

Canadian Churchman

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Family Newspaper

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



Vol. 12.

TORONTO, CANADA, THURSDAY, APRIL 15th, 1915.

No. 15.

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Address all communications.

EVELYN MACRAE,

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New Offices—8 Sheppard Street, Toronto.

SECOND SUNDAY AFTER EASTER.

(April 18th.)

Holy Communion: 169, 251, 397, 584.
 Processional: 50, 168, 422, 624.
 Offertory: 433, 476, 520, 536.
 Children: 214, 701, 707, 718.
 General: 494, 605, 614, 617.

THIRD SUNDAY AFTER EASTER.

(April 25th.)

Holy Communion: 252, 257, 258, 259.
 Processional: 384, 424, 601, 664.
 Offertory: 387, 393, 422, 423.
 Children: 68, 710, 714, 716.
 General: 172, 174, 400, 642.

The Outlook

Further Revelations

As the enquiry at Ottawa connected with the provision of materials for the war proceeds, it would seem as though almost everything provided was affected, more or less, with "graft." It is almost incredible that horses, thirty years old, were bought for the Government, including one horse that had actually been rejected at the time of the South African War, over ten years ago, on account of its age at that time. It is no wonder that these disclosures have been regarded as sensational, for such, indeed, they are. But, worse still, they are disgraceful. We observe that one leading politician has made a plea for consideration because the task of equipping 30,000 men almost at once involved so much complexity. This is no doubt true, but it cannot be said to cover the astounding confessions of "graft" and greed revealed at the enquiry. It is surely a serious reflection on the authorities that they could not obtain men capable of looking after the requirements of the Government in the placing of contracts for supplies. We are strongly of Sir Edmund Osler's opinion that any contractor who has taken advantage of the Government should be punished to the full extent of the law, and we heartily endorse the words of a well-known Baptist clergyman, who spoke last week in Toronto, and said: "I brand as traitor any man who, taking advantage of Canada's time of stress, will try to trade on the blood of her sons."

An Appeal to Canada

In common with other journals we have received an earnest and urgent appeal from a leader of the Sikhs, Sunder Singh, who is now visiting Toronto. He points out that a stigma is being put upon Sikhs in Canada such as is not put upon Japanese or Chinese, or even upon the negro. This means that natives of India are absolutely refused admission to the Dominion except under regulations that cannot be complied with, while the Japanese, the Chinese, and the negro enter the country under different provisions, or no provision at all. And yet the Sikh who is refused allegiance is joining with the Canadian in France in defence of the Empire. It is clear that such a state of affairs cannot continue. The leaders of the Sikhs do not urge the unrestricted immigration of Asiatics, but they do plead that their special grievance should be considered. If Canada is to be maintained as a white man's country there must be some regulation of Chinese and Japanese, or else we must permit the Hindoo also to enter on similar terms. It has been pointed out that we admit the Chinese because he is profitable as a source of revenue, and we admit the Japanese because he is an ally of Britain, and, therefore, racially equal. But we reject the Sikh simply because he is not in a position to enforce his contention. The danger as well as the unfairness of this attitude is only too evident, and it ought not to be beyond the power of our Government to agree upon a policy that will be at once right and wise both to Canada and India. This is an opportunity for all the Churches to contribute their quota of opinion and counsel towards a better understanding. Sunder Singh fairly says that he and his people will be greatly disappointed if Canada does not meet them half way in settling the difficulty.

Liquor Advertising

It is with great satisfaction we notice that the Ottawa "Citizen" has decided to discontinue advertisements of the drink traffic. Circumstances have apparently prevented this until recently, but now the publishers are in a position to refuse any liquor advertising in future. The newspaper, while not reflecting upon other newspapers or on individuals who are engaged in the traffic because it is as yet legitimate, feels that a paper which lays claim to being a clean newspaper and one for all members of the home, can afford to sacrifice revenue and consistently help in this way to avoid increasing the demand for liquors. We congratulate the paper on its decision, and we look forward to its example being followed by all other reputable representatives of Canadian opinion. In this connection the following brewery advertisement appeared in an American paper a few months ago:—

Alexander the Great drank beer and conquered the world before he was 32; perhaps he could have done it sooner if he had not drunk beer, but you'd better take no chances.

A reply advertisement was immediately inserted by the Anti-Saloon League as follows:—

Alexander the Great died in a drunken debauch at the age of 33. You'd better take no chances.

What of the Horses

Among the features connected with the present war the care for the horses which suffer is particularly marked, and it has been said that the war is being waged by us with far

greater consideration for the animals than ever before. It is deeply to be regretted that these fine creatures have to be sacrificed, but it is at least a satisfaction to know that a corps is looking after them and that they are within sight of being treated on a level with their human friends. The horses are given just the same skill and care as is shown to wounded soldiers. They are given chloroform and other anaesthetics before operations and everything is arranged as perfectly as could be done in the finest hospital. The work of the Army Veterinary Corps is magnificently organized, and the Army Council is doing its utmost to co-operate in this splendid work. More than 30,000 horses have passed through the hands of the Corps, and a vast majority of these have recovered and have become fit for further work. Soldiers almost always love and care for their horses, and many instances can be shown that the first thought of the man is for his "mount," who has brought him safely through many a tight place. Here is one true story of the intelligence of the horse sent by a correspondent at the front:—

"We were in the thick of the fighting at Westroosebeke, dismounted, and a mile and a half from our horses. After doing a deal of damage with our maxims and rifle fire, the enemy's shells found us and we had to retire. One of my chums lost his horse, so jumped on to the horse of a man who had been killed. Three days afterwards we were at Zonnebeke, eight miles further on, and resting for a while in a wood. I was sitting beside my chum, when his old horse suddenly walked up to us and poked his old master in the back, as much as to say, 'I've been looking for you.' He looked none the worse for his three days' absence."

Until the day comes when the Red Cross protects animal combatants as well as human, we must do our utmost to protect our fine animals in time of war. The horses are an essential part of the army, and while we are helping our brave men we must see that their horses are not neglected. Some of the pictures that have recently been seen in the illustrated papers of horses being treated for wounds make an appeal to our hearts that is simply irresistible.

"Simplified Religion"

Some correspondence in the "Spectator" on this subject has been very revealing and informing. One letter tells its own story in the following words:—

"I wish I had the ability to give you an idea of the heartache and soul-hunger that possess many thousands of men and women to-day and the failure of the Church to satisfy their longing. How true it is, as 'Expectans' in your issue of February 27th says, that 'the extreme parties have ruined the Church's life.' An hour after reading the letter referred to I went to our parish church, and the Vicar in his sermon said: 'Luther, Martin Luther, a German, did more harm to the Church and Christianity than any man who ever lived; his teaching was simply this, 'The more you sinned the better you were.' And this from a man who has not given us a spoonful of spiritual food for years. I worship in a beautiful, old church. The service when given in a reverent manner is worship, but when a term of reproach (a 'German') which is to-day the lowest form of obloquy, is applied to Martin Luther, all the indignation of a righteous revolt tempts the

query: 'Why do I go to church?' A recent sermon was on 'The Church,' 'Holy Church,' 'Mother Church,' and all she has done for us. Not a word of the old Gospel; Christ might never have lived and died, and, of course, the only entrance to Heaven is through the various sacraments. We men in the street have had a little education now, and if our minds are only opened to a small extent, our hearts require a correspondingly intelligent participation in the things that are of eternal moment. The mystery to us is that men of culture and training are so self-blinded as to imagine that they are dispensing words of life. I write in deep sorrow, not captious criticism."

This is a message for us in Canada. If only our clergy realized something of the hunger of many souls for a simple and spiritual message, they would readily and gladly use the opportunity of bestowing the bread of life in the preaching of the Word of God in such a way as would satisfy the cravings of the hearers.

Henry VIII. and the English Church

It is curious how, from time to time, we still hear the statement that the English Reformation was simply a scheme to sanction the divorce of Henry VIII. rather than to reform religion. The fallacy is so patent that it might be supposed writers would not be able to persist in using it. But evidently it is still possible to trade upon ignorance of history, though it has been pointed out again and again that the question of the divorce was not the cause, but only the occasion of the permanent breach with Rome. As a modern historian has pointed out, great revolutions do not arise from petty causes, and the magnitude of the Reformation measures the strength of the forces which brought it to pass. The fallacy to which we refer may always be met by the reiteration of two or three simple and well-known facts. (1) Some of the leading Roman Catholic authorities were themselves in grave doubt as to the validity of Henry's marriage with Catherine. (2) Henry was a great improvement on many of the medieval Popes, at whose door murder, adultery and other terrible sins can be laid, so that, while two wrongs do not make a right, people who live in glass houses had better not throw stones. (3) Then, too, Henry was a great improvement on Emperors like Constantine and others, and it is as foolish to sneer at the Church of England for reaping the fruits of Henry's quarrels as it would be to sneer at the early Church for profiting by imperial patronage. Facts like these are very elementary to most English Church people, and yet it would seem as though they needed repetition again and again in view of the astounding ignorance and persistent calumny evinced in certain quarters.

CHRISTLIKENESS

(Thoughts for the Second Sunday after Easter.)

By THE LATE REV. N. JONES, M.A.

On the shore of the Lake of Tiberias the risen Lord manifested Himself to His disciples. He fed them, and afterwards talked with Peter. He put before him a prospect of suffering remarkably like what He Himself had passed through. He told him that he should stretch forth his hands, and another should gird him, and carry him whither he

would not, thus showing him that he, too, was to experience the painful process of death by crucifixion. And then He said to him, "Follow Me." The risen Lord speaks to us on the Second Sunday after Easter, and His message is the same. He says to each of us, "Follow Me." The path will be a painful one, it will lead to a daily crucifixion, but Resurrection life springs out of death. It is, St. Paul tells us, by "always bearing about in the body the putting to death of Jesus, that the life of Jesus will be manifested in our mortal flesh" (2 Cor. 4:10, R.V. marg.). Following Christ is the duty brought before us in the services of the day.

The Collect embodies it in its petition. We pray for grace "to follow the blessed steps of His most holy life." It is important to notice the place where it comes in the Christian scheme. First we must receive Christ, then we must follow Christ. How clearly the Collect brings this out. After stating that Christ was given to be unto us both a sacrifice for sin, and also an ensample of godly life, it goes on: "Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life." To attempt to follow, before we have received, is to make a fatal mistake. Following Christ requires effort. We must "endeavour ourselves" to do it. It is impossible to drift into Christ-likeness. It is a condition to be attained; and to attain it we must make it our definite aim. It is true that holiness is God's work in us, but He works where He finds earnest desire and earnest prayer. If we would grow like Christ, we must take time and we must take trouble. Following Christ is a daily thing. We must "daily endeavour ourselves" to do so. Many try to do it by spurts, but this must be done continuously.

What this following Christ really means will become clearer when we read the Epistle (1 Pet. 2:19-25). The language of the Collect, where it speaks of Christ being "an ensample of godly life," is clearly based upon the Epistle (ver. 21), which states that "Christ also suffered for us, leaving us an example, that ye should follow His steps." The Greek word which St. Peter uses here was the technical term for a pencil drawing to be traced over in ink, or an outline to be filled in and coloured. The apostle's thought is that we are to repeat each line and turn and curve of Christ's life; that we are as diligently to follow each detail as the scholar who draws his pen over the outline traced for him by his teacher. St. Peter is writing in this part of his Epistle to servants, and, in putting before them an outline tracing which they were to fill in by their Christian experience, he dwells on those very details of Christ's life which were peculiarly applicable to them as servants. As servants, they would be often tempted to give way to deceit and guile; let them contemplate the tracing set before them in Christ's life, and which they had to imitate in every line and curve. "He did no sin, neither was guile found in His mouth." As servants, they would be often tempted to revile and threaten. Living under cruel and inconsiderate masters, human nature would prompt them to retaliate when ill-used, to threaten revenge whenever opportunity should present itself. If so tempted, let them look at the outline sketch of the Perfect Servant, "Who when He was reviled, reviled not again; when He suffered, He threatened not." As servants, they would often be scourged. Let them not despair, but looking at the Perfect Servant, see, in the wales upon His sacred flesh, the means of their salvation. Such sufferings as these were all outlined in the copy they had to follow.

Let them not shrink from them; let them take them as the nails fastening them to the cross where self was to die daily. Thus they would be conformed to Christ's death, that having died unto sin they might live unto righteousness (ver. 24).

Has the Gospel (John 10:11-16) anything to help us in our subject? It deals chiefly with the work of Christ as the Good Shepherd. Christ is the Good Shepherd in His death: "The Good Shepherd giveth His life for the sheep." He is the Great Shepherd in His Resurrection (see Heb. 13:20): "Now the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep." He is the Chief Shepherd in His coming again (see 1 Pet. 5:4): "When the Chief Shepherd shall appear, ye shall receive a crown of glory." Now while the main theme of to-day's Gospel is the Good Shepherd, we see our Lord in the last verse as the Great Shepherd: "Other sheep I have, which are not of this fold. Them also I must bring, and they shall hear My voice, and there shall be one fold (R.V., flock) and one Shepherd." On the word "bring," which should be more accurately rendered "lead," Bishop Westcott, in his commentary on St. John's Gospel, remarks: "The idea is that of openly assuming the guidance of the sheep, and not that of gathering them into one body, or conducting them to one place." Now if the dying for the sheep is the work of the Good Shepherd, the leading of the sheep is the work of the Great Shepherd, our risen Saviour. You will remember how He said to His disciples on the night of His betrayal: "All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." The force of the Greek word is, "I will lead you as a shepherd." So when the Gospel for to-day speaks of Christ leading His sheep, we see Him on Resurrection ground. We see Him in His capacity of the Great Shepherd, standing by our side to strengthen and guide us as we strive to plant our feet in the footprints of His life of patient suffering, when as the Good Shepherd He suffered and died for us. He trod that path alone, but He will not leave us to tread it alone. In every detail of suffering, in the daily crucifixion of self, He who knows by experience every step of the way is with us to support and to guide us. Then the believer does not fear to face this dark valley of conformity to Christ's death; nay, rather he goes forward exultingly. He looks up at the Great Shepherd, and cries: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

A MESSAGE OF SPRING

IN TIME OF WAR.

Writing from the front in Belgium, an officer says (February 4):—"There are snowdrops springing up all about here. . . . The graves of our men are not far off. . . . Snow has fallen heavily, but weather is more spring-like now."

AFTER the snow the sun is shining,
After the storm the soft winds blow.
Why did we murmur with vain repining
Under the snow?

"Under the snow it was dark and lonely,
Yet were we sheltered from frost and hail,
Silent sleep was our service only—
Little white sisters, cold and frail."

Under the snow the buds were sleeping,
Wait, my heart, though the time seems slow,
Light shall dawn on the night of weeping
Out of the snow.

C. MAUD BROWN.

A STONE OF STUMBLING

Preached in the Church of St. Mary-le-Bow, Cheapside, on Tuesday, March 9th, 1915, by the Rev. H. Scott Holland, Canon of Christ Church and Regius Professor of Divinity in the University of Oxford.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—St. MATTHEW XXI. 42, et seq.

WE are all psychologists now. We cannot be content with the outward fact of man. We must get behind it. We must look with the eye and hear with the ear of a great actor of the scene. We must know the process by which he is arriving. We must follow through the experiences by which this or that decision has been arrived at, and we cannot understand all that till we are inside. And we have tried to turn this manner of ours to our Lord. We want to arrive inside His mind, inside that drama, that inward drama, by which He came to His great convictions. We want to see His mind grow, His intentions and His resolutions formed. We would take part in the development. We would follow through His experiences into the act in which they are disclosed.

And here, especially, we find ourselves baffled. In the first place we have hardly any material. All we know of our Lord is a very scanty tale of a few incidents on a few days in the last year and three months of His life. Practically that is all we have. And even this scanty material is all of it, or nearly all of it, incidental. Only this we see, that He always arrives on the scene perfectly compact and clear-minded. All deliberation and debate have been flung away behind Him. Never, I suppose, was anybody so absolutely certain of His grip. There is only one moment about which we can give any pictures of something we may see—that is, His temptation. In the three vivid images of His temptation, we are just admitted to have a glimpse of the mind of the Lord while it is forming its purposes. We can just gaze at a few of the experiences and a part of the process by which He arrived at His own idea of how He would serve His Father.

THE FULFILMENT OF PROPHECY.

And then again there is a signal thrown up in His allusions to the prophecy of the old Bible. Under a challenge of some kind there emerges from His lips and His heart a text, and that text, that verse, will reveal the whole context of that about which He has been brooding. And it is only through these texts out of the old Bible that we can guess what He really thought about Himself when He was alone.

THE DESPISED CORNER-STONE.

Then there are these three verses I have taken for my text, which are inseparably woven together. First there is the startling text of the great stone despised by the builders, but which has become the head of the corner. The stone, despised, rejected, chosen, uplifted, and become the head stone of the corner. A marvellous picture of Himself and the great day of triumph when the whole building will be compacted together on the one corner-stone. Then He passes from that stone which is the head of the corner to something fixed, unchanging, deliberate, to the thought of the same kind of stone that Isaiah speaks of, a stone that should be set up for a sanctuary, and yet a stone which people are passing by in a hurry because they are full of panic and political confusion, and are forming confederacies and alliances with Rezin and Pekah the son of Remaliah, with Assyria and Egypt, with powers all over the world. They are full of worldly desires and politics and panic, and in their hurry and haste they stumble over this stone, which was set up for a sanctuary in Zion, and they fall and are broken by it. Seeking their own desires, the sanctuary of God becomes to them a hard, stubborn thing, which will be a stumbling-block in their way. And then we pass to another thought. The great stone flung out of heaven, which by the greatness of its impact shakes the Empires of the world, and our Lord says, "I am that stone."

CHRIST AS A WORLD FORCE.

Now what are we to make of these aspects of our Lord on which He particularly set His own

heart and eyes during His life? Well, at least we can say this, I think, that these pictures contradict and are the reverse of what we are so often told—namely, that our Lord had proposed to have nothing to do with human affairs and human politics and nationalities, that He left these things alone, and would have nothing to do with them, but devoted Himself to the individual soul and the individual life. Here we see, on the contrary, that our Lord was thinking about Himself and saw Himself as a mighty world force, taking upon Him all the public and historical life of the man and telling us that He would be found to be the strongest power amid all that play of human forces. The religion that He came to found would mean no withdrawal to some far-off hidden retreat, no escape of the timid or the weak, or the poor, out of the hurly-burly. It was to be no secret refuge for a crowd of senile, servile decadents, out of the stream of strenuous living; out of the big noisy world; out of the tremendous drama of human action; out of the perils of the fray. Not only would it whisper of pardon and peace, and comfort and release for individual sinners, and healing for their sores and wounds. It would not be merely a spiritual ambulance for the care of the wounded and those fallen out by the way. He was not only thinking of these, but He was also looking out over and reviewing the vast scenes of that world tragedy in which nations and empires rise and fall; the awful issues that are being worked out through the shock of imperial principalities and dominations, the keen rivalries of people who are seeking alliances and intriguing and confederacies and building up tyrannies and moulding the destinies of man. Amid them He will be found in energetic action. They will be compelled to be aware of Him. If they are blind to His presence, if they run to and fro to form confederacies which ignore Him, they will bring themselves up against Him, they will stumble and break themselves upon Him. He will be like the stone in the way over which they will fall. And if they rely on their own world forces, on their own right to dominion, on their own will, they will find themselves broken up by some irrevocable doom. Someone stronger than the strong will bind the lord of the world and strip him of his armour, and there will be a great bolt from Heaven flung that will dash him to the ground. And that bolt will be the Cross.

THE CROSS AS THE CORNER-STONE.

Once again, what does it mean? How can we speak thus of the Cross, the sign of surrender, weakness, death. Well, our Lord says the Cross, with its humiliation, its surrender, its weakness, its shame, is the method by which God had determined to change the face of history. Into it has been flung all the passion and pity and love for man. That is the way God will redeem the world, and that is the only way. He has chosen the Cross as His corner-stone.

Now that that choice is made by God, now that that method is adopted, it cannot but sift and judge all other methods. It excludes all other standards. It is the standard by which all men's doings must rise or fall. If they try to go over it they will find something in their way they cannot get past. They will find the will of God at work against them, and that will will be found to be stronger than theirs. The will of God, like the stone, will not turn aside or yield. It will be a "stumbling stone," and if they forget or ignore it, if they gather themselves together to oppose it, then that will of God will pit itself against them, and will bring them down to their doom. There will be the will of God, the stone of judgment, grinding to powder all that offends.

The Cross once set up must be the key of all history. We cannot get away from of it. We cannot go on as if it had not been. We know now what God's mind is. The whole world must take that into account or it will find itself up against something that it cannot explain away or defeat or master. Something that will block its road and forbid advance. And this not merely in the secret ways of the individual soul, but on the large scale in which world movements in the story of nations or the history of empires take place. But how can nations and empires work their affairs according to the model of the Cross? That

is a deep, searching question to which we have all been driven by this awful power that is working through our very soul of souls. It is not a question that anyone can answer off-hand. It will take us time and pains to go through the long debate by which we are all striving to work out some solution of it. All that we can say today is that our Lord did make this tremendous claim for Himself. It was in His heart during those days on earth, and it is exactly when He was brooding over things during the long nights on the lone hills, when He was with Himself alone with God His Father; it is exactly on these occasions that He has let out that secret to us. He saw, and we understand now what it was He did on Calvary. It was the act by which God laid hands on history, and from henceforth life and death, kingdoms and peoples will be compelled to find in that Cross the secret of their rise and fall, the standard by which they are to be judged. He is here, irrevocably speaking in terms that mean that God is sweeping up into its ultimate denouement that which historically works itself out through a long, slow, weary, uneven progress.

THE NATION AND THE INDIVIDUAL.

The kingdoms of this world can only become the kingdoms of our God and of His Christ by the sole process by which individual members live by the standard of the Cross. There is no other method by which nations really can be made Christians than that. Therefore, let us notice it is impossible to ask a nation at any moment, such as at the opening of this war, for instance, to act and live according to the standards of the Cross; it is impossible to ask a nation to do that if the individual members of that nation are living far below that standard. The nation does not exist except in and through its members, and to ask a nation to act as Christ would act while no member of it dreams of doing anything of the kind is to call upon an abstraction to exist. It would be sheer hypocrisy to attempt it, for it would mean that the very same people who did not live by Christ, did not live by His rule in themselves, professed to do so "as a nation." That is hypocrisy, and no one would believe them for a moment. Such an act would be treated with derision and laughter by people looking on. No, the nations will only act as Christ would have them act when you and I and others of their members have committed their normal lives to the Crucified. And we are very far from that yet. Therefore, we cannot expect from a nation made up of individuals, such as we are now, that which will be the final issue of our tragic story when it finds its ultimate justification in Jesus Christ our Lord. We cannot call upon the nation to act as if we had already attained that. All that we can do now is to hold by the truth of our Lord's eschatological declaration as to what the end must be. And at that end the Cross of Christ must prove itself the force that can subdue kingdoms. Till then it must verify itself as the stone against which nations are bound to stumble, just so far as they do not accept it as the headstone in their building. Till then they shall discover it as that against which they are for ever breaking themselves. Always as they ignore it they will find themselves judged by it, worsted by it, blocked by it, discomfited by it. And as they fall, as they break by following their own plans and seeking their confederacies, they will learn at last and cry: "What if after all Christ were right?"

PERSONAL RESPONSIBILITY.

In the meantime you see that the complaint and accusation we bring against the nation falls directly back on us, you and me. The nation cannot act in Christ's name while we make such a profession ludicrous. For in us Christ is still only a stone of stumbling, that is as far as most of us have got ourselves. Does it not describe our own experiences every day that we have set up Christ as a standard to be governed by Him? We cannot ignore that standard, we know that our life ought to be governed by Him. But this relentless claim upon us is ringed round by our actual experiences, by our life worked on different lines and influenced by different motives and interests. In every direction we are seeking confederacies and alliances and ententes, which we hope will lend us resources and enable us to get along. And all these confederacies lie outside of Christ's name and sanction. They are of another type; created by our worldly environment they belong to the things of this world. We are looking to Rezin and the son of Ramaliah, to Syria, Egypt, Assyria, to society, to business, to politics, for offers, supports and ententes. We are occupied in winning them, we are absorbed in hurrying

(Continued on Page 236).

Wycliffe Commencement The Founder of the Red Cross

[We publish the pictures of what we believe to be the largest Graduating Class in Theology ever presented in the Church of England in Canada: twenty-two in all.]

By the Venerable Archdeacon A. E. Moule, D.D.

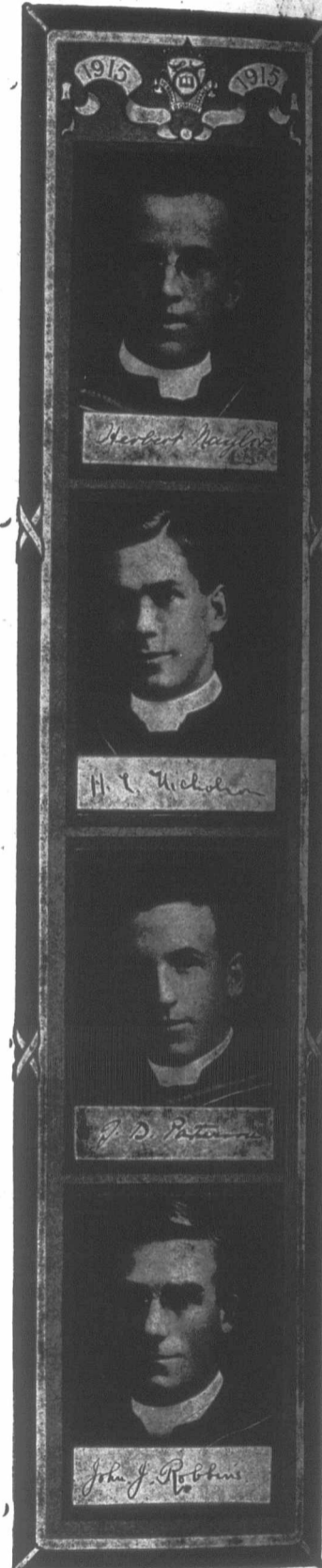
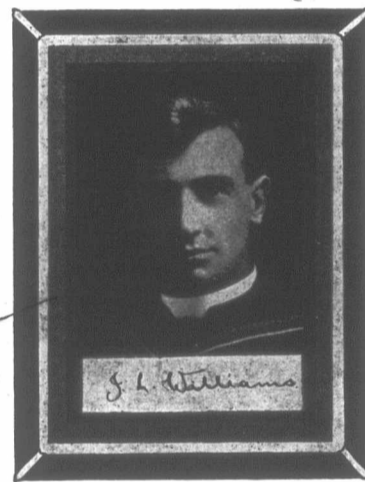
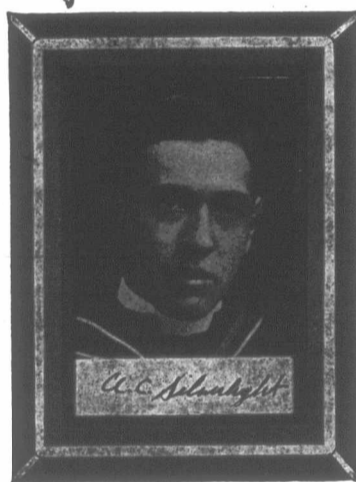
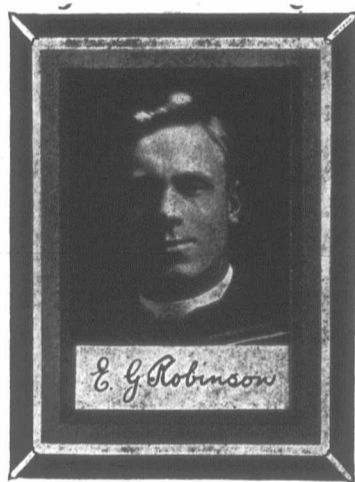
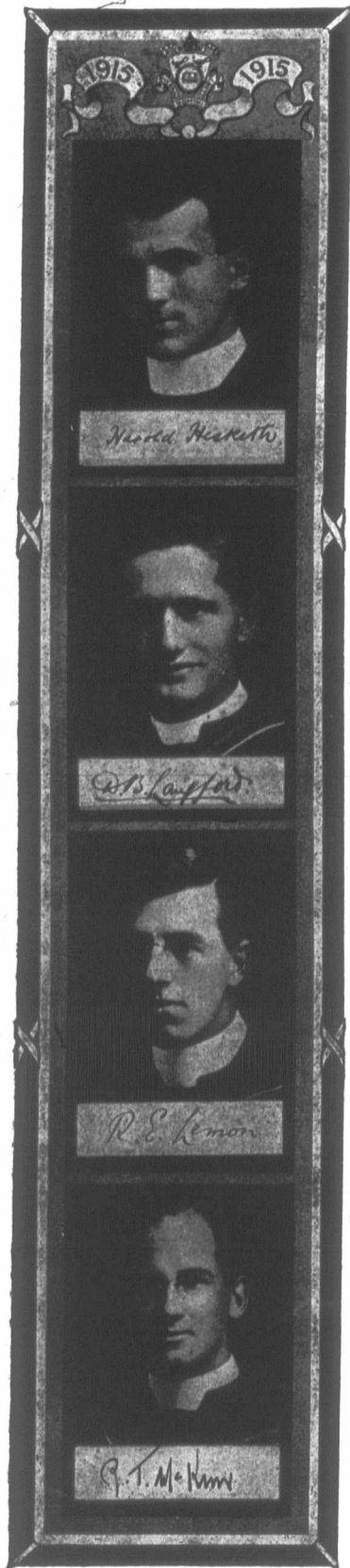
THE Annual Commencement Exercises as already briefly reported were held in the Sheraton Memorial Hall on April 6th. The President of the College Council, Dr. N. W. Hoyles, K.C., was in the Chair, and on the platform were the Bishop of Toronto, the Assistant Bishop of Toronto, the Bishop of Kingston, Principal O'Meara, Ven Archdeacon Cody, Ven. Archdeacon Ingles, Canon Gould, and others. Mr. F. C. Jarvis, the Treasurer, reported that in spite of the seriously demoralizing effect on finance, of the war situation, the funds of the College are in an exceedingly satisfactory condition. The Principal in giving his report, said that in spite of the distractions of a very abnormal College year, good solid work had been done. He spoke feelingly of the call which had come to some of the men to enlist for service in the defence of Empire, and expressed the conviction that as true a readiness for service is to be found amongst those who have not felt called to this line of service.

The examination results, indicating satisfactory progress, were read by Prof. Cotton. The gold medal for the best rendering of the Liturgy, was awarded to Mr. D. B. Langford of the Graduating year. The gold medal for oratory was won by Mr. Sextus K. Stiles of the freshman class, a member of the congregation of the Church of the Epiphany, Parkdale. Mr. J. H. Barnes was awarded a silver medal for similar proficiency shown at the examination of last year. The various prizes for athletic attainment were also awarded.

The Graduating Class of twenty-two men was presented by Ven. Archdeacon

IN these days of war and tumult, with our Roll of Honour expanding and lengthening so fast, and when we would not allow any heroic name to be omitted from that record, or to pass from our praising lips and grateful memory, there is one name—unknown, I fancy, to the vast majority of Englishmen, and very generally forgotten—which is deserving of all honour. I refer to the founder and originator of the Red Cross League. As I can count it among one of the privileges and honours of a long life to have reckoned this eminent philanthropist as a personal friend and kind helper some time before he formed this great enterprise, I may be permitted, perhaps, as a matter of private duty as well as of public responsibility, to draw the attention of those who know it not to the name and story of the Red Cross leader.

Monsieur Dunant, a Genevese banker, a man of culture rightly so called, and of literary taste, and a lover of travel, was spending a few weeks for his health's sake in the island of Malta in 1856, when I first met him. Those far-off days were days of stirring interest, and the air was full not only of the echoes of the Crimean War just over, but also of the sighing of other conflicts and upheavals at hand. M. Dunant had, I believe, seen the battlefields of the Crimea, and had watched Florence Nightingale's work at Scutari and elsewhere—an experience which suggested and guided his own enterprise. The English Fleet and the Army met at Malta on their way home. I saw Sir John Pennefather review the troops on the parade-ground of Floriana, and I witnessed the magnificent spectacle of the Fleet full-rigged, and with



Cody, and received their diplomas at the hand of the President. Of these, two call for special note. The Rev. Canon Howitt, Rector of St. George's Church, Hamilton, having completed the necessary requirements was, by resolution of the Council, made an alumnus of the College. The other case for special comment was that of Mr. A. C. S. Trivett, M.A., a member of the Canadian Overseas Expeditionary Force, who came forward for his diploma wearing the uniform of the King. The occasion, Dr. Cody said, in introducing Mr. Trivett, was unique in the annals of the College, and spoke well for the loyalty and the manhood of Wycliffe men.

The special speakers of the evening were Mr. R. W. Allin, M.A., and Dr. Bidwell, the Bishop of Kingston. Mr. Allin fittingly dealt with the requirements of the modern-day clergyman, as seen by a layman. He emphasized the need for a world

vision, unlimited by parish, diocesan, or even national bounds; and a faith to preach the divinity of Christ, and the eternal justice of God. He reminded the class going out, that in the highest sense they are all wearers of the King's uniform. Bishop Bidwell spoke briefly, owing to the lateness of the hour, but gave words of practical, useful advice to the men commencing their life-work. He said that he had discovered in his ordination examinations, that the men from Wycliffe are most proficiently trained in the fundamentals of our Prayer Book. He urged the men to give of their best, and ever hold true to the highest ideals in whatever field of service they may be cast.

The College authorities are to be congratulated that in a year of unusual difficulty, its affairs are in as satisfactory condition as at any time in its history. Of the class going out, at least three will go to foreign service, while the remainder will be distributed throughout the Dominion from coast to coast.

Graduating Class, 1915.—J. D. Paterson, J. B. Elliott, G. W. Fisher, R. C. Gauntlett, James Gillett, R. P. Graham, W. H. Gregory, B.A., Harold Hesketh, J. V. Hobbins, D. B. Langford, R. E. Lemon, R. T. McKim, Herbert Naylor, J. J. Robbins, E. G. Robinson, A. C. Silverlight, J. L. Williams, H. V. Fricker, H. L. Nicholson, A. C. S. Trivett, M.A., J. R. Bythell. Special, Rev. Canon Howitt, Hamilton.

only a few vessels carrying auxiliary steam—the four-decker "Duke of Wellington" among them, and many three-decker frigates, manœuvring in the offing with a half-gale of wind blowing: a nobler sight than the gathering of the Empire's fleets in the Solent for King Edward's Coronation, which I also witnessed, and finer as to the power of seamanship, though vastly inferior in the suggestion of fighting strength and efficiency to the forty-five miles of the English Fleet, that great warning to Germany just before the present war. I learned Italian from a Neapolitan Count, a refugee from King Bomba's tyranny; Turkish from a gentleman from Constantinople, the Turks just then being fuller of whole-hearted friendship for England than they are of ill-suppressed hatred to-day. A gentleman from Athens taught me modern Greek, while the island trembled under the distant throes of the earthquake which nearly devastated the Ionian Islands just before Mr. Gladstone's visit to those islands. Garibaldi had not yet fought; Italy was not free and united; the estates of the Church were intact. But after two years and a half the battles of Magenta and Solferino were fought; and my friend, I know not in what capacity, was present on the field of Solferino, and the horrors which he saw there determined him to found the Red Cross League, for skilled tending of the wounded on the battlefield itself, protected by the inviolable Red Cross sign. Having formulated and elaborated his scheme, M. Dunant visited all the countries of Europe and endeavoured to induce them all to adopt and sanction the League. In 1862 he published "Un Souvenir de Solferino," which led to the Geneva Conference of 1864. I met him in England on a successful embassy to the then Prime Minister, and the result was the whole-hearted adoption of the scheme by England.

M. Dunant lived long enough to see the Red Cross adopted by all the Christian Powers, as well as by China and Japan and other countries. He died, at the age of eighty, only two years ago; and I received from him a kind letter of recognition and remembrance shortly before his death, with his own autobiography and the story of the Red Cross.

I have seen with my own eyes something of the working of his great and noble enterprise both in Japan and in China. I found not only that Japan knew and almost worshipped the name of Dunant (while Christendom

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seemed to me to be ignorant of the name, or to have wholly forgotten it), but also that during the Russo-Japanese War she worked it with admirable faithfulness and efficiency. China, electrified and stimulated by the example and prowess of Japan, followed suit later; and the Manchu Emperor and Government, during their closing years, recommended it officially, and urged the Mandarins to recommend it to the people for endowment and support. The Mandarins were, however, empowered to allay any suspicion or reluctance of the people as to the foreign origin and principle of the League by assuring them that the cross had nothing to do with the Christian religion and the Cross of Calvary. It was a mere sign, and an empty but convenient symbol. I heard of this—and at a public meeting of students and others to promote this scheme I was able to exhort and encourage them to adopt so philanthropic a scheme, and at the same time to assure them that its chief virtue was that it had everything to do with "the Cross." "Why!" I exclaimed, "the very founder of the Society was a personal friend of mine, and I can, therefore, from intimate knowledge, assure you that he was a devout and whole-hearted Christian, and that from love to the Divine Crucified Saviour M. Dunant founded this philanthropic and most charitable institution, as some faint imitation and far-off following of the Great Lover and Saviour of the world." These two experiences sum up the features in my friend's character, and make him indeed worthy of our loyal and grateful memory. A great philanthropist he was, and a true and whole-hearted Christian.

Should Easter be Fixed or Movable

THIS question formed the subject of an interesting discussion at the Victoria Institute, on March 15th, following the reading of a paper by Dr. A. M. W. Downing, F.R.S., on "The Determination of Easter Day." Our Lord's Resurrection took place on the Sunday after

the Passover, and the Passover was held on the 14th day of the 1st month of the Jewish year. Now the first month of the Jewish year was regulated by the spring equinox, that is to say, it depended upon the progress of the natural solar, or tropical year, and the Jewish months were natural months depending upon the actual observation of the new moon. But the week, the natural month, and the natural year, are three measures of time, mutually incommensurable. It follows, therefore, that if the attempt is made to keep Easter on the 1st day of the month, and near the full of the moon in the spring time of the year, the date chosen cannot strictly fulfil all the three conditions at once. Easter therefore fluctuates through a considerable period of time;—actually five weeks. The problem has been further complicated by the difference between the Julian and the Gregorian calendars; the Julian calendar, which is followed in the

eastern countries of Europe, assumes that the year is exactly 365¼ days in length, while the Gregorian, followed by the western countries, makes the length of the year nearly 11 minutes short of this, and the difference between the two calendars now amounts to 13 days. This year, and next, it happens by a most unusual coincidence that Russia and Great Britain keep Easter on the same day, but that day in 1915 will be called April 4th in Great Britain, but March 22nd in Russia.

Dr. Downing was inclined to sympathize with the proposal that Easter Day should be divorced from any connection with the phases of the moon, and should be a Sunday in a fixed week, but he strongly deprecated any change until there was a practical unanimity on the subject between Christians of all nations.

Dr. J. K. Fotheringham pointed out that there was no novelty in the suggestion that Easter should be kept on a fixed day of the year, for some of the early heretics observed the 25th of March as Easter Day, but he thought it would be a great misfortune if the connection of Easter with the natural month were given up. He did not wish to see a new Christian sect arise—an astronomical sect.

Mr. R. Pearce, M.P., who a couple of years ago brought forward a bill for calendar reform, pressed for a year of exactly 52 weeks—364 days—

and for a fixed Easter. Schoolmasters would be glad if Easter were fixed, as otherwise the school terms varied in length, and the school children and their parents naturally wished for the same thing, while the industrial workers desired it also, because their chief holiday was Whitsuntide, and as this, of course, varied with Easter, under the present arrangement, it sometimes fell too early and was cold, or fell too late and was hot.

The Rev. D. R. Fotheringham thought that it would be lamentable if in this age of dullness we were to break the connection between our astronomy and our Christianity, between our science and our faith, in order to make a cockney holiday.

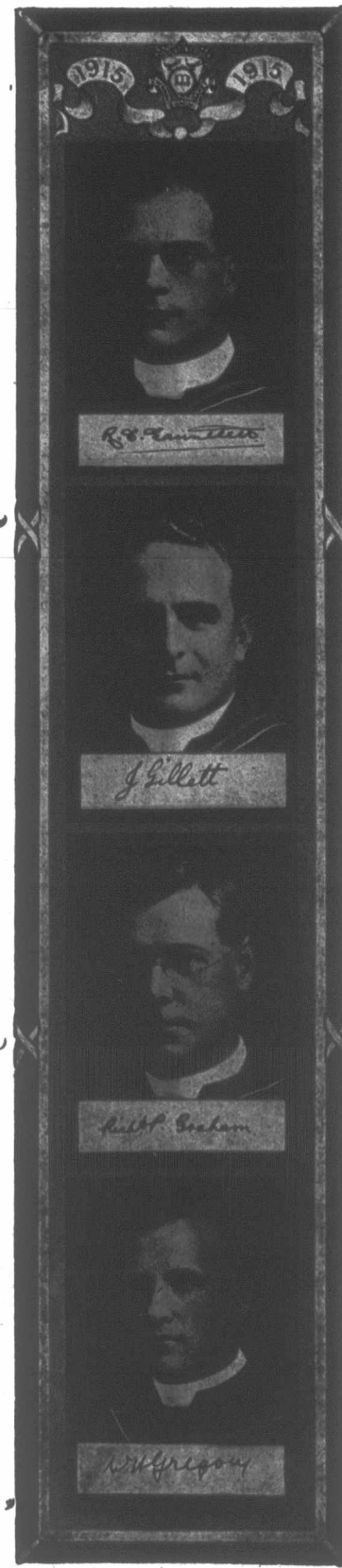
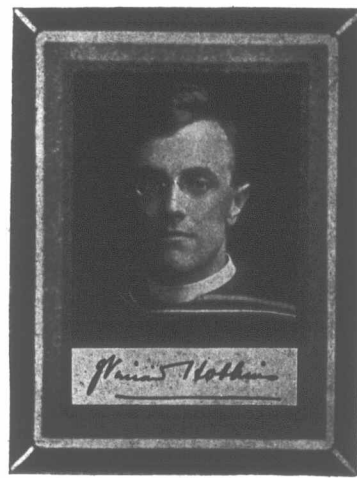
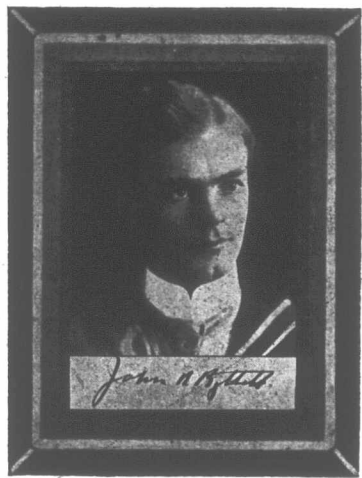
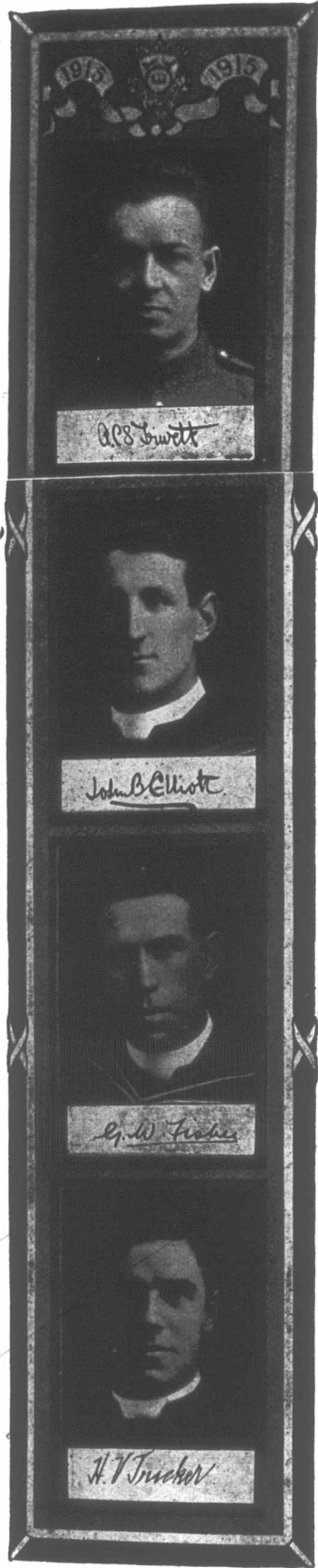
Mr. E. Walter Maunder urged that the very irregularities in the movement of the heavenly bodies which Mr. Pearce deplored, had really been of the utmost service to mankind. These irregularities had called forth the science of mathematics, and it was on the basis of mathematics that the practical sciences of mechanics and engineering rested. It was no benefit to mankind to have things made too simple.

WAR POEMS

TRUST.

The current "Harrovian," the Harrow School magazine, contains the following poem by Lord Crewe, whose son-in-law, Captain the Hon. A. E. B. O'Neill, M.P., was killed in action in November:—

Here in the marshland, past the battered bridge,
One of a hundred grains untimely sown,
Here, with his comrades of the hard-won ridge
He rests, unknown.



His horoscope had seemed so plainly drawn—
School triumphs, earned apace in work and play;
Friendships at will; then love's delightful dawn
And mellowing day.

Home fostering hope; some service to the State;
Benignant age; then the long tryst to keep
Where in the yew-tree shadow congregate
His fathers sleep.

Was here the one thing needful to distil
From life's alembic, through this holier fate,
The man's essential soul, the hero will?
We ask; and wait.

TO THE SCHOOL AT WAR.

(Written by the Head Master of Shrewsbury School).

We don't forget—while in this dark December
We sit in schoolrooms that you know so well
And hear the sounds that you so well remember—
The clock, the hurrying feet, the Chapel bell:
Others are sitting in the seats you sat in;
There's nothing else seems altered here—and yet
Through all of it, the same old Greek and Latin,
You know we don't forget.

We don't forget you—in the wintry weather
You man the trench or tramp the frozen snow;
We play the games we used to play together
In days of peace that seem so long ago:
But through it all, the shouting and the cheering,
Those other hosts in graver conflict met,
Those other sadder sounds your ears are hearing
Be sure we don't forget.

And you, our brothers, who for all our praying,
To this dear school of ours come back no more,
Who lie, our country's debt of honour paying—
And not in vain—upon the Belgian shore;
Till that great day when at the Throne in Heaven
The books are opened and the Judgment set,
Your lives for honour and for England given
The School will not forget.

—C. A. Alington, (The Times.)

SYMPATHY.

These splendid lines were written by the Chief Stoker of one of H.M. torpedo boat destroyers at present in the North Sea, and published in the "Westminster Gazette."

The middle watch. A wicked night
With storm and driving sleet;
A grim destroyer fights her way
Through breaking seas and blinding spray,
Alert and ready for "The Day"
That's promised to our Fleet.

A gun's-crew standing by their gun
The spray completely drenches;
They stick it out—they do at sea,
And one man to his chum says he:
"What a cold, bitter night 't must be
For fellows in the trenches!"

SHORT LEAVE.

"Home at 6.30 to-day,"
Oh, what a tumult of joy,
Gnawing suspense flies away
(God bless that telegraph boy).
Savoury smells from the range,
Dainties to tickle his taste,
Nosegays of flowers to arrange—
Hurry—make haste!

6.40—ten minutes late!
Tremors and needless alarms.
Hark! there's a click at the gate—
Mother is locked in his arms!
Bigger and burlier, but—
Quick eyes the khaki boy scan—
What has become of the nut?
This is a *man*!

Happy, but serious-eyed,
Thoughtful, but eager for fun.
Measureless family pride,
Tales of the trench and the Hun.
Swiftly the rare minutes go,
Four crowded days, then—adieu—
"Don't want to leave you, you know,
But *must* see it through!"

Jessie Pope in the "Daily Mail."

A STONE OF STUMBLING.

(Continued from Page 233).

hither and thither. And in our anxiety to be on good terms with them we are cutting straight across the mind of Christ, uneasily conscious of its unyielding refusal to sanction all we find so necessary. Rebuked by its stubborn condemnation, with no turning possible, no yielding conceivable, and all the time we are conscious He is there. We are sensitive to the offence. We are very miserable, and that proves Him to be in us. At least we are not deceived about ourselves. We are in possession of the right standard. We recognize the futility of all worldly alliances—thank God for this. We have found Him as a stone of stumbling, and our life must be devoted to steady labouring to raise the stone of stumbling until it takes its proper place as a headstone of the corner. Slowly it may work out its will upon us as a rebuke that hurts until it is accepted as the one and only key to all our thoughts and desires, the one and only interpretation by which our whole being becomes intelligible.

This very rock of offence, so uncompromising, so stubborn, so relentless, will take its place, at the centre and will radiate out support. No other support will be wanted at all. And all in us which used to cause so much jarring and friction will cohere and hold together by the corner stone in one single harmonious aim. And then we shall be able to ask that our nation shall make the momentous decision which shall stand out in the simplicity of Christ, a decision based upon the policy that was given in the Sermon on the Mount.

Laymen's Missionary Movement

EGLINTON.—ST. CLEMENT'S.—More than 200 people attended the second annual banquet of the North Toronto Laymen's Missionary Movement, which was held in St. Clement's Church Sunday School on April 7th. The feature of the evening was the address by the Rev. Canon Gould, who spoke of the "crisis" in connection with the missions in foreign lands. Canon Gould, from his intimate knowledge of the Holy Land, spoke in glowing terms of the virtues of British rule, which is now predominant. When a call went out from the ruling Mohammedan demanding that a "Holy War" should be declared nothing of that kind occurred, for the simple reason that those of the Mohammedan faith believed in the teachings of the British missionaries, who had taught them Christian ways. Canon Gould, in speaking of the work done for the Empire during the present crisis, stated a case which occurred in the Fiji Islands. After they had been taught the ways of the civilized world, and then had been accustomed to British sovereignty, they asked the British Government at the time war broke out if 200 "savages" would be acceptable for the worthy cause of the Empire. Canon Gould further exemplified the faith put in British government over the Mohammedan rule by telling a story of the most persistent Arabian falsifier ever known, who was at one time forced to tell the truth or suffer the consequences. When questioned about a certain transaction, this Arab stated: "By the British word, I say it is true," and that statement, even by this Arab, was taken as a fact. W. C. Senior, of the Baptist Missionary Society, urged those present to give their best to the cause, while Mr. H. Waddington asked that the ladies be given their due for the work they had done for the missions in various ways. It was decided that a census be taken of the people residing in North Toronto, so that the new residents of that district may be brought into the confines of the various churches and become acquainted with the work.

Brotherhood St. Andrew

WITH THE TROOPS.—On one of the thirty-two transports conveying the 1st Contingent of the Canadian Troops across the Atlantic, a small band of men gathered together with the object of making some attempt to better the spiritual and social conditions of their comrades. Various types and conditions of men,—good, bad, and indifferent,—go to the making of an Army, and there are reasons why this is perhaps especially true of the Dominion Forces; consequently the more decent fellows who have thrown in their lot for the great cause have many hardships to contend with, and but little help to overcome the temptation that beset them on all sides. Their only safeguard is frequent prayer, and in doing what work they can in the Master's Service whenever the occasion presents itself. The situation was daily becoming more alarming, because the officers had little time for religious matters, and with very few exceptions less inclination. Indeed, in this direction, the men received practically no encouragement. At our first meeting about thirty-five earnest men were present, and we arranged to hold a service every afternoon at 3.30. There was an average attendance of twenty, which is an evidence that religious spirit is not quite lacking in the Army. These meetings were a source of much inspiration and encouragement, and on the whole, we had a fine lot of earnest, good-living fellows, all trying to use their influence in the right direction whenever the opportunity was afforded. Three times a week we held our "sing song," as the Chaplain, (Canon Piper), called them, when some fellow would give a heart-to-heart talk in his own earnest way, usually striking home, and causing men to think seriously; and we were able to feel, as the time came for us to disembark, that good work had been accomplished on the way across. On reaching Salisbury Plain the task became more difficult, weeks of rough weather followed our arrival, and there was the added disadvantage of so many men being away from Camp, on duty, or on leave of absence. This did not hinder our efforts, and it is doubtful if in the whole Contingent, or even in one's own parish, there could have been found a more devoted bunch of fellows. It can indeed be safely asserted that these men will never forget the part they took in these gatherings, nor their "little minister" as they named the writer of this account. It was largely through our efforts that there was an average attendance of twenty-four at the celebrations of Holy Com-

munion on board the transport, this has fallen somewhat since our arrival in Camp, chiefly owing to the above-mentioned hindrances. On Sundays we have enjoyed many walks to the surrounding villages, under the direction of our Chaplain, who is a keen worker, and one who will always be remembered by the "boys," many of whom have already left England for the front. The general conditions of the troop in this Contingent is not a matter that one may properly write about, but it is hoped that this short account of Brotherhood work performed under some difficulty, may be of general interest.

The Churchwoman

TORONTO.—OBITUARY.—The Girls' Friendly Society has sustained an irreparable loss in the death of their beloved President, Mary Augusta Boulton, who entered into rest on Easter Even, after a very brief illness. Her work for the Society dated from its foundation in Canada. She was for fifteen years Central Secretary, and had been President since 1910. Her ripe experience, her wide sympathy, her lofty vision, her excellent gifts of ready and gracious speech well fitted her for the responsible position which she filled so ably. She had a rare genius for friendship, her wit and humour, fed by a singularly well-stored and retentive memory, made her companionship a delight, and many are the life-long friends who mourn her loss. In work, in friendship, in religion, in society, in her home, her ideals were the highest, her influence ever strong for good, and her life remains an inspiration to every member of the Girls' Friendly Society, to which she gave of her best so long and so lovingly.

ST. MARK'S.—The April meeting of the Diocesan Board was held in the Parish House on the eighth, the President in the chair. Two new branches and five new life members were reported. On Thursday, May 6th, after the service in St. James', the Georgina House Association will serve a lunch in St. James' Parish House, that persons so wishing may lunch there before going to St. Anne's for the business session. It was with deep regret that the meeting heard the President announce that at the close of this year, Mrs. Webster, the Diocesan Treasurer, owing to change of residence, must resign. The Dorcas receipts for the month were \$622.46, while 75¾ bales were sent out. An appeal was made and granted for \$85.00 to purchase outfits for five Chaplains going to the front with the contingents. The Junior receipts were \$604.16; all their pledges were paid and a balance remained. Receipts for the month were \$167.86. There will be three summer schools, at Lennoxville, Belleville and St. Catharines, at the latter place from June 28th to July 5th. P.M.C. receipts amounted to \$470.69. In April 4,404 "Leaflets" were distributed. Mrs. Lennox gave an excellent account of work in Japan, and told of the great need for missionaries, there being only 25 missionaries to 6,000,000 people. The E.C.D. receipts were \$197.48, of which \$76.00 was given to pay off the debt on St. Paul's Church at Lasswade, while the balance was given for repairs on the parsonage at Young's Point. The noonday address was given by the Rev. C. V. Pilcher, who took for his subject "The Coming of the Kingdom."

CORNWALL.—TRINITY.—The annual meeting of the Girls' Branch of the W.A. was held on the 31st ult. All reports satisfactory. Treasurer reported total receipts, \$79.90; expenses, \$73.45. Hon. President, Mrs. Netten; President, Mrs. J. Speer; 1st Vice-President, Mrs. J. Eamer; 2nd Vice-President, Miss E. Farlinger.

Church News

PREFERMENTS AND APPOINTMENTS.

DICKSON, Rev. H. A., Incumbent of Inverness, to be Rural Dean of Levis. (Diocese of Quebec.)

HEPBURN, Rev. James, M.A., Incumbent of Stanstead, to be Rural Dean of Coaticook. (Diocese of Quebec.)

MCCOMES, Rev. G., to be Rector of St. George's, Fort Saskatchewan.

NASH, the Rev. G. L., Incumbent of Gilbert Plains, to be Incumbent of Snowflake.

STONEY, Rev. Akroyd, Incumbent of the Mission of Sedgewick, Killam and Loughheed.

TEBBS, Rev. George W., Rector St. Mark's, Orangeville, to be Rector of St. James', Hamilton. (Niagara.)

Easter Vestry Meetings—Summary of Finances, and Lay Delegates

Figures given are receipts first, followed by expenditures.

TORONTO—

St. Aidan's, \$10,122—\$9,468. F. M. Baker, C. B. Watts.
All Saints', \$10,362.26—balance good. W. H. Lockhart-Gordon, S. Trees, W. H. Knowlton.
St. Anne's, \$26,700—\$26,470. Edward Hawes, W. P. Murray, Thomas St. John.
Ascension, \$3,977.16—\$3,580.31. R. C. Bickerstaff, Robert Kincade, Col. Delamere.
St. Augustine's, \$8,649.06—expenses not given. Major Crozier, H. M. Blackburn, Harry Etches.
St. Barnabas' (Halton St.), \$6,137.37—balance on hand. Dr. A. M. Clark, W. H. Wilson, S. C. Burford.
St. Barnabas' (Chester), \$7,095—\$6,000. W. G. Samson, H. J. Cook, Mr. Church.
St. Bartholomew's, favourable balance. R. Postans, G. Lowry, Mr. Canniff.
Christ Church (Deer Park), \$8,000—\$7,825. Mr. Tibbets, Mr. Grahame.
St. Clement's (Eglinton), \$7,139—\$6,863. H. Waddington, A. Worth, W. T. H. Boyd.
St. Cyprian's, \$3,290—\$3,192. H. T. Rawlinson, P. A. Phillips, T. P. Wood.
St. David's, \$3,936.60—debt reduced. W. A. Mackenzie, J. Harris, H. Neal.
St. Edmund's, year shows balance \$113. Mr. Bond, C. M. Wakelin, S. Tompsett.
Church of Epiphany, \$16,082.79—\$15,671.64. A. C. McConnell, F. Francis, Evelyn Macrae.
St. George the Martyr, \$7,895—\$7,738. T. Arnoldi, K. C., J. Maughan, Sr., Beverley Jones.
Grace Church, total receipts \$16,349—balance \$742.74. J. S. Barbèr, J. G. Ormsby, E. Heaton.
Holy Trinity, \$5,322.45—deficit, \$1,654.65. J. A. Worrell, K. C., H. P. Blachford, C. J. Agar.
St. James', \$62,511.73—\$62,474.48. Prof. Hutton, Mr. Campbell, Col. Grasset.
St. John's, West Toronto, \$5,236.25—increase \$300. T. W. Murray, T. Kinnear, G. Cliff.
St. John the Evangelist, \$3,850.66—deficit, \$964.46. A. R. Boswell, K. C., A. J. Barr, W. H. Ashworth.
St. John the Baptist, \$4,694—\$4,472. F. V. Philpott, A. E. Allen, J. H. A. Hird.
St. Jude's, \$4,890.10—\$4,343.13. E. E. Folkes, J. W. Truscott, H. A. Cooper.
St. Luke's, \$6,000—balance on hand. G. C. Foster, James A. Catto, H. S. Strathy.
St. Mark's (Parkdale), \$10,780—parish house built. P. H. Drayton, K. C., George Gouinlock, G. St. A. Sewell.
St. Mark's (West Toronto), \$3,676—\$3,328. Peter Laughton, A. L. Pve, F. D. Clark.
St. Martin's, favourable report—balance \$150. George Hughes, Percy Knight, C. J. Walthe.
St. Mary Magdalene, \$6,687.12—\$6,386.85. A. J. Tooze, A. Pollard, R. Burns.
St. Mary the Virgin, \$30,000—with building fund. G. B. Kirkpatrick, W. Allworth, W. A. Peacey.
St. Matthew's, \$8,292—small balance. J. W. Jupp, J. C. Forman, E. F. Crossland.
St. Matthias', \$6,602.06—small balance. W. Morell, R. Clarke, J. A. Ready.
Church of Messiah, \$8,129.60—\$7,424.79. John Patterson, Mark Bredin, H. Mortimer.
St. Michael and All Angels', \$4,950.20—\$4,670.05. H. W. Hewett, H. K. Goodman.
St. Monica's, \$1,852.13—\$2,281.41. R. Hardy, A. J. Robinson, J. W. Sangster.
St. Olave's, balance \$612.80. T. Earl, J. Ellis, W. C. Rogers.
St. Paul's, \$120,392.82—good balance. F. C. Jarvis, R. Millichamp, J. R. Roaf.
St. Peter's, \$5,949.40—\$5,933.94. F. J. Stewart, R. H. Cösbie, A. J. Russell Snow, K. C.
St. Philip's, \$4,000—small balance. Wm. Brooks, Chas. Evans-Lewis, Wm. Burnett.
Church of the Redeemer, \$29,000—increase, \$3,000. N. W. Hoyles, K. C., Dr. T. Millman, Wm. C. Brent.
St. Simon's, \$8,544.58—\$9,715.42. Judge Hodgkins, N. F. Davidson, H. W. Mickle.
St. Stephen's, \$7,400. Dr. Pepler, Wm. Cook, C. A. C. Jennings.
St. Thomas', \$10,910.23—deficit \$135. John S. Cartwright, K. C., H. Paterson, H. T. Beck.
Trinity East, favourable balance. John Wilson, John Morgan, Hugh Chambers.
St. Andrew's (Todmorden), favourable balance. J. Gudgeons.
Scarboro'. J. Lennox, H. Hachkiss, Harvey Armstrong.

St. John's (York Mills), \$1,000—\$814.
St. John (Weston), \$1,734.71—\$1,684.71. Geo. W. Verral, T. E. Ambler.
St. Margaret's (New Toronto), \$939.60—\$937.60. Mission of Mimico.
St. John (Norway), \$4,696—\$4,472. A. P. Allen, F. V. Philpott, J. H. A. Hird.
St. Cuthbert's (Leaside), favourable increase. R. T. Dean, Sr.

BELLEVILLE—

Christ Church, \$6,027.79. Record receipts.
COBOURG—
St. Peter's, \$4,106.93—\$4,079.33. J. W. Bickle, H. Boggs, T. S. Chatterton.

HAMILTON—

St. Mark's, \$2,990.93—\$2,993.89. F. Smith, E. V. Wright, H. Vernon.
St. George's, finances satisfactory. W. Marsden, D. R. McLennan, W. A. Noble.
Ascension, \$12,359.29—\$12,300.14. J. A. Henderson.
All Saints', \$7,149.21—\$7,078.21.
St. Phillip's, \$1,039.39—deficit of \$120.66. F. A. Thompson, Dr. G. Acheson, A. Callaway, J. Burney.
St. Peter's, finances satisfactory.
St. John the Evangelist, finances satisfactory. Kirwan Martin, H. B. Daw, G. Barton.
St. Matthew's, \$3,264.10. A. C. Mason.
St. Luke's, \$1,661.34—\$1,576.93. B. Malley.
St. Margaret's, finances satisfactory. A. H. Collins, W. T. Jarman, A. Drew.
Holy Trinity, \$850—\$825.98. T. Morris, W. F. Ambrose.
St. Stephen's, \$1,007.72—\$1,001.09. G. F. Webb, C. W. Heming, W. A. Crockett.

INGERSOLL—

St. James', finances satisfactory. J. Lee, C. Ellis.

KINGSTON—

St. James', finances satisfactory. F. Welch.
St. Luke's, \$1,558.98—\$1,557.85. W. Carroll, H. Jennings, H. J. Simpson.
St. John's, finances satisfactory. J. Scally, J. B. Walkem, J. W. Henstridge.

LAKESIDE—

Christ Church, finances satisfactory. H. G. Gleason.

LONDON—

St. Paul's Cathedral, \$23,061.14. Dr. W. H. Moorhouse, C. B. Hunt, R. A. Bayley.
St. James', \$5,207.97. A. F. Nash, R. E. Davis, G. P. Collyer.
St. John the Evangelist, finances satisfactory. Col. C. E. Fisher, S. Grant.
St. George's, finances satisfactory. J. K. H. Pope, T. F. Dexter.
Bishop Cronyn Memorial, finances satisfactory. F. P. Betts, K. C., F. G. Jewell, H. M. Graydon.
All Saints', \$3,175.91—\$2,596.80. J. Gwalchmai, G. B. Drake.

LUCAN—

Holy Trinity. C. Hodgins, T. H. Comsey.

MILTON—

Grace Church, \$1,721.23—\$1,654.62. S. Dice.

MITCHELL—

Trinity. F. A. Mason, T. Roney.

MONTREAL—

Christ Church Cathedral, postponed to May 10th.
St. George's, adjourned to May 10th. L. Lewis, G. E. Drummond.
St. James the Apostle, \$25,000—increase \$5,000. G. H. Harrower, James Pyke.
Trinity Church, splendid financial statement. A. Baile, James Mitchell.
St. Stephen's, satisfactory balance. G. M. Bosworth, W. D. Birchall.
St. Cyprian's, good surplus. H. J. Goodfellow, A. P. Haycock.
St. Thomas', good report. F. W. Molson, W. West.
St. Luke's, adjourned to May 10th. E. Mann, A. Gardiner.
St. Augustine's, finances good. J. Wooldar, Robt. Snook.
All Saints', adjourned to May 10th. J. McGillivray, W. H. Flawn.
Church of the Advent, good surplus, debt reduced \$1,500. E. C. Pratt, A. P. Tippet.

St. Jude's, small balance. J. Forgraves, N. W. Jordan.
St. Matthias', \$14,000—good increase. J. J. Fiske, H. H. Ransom.
Bishop Carmichael Memorial, adjourned to May 17th. H. W. Dalton, Burt O. Part.
St. Edward's, adjourned to May 10th. R. J. Kendall, W. J. Morton.
St. Margaret's, finances healthy. E. A. Long, Chas. Wheeler.
St. Simon's, adjourned to April 29th. W. Knee, J. H. Cox.
Grace Church, finances good. Dr. Carmichael, Chas. Manning.
St. Barnabas', good balance. Jos. Horsfall, H. J. Webber.
St. Martin's, meeting adjourned to May 10th.

NORTH BAY PARISH—

\$3,483.35—\$3,328.29.

ORANGEVILLE—

St. Mark's, increase \$250. H. Endicott, J. A. V. Prest, W. A. Island.

ORILLIA—

St. James', \$3,745.67—\$3,630.67. C. H. Hale, F. L. McGachen, B. Murphy.

OTTAWA—

St. George's, \$16,000. Dr. W. F. King.
St. Matthias', \$2,784.
St. Barnabas', \$4,320—\$4,248.
St. Alban's, \$6,490.49—\$6,220.49.

SASKATOON—

St. John's. A. H. Hanson, A. Turner, W. J. Bell.

SHANNONVILLE—

Trinity, balance \$15.

ST. CATHARINES—

St. Thomas', \$7,000. A. M. Watts.

ST. THOMAS—

Trinity, \$5,276.06. Judge Ermatinger, A. Swaisland.
St. John's, \$1,859.21—\$1,645.73. F. W. Sutherland, H. A. College.

STRATHROY—

St. John's, finances satisfactory. G. Weekes, F. D. Brookes.

WINDSOR—

Church of the Ascension, \$13,887. O. E. Fleming, A. Whittaker.

WINNIPEG—

St. Alban's, L. D. Smith, A. Clarke.

WOODSTOCK—

Old St. Paul's, finances flourishing. W. H. Kaner, F. Anderson.
New St. Paul's, finances satisfactory. Dr. Wellford, A. W. Woodroffe.

Special Items of Interest from the Vestry Reports.

HAMILTON.—Ascension. The Rev. Dr. Renison's salary was increased by \$500. **All Saints'**. A new church is to be erected at a cost of \$13,000. **St. Peter's**. On Easter Day, the number of communicants outnumbered the seating capacity of the church. **St. Matthew's**. Mrs. White, wife of the Rector, who is the honorary organist, presented with a handsome cut glass water set after vestry meeting in appreciation of her services. **St. Luke's**. Easter communicants, 363; offertory, \$150.63. **St. Margaret's**. Rev. C. M. Dumas, Minister-in-charge, had an increase of salary. **St. Stephen's**. The stipend of the Rev. J. Samuel was increased \$150.

KINGSTON.—St. John's. G. Watts, J. W. Henstridge and J. B. Walkem attended the vestry meeting at this church for the 58th, the 43rd and the 40th time consecutively, respectively.

LONDON.—St. Paul's Cathedral. During the coming year a new roof is to be placed on the Cathedral. A fine new organ has been installed during the past year at a cost of \$8,005.39. There are 441 scholars in the Sunday School. **St. George's**. Mr. T. R. Howard has presented this church with a beautiful carved oak chair.

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MILTON.—Grace Church. Mr. Samuel Dice was re-elected lay delegate. He was a delegate to the Synod in 1875, the first after the separation of the diocese of Niagara from that of Toronto.

ORILLIA.—St. James'. Amount for missionary purposes exceeded \$1,100.

OTTAWA.—St. Alban's. An honorarium of \$200 was voted to the Rector, and his stipend was increased by \$300.

ST. THOMAS.—St. John's. The Rev. W. F. Brownlee, the Rector, was voted an addition to stipend.

TORONTO.—St. James' Cathedral expended \$22,073 on improvements; the W.A. raised \$4,207.14. **Epiphany** paid \$3,000 off debt. **St. George's** reported 40 men gone to the front; \$1,200 was given to the Poor Fund. There are four chapters of Brotherhood St. Andrew. **St. Paul's.** The \$120,000 received was in cash and included payments to the building fund; wonderful work is being done by the ladies in connection with war relief. **St. Barnabas', Chester,** reported 602 communicants on Easter Day. **St. Aidan's** report best year on record; 41 men at front. **St. Matthew's** paid \$1,000 off mortgage. **Redeemer** sent \$7,500 to Missions and paid \$5,500 off debt. **St. Thomas'** report church now too small for their growing congregation and talk of extension; \$4,600 paid off mortgage. **St. Barnabas', Halton St.,** tower completed and chimes installed. **St. Mark's, Parkdale,** \$18,000 Parish Hall built. **St. Anne's,** 1,492 communicants on Easter Day; given to Missions \$5,700. **Grace Church** gave \$598 to Belgian Relief Fund; also reduced mortgage. **Trinity East,** \$1,167.97 to Missions, 160 weddings, 201 baptisms, 90 funerals, Sunday School 1,790 on roll; 2,482 were sent out for fresh air outings. The church looked after 128 families for the House of Industry. Over 700 bags of vegetables and apples were given to the needy. About four tons of groceries, 12,000 lbs. of bread, and wagon loads of clothing were also contributed. **St. Clement's, North Toronto,** paid off \$1,000 note indebtedness, as well as finishing year with a balance of \$276. **St. Augustine's** adopted the duplex envelope system and increased accordingly missionary and other giving; \$500 was subscribed to publish Canon Plummer's musical compositions on the occasion of his 25th anniversary of his ordination. **St. Mary the Virgin** completed new church at cost of \$100,000. **St. Simon's** spent \$2,241 on renovation during the year.

WINNIPEG.—St. Peter's. A larger amount of money through the freewill offering of the people, than has ever before been contributed in any one year.

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The services Easter Day were all marked by large attendances. The music, decorations and sermons spoke of the spirit of Eastertide. There were five celebrations of the Holy Communion and several sick communions, the number attending being 710. The offertories were also generous, in all \$1,000. The music was of outstanding sweetness, and under the direction of Mr. F. N. Clarke, whom the congregation were glad to see again at the organ after an absence of several weeks by illness. The anthems were: "As it Began to Dawn," and the "King of Kings." Archdeacon Armitage preached, dealing with the great Resurrection Truths and their profound meaning in human life. The Archdeacon touched upon the consolation of the Gospel with special references to the war. Intercession on behalf of the Empire was offered at all the services. There was a bright children's service in the afternoon, in the ancient church. The Rev. S. H. Prince, who was the preacher, took as his subject, "The Easter Echoes." An interesting feature was the presentation of the Lenten baskets, heavy with the Lenten offerings of the children.

ALL SAINTS' CATHEDRAL.—On the evening of the 8th inst., Professor Fraser Harris, D.Sc., delivered a lecture before the Men's Club of this Cathedral church, on the subject of "Edinburgh Society at the close of the Eighteenth Century." The lecture was illustrated by lime-light views.

Easter at this Cathedral was rather a remarkable season. The offertory for the day amounted to \$1,100 and the number of communicants was nearly 800. Both of these were record figures. Sixty-two of the communicants were Russians, whose service, by their own wish, was held at 4

o'clock in the morning. This work, which has been placed in charge of the Rev. V. E. Harris, seems to be very much appreciated. The morning sermon at the Cathedral was preached by the Archbishop and the evening sermon by Dean Llwyd.

TRINITY.—On the 5th inst., Col. Oxley, the Commissioner for the Province, inspected the Trinity troop of Boy Scouts, as a result of which a silver cup, presented by Mrs. E. P. Noseworthy, was awarded to the Hawk Patrol, whose leader is Scout Arthur R. Morrison. Scout Philip Cox then presented Mrs. Noseworthy with a beautiful bouquet of carnations and daffodils tied with streamers of the troop colours, green and red, together with an appropriate address.

FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—The Rev. R. P. McKim, gave a special series of picture lantern sermons on each evening during Holy Week and large congregations attended.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—It has been decided that the induction of the Rev. Canon Shreve, Rector of St. Peter's Church, Sherbrooke, as Rector of the Anglican Cathedral of this city, and Dean of Quebec, will take place on the evening of the 16th instant, in the Cathedral. The Bishop will preside at the induction service.

OTTAWA.

OBITUARY.—Mr. John Travers Lewis, K.C., D.C.L., senior partner of the law firm of Lewis and Smellie and one of the foremost lawyers in Canada, died on the 12th inst., after six months' illness. Deceased was born in Brockville in 1857 and was called to the bar in 1882. He had a very brilliant legal career, frequently appearing as counsel before the Imperial Privy Council. He has been Chancellor of the diocese of Ottawa since 1906. He was a member of the Canadian Boy Scouts' Council and of the Executive of the Victorian Order of Nurses. His father was Archbishop of Ontario, and his mother a daughter of the late Hon. Henry Sherwood, of Toronto. Capt. Allan Lewis, Army Service Corps, Toronto, and Jack Lewis, Canadian Engineers, Ottawa, are sons of the deceased gentleman.

TORONTO.

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

TORONTO.—THE BISHOP'S MOVEMENTS.—Last Sunday, which was "Lord's Day" Sunday, the Bishop preached on the subject of "Sunday Observance" in St. James' Cathedral at the evening service. In the morning his Lordship held a Confirmation service in the Church of St. Mary the Virgin, Dovercourt. The Bishop left at the beginning of this week to attend the half-yearly meeting of the M.S.C.C., the Sunday School Commission, and the Special Meetings of the House of Bishops, to be held in St. Paul's School House, Fort William.

ST. LUKE'S.—In the absence of the Rector, the Rev. G. F. B. Doherty, through illness, the Ven. Archdeacon Davidson, Rector of Guelph, officiated on Sunday morning last, and in the evening, the Rev. F. E. Powell, of St. Barnabas', Chester. On Sunday next the Rev. R. L. Brydges will officiate both morning and evening.

ST. ANNE'S.—At the regular meeting of the Men's Association of this church, which was held on Monday evening last, Mr. E. F. Hitchman, the late president, who is leaving shortly for the front with the University of Toronto Base Hospital, was presented with a purse of gold as a parting gift. Mr. M. Young, K.C., gave an interesting address on the "Monroe Doctrine," and several others made short addresses.

DOWNTOWN WORKERS' ASSOCIATION.—The luncheons at St. James' Parish House last week were most successful. About forty small tables were arranged and waited on by young ladies in smart white frocks and aprons and nurses' caps. The tables were bright with spring flowers and the walls of the room were draped with large Union Jacks. A delicious luncheon was served

and a large number of people patronized the affair. The proceeds are to be used in aid of summer outings for poor mothers and children. The association already owns a house in the vicinity of Jackson's Point, where the splendid work will be carried on for at least three months of this coming summer.

CHURCH OF ENGLAND SUNDAY SCHOOL ASSOCIATION.—The children's service in connection with the above will be held in St. Alban's Cathedral on Saturday, 17th, at 4 o'clock, when an address will be given by the Ven. Archdeacon Davidson, of Guelph. The Teachers' Annual Service will be held in the same place on Monday, the 19th.

CENTRE ISLAND.—The first Divine service of the season was held in the Church of St. Andrew-by-the-Lake on Sunday morning last, and the Rev. F. J. Moore, of St. James' Cathedral, officiated. The early opening is due to the fact of the presence of so many soldiers on duty at the Island. Bishop Reeve will be in charge of the services throughout the summer.

WEST TORONTO.—ST. JOHN'S.—The Revs. Professors Hallam and Mowll, of Wycliffe College, preached in this church on Sunday last, morning and evening respectively.

YORK MILLS.—ST. JOHN'S.—The members of the Divisional Cycle Corps of the second Canadian Contingent, under the command of Lieut. Col. G. T. Denison, Junr., paraded to this church last Sunday morning, 130 strong. The Rector, the Rev. R. Ashcroft, gave an excellent address on "Manliness," choosing for his text the words:—"Quit you like men, be strong," 1 Corinthians 16:13.

ALLISTON.—ST. ANDREW'S.—At the morning service on Easter Day the Rector, the Rev. B. N. de Foe Wagner, dedicated a carved oak memorial Holy Table presented by the family of the late Mrs. Wm. Hand. Also a brass almsbasin, the gift of Mr. and Mrs. A. C. Osborne, and a service book which was presented by the congregation. Before the service the Rector thanked the donors for the beautiful gifts. He also thanked the congregation for their many tokens of good will and for the loyal and hearty support they had given him during the past year. There were large congregations both morning and evening. The duplex envelopes had proved very satisfactory the past year, and the finances of the church are in a most gratifying condition. The congregation at St. Peter's, West Essa, in the afternoon was a record one. The service was very impressive, and one of the most encouraging features was the large number of communicants, noticeably the large number of young men. The work of the parish, as a whole, is most gratifying. Steps are being taken at present for the erection of a Parish House, and it is hoped to have it ready for the coming autumn.

NIAGARA.

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

ORANGEVILLE.—ST. MARK'S.—Rev. Geo. W. Tebbs has been appointed by the Bishop of Niagara to the important Parish of St. James', Hamilton. He will leave Orangeville where he has been rector for the past two years early in May, to supervise the building of a large new church being erected by the Extension Committee of the Diocese in the centre of this very thickly populated new part of the city of Hamilton. He leaves Orangeville greatly to the regret of everyone within and without his own congregation. Mr. Tebbs is a graduate of Wycliffe College.

HURON.

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

ST. THOMAS.—ST. JOHN'S.—The Easter services were very bright, and the congregation filled the Church at both services. The music was excellent, and included solos by Mrs. F. W. Sutherland and Master Fred. Appleton. The Rector, the Rev. W. F. Brownlee, was assisted by Rev. Prof. E. H. Young, of Huron College. 254 communicants were present at the Lord's Table. The church was beautifully decorated with Easter lilies, carnations and ferns.

BERLIN.—ST. JOHN'S.—At the vestry meeting the Rev. J. W. J. Andrew announced that out of the congregation sixty-five men had enlisted in the three detachments which have gone out from Berlin with the different contingents.

WINDSOR.—CHURCH OF THE ASCENSION.—The number of communicants on Easter Day was 346, the largest in the history of the parish.

ALGOMA.

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

NORTH BAY PARISH.—Easter communicants 248. The wardens report (apart from income of church organizations) receipts for past year \$3,483.35, and expenditures \$3,328.29. Debt on church building \$2,700. Wardens for ensuing year are Jas. A. Smith and T. J. Gracey. The Bishop was present Easter Day and preached to the heart of every man present, stating that he had but tried to follow God's will and to do his simple duty. The Bishop holds a very warm place in the hearts of North Bay Churchpeople, and indeed of the citizens generally.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Arch-
bishop and Primate, Winnipeg.

WINNIPEG.—The Easter services in the city churches were of a most inspiring character. At St. John's Cathedral the attendance was unusually large and the number of communicants exceeded that of any previous year. The attendance at the communion services of several other churches were as follows:—Holy Trinity, 750; All Saints', 610; St. Margaret's, 260; Christ Church, 250; St. Michael's, 110; St. Alban's, 225; St. Thomas', 114; St. Cuthbert's, 123; St. Peter's, 307; St. Luke's, 625; St. Matthew's, 964; St. Stephen's, 122; St. James', 250; St. Philip's, 160; St. Jude's, 220.

Owing to the illness of the Archbishop, several confirmation services have been taken by Bishops from other dioceses. The Bishop of Keewatin confirmed a class of upwards of 20 candidates at St. Thomas', Winnipeg, and his deeply spiritual address was a great help to the large congregation present. Bishop Grisdale confirmed 55 candidates at Holy Trinity Church on Palm Sunday, and 25 adult candidates at St. Matthew's Church on the Wednesday before Easter. This is the second class presented for Confirmation at this church during the past three months. The former numbered about 90 candidates, making a total of 115 between Christmas and Easter.

PILOT MOUND.—**ST. JOHN'S.**—During Passion Week the attendances at the Wednesday service of Intercession and on Good Friday evening were excellent. Rev. J. R. Kennedy gave a lantern service on Good Friday, the lantern having been recently acquired through the good offices of Messrs. Russell, Lang & Company, of Winnipeg, at a very reasonable figure for parochial and other purposes. The Easter Day attendances both here and at Lariviere were good, 32 communicating at the 11 a.m. service in Pilot Mound, and 12 at Lariviere in the afternoon. Mr. and Mrs. Kennedy and their little girl are now at home in the Rectory.

PORTAGE LA PRAIRIE.—His Grace the Archbishop was well enough to visit this place lately and to hold a Confirmation service, when a very large number of candidates were presented by the Rector, Rev. Rural Dean Parker.

SNOWFLAKE.—The Rev. G. L. Nash, formerly of Gilbert Plains, has been appointed to the incumbency of this parish.

CARBERRY.—Rev. C. H. Short visited this parish on the Monday in Holy Week, and gave an address to a large congregation on the Work of the Church in Japan.

CALGARY.

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

CALGARY.—**ST. STEPHEN'S.**—The Easter services of 1915 in this church were better attended than ever before in the history of the church. During the past year the church has been enlarged and it is possible, with the seats available in the Parish Hall, to seat 550 people. Every seat was taken at the midday service. The choir gave the beautiful anthem, "Awake up my Glory," and the Rector, Rev. Canon James, preached from Romans 14:7. There were four celebrations of the Holy Communion, and 538 communicants. In the afternoon the children's service was held, and the church was filled again with children and young people. Our Sunday School now has an enrollment of 350. The children's Lenten boxes

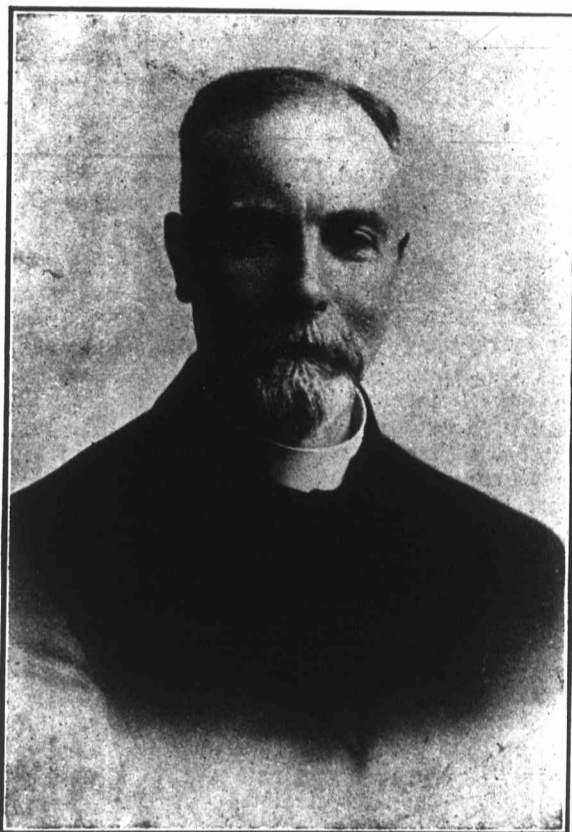
were collected and the amount given during Lent was over \$75. This sum goes to the support of an assistant for Dr. Archer, of Kangra, India. At the evening service, which the Rev. W. R. Armistage, B.A., who had given the Rector much needed help throughout the day, preached, and a very happy day was brought to a close. We are thankful, in these difficult times, to be able to record a collection of over \$400 exclusive of the children's offering. On Palm Sunday the Bishop held the annual Confirmation in the church. The Rector presented 24 candidates, chiefly adults. At this service the Bishop dedicated the new brass lectern which had been recently presented to the church by Miss Watt.

EDMONTON.

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

EDMONTON.—The Rev. W. A. R. Ball has been appointed a Chaplain to the Camp of the 49th and 51st Regiments now in barracks at Edmonton.

ST. MARK'S.—A troop of Boy Scouts has been formed in connection with the Sunday School of this Mission. Mr. G. Wilbraham who, with Mr. G. Jones, has done such splendid work in the



REV. CANON HOWITT,
Rector of St. George's Church, Hamilton.
Special Member of Graduating Class,
Wycliffe College, 1915.

Mission as lay-reader, preached his farewell sermon on Sunday, March 28th, prior to his leaving for Wainwright.

HOLY TRINITY.—The Bishop confirmed a large number of candidates in this church on the 11th, who were presented by the Rector, the Rev. C. Carruthers.

ST. JOHN THE EVANGELIST.—On the same date the Bishop confirmed ten candidates in this church, who were presented to him by the Rector, Rev. W. Everard Edmunds.

On account of the Easter Vestry Reports considerable Church News and Correspondence is held over.

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Correspondence

THE ENGLISH CHURCH.

Sir,—It is not I who have been led astray, but Mr. Bousfield, who has adopted the usual attitude of men of his views. To adapt his language, it takes a clergyman of his type a long time to realize past conditions, and there are very few of his school who ever attain to the necessary detachment from their ecclesiastical prejudices sufficient to make them trustworthy in regard to matters of history. By a careful omission of all the facts that are not quite convenient it is easy to make out a case. But such methods, while "evidences of activity," are no proof of accuracy.

The one thing that Mr. Bousfield and his friends apparently do not want to see is the essential unity of English religion with Rome from at least 1066 to the Reformation, and the equally essential break in the 16th century on matters of doctrine. Mr. Bousfield's interpretation of Magna Carta would be laughed to scorn by unbiased historians whose one desire is fact, not ecclesiastical victory. Notwithstanding all his special pleading the fact remains that Langton was Papal Legate at the time of Magna Carta and the freedom of the Church mentioned in that document was, as I have already pointed out, not freedom from Rome, but from the King. In the dictionary of "English Church History," which is edited by two definite High Churchmen, the writer on Magna Carta is a well-known historian, Mr. H. W. C. Davis, and he points out that as the "freedom" of the Church had already been confirmed in similar terms by Henry I. and Stephen, "there is no doubt that in each case the 'freedom' claimed was deliverance from abuses of recent date." This shows how different the meaning of the words is when looked at in the light of their context and circumstances.

Then, too, all that Mr. Bousfield says about the attitude of Langton to Pandulf is not only modified, but nullified, by the simple fact that while Langton opposed Pandulf and obtained a promise from the Pope that no more Legates should be sent to England, yet from this time the Archbishop of Canterbury was allowed to hold, as a right, the dignity of Papal Legate, known as *legatus natus*.

The animus of Mr. Bousfield is especially seen in his reference to Professor Pollard's allusion to St. Paul. Fancy a man with the New Testament available to him, saying of the Apostle of the Gentiles that, while he accepted the leadership of Jesus, he did not change his view of the realities of the Jewish law. It would seem as though Mr. Bousfield had never read Romans 3, Galatians 2, Philippians 3; at any rate, if he has, he must have done so through very curious ecclesiastical spectacles. Imagine, too, a man in the English Church seriously contending that at the Reformation our Church "merely dropped the lifeless Rabbinism of scholastic theology." If this were all, it is difficult to account for the actual history of the Reformation and the very plain statements of our Articles. If Mr. Bousfield were to say this to a Roman Catholic scholar, he would quickly be met with derision at such a travesty.

I turn from Mr. Bousfield to Dr. Figgis, who himself is a very definite High Churchman and also a great scholar. In some recent sermons he has been dealing with this very point and in the "Guardian" of March 4, Dr. Figgis had much to say on our debt to Rome. I cannot do better than quote the exact words:—

Last Sunday I stated the fact that to Rome is due the Christianization of the English. Even the ecclesiastical divisions were framed on the lines of the Roman Province of Britain, and when the Primate of England meets the Primate of All England he testifies to the living power of an Empire which seems long since to have ended. If we owe our Christianity to the Papacy, so also we owe our ecclesiastical development. No doubt existed in the later Middle Ages about the relation of the English Church to the Roman See. These bonds had been tightened by St. Dunstan, and again by Lanfranc. The 13th century witnessed the most complete subjection of the English Church to the Pope. Yet all through there was no real question about it. This needs to be mentioned, owing to a common error. Somewhere in the Victorian era, High Churchmen thought that they could do their cause service by proving that the English Church was, in the Middle Ages, an independent Society. This well-meaning dream is not history. True, the English Kings disliked the temporal interference of the Pope. Patrons resented his claim to "pro-

vide" to benefices. The whole people wished ill to his tax-gatherers. Incumbents liked to be let alone. So they do now. Parliament could pass Acts like Provisors and Praemunire in order to restrain Papal interference, and proclaim in high-sounding phrases that "this Crown of England hath been at all times so free that it hath been in no earthly subjection in all things touching the regality of the said Crown." This is true. But the corollary which some might think would follow did not follow. Neither King, nor nobles, nor people rejected the spiritual rule of the Papacy. No one claimed a special law for the English Church. Whenever the Government allowed the Courts Christian to do their work they did it on the lines followed throughout Western Europe. So far from England's attitude to the Pope being merely honorific, she was more submissive than the Gallican Church and less of a separate entity. Dr. Maitland's classical book on this subject has established this point. Some few qualifications may have to be made, and Mr. Ogle showed that Lyndewood was something better than the "stark Papalist" Maitland styled him. In the main it is true to say that those who have attempted to prove an independent unity for the English Church in the Middle Ages have failed.

This is history, not fable or imagination, and it entirely supports the view of so great a historical authority as Professor Pollard.

Student.

SOCKS WANTED FOR THE TRENCHES.

(Maude Week) begins Monday, April 26th. Canadians now serving their country, need hand-knitted socks, which will be sent direct to the "Front." Will every woman please help "our boys?" The appeal is not limited to the "Maudes." Contributions thankfully received by Mrs. Henry Brock, (Maude), 174 St. George St., Toronto.

HYMNS AND HYMN TUNES.

Sir,—There is another side to this subject. To me the choice of different tunes in our Hymn Book is not a matter of regret, but quite the opposite. From time to time it is wise and decidedly helpful to introduce new tunes, always assuming, of course, that they are melodious and easily picked up. Thus the other day I was in a church when they sang a new tune to Hymn 271 which was infinitely superior to the existing tunes, very pretty, delightfully harmonized and easily caught up by the congregation. Then, too, some months ago I was at a meeting when some one present introduced a very old tune, which, he said, had been sung in his boyhood days to the words, "How Sweet the Name of Jesus Sounds." The tune was certainly most attractive and warmly welcomed by those present. Then, again, there are differences between tunes in England and in Canada, which may well be a reason for providing more than one tune to many of our hymns. In England one never hears anything else in Anglican churches to "All Hail the Power of Jesu's Name" but Miles Lane. The other tune, "Coronation," is, I believe, used in Nonconformist churches, and in Wales it is often heard with that most remarkable running chorus, which, when heard sung by the Welsh, is not likely to be forgotten. The words, "Nearer, my God, to Thee," is never sung to Lowell Maron's somewhat poor tune, which is so familiar in the United States and Canada. The setting by Dykes is decidedly more tuneful and reverent.

Once more, who wants to sing the old tune to "Stand up, stand up for Jesus," if he has heard the new one by Geibel, which was introduced some years ago by Mr. C. M. Alexander? So with due regard to congregational singing and real tunefulness, let us encourage the singing of new tunes in every possible way.

Musicus.

WASTE AND WANT.

Sir,—Over a hundred million dollars were spent for drink in Canada in the year 1914. Wilful waste and woeful want. Even the "Brewers' Journal" says that as drink is a luxury and an extravagance it should be curtailed at the present time.

The estimate of one hundred million does not take into account the watering of liquor or the liquor that is manufactured out of chemicals. Just think, if that amount of money had been spent for food, clothing, better houses and better furniture what a boom it would have been to

business. What a multitude of men would have found employment making these articles. Thus it injures business, robs men of employment and almost every one is more or less affected by it. It not only wastes money that would help all lines of business, but it makes a large number so poor that they cannot pay their proper share of taxes and so the burden falls on a smaller number and the burden of taxation is increased every year.

Again, it causes crime and poverty and insanity and we now know that it is the very greatest cause of disease by dulling the defensive powers of the system. Think of the great number of people immured in jails, penitentiaries, asylums, poor houses, etc., that have to be clothed and fed and cared for out of the taxes. No wonder Gladstone said, give me a sober people and I will have no difficulty in raising the revenue. And Hon. Geo. E. Foster said that if the liquor traffic were stopped, we soon would not know ourselves we would be so prosperous.

If any one thinks that doing away with the liquor traffic would increase taxes or do harm in any way whatever, let him ask himself why the people in districts where local option is enforced are so well pleased with it.

Will some one tell us why the legislature busies itself with minor things and does not try to lift this burden off the people.

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

Books and Bookmen

"Jesus as He Was and Is." By the Rev. Samuel G. Craig, M.A., B.D. Toronto: Upper Canada Tract Society. \$1 net.

"A modern attempt to set forth the abiding significance of Jesus Christ." It is not every day that one can pick up such a book as this. Its author is no modernist in the rationalistic sense of the term, and yet he is neither an obscurantist, nor a superficial thinker. He emphasizes, with a note which cannot be misunderstood, that Jesus is to-day all that He ever was, and that in Him alone is to be found, "the dynamic through which the best aspirations of our age may be realized." He shows that the value of Christ does not lie wholly, nor even chiefly, in the spheres of teaching and example, but rather in what He was and is, and in what He did. In the final chapter on "Jesus as the Coming One," the author, in our opinion, does not do justice to the pre-millennial view of our Lord's return, which we believe to be the scriptural one, yet he is emphatic in his insistence that the return is a personal one. We cannot speak too highly of this work. It will help to put conviction and clearness into the preaching of every minister of the Gospel who reads it. He will gain a firmer grasp of that which is essential in Christianity, and in a day when so many distracting voices are heard this is surely desirable. It is more than possible for the preacher to omit from his teaching, even unconsciously, that positive note which should always be dominant, of a personal, all-sufficient, Divine Christ, Who is able to save to the uttermost both for time and eternity.

"A Handbook of Christian Apologetics." By A. E. Garvie, D.D. New York: Charles Scribner's Sons, 75c. net.

This book aims at presenting a complete outline of the argument for the Christian faith suited to the intellectual situation of to-day. It consists of nine chapters and apart from minute discussion covers the field very satisfactorily. Those who are acquainted with the subjects discussed will readily see traces of the author's wide reading and thorough thinking. Like his other works, this is an interesting blend of frank criticism and general orthodoxy. He is strongly in favour of the view that Old Testament prophecy involves prediction and says it is only by critical violence that we can get rid of it. On the other hand, he is not satisfactory in regard to the Old Testament miracles, mainly because he accepts the modern critical view of the Old Testament, which is becoming more and more uncertain as the best scholarship is brought to bear on it. The author's doctrine of original sin is also an impossible one, especially when he urges that children are "not born with any manifest tendency to evil rather than good." It will thus be seen that the book needs careful discrimination on the part of readers, but it closes on a note with which everyone will agree. Dr. Garvie holds that logical demonstration is inadequate to lead men from unbelief to faith. There must be a religious experience, and for this reason, "the apologist to be fully effective, must become the evangelist."

Received: "Scribner's Magazine"; "The Chronicle" (Protestant Episcopal Church); "The Modern Churchman"; "The Bible Champion"; "The Trinity University Review"; "The Missionary Review of the World"; "The Mission Field" (S.P.G.); "The Greater Britain Messenger"; "The Crozier"; "The Lord's Day Advocate."

The Family

A HYMN THAT CAME THROUGH THE FIRE

By Simeon B. Dunn.

THE CRUCIFIXION.

Behold the Saviour of mankind,
Nailed to the shameful tree;
How vast the love that him inclined
To bleed and die for three.

Hark! how he groans while nature shakes,
And earth's strong pillars bend;
The temple's veil in sunder breaks,
The solid marbles rend.

'Tis done! the precious ransom's paid!
'Receive my soul!' he cries;
See where he bows his sacred head;
He bows his head and dies!

But soon he'll break death's envious chain,
And in full glory shine;
O Lamb of God, was ever pain,
Was ever love, like thine?

The nightingale at the cross! Such to me is the hymn printed herewith—a singing voice in the dark, tremulous with pathos, and instinct with devotion. Good Friday never found in verse more fit utterance. This nightingale melody sings with a thorn in the throat. I venture to call it the premier passion hymn. Its author was Rev. Samuel Wesley, Rector of Epworth, England, who died in the year 1735—father of those two Wesleys whose monument is world-wide Methodism. Both of these were great hymn writers—Charles the greatest of all hymn writers, no doubt. This hymn reveals Charles' talent, a heritage from his father.

Apart from its poetic and religious quality, the hymn has romantic historical interest. As the manuscript freshly written lay on the author's study table, a fire burned down the parsonage. Everything else in the humble building was destroyed, but the hymn was saved. A gust of wind blew the precious sheet through the window. The rector himself picked up the manuscript on the lawn, scorched and shrivelled somewhat, but legible. It is said to have been literally the only scrap of their possessions which the Wesley family saved—furniture, library and manuscripts all destroyed. Even the family had narrow escapes for their lives. John Wesley, then a lad of 6 years, was saved only by being lifted out of his bedroom window—a "brand plucked out of the fire," as he himself said later—saved to voice through the world, as we know now, the message of the hymn which shared with him the providential deliverance.

It is strange that a hymn of such merit and such history has not shared to some degree the immortality attending the work and writings of at least two of the sons of that rectory. It is found to-day in but few hymnals. It deserves a place in all. To use this passion hymn, one needs more than a poetic sense which appreciates insight of thought—felicity of phrase and dramatic action. He needs also the passion-mood, the Good-Friday atmosphere, the cross-spirit.

Not the least value of our dean hymn of passion-devotion lies in this. It reminds us that our most ethereal religious feeling is rock-bottomed on historic fact. Our gospel is a date in the calendar. The Saviour of mankind was nailed to the shameful tree, groaned and died. It is no dream that we celebrate; it is an event. It is a reality. The graphic Christ is biographic. In view of this granite fact of our faith, how flimsy seem the gossamer threads and cobweb systems of speculative and academic theology. Good Friday with its portentous memory is a rebuke to idle speculation.

But overtopping tragedy in our nightingale song is the matchless love which it voices: "How vast the love!" Was ever love like it? By it "the precious ransom's paid!" The greatly beloved crown jewel of Good Friday is the high ransom it embodies—"a price all price beyond."

Personal & General

At the Empire Club luncheon last week Rev. C. H. Shortt, M.A., spoke on "Our Japanese Allies."

We regret to hear of the illness of Dr. Symonds, Rector of Christ Church Cathedral, Montreal.

At four o'clock in the morning sixty-two Russians partook of the Holy Communion on Easter Day at All Saints' Cathedral, Halifax.

Vicar (his mind full of the recruiting posters)—"Wilt thou take this woman to be thy wedded wife—for three years or the duration of the war?"—Punch.

The marriage took place at Southport, England, April 5th, of the Rev. Frank Vipond, Rector of Islington, Diocese of Toronto, to Jessy, younger daughter of James French, of Bolton.

Canon Armstrong, of St. John, N.B., is still confined to the house from his accident in August last. His physician hopes to have him up in another two months' time, but the wound is very slow and tedious in showing improvement.

Last Sunday was the special day set apart as "Lord's Day Sunday." Many special sermons were preached on Sunday Observance in the churches, urging a more earnest and faithful attendance at the services, and in general observance of the "Day of Rest."

Sunday School Teachers' Institutes have been held in the Wonsan, Pyengyang and Kwangju districts of Korea. So great has been the interest in these district institutes that the workers are planning several larger institutes for the coming summer in larger centres of population.

The Rev. G. F. B. Doherty has so far recovered from the effects of the operation which he recently underwent in the General Hospital for appendicitis that he was able to be moved on Good Friday from thence to the Rectory, and is making steady progress towards recovery.

The World's Sunday School Association reports that up to April 1st 200,000 copies of the New Testament had been provided for by the gifts of American Sunday School scholars in the movement to raise "A million

nickels from a million scholars for a million Testaments for a million soldiers."

Little Mary had been sent to the store by her mother to get some fly paper. She was a long time in returning, and the mother began to get anxious. Going to the door, she spied the little girl coming up the street, and called to her: "Mary, have you got the fly paper?" "No, mother," replied Mary, "it's got me; but we're coming together."

If your only wax match falls into a puddle just as you are preparing to light your camp fire you need not despair of striking it, even though it may have been in the water for quite a minute. Take and dry it roughly on your handkerchief or coat and then stick it in your hair. Leave it there for a minute and it will come out perfectly dry again.

A call for recruits in Glasgow to assist in the manufacture of shells brought forth a clergyman, who was promptly accepted. He is the Rev. Stuart Robertson, of Pollockshields Church, a tall, athletic figure, who now serves from 6 o'clock in the morning until 5 at night in a large engineering shop. His day's work over, the Rev. Mr. Robertson attends to his pastoral duties as his evening's recreation.

The little, sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then leaving all our weakness
With the One sublimely strong,
Forget that we bore the burden
And carry away the song.
—Phillips Brooks.

A special despatch from Simla, India, dated April 11th, says: "Indian princes and noblemen continue their generous war gifts, while British Indian ladies throughout the country are constantly forwarding comforts to the troops at the front. The princes and others have given further great sums toward the expenses of the war, besides gifts of medical appliances, motor ambulances, large tents for hospitals in France, as well as money contributions to hospitals, millions of

cheroots, thousands of sheepskins, thousands of copies of the Koran, also a hospital motor launch for the Persian Gulf.

A Government liability continues a long time. Congress has made an appropriation of \$856 to the trustees of the diocese of the Episcopal Church of Eastern North Carolina to reimburse the diocese for the destruction of the chapel at Nags Head, which was destroyed by the Federal troops during the Civil War. Nags Head has become an important summer resort, and during the summer months there is a large congregation in addition to the residents. We learn from the "Southern Churchman" that the Government appropriation will be largely supplemented by private gifts, and that excellent church buildings will be erected.

Undoubtedly one of the hardest-worked men in England during the war is General Bramwell Booth, the head of the Salvation Army. All charities are hard-worked at such a period, but the "Army," which is probably the biggest charitable institution in the world, has had tasks thrust upon it that are absolutely prodigious. General Booth has told a good story of a certain tramp who was asked by a cottager what trade he followed. "I am a picker," he replied. "A picker?" echoed the cottager. "What is that?" "Well, mum," answered the tramp, "in July I picks strawberries, in August I picks 'ops, in the winter I picks pockets, and the rest of the year I picks oakum!"

Russian and Japanese soldiers are now wearing clothes made of paper. "Kamiko," as paper clothing is called in Japan, is made of the real Japanese paper manufactured from mulberry bark. The paper has little "size" in it, and though soft and warm, a thin layer of silk wadding is placed between two sheets of the paper and the whole quilted. A company in Yokohama is supplying large quantities of paper shirts to the Russian Army. The garments are made of tough but soft fabric, strong enough to hold buttons sown on in the ordinary way, and appear to be very serviceable. The Japanese soldiers realized the value of this kind of clothing when they had to weather a Siberian winter. Its only drawback is that it is not washable.

A Cuban telephone manager got a vision of what Christianity ought to mean in the telephone business and dared to over-rule certain orders from headquarters. His story and the story of what happened in the life of an American student in an English University, "When the Higher Criticism Hit Him," will be told soon in "The Sunday School Times," an interdenominational religious paper published every week at 1031 Walnut Street, Philadelphia, Pa. We have learned from the management of that publication that a three weeks' free trial of their paper may be had upon request (by postcard) by any one interested in the Bible. If you wish the issues containing these two articles, mention this announcement and they will be furnished as long as the supply lasts. Dr. Griffith Thomas writes on the International Lesson for this paper every week.

The story of the death at the front of Dr. D. C. Turnbull, a lieutenant in the R.A.M.C., stands out alone. Dr. Turnbull, who was an old student of Sheffield University, learnt about 10 a.m. one day that an officer was lying badly wounded in a trench 400 yards beyond the dressing station. It meant almost certain death to reach him by daylight. Dr. Turnbull took the risk and won through. He found an operation necessary, and he decided to remove the officer, but could not get beyond the communication trench. A heavy German fire was directed at him, and all through that day he lay in the trench, compressing an artery by hand to check the bleed-

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ing. As darkness fell, Dr. Turnbull, helped by an orderly, lifted the officer and started the perilous journey. He got his patient safely through, but in doing so he received a shot through the lung from which he subsequently died.

A few weeks ago the whole world was thrilled, says "The Church Family Newspaper," by Lord Curzon's statement in the House of Lords to the effect that the late Lord Roberts had conducted family prayers for his household for over fifty years. Other notable examples of unostentatious piety have just come to light. We learn on unimpeachable authority that Lord Fisher, First Sea Lord at the Admiralty, makes a habit of going to a certain church practically every day for prayer and meditation before commencing his responsible duties. We understand also that Lord Kitchener follows out a similar rule whenever he is in London. These remarkable examples prove how great men value and appreciate the means of grace provided for them, and they are calculated to give the nation an increased confidence in the men upon whom so much depends.

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British and Foreign

It has been arranged to hold the S.P.G. Summer School this year in Cork from June 5th to 12th. A good selection of speakers has been secured, including the Bishop of Singapore and Mrs. Ferguson-Davie, Bishop and Mrs. Montgomery, Dr. Davey Biggs, who will conduct the Bible Readings; Canon Tupper-Carey, who will be responsible for the Intercession; the Rev. H. S. Smith (Central Board of Missions), and Dr. H. H. Weir from Corea. The local secretaries—the Rev. H. F. Berry, of Templebrady, Crosshaven, and the Rev. G. Emerson, of Kilroan, Glanmire—will be glad to furnish all information. Summer schools have proved not only fruitful in instruction, but have also acted as a stimulant to fresh endeavour.

The Rev. Horatio Rees-Webbe, who died recently in his 87th year, was gazetted at the age of 17 to the Bengal Lancers, and fought in the battle of Chillianwallah, 1849. He was afterwards invalided home, and resigned his commission. He went to Cambridge, but while there joined the Turkish contingent, and fought in the Crimea. He received the medal for each of these campaigns. Returning to Cambridge he took his degree from

Queen's College, and took holy orders, acting as garrison chaplain at St. Helena and afterwards as cathedral and garrison chaplain at Jamaica. Owing to ill-health he resigned, and became chaplain to the Bishop of Glasgow for a short period, and afterwards Vicar of Brompton, Yorkshire. Resigning after eight years, he travelled on the Continent, taking occasional duty, and finally settled in Teignmouth, Devon. He was twice married, and one of his sons, Captain M. O. N. Rees-Webbe, is now on active service.

Flint knapping is the oldest industry in Britain, and has been carried on in the neighbourhood of Brandon, in Suffolk, from prehistoric times, when the British caveman armed himself with his flint knives and bow and arrows. There are hundreds of old flint workings. Those pits are locally known as "Grimes' Graves," and do not materially differ from the workings of the present day. They present the results of engineering skill truly marvellous to be done with antler picks and rude stone hammers. There is a remarkable resemblance, for the iron pick and the flaking hammer of to-day are almost exact copies of the pick and celt of the ancients. During the days of the flint-lock muskets this locality flourished, as many as 63,000 flakes,

selected and suitable, being turned out in a week by a good flaker. During the Boer war over 17,000 tinder boxes, with flints, were supplied to the troops, and now again there is a brisk demand for them.

We thought that the desecration of the London churchyards had stopped but read with regret that another of their old graveyards is having the bodies removed to the country, in order that a Coroner's court may be built on the site. St. George the Martyr, Southwark, is a famous parish. The present church is not older than the eighteenth century, but the parish dates from the Norman Conquest. There are not too many open spaces in London that an old graveyard need be covered with bricks and mortar. At one time the parish was a great centre of residential workers, and was inhabited by well-to-do people. Now it is a slum, and every year it becomes poorer. In our older provinces the early settlers followed the old English custom of burying their dead under the shadow of the church. Too often they have been disturbed, but of recent years a more reverent spirit has sprung up. The temptation is doubtless great when a village unexpectedly becomes a town or a town grows to be a city, to build on these old acres, but generally this desecration is needless and profitless.

THE COLOURS OF THE FLAG

By Canon Scott.

What is the blue on our flag, boys?
The waves of the boundless sea,
Where our vessels ride in their tame-
less pride

And the feet of the winds are free;
From the sun and smiles of the coral
isles

To the ice of the South and North,
With dauntless tread through tem-
pests dread

The guardian ships go forth.

What is the white on our flag, boys?
The honour of our land,
Which burns in our sight like a
beacon light

And stands while the hills shall
stand;

Yea dearer than fame is our land's
great name,

And we fight wherever we be,
For the mothers and wives that pray
for the lives

Of the brave hearts over the sea.

What is the red on our flag, boys?
The blood of our heroes slain,
On the burning sands in the wild
waste lands

And the froth of the purple main;
And it cries to God from the crimsoned
sod

And the crest of the waves out-
rolled

That He send men to fight again
As our fathers fought of old.

We'll stand by the dear, old flag,
boys,

Whatever be said or done,
Though the shots come fast, as we
face the blast,

And the foe be ten to one:—
Though our only reward be the thrust
of a sword

And a bullet in heart or brain,
What matters one gone, if the flag
float on

And Britain be Lord of the main?
Salisbury Plains. F. G. Scott.

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THE LITTLE LADY IN GRAY.

By Clara Hersom Weeks.

Rodney got out of bed on the wrong
side one morning, and everything
went criss-ways after that. He could
find only one stocking, and his bed
had to be turned topsy-turvy before
he found its mate. Then the soap got
in his eyes, and oh, how they did
smart! But tears are the best remedy
known for that trouble, and Rodney
had plenty at his command, so they
soon felt better, but, dear me, our
"Jolly Rodney Rover" seemed far
away.

Baby Nan caught the bad spirit,
too.

"Don't want n' oat-meal. Don't
like it this mornin'," and she pushed
her dish away.

"Mine's cold. Seems so it's always
cold now-days," grumbled Rodney.

Mama tried to smooth ruffled feel-
ings, and papa very quietly said, to
no one in particular, "Such a funny
little lady as I met yesterday morn-
ing, as I went to the office. I saw
her the day before, too," and, sud-
denly looking around at mama, "I
expect to see her to-day."

Mama smiled, and Rodney and Nan
almost pricked up their little ears.

"Funny?" queried Rod. "What did
she do?"

"Nice, funny lady?" asked Baby
Nan.

"Very nice, and as neat as a rose,
Dressed all in gray, from bonnet to
toes,"

laughed papa.

"Was it my Sunday School teacher?
She wears a gray dress," ventured
Rod.

"Oh, no. A much smaller lady,
with eyes like glass beads, and she
would whisk her train over the
fence—"

"Over the fence!" shrieked Rodney.
"Why, Papa Bent! How could she?"

"Why, just as easy. Her dress
seemed like gray satin, with a long

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train to the skirt. I was eating grapes, and she popped up over the top of the fence, and held out her hands for one so prettily that I passed it over."

"Over the fence," breathed Rodney again, awestruck.

"Yes, she was hungry, I suppose. She sat on the top rail and spread her train gracefully behind her, and ate her grape as any lady would."

"My goodness!" said Rodney.

"That was the first time I met her," continued Papa Bent. "Yesterday she was waiting for me, and scampered toward me along the fence, and took the grape I had ready for her. She seemed especially fond of them."

"One grape! My, she wasn't very hungry. Just one grape! Say, did you find out where she lived, pa?"

"No, son, I don't know just where she hangs out, but Mr. Freeman, just below here, says she's been getting nuts and leaves together for quite a while, and hiding them near his horse-chestnut tree. She's a prudent little lady, and—"

"A gray-satin lady hiding nuts," broke in Rod. "What a funny thing— Oh, oh, I know, Papa Bent! I know. It's a little gray squirrel, papa, isn't it?"

And she's going to meet you today? Can't I go with you?"

"Me go, too," and Baby Nan began to get down from her high chair.

"Breakfast first," warned papa, and peace being restored, the oatmeal melted away like a snow-man in the sun.

KATRINA'S NEW UMBRELLA

Frances Margaret Fox.

Katrina longed for rain. For that matter, so did the farmers. Their reasons were different. Katrina longed for rain because Aunt Patricia had brought her from New York a pearl-handled, blue silk umbrella. There was nothing like it in the village. The farmers, so far from thinking of umbrellas, would have rejoiced in a shower hard enough to make their roofs leak, so great was the danger of losing their crops.

From the time Katrina was possessor of this new umbrella, she put on surprising airs. At first the little girls in her class at school were envious, as Katrina wished them to be. Then, as days passed and Katrina became a wee bit lofty in all her ways, the girls began to realize that their little friend had placed between herself and them that blue silk umbrella. Katrina couldn't explain an example in fractions at the blackboard without a certain uplift of the chin that seemed to say, "Behold, I do this beneath the shelter of the finest umbrella in town."

If Katrina could have had her way, she would have carried the umbrella to school and used it as a parasol. This vanity her mother would not allow, so there was nothing for the umbrella to do but wait for a shower.

In the meantime, the little girls who used to be Katrina's best friends began leaving her out of their games. Katrina said they were jealous, not realizing what a disagreeable child she had become in a few weeks. Aunt Patricia would have been surprised had she known that instead of telling the little village girls how much she loved her auntie, Katrina had been bragging about this auntie's home in New York, and how many servants she kept.

There was a time when Katrina was different. Her mother noticed a sad change in the little girl even before the umbrella came. She was worried as any mother would be who knows that a kind heart is much better than the possession of many pearl-handled silk umbrellas.

One Friday afternoon when the school children were to have music and recitations instead of their lessons, there were clouds in the sky. Katrina said she was sure it was going to rain; nevertheless mother shook her head when the child insisted that she must carry her new umbrella. Mother didn't believe it was going to rain that day. This shows that she wasn't a good weather prophet. It began to rain before the children had been in school half an hour. By the time Katrina had performed her part of the programme

by reciting "We are Seven," rain was pelting on the schoolhouse roof steadily and persistently, as if it meant to continue without stopping for a week.

Katrina thought of her umbrella; then she thought of mother's black silk umbrella; next she wished for mother's common umbrella; after that she remembered with longing the old umbrella in the attic.

When school was dismissed Katrina discovered that all the little girls were provided with umbrellas; moreover, they whispered while gazing at her Sunday white dress and dainty hat. She thought Elizabeth Morgan said, "Serves her right." It soon became evident that not one of them intended to share an umbrella with Katrina. At last little Angie Munson was so sure of the fact that she did a brave thing. She offered to take Katrina home beneath her old family umbrella. It was the worst-looking umbrella in the village; faded into a dingy brown with ribs bent and twisted.

"The boys played tent with it," Angie explained, blushing rosy red at the same time. She was so ashamed of that umbrella.

"It's big enough for two, though," Katrina interrupted, "and I don't want to get wet. Angie, you are the dearest girl ever."

Before Angie and Katrina had walked a block, Angie had forgotten to be ashamed of her umbrella. The cloak of vanity Katrina had been wearing seemed to slip off in that shower, and some way, beneath the Munson family umbrella, Miss Katrina returned to herself, becoming once more the little girl she used to be.

On reaching Katrina's home, Angie was persuaded against her will to come in and have a cup of hot chocolate.

"But I'm in a hurry to get home tonight," she said to Katrina's mother.

"We won't keep you more than ten minutes," urged Katrina, "so you must come in."

When Angie stepped out on the veranda to take her umbrella, it was gone.



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"Your brother borrowed it," explained the grocer's boy, who had been waiting at a neighbour's gate. "I heard him say he was going to borrow it for half an hour while you were visiting with Katrina."

"O, dear," exclaimed Angie, "then by the time I get home Aunt Florence will be gone. She said she couldn't —"

"Why, don't forget that I have an umbrella," interrupted Katrina, dashing into the hall and returning with the pearl-handled blue silk umbrella that had waited so long for a shower.

"What, that?" demanded Angie, scarcely believing her own eyes.

"Why, of course. And, dear me, I never was so glad to be the owner of it as I am this minute."

All the way down the long village street that afternoon Katrina's schoolmates gazed in wonder through their windows when they saw Angie Munson's smiling face beneath the blue silk umbrella.

This is the end of the umbrella story, because when Katrina discovered that her new umbrella was big enough for two, she discovered at the same time the way to happiness. She had so nearly missed the path.

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