

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, JANUARY 27th, 1916.

No. 4.

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**HOTEL ELLIOTT**  
Toronto. LIMITED  
American plan, \$2.50 a day. Ladies will find this hotel quiet and in centre of shopping district. Church street car from Depot to Hotel.

**HOTEL TUSCO**  
PRIVATE  
235 JARVIS ST. TORONTO  
50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanent. E.S. EDMONDSON, PROPRIETOR M. 6656

TELEPHONE, MAIN 1054.  
**CHARLES EVANS-LEWIS**  
Barrister, Solicitor, Notary, etc.  
Room 508 LUMSDEN BUILDING  
6 ADELAIDE STREET, EAST TORONTO

**Easter Anthems**  
Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and  
**General Musical Supplies**  
Music sent on Approval to Clergy or Choir Leaders.  
**Anglo-Canadian Music Co.**  
144 Victoria Street, Toronto.

**CASAVANT FRERES**  
Church Organ Builders  
**St. Hyacinthe, Que.**  
(Branch at South Haven, Mich.)  
Of the 600 Organs built by this firm, those of the following churches are some of the largest:  
St. Paul's Anglican Church, Toronto - 107 stops  
Maisonneuve Parish Church, Montreal - 91 "  
Eaton Memorial Church, Toronto - 89 "  
St. Andrew's Presbyterian Church, Toronto - 88 "  
Notre Dame Church, Montreal - 82 "  
First Baptist Church, Syracuse, N.Y. - 77 "  
University Convocation Hall, Toronto - 76 "  
Sinai Temple, Chicago, Ill. - 63 "  
All Saints' Cathedral, Halifax - 52 "

**MENEELY BELL CO**  
TROY, N.Y. AND  
177 BROADWAY, N.Y. CITY.  
**BELLS**



**IT SERVES YOU RIGHT**  
Use Rogers' Coal and see  
**ELIAS ROGERS CO. LTD.**  
28 W. King St., Toronto

**Harcourt & Son**  
**SURPLICES**  
**CASSOCKS**  
AND  
**MORTAR BOARDS**  
FOR CHOIRS  
**103 King St. West**  
TORONTO

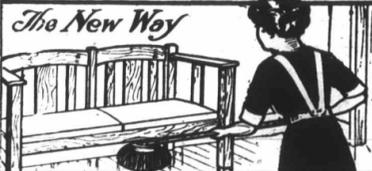
**FINE HOUSEHOLD LINENS**  
For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c.  
Big stock of select makes always on hand. Out of town Customers efficiently served by Mail.  
**JOHN CATTO & SON**  
55-61 King Street East - Toronto

**BOOKS**  
The Acts of the Apostles  
Bible Lessons for Schools.  
By Miss E. M. Knox, Principal of Havergal College, Toronto.  
Price, 70 cents net.  
Personality: Human and Divine  
Being The Bampton Lectures for the year 1894. By the Rev. J. R. Illingworth, M.A.  
Price, 35 cents net.  
**Upper Canada Tract Society**  
JAMES M. ROBERTSON, Depository.  
2 Richmond Street East, Toronto

**A Unanimous Verdict**  
The case of Total Abstiners vs. Moderate Drinkers has been decided unanimously in favor of Total Abstiners. The fact that the jury consisted of forty leading Life Insurance Companies amply testifies to the conclusiveness of the evidence.  
Would you like to read it? It is interesting. It also explains why this Company is enabled to give special terms and rates to those who can qualify for the Total Abstiners' Section. Write for booklet "Total Abstiners vs. Moderate Drinkers." A postcard to-day will do.

**The Manufacturers Life**  
Insurance Company  
Insurance in Force - \$88,000,000.00  
Assets Exceed - \$20,000,000.00  
Head Office - Toronto  
KING AND YONGE STREETS

**RENNIES SEEDS**  
PUREST-CLEANEST  
MOST RELIABLE  
GET CATALOGUE  
AT BEST DEALERS  
OR DIRECT  
TORONTO - MONTREAL  
WINNIPEG - VANCOUVER.



*The New Way*  
**The O-Cedar Way**  
The O-Cedar Polish Mop gets into all those hard-to-get-at places without stooping or bending—picks up all dust and leaves a hard, dry, durable lustre. Guaranteed by your dealer. 75c., \$1, \$1.25, \$1.50.  
Channell Chemical Co., Limited  
389 Spadina Avenue Toronto

ORDER "NEW DUPLEX" AND BE SAFE. THE CHURCH ENVELOPE COMPANY, 109 JARVIS STREET, TORONTO.

ESTABLISHED OVER 30 YEARS.  
**Hopkins & Burgess Co.**  
 Undertakers.  
 529 Yonge Street. Phone N. 331.

Oldest Established  
 1869 Undertaker in Toronto. 1914  
 Our Motto of Success—  
 "Courteous and Sincere Service."  
**DANIEL STONE**  
 525 Sherbourne St. Phone North 25

**Communion Wine**  
 St. Augustine Registered  
 \$1.75 Gallon \$5.50 Case  
 Container 25c. D. G. STUART,  
 Phone M. 1329. 391 Church St.

**Memorial Stained  
 Glass Windows**  
 Designed in our Studios and constructed by  
 us in the Best English Materials,  
 are chosen by experts.  
**ROBERT McGAUSLAND, Ltd.**  
 141-143 Spadina Ave., Toronto

**The Toronto Mortgage Co.**  
 13 Toronto Street, Toronto.  
 Surplus, over all liabilities to  
 public ... \$1,229,367  
 3 1/2% Allowed on Deposits, withdrawable  
 by Cheque.  
 4 1/2% Paid on Debentures, in all denomi-  
 nations, for one year and upwards.  
**Legal Investment for Trust  
 Funds**  
 Telephone Main 1221 WALTER GILLESPIE  
 Manager

**Just the  
 Right Shoe!**  
 That's the difference between  
 a Dr. A. Reed Cushion Sole  
 Shoe and an ordinary shoe,  
 and that's what you will say  
 when you try on a pair.  
**H. & C. BLACHFORD**  
 Limited  
 286 Yonge St. - TORONTO

**Church  
 Brass Work  
 Memorial  
 BRASSES.  
 RAILS, VASES.**  
**PRITCHARD ANDREWS**  
 Co. OF OTTAWA, LIMITED  
 264 Sparks St. OTTAWA.

**CHURCH BELLS SCHOOL**  
 Ask for Catalogue and Special Donation  
 Plan No. 70. Estd. 1858. BELLS for  
 Churches are DUTY FREE. The C. S.  
 Bell Company, Hillsboro, Ohio, U.S.A.

# FEBRUARY the FIRST

is the date the PRIZE CONTEST  
 ends and every reader of this  
 paper has just four days more to  
 send in new subscribers and  
 thereby increase their chance  
 of winning the \$10.00 1st prize,  
 \$5.00 2nd prize, the two \$3.00  
 prizes or the two \$2.00 cash  
 prizes. Next Tuesday

# Is the Last Day

and all lists or names mailed  
 to us up to the night of Feb-  
 ruary 1st and envelopes bearing  
 the February 1st postmark will  
 be accepted in the final award  
 as eligible.

Let all do their best to get new  
 Subscribers, just \$1.50 per  
 year. Send us \$1.00; you retain  
 fifty cents as commission in  
 each case. Who will be the  
 winner

# Of the Prize Contest?

The Prizes are given in  
 addition to the Commission

**YOU ARE ASSURED**  
 of a cordial reception when  
 you state that you represent  
 The Great-West Life. The  
 unequalled results to its  
 policyholders is well known  
 — a fact that its agents found  
 of great assistance to them  
 in 1915 in again writing a  
 larger business in Canada  
 than the Agency force of any  
 other Company.  
 Ask for particulars.  
**The Great-West Life  
 Assurance Company**  
 Head Office WINNIPEG  
 1916 Desk Calendar—free on  
 request.

Pure ICE Exclusively  
 Highest Grade Coal  
**GRENADIER  
 ICE AND COAL CO.**  
 CHAPMANS, LIMITED  
 Head Office:  
 Confederation Life Bldg.  
 17 QUEEN ST. EAST  
 E. W. TRENT, Sec'y-Treas.

**KLEES'  
 SAUSAGES**  
 15c. per lb.  
 Made from Fresh Young Pork Daily.  
**Mild Cured Hams  
 and Bacon**  
 Sold and Delivered in all parts of City.  
**JOHN KLEES CO.**  
 504 YONGE ST.  
 Phone North 2851.

**Municipal Debentures**  
 can now be obtained to yield the investor  
**5% to 7 1/2%**  
 with absolute safety. Write for par-  
 ticulars.  
**BRENT, NOXON & COMPANY**  
 Dominion Bank Building, Toronto

**LONDON &  
 LANCASHIRE  
 FIRE**  
 INSURANCE COMPANY  
 LIMITED  
 Security, \$30,500,000

**MENEELY & CO.**  
 Watervliet (West Troy), N. Y.  
 Chimes, Peals, Church, School and  
 other Bells. Unequalled musical quality.  
 89 years' experience  
 Highest Grade Genuine Bell Metal.

Janu  
**Can:**  
 SUBSCI  
 Send  
 Clubs.—F  
 addresses o  
 An Offer  
 subscribers  
 allowed a c  
 Sami  
**Advertis**  
 1. Adver  
 medium for  
 Church Jou  
 2. Birth  
 Deaths, etc  
 3. The P  
 a Family P  
 Canada, an  
 4. Chang  
 name not o  
 but also th  
 Address :  
 5. Discor  
 paper is  
 desiring t  
 due for th  
 6. Ecele  
 scription is  
 will appear  
 in the mon  
 7. Checq  
 fifteen cent  
 8. Corre  
 of the Can  
 Friday mo  
**PHONE A**  
 Offices—8  
 Hymn  
 compiled  
 ganist a  
 Cathedra  
**FIFTE**  
 Holy C  
 Proces  
 Offerte  
 Childr  
 Genera  
**T**  
 The Pa  
 When  
 campaig  
 gigantic  
 Toronto  
 Associat  
 Patrioti  
 will be  
 Society.  
 in this  
 needs o  
 is perh  
 of this  
 of our  
 Cross  
 the bra  
 not exp  
 at once  
 that do  
 instalm  
 splendi  
 of all o  
 ing su  
 seconde  
 The Di  
 A th  
 ment v  
 plying  
 knowle  
 Th  
 narr  
 may  
 of al  
 facts  
 he f  
 beari  
 not  
 youn  
 is p  
 up

# Canadian Churchman

SUBSCRIPTION - \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

**Clubs.**—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.  
**An Offer to All.**—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.

SINGLE COPIES FIVE CENTS.

### Advertising Rates, Single Insertion 10c. Per Line.

**1. Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**2. Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

**3. The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**4. Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**5. Discontinuances.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

**6. Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

**7. Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

**8. Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

EVELYN MACRAE, Publisher.

PHONE ADELAIDE 2850.

Offices—8 Sheppard Street, Toronto.

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.

### FIFTH SUNDAY AFTER EPIPHANY.

(February 6th.)

Holy Communion: 245, 250, 258, 262.  
Processional: 379, 382, 384, 465.  
Offertory: 325, 328, 589, 614.  
Children: 696, 710, 714, 726.  
General: 20, 479, 587, 608.

## The Outlook

### The Patriotic Fund.

When these words appear in print, a special campaign will be in progress to raise the gigantic sum of two million dollars for the Toronto and York County Patriotic Fund Association, affiliated with the Canadian Patriotic Fund. Of this amount, \$100,000 will be given to the Canadian Red Cross Society. All the churches are co-operating in this effort, and there is no doubt that the needs of the Fund are very great. But there is perhaps nothing to compare with the value of this work of providing for the dependants of our soldiers, and also through the Red Cross Society of ministering to the needs of the brave men themselves. It is, of course, not expected that the entire sum will be raised at once, and an announcement has been made that donations can be given in ten monthly instalments. We are glad to commend this splendid work to the practical co-operation of all our readers, especially in Toronto, feeling sure that so noble an effort will be seconded in every possible way.

### The Danger of Specialism.

A thoughtful writer has just made a comment which has a very wide application, applying as it does to every department of knowledge:—

The specialist may dig away in his own narrow groove, not to say grave. He may patiently gather a mass of real and of alleged facts, but if he fails to see his facts in their wider, human relations, if he fails to interpret his facts in their bearing on human well-being, then he is not the man to be set for the training of young men who are to be prophets. He is possessed of information which filleth up rather than of knowledge which

buildeth up. For several decades Germany has had a group of philosophers preaching the gospel of force, the will to power, and openly deriding the Christian ethics. She has also had groups of theological professors busily telling the world that the statements of the New Testament were mainly false. And one of the results of that course of action can be seen at this hour in the lowered spiritual tone of an empire.

It is only too true that the deeper a man goes, the more contracted his sphere and the narrower his outlook. The problem of all true life is to balance breadth and depth, to preserve extensiveness of outlook with intensity of research. There is, of course, a constant danger in superficiality, but there is perhaps an equal danger in the narrowness of specialism, which sees only its own particular sphere and has no conception of its relation to other fields. In these days of vast and complicated knowledge it is imperative to be on our guard against the tyranny that comes from specializing on any branch of study.

### The Real Unity.

In the new Master of the Temple, Dr. Barnes, the English Church has a new voice which will be heard with increasing interest as the days go on. In his inaugural sermon, preached a few weeks ago, Dr. Barnes gave expression to certain views, which, coming from a man in so unique a position, deserve and will command all the more attention. He went straight to the point in pleading for a fuller unity among Christians:—

Let us not forget that the national spiritual experience takes other forms, and I for one would gladly see them included in the National Church. The great Puritan tradition is of immense ethical value, and in its best expression moulds itself closely on Christ's teaching. The Anglican Church would be richer if she could include within herself those who, guided too exclusively by that tradition, have separated themselves from her. And the Quakers, too, with their burning personal religious experience, and their insistence on the sacramental nature of all our actions, can teach us things that we must not forget. He who would serve Christ in his generation should welcome all varieties of Christian religious experience in proportion to their power to reveal God.

The spirit of these words is most welcome, and bears witness to that truest of attitudes which recognizes aspects of truth and life outside its own boundaries. The best efforts for unity to-day are based on this principle of recognizing the Divine working wherever it is seen, and of seeking to co-ordinate all these phases into one great unity. It is hardly likely that Christian people will ever agree on all things, but it is certainly possible and desirable that they should approximate towards a unity which includes many varieties which are seen to be truly of God, and the only centre of any real unity is the person of our Lord Jesus Christ. No other sort of Christian unity will be of any use at all.

### Charges of Ill-treatment.

For several months past, in a variety of ways, serious charges have been made of ill-treatment of German subjects, including missionaries, captured by the British in the Cameroons. Complaints were made of insults, wholesale looting and intolerable conditions on shipboard. All these allegations have been submitted by our Government to proper inquiry,

and the result is a paper of correspondence presented to Parliament last November, in which it is shown that the complaints are entirely baseless and sometimes deliberately untruthful. It appears that the one serious fact behind the charges is that the Cameroons natives had been so brutally treated by the Germans before the war that they vented their spleen upon their persecutors until they were brought to order by the British troops. General Dobell denies that any European was assaulted by the natives but he says that there is no room for doubt that the European Germans are both "unclean in their persons and dirty in their habits," and several of the charges are stigmatized with justification as "absolutely false and part of an organized attempt to influence religious feeling in Switzerland and America." It is unfortunate that the current number of "The Missionary Review of the World" gives further circulation and credence to some of these complaints. This is not the first time during the last year that this American Missionary magazine has shown one-sidedness and unfairness, and it is most unfortunate that a publication intended for all the Churches should take this partial view. Perhaps, however, it is due to the office from which it emanates in New York. But whether this is so or not, Canadians will be well advised to watch it carefully and to make an effective protest against such treatment in a magazine professing to be "interdenominational." The Government correspondence is well worthy of careful attention, and copies can be obtained from the Canadian agents, the Oxford University Press, Richmond Street E., Toronto. We must not allow judgment to go by default, especially when religious questions are involved.

### The War Sermon.

In a recent issue of an English religious paper a letter appears which, with little or no difference, would apply to much of the recent preaching in Canada. The writer says that out of eight sermons in various parts of England on successive Sundays seven were on the war. He points out that the hopes of larger congregations which marked the first few weeks of the war have not been realized, and it is urged, whether rightly or wrongly, that the War Sermon is largely responsible for this. Here are the writer's words:—

"I plead that Sunday should be Sunday. If the preacher wants to 'boom recruiting,' let him do it during the week. If the people's minds are to be drawn to his version of late events, let him go to suitable platforms. The pulpit on a Sunday is certainly not the place; and there are many of us going to church Sunday by Sunday hoping, looking for, a definite spiritual message. We go because we are taking our part gladly in the struggle, therefore stand in need of the further equipment which shall fit us for the coming stress and strain of the week ahead. What about our soldiers home on leave? Is it just to bid them welcome to the old place and pew, there to serve them with nothing better than 'war fare'? Rather let the minister realize that he is, after all, God's servant; that he, in God's hands, may be the means of bringing encouragement to those that are cast down—yea, even comfort to them that mourn. Let us with deep humility give back to God His Own Day. Let us acknowledge before Him that it has—at least in some sense—been robbed of its beauty and use. Above all, let the minister have done with the choosing of a convenient text, the which to serve as a 'peg' for the 'hanging on' of a 'war sermon.'"

URED

ion when represent fe. The to its ll known nts found to them writing a Canada rce of any

est Life mpany

WINNIPEG

ir—free on

Exclusively

le Coal

DIER

AL CO.

IMITED

lee:

Life Bldg.

E. EAST

reas.

S' AGES

r lb.

ung Pork Daily.

d Hams

icon

all parts of City.

ES CO.

E ST.

th 2851.

Debitures

yield the investor

7 1/2%

Write for par-

& COMPANY

uilding, Toronto

ON &

SHIRE

RE

COMPANY

ED

\$30,500,000

ELY & CO.

t (West Troy), N. Y.

ils, Church, School and

Unequaled musical quality.

ars' experience

Met.

It is impossible to avoid feeling sympathy with these contentions. We get our papers day by day and read there all that is available in regard to the war, and everyone is more or less affected by this daily news. All the more necessary, therefore, that leading articles and other newspaper material should not be served up on Sunday in the form of sermons. People now are often so full of anxiety and sorrow by losses that they need all the consolation of the Gospel. If only preachers realized it, they have an opportunity of proclaiming "the old, old story" in a way they never had before and perhaps never will have again.

## The Main Object of Missionary Work

By the Rev. W. Hooper, D.D.

(The writer is one of the most experienced and scholarly of Indian Missionaries.)

In this title I lay stress on the word "main." Any good work can be pursued with a variety of objects; indeed, when one knows that a work has, as a matter of fact, several good results, it is impossible to exclude them from one's view while pursuing that work. Even so, missionary work is found to produce quite a number of beneficial results; and there are many who would bid us pursue that work mainly, or even exclusively, with some or all of those objects in view. But, while thankful for all those good results, we must not be misled by them into supposing that they, or any of them, should necessarily be our *main* object in missionary work. To ascertain this, we must go back to the "origins" of that work, namely, to what is said about it in the New Testament.

Now, to any one who does this, I do not see how there can be any doubt but that the main object is the salvation of individual souls. And whereas salvation, so far as this life is concerned, may be said to consist of two parts, viz., conversion and the process of sanctification, to which correspond, respectively, evangelistic and pastoral work, the former may be said to be the main object of missionary work in the stricter sense. It is thus seen to be not essentially different from parish work at home. Every faithful parish clergyman, or other worker, seeks the conversion of the unconverted in his parish or district, and the building up of the converted. The only difference is that the missionary as such must spend most of his time and strength on the conversion of the unconverted, leaving pastoral work for the most part to others.

Now let us consider two other objects, which are often put forward as sufficient, or at least as the main, aims of missionary work. One is, evangelization, i.e., conveying to as many as possible, and not only to their hearing, but also to their understanding (which are two very different things, as the missionary soon finds), the good news of salvation through Christ. Now, there can be no question at all that this is the bounden duty of the Church of Christ, and of every living member thereof, who has received that salvation himself. Yet the fulfilment of a command is not necessarily the main object of a work; for the command may be given (as we believe it has in this case been given) for the attainment of a further end. The evangelization of a people is, indeed, an end of missionary work. Yet all this does not prove that we should be satisfied with this. Nay, our only reason for rejoicing at it is the hope that it may lead to the conversion of individual souls; that individuals, being surrounded by an atmosphere of Christian truth, may find it the easier to sur-

render themselves personally to Christ Himself. Indeed, were it not for this hope, the mere diffusion of the knowledge of Christ would in itself be a thing to be deprecated and regretted; for to know the truth about Him, and the way of salvation, and yet not to obtain that salvation by surrendering to Him, would be a worse case than not to have been evangelized at all.

Another substitute for what we believe to be the main object of missionary work is the diffusion of Christian ideas on things in general, which have no immediate connection with Christ, and salvation by Him. For this one is, and ought to be, profoundly thankful. But should it satisfy us? We may regard this also as a subordinate aim of missionary work, and be as thankful for its achievement as a medical missionary is for having the privilege of healing the diseases and sores and aches of the human body; but can we stop here, as many would have us do? Certainly not. Our principal reason for rejoicing in this diffusion of Christian ideas, and consequent improvement in human lives, is that all this may prove a path towards acceptance of Him, without Whose appearance in the world those ideas would never have been entertained, and that improvement would never have been effected. Our hope is that, when these ideas have sunk more deeply into the consciousness of a non-Christian people, they may begin to inquire how they came into the world, and so be led to Christ. And meanwhile, there is no doubt that, here and there, they do form a stepping-stone for individuals, whereby they find their way to Him, and are saved. But if there was no other reason against being satisfied without this, it would suffice to remember that those modern offshoots from Hinduism and Islam whose existence is solely due to the widespread diffusion of the ideas in question, while in sporadic cases proving a stepping-stone to Christianity, on the whole are a mighty barrier against its extension; for they offer a compromise which is very welcome to all but the most earnest, whereby they think they can enjoy all the benefits of these fruits of Christianity, without giving up all for Christ, and forsaking all outward connection with their old religions.

There remains one other fallacy on this subject, and that in our opinion the most dangerous of all. In a book that has been lately published, and obtained a certain vogue, there is advocated not only what has just been rebutted, but also the theory that, in dealing with individuals, what missionaries ought to aim at is not to get non-Christians to accept certain doctrines, but to appeal to the spiritual life which they already have, and to quicken and strengthen it by bringing Christ's life into contact with theirs. Now, if the author had merely said that our supreme aim should be the impartation of spiritual life by a vital union, the union of faith, with the living Christ, we should have welcomed his assertion, and only added that that is what all true missionaries have always done. But when he assumes the existence of a real, though weak, and it may be even dormant, spiritual life in non-Christians, he surely runs counter to the whole teaching and practice of the first missionaries, as we find them in the New Testament. They appear to have assumed exactly the opposite, viz., that non-Christians, until quickened by God's Spirit through faith in Christ, are "dead through their trespasses and sins." And the last surviving Apostle, in what is probably the last chapter ever given by the special inspiration which we claim for the Bible, uses the most uncompromising language on this subject: "We know that we are of God, and the whole world lieth in the

evil one;" "He that hath the Son hath the life; he that hath not the Son of God hath not the life." What we rejoice to be able to believe, and what all our missionary experience tends to make us believe more and more firmly, is that all men have a natural capacity for God, and a natural need of Him, which only the knowledge and love of Christ can supply.

We cordially agree that the missionary's main duty is to do all he can to meet this natural capacity, and supply this natural need. And for this purpose it is his duty to make himself acquainted—by study of the literature of the people he is working amongst, if they have any, and still more by friendly association with them—with the particular phase of that need which they exhibit; for though the need is universal in humanity, it shows itself in different forms, in different peoples. But this is an utterly different thing from working on the presupposition of a real, though it may be undeveloped, spiritual life, at least if one uses this term in the sense in which the New Testament writers use it. And with regard to the contention that we ought to leave aside the doctrinal part of our religion when we seek to win outsiders to it; if the writer alluded to meant only those doctrines which have been for centuries a bone of contention among denominations of Christians, one would gladly agree with him so far as possible; but unhappily he seems to mean those doctrines which are common to all such, because they are those which were preached by the Apostles "with the Holy Ghost sent down from heaven." These, however, we can never give up. The contrary method seems to assume that man's understanding is to be ignored in our effort to reach his spirit; but this assumption is unnatural, and contrary to experience. The Holy Spirit's normal way of reaching the heart is by presenting certain truths to the understanding with convincing force; and the Apostles' constant reference to "the word of the Cross," "the word of the truth," "the word of the truth of the Gospel," and many similar expressions, show that they understood it so.

It has been sufficiently, I hope, proved that what should be the *main* object of missionary work is no other than the salvation, and in the first place the conversion, of individuals. The regeneration of peoples can be really attained only through this.—(Church Missionary Review.)

### Watchman, What of the Night?

Watchman, what of the night, canst thou tell us,  
What of the night?  
Shall there some evil now swiftly befall us,  
What of the night?  
Cannon are booming and war clouds low looming,  
Charged with affright,  
What of the night, oh Watchman, what of the  
night?  
Can we imagine the ancient foundations  
Justice and right,  
Crumbling—tumbling—plunging the nations  
Back into night,  
Is there no hope from such fatal disaster,  
Speedy respite?  
What of the night, oh Watchman, what of the  
night?  
May not the Faith of the True of all ages  
Issue in sight?  
May not the Hope that has coloured earth's pages  
Claim its delight?  
Are we the prey of some pitiless Spirits,  
Venom and spite?  
What of the night, oh Watchman, what of the  
night?  
This is the answer, oh timid soul, peering  
Into the night,  
Hearken the message from Calvary, cheering  
Children of Light,  
After the Cross and the Tomb cometh Easter.  
Radiant and bright,  
Right will arise in Triumph; victor o'er might.

Robertson  
these two  
certain  
Canada  
were sist  
home, nu  
had, roug  
about a  
peopled  
known, u  
and unin  
dotted va  
poetry we  
strain of  
morial, p  
roughly  
largely ir  
Irish or  
century,  
and striki  
Australia  
something  
statesmen  
ker, artis  
like Sir  
had given  
Professor

# THE POETRY OF THE EMPIRE

Lecture by Sir Herbert Warren  
The Empire Poetry of Canada and Australia

"This for the waxen Heath,  
And that for the Wattle bloom;  
This for the Maple leaf,  
And that for the Southern broom."

SIR Herbert Warren, Professor of Poetry, recently delivered at Oxford the second of two lectures on the "Poetry of the Empire," dealing with the writers of Canada and Australia. He began by saying that, young though these countries still were, it would be impossible to give, in one lecture, an adequate presentation of their poetry as a whole. He proposed only to deal with what might be called their "Imperial" poetry. But this he would interpret in a wide sense. Such poetry of theirs as conveyed their national character helped us to understand and feel the Empire. He recommended two books, the "Oxford Book of Canadian Verse," selected by Mr. Wilfred Campbell, to be obtained from the Oxford Press, and the "Golden Treasury of Australian-Verse," edited by Mr. Bertram Stevens and published by Messrs. Angus and

it was interesting to note that these two great daughter nations drew together to-day like the young people in an old home, that there was a common "Colonial feeling" between the Canadian and Australian soldiers.

### STRIKING DIFFERENCES.

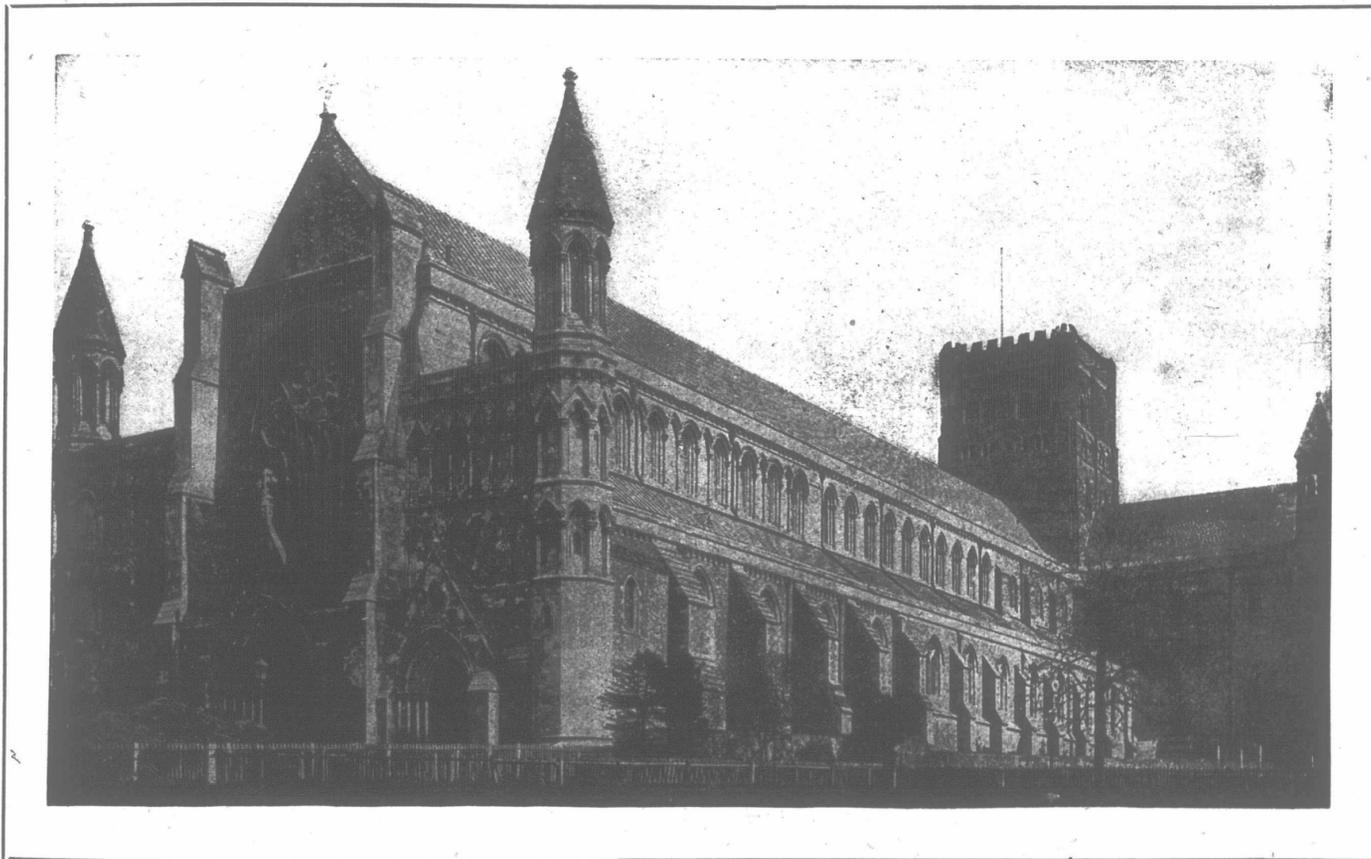
But of course there were striking differences. Canada was of the north; Australia essentially southern. The Red Indian was more romantic and picturesque than the "Black fellow." Canada contained a large French province and element, and had also a huge neighbour whose influence could not but affect her profoundly. Australia was more homogeneous and more isolated. Thus it was that the poetry of Longfellow, though not Canadian, formed an introduction to Canada, not only "Evangeline," truer to Canadian scenery than to Canadian history, but also "Hiawatha," far more applicable to Canada to-day than to the United States. The imperial life of both lands was comparatively modern, and might be said to have begun with the poets born about 1860. Mr. Wil-

### BLISS CARMAN.

Another well-known Canadian name was that of Bliss Carman, also born in 1861, a scholar and an artist, educated not only in New Brunswick, but in Edinburgh and Harvard. He gave, in his "Low Tide on Grand Pré," very subtly and sympathetically, the feeling of Canadian scenery, especially of that Acadie which appealed so strongly to Longfellow, and was imperial in that sense. This feeling could only be gathered by touches and hints up and down Canadian poetry. It was to be found in a poet who appealed specially for that reason to Canadian readers, Archibald Lampman. A delightful little lyric of this kind was Theodore Rand's poem on the Whitethroat, with its refrain—

"I—love—dear—Canada,  
Canada, Canada."

Another was H. F. Darnell's poem on the Maple. To feel the country, too, we must look at her French poetry. Louis Fréchet was the heir of France and of Victor Hugo, as Bliss Carman was the heir of England and Tennyson. But there was yet another vein of verse, a blend of both, represented by William H. Drummond, of Scotch family but born in Ireland, who had gone to Canada as a boy and lived in the back-woods. Later he found his way to McGill University, Montreal, and became a doctor, and even a Pro-



ST. ALBAN'S CATHEDRAL, ST. ALBAN'S, HERTS., ENGLAND.  
West Front, showing exterior of Nave, which is the second longest Cathedral Nave in England.

(See Article "Octocentenary of St. Alban's Abbey," page 55.)

Robertson, of Sydney. Anyone who compared these two books would see at once that there were certain broad features in which the poetry of Canada and Australia resembled each other. They were sisters, daughter of one mother and one home, nursed in the same traditions. Both had had, roughly, the same sort of history, covering about a century. Both began in wild countries, peopled sparsely with native inhabitants, in unknown, unexplored regions, of virgin soil and forest and uninvaded nature. To-day in both large cities dotted vast unoccupied spaces, and so in their poetry was to be found, side by side, the stir and strain of the modern city, the silence of immemorial, primeval nature. Their history also was roughly parallel. In both the early poetry was largely immigrant, the work of English, Scotch, Irish or Welsh settlers. In the latter half of the century, naturally, the native poetry had steadily and strikingly increased. But if Canada and Australia had received much, they had already given something. They had given to the Old Country statesmen like Mr. Bonar Law or Sir Gilbert Parker, artistes like Madame Melba, men of science like Sir Ernest Rutherford. To Oxford Canada had given the late Mr. Romanes, and Australia Professor Gilbert Murray, both true poets. And

fred Campbell, born in 1861, was certainly a poet of empire, as anyone would say who read his "England," the fine poem beginning—

"England, England, England, girdled by ocean  
and skies,  
And the power of a world and the heart of a  
race,  
And a hope that never dies."

Exactly contemporary with him was C. C. Douglas Roberts. His "Canada" was a striking poem. It was obviously, however, a poem of yesterday rather than to-day, for in it he called Canada the "falterer," and adjured her by the memories of Montcalm and Wolfe to wake and bestir herself—

"But thou, my country, dream not thou;  
Wake and behold how night is done,  
How on thy breast and o'er thy brow  
Bursts the uprising sun."

That note was no longer needed. Another poet of the same name, Theodore Roberts, struck what was more the note to-day in a fine piece, "The Reckoning," in which, speaking of England as "the little isle in the foggy sea," he warned the world that "They who would reckon with England, must reckon with England's sons."

professor of Medical Jurisprudence, but never forgot the forests and lakes or the life and language of their denizens, the *habitant* and the *voyageur*, half French, half English, with a strange, plaintive, peasant, pastoral charm. "Little Lac Grenier," or "Johnnie Courteau," were poetry of the Empire, as showing of how many strains the Empire was woven.

### CANON FREDERICK GEORGE SCOTT.

A very representative poet of Canada was Canon Frederick George Scott, of St. Matthew's Church, Quebec, now serving as a Chaplain at the front, from which he had sent striking poems. In his earlier days he, too, gave many word-pictures of Canada, in his pieces on the Laurentian Mountains or the "Unnamed Lake." Then came his "Hymn of Empire," made famous by being quoted by Mr. Chamberlain at the time of the South African War, true and great imperial poetry, echoing Tennyson's denunciation of the "craven fear of being great," and striking the note of Canada's strength and also of her high and noble aims. His recent poems from the front, "On the Rue de Bois" and "Requiescant," and "O Canada, my country and my love!" carried still further the same ideals, sacred and secular.

## THE THREE NOTES.

What were, then, the three notes of the Empire as found in Canadian poetry? They were three. Love of the new home, Canada. Love of the old home, England. Love and loyalty to the vast whole which united both, and linked the past and the present to the future, the Empire itself. If they crossed the Pacific they would find these same three notes floating out to meet them over the southern waves. Australia was no less full, perhaps even more full, of poetry. There, too, it had begun a century ago. A striking characteristic in Australia had been the way in which poetry had gone hand in hand with public life and with journalism. A characteristic pioneer was Sir Henry Parkes, an Englishman from Shakespeare's country, who, going out in 1839, was the protagonist of Australian Federation, and who lived to see it accomplished.

Another pioneer was Adam Lindsay Gordon, of an old noble Scotch house, but born in the Azores and educated at Cheltenham. Australia, like Attica, was the land of the horse, and Gordon, the Australian Pindar, gentleman jockey and Member of Parliament, had given to Australian poetry the love of sport and of the "bush life" seen in so many of the most popular writers, like Farrell and Patterson, author of the "Man from Snowy River," and, later, Will Ogilvie. Another vein more strictly poetic was that of Henry Clarence Kendall, son of a New Zealand father and an Irish mother, whose epitaph had been so well written by Victor Daley, and whose "After many years" was a touching poem.

## THE POETRY OF THE EMPIRE.

But the real poetry of the Empire naturally belonged more to younger men. Of these one of the most conspicuous was a Welshman, George Essex Evans, author of the "Secret Key." In a fine poem called "An Australian Symphony," he had suggested what Australian poetry might be, and

## THIS AND THAT

## Thoughts of an Eastern Churchman.

**A** HAPPY New Year. This falls glibly and half mechanically from the lips and it does seem and is, the most natural of wishes. We all seek happiness, and we all expect it, and if we do not get it, we feel aggrieved. We have a grudge against Providence. We grumble and kick. We feel that we have not had a square deal, that we have been defrauded of our just and lawful dues. This is the real sting of sorrow, the sense of being balked of something that is rightly and normally ours, of being robbed of our inheritance. But when you come to think of it, what right have any of us to expect happiness and to feel aggrieved because it is denied us? Why do we as a matter of course, and by an invincible instinct, expect happiness? Why is hope the strongest of all human instincts? Why has it the first and last and loudest word? Because deep down in every human soul there is a latent, and oftener than not, unconscious sense—if we may couple such terms—of the love of God. Man feels that he is born for happiness, that "love is Creation's final law." Yes, "final." The whole case hangs on this. Happiness will come in the end. In the meantime there may be many stretches of rough road to be travelled, many leagues of stormy ocean to cross, but the goal will be reached at last, and we will be in the real sense "happy." And what is happiness in the larger sense? It is security. All our dreams of earthly happiness are bound up with this expectation of security, of safety from failure. It is not strenuous endeavour, hardship, or even suffering that man fears, but failure. Real happiness can only come with the certainty of final victory. And this is what religion promises. All religions worthy of the name are teleological. They learn sorrow here. That is why all so-called "practical religions," the religion that says "do what good you can in this world and don't bother your head about the next world," fail. Man must have some answer to the riddle of life. He must know where he is going. "Where there is no vision the people perish." Thus the only sustaining hope is eternal hope, the sure and certain prospect of absolute security. Only in this assurance can we fearlessly face the future and rationally wish each other a "Happy New Year." In the light and inspiration of this hope, I therefore extend to all the readers of the "Canadian Churchman," the greeting of a "Happy New Year."

Some of the newspapers in the United States owing, perhaps, to the lull in war news, have started another "ten (or is it twenty) best books"

he carried out his own suggestions in many specimens. He had found, too, a special opportunity in the South African War, which he had sung in many striking pieces, such as "The Lion's Whelps," "Eland's River," or the "Irish Dead." He had written a fine ode for the proclamation of the Australian Commonwealth. The same opportunity had been found by an Irishman, Mr. John Sandes. Yet another interesting Australian poet was Mr. Douglas Sladen, the inventor of "Who's Who." A still younger poet, Mr. Archibald Strong, had brought the earliest and latest ideals of Empire together in his recent volume, "Sonnets of the Empire," one of which, "Australia to England," had appeared in the "Times." New Zealand, part of the same sphere, and not to be forgotten, was excellently represented by the Hon. William Pember Reeves. Australia, too, like Canada, had her spiritual poets, like the devoted Bishop of Carpentaria, Dr. Gilbert White, whose hymn, "Australia," had been quoted with such effect at St. Paul's by the Archbishop of Canterbury. He would have liked to include India in his survey of the Empire, and particularly such poems as "The Trumpet" of Rabindranath Tagore, but time forbade. Both the deeds and the words of the children of the Empire were wonderful and splendid. We should have been less surprised at their deeds had we studied their poetry earlier and with more attention. We were living in a tremendous time. "On us the ends of the earth had come." "World-might or going under," was our foemen's motto. "World-right or going under," our own. These sorrows, these struggles, these sacrifices, this anguish and agony were the birth throes of the Empire. Let the Homeland be worthy of what her sons were doing all over the world. She was worthy, and was becoming worthier every day as she made every day new sacrifices. He rejoiced to think that in these latter days the ancient universities, and indeed all the universities, were giving a lead and playing their own foremost part alike in deed and in word.

competition. A candid writer, whose name I forget for the moment, comes out with a confession that will "strike an answering chord" in a great many hearts. He gives a list of several "classics," always included in the "best books" catalogues, which he frankly declares he cannot stomach. He has tried over and over again to read them, but could never get beyond the first few pages. Included in this list, I am sorry to say is "The Vicar of Wakefield," but in his aversion, or indifference, to several others, whose titles I will not quote for personal reasons, I must say I frankly share. There are "classics" and "classics." There are the "classics" that seem to appeal age after age to the common heart and mind of mankind, and then there are those that have their day, a long one, perhaps, but still a limited one. To-day, apparently, no one is making "classics" of any kind. Exceedingly clever novels, for instance, appear, are enthusiastically received, widely read and then apparently forgotten. Who reads, for instance, the novels of five, ten or fifteen years ago, except perhaps those of Stevenson or Kipling? I can remember the time when Thackeray and Dickens and George Elliot were producing a "classic" every three or four months. Why is this? Is it due to the feverish hurry and scurry characteristic of the present age, and the universal craze for being "up-to-date," or is it, as some people say, simply owing to the tremendous increase in the number of writers of good novels? Who can say? But the wonder is that the confession has not been more widely made before, that a large number of our English "classics," which every one with any pretension to "culture"—(cannot someone invent a new word with less hateful associations)—was supposed to have carefully read, are now utterly neglected. The fact of the matter is that our likes and dislikes in literature follow the same law as our personal preferences or antipathies. Why we are attracted by one man and repelled by another it is often, and to a certain extent always impossible to say. The personal factor has far more to do with our literary judgments than is generally imagined. Why we like or dislike a book is often just as hard to explain, as why we like or dislike an individual. All we can say is that it does not appeal to us, or it is not convincing, or it rubs us the wrong way, and there the matter ends. The six or ten "best novels" are then simply the six or ten we most enjoyed reading, and which we like to periodically renew our acquaintance with.

Talking about "classics," here is an extract from "Henry Esmond," by Thackeray, which, like his famous description of Colonel Newcome's death, stands among the noblest passages in Eng-

lish literature: "The forgotten tones of love recur to us and kind glances shine out of the past, O so bright and clear, O so longed after, because they are out of reach, as holiday music from inside a prison wall, or sunshine seen through the bars, more prized because unattainable, more bright because of the contrast of present solitude and darkness whence there is no escape."

Mr. Kipling I see has just been celebrating his fiftieth birthday. It is hard to realize that the vigorous, virile and breezy author, who broke in upon the world of letters, when we elderly men were well on the road to middle life, is himself within ten years of the grand climacteric. It seems so short a time ago that I read in the old Toronto "Mail," of a young author of the name of Kipling, who had just published some wonderful Indian stories. Now his name is as firmly established in English literature, as that of Scott, Dickens or Thackeray, and on the whole, I think, as permanently. It is certain that no living author or individual, has begun to exercise the influence that he has upon the political ideals of the race. It seems quite likely that the splendid response of the Dominions to the call of the Mother Country, as well as that of the people of Great Britain, has been mainly due to the spirit of imperial patriotism inculcated in his books. It may be, if we only knew it, that he has saved the Empire.

## Feeding Israel Spiritually

## The Work of the Scripture Gift Mission in Russia

**A** RUSSIAN wounded soldier in a Moscow hospital writes to the Honorary Superintendent of the work of the Scripture Gift Mission in Russia as follows:—

"I send you my heartfelt gratitude. I have still the book of Psalms which you gave me in Petrograd. I have also a Testament, but it is worn out through use. I want to ask you if it is possible for you to send me another New Testament. I will be deeply grateful to you if you can.

"I am wounded for the third time and this time more seriously than before, in both legs and in both arms. I humbly ask you if it is possible to send me a New Testament, because it is dearer to me than anything else. I used to read it in the trenches when the fights stopped for a little while and drew help, strength and courage from it.

"Please do not refuse my earnest request." This is a sample of letters that are received at the office and by our agents in the various belligerent countries. The Testaments have had wear in the trenches and with the dirty, grimy fingers are very soon dirtied and torn. We are, however, thankful for it and feel sure that our friends will rejoice with us and help us to replace the worn-out copies, which in some cases have been carried by the men from the beginning of the war. Here is another letter also from a Russian soldier:—

"How deeply the teaching and the sufferings of our Lord Jesus Christ penetrate the human heart. May He give us spiritual strength so that we may be enabled to bear everything without murmuring, the frost and the hunger and all the wants and difficulties of a soldier's life. May we be high spirited. May we not let the enemy approach to conquer and to tempt us. The Lord Himself has said, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

This will show you the courage under adverse circumstances these brave men get from reading the Scriptures. We have had wonderful openings given to us in Russia just recently again for work amongst the Jews. Our Superintendent writes:—

"I have never had such opportunities for reaching the Jews as now; they are greater now than they may ever be again, and if they are lost they are never likely to occur again."

Seeing that this is the case we are pressing forward and our agent asks how far he may go. We think our readers will be sure to let the Scripture Gift Mission have good supplies of the sinews of war to carry on this, most interesting and blessed work amongst God's earthly people Israel. They are having to go through terrible tribulation owing to the invasion of the Germans in Poland, etc., and the brunt of it is falling upon the Jews; their hearts are softened, they know not where to go or what to do.

The demand for free grants instead of diminishing seems to increase and we trust that our readers will not fail to help the work being carried on by the Scripture Gift Mission. Donations may be sent to the Editor, or to Chairman, Rev. Preb. H. W. Webb-Peploe, or to Secretary, Francis C. Brading, 15 Strand, London, W.C.

# The Canadian Camp Mission in the Far North

By the Rev. A. H. Sovereign, B.D., St. Mark's, Vancouver, B.C.

THAT the Canadian Camp Mission is manned by splendid, consecrated workers and well merits the confidence placed in it by the Board of Missions is shown by the following extracts received from the Rev. F. H. Buck, working to the north and east of Dawson, Yukon:—

"Mayo Landing, Yukon. Dated Nov. 28, 1915.

"Have arrived here from Dawson and have held some good services, though it has been a hard trip. So far I have walked 225 miles in 12 days, for the most part through loose snow half-way to one's knees—often to my hips—and carrying my 30lb. pack. On Thursday night I held a service here and everyone turned out, 50 being present. The next day I went 24 miles with an Indian named Moses and his dog team, to an Indian camp by a lake, where they were fishing. I baptized two children and held a service. The service was held in a little log hut which had settled so much that I could not stand up straight in it. The floor was covered with spruce boughs and the Indians sat on the bed, boxes and the floor. They sang well and I enjoyed the service. The font for baptism was a tin cup full of melted snow. The children have no surnames, but take the simple name of the father. The chief's name is 'Tom,' so his infant son is called 'Thomas' and his full name 'Thomas Tom.' I walked back for 24 miles along the trail yesterday to Mayo, in 7 hours, 40 minutes—not a record, but fairly good time. A man named S— at the Indian camp gave me an old lard tin and some tea and sugar, and on my way back I made a fire and melted some snow in the tin and had several good cups of tea (plus ashes, twigs, smoke and leaves). I am not enamoured with dog teams, in fact, often I would sooner walk. On my last ride, the sleigh struck a tree and threw me headlong into the bushes. I landed on my ear, which is still sore. However, I got up and the Indian was laughing at me, and I think the dogs were also. The Indians starve and beat their dogs, and they become very savage and will often attack a white man, if he is not armed with a club."

"Dawson, Dec. 23rd, 1915.

"I have just returned from an arduous trip into the interior. It was quite an experience and more than once my life was in danger from cold and exhaustion. However, God gave me just enough strength in each instance to pull through in safety. In 30 days I walked 500 miles, held five services with a total attendance of 115, visited 200 people, held three baptisms and penetrated to within 300 miles of Herschel Island.

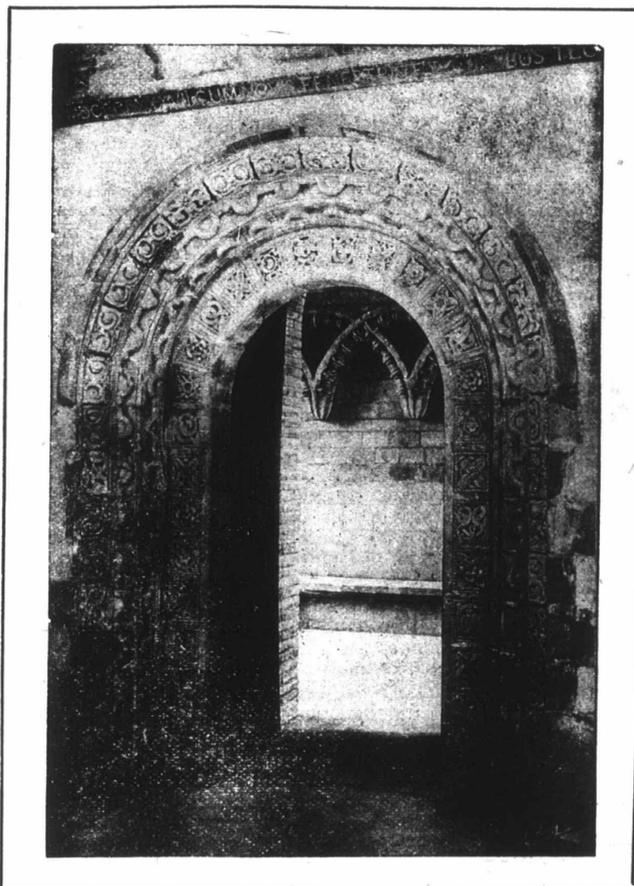
"On the trip, about four miles from Pringle's Place, I found open water where the trail crossed Flat Creek. I attempted to cross on a fallen spruce tree, but slipped and fell between the branches, wet to my waist. I pulled off my parkee coat at once, and immediately unrolled my spare clothes and made a complete change, though it was 5 degrees below zero. This I knew was the only plan to prevent freezing to death. I had no spare trousers with me, so from that point on it was like walking in stove-pipes. My frozen clothing was very heavy and progress was slow. Finally, I had to abandon my pack about two miles from Gravel Lake and I staggered in nearly exhausted.

"The scenery is very beautiful; it is a wonderful land in winter. On all sides are rolling hills and winding valleys, where the gold is found. All is covered with the white mantle of winter. As you make your way along the trail, at once you are struck by the 'Great White Silence.' Every bush is covered with snow and seems to be pointing at you with ghostly fingers. When the moon comes up, the colouring is beyond description—a light gold, with a peculiar brilliant blue filling the sky as a background. When the start is made early in the morning, and the first light of dawn strikes the hills, the colouring is exactly like that on Japanese pictures of Fujiyama. But it is the awful silence that impresses one.

"The trail was covered with wolf tracks, some over 4 inches across. I saw one large black one on the trail 100 yards ahead of me; he looked at me and then went on after rabbits, thinking, perhaps, that they would be safer meat.

"At Mayo, over 50 people came out to the service, and I felt that this response more than repaid me for any slight hardship. It was worth while. I visited a few miners on Duncan Creek, who all made me very welcome. I left them Scripture portions and magazines.

"I visited people on Haggard Creek and rarely have I seen more kindly and hospitable homes. I waded through snow up to my waist up a steep hillside to visit an old quartz miner, who had lived alone so long that he had begun to talk to himself. Many lonely miners of this kind become insane. The service that night was very well attended, nearly everyone on the Creek being present. We met for our service at Abbot's cabin—splendid English people, who were very glad to see one of their own clergy again. The trip back to Dawson was very cold, the temperature varying from 35 deg. to 15 deg. below zero all the way.



## ST. ALBAN'S CATHEDRAL.

Norman Gateway leading to Transepts.

(Illustration of the Cathedral, page 53.)

"Bishop and Mrs. Stringer and Mr. and Mrs. Davies, at Dawson, have been exceedingly kind to me. I am resting now, but will soon be off on a month's trip up the Yukon to the new stampede at Rude Creek."

## Octocentenary of St. Alban's Abbey

AT the Feast of the Holy Innocents in the year 1115 the Norman Abbey of St. Alban was solemnly dedicated to the glory of Almighty God and in memory of the Blessed Saint (as historians tell us) amid scenes of surpassing splendour. It was intended to commemorate the eighth centenary of the erection of this glorious heritage of the past in some fitting way this Christmas, and a Committee was appointed in the summer to consider how best to carry out this design; but the circumstances of the time, and the hopelessness of ensuring the co-operation of those high in Church and State in these anxious days, have operated to prevent the cherished scheme from coming to fruition.

It may, however, be interesting to recall the circumstances of the dedication, although we are debarred from a public celebration of it. Paul de Caen, fourteenth Abbot of St. Alban's, was elected to preside over the fortunes of the Abbey in the year 1077, and seems at once to have en-

tered upon the great enterprise of building a more worthy shrine to the memory of the British proto-Martyr than those which had preceded it. Imbued with the spirit of the Norman Conquest, and encouraged by his kinsman, Lanfranc, Archbishop of Canterbury, who is said himself to have contributed one thousand marks to assist in the work, the pious Abbot was able to proceed apace; for, like Solomon in building the Temple, he found great stores of wealth and material accumulated by the care of his predecessors, ready to hand for the vast project, which had been contemplated long before his time. Within a period of eleven years the entire Norman church, of which the choir, the tower, and transepts, and six bays on the north-eastern side of the nave remain in excellent preservation to this day, was constructed. In building, Abbot Paul was able to link up the traditions of the past by incorporating in the walls of the Abbey large quantities of the very bricks or tiles from the old Roman City of Verulamium, where the martyrdom of the Saint had taken place eight centuries before. Thus what remains to us of Abbot Paul's work preserves a continuous tradition of more than sixteen centuries—a tribute alike to the quality of the materials used and the skill of those who adapted them.

But it was not permitted to the good Abbot to see the crowning of his great work, for before the Dedication could take place, his friend Lanfranc was called to his rest, and the accession of William Rufus to the throne shortly before caused further complications owing to his unfriendly attitude towards the Church and the seizure by him of the Abbey revenues. In the meantime the Abbot himself had died, and so it happened that the Dedication did not take place till the rule of another Abbot and the reign of another King. The disputes between Henry I. and Archbishop Anselm, and the vacancy of the See of Canterbury for five years, no doubt contributed to further delay, and it was not until the year 1115, when Richard d'Aubeny was Abbot, that the solemn function took place. King Henry and his amiable Queen Matilda were present besides a host of prelates and abbots, both English and foreign, including the Archbishops of Canterbury, York, and Rouen, and the Bishops of London, Durham, Lincoln and Sarum. The ceremonies, we learn, extended from Christmas to Epiphany, much feasting being provided for the retinues of the King and Queen and visiting ecclesiastics, and the many barons and nobles who were entertained at the cost of the Abbey. But for the war something might have been done—after the more sober manner of our times—to give expression to our praises that this great work has so long in a measure fulfilled its holy purposes.

Maybe it will be left to another century to carry out what has been denied to ourselves, for centuries seem to count for little in a foundation like St. Alban's; but, at all events, there is inspiration in the thought so ably expressed by the Dean awhile ago that "the very walls within which we worship to-day have for eight centuries been a silent witness to the God Who has been our dwelling-place from one generation to another."—*The Guardian.*

## L. M. M.

TORONTO.—The annual supper of the Toronto L.M.M. will be held on Tuesday evening, February 1st. The speakers will be the Provost of Trinity College, Rev. S. A. Selwyn and Mr. J. A. McCormick, of the Church Camp Mission.

THE CROSS IN DARK CENTRES.—HONAN, CHINA.—As the daily clinics in our hospital had been falling off, I decided to go out to the more important places, east and west, and have the Catechists there spread the news so that the sick might be gathered in to have their troubles seen to, and refer to our hospital such as need special treatment, and send for the medicine for the remainder. This may seem very inefficient, but one must live in China for a while to understand the situation—the poor folks are so used to having their sick ones amongst them without any chance of their being treated, that unless some special providence thrusts relief in their way, they make no effort to secure treatment. Just now the thickly populated country between us and the Shantung border is suffering from the chronic condition of "robbers" more than usually. From the time of the ancients this section has had this unsavoury fame, but this summer it grew so bad

that the resident-general took command himself, until he was invalided with a bullet through the hand. Lately, they have hit upon the truly Chinese plan of driving all the villagers in the disaffected part into the walled towns, with the hope that the "bad men" will not go along and may later be corraled in the open. One reason for this is that these robbers by day are, to all appearances, most peaceful and industrious farmers, but by night they gather in bands and go forth to conquer, hence the soldiers have great trouble in locating the disturbing element. So now, in their busy time, just as they should be getting in their spring wheat, they are driven off with all their belongings, their herds and their flocks, to the walled towns, and if they resist, their villages are burned and their wells filled up. Alas! poor China. This has largely reacted on us in depopulating our clinic, and so I rode out to Ma-Mu Chi last Friday (50 li to the east) to see patients there. I made the trip in two hours, on pony, and found on arrival that the local catechist, who is a good live man had so spread the news that 27 people were there to have their ills attended to. After examining these patients, advising some to go to the hospital at Kweiteh and others to carry out the treatment indicated, at home, the registration cards with prescriptions thereon were collected, to be taken to Kweiteh, where they would be filled and returned to the patients. Of course, this is not giving them really efficient treatment in many cases, but it is all we can do until we have proper facilities at our hospital for nursing patients and a nurse to assist in examination of women's diseases, etc. What we hope, is that these trips will eventually so enlarge our clinic, that we shall have our hands full right here. On my return I found our various Catechists, from the whole district, gathering for a conference. Even Mr. Tsao, from away off in Yeng Chong (180 li) came with his bookseller, and altogether over a dozen of these evangelists and colporteurs were present. The conference lasted from Saturday a.m. until Monday evening, and the programme was as follows: The various Catechists were each given a topic dealing with salient points in our evangelistic work, such as "use of illustrations in preaching"; "How the personal life must bear out the message"; "value of reading books of reference, etc." which brought out the fact that not one of our out-stations had a Bible Commentary available—a deficiency that Mr. Trivett is remedying. There were nine topics in number. Mr. Trivett presided at the conference and we both made such comments on the discussion as seemed necessary. The Chinese love "speechifying," and it is often necessary to bring them down to the actual application of the excellent sentiments, to the present need. On Sunday morning there were eight members added to the Catechumenate, and Communion was administered for the first time since my being in Kweiteh. Many of the 14 or more who partook, did so for the first time since their Confirmation in June. Although the service was as simple as possible, it was quite novel to the congregation here, most of whom had never seen such before and so it made quite an impression. Mr. Tsao preached on the meaning of this Sacrament, and helped considerably to enlighten them, but it will be some time before these humble Christians learn to appreciate what the Lord's Supper may mean. In the evening, Mr. Trivett gave a series of lantern slides of the life of Christ, for the children, with simple explanations, followed later by a series on the Pilgrim's Progress, explained by the Catechists, for the adults. Both were so largely attended that it was necessary to have them in the open court-yard with the pictures thrown on a sheet against a house wall. Although this conference was without any great enthusiasm, we hope these men will return to their work in their isolated positions, considerably strengthened and encouraged as upholders of the Cross in their dark centres.

Dr. Paul V. Helliwell.

Kweiteh, October 25, 1915.

## Brotherhood St. Andrew

OTTAWA.—ST. GEORGE'S.—This Chapter opened its year's work with the re-election of the officers of the previous year. Our members have called and reported on 192 persons; five of these have become members and active workers of the Chapter, and four of them were confirmed at the last Confirmation service. In addition we have three probationers who will be admitted to the Chapter in due course. We have held 34 meetings, average attendance eight. The members occasionally visited the sick at the local hospitals, and called at the hotels on Saturday evening of each week, leaving the Brotherhood cards welcoming strangers to our Bible Class and church services. It is most encouraging to report that all

the members attend the Sunday afternoon Bible Class and assist in church work generally. It is worthy of record, that four or five members originally identified with St. George's Chapter, but who subsequently left, are now most actively engaged in Brotherhood work in other spheres.

RESIGNATION OF DR. CARLETON.—Great regret will be felt in Canadian Brotherhood circles at the resignation of Dr. Carleton both as General Secretary of the Brotherhood in the United States and of the editorship of "St. Andrew's Cross." We give his farewell words in the "Cross" herewith:—

### Personal Note.

This is the last number of "St. Andrew's Cross" under the present editorship. I cannot relinquish the position which I have held for more than 14 years as General Secretary of the Brotherhood of St. Andrew in the United States without testifying to the exceeding happiness I have had in the work which has been entrusted to me by the men of the Brotherhood in the United States. My heartfelt thanks are extended to you all, and also to every reader of "St. Andrew's Cross," for the help, encouragement, sympathy and support I have always received, and especially for the loyalty and affection shown to me by every member of the Brotherhood in the ranks, Senior and Junior. May God be with you all in your future work for Christ and His Church.

Hubert Carleton.

## The Churchwoman

DEACONESS HOUSE.—The Head Deaconess reports that whilst all around us the air is instinct with the call to arms, and the sound of men preparing themselves for battle, it is a little difficult to sit down calmly and record the events of the past two months—not more difficult, perhaps, than the applying oneself to the doing of the daily task, the trivial round—yet perhaps it is thus one can best serve one's country, and prepare for the days of stress and strain which are sure to come upon us later. On December 1st all connected with the Deaconess work received a severe shock in hearing of the sudden death of our treasurer, the late Mr. T. R. Burpe. He had undergone a somewhat severe operation about ten days previously, and was doing well, till complications set in which brought about the end. In Mr. Burpe we mourn one truly "pure in heart," who seemed to "see God" day by day. His devotion to the work of this house was unceasing, and involved a large amount of time which was most ungrudgingly given. His loss is irreparable. Mr. W. D. Thomas has kindly undertaken to carry on the work. December 14th was a red letter day in the annals of the Deaconess House, witnessing, as it did, the long-looked for opening of the new wing. Our new possessions have not lost their charm—every day makes their usefulness more apparent, and we often wonder how we ever attempted to carry on the work we did without the accommodation they provide. The work among college women has been carried on as usual, the meetings being held alternately at this house, and at the residence of Mrs. Griffith Thomas, hon. pres. A considerable quantity of surgical dressings have been made for the Toronto University Base Hospital. Two receptions for hospital nurses have been given at this House. Medical Report.—We have paid 407 visits, and have held 15 clinics; 122 patients have attended; 135 prescriptions have been filled. He have assisted in 13 minor operations—7 of these were tonsil and adenoid patients who were operated on by Dr. C. H. Thomas here. There have been 11 obstetrical cases.

WESTON.—ST. THOMAS.—The annual meeting of this Branch of the W.A. was held on the 20th inst. The various reports presented were all of a satisfactory character. The church taxes were paid by the W.A. The financial statement showed \$67.27 collected during the year, while the expenditure amounted to \$63.68. The election of officers resulted as follows: President, Mrs. J. English; vice-president, Mrs. G. Baker; secretary, Mrs. F. Clark.

## Church News

### PREFERMENTS AND APPOINTMENTS.

CALLAN, Rev. J. J., of Wycliffe College, to be Chaplain of the 8th Brigade C.F.A. Overseas.

GIBSON, Rev. J. E., Rector of the Church of the Ascension, Toronto, to be Chaplain of 169th Battalion Overseas. (Diocese of Toronto.)

CLARK, Rev. A. L. G., Rector of St. Saviour's, Waterloo, to be Chaplain of 118th Battalion (Overseas). (Diocese of Huron.)

## NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—The Building Committee of this Cathedral has determined to inaugurate a vigorous canvass to free the Cathedral from debt, so that it may be consecrated on All Saints' Day next. With this end in view the Archbishop is issuing an urgent appeal to the Churchpeople of the diocese in which he points out the success which has attended the work of the Cathedral, its place as a necessary part of the machinery of the diocese, and its value as an asset of the city and a point of interest for visitors to the Province. The Building Committee is also issuing an encouraging statement respecting the Building Fund. On All Saints' Day, November 1st last, the debt on the Cathedral stood at \$46,500, to meet which there were available assets amounting to \$14,750, leaving the net debt at that date at \$31,750. At a luncheon held by the Cathedral Men's Club, a forward movement was practically decided upon and since then the Building Committee has had plans under discussion for the accomplishment of such a work. Of the \$31,750 required on November 1st last, over \$10,000 has already been subscribed by friends of the Cathedral without being canvassed. There thus remains only \$21,750 to be secured, of which amount \$4,750 is already promised by the S.P.C.K., provided the whole amount is raised by December 31st of this year. Thus the amount actually needed to ensure freeing the Cathedral from debt is \$17,000. It is felt that while further building operations should not be undertaken during the war, it is real war-time economy to pay off the debt and thus save further payments for interest. Nova Scotia is prosperous, and without affecting the necessary appeals for charitable and patriotic purposes, it is felt that this relatively small amount can be raised. At the request of the Archbishop and the Committee, Canon Vernon, who was general organizing secretary of the Bicentenary Celebration during 1909 and 1910, and in 1911 successfully directed the Mortgage Campaign of the Church of England Institute, has undertaken the work of organizing and directing the canvass.

ST. PAUL'S.—The members of the Men's Bible Class held their annual supper in St. Paul's Hall on the 13th inst., Archdeacon Armitage presiding. The room in which the supper was held was appropriately decorated. During the evening a beautiful gold bracelet, suitably inscribed, was presented to Miss K. E. Clattenburg, who has so faithfully performed at the organ for many years. The presentation was made by Mrs. Armitage on behalf of the class, and Miss Clattenburg responded in a few words of thanks. The proceedings, which were most pleasant throughout, were brought to a close by the singing of the National Anthem and the Doxology.

The 16th inst. was observed in this church as also in all of the churches in the city as "Recruiting Sunday. In the evening the Archdeacon in his sermon made a forcible appeal to the young men present, who had not already done so, to join the colours, and he further made the statement that practically 700 men from the congregation were already on active service at the front and elsewhere. The list contains 14 colonels, 10 majors, 24 captains, 55 lieutenants, 70 sergeants, 41 corporals, 525 men of other ranks, making 699 men of all ranks.

The annual vestry meeting was held in the Parish House on the 17th inst., Archdeacon Armitage presiding. Warden, D. M. Owen, K.C., and W. L. Payzant; delegates to Synod, Hon. Mr. Justice Harris and D. M. Owen, K.C.; substitutes, C. A. Evans, J. C. Jones; total receipts were \$16,709.83; contributions for Missions, \$3,648. The Rector's report regarding the work of the church was a most encouraging one.

ST. MATTHIAS.—The annual vestry meeting was held on the 17th inst., when there was a large attendance. Nearly \$6,000 has been raised from all sources during the past year and the largest amount for missionary purposes in the history of the church. The Rector's, Rev. T. H. Perry, stipend was increased \$300, this being an increase of \$500 since he first took charge of the parish just over three years ago. Warden, A. E. B. Daughinee, C. Blackie; delegates to Synod, W. A. Morgen, G. E. M. Stephens. The average weekly attendance at the Sunday School has increased during the past year and the full number of scholars enrolled in all departments is about 600.

DARTMOUTH.—CHRIST CHURCH.—The annual vestry meeting was held on the 18th inst. Warden, J. F. Harrison, J. L. Wilson; delegates

to Synod, J. L. Wilson, Prescott Johnson; substitutes, G. D. Wilson, A. C. Pyke.

### FREDERICTON.

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

**FREDERICTON.—SYNOOD OFFICE.**—The Diocesan Synod is to meet in this city on February 1. On the preceding day a "Quiet Day" for the clergy is to be held in the Cathedral, which will be conducted by Rev. W. W. Craig, B.D., of St. Martin's, Montreal. Mr. Craig will also be the preacher at the Synod service.

Through the efforts of the Archdeacon of St. John, and his Curate, Rev. R. T. McKim, there is being erected a church at Coldbrook. It would appear as though that district gave promise for great work in the near future. There are already a fair number of Churchpeople in the place, and through the extension of the street railway to Glen Falls, many more are likely to make their homes in the district. With a well-established Sunday School and a faithful nucleus of a congregation to work with, our missionaries may look forward to an early growth in their congregation.

Archdeacon Raymond has been indisposed of late, but the last report is to the effect that he is gradually improving in health.

Rev. C. Gordon Lawrence, Chaplain of the 104th Battalion, is in Halifax, taking a special military course. The new order has been lately issued calling upon all Chaplains to take this special course.

The semi-annual meeting of the Fredericton Deanery S.S. Association was held at Fredericton on January 19. At this meeting the following papers were read: "What Constitutes the Teacher's Responsibilities for each Individual Scholar?" by the Rev. W. J. Wilkinson, B.D.; "How to Establish Schools in the Small and Scattered Settlements of our Country Parishes"; "Best Method of Teaching the Commandments," by the Rev. J. R. Belyea, B.A.; "The Influence of Objective Environment in Sunday School Work."

The Parish Church rectory was almost entirely destroyed by fire at an early hour on the 19th inst. The interior of the house is a total loss, while the furnishings and library of Canon Cowie were also damaged considerably by fire and water. The total loss is estimated at between \$4,000 and \$5,000, and the insurance on the house is \$3,000, and on the furniture \$1,000.

### QUEBEC.

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

**QUEBEC.—TRINITY.**—At a congregational meeting held on the 17th inst., it was resolved to adopt the envelope system and weekly contributions towards a fund in aid of the Patriotic Fund, Belgian Relief, Red Cross and other war funds. A committee was appointed to get subscribers and to administer the fund.

**THREE RIVERS.—ST. JAMES'.**—The Induction of Rev. G. H. A. Murray as Rector of this church took place on the 9th inst. The Bishop of the diocese officiated and preached the sermon.

### MONTREAL.

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

**MONTREAL.—ST. JAMES THE APOSTLE.**—Captain Rev. A. P. Shatford, Rector of this church, and who is now at the front, is at the present time laid up in hospital with an attack of bronchitis.

### ONTARIO.

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

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

**KINGSTON.—ST. GEORGE'S CATHEDRAL.**—On the 16th inst. special memorial services were held in this Cathedral both morning and evening, in memory of Mr. Malcolm Sutherland and Mrs. Norton-Taylor, widow of the late Colonel Duncan Taylor, R.A. The former had been both a warden and also a delegate to Synod from the Cathedral, with the activities of which he had long been associated. At the evening service the Dean referred to the great loss the Cathedral had sustained in the death of Mrs. Norton-Taylor. No member was more universally beloved or would be more deeply mourned by all the congregation, rich and poor. Her time, her labour, her means had been unceasingly given for the Master's service and just as the bells were calling to

morning worship—the worship in which she had so frequently joined—He had called her to the rest that remaineth for the people of God. Mrs. Norton-Taylor was associated with all the women's work of the Cathedral and president of the church's W.A. The hymns, "Now the Labourer's Task is O'er," "Peace, Perfect Peace" and "Jesus Lives, No Longer Now Can Thy Terrors, Death, Appal Us," were sung, and the "Funeral March" in "Saul" played during the offertory, the congregation reverently standing.

### TORONTO.

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

William Day Reeve, D.D., Assistant.

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—Bishop White, of Honan, was the preacher in this Cathedral on Sunday morning last and the Bishop of Toronto occupied the pulpit in the evening.

At half-past ten on Monday morning last the Bishop celebrated the Holy Communion in this Cathedral, at the close of which a "Quiet Hour" was held for the members of the Rural Deanery of Toronto. A large number of clergy were present. The Bishop devoted his address to the subject of "self-preparation for the Lenten season." The second address was given by Professor Cosgrave, of Trinity College, on 2 Timothy 1: 6-7. It is hoped that a full "Quiet Day" may be arranged for the Deanery somewhere on or about February 22nd.

**CHURCH OF THE MESSIAH.**—Rev. G. E. Simmonds, of the diocese of Honan, China, was the preacher in this church on Sunday morning last. In the evening the pulpit was occupied by the Vicar, Rev. S. A. Selwyn.

**TRINITY COLLEGE.—LECTURES ON SHAKESPEARE.**—February 26th, Professor G. S. Brett, M.A., "Shakespeare's Conception of Human Nature"; March 4th, William Davies Thomas, B.A., "In the Days of Shakespeare"; March 11th, Angelo Lipari, M.A., "Shakespeare and the Italian Renaissance"; March 18th, Prof. A. Haire Forster, B.A., B.D., "Shakespeare and the Comic Spirit"; March 25th, Prof. H. C. Simpson, M.A., "The Question of Authorship"; April 1st, Rev. Oswald Rigby, M.A., LL.D., "Shakespeare, the Historian of England."

**CHURCH OF THE RESURRECTION.**—On January 15th, in this Mission, a capacity audience witnessed a splendid rendering of "A Bethlehem Pageant," given by the members of the Sunday School, in order to decrease their debt. January 22nd, the members of the Sunday School are to hold their fourth annual social, at which presents for the soldiers are to be received in a large Union Jack and diplomas and prizes for the past year are to be given. The frame for the new extension to the church building is already finished, and it is hoped soon to occupy it.

**ST. STEPHEN'S.**—A men's banquet was held on the 19th inst., at the Parish House. The guest of the evening was Mr. J. Miller McCormick, who made a most telling address. Musical selections were rendered and speeches were also delivered by Messrs. C. A. C. Jennings, Wm. Cook, E. Davies, Capt. Melville, Capt. Stott, Dr. Pepler, H. Lovelock Garrard, Rev. A. E. Bruce and others. The Rector occupied the chair.

**ST. LUKE'S.—OBITUARY.**—The oldest member of this congregation in point of years in the person of Mr. Charles Parsons passed away on Sunday last in his 87th year. He has been for many years past a regular attendant at this church. The late Mr. Parsons was the oldest leather merchant in Canada and had been in business for the long period of 65 years. Such was his vitality despite his advanced years, that he was able to attend to his business regularly up to a month ago. He was born at Thornhill, Ont., in 1828, and he was the youngest son of Mr. William Parsons, who came to Canada from Sherbourne in Dorset, England, in 1826. The family surviving are as follows: Wm. C. Parsons, Chas. S. Parsons, Mrs. (Dr.) L. La Fetra, of New York, Mrs. J. M. Davison, Mrs. E. Read, of Lipton, Sask., Mrs. W. H. Kertland, and the Misses Frances and Kate Parsons.

**ST. LUKE'S.**—In the evening Dr. Stokes preached in this church on the subject of Prayer and Work and he illustrated his remarks by reference to Millais' well-known picture, "The Angelus," in which both were depicted. His address was listened to throughout with the closest attention by a large congregation.

**CHURCH OF THE ASCENSION.**—Rev. J. E. Gibson notified the members of his congregation on Sunday last that he had been appointed Chap-

lain of the 169th Battalion Overseas. The Rector stated that he hoped to continue his parochial duties until the Battalion left Toronto for the front.

**WYCLIFFE COLLEGE.**—Rev. J. J. Callan has been appointed Chaplain of the 8th Brigade C.F.A. Overseas.

**TORONTO UNIVERSITY.**—Rev. A. P. Stokes, Secretary of Yale University, preached the University sermon in Convocation Hall, on Sunday morning last. He chose for his theme the word "Faith." The preacher said he had chosen the word as a theme for his sermon because he thought it was most applicable at the present time, not only to the students, but to all the people of the Christian world. Unless we had faith we could accomplish nothing. The word was much misunderstood—faith was not a mere intellectual belief, it had a far wider and deeper meaning. It epitomized the widest and broadest teachings of Christianity. It gave mankind a new conception of the Kingdom of God, which must be a spiritual conception. Faith and love were the dominant features of Christianity, Jesus Christ while on earth had five conceptions of faith—in God, in Himself, in His fellowman, in the coming of God's Kingdom, in eternal life. In conclusion he said: "Let us be hopeless about nothing." If we have faith everything is possible. Peace would come again to the troubled world. By faith the coming of God's Kingdom would be hastened, and His will would be done on earth as it is in Heaven. This would be followed by life eternal.

**MISSION TO LEPERS.**—The annual meeting of the Toronto Auxiliary to the Mission to Lepers was held in the Schoolhouse of the Church of the Redeemer on Friday last, the Bishop of Toronto presiding. The speaker was Right Rev. D. C. White, D.D., Bishop of Honan, China. The Bishop has himself worked among the lepers. The following is from his book: "No hope have they in this world, only the knowledge that they must die daily, inch by inch, and without Christ they have no hope for the world to come." The Bishop's address was a most interesting one. The Leper Settlements are pathetic features of that part of the Chinese Empire and the two kinds, the "amoesthetic" and the "tubercular" are to be found there in their most dreaded forms.

**DOWNTOWN CHURCH WORKERS' ASSOCIATION.**—The new residence of the Deaconesses connected with this association at 28 St. Patrick Street was crowded to the doors on Friday last at an "At-Home," which was given by the members of the executive for the purpose of hearing Commissioner Boyd give an address. Prior to his address Mrs. H. D. Warren told of the needs of the new Home for Girls (St. Faith's) on Beverley Street. Commissioner Boyd spoke earnestly in favour of such a home being needed for very young girls, who, for a first offence, should not be condemned to jail, and whose lives, if watched over carefully, could be made into those of good women. Many such cases came to him, probably too old for the schools and too young for the Mercer or kindred institutions. The Committee of Moral and Social Reform had done a great work in bringing these facts to bear on the lives of girls, unfortunate in some cases, not from faults of their own. He also considered the work of the Salvation Army admirable in its administration in this particular sphere. Some sad stories were told of the inability of the courts to deal with such cases, and the facts of such a home at St. Faith's would simplify matters greatly. Miss McCollum and Miss Marsh were kind hostesses, receiving the guests and at the close of the proceedings they took various parties of the visitors over the new Home.

**NORTH TORONTO.—ST. CLEMENT'S.**—The newly-formed Men's Club met in the Parish Hall. The club is organized on Parliamentary lines, with Speaker, Cabinet Ministers, Leaders of Government and Opposition. The Speaker, Ald. Dr. Risk, occupied the chair. During the evening Mr. R. W. Allin gave an address on the work which might be done by the boys of the church and Mr. W. J. Darby, the "Minister of Finance," made a statement regarding revenue and expenditure and followed this with an appeal for more generous contributions for church purposes. A large number of men were present.

**BIRCHCLIFFE.—ST. NICHOLAS.**—At a special vestry meeting held on Monday evening last the congregation decided unanimously to rebuild the church on a more central and prominent site. It was announced by the churchwardens that a little over \$2,000 had been subscribed since the fire—a period of eight days—and they appealed for \$2,000 more. A further sum of \$600 was subscribed at the meeting.

Archbishop,

HEDRAL.—

thedral has

canvass to

it may be

With this

an urgent

ese in which

attended the

a necessary

and its value

t of interest

ilding Com-

g statement

All Saints'

n the Cath-

h there were

, leaving the

t a luncheon

, a forward

on and since

had plans

ishment of

required on

has already

the Cather-

ere thus re-

which amount

.P.C.K., pro-

by December

unt actually

ral from debt

her building

n during the

o pay off the

s for interest.

out affecting

and patriotic

small amount

ie Archbishop

who was gen-

entenary Cele-

in 1911 suc-

ndertaken the

ie canvass.

of the Men's

r in St. Paul's

Armitage pre-

pper was held

g the evening

inscribed, was

g, who has so

r many years.

s. Armitage on

burg responde-

proceedings,

oughout, were

of the National

this church as

city as "Re-

Archdeacon in

l to the young

one so, to join

the statement

e congregation

the front and

4 colonels, 10

70 sergeants,

ks, making 699

as held in the

chdeacon Armit-

wen, K.C., and

nod, Hon. Mr.

K.C.; substi-

total receipts

Missions, \$3-

ng the work of

ng one.

vestry meeting

en there was a

has been raised

t year and the

purposes in the

or's, Rev. T. H.

o, this being an

ck charge of the

Wardens, A. E.

gates to Synod.

s. The average

School has in-

d the full num-

departments is

URCH.—The an-

n the 18th inst.

Wilson; delegates

## NIAGARA.

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

**HAMILTON.—ST. LUKE'S.**—The annual choir supper took place on the 20th inst. A number of clergy were present, and in addition, six ex-members of the choir, who are at present serving in various battalions. Rev. C. E. Riley presided.

**MILTON.—GRACE CHURCH.**—The annual meeting of the Chancel Guild was held last week. All reports presented were of a satisfactory nature. The following officers were re-elected for 1916: Pres., Mrs. Victor Chisholm; sec.-treas., Miss G. Young.

**WINONA.**—The first quarterly meeting for 1916 of the Chapter of the Rural Deanery of Wentworth was held at this place on the 10th inst. The Holy Communion was celebrated in the parish church in the morning and in the early afternoon the Chapter met for business, Canon Davis, Rural Dean, presiding. Rev. G. Pugsley having resigned the position of secretary, Rev. S. E. Noxon was appointed to succeed him. Following a brief discussion on increasing the apportionments in the Deanery, Canon Spencer read a most interesting paper on the Apocrypha. The next meeting will be held at Ancaster on April 3rd and at this meeting papers will be read by the secretary and Rev. G. Pugsley on Church Entertainments and Church Unity respectively.

## HURON.

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

**LONDON.**—Some of the clergy in this diocese who are anxious to go to the front and who realize that they cannot all go as Chaplains are taking officers' courses and amongst them is Rev. H. A. Ashby, of the Church of the Redeemer in this city.

**BRANTFORD.—ST. JUDE'S.—OBITUARY.**—News was received here on the 20th inst., of the death of Rev. T. A. Wright, for 20 years Rector of St. Jude's Church, in this city. He was well known and highly esteemed, having been Rural Dean while here. He gave up his rectorship following an accident some time ago, a paralytic stroke following. He was 62 years of age and died at Chesley. He is survived by three sons and four daughters. The deceased clergyman, who retired some four years ago, was ordained in 1879. Before coming to Brantford he was the incumbent of Gorrie, Ont.

**ST. THOMAS.—ST. JOHN'S.**—The Bishop of the diocese held a Confirmation service in this church on the 16th inst., when 24 candidates were presented to him by the Rector, making in all 128 persons who have been confirmed in this parish since the advent of Rev. W. F. Brownlee. A number of the members of the 91st Battalion were present at the service. The Bishop preached from the text: "These things have I spoken unto you that my joy might remain in you and that your joy might be full," St. John 15: 2.

**TRINITY.**—At the last meeting of the A.Y.P.A. a unanimous vote of sympathy was passed, all the members standing with his Honour Judge Ermatinger in the loss of his wife. Sorrow was expressed also at the loss which has been sustained by the association itself, the late Mrs. Ermatinger having always taken a deep interest in its welfare. She was ready and willing at all times to assist it ever since it was first organized.

**GODERICH.—ST. GEORGE'S.**—A service in memory of the late Major Charles E. Sale, of this town, who recently lost his life in Flanders, was held in this church on the 23rd. The service was very largely attended and those present included a number of the military. Rev. J. B. Fotheringham preached from the text: "Be thou faithful unto death and I will give thee a crown of life." In the course of his sermon the preacher warmly eulogized the deceased, both as a private citizen as well as a soldier.

**WATERLOO.—ST. SAVIOUR'S.**—Rev. A. L. G. Clark, Rector of this church, has been appointed Chaplain to the 118th Battalion, Overseas.

**CHESLEY.—HOLY TRINITY.**—On the 22nd inst., the mortal remains of Rev. T. A. Wright (for 21 years Rector of St. Jude's, Brantford, and ex-Rural Dean) were laid to rest in Chesley Cemetery. The service in the church was taken by the Bishop of Huron, assisted by the Rector, Rev. W. E. Phillips. At the graveside, the committal portion of the Burial Service was read by the latter. Born in Wales in 1854, Mr. Wright was brought in infancy by his parents to Canada, who settled in the township of Sullivan. As a young man he adopted the scholastic profession for two years, relinquishing this to enter busi-

ness with his father in Desboro. Later, Mr. Wright, upon the decease of his father, entered Wycliffe College, and completed his theological course there in 1887, and raised to the priesthood the following year, by the late Bishop Baldwin. Mr. Wright's first parish was that of Chesley, Hanover and Allan Park, after which he was appointed to the parish of Gorrie-Fordwich and Wroxeter. In 1892 he became Rector of St. Jude's, Brantford, and remained there until 1913. During his incumbency two Missions were begun, which afterwards developed into self-supporting parishes. In 1912 the Rev. T. A. Wright met with an accident, and soon after suffered a paralytic stroke, from which he appeared to be gradually recovering. In fact, during the past few weeks, he confidently looked forward to actively serving in the sacred ministry again, but on Monday, 17th inst., a second stroke occurred, from which he never regained consciousness, but passed quietly away at mid-day on the 18th inst. Rev. T. A. Wright is survived by his wife (née Miss Milburn), and seven children: Mrs. M. B. O'Callaghan, of Pine Bluff, Arkansas; Mrs. G. Chapman, of Toronto; Mrs. C. K. Walker, of Pittsburgh; Miss Alice Wright, at home; Rev. H. A. Wright, of Amherstburg; Mr. J. E. Wright, Altona, Man.; and Mr. L. A. Wright, Carberry, Man. All of the family were present at the funeral.

## ALGOMA.

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

**FORT WILLIAM.—ST. PAUL'S.**—The Patronal Festival was held on St. Paul's Day, January 25th, and will be continued on Sunday next. St. Paul's Day was observed as a "Quiet Day" in the parish. There was a celebration of the Holy Communion in the morning and a Mission service in the evening. Addresses were delivered at both of these services by the Archbishop. His Grace also addressed a meeting at St. Luke's in the afternoon.

The Annual Sale of Work conducted by the members of the W.A. was very successful, the receipts being \$1,175.

**SAULT STE. MARIE.**—Miss Isabel Swinburne, the sister of the poet, who died lately, aged 69, amongst other legacies, left the sum of £890, or thereabouts, to the Clergy Superannuation Fund of this diocese.

## RUPERT'S LAND.

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

**WINNIPEG.**—The Primate, on the 16th, visited the parish of Virden and held a Confirmation at that point in the morning. In the evening, he preached a special sermon on some of the lessons of the war and unveiled a very beautiful brass tablet in memory of Lieutenant-Colonel Hart McHarg, who at one time was choir master at St. Mary's, Virden, and who fell in battle some time ago in France. Colonel McHarg was greatly beloved in the district, and it has been most appropriate that this beautiful tablet should have been erected by two of his old friends in the church where he once loved to worship.

The majority of the annual vestry meetings were held on the 17th and 18th, and in each instance the reports presented were of an encouraging character, showing distinct progress all along the line.

**ST. JAMES'.**—The annual vestry meeting was held on the 20th inst. Wardens, E. J. Springett, G. F. Richards. All reports presented were of a satisfactory character. A special vote of thanks was passed to G. L. Armstrong, who for a long period has acted as lay reader as well as conducting many services, and has now joined the medical corps for active service.

**ALL SAINTS'.**—Wardens, E. H. Robinson, Capt. H. B. Shaw; delegates to Synod, G. W. Baker, W. M. Crichton, W. J. Tupper. With commendable energy, the congregation has met all missionary and extra parochial claims, the sum of \$4,577 being paid for these objects. This included \$2,000 for Home Mission Fund (Manitoba), \$670 for M.S.C.C., \$500 for work among the poor in the North End, \$300 for St. John's College, while the Bible Society, beneficiary funds of the Diocese of Rupert's Land, Belgian Relief and Y.M.C.A. war funds were generously remembered. In addition to the officers and men of Lord Strathcona's Horse, who worship regularly at All Saints', 132 members of the parish are now serving their King.

**ST. MARGARET'S.**—Wardens, C. J. McCollum, A. H. Bevan. Receipts, \$54,192.07. After deduct-

ing all liabilities there is a surplus of \$28,192.08. A resolution was unanimously passed increasing the stipend of the Vicar, Rev. F. W. Goodeve, by the sum of \$300.

**ST. MATTHEW'S.**—Wardens, E. J. Brownlee, W. J. Taylor. A very satisfactory financial report was presented, it being the best presented since the church was first opened. Receipts, \$25,006.04. This church has 343 names on its Honour List.

**HOLY TRINITY.**—Wardens, J. A. Merrick, W. H. D'Arcy; lay delegates to Synod, E. D. Martin, Col. Carruthers, H. M. Belcher. Receipts, \$16,175. After paying all expenses there is a balance of \$41 on hand. Archdeacon Fortin made a very lengthy and interesting report, showing that the work of the church was in a most flourishing condition.

**SELKIRK.**—Rev. G. H. Holmes, recently appointed Rector of Christ Church, Selkirk, has been unfortunately laid aside with a very severe illness. He had only been a few days in the parish when he was attacked by influenza, which has been followed by serious complications. Great sympathy is felt for him in his new parish and earnest prayers are being offered for his recovery.

## CALGARY.

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

**MACLEOD.**—A Conference of the Clergy of the Rural Deaneries of Lethbridge, Macleod, and High River was held at Christ Church, Macleod, from the 10th to 14th inst. All the clergy were present as the guests of Archdeacon A. J. B. Dewdney. The Bishop of Calgary opened the proceedings with an address in which he emphasized the necessity of instructing Church people with regard to the continued use of prayer on behalf of the cause undertaken by our Empire and her Allies at the present time. Among the papers read were "The Church of England and the Lutheran Church, a comparison with reference to the present war," by Rev. R. Brandt, Taber; "The New Prayer Book," by Canon Murell-Wright, Lethbridge; and "Work Among the Children," contributed by Canon McMillen, Lethbridge. At the close the following resolution was adopted unanimously:—"That the following suggestion be sent to the S.S. Commission: 'The combined meeting of the Rural Deaneries of Lethbridge, Macleod, and High River, in the Diocese of Calgary, would suggest to the S.S. Commission; that upon the syllabus of Lesson Schemes in the first foot-note dealing with special lessons for the Church seasons, Epiphany, Lent, and Good Friday be added.'"

Wednesday was observed as a "Quiet Day," and on Tuesday and Thursday devotional studies were conducted by Canon McMillen, and Rev. A. C. Tate. On Thursday, a very successful social evening was organized. At the close of the proceedings a vote of thanks was extended to the Archdeacon and Mrs. Dewdney, together with the Rev. D. J. Watkins-Jones, Rector of Christ Church, Macleod.

## EDMONTON.

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

**EDMONTON.**—The annual vestry meetings are being held this month throughout the city parishes. Despite the general depression produced by the war, reports reveal a commendable state of affairs.

A meeting of the Archdeaconry of Edmonton will be held on February 1st, when the subjects of "Christian Science" and "Miracles" will be discussed.

On February 2nd and 3rd the Diocesan Synod will meet, one of the chief matters for discussion being the proposed revision of the Prayer Book.

The Bishop has appointed Rev. R. T. Ingram-Johnson, M.A., Chaplain for the purposes of the Synod.

Bishop Hamilton, of the Diocese of Mid-Japan, spent a Sunday in Edmonton on his way to the Coast, preaching at the Pro-Cathedral in the morning, and at St. Faith's in the evening.

Rev. A. G. Carter, who has been in charge of All Saints', Vegreville, for the past year, has resigned, and is leaving the diocese.

A "Week of Prayer" of an intercessory character was held in all the churches of the city during the first week in January.

The Bishop of Athabasca spent Sunday, January 16th, in Edmonton, preaching at Christ Church in the morning and at St. Paul's in the evening.

**ST. PETER'S.**—This church held its anniversary services on the 16th, the special preachers

being the W. McKim.

A meeting held on Dec. 15 was read Effects of t

A meeting January 11 thoughtful Tennyson

Mercer, M. Claims to

ST. PAUL Festival ser for the da Bishop Gra

ALL SA Senior Gir Boys," has houses in t

HOLY been preach war, which

CHRIST was the pre

ST. ANI decorated a pearance.

Willia

KAI-FEN

intendent o

lowing rep

School for

in Novembe

the first ye

nurses pas

doing extre

on the who

failed one

not write t

of written

tests in Pl

Dispensing

examined i

weighing of

ing, and i

included in

ers have b

year and fo

this new cl

are now st

Physiology,

survey of t

ject aided

Medica, and

have the p

Every nurse

and is resj

feeding, ba

medicines,

must be do

rooms unde

clean, and ir

but a daily

at 10 a.m.,

stimulus to

who mop t

nurses are

dition, as e

satisfactory

ment (unde

laundry, a

laundrymar

taken in tu

dispensary

doctor ever

for periods

consulting

private war

nurses hav

from 10-12

they are al

are allowe

may go ho

once a mo

They atten

From 4-5

ward-wome

their turn

After the f

hospital u

with red,

mer, and

receive the

first exami

dollar a m

a month fo

a guarante

being the Bishop of Edmonton, and the Rev. C. W. McKim, Rector of the parent parish.

A meeting of the "Edmonton City Clericus" was held on December 27th, when an interesting paper was read by Rev. C. Carruthers on "Religious Effects of the War."

A meeting of the "Junior Clericus" was held on January 17th, when the Rev. G. N. Finn gave a thoughtful address on the "Religious Influence of Tennyson." At the next meeting Rev. F. E. Mercer, M.A., will read a paper on "The Papal Claims to Infallibility."

ST. PAUL'S.—This church held its Patronal Festival services on the 23rd, the special preachers for the day being Ven. Archdeacon Webb and Bishop Gray.

ALL SAINTS'.—Under the auspices of the Senior Girls' W.A., the popular playlet, "Our Boys," has been twice given recently to crowded houses in the schoolroom.

HOLY TRINITY.—Rev. C. Carruthers has been preaching a special series of sermons on the war, which have attracted good congregations.

CHRIST CHURCH.—The Bishop of Edmonton was the preacher to a full church on January 9th.

ST. ANDREW'S.—The church was recently re-decorated and now presents a very pleasing appearance.

HONAN.

William C. White, D.D., Bishop, Kaifeng, Honan.

KAI-FENG.—Miss E. Margaret Phillips, Superintendent of the St. Paul's Hospital, sends the following report:—"St. Paul's Hospital Training School for Nurses, Kai-Feng, Honan, was opened in November, 1914, and eight probationers sat for the first year's examinations last month. Six nurses passed this examination, four of them doing extremely well (79 per cent. to 90 per cent. on the whole examination), and of the two who failed one was first in practical work, but could not write the papers. The examination consisted of written papers, and practical and viva voce tests in Physiology and Hygiene, Nursing, and Dispensing. In practical nursing the nurses were examined in the making of beds, bathing and weighing of patients, cleaning rooms, and bandaging, and in all subjects the year's marks were included in the final result. Two new probationers have been admitted, making six in the second year and four in the first. We expect additions to this new class later on. The second year nurses are now studying Robb's Nursing, Halliburton's Physiology, Midwifery (a simple, comprehensive survey of the normal and practical side of the subject aided by some excellent models), Materia Medica, and English (this last because we hope to have the patients' reports filled out in English). Every nurse has patients specially assigned to her and is responsible for them in every way, e.g., feeding, bathing, care of bed and clothing, giving medicines, dressings, etc., (except where these must be done by the doctor). She also has certain rooms under her care to sweep and dust and keep clean, and in the dust of Honan her task is not easy, but a daily inspection of all rooms by the doctor at 10 a.m., when marks are recorded, is the best stimulus to this end. There are ward women who mop the floors and clean windows, but the nurses are responsible for everything else. In addition, as every other arrangement has proved unsatisfactory, they have now taken on the management (under the superintendent's direction) of the laundry, and three nurses every week help the laundryman to wash the clothes. Night duty is taken in turn by the week, and so is also the city dispensary where one nurse accompanies the doctor every afternoon. The other work is taken for periods of four months (e.g., operating rooms, consulting room, dressing room, public wards, private wards, tuberculosis annex), at a time. The nurses have two hours off duty every day (some from 10-12 a.m., and some from 2-4 p.m., so that they are all available in the busy hours). They are allowed visitors on Saturday afternoons, and may go home for half a day (also a Saturday) once a month, and once a year for a fortnight. They attend the city church by turns on Sundays. From 4-5 every day they teach the patients and ward-women hymns and prayers, and they take their turn to give the address at morning prayers. After the first three months' probation they wear hospital uniform (a green Chinese coat, piped with red, and skirt in winter, and white in summer, and aprons) provided by the hospital, and receive their food, but no salary is given until the first examination is passed, when they receive one dollar a month for the next year, and two dollars a month for the third and fourth years. They pay a guarantee fee of \$10 on admission to be refund-

ed on graduation, or forfeited if the agreement is broken, in which case they must also pay for the cost of their food during the time of their stay in hospital. The nurses so far admitted have only received a primary school education, though they prove themselves capable of learning anything and of doing it well, but they are heedless and forgetful, and therefore not yet reliable. They are apt to be quarrelsome and their work suffers with their moods but usually they enjoy it wholeheartedly. All but one are Christians and though faults are glaring their intentions and efforts are clearly for good."

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

ST. JOHNS.—ST. THOMAS'.—A Men's Club was successfully launched on the 6th inst., in connection with this church. It is to be known as the "Llewellyn Club." The meeting was held in the Canon Wood Memorial Hall and over 300 men were present at it. The Bishop, Hon. President of the club, took the chair, and the principal address of the evening was given by his Excellency the Governor, who spoke on the present situation in the Balkans.

Correspondence

NATIONAL REPENTANCE.

Sir,—Being a British subject, and one who always thought the British Empire as likely to be in the right as any other nation, I found, some years ago, that the British Empire had been guilty of many things of which she had reason to repent.

Now, we who call ourselves Christian, should believe that "God made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The phrase, or statement, "The bounds of their habitation," reminds me of the words, "Cursed be he who removeth his neighbour's landmark." We find that as a general thing, at the present day, that people, speaking the same language, can live in much closer community of interests than those speaking different languages, and such facts should be respected where national boundaries are to be considered.

But that question would require more time and space than are at my disposal just now. I set out to speak about the national sin of our beloved British Empire—and so I must say as briefly as possible, just what the historical facts are: I may be permitted to say that the East India Company fostered a contraband opium traffic with China, and when the East India Company was taken over by the British Crown, the latter continued the contraband trade with China, thus making the British nation the purveyor of a deadly drug to the Chinese nation—the latter having a prohibitory opium law, and enforcing such law against native grown opium.

In 1839 came an "opium war." Great Britain championed the smugglers of contraband poison, and compelled China to pay an indemnity of \$18,000,000 (£4,500,000) for the cost of opium destroyed and the expenses of the war. She compelled China to permit British commerce (opium) to enter at four more ports beside Canton; and she also compelled China to cede the island of Hong-Kong to the British Empire. (This island has been used by Great Britain as a huge opium warehouse.)

The Emperor of China said, speaking of the action of Great Britain, and the iniquitous treaty of Nankin: "It is true I cannot prevent the introduction of the flowing poison—gainseeking and corrupt men will for profit and sensuality, defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people." Then in 1857 came the second "opium war," and I shall not specify its horrors—and the Treaty of Tientsin, "under the tariff supplement to the Treaty, the importation of opium was legalized."

Sir Rutherford Alcock, British Ambassador at Peking, said: "We forced the Chinese Government to enter into a Treaty to allow their subjects to take opium." And the Treaty of Tientsin also specified that "Christian missionaries should be allowed to enter China, and teach the Chinese the religion of Jesus Christ."

Does not the question arise, "Can a man serve two masters? Either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

Then came "The Royal Commission on Opium," which, after an elaborate enquiry, decided that "The Imperial Drug Trade" with

China was a good thing for Great Britain, and not at all injurious to China. Of course, we who believe the Bible, and know that "we are all sharers in a common blood, and children of a common God," realize fully that the use of opium would injure Chinese and British equally.

Then the International Reform Bureau took up the "Trade in alcoholics, narcotics and habit-forming drugs with the tribes of Africa, the aborigines of Australia, with the Yellow Races, etc.," and these meetings were proving very educative where Great Britain's sin against China was considered; so Great Britain agreed that if China would really stop the growth of native opium (China having taken to growing the opium poppy, and thus providing a home product for the use of her people) she (Great Britain) would reduce her exportation of Indian opium, until at the close of ten years the exportation of Indian opium would cease.

But Great Britain would not relinquish her claim to interfere in China's domestic affairs. She compelled China to grant to her certain dictatorial rights over the whole fertile valley of the great Yang-tse-Kiang River; so China cannot be mistress in her own empire, she must acknowledge the overlordship of Great Britain.

In my judgment all citizens of the British Empire ought to be made cognizant of these facts, and should intelligently demand that our Empire respect the integrity of China. All clergymen should give to their people a candid statement of conditions, and let us remember, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto our God and He will abundantly pardon." Do we remember that, "If we say we have not sinned, we lie, and the truth is not in us."

Could not the belligerents in this war effect a truce for a few weeks and pray not for victory over the opposing armies, but for an increase of willing obedience to God's holy will, and of love to each other? In other words, "Could we not be still, and know that our God is Lord of Heaven and earth, and that we are His dearly loved creatures?" Could we not realize in such a pause of hostilities that the height of profanity is reached by injuring, mentally, morally and physically, those who are made in the image of God?

We talk of sacrifice—of sacrificing our sons for the good of the country. Our God is not a Jugernaut to demand such a sacrifice. In the words of the Hebrew prophet Micah, I would ask, "Wherewith shall I come before the Lord, and bow myself before the high God? . . . Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? . . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Our God is not a tribal God. We should approach Him knowing that "Our Father" includes all mankind, and that in all our afflictions He is afflicted, and that He shares our griefs, and bears our sicknesses; and will give good things to those that ask Him.

But we must be willing to do His will. Willing to confess our sins, and willing to live in peace with all men, willing to live in peace according to God's will, doing justly, loving mercy, and walking humbly. Are we ready to accord to all nations the rights of nations? Are we willing, as a Christian nation, to depart from iniquity? Are we willing to relinquish our conquests which no lapse of time can make right? Are we willing to live as witnesses for our Blessed Lord should live? Are we, who claim that the Bible is the secret of England's greatness, prepared to live as that Holy Book commands us to live?

If anyone wishes for a more detailed account of the opium traffic between England and China, by appealing to "Charity," c/o "Canadian Churchman," Toronto, and enclosing two cents postage, I will be pleased to send copies of a booklet, entitled "The Opium Trade," David McLaren, J.P.D.L. I have only a limited number, but would be pleased to help in this small way in enlightening our people, so they will know what a "Day of Repentance" really should mean, to a lover of Great Britain. Unfortunately, there is yet in the British Concession in China, especially in Shanghai, an attempt to realize monetary gain through the unlawful sale of Indian opium.

Charity.

ACKNOWLEDGMENTS.

Additional for Scripture Gift Mission, S. S. Thompson, \$7; Anonymous, \$20; H. J., \$1; Orillia, \$4; M. M. Denison, \$5.

Our warm thanks are due to above generous contributors.—Editor, "Canadian Churchman."

## LOCAL OPTION.

Sir,—The good effects of Local Option in Canada are so wonderful that if they were thoroughly understood people would rise in a great wave of rebellion against the enormous burden of the liquor traffic. We don't need to depend on any man's say so or the statement of persons who might be prejudiced. The last census report, 1912, gives facts that would convince any one whose mind is open to conviction.

That report gives the following number of convictions for crime per ten thousand population in each Province: Prince Edward Island, 1.1; New Brunswick, 3.8; Nova Scotia, 14.8; Ontario, 25.5; Manitoba, 27.9; Alberta, 40.6; British Columbia, 42.3. These figures show that Alberta and British Columbia, which had no local option, had nearly forty times as much crime as Prince Edward Island, which had no licenses and over eleven times as much crime as New Brunswick, our next driest Province. More notable still is the fact that the number of convictions for crime in each Province are in almost exactly inverse proportion to the amount of Local Option. The more Local Option the less crime, the less Local Option the more crime. Finally, they prove conclusively that the cause of nearly all the crime is drink.

These are startling facts, but there are many others which show what fools and blind we have been to submit to be bossed by this tyrant that defies all governments and has shown its willingness to sell the country to the Germans rather than give up their gains.

Few seem to understand the immense burden of taxation that is imposed on us by this brutal business. It has recently been shown that the taxes collected in the nine wettest States are 60 per cent. higher than in the eight prohibition States. Think of it, 60 per cent. of the taxes going to produce more poverty and crime. Suppose we say that in Canada it is only half of that, why do we submit to it? In 1912 it was shown that the liquor traffic cost the country nine times as much as the revenue received from the business and although they had been freely published no one has attempted to deny the figures. In several places it has been shown that the criminals, paupers and orphans caused by the liquor traffic cost five times as much as the revenue received from the business.

We would respectfully urge that active measures be taken without delay to spread the truth and so counteract the flood of falsehoods being spread by the liquor traffic. What about a Lincoln-Lee Poster Campaign?

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

## CHRISTIAN UNITY.

Sir,—I would like to know, and I think I write for a good many others, just what you want in regard to Christian unity? You are continually bringing every one to the bar of judgment who may be injudicious enough to explain the faith once for all delivered to the Saints, as he has subscribed to the same in his ordination vows. But you never tell us, nor do any of your followers, just exactly what you want. Where would you draw the line? or is there no line to be drawn? Are we expected to allow the Salvation Army captains, the Hornerites, the free Methodists, the Zionites, and all the rest of the 400 sects into which Christianity is divided to preach at our pulpits, and celebrate at our altars? For if they can preach why cannot they celebrate? I notice that you never hear of a Presbyterian taking a Communion service in a Methodist church, or any of the denominations changing altars. But why not? And why should we exchange? And if we may not, why not? What I want is a clear and fair article from you explaining just what you want, and expect, and think we ought to do. We are getting rather tired of the continual criticizing of our loyal men who happen to express their loyalty, and yet never hear what you want. Now let us have a clear pronouncement and we can judge for ourselves what we had better do.

F. Dealtry Woodcock, Rector, R.D. Brockville, Ont.

[The Dean of Westminster (now of Wells), preaching before the Lambeth Conference in 1908, said that the first great need was not for schemes of unity, but for Apostles of unity, and we, agreeing with this, endeavour to emphasize great principles rather than cut-and-dried plans. Recent articles by Dr. Symonds and "A Canadian Parochial Clergyman," seem to us to indicate the right way and spirit, and to be in thorough harmony with the genius of the Anglican Church.—Editor, "Canadian Churchman."]

## PRISONERS IN GERMANY.

Sir,—Our English Chaplain, the Rev. H. M. Williams, who for five years has been in charge of St. George's Church, Berlin, refused to leave when war broke out and still remains at his post holding services regularly for the English and American people who are still there.

He has so gained the confidence of the German authorities that he is allowed to visit all the camps and hospitals throughout Germany, and minister to the prisoners. Being in such close personal touch with them he has many opportunities of giving relief in cases of sickness or special need had he the means, and I am venturing to add still another to the appeals that are already taxing public generosity to the utmost, feeling sure that many people interested in the prisoners would be glad to respond.

In a letter thanking me for money already sent, his sister in England tells me she is allowed to send him both money and parcels through the American Embassy and so far everything has arrived safely. I would gladly acknowledge, and forward to her any donations for the purpose addressed to me, in care of the Rev. R. J. Moore, St. George's Rectory, 205 John St., Toronto, Ont.

Nina Holland.

## Books and Bookmen

"Port Royal, and other Studies." By the Rev. H. T. Morgan, M.A. London: Longmans, Green and Co. (\$1.20 net.)

The book includes a biographical sketch of the writer, and a number of papers all bearing upon Port Royal. The essays aim to show that Port Royal was "no mere reformation of convent life. It was the uprising of a fervent moral and spiritual force, accommodating itself to the forms of the Church, but opening to the soul a view of God's holiness and her own defects." The movement is also set forth as an endeavour to conciliate the ancient faith, in some measure, with the demands of reason and conscience. Port Royal is not generally well known, although it is a most interesting subject to the student of Church history, for it has had a wide, and perhaps lasting, influence. This book will help the reader to grasp what the movement stood for. It is a useful and informing book, and was written by one who was thoroughly familiar with the subject.

"The Living Church Annual and Churchman's Almanac for 1916." Published by The Young Churchman Co., Milwaukee, Wis. Price: paper, 50 cents; cloth, 75 cents; postage extra.

We have received a copy of the current number of this most useful periodical, which not only gives full information concerning our Sister Church in the United States and all its many and various agencies, but also a great deal of general news regarding the Church at large. The book contains a number of photographs of clergy who have been consecrated Bishops during the past year. It is a book which anyone who is interested in Church matters cannot afford to do without.

"The Church in Time of War." By the Bishop of London. London: Wells, Gardner, Darton and Co. (2s. 6d. net.)

The Bishop of London's utterances have during the war been commanding a good deal of attention. This book consists of addresses given at the Guildhall, to clergy, to Church workers, and on the war, the last named including the sermon at the Canadian Memorial Service. The first three addresses on National Freedom, National Honour and National Faith are particularly good. Indeed, apart from certain controversial points which are occasionally touched upon, the whole book is full of cheer and helpfulness, and is a real tonic for us in these times. It is essentially an appeal "to the soul of the nation," and as such should be, and certainly will be, widely read.

"A Pilgrimage of Song": Thoughts of a Long Life. By E.M.A.F.S. London: S.P.C.K. (6d. net.)

Some very beautiful thoughts expressed in language just as beautiful. It is a small collection of poems, which cover a fairly wide variety of topics, and centre mostly in the person of Christ.

"Children's Missionary Story-Sermons." By the Rev. Hugh T. Kerr, D.D. New York: Fleming H. Revell. (\$1 net.)

Consisting of 54 stories, nearly all of which have some direct connection with the missionary masters of the Church. The writer has kept be-

fore him "the difficulty of interesting children in Missions and the necessity of introducing them to the great leaders of the modern missionary crusade." We believe that in this volume he has been eminently successful. Dr. Kerr possesses the happy faculty of speaking to children in a thoroughly interesting manner. There is not a dull page in the book. It is a book that every preacher and Christian worker would do well to possess. It is suggestive, fresh, full of good material, and gives a great deal of really useful missionary information.

The Family  
The White Comrade

By ALLAN P. SHATFORD Chaplain to the Forces

## Foreword.

This was suggested by the war picture entitled "The White Comrade," painted by G. Hillyard Swinstead, R.I. There is no pretension to literary merit or originality in this little story. It was penned hurriedly in the midst of exacting duties at the Front. The writer had just one purpose in view—to emphasize the abiding presence of Christ in all the relations of the war. It is only necessary to add that this is not all fiction. Men have had visions of Christ over the Battlefield—Angels have ministered to the soldiers—the Master has manifested Himself in many ways.

## I.

When soldiers of the Cross waged Holy War,  
With courage high, and hearts that did not quail  
Before the foe, in olden times they saw  
The blessed vision of the Holy Grail.  
Tho' Christ was gone, His pledge was with them  
yet,

For, borne on wings of angels, from the skies,  
They saw the chalice that once held the wine  
As emblem of the Saviour's sacrifice  
For men, and knew that still the Master met,  
With His own friends, in fellowship divine.

## II.

Christ has His soldiers now. Though years have  
rolled  
Away, the warriors of the Cross are strong  
To fight His battles, as the saints of old,  
Against oppression, tyranny, and wrong.  
And still amid the conflict, they can trace  
The Saviour's influence. Not the Holy Grail  
Which once as His remembrance was adored,  
But Christ Himself is with them. For a veil  
Is lifted from their eyes, and, face to face  
They meet the presence of the risen Lord.

## III.

O blessed vision! After all the years,  
Christ's with us yet. To-day, as heretofore,  
Men see Thee still and they cast off their fears,  
And take fresh courage to press on once more.  
The soldiers, bearing from the desperate fight  
A wounded brother, see Thee, in the way,  
The ever-present Saviour in their strife.  
For once again, Thy loved ones hear Thee say,  
(O Christ! White Comrade, in their stand for  
right!)

"Lo, I am with you always," Lord of Life.  
V. H. S.

## The White Comrade.

## I.

The fight had waged desperately for many days. It seemed impossible for either side to gain an advantage. So strongly were the trenches held that every attempt to force them ended in failure. The artillery kept up such an incessant bombardment that men's nerves were becoming raw and the tension intolerable. The shriek of shells never paused even for a moment, and the rifles cracked and spat out their spiteful messages all the long, dreary hours of the day and night. To add to the horror of the situation the weather had been execrable for weeks. Incessant rains had turned the trenches into streams of water, and men stood knee-deep in the foul mixture of mud and slime. Feet were frost-bitten and hands so chilled that they could scarcely hold a rifle. Yet the men were not disheartened! It was magnificent to watch the spirit of determination triumph over the breaking nerves. Soldiers would call words of cheer to each other or indulge in a burst of merriment that acted like a flash of sunshine amid the gloom. They were all eager for an advance. It was with difficulty that they held themselves in leash. When the enemy had essayed an attempt upon the trenches he was beaten back furiously, leaving the dead in rows midway between the parapets. The officers moved

about quietly everything would be made at the plan would mas, and the of a royal Y

The Canadian tion of the their baptis critical of th up to their pluck and da most season mined upon the thought trench entru Canadian da long weeks t tunity, and n account of th

When the over the para towards the stayed." Tl not a single leaped gladl sistibly on.

Private M in the very best friend i fore determi not in any sp and rushed fearing men attacks your mons you to climb ove of the men For the Ger and retreat

## Person

The Bishop of Edmonton las

Miss Robb has arrived in

The Rev. appointed Ch: talion.

The Bishop at the "We last week.

The Rev. E. Beach, has 4 weeks' holid

Dean Starr, two of the Toronto on S

The L.M.M. Tuesday even A large gath

The casual tions are es appalling tota end is not ye

The Rev. Rector of St. has been el Board of Edu

Mrs. Reeve Bishop of T John's Hospi learn, progre

The Rev. British and was in Toror Church of th last.

One hundr Bibles have b dian soldiers Foreign Bible lion to the A

The Prohi Manitoba ta March 10th. a half-holida will be a mo

The death Blackburn, of removes a w Churchman. tended to M son.

Mrs. Hartl Hartley, of

resting children introducing them...

Comrade

picture entitled by G. Hillyard...

and Holy War, at did not quail...

from the skies, held the wine...

ough years have are strong...

For a veil ace to face risen Lord.

years, is heretofore, t off their fears...

ord of Life. V. H. S.

de. rately for many or either side...

Incassant rains mixture of mud...

! It was magni- determination tri-

Soldiers would er or indulge in d like a flash of...

the dead in rows the officers moved

about quietly, cheering the men, seeing that everything was in order for the charge that would be made at the proper moment.

The Canadian Division was in the hottest section of the line. All the Battalions had received their baptism of fire, but this conflict was the most critical of their experience.

When the order finally came, the men leaped over the parapets with a shout, and swept forward towards the enemy.

Private McKane, of the Ninth Battalion, was in the very front of the charge. He had lost his best friend in the fight at Ypres, and was therefore determined to square the account.

as the Canadians had established a sufficient number of men to hold these lines, the rest dashed on towards the second German trench. McKane was in the very forefront of the charge again, driving courageously on, when the comrade next to him groaned and pitched headlong to the earth.

"Why, you are wounded in the hand!" he cried. "That is an old wound," quietly answered the White Comrade, "but it has been troubling me of late."

wounded soldier. As He did so, something fell from His head upon the body of McKane. It was a plaited crown of thorns. McKane reached forth to pick it up and return it, but when his hand grasped it a section broke off.

The medical officer and stretcher-bearers had worked hard all the night collecting the wounded. When they reached McKane the first streaks of dawn were piercing the Eastern sky.

(To be Continued.)

Personal & General

The Bishop of Athabasca was in Edmonton last week.

Miss Robbins, of Honan, China, has arrived in Canada on furlough.

The Rev. J. E. Gibson has been appointed Chaplain of the 169th Battalion.

The Bishop and Mrs. Sweeny were at the "Welland," St. Catharines, last week.

The Rev. E. A. McIntyre, of Balmy Beach, has gone south for a few weeks' holiday.

Dean Starr, of Kingston, spoke at two of the recruiting meetings in Toronto on Sunday.

The L.M.M. supper will be held on Tuesday evening next at St. James'. A large gathering is expected.

The casualties of the warring nations are estimated to date at the appalling total of 14,500,000, and the end is not yet.

The Rev. E. Pierce-Goulding, the Rector of St. Paul's, Fort William, has been elected a member of the Board of Education.

Mrs. Reeve, wife of the Assistant Bishop of Toronto, who is in St. John's Hospital, is, we are glad to learn, progressing very favourably.

The Rev. J. H. Bowen, of the British and Foreign Bible Society, was in Toronto and preached at the Church of the Epiphany on Sunday last.

One hundred and thirty thousand Bibles have been given to our Canadian soldiers by the British and Foreign Bible Society and three million to the Allied Forces.

The Prohibition referendum in Manitoba takes place on Friday, March 10th. The day will be declared a half-holiday. We hope the vote will be a most decisive one.

The death of Mr. Henry Mercer Blackburn, of St. Augustine's Church, removes a well-known and prominent Churchman. Our sympathy is extended to Mrs. Blackburn and their son.

Mrs. Hartley, wife of Rev. F. H. Hartley, of St. Matthias', Toronto,

underwent an operation in St. John's Hospital about a week ago. The latest reports were to the effect that she was progressing very satisfactorily.

Cuthbert Aikman Simpson, B.A., son of Canon Simpson, Charlotte-town, has been awarded the Rhodes Scholarship for Prince Edward Island. Mr. Simpson has offered for overseas service. Two brothers are already serving their King and Country.

The Rev. Mr. Luce and his congregation are to be congratulated on their splendid work towards the rebuilding of St. Nicholas Church, which was burnt down less than two weeks ago. Over two thousand dollars has already been subscribed.

The Provost of Trinity College gathered a few of the Rev. P. E. and Mrs. Simmons' friends together one day last week for the purpose of saying good-bye to them on the eve of their departure for China. They left Toronto on Sunday night for Vancouver, whence they will sail early in February.

We beg to extend our sincere sympathy with Dr. N. W. Hoyles, K.C., in the loss of his sister, Mrs. Norton-Taylor, of Kingston, which took place in that city last week. The deceased was the widow of the late Colonel Duncan Norton-Taylor, R.A., and the daughter of the late Sir Hugh Hoyles, one time Chief Justice of Newfoundland, and Lady Hoyles.

Rendered deaf, dumb, and blind at Festubert, Corporal Joseph Freckleton, 7th King's Liverpool Regiment, gradually recovered his sight and hearing, but remained dumb until December 31st, when, after dancing at a wedding at which he was best man, he yawned, and recovered his full speech. He then sang a song, to the pleasure of the wedding party.

"Now," said a teacher to his class during a lesson in English, "can anyone give me a word ending with 'ous,' meaning full of, as 'dangerous,' full of danger, and 'hazardous,' full of hazard?" There was silence in the class for a moment. Then a boy sitting in the front row put up his hand. "Well," said the teacher, "what is your word?" "Please, sir," came the reply, "'pious,' full of pie."

One of the most curious arrangements in the way of a bouquet was presented to H.R.H. the Princess Christian quite lately at a splendid bazaar, which had a wonderful display of various articles from the Cape, South Africa. The bouquet was given by the small son of General Botha, who was received with great applause for his quiet and youthful dignity of demeanor.

A memorial to Canadian soldiers who have fallen in the war and those who completed their training on Salisbury Plain was unveiled on the 19th at Salisbury in the council chamber by Lady Campbell, wife of General Sir Pitcairn Campbell. General Campbell referred appreciatively to the great services performed for the Empire by the overseas troops, and General Steele, in offering the thanks of the Canadians to the citizens of Salisbury for the memorial, spoke, he said, as a son of a British officer who fought against Napoleon. Canada, he said, had always been ready to stand by the Empire, and was going to do so to the last gasp.

Canadians are interested in the doings of their fellow-countrymen who have gone abroad; and such is Dr. Hubert Carleton, a Toronto boy, and a graduate of Trinity College and of Oxford (Brasenose College). Word comes of his resignation of the important office of General Secretary of the Brotherhood of St. Andrew in the United States and of editor of "St. Andrew's Cross." In 1910 King's College, Windsor, conferred upon him the honorary degree of D.C.L. in recognition of his successful work. Before taking up any other Dr. Carleton will take a long holiday. His address for the present is 19 Mackenzie Ave., Rosedale, Toronto.

Even rough men, who for many a long day had been strangers to prayer, are fervently repeating in the trenches the simple petitions they were taught when they were little children. A Lancashire lad, whose

wife wrote to him, "Be sure and say your prayers," confessed in hospital that since getting her letter at the front he had prayed every night:—

"Now I lay me down to sleep, I pray the Lord my soul to keep; And if I die before I wake, I pray the Lord my soul to take." "My mother learnt it me," he said; and in the trenches these words of his childish prayer came back to his mind, and he began to say them again. The roughest of the rough pray out there; sometimes you can hear them repeating, "Gentle Jesus, meek and mild."—"The Bible in the World."

The Lord's Day Alliance and the General Ministerial Association have issued the following statement explaining their stand on Sunday entertainments: "Misunderstanding prevails as to the action of the Lord's Day Alliance and the General Ministerial Association of Toronto with respect to the Sunday opening of moving picture shows for recruiting purposes. We beg to state that the understanding entered into was with the military organization known as the Toronto Recruiting Depot, and with no other recruiting organization whatsoever. The basis of this agreement and co-operation on our part was: Military inception and control; our co-operation was not with the moving picture shows, but with the military; military necessity as alleged by the officers of the depot; the charge was to be made, no offering to be taken. The hour was to be such as to avoid competition with the regular church services. To this agreement the representatives of the Military Depot with whom we had to deal remained loyal and refused the request of at least one other leading amusement place to be allowed to come under their auspices. We are advised that this movement of the Toronto Recruiting Depot as inaugurated by our approval and co-operation has come to an end. Neither, therefore, the Ministerial Association nor the Lord's Day Alliance has any responsibility whatsoever for any of the Sunday entertainments now given in the city in the name of recruiting or for any other purpose. (Signed) Andrew Robertson.

## A Daily Treat— Always Acceptable and Delicious.

# "SALADA"

The Tea of all Teas.

Black, Green  
or Mixed

Get a package and enjoy  
a cup of Tea "In Perfection".

President General Ministerial Association; W. M. Rochester, General Secretary Lord's Day Alliance."

### British and Foreign

It is proposed to hold a General Mission throughout Queensland next year.

The Rev. H. A. Wilson, M.A., Vicar of St. Peter's, Norbiton, has been appointed Rector of the important living of Cheltenham, Glos.

Lord Alverstone, the late Lord Chief Justice of England, who died recently, was for many years a member of the voluntary choir at St. Mary Abbott's, Kensington, where, Sunday after Sunday, he occupied his accustomed stall.

On the Feast of the Holy Innocents Dr. John Allan Fitzgerald Gregg was consecrated Bishop of Ossory, Ferns and Leighlin in Christ Church Cathedral, Dublin, in the room of Dr. Bernard, now Archbishop of Dublin.

Rev. W. J. Conybeare, M.A., Rector-designate of Southwell, Notts, has also been appointed Archdeacon of Nottingham. Mr. Conybeare has been Domestic Chaplain both to the late and the present Primate, and later on Head of Cambridge House, Camberwell, and Rector of Newington.

Rev. Dr. James Empringham, Rector of St. Paul's, Syracuse, N.Y., has resigned. It is stated that he desires to go overseas as a Chaplain. Mr. Empringham was born at Cambridge, in England, and he is married to the daughter of Dr. J. B. Rutan, of Picton, Ont.

Three Vicars of parishes in Greater London are at present doing voluntary orderly work at the Percy House School Military Hospital, Isleworth. They work in shifts for four hours,

carrying the coal, washing the long corridors, emptying the dust-bins, cleaning the windows and doing any other work of this kind which may come to hand.

The Rev. Dr. N. J. D. White has been elected Archbishop King's Professor of Divinity in Trinity College, Dublin, by the Divinity School Council, and his appointment has been confirmed by the Board of Trinity College. Dr. White has been a member of the staff of the Divinity School since 1898, and for some years he has acted as deputy for the Regius Professor. His promotion vacates the Chair of Biblical Greek.

A noteworthy result of the war has been the definite grouping for the first time of Indian Christians as military units. The increase in the total of Indian Christians in the Punjab disclosed by the last census was threefold, and the Bishop of Lahore stated lately that during a recent tour he had passed through a number of villages at each of which bodies of from twenty to forty hardy Christian youths were drawn up to display their fitness for service. Three double companies of Punjabi Christians have now been formed and attached to Southern India regiments. One of these is composed exclusively of Churchmen, and is attached to a regiment now on service; the other two, drawn from Nonconformists, are stationed with a regiment at Bangalore.

Preaching at Canterbury Cathedral on a recent Sunday evening from the text, "In your patience ye shall win your souls," the Primate said: "This Christmas carries in every land a note of wide and deep disquiet, and of almost unbearable strain. The high festival is overhung with a dark cloud, a sort of indefinable disquiet as the war-circle widens, and the

issue seems to recede back and back. Yet there is not among us the very smallest flagging in our high and stern resolve that the cause which we believe in our hearts to be that of righteousness and honour and truth shall, God helping us, go forward to ultimate victory. Nor is there any real doubt that the strife must and shall lead to that issue for the whole world's good. We are coming to think with increase of awe what is the fearfulness of sacrifice in country after country which that end seems to require, but we shall face it unflinchingly, with brows set firm and lips compressed and mental muscles taut. There will be no flagging or doubting. Of that I think we can be sure. We brace ourselves anew, soldiers and civilians at home and abroad, to discharge the trust of so arming and so fighting and so conquering as to make no such fighting either necessary or possible in years to come; so fighting and so conquering as to establish hereafter among the nations of the earth a simpler life, a simpler faith, a firmer fellowship, an enduring peace."

### LISTENED THIRTY-THREE MILES AWAY!

On January 4th the chime of 11 bells presented to Middlebury College, Vermont, by ex-Gov. and Mrs. John A. Mead, and hung in the tower of the Mead Memorial Chapel, being constructed as a gift to the institution from the same donors, were inaugurated into service, being given a tryout with a concert programme of 14 selections, which was listened to by Dr. and Mrs. Mead, though the latter was at her home, 33 miles away. A long-distance telephone wire carried the notes of the various hymns from windswept College Hill to the house where Mrs. Mead and a few friends "listened in" on a line which had been connected with the "Rutland Herald's" special wire to the College Campus. Dr. Mead, in company with President John M. Thomas and others, who returned for the opening of the winter term, stood on the campus and heard the famous hymn, "God Be With You," written by a Middlebury graduate, J. E. Rankin, played upon the bells. The bells were chimed by E. A. Meneely, of the firm of Meneely and Co., the world-famous bell founders, of Watervliet (West Troy), N.Y. The programme was arranged by the chimer especially for the approval of Dr. Mead and was as follows: "Trinity Chimes," "Doxology," "Lead Kindly Light," "Sicilian Mariners," "Abide with Me," "Jesu Lover of My Soul," "The King of Love," "Joy to the World," "Columbia," "Old Kentucky Home," "Marching Through Georgia," "The Holy City," "God Be With You," and "Auld Lang Syne." The chime of 11 bells, the largest weighing 2,444 pounds and the smallest 279 pounds, total in weight 10,531 pounds. The tones are F and F sharp, G sharp, A and A sharp, B, C sharp, D and D sharp, E and F sharp. The bells are composed of 78 parts pure copper and 22 parts imported block tin.

### THE ENGLISH LANGUAGE

We'll begin with a box, and the plural is boxes,  
But the plural of ox should be oxen, not oxes.  
Then one fowl is goose, but two are called geese,  
Yet the plural of moose should never be meese;  
You may find a lone mouse, or a whole nest of mice,  
But the plural of house is houses, not hices;  
If the plural of man is always called men,

To add to the life and beauty of woollens, flannels, laces and all kinds of sensitive fabrics—use

## LUX

the incomparable cleanser. LUX is the pure essence of fine soap, in flakes. It dissolves readily in hot water—makes a cream-like lather which cannot injure fine fabrics or dainty hands. Just try LUX.

14

Won't Shrink Woollens 10c.



Made in Canada by Lever Brothers Limited, Toronto.

Why shouldn't the plural of pan be called pen?  
The cow in the plural may be cows or kine,  
But a cow if repeated is never called kine,  
And the plural of vow is vows, not vine;  
And if I speak of a foot and you show me your feet,  
And I give you a boot, would a pair be called beet?  
If the singular's this and the plural is these,  
Should the plural of kiss be nicknamed keese?  
Then one may be that and three would be those,  
Yet hat in the plural would never be hose,  
And the plural of cat is cats, not cose.  
We speak of a brother, and also of brethren,  
But though we say mother, we never say methern;  
Then masculine pronouns are he, his and him,  
But imagine the feminine she, shis and shim.  
So the English, I think, you all will agree,  
Is the most wonderful language you ever did see.

—Penny Pictorial.

### NOTICES UNDER THE HEADINGS OF BIRTHS, MARRIAGES AND DEATHS 25 CENTS EACH INSERTION

#### DEATH NOTICES

EVANS—At 69 Grange Avenue, Toronto, on Saturday January 15, 1916, Maria Augusta (Mary) third daughter of the late Rev. Francis Evans, D.C.L., rector of Woodhouse.

NORTON-TAYLOR—At Kingston, Ont., on January 16, 1916, Harriet Liddell Norton-Taylor, widow of the late Colonel Duncan Norton-Taylor, R.A., and daughter of the late Sir Hugh W. Hoyle, sometime Chief Justice of Newfoundland.

PARSONS—At the family residence, 40 St. Vincent Street, on Sunday, January 23rd, Charles Parsons, in his 87th year.

## 7% INVESTMENTS

- 1 Your attention is directed to an exceptional opportunity for investment in bonds that will pay you 7% interest in place of 3% that you are now getting on your money.
- 2 The Bonds we can place with you carry absolute security, a guaranteed interest of 7% per annum and the privilege of withdrawing all or any part of your investment at any time after one year on 60 days' notice.

Write for particulars to

**NATIONAL SECURITIES CORPORATION, LIMITED**  
Room 309-311 Confederation Life Building TORONTO, Ontario.

## 5% DEBENTURES

CAPITAL PAID UP — \$2,560,000.00  
ASSETS — — — \$6,440,000.00  
RESERVE FUNDS — \$650,000.00

## STANDARD RELIANCE MORTGAGE CORPORATION

Head Office, 82-88 King St. E. Toronto

IN ANSWERING ADVERTISEMENTS, PLEASE

MENTION "THE CANADIAN CHURCHMAN."

### SOME CU

There have been various casualties which passed broke all his jaw with at all. He es len face and a his teeth.

Another sol large splinter him absolutely only harm don bruise. In the passed through his heart, avo sels. He was with his knaj pital. On a antiseptic dres he was discha

### THE WF

A BIRD-H tension cat yards is family. Just are coaxing their wings. importance, mendment & and mothers.

One mornir the house rc the little one themselves on porch, while them, explain of flying.

Suddenly tl little cry of turned and eye indicated, a cat came, at the birds r that were pl was equally the Wren f The mother rapid conver were hurried The cat con point where afforded a c Here she lay graceful boc dently enjoy mensely.

Mrs. Wren Mr. Wren ur thing for it but Mrs. W this policy. the cat, dro by slow sta usual direct quite near sl cry. The ce the eyes of rose and we as she had Rising with

A few dro balm rubbed after washing drying, will sale by all bottle. A s sent postpaid in coin or s Company, &c

SOME CURIOUS WOUNDS

There have been a number of curious casualties in the war. One man was struck by a small splinter of shell, which passed through his cheek, broke all his teeth, and came out near his jaw without injuring his tongue at all. He escaped with a very swollen face and a great deal of pain from his teeth.

Another soldier was wounded by a large splinter of shell, which struck him absolutely flat on his chest. The only harm done to him was a gigantic bruise. In the case of a third a bullet passed through his body just above his heart, avoiding all important vessels. He was able to march two miles with his knapsack and rifle to hospital. On arrival a nurse gave an antiseptic dressing to his wounds, and he was discharged next day cured.

THE WREN AND THE CAT

A BIRD-HOUSE placed on an extension to a post of one of our cat yards is occupied by a wren family. Just now the parent birds are coaxing the little ones to try their wings. It is a period of great importance, very much like commencement day to human fathers and mothers.

One morning Father Wren was on the house roof, alert and watchful, the little ones awkwardly balancing themselves on the railing of the front porch, while the mother hovered over them, explaining all the intricacies of flying.

Suddenly the father gave a quick, little cry of warning. The mother turned and looked where his keen eye indicated. Along the fence below a cat came, slowly, neither looking at the birds nor down at several dogs that were playing in the yard. She was equally indifferent to both, but the Wren family were suspicious. The mother and father exchanged a rapid conversation, and the children were hurried back into the house. The cat continued her journey to a point where the fence widened and afforded a comfortable resting-place. Here she lay down and stretched her graceful body at full length, evidently enjoying the sunshine immensely.

Mrs. Wren was not at all pleased. Mr. Wren urged that there was nothing for it but "watchful waiting," but Mrs. Wren could not agree to this policy. She ventured nearer to the cat, dropping down toward her by slow stages rather than by her usual direct flight. When she was quite near she uttered a little, angry cry. The cat lifted her head, and the eyes of the two met. The cat rose and went back along the fence as she had come.

Rising with a glad song, Mrs. Wren

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

called to Mr. Wren. He returned an equally glad reply, and the little mother returned to her house and the education of her children. But this was not the end of the incident.

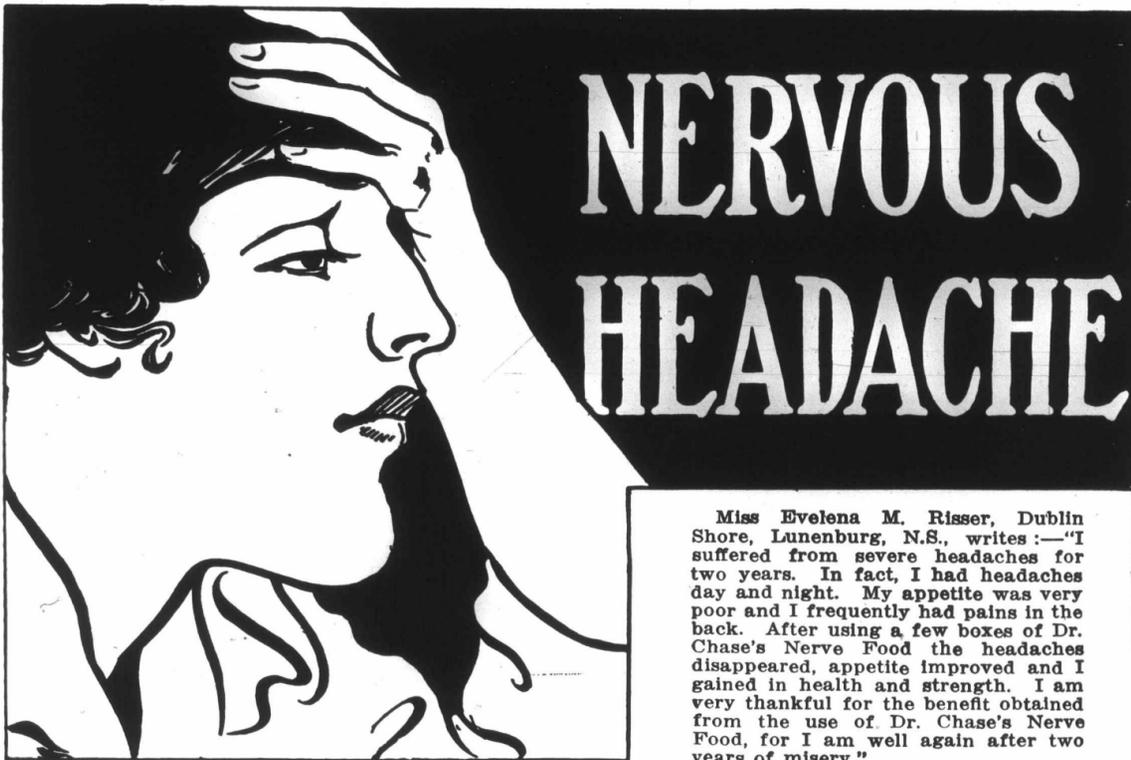
The cat, whose name is Jane, is herself a mother, and a very proud and tender one. Just when everything up above in the Wren house was going charmingly again, she returned by the fence, bringing her one kitten with her. Reaching the same comfortable place, she lay down and carefully smoothed her little

one's soft hair. Up above, the young birds were sent indoors. The father protesting from his perch on the roof, the mother once more approached Jane. She came very near this time, circled about and paused. Jane moved her body a little, but paid no apparent attention to Mother Wren.

The bird kept near, all eager and attentive. Just once she called back some word to the family at home. Jane lifted her eyes, and again the eyes met. There was a slow, tense

moment. Then, so near that either one might have touched the other, some word, and a reply, passed between them, after which the wren rose quickly, calling to mate and children as she went. Plainly she told them that all was well. The training of the little birds now went on. Peace and confidence were restored.

If we might only know what the magic word was that passed between those two, we might end the war.—Kansas City Star.



Miss Evelena M. Risser, Dublin Shore, Lunenburg, N.S., writes:—"I suffered from severe headaches for two years. In fact, I had headaches day and night. My appetite was very poor and I frequently had pains in the back. After using a few boxes of Dr. Chase's Nerve Food the headaches disappeared, appetite improved and I gained in health and strength. I am very thankful for the benefit obtained from the use of Dr. Chase's Nerve Food, for I am well again after two years of misery."

The object of pain seems to be to give warning that something is wrong in the human system. For this reason, when you have a headache, for instance, you should honestly seek for the cause.

Headache is not a disease in itself, but rather a symptom. If you find other indications that the nervous system is exhausted—if you are restless, nervous, sleepless and irritable—you may rightly suppose that to be the cause of the headache.

The headache warns you that with neglect of the nervous system you later expect nervous prostration, locomotor ataxia, or some form of paralysis. Wisdom suggests the use of such treatment as Dr. Chase's Nerve Food to build up the system, and thereby remove the cause of the headache, as well as prevent more serious troubles.

The use of headache powders is not only a dangerous practice, but the shock to the system of drugs which are so powerful and poisonous as to immediately stop pain is most harmful. The relief is merely temporary, and with this danger signal removed the disease which caused the headache continues to develop until results are serious. The moral is, when you have headaches or pain of any kind look for the cause and remove it.

Dr. Chase's Nerve Food is not intended as a mere relief for headache. It cures by supplying the ingredients from which nature rebuilds and revitalizes the wasted nerve cells. Some patience is required for this reconstructive process, but the results are wonderfully satisfying, because they are both thorough and lasting.

If you would be freed from headaches, as was the writer of the letter quoted above, put Dr. Chase's Nerve Food to the test. Working, as it does, hand in hand with Nature, it can no more fail than can other of Nature's laws.

50 cents a box, all dealers, or Edman-son, Bates & Co., Ltd., Toronto.

Dr. Chase's Nerve Food



Dr. Chase's Recipe Book, 1,000 selected recipes, sent free if you mention this paper.

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

**The Bishop Strachan School**  
College, Adelaide Toronto

**FORTY-NINTH YEAR**  
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.  
Principal, Miss Walsh, M.A. (Dublin).  
Vice-Principal, Miss Nelson, M.A. (Trinity College).  
Head Mistress, Junior School, Miss A. M. V. Resvator (Higher Certificate Wellesley Froebel Union, Isle of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

**GLEN MAWR** Spadina Ave. Toronto

A Boarding and Day School for Girls.

Principal—Miss J. J. Stuart (successor to Miss Veals), Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart.

**Ridley College**  
St. Catharines, Ont.

Church School for Boys

Boys prepared for the Professions and for Business.

Matriculation Scholarships have been won in five out of the last six years; three in 1913, and four in 1914.

REV. J. O. MILLER, M.A., D.C.L.,  
Principal

**BOYS UNDER EIGHTEEN**  
and young women are now in great demand in business offices as accountants, stenographers, etc.

**ELLIOTT**  
*Business College*

Yonge and Charles Streets, Toronto, prepares its students for choice business positions. The demand during the last six months averaged five times our supply.

Enter Now. W. J. ELLIOTT, Principal

**A Scholarship**

Why not give to your Boy or Girl a \$60 Scholarship in one of the Toronto leading Business Colleges? The owner cannot use and will sell at a bargain. Apply "Canadian Churchman" Office.

**The Most Effective Way to Advertise**

Send your Blotters, Calendars, Circulars, Cards, Catalogues, Magazines, Newspapers, in fact, every class of delivery for the home addressed or unaddressed, to us for delivery.

The Best Service at Lowest Rates  
Over 25 Years in the Business

**MACRAE & MACRAE**  
8 SHEPPARD STREET  
Adelaide 2850.

**Church Chime Bells**  
Peal  
Memorial Bells a Specialty.  
Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

**"Edgehill"**  
**CHURCH SCHOOL FOR GIRLS, Windsor, N.S.**

The Bishops of Nova Scotia and New Brunswick, Patrons.  
Miss Gena Smith, Lady Principal. Eleven English Mistresses.  
Music; French and German; Art; Domestic Science; Drill.  
Preparation for the Universities.  
Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.

Three Terms: Michaelmas, Sept. 15/15; Lent, Jan. 12/16; Easter, April 5/16.  
For Calendar apply to Rev. H. A. Harley, M.A., Secretary

**CHURCH OF ENGLAND**

**DEACONESS AND MISSIONARY TRAINING HOUSE**

Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Nurse. Practical Christian Work. Spring Term opens January 3rd.

179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

**WYCLIFFE COLLEGE**  
TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO.

**Ideal Banking Service**

THE Bank of Toronto provides its customers with a modern Banking Service. In this it combines all the advantages of sound banking experience with the modern equipment and progressive outlook necessary to meet present-day requirements.

Careful attention is given to all Business Accounts. Our long experience and ample funds insure full, satisfactory service to all customers.



INCORPORATED 1855.

Assets - \$66,000,000

**THE BANK OF TORONTO**

**To Our Subscribers**

Kindly read the address label on the last page of this issue. The date thereon indicates the date to which your subscription has been paid. IF in arrears kindly send a Postal Note for the amount you owe us, and if convenient add another year's subscription to the amount.

Within one month the amount sent will be credited on your label showing date paid to.

EXAMPLE:

If label is printed 26 Nov., 14 subscriber owes 2 years to 26th Nov., 1916.  
" " " 20 Dec., 15 " " 1 year to 20th Dec., 1916.

As we do not send collectors your kind attention will greatly oblige

The Canadian Churchman  
8 SHEPPARD STREET, TORONTO  
Phone: Adelaide 2850

**JONES AND WILLIS**

**Ecclesiastical Art Workers**

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass Mosaics, Embroideries.  
MEMORIAL WINDOWS and TABLETS, in Metals, Marble, Mosaics, etc.  
43 Great Russell St., London, Eng.  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
WORDSLEY, ENGLAND

**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23.

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.00.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**Ecclesiastical Art**

**CHURCH EMBROIDERY METAL WORK**

**WOODWORK**

**WAR MEMORIALS**

Illustrated Catalogue post free

**CLERICAL TAILORING SUITS CASSOCKS**

**VESTMENTS SURPLICES**

Price Lists, Patterns and Self-Measurement Forms Free

**A. R. MOWBRAY & CO., Ltd.**

28 Margaret Street, London, England, and at Oxford

TELEPHONE MAIN 7404

We are equipped to produce

**Printing Matter**

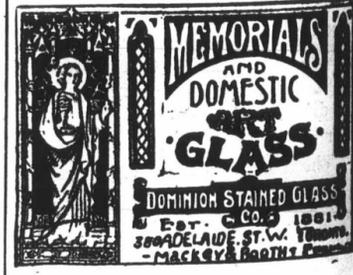
THAT WILL ATTRACT ATTENTION ANYWHERE

Our prices are inducing, and should attract the shrewd business man—try us.

The Monetary Times Printing Co. of Canada, Limited

62 CHURCH ST., TORONTO

N.W. CORNER OF COURT ST.



**MEMORIAL WINDOWS**  
ENGLISH ANTIQUE  
**STAINED GLASS**  
THE N.T. LYON GLASS CO.  
141-3 CHURCH ST. TORONTO