. Short from Japan, were welcome visitors at the meeting. The former gave a short address, telling about her labour of love in Nagoya, where she has spent the last 21 years. She conveyed to the meeting the greetings of her fellow workers in Japan, and also those of the Japanese W.A., among whom are many representative Japanese women. Another visitor was Mrs. Melrose, who is the president of the newly-organized Edmonton Diocesan Board. Some interesting figures were given from the executive meeting of the General Board, held recently in Montreal. The total membership of the W.A. in Canada is 53,812. The treasurer's receipts for the last three years were \$221,629,

and the United Thankoffering for the same period amounted to \$20,619.51, an increase of \$8,000 over the last triennial period. The meeting heard with regret of the resignation of Mrs. Edwards, secretary-treasurer of "Leaflets" for the General Board, and Mrs. Clarke, convener of Dorcas committee. Mrs. Powell has been appointed to the first vacant post, but no one has yet succeeded Mrs. Clarke. The next meeting will be held in the schoolhouse of All Saints' Church on December 3rd.

Church News

NOVA SCOTIA.

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

WINDSOR.—KING'S COLLEGE.—Many of the divinity students of this college have been engaged in lay-reading work during the past summer in various parts of the Maritime Provinces, comprising the two dioceses of Nova Scotia and Fredericton. Excellent work has been done by some of the Lay Readers. Mr. D. M. Wiswell, B.A., acted as Lay Reader in the parish of Bridgewater, N.S., under the Rev. C. R. Cumming, M.A., during the months of July and August. In August, the Rector being absent, he had charge of the services, the Rev. P. G. Corbin, of La Have, and the Rev. A. P. Shatford, of Montreal, were present to administer Holy Communion. Services were also held five miles from the parish church at Pine Grove, and at Petite Riviere parish, Conquerall, Dayspring, and in September in the vacant parish of La Have. Mr. A. F. Bate, B.A., was stationed at the Mission of New Bandon, Gloucester County, N.B., for the third consecutive summer. Services were conducted in the three different centres. At one of the out-stations, Salmon Beach, St. Alban's Church, begun over 20 years ago, was completed by the addition of a chancel and vestry. The missionary apportionment of \$32 was met, and an offering of \$7.50 for King's College. The total sum raised was \$577.82. Mr. M. P. Maxwell, B.A., was Lay Reader from June to September, under the Rev. Canon Cowie, Rector of St. Ann's, Fredericton, N.B. His chief duty lay in looking after the needs of the church at Morrison's Mills, making about 200 parochial visits during the summer. He was sent as a delegate to the Summer School at Rothesay. Mr. L. T. Wilkinson, B.A., was Lay Reader under the Rev. Canon Sisam, M.A., Rector of Moncton, N.B. The week days were spent in visiting, and he gave an address at the Friday evening service. During the summer he assisted the Rector in taking a census of the parish. Mr. L. R. Bent spent the summer in New Germany, Lunenburg County, N.S., under the Rev. W. R. Martell, M.A., and Mr. Bent was kept very busy, spending much of the time in the new Mission of Caledonia. Mr. H. T. Pimm acted for the Rev. D. Jenkins in Albert County, N.B., during the month of July, while the Rector was on his vacation. In August and September he was stationed at Elgin in the same county. Services of instruction were given every other Sunday morning at River View. This was Mr. Pimm's second summer in this field. Mr. A. B. C. Helbert took the services at Hantsport during June, July and part of August, when the Rev. J. W. Lockyer took charge. President Powell, of King's College, went down frequently for Holy Communion. Mr. Helbert also took services at Pictou, Rodden, Westgore and Pleasant Valley. Mr. E. Jukes was stationed in the Highlands Mission connected with the parish of Amherst. His time was divided between assisting the Rector, the Rev. H. E. Dibblee, M.A., at the parish church and conducting the services at the Mission Room, except for two Sundays, July 26th, when he took the service at the Church of the Good Shepherd, Tignish, N.S., and on August 26th, when he exchanged with the Rev. H. L. Blackall, of Mt. Whatlev, N.B. Mr. Jukes also had a Bible Class after Evensong on Thursday evenings in the Mission Room. He made in all 278 visits. Mr. C. O. Farrar was in charge of the parish of Lake-lands, Hants County, N.S. The "Old Church" was reopened again for services during the latter part of June. Mr. Farrar's work was purely of a pioneer character. Mr. R. Britton worked under the Rev. E. E. Lake, Rector of the parishes of St. Mary's and Douglas, York County, N.B. There are five churches in these two parishes, and Mr. Britton's duty consisted principally in

taking the services in the churches of St. Mary's, Marysville, Durham Bridge and Douglas, when the Rector was not able to be present. Every parishioner in the parishes was visited during the summer. Mr. L. C. Williams took the work at the Fox River parish, near Parrsboro, N.S., for the Rev. A. Huband, who was on a visit to the Old Country. He inaugurated a Bible Class, with a total enrolment of 45, which was held every Monday evening. The people in this parish are very warm-hearted, willing to hear the Word of God in home or in church.

For more than half a century, King's College has annually commemorated the gallant deed of a member of the University, Major Augustus Frederick Welsford, who fell leading his regiment at the storming of the Redan, on September 8th, 1856. His college friend, the late Senator Almon, endowed a prize to be given each year to the student leading the first-year class, and the successful candidate is required to commemorate in a Latin oration "the gallant and loyal deeds of Major Welsford." The commemoration was held lately in Convocation Hall, which presents a very handsome appearance with its new wainscoting and fresh decoration. Mr. W. G. Ernst, of Lunenburg, the Almon-Welsford prizeman, read his Latin oration, and then the president called upon the Ven. Archdeacon Martell, D.C.L., who delivered a stirring speech on the progress of the Empire since the founding of King's College, which had witnessed the war in 1812, the Napoleonic Wars, the Crimean War, the Indian Mutiny, and the Boer War, and now is witnessing the greatest and most terrible war of all, but a war which calls out what is best in the Empire, in defence of national honour against armed oppression. King's is sending out men and may send more, and it is certain that they will uphold the traditions of the past. After the conclusion of Dr. Martell's address, the president presented Mr. Ernst with the prize which he had won and the proceedings closed with the singing of the National Anthem.

FREDERICTON.

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

ST. JOHN.—GENERAL MISSION.—The following clergy will conduct a General Mission throughout this city from November 22nd to 29th, both days inclusive:—The Very Rev. Dean Llwyd, Trinity; Rev. Canon Cowie, Trinity; Rev. W. W. Craig, St. John's; Rev. W. P. Robertson, St. Paul's; Rev. L. J. Donaldson, St. Luke's; Rev. J. J. Willis, St. James'; Ven. Archdeacon Davidson, St. Mary's; Rev. Father Field, St. John Baptist Church; Rev. F. G. Newton, St. George's; Rev. A. H. Moore, St. Jude's; Rev. A. H. Crowfoot, the Church of the Good Shepherd.

QUEBEC.

QUEBEC.—The following is the programme issued for the Sunday School Conference to be held in Quebec on November 24th at the Cathedral:—7.30 a.m., Holy Communion. 9.30 a.m., morning prayers and address at the Church Hall; prayer followed by business session. 11 a.m. to 12, address, the Bible Class, Rev. R. A. Hiltz. 12, prayers for Missions. 12.05 to 12.45 p.m., brief addresses, Rev. V. E. Hobart, the Scout Movement; Rev. C. R. Eardley-Wilmot, Boys' Missionary Clubs in connection with the Sunday School. 2.30 p.m., business of the Institute; short account of the last meeting of the Sunday School Commission, Rev. E. A. Dunn. 3.30 to 4.15 p.m., address, Teacher Training, Rev. A. R. Beverley. 4.15 to 5.30 p.m., Round Table Conference. At the Cathedral at 8 p.m., evening prayer with special prayers for Sunday Schools, with addresses by Rev. R. A. Hiltz and Rev. Canon Shreve.

COATICOOK.—OBITUARY.—The Rev. Albert Stevens, M.A., D.C.L., Rector of this parish, died on the 12th inst., at the Royal Victoria Hospital, in his 67th year. He was born at Kirkdale, Que., and educated at Lennoxville, graduating from Bishop's College in 1875. For six years he lived at Dixville, Que. After this he was Rector at Hatley for 20 years. At the time of his death he was Rural Dean. He is survived by three sons, Mr. A. C. Stevens, Lennoxville; the Rev. Cecil Stevens, Shawinigan Falls; and Mr. Arthur Stevens, of Montreal; and by two unmarried daughters.

ONTARIO.

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

KINGSTON.—Nearly 1,000 men of the 21st Battalion attended service at the Armories on the 8th inst., and in the absence of the Bishop of Kingston, the sermon was preached by the Rev. W. J. Fitzgerald, who was assisted in the service by the Rev. Canon Grout.

The Death of the Right Rev. Andrew Hunter Dunn, D.D. (LATE BISHOP OF QUEBEC).

Just as we are going to press, news has been received by cable of Bishop Hunter Dunn's death, which took place on Sunday last at sea on board the Allan liner "Hesperian," on his way home to England. The late Bishop and Mrs. Dunn, accompanied by their eldest daughter, Mrs. Dicker, and their grand-daughter, Miss Christine Dicker, only left Quebec en route for England, as recently as the 5th inst., it being the intention of the late Bishop and Mrs. Dunn henceforth to reside in their native land. The Bishop, who of late years has had two strokes of paralysis, resigned the Bishopric of the diocese of Quebec on All Saints' Day, owing to growing infirmity, to the keen regret, not alone of his clergy, but also of the members of the Anglican communion throughout the diocese, as well as many others who did not belong to our communion. The sincerest sympathy of these, and of the very many friends of the late Bishop throughout the whole of the Dominion, will go out to his widow and children in this time of sorrow and bereavement. The Right Rev. Andrew Hunter Dunn was born at Saffron Walden, Essex, England, on October 16, 1839, the son of Hannibal Dunn and Mary Ann, daughter of William Hunter, Alderman, Sheriff and Lord Mayor of London. He was first educated for a business profession, but when 18 years of age, he decided to enter the ministry of the Church of England, and after graduating from Cambridge University, he was ordained and appointed Curate of St. Mark's, Notting Hill, where he ministered from 1864 to 1870. From the latter date until 1872 he was Curate of Acton, and subsequently Vicar of All Souls, South Acton, until 1892, when he was chosen Bishop of Quebec, in succession to the late Bishop Williams. Coming to Quebec, Bishop Dunn was consecrated to his sacred office on September 1, 1892, in Christ Church Cathedral, Montreal. He served the diocese faithfully and well, and endeared himself to a wide circle of friends. He married Miss Alice, eldest daughter of William Hunter, of Purley Lodge, Croydon, England, and five sons and two daughters were born of the union. The Bishop's eldest and youngest sons, the Rev. E. A. Dunn and the Rev. Harold Dunn, are both beneficed clergymen in the diocese of Quebec. His daughter, Miss Dunn, remained behind in Quebec, when they sailed, with her eldest brother, purposing to follow her parents and join them in England in the near future. The Rev. A. G. Hamilton-Dicker, A.K.C., who was for seven years the Rector of St. Luke's, Toronto, and now of St. James', Buxton, England, is a son-in-law of the deceased prelate.

BARRIEFIELD.—ST. MARK'S.—A very successful bazaar was recently held in the school-house, by which the sum of \$200 was raised in aid of the Rectory Fund.

NAPANEE.—ST. MARY MAGDALENE.—The Rev. W. E. Kidd, the Vicar of this church, has volunteered his services as a Chaplain at the front.

BROCKVILLE.—ST. PAUL'S.—On Sunday evening, November 8th, the Bishop of Kingston held a Confirmation in this church, in the presence of a crowded congregation, when 14 candidates were presented by the Rector—13 from St.

Paul's parish and one, a member of the 2nd Contingent, from Trinity parish. Of those confirmed 6 were males and 8 females. The Bishop preached from 2 Timothy 1: 6, "Wherefore I put thee in remembrance that thou stir up the spirit of God which is in thee by the putting on of my hands."

OTTAWA.

OTTAWA A.Y.P.A.—The local council of Ottawa has commenced its meetings and elected its officers for the ensuing year. An interchange of visits has been arranged between all branches who are forging ahead with a good season's programme. A very successful united At-Home was held in Lauder Hall, Christ Church Cathedral, November 10th, with Rev. C. L. Bilkey, of St. Luke's, in the chair. A long and varied programme was given by the members. Refreshments were served. There were 275 members present. The following clergy were present:—Revs. J. Lenox Smith, J. H. Dixon, Canon Read, E. A. Anderson, W. B. Morgan, and G. Snow, Westboro'.

WALES.—STORMONT DEANERY S.S. CONFERENCE.—Following the recent meeting of the Ottawa Diocesan S.S. Association, and the meeting of the S.S. Commission at Ottawa, the Stormont Deanery S.S. Association held their annual conference at this place on November 4th and 5th. The president, Rev. W. Netten, Rector of Cornwall, gave an interesting address on Child-Nature and the duty of the Church in connection with it, work which is both preventive and curative, finding ample scope in the undeveloped plasticity of the child-mind. Of the reports of different departments, that of the Bible Class, presented by Rev. C. O. Carson, was the most encouraging; the Teacher Training department, as reported by Rev. P. G. Rollit, seems almost entirely neglected, probably through the unsatisfactory nature of some parts of the course, though Rev. W. Netten highly commended "The Training of the Twig," by Drainbridge, and "The Unfolding Life." Mr. Yates, of Cornwall, strongly advised the employment of trained Public School teachers, and their scientific methods, in the presentation of the theological truths the Church has to teach. The conference decided to support the Diocesan Association in their efforts to secure Miss Higham as a diocesan instructor in Sunday School matters. In a discussion regarding lesson schemes, Rev. C. O. Carson suggested the use of the books called the St. Paul series, especially in the new form known as "The Gospel in the Church," while the Potter and Sheard and the Marden series were also highly commended; the books recommended by the Diocesan Association, principally of the Institute and the National Society, being found in many respects misleading and defective.

TORONTO.

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

THE BISHOP'S MOVEMENTS.—The Bishop of the diocese preached a missionary sermon at Gore's Landing on Sunday morning last and in the afternoon he dedicated a new church at Perrytown. On Tuesday he went to Port Hope to attend the meeting of the Archdeaconry of Peterboro', and on the evening of the same day he returned to the city in order to be present at the meeting of the Convention of Trinity University. On the following day he administered the rite of Confirmation at the church at Port Credit at Evensong.

ST. MARY MAGDALENE.—The Patronal Festival of this church was celebrated on Sunday last, the preachers being the Right Rev. Bishop Reeve in the morning and the Rev. Professor Stannage Boyle, D.D., of Trinity College, in the evening. The celebration will be continued over next Sunday.

A service in connection with the 25th anniversary of the dedication of this church was held yesterday evening at which the Rev. R. W. Norwood, the Rector of the Memorial Church, London, Ont., was the preacher. The celebration will be continued over the octave, when the preacher will be the Rev. F. H. Bredwin. The debt on the church has been decreased \$7,500 during the past six years and the present indebtedness amounts to \$17,000.

MILITARY SERVICE.—In awe and reverence more than 1,700 soldiers, who have sworn to endanger their lives for the Empire, stood bare-headed and worshipped God at the service in the huge Transportation Building at Exhibition Park Sunday morning. Music for this inspiring drum-head service was furnished by the military band of the 10th Royal Grenadiers. Rev. A. L. Geggie read the lessons, and Rev. J. Russell Maclean, of St. John's, preached. "As for me and my house, we will serve the Lord," was the text, and the preacher urged that behind all great movements, great men, and great achievements, religion stood as a basis. As a passing tribute to the memory of Lord Roberts, he said: "That great soldier, who has done so much for the Empire, and who was known to so many of you, who served under his command, presented a wonderful testimony of the great power of religion; especially so in his latter days, when he held his religion before him as the great ideal." Each man had his place in the army to fill, said the preacher, and each should try to serve the other. Without religion there was no hope in life. The men sang "Onward, Christian Soldiers," "Fight the Good Fight," "O God, Our Help in Ages Past," and concluded the service with the National Anthem.

PARKDALE.—ST. MARK'S.—The new organ recently installed by Messrs. Edward Lye and Sons, of Toronto, was formally opened and dedicated on Thursday evening last. The old organ, which had served for over 25 years, had been built by the same firm, and had given such satisfaction that the order for the new one was given them without competition. It is a very fine instrument and is fully up to all expectations in appearance, mechanism and tone. It has pneumatic action operated by an electric motor, and the congregation is greatly pleased with it. At the opening, Mr. E. W. Phillips, organist of St. George's Church, was the solo organist, while the choir also gave some special numbers. The dedicatory service was conducted by Archdeacon Ingles, the former Rector, assisted by the Rector, the Rev. W. L. Armitage. The congregation regrets the retirement of Mr. J. H. Perrin, who has been the efficient and untiring organist and choir-master for over 12 years. Business and other matters prevent his giving up so much time and attention to outside work. He has been succeeded by Mr. Thomas Nicholls, who is proving very acceptable and painstaking in his work. Rev. S. E. McKegney, formerly of St. David's, London, has taken up his work as assistant in this parish. He preached very acceptably last Sunday and will no doubt make full proof of his ministry. Trained as a teacher and also having been for some time assistant secretary of the Church of Ireland Young Men's Society, he is eminently fitted for Sunday School and other parochial work. He is a graduate of Huron College, London, Ont. He and Mrs. McKegney will occupy the new residence in St. Mark's Parish House. The Woman's Guild will hold their annual bazaar, December 1st.

MOUNT DENNIS.—CHURCH OF THE GOOD SHEPHERD.—Caught during the height of the fierce gale which swept over the province about 2 o'clock Friday morning, the huge arch over the sanctuary in the Church of the Good Shepherd on the Weston Road collapsed, and crashed through to the basement. The church has been in course of erection during the last few months, and the contractors were about ready to add the roof. The arch was just completed, and being somewhat higher than the surrounding walls, was exposed, receiving the full force of the wind. It had just been completed Thursday afternoon, and the mortar being still wet, it was unable to withstand the storm. The debris fell right through to the basement, where the services were held. The church furniture was damaged considerably, but fortune favoured, and the fine organ and pulpit escaped uninjured. The loss will amount to about \$500. The main walls were left intact.

ORILLIA.—ST. JAMES'.—The local members of the second Overseas Contingent attended Divine service at this church on All Saints' Day, the Rev. J. R. S. Boyd giving an address. He was assisted in the service by the Rev. F. W. Anderson. The Salvation Army band led the singing of one of the hymns. The Rev. R. A. Armstrong has been taken to Toronto and placed in the General Hospital. It is proposed to do some grafting of flesh on the unhealed wounds from which he is still suffering, in the hope of expediting his recovery. Dr. A. E. Ardagh, his physician, accompanied him to Toronto and Mrs. Armstrong also went with him. The Rev. R. M. Millman gave a most interesting address to the Girls' Auxiliaries of this church on November 9th, illustrated with lantern views. Mrs. Plumtre spoke on Missions on the 11th. A Missionary institute is to be held next week, when the Rev. C. H.

Short, of Japan, will be present and take one of the Mission study classes. Some of the young ladies are holding a tea, the proceeds of which are to go to a fund to provide Christmas presents for the Orillia boys who have gone to the front.

PERRYTOWN.—ST. PAUL'S.—While the diocese of Toronto was celebrating its 75th anniversary on November 8th, the church here was holding its 72nd anniversary, and its closing service. Rev. Canon Walsh, of Brampton, spoke to the large congregation present in a most appropriate and touching way. Canon Walsh is the eldest son of the first couple who were married in the old St. Paul's, making the closing service unique in the history of the church. On Sunday last, at 3 p.m., the new St. Paul's was opened and dedicated by the Right Rev. the Bishop of Toronto.

MEDONTE.—Sunday, October 25th, was a red-letter day in the history of this Mission, for on that day, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, conducted a Confirmation service in St. Luke's, Price's Corners, in the morning, a Confirmation service in St. George's, Hair Valley, in the afternoon, and a missionary service in Hoxmead in the evening. The services were bright and hearty and well attended and the earnest, appropriate sermons and addresses delivered by the Bishop were very helpful indeed. In all 28 candidates were confirmed, of whom 17 were girls and women, and 11 were boys and men. Fourteen of the 28 were adults. Before leaving for Ottawa, the Rev. Dr. Voorhis prepared five of the candidates who lived in his neighbourhood. The remainder were taught and prepared by the missionary-in-charge, who went about from house to house spending seven very strenuous and very happy weeks in the work. This was the first work in which he engaged after a long and trying illness and from which he has now completely recovered.

OAKLANDS.—ST. NICHOLAS'.—On Sunday afternoon (November 8th), a Children's Missionary Service was conducted by the Right Rev. Bishop Reeve, and in the evening the Bishop preached to a large congregation. After describing the growth of our Church in Upper Canada during the last 75 years, he went on to tell of his own experiences in the pioneer work of the North-West for more than 40 years. He spoke of life in Fort Simpson in the fifties, when it took two years at least to obtain supplies, groceries, etc.; of sleeping all night in the snow; of travelling on snow shoes for hundreds of miles; and of the triumphs won by the Gospel of Jesus Christ over Red Indians and Eskimos. The sermon was followed with close attention, and the Bishop concluded the service by celebrating the Holy Communion.

NIAGARA.

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

GUELPH.—The second biennial conference of the Archdeaconry of Wellington and Halton was held in this city on Wednesday and Thursday, November 4th and 5th. Holy Communion was celebrated in St. George's Church on Wednesday at 10.30, by the Ven. Archdeacon Davidson, Rector of the church, assisted by the Rural Deans of Wellington and Halton. The Rector gave an address and 120 persons communicated. Afterwards the W.A. delegates convened in the school-room, and the clergy of each deanery met in their respective chapters. In the afternoon, the W.A. held an opening meeting. Additional interest was lent to the proceedings by the presence of the Diocesan Board, which had agreed to transfer their place of meeting this month from Hamilton to Guelph. The following papers were read:—Bible Study, Miss Woolverton; "The Stranger Within Our Gate," Miss Jacob; "Missionary Libraries," Mrs. Addams; "The Life of a Hindu Widow," Miss Ida Bull; "Our Responsibilities," Mrs. Hobson; "Some Women of Japan," Miss Trent, Nagoya, Japan. In the evening a service was held in St. George's Church. The sermon was preached by the Ven. Archdeacon Paterson Smyth, Rector of St. George's, Montreal, who based his address on Romans 9:20, 21. The National Anthem was sung at the conclusion of the service and the Blessing pronounced by the Ven. Archdeacon Davidson.

On Thursday, the Holy Communion was celebrated in both St. George's and St. James' Churches, followed by a devotional address by the Rev. R. T. Owen. Following this, S.S. teachers convened at St. James', and the clerical meeting was held in St. George's Rectory. After a brief address the Archdeacon introduced the Ven. J. Paterson Smyth, who, taking as a starting point, "The Soldiers who have died in Battle,"

discussed the state of the departed, giving a very illuminating address. In the afternoon all repaired to the S.S. Convention. An interesting programme occupied both sessions, the speakers being Miss Brown, Rev. R. A. Hiltz, Rev. R. F. Nie and S. Silcox, Esq., B.A. The officers elected were presidents, Rural Dean Naftel and Rural Dean Hovey; secretaries, Rev. R. F. Nie and Miss A. Chisholm. In the evening a largely-attended public meeting was held, Archdeacon Davidson being chairman. Both the Rev. D. T. Owen and Archdeacon Cody, the two speakers of the evening, dwelt on different aspects of the war, as the topic was, "The Present Distress of Nations and its Challenge to the Church." The addresses will not soon be forgotten, and throughout, the conference was a most successful one.

HURON.

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

LONDON.—A Church parade of the Anglican members of the 18th Battalion who are at present undergoing training in this city was held in the Queen's Park on Sunday morning, the 8th inst., 1,100 strong, at which the Very Rev. Dean Davis, the Chaplain of the 7th Regiment, preached the sermon.

CRONYN MEMORIAL CHURCH.—The Rev. R. W. Norwood, the Rector of this church, has volunteered to go to the front with the 2nd Contingent as a Chaplain, and his services have been accepted. The Bishop has granted him leave of absence from the diocese.

BRANTFORD.—GRACE CHURCH.—The Rev. Canon Tucker, of St. Paul's Cathedral, London, Ont., preached to a very large congregation in this church at the morning service on the 8th inst.

PARIS.—ST. JAMES'.—On Sunday, the 1st inst. (All Saints' Day), this church celebrated its 75th anniversary. The building stands today as a monument to early effort, generosity and piety, and it is in all probability the oldest ecclesiastical building in this part of Ontario, with the exception, probably, of the Mohawk Church at Brantford. Special services were held to commemorate the event and the preacher for the occasion was the Ven. Archdeacon Richardson of London, Ont. On the following evening a banquet was given in the schoolhouse, under the auspices of the Ladies' Guild, which was largely attended. The Rev. R. J. S. Adamson, the Rector, presided, and at its close, after reading a congratulatory letter from the Ven. Archdeacon Mackenzie, he gave a résumé of the history of the church. The Revs. B. B. Williams, Rural Dean Saunders and F. Leigh, of Brantford, and Mr. Scott-Davidson also spoke. During the evening a capital musical programme was acceptably rendered. Paris is older than the diocese of Toronto, which was founded on November 21st, 1839, and was at that time included in the diocese of Quebec. For some years prior to 1837, and after, the late Rev. Henry H. O'Neil, B.A., a missionary of the Gore and Niagara District, from the S.P.C.K. Society, officiated at stated intervals in Paris, and thus paved the way for the regular service of a settled clergyman. Unfortunately no records of the official service of Mr. O'Neil were left when that gentleman was moved to another district. Among the earlier settlers of Paris was Mr. Charles Dickson, who came here in the year 1835. Mr. Dickson took an interest in Church affairs, and wrote to his mother and family, then in Scotland, a letter in which the need of a place of worship was dwelt upon. This letter was shown to and awakened the interest of Rev. Daniel Bagot, Incumbent of St. James' Episcopal Chapel, Edinburgh. As a result of a sermon on behalf of the church here, preached in St. James' Chapel by Ven. Archdeacon Ardrest, of Ireland, a collection of £200 was taken up. Subsequently through the efforts of Mrs. Dickson, who came with her family to Paris in 1837, a subscription of £300 was obtained from the Duchess of Leeds, a lady well known at the time for her interest in charitable and religious objects. With the above amounts and some local contributions the church was built in the year 1839, and dedicated to St. James'. The land upon which the church was erected was given by Mr. H. Capron, the founder of the town of Paris. The church is built of cobblestone and is unique in that respect in Canada. The present bell of St. James' was the first in this part of the country, and as such was used for many years as a town bell and for fire alarm purposes. The first incumbent of the church was the Rev. William Morse, who came hither in 1839. Mr. Morse was succeeded by the Rev. Charles Ruttan who re-

mained till 1854. He was followed by the Rev. A. Townley, who resigned in 1877. During his incumbency the chancel was added to the church, the small gallery removed and the present font placed in the church. The sacred edifice was consecrated in 1872, and the present St. James' Cemetery was purchased and consecrated in 1876. The Rev. D. J. Caswell followed him and stayed for 18 months, and he was succeeded by the Rev. T. L. Strong. Then in the year 1866 the Rev. Canon Brown was appointed the Rector and he ministered here for 25 years with great acceptance. He was the founder of the A.Y.P.A., which is now a flourishing organization in the Church at large. The Rev. C. C. Purton took charge of the parish in June, 1911, and as an evidence of his faithful and devoted service, St. James' parish has to-day one of the most up-to-date and fully-equipped parish halls to be found in this section of Ontario. The hall was dedicated by his Lordship Bishop Williams, on November 12th, 1913, a complimentary banquet being given by the Ladies' Guild, to the visiting clergy and others. On the previous Sunday the vested choir at St. James' was first inaugurated. The building fills a long-felt want by the members, and was erected and furnished at a cost of some \$8,000. The present rector, the Rev. R. J. Seton-Adamson, assumed his duties here on Sunday, September 6th, of this year. He was the son of the late Rev. W. Adamson, M.A., for 35 years Vicar of Old Ford, London, England. He came to the diocese of Huron in 1895, and since that time has laboured with marked success in the parishes of Brookholm, Delaware, Southampton and Shelburne.

RUPERT'S LAND.

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

WINNIPEG.—The vestry of St. Margaret's Church have been very fortunate in arranging for the services of the Rev. F. W. Goodeve, during the absence of the Rector, the Rev. A. W. Woods. Mr. Goodeve, who is at present in charge of the church at Stonewall, will take up his duties at St. Margaret's immediately, and it is expected that the parish will be able to hold its own while the Rector is away. Mr. Goodeve is one of the most experienced clergymen in the diocese and will doubtless do excellent work in the city.

MISSIONARY MEETING.—An inspiring missionary meeting for the Deanery of Winnipeg was held on Monday of last week, when addresses were given by his Grace the Archbishop, the Rev. Canon Matheson, Rev. Canon Jeffrey, Rev. W. M. Loucks, Chancellor McCrae, Mr. William Pearson, and others. Most of the city parishes were well represented and a considerable amount of enthusiasm was aroused for the work of the Home and Foreign Mission campaign. It was reported that St. Luke's, Winnipeg, had already taken up the campaign and that encouraging results had been obtained.

ST. MATTHEW'S.—The anniversary services of this church were held on November 8th. During the year since the new church opened, there have been 158 baptisms, 104 marriages and 31 deaths in the parish. The amount of money raised by voluntary contributions during the year was upwards of \$19,000. The Rector preached at both of the Sunday services, and was also privileged to address one battalion of the 2nd Canadian Contingent, who paraded to this church for special service at 9.30 in the morning. There were 1,100 men present and the service was a most inspiring one. At the Sunday School in the afternoon there were 976 present, not including visitors.

SASKATCHEWAN.

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

PRINCE ALBERT.—The following diocesan notes will be read with interest:—The Rev. J. Whiting has been asked by the congregation of Humboldt to reconsider his resignation. The vestry has been re-organized and the prospects have greatly improved. A branch of the W.A. has been organized in Unity, marking another step forward in the work under the direction of Rev. F. P. Shorto. A branch of the Canadian Patriotic Fund was also started in the town, Mr. Humphrey, churchwarden, being made president. A little son has arrived to Rev. and Mrs. A. C. Collier, Emmanuel College, Saskatoon. The Rev. George Wright, of Wilkie, has declined an attractive call

to the United States. The Rev. H. A. Clark, of Manville, is detained in England for a while longer in order to enable Mrs. Clark to recover from a recent operation, which was found necessary. The Rev. G. N. Finn, M.A., has reconsidered his acceptance of St. George's, Saskatoon, and it is expected will take up work in the city of Edmonton. Recently, a farewell social was given to our Rector, Rev. S. T. Tuckey, who has left us for the Old Country. A programme of music was provided by the choir, and during the evening Mr. Tuckey and his bride were presented with a case of tea silver by the members of the congregation. The wedding of Rev. S. T. Tuckey and Miss Jessie Hockley took place at St. James' Church, on September 30th, the Bishop of the diocese officiating. Many members of St. George's congregation were present to wish the bride and groom all happiness in their new life.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

BATTENBERG.—EMMANUEL.—The Harvest Thanksgiving service at this church took place on Sunday, October 25th, when the edifice was prettily decorated. The Incumbent, the Rev. O. J. Roberts, F.P.L., preached from Ruth 2: 4, to a large congregation, a number of strangers being present. Miss Roberts presided at the organ. There was a celebration of the Holy Communion at which 20 were partakers.

EDMONTON.

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

EDMONTON.—On Sunday, October 18th, the Bishop visited Wabamum and at the evening service he confirmed five candidates. In the afternoon, the Bishop preached at the Harvest Festival service at Rexboro'. A meeting of the G.F.S. associates and members was held on Tuesday, October 20th, in St. Andrew's schoolroom. The Rev. C. Carruthers, presiding. Mrs. Hay, the representative for Canada on the English Central Council, then gave a most helpful and interesting address. The opening meeting of the Anglican S.S. Association was held in All Saints' schoolroom on Tuesday, November 10th, when a large number assembled. The chair was taken by Rev. W. Everard Edmonds, the president of the association, who read an exhaustive paper on the "Art of Teaching." This was followed by a short discussion, and a social half-hour closed the evening's proceedings. On Friday, October 23rd, the first service for the season of the Mother's Union was held in All Saints' Pro-Cathedral. The service and address was taken by Archdeacon Webb. At the close five candidates were admitted to membership. Harvest Festival services were well attended in all the Edmonton churches this year. St. Michael's, St. Faith's and Christ Church congregations held their services on October 4th; the Pro-Cathedral, Holy Trinity, St. John's, St. Mark's, St. Barnabas' and St. Andrew's on October 11th; and St. Paul's, St. Peter's and St. Luke's on October 18th. Rev. J. Partridge was inducted as Rector of St. Andrew's Church on Sunday, November 8th, by Ven. Archdeacon Webb. Rev. C. A. Bailey has returned to England after four years of faithful service with the Edmonton Mission. Rev. W. A. R. Ball has taken his place as assistant priest at St. Faith's. St. Peter's is no longer a Mission of Christ Church, but a separate parish and the Incumbent, Rev. W. H. Davis, is to be congratulated on the rapid development taking place in this portion of the Master's vineyard. A new church will be built at an early date on the recently-purchased new site on Muskoka Avenue.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The Rev. H. A. Collison, the Rector of Cedar Hill, gave an interesting lecture on the subject of "Indians and Bears of British Columbia," to the members of the Cathedral branch of the C.E.M.S., on the evening of the 4th inst., in the schoolhouse. A son of Archdeacon Collison, who has worked for nearly half a century among the Indians of the province, Mr. Collison was born at Metlakatla, and, as a small boy, spoke the language of the Naas and Skeena

Rivers Indians better than he spoke English. He had, consequently many opportunities to study them intimately, and in his address described the native redman as he was at his best. Mr. Collison's stories of the bears of British Columbia were excitingly illuminated by reference to one or two narrow escapes which he had. The Very Rev. the Dean of Columbia was present at the social and moved a resolution of thanks to the speaker for his interesting and entertaining lecture.

Correspondence

THE RED CROSS.

Dear Sir,—I was interested in reading an article, entitled "Stray Thoughts from a Woman's Viewpoint," by "L. A. B.," in your issue of the 5th instant. The writer is evidently one who works for the good of humanity quietly and under cover, seeking her reward in the work accomplished rather than in publicity and personal glory. Surely she chooses the better part.

There are many appeals to the public at the present time—the Patriotic Fund, the Belgian Relief, and the care of our own poor—all possessing strong claims. The cause of the Red Cross which she advocates appeals most strongly of all. It is the call of humanity and mercy. We who are living in safety and comfort in Canada owe a sacred duty to those who are fighting, under conditions which are appalling, to maintain that safety and comfort, and who are doing their best to preserve the ideals of the British Empire and that high type of civilization for which it stands.

It is a poor kind of patriotism which exhausts itself in singing patriotic airs.

It is the privilege of the young to go to the front and fight for all that we hold dear, but those who remain behind must play their part. Anyone who wishes at some time to do something for humanity may never have another opportunity such as the present. Let it not be on the conscience of anyone that limb or life might have been saved had he responded in this hour of supreme need. Those who are fighting day by day and month by month in shell-torn trenches have a right to demand when they are "down and out" that they shall receive prompt medical aid. It is a matter of life or death. On the extent and efficiency of the Medical Branch under the protection of the Red Cross everything depends, and money is urgently needed for hospitals, ambulances, attendants and medical supplies.

The writer of the article referred to suggests a Dominion campaign by the A.Y.P.A. and the W.A. May I amplify by suggesting that the Bishops of the various dioceses should organize a "Red Cross Sunday"? Let the Anglican Church take the lead. The cause should appeal with special force to Christian people. It is well known that the Bishop of Toronto has broad sympathy for humanity, and the matter is respectfully brought to his attention. Let every Churchman and Sunday School teacher take an active personal interest in this work of practical Christianity.

Life Membership in the Canadian Red Cross Society costs but \$25, while Annual Membership is only \$2. All amounts, small or large, are thankfully received and will be faithfully applied. Organized effort will produce a great result, and let it not be forgotten that mercy blesteth him that gives as well as him that receives.

Yours truly,

Red Cross.

THE EIGHTEENTH CENTURY.

Sir,—In my earlier manhood I chanced upon a companion, a fervent Churchman, who had been brought up at a school with masters imbued with the Tractarian teaching. With one strong argument I could never agree. That was the assertion that the eighteenth century had been a dead one in a religious sense, that Newman was more than justified by asking of the Church generally, of Oxford in particular, Can these dry bones live? I am quite ready to admit that there were some great defects in the eighteenth, just like other centuries. I admit there was much pluralism, nepotism and formalism, faults in that as in every other century. The most indifferent can see that in every age there have been revivals, earnest men and women, whose influence has overspread Christendom, whose followers have gradually ceased to lead, and they have become a name.

The eighteenth century had its faults, but its good points, too. Every young man was apprenticed, and his master was bound under the articles to teach him his Catechism, take him to Church, and look after him. It was the rule, too, that every maid should be well instructed by her mistress and her girls. We hear of the failures, but whoever gives a fair study will find that there was a teaching and discipline forgotten in these days.

My remembrance of early discussions has been revived by looking over a new book called "The Romance of Wills and Testaments," by E. Vine Hall. In the early wills it was customary to begin with a dedication of the soul to God. In the early part of the sixteenth century Mr. Hall quotes some admirable and touching examples but in which after Jesus followed "our Lady the Blessed Mother, all the holy company of heaven, through the mean and help of St. John the Baptist, St. Anne, St. Mary Magdalen, and St. Christopher, my avowers." Later in that century the mention of saints and angels disappears, and in 1662, to take an example, we find the faith thus expressed: "I render back into the hands of my God and Creator the soul I received from Him, humbly desiring His fatherly goodness for the infinite merit of His Son, Jesus Christ, and His all-sufficient passion (on which I wholly rely, disclaiming any confidence in saints or angels), that He would make it partaker of eternal life and a citizen of His Heavenly Kingdom." Such belief is very common all through the eighteenth century. Mr. Hall gives many quotations which show a lively faith and devotion. Towards the end of the century these gradually drop, while now they have wholly disappeared. But to ascribe religious indifference to the eighteenth century, the time of Addison, Isaac Watts, the Wesleys, Drs. Johnson, Philip Doddridge, Law, Alexander Cruden, of the Concordance, whose names and wills often appear in this little book, and sufficiently show a deep religious spirit, as a rule a simple Christian belief.

A comparatively small number of testators indulge in doctrinal assertions—the thought of infinity seems to daunt them. Mr. Hall quotes one who professes himself to die in the Christian religion as taught in the Church of England, lamenting her divisions and disputes about obscure and unnecessary things.

The subject of Wills opens an unexpected light on English life, and to me is interesting as showing how full the eighteenth century was of religious life, not doctrinal only, but practical.

R.

A CORRECTION.

Sir,—In Professor A. H. Young's interesting historical sketch of the Diocese of Toronto, published in your last issue, an extraordinary error has crept in, surely inadvertently on his part.

Towards the end of Professor Young's article, speaking of the number of clergy, theological colleges, etc., now in the diocese, he says that Trinity has 23 professors and lecturers.

The mistake made obviously is that Professor Young has given Trinity's whole staff, secular and otherwise, including the Arts and Science professors and lecturers, which, on the face of it, is misleading in this connection to anyone unfamiliar with the situation.

Walter Gillespie.

POCKET TESTAMENT LEAGUE.

Sir,—Knowing the deep interest the Anglican Church is taking in the Pocket Testament League of Canada, leads me to write you this morning. It is my pleasure as General Secretary to receive hundreds of letters from the various Societies throughout the Dominion with reference to the Movement. You will be glad to know that the Anglican Church comes not one whit behind any other churches represented on the Council. You will be pleased to know that we have a campaign on to increase our membership to 200,000. If you could see your way clear to give publicity to the enclosed little article, it would greatly stimulate the Local Secretaries throughout Canada.

We ask that this courtesy may be extended to us in view of the nature of our work, and if you can find space in your paper we shall appreciate it very much.

S. D. Dinnick.

The Pocket Testament League is a world-wide interdenominational movement. The movement is at work in every Province of the Dominion and most large cities and towns. The movement is recognized by all denominations, the Bible Society, the Sunday School Associations, the various Young People's Societies, the Y.M.C.A., the Boy Scouts, and is working through, and in harmony with, these organizations. In other lands, as well

as in Canada, the Pocket Testament League continues to make steady progress. The latest news to hand is from a missionary in Syria, who says that a new Arabic Testament has just been printed by the American Press in Beyrout, on thin paper, and this, with the pledge of the Pocket Testament League inserted between the covers, is being widely circulated. Already the first edition is practically exhausted. A campaign is on throughout the Dominion. Canada must lead in creating the "habit" of daily reading and carrying of God's Word. The movement is helping in a very practical way to build up in the lives of its members the power of resistance against all unrighteousness. It is solving in a very simple and sane way the problem of Christian service. Throughout the Dominion there are 1,234 Local Branches, with a membership exceeding 105,000.

The headquarters of the movement is 84 Victoria Street, Toronto. Mr. S. D. Dinnick, General Secretary.

WOMEN'S WORK—A PROTEST.

Sir,—In your issue of November 5, your contributor, "L.A.B.," under the heading, "Stray Thoughts from a Woman's Viewpoint," speaks with great assurance of the "real reason" of the activity of men and women in supplying "the needs of warfare." The real reason of such activity, as stated by "L.A.B.," is "the desire to gain a little prominence socially or a little cheap notoriety, or to have their pictures in the papers with their sewing or knitting." She singles out for special disapprobation those who "go to concerts or sit in the most conspicuous seats on the fair grounds, knitting, knitting, knitting." She has "a creepy remembrance" of Dickens' "Madame De Farge." (The remembrance is also slightly inaccurate, for Dickens called the lady "Dafarge.") The paragraph concludes, "We earn men's contempt sometimes and we get it."

Now, Sir, what is gained by such criticism as this? The women of this country as in Great Britain, have received urgent appeals for knitted garments, more particularly knitted socks. Why should we assume that any motive besides patriotism inspires them to respond as quickly and as liberally as possible?

When women knit in public places nowadays, I venture to assert that they are thinking far more of the men in the trenches at the front than of the men on the benches by their sides. What Dickens denounced in Madame Dafarge was that she plotted while she knitted, not that she knitted while she plotted.

In the paragraph which follows the words I have quoted, "L.A.B." speaks of the needs of the Red Cross Society. Very probably the ladies who knitted were knitting for the Red Cross. Why should they be intimidated from carrying on their patriotic efforts? As Superintendent of Supplies for the Canadian Red Cross Society, I deprecate anything which may deter women from perseverance in this work; and as a woman and a Churchwoman, I deprecate the imputation of unworthy motives of action, and the inclusion of such a paragraph in a Church paper.

Adelaide M. Plumptre.

St. James' Cathedral Rectory, Toronto.
November 12, 1914.

[Neither the insertion of our contributor's article, nor that of the above letter, necessarily involves approval by us. The matter is evidently one on which Churchwomen differ, but this is no reason why both opinions should not appear.—Editor, "Canadian Churchman."]

Sir,—It seems strange that "L.A.B." should apparently fail to understand the true spirit of love and helpfulness. If the sewing and knitting are necessary, then surely someone must take the lead. My "viewpoint" has led me to consider the revival of knitting and listening as a delightful return to old-fashioned ways.

Alice Griffith Thomas.

72 Spadina Road.

TEMPERANCE IN RUSSIA.

To the Editor,—Russia has prohibited the sale of vodka, their national drink, this to continue even after the war, and visitors say that there is such a change that the country is hardly recognizable. Peasants who, before the war, had fallen into hopeless indolence and depravity, have already become self-respecting citizens. The

effect on character is already visible in neatly-brushed clothes instead of the former ragged and slovenly attire. Huts which were dilapidated are now repaired and improved.

Society has become more orderly and the peasants indulge in wholesome amusements. They now save fifty-five per cent. of their wages, which was formerly spent for drink, and their earning power has been increased through sobriety. This extra money is now spent for necessities and comforts. This startling regeneration of the peasantry is, in the opinion of the Russian authorities, likely to have an important effect on the social and economic conditions of all Russia.

Why cannot we have a similar blessing? Are we not badly in need of it?

H. Arnott, M.B., M.C.P.S.

AN APPEAL.

Sir,—Will you kindly allow me to make an appeal to the generous readers of the "Canadian Churchman" on behalf of the Indian Mission Church at Kanyengeh? The work is being vigorously prosecuted there by our active missionary, Rev. J. L. Strong. Their services are hearty and most inspiring. One serious drawback is lack of service books (hymn books and prayer books). I would be very grateful, and I am sure it would be a great source of joy to our self-sacrificing labourers, Mr. and Mrs. Strong, as also to their little congregation, if some person or persons would donate to them the required books. They have organized a choir of about twenty-five, and lack of books is a hindrance. Any contributions, if sent to me, will be applied to that pressing need.

C. W. Saunders,
Rector St. John's, Brantford,
Rural Dean of Brant.

Books and Bookmen

"The Life of a Little College." By Prof. A. MacMechan, Ph.D. Houghton, Mifflin and Co., the Riverside Press, Boston and New York (308 pp., \$1.35).

Dr. MacMechan is Professor of English Literature in Dalhousie University, Halifax, N.S., and his name on a title page is a guarantee for some delightful essays in exquisite English. This last volume is no exception. It takes its name from the first essay, which sketches the growth of Dalhousie with such a human touch that even a stranger's interest is aroused in the struggles and successes of the institution. The Professor is extremely happy in character studies, and so "Little College Women" and an appreciation of Prof. Young, of the University of Toronto, make good reading. But the best sketch is that of Prof. "Charlie," the old professor from Edinburgh, in the first essay. "Tennyson as an Artist," "Browning's Women," and "Virgil" are the more serious literary pieces. One delightfully whimsical essay, "The Vanity of Travel," is particularly pleasing. "It is a matter of common remark that a man may traverse five continents and come home as dull an ass, as complete a Philistine, as nude an oaf, as when he started." Dr. MacMechan's descriptions are like good pictures. They are painted in the few planes. "The little town crouches in the lee of its defences" gives you Grand Pré at a glance. It is the most readable book of Belles-Lettres we have seen for some time.

"The Harvard Theological Review." October, 1914. Cambridge, Mass., U.S.A. Harvard University Press, \$2.00 a year, 50 cents a copy.

The current number has six interesting and improving articles, representing various aspects of thought, though mainly concerned with the theological position represented by Harvard University. They include: "Mysticism and Modern Life," by Francis G. Peabody; "The Motive of Individualism in Religion," by Warner Fite; "The Growth of the Incarnation," by Edward S. Drown; and "The Essence of Christianity and the Cross of Christ," by Benjamin B. Warfield. The last named is particularly weighty and valuable, and is written with all the learning and close adherence to the New Testament which characterizes all Professor Warfield's work. Several signed reviews and notices make up the number.

Personal & General

The Rev. R. W. Norwood, of London, is in Toronto.

Bishop and Mrs. Farthing visited Woodstock this week.

Among recent volunteers as regimental chaplains is the Rev. W. E. Kidd, of St. Mary Magdalene's, Nanawau.

Sir Cecil Spring-Rice, the British Ambassador, is visiting the Duke of Connaught, Governor-General of Canada, at Ottawa.

Hon. William Templeman, former Minister of Mines and of Inland Revenue in the Dominion Government, died at 3 o'clock on Sunday last.

Bishop Pinkham, of Calgary, celebrated the 70th anniversary of his birth last week. We are glad to learn how hale and hearty His Lordship is.

Rev. Walter H. White, who has been taking duty in an English living for the past year and a half, expects to sail for Canada next month and return to Saskatchewan, reaching home before Christmas.

The many friends of Mrs. Mary Jane Macartney Nixon will hear of her sudden death on Friday last with deep sorrow. Mrs. Nixon was for many years a regular worshipper at St. Philip's Church, and one of its most generous supporters.

Lady Otter, the wife of General Sir William Otter, K.C.B., died last week in Toronto. She was a member of the congregation of St. John the Evangelist in that city. The funeral was taken by the Rev. J. Russell Maclean, the Rector of that church.

Lord Kitchener's appeal to the public to help in maintaining sobriety among the soldiers has met with a national response. The Archbishop of Canterbury has followed it up with an appeal to civilians to "undertake to be themselves abstainers."

We regret to learn that the Rev. R. A. Armstrong, of St. John, N.B., who was severely burned in Orillia some weeks ago, is now in the Toronto General Hospital. The wound never healed, and the hospital authorities do not expect Mr. Armstrong to be about again before the new year.

The sudden death of the Rt. Rev. Andrew H. Dunn, late Bishop of Quebec, while on the voyage home to England on the SS. "Hesperian," came as a great shock to Canadian Churchmen. Fuller particulars will be found in another column.

An American paper recently said: "The reading public is deluded in assuming that the flaming red uniforms of the French troops are conspicuous in battle. At a distance of over a thousand yards these uniforms are less easily visible than steel-gray or other light shades. In former days the British army wore red."

Emperor Yoshihito has donated 50,000 yen (\$25,000) toward the foundation of St. Luke's International Hospital at Tokio, which will be conducted under the auspices of the Episcopal Church Mission, represented by Dr. Rudolph Teusler. The announcement of the Imperial gift to a Christian institution is without precedent in Japan.

Major-General Hughes has brought back with him for presentation to a Toronto militia regiment a flag which has rather a history. It was given to him in New York by an old Britisher named Harry Piper, once of Toronto, and now of New York. It is a Union Jack, and was presented to Mr. Piper in 1862 by an old Indian chief in the North-West, who had in return received it from Lord Strathcona.

An officer writes: When the Gurkhas were told they were wanted to fight in the great war they asked: "Shall we all be killed?" And the officer said, "Not all." They enquired: "Shall a great many be killed?" He replied, "Possibly." Then they asked: "Will a hundred come back?" "Perhaps so." "That will be enough," they said; "our people will know that we have fought well."

At many services on Sunday the announcement was made that the Church of England chaplain-general of the British army had issued an appeal to the members of the Anglican Church throughout the Empire in particular, and to British subjects at large, to make the striking of the hour of noon daily a daily moment for silent prayer for the soldiers at the front and the sailors on active service.

The "Saskatchewan Magazine," speaking of the M.S.C.C. meeting held in Ottawa recently, says: "The late Hon. S. H. Blake, so long the great lay reader in missionary work in the Church, was greatly missed at this meeting, the first held since his death. One could imagine how, had he been present, he would have pointed to the war as a Divine chastisement for the selfishness of the age, and for the failure of the Church to fulfil its mission."

Major-General Hughes, Canadian Minister of Militia, says: "More than 1,000 men among the first contingent are Americans, and a large proportion of these were members of the American National Guard, and from the North-West we obtained a particularly fine body of men, well trained in the handling of arms and inured to hardships equal to any they may face on the European battlefields."

The World's Sunday School Association is now completing arrangements for the support of a Sunday School specialist who shall give his entire time to building up the Sunday School work of the various Mission Boards operating in South America. The man selected is the Rev. George

P. Howard, of Montevideo, Uruguay, a man of fine equipment and experience and one of the best Spanish scholars among the missionaries of Latin America.

Following the Russian successes between Oct. 28th and Nov. 2nd the Russian general staff made this striking official statement: "Following up our successes during eighteen days, on a front of 330 miles, we broke the resistance of the enemy, who is in full retreat. This victory we owe to the inexhaustible grace of God, who blesses the superhuman heroism of our admirable warriors, of whom Russia has a right to be proud. This victory enables our troops to proceed to a realization of further tasks which will inaugurate a new period of the war."

The Dean of a certain cathedral was one day walking through the precinct when he came upon a labourer at work on a small plastering job. The man looked up at him, and went on with his work without touching his cap. This lack of due respect nettled the Dean, who purposely passed the place shortly afterwards. Again the man failed to salute, and the dean said, reprovingly: "My man, do you know who I am? I am the Dean of this cathedral." The labourer glanced from the short-tempered cleric to the lofty building, and replied: "And a very good berth, too. Mind you keep it!"

The largest and heaviest apple ever grown in the world, says an English paper, was raised last summer in England. It was a Gloria Mundi, and was produced by the same grower who a few seasons ago raised the famous giant apple of the same variety, which measured 26 inches in circumference and weighed 27 ounces. Sent for sale in Covent Garden on October 19th, 1909, it realized the astonishing price of \$70 by public auction, breaking all previous records. The new record-breaker weighed no less than 32½ ounces. This wonderful apple was grown in an 11-inch flower-pot, the tree producing six mammoth fruits at the same time. It was this very tree which bore the giant of 1909.

One of the advantages of having as Governor-General a leading statesman is that he and his family do their very best to advance the social interests of the community. To Lady Aberdeen we owe the Association which circulates current literature among the isolated settlers all over the Dominion. The establishment of this worthy enterprise has led to others, and we gather from a recent address of the Rev. Lionel Ford, Headmaster of Harrow, that the Victoria League in England, among other good works, has for years taken this up and distributed newspapers and magazines to far distant, lonely settlers in the dominions overseas. Last year Harrow sent no less than 10,000 papers and magazines, his school contributing one-half. He added that the school intended to send this year 80,000, largely to the fleet, hospitals, etc.

The late Field Marshal Lord Roberts, V.C., who died in France on Sunday last, was born at Cawnpore, India, on September 30th, 1832. He spent by far the greater part of his military career in the land of his birth, and it was on January 2nd, 1858, during the Indian Mutiny, that he was awarded the V.C. He married, in 1858, Miss Norah Bews, the daughter of Captain Bews, by whom he had three children, one son and two daughters. The Hon. Frederick Hugh Sherston Roberts, who was lieutenant in the British army under General Buller during the Boer war, was killed after brilliant fighting at Colenso before the Victoria Cross, which he had earned by previous distinguished services, had been presented to him. The cross was afterwards given to Earl Roberts, with the rare



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privilege to wear it on the right side of his breast.

The Rev. A. S. V. Blunt, chaplain in Paris, writes: "To give you example of the need. Last Sunday I had early Celebration at the American Ambulance (where I am official chaplain) at 7.30, then went down to our church for 8.30. Then morning service at 10.30, followed by Celebration. The Rev. G. Bennett, my colleague, had a funeral of a British soldier from Hospital Buffon at 8.30 and wasn't back till 11.45, just in time for our second Celebration. The Rev. H. H.

B. Hirst had a funeral at 8.30 from Claridge's Hospital, and wasn't back at church until after twelve. In the afternoon Bennett had a service at the American Ambulance for the soldiers, and Hirst took the Victoria Home service, and there was afterwards visiting at the different hospitals, and then our evening service at six. With two men we couldn't have done it. Every day lately there have been funerals at three different cemeteries, apart from all the visiting at the different hospitals. So you will see that we are fully occupied."

In the Time of War

EVERY Churchman needs a guide at this time so as to act in the wisest manner in the interests of the Church, and to use the opportunities placed before him to the greatest advantage. For this you need more than ever your Church paper with its editorials, leaders, and other methods of instruction and inspiration. Whatever you have to stop, this paper should be continued. You need us, we need you, and this is the very time to get others to subscribe to the Canadian Churchman, that they also may be helped.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

British and Foreign

Bishop Earle, who has been Dean of Exeter since 1901, is in his 87th year, but is wonderfully active considering his age. A year ago he walked sturdily in the long procession of protest against the Welsh Church Bill, and he has during the present war preached some vigorous sermons, not concealing his opinion of the Kaiser. On a recent Sunday in the Cathedral he preached a harvest festival sermon.

In the course of an interesting sermon on the difficulties and encouragements of Christian work in Turkey, a missionary explained: "It is a commonplace, that we cannot help at all unless we refrain altogether from proselytizing. I subscribe to the doctrine absolutely, but after all it is but a negative position, and we hope to be able to help positively. There are two pairs of rivals. The patriarchists and the nationalists on one side; the modernists and the conservatives on the other. What the Church of England can do is to be an influence friendly to both, and one that makes towards peace, because she is able to sympathize with both, and to see the force of the case of either."

The Scottish Episcopal Church has sustained a loss by the death of the Rev. Canon Lennie, of St. John's, Greenock. Born fifty-seven years ago, Canon Lennie was a native of Kirriemuir, and was ordained to the ministry in 1881. He was two years later appointed to the full charge of St. Margaret's, Lochee, where he laboured successfully for fifteen years. He was a forceful preacher and able organizer. Coming to Greenock in 1898, he quickly made his mark in the life of the community, and under his guidance St. John's congregation greatly flourished, and in the last few years he was able to announce that the debt on the church had been completely wiped off. He was a leading member of the Representative Church Council, and his promotion to the Canonry was a well-deserved honour.

The "Southern Churchman" says: There is wonderful spiritual work going on in all the home camps and recruiting depots in England, and hundreds of the young men are giving themselves heart and soul to the Captain of their Salvation before going forth to fight for their king and country. The Y.M.C.A. is doing glorious work. Every soldier gets a part of the New Testament, with the letter of Lord Roberts inside; also a charming little booklet called "Active Service," with Scripture portions beautifully arranged. Every soldier has in his cap a little printed prayer, written by the Chaplain-General, Bishop Taylor Smith. And every sailor has one prepared by the Archdeacon of the fleet. This, with Lord Kitchener's beautiful Christian message to all the army, gives a little idea of the religious atmosphere that is surrounding our men.

Boys and Girls

GRANDMOTHER AND ME

Grandmother dear is a very old lady;
Grandmother dear can't see,
But when she drops things or loses
her spectacles,
Grandmother's eyes are—me.

Grandmother dear is a very old lady;
Sometimes she never hears,
But I always run when the postman
comes ringing—
I can be grandmother's ears.

Grandmother dear likes houses all
tidy,
Everything dusted and neat,
So I work with my little red broom
and my duster—
I can be grandmother's feet,

Grandmother dear is a very old lady,
Can't walk, and can't hear, and
can't see.
You never could tell, though, the fun
we have playing,
Grandmother dear and me.

BABY BEN

The Remarkable Story of the Hundredth Baby

By Angelina W. Wray.

PART II.

Mrs. Bennett, left alone after her visitor's departure, ruthlessly woke Baby Ben, washed his round, rosy face and dimpled hands, dressed him in a clean, much-furbelowed slip, and awaited her husband's coming with calm satisfaction.

The latter, arriving tired and warm, seemed somewhat unable to credit the evidence of his senses.

"Hello, kiddoes!" he exclaimed. "Seems to me you look kind o' festive, don't you? An' you've got a cooked supper, ain't you, May? Smells mighty good. Say, I'm afraid you've been killin' yourself workin' so hard. Say! do you know, I believe we're goin' to like this place pretty well! Feels like home, somehow."

"We've had company," May informed him. "I was feelin' perfectly awful, all down an' out, you know, an' I set there by the table a-cryin' away to beat the band, when all at once that door opened, an' in come the queerest party! She was dressed in a kinder pale gray that didn't make no fuss nor rattle. I never dreamt it was silk till I happened to put my finger on it. An' she rolled up her sleeves, an' pinned a towel around her waist, an' went right straight to work an' helped me git supper."

"Land alive! She must hev been a crack-a-jack! Was she huntin' a job?"

"No; that's the funniest part of it. She was huntin' babies. She wants 'em for a church, you know. An', Jim, I don't know whether you'll mind or not. But I let her put down Baby Ben's name."

"My eye! You're goin' some, May. But what in the name o' goodness could she want with that size kid?"

"Well, she left what she called an application blank, so you could read an' understand it, she said. Here 'tis." May hesitated a moment and then went on a little diffidently. "She talked real nice. Said she s'posed we wanted the baby to be God's little boy as well as ours, an' to grow up to be a good man. An' she said it was safer when they start right. Our family never took no stock in preachers nor churches. An' I don't know as I do, yet, only she kinder made me feel queer, an' first thing I knowed

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I told her I didn't mind a mite if she hooked him onto a church. Say, Jim, you don't think—you don't think Baby Ben will die because I give her his name, do you?"

Jim glanced up from a deliberate

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study of the application blank and its accompanying letter.

"My goodness, May! don't be nutty! It's goin' to take more than connectin' up with a church to put that little rascal out o' commission. I don't know but what I'm glad you done it. My grandfather was a church member an' so was pa and ma. They both died when I was a little shaver, you know, an' nobody ever bothered much about me after that. But there are lots o' things to drag a feller down nowadays. I'd sorter hate to see Baby Ben turn out bad. It can't do him no harm to belong to this Cradle Roll, as fur as I kin see, an' mebbe it may do him a little good. Who was the lady that give you the lift?"

"She said her name was Travis. Here's her card." Mrs. Bennett produced the cardboard slip, "Eleanor Travis." "She was real pleasant-spoken, though she hadn't a mite o' style."

"Travis? That's the name o' one o' the owners o' the foundry where I work. Stiff old codger, but straight goods, the men sav. If she's any relation to him, she must be a big bug."

"Well, she isn't then, fur she don't look nur act tony. She's goin' to bring a certifficut in a day or two, she says, to show that Baby Ben really belongs to the Cradle Roll, you know."

Mr. Bennett surveyed his small son with humorous intentness, then roared with laughter.

"Better mind your P's and Q's, young man," he said. "You're the only one that's got any claim to religion in this family. An' your ma's got you fastened on to a church good an' early, let me tell you!"

Miss Travis brought the certificate as she had promised.

"Father says your husband is employed in our foundry," she said, cordially, "so, you see, we ought to know each other. And I've found the nicest kind of a cook-book, full of explicit directions. You'll let me give it to you, will you not, because I'm so glad to have Baby Ben for the hundredth baby? And now I want to tell you the loveliest plan. We're going to have a reception for the Cradle Roll babies and their mothers next Friday afternoon in the Sunday School room. There's to be music and singing and light refreshments, and an informal discussion of the things mothers like to talk about. You'll come and bring Baby Ben, will you not?"

"But I don't know where the church is."

"You can go with me. I'll call for you. It's only a short walk. And you will meet some of the most delightful people."

Mrs. Bennett promised. After her guest had gone she bundled Baby Ben into the go-cart, and hurried to the

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nearest five-and-ten-cent store, where she invested in yards and yards of lace and pale blue ribbon, a small gilt frame, and a box of stationery.

Returning home, she framed the pretty certificate, hung it on the wall above the kitchen table, and, sitting down, scribbled the following letter:—

Dear Ma:
This is to let you know that I am well and like my new home first-rate. I don't know what you will say to hear I am getting reel Sober and Religyus. It would be a good thing if Pa and you took Patten by me in this.

I have got a reel pretty certiferate for Baby Ben all framed in Gold, and I have an Invite to go to a Cradle Roll Recepshun next Friday. The Cradle Roll is part of a Church.

Miss Travis is the dauter of one of Jim's Bosses. She lives up the Street a ways, but she don't put on no Style, and nobody would ever know she was wurth anything to look at her.

She is real nice, tho, and has give me a Cook Book almost like the one I had at chester.

She is going to stop and get me the day of the Recepshun, and I shell ware my green Silk. I've took the Seams in, so it don't show no Spots, and the Tighter the Skirts the Bigger the Style, so I feel reel Easy.

I didnt know what Jim would say about Me getting so good all at once, but he is Easy led, and he seems kinder pleased over my New Noshuns.

Baby Ben is reel cute, and of course he's too littel to know what his Parunts are doing.

I feel better since I got these New ideas, so Good-by from your Dauter May.

Jim studied the dainty certificate with considerable interest on his return.

"It's quite a complete little jigger, ain't it?" he said. He's hooked up good an' proper, all right."

"I'm goin' to a reception Friday and take Baby Ben along. Miss Travis give me the invite. It's for all the Cradle Roll mothers, she says."

Jim surveyed his wife in silent admiration for a moment, then spoke with heartfelt conviction: "My eye! but you travel some, May! Say, I've been inquirin' around some, an' I find your Miss Travis is one o' the nabobesses. If you go with her, are you sure you've got the right kind o' things to wear Friday?"

"Sure," said Mrs. Bennett, serenely. "Don't you ever lose no sleep over me, Jim. I've got a tight skirt an' a big hat. An' that's all that really matters this year. An' I'm fixin' Baby Ben up till he's a wonder!"

"I wish you could have seen her, mother," poor little Miss Travis said with flushed face on the evening of the reception for Cradle Roll mothers. "She wore the tightest skirt and the biggest hat! And she talked and talked! She told all about how she's 'letting Baby Ben cut his teeth on a pickle,' and how he 'eats pretty near everything his father eats a'ready, an' him only seven months old!' And she described her family relations from the time of the Flood. And that blessed baby—she'd swathed him in blue ribbon and lace till you



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could hardly see anything but the tip of his dear little nose!"

"Never mind, dear. She's ignorant, I suppose. Perhaps she will soon learn better. These meetings may be the very thing she needs."

"Learn better? That kind of person never learns" said Miss Travis with conviction.

She would have been astonished could she have peeped into the little brown house just then and heard a resolute mother explaining to a puzzled husband and a good-natured baby:—

"Here, Jim, don't you give him no more of that boiled cabbage. He's goin' back to milk, or mebbe bread and milk, for a few months. And it's no use your crying for that old, green pickle, Baby Ben, 'cause I've bought you an ivory ring to chew on, and you ain't goin' to run no risk of gettin' the colic. There was a real nice gray-haired old party set next to me at the reception, an' she told me a whole lot about kids. She's had eight, an' every one of 'em's livin', an' most of 'ems got children o' their own. We ain't never had but this one kid, an' cause I've had good luck with him thus fur ain't no sign I know it all."

"Did you have a good time?" Jim asked.

(To be Continued.)

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Here is another letter which tells of the cure of a five-weeks-old baby: Mrs. Wallace Minging, River John Road, Colchester County, N.S., writes: "My little girl took eczema when she was five weeks old. Though we doctored her until she was nearly a year old, she got no better. I was advised to use Dr. Chase's Ointment, and this treatment completely cured her."

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