

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper



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

Vol. 42.

TORONTO, CANADA, THURSDAY, MARCH 4th, 1915.

No. 9.

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FOURTH SUNDAY IN LENT.

March 14th.

Holy Communion: 247, 253, 260, 507.
 Processional: 386, 422, 786, 787.
 Offertory: 118, 120, 373, 634.
 Children: 695, 699, 700, 714.
 General: 7, 107, 500, 502.

The Outlook

A Grievous Scandal

In January, 1908, there were 87 opium shops in the Shanghai Foreign Settlement. In April, 1914, there were 654 opium shops in the same area, and the monthly revenue had, of course, risen enormously. Yet the Chairman of the Shanghai Municipal Council in March, 1908, expressed "the greatest sympathy with the Chinese Nation in its efforts to dispute the opium habit." No wonder that the Bishop of Durham has written, deploring in the strongest terms what he rightly calls "A story of clamant moral shame." It is disheartening in the extreme to realize that within the European Concession of Shanghai the revenue has enormously increased of late years, while in the adjoining Chinese city the evil is being strongly and successfully fought. Bishop Moule pleads that we do our utmost by prayer and effort to wage war for truth, liberty and mercy. Other leading men in England take the same line. The British Government have strongly urged the importance of reducing the provision of opium and the necessity of working heartily with the Chinese authorities. But as long as the English people in Shanghai take this line, the Chinese people will rightly feel bitter at the Phariseism of our British Christianity. A leading worker in China has said that the Model Settlement Administration in Shanghai is a long-standing defiance of British Imperial policy. If this guilty action is to be continued, our Government and Nation will need a good deal of humiliation before we can reasonably expect God's intervention on our behalf in the present war. We must not be allowed to forget that "justice and mercy are the habitation of His throne."

War Sermons

The Archbishop of York, writing in his "Diocesan Gazette," begs his clergy to use this Lent as a time for evangelistic preaching. He considers that War Sermons are not needed, and that probably our people have

already had enough and to spare of them. These words of the Archbishop are as applicable to Canada as to England, and they deserve our most thoughtful and prayerful attention:—

"What is needed is the solemn presentation of the great truths of our holy faith in the light of this great war, and of all the lessons it teaches, the rebukes it gives, and the call it sounds. Surrounded as we are by sacrifices so willingly offered, the self-denial of Lent should come with a new meaning, and the Spirit of the Cross should touch us with a new appeal. God grant that this Lent may be a time in which both our religion and our patriotism may be deepened, strengthened, chastened, and purified!"

Pastor Russell

It is good news to hear that Pastor Russell's advertising contracts in the two chief morning daily papers of Chicago, the "Tribune" and the "Herald," have been simultaneously cancelled. The former openly apologized to its readers for having ever published the Pastor's sermons, even for cash. As a reason for rejecting further "copy," the "Tribune" cited, not the Pastor's religious teaching, but his business record, including his connection with the United States Investment Company and with "miracle wheat." These financial matters, and also Russell's domestic relations, were exposed in the same paper in a series of articles extending over a week. It would be a useful thing if citizens in Canadian cities where Russell is still so lavishly buying space for sermons in the daily press, would call attention to the Chicago paper's good example, and ask publishers to consider the grounds on which the "Tribune" has decided not to further any longer the so-called Pastor's projects. His organization has appeared during the last few years under quite a number of names, and the latest is "Associated Bible Students." It is marvellous how any thoughtful people can be led astray by a man so personally discredited and by teaching so hopelessly lacking in the elements of correctness. This is saying nothing about the deplorable errors connected with Russellism, which denies some of the fundamental doctrines of our faith. St. Paul speaks of wolves entering in and not sparing the flock. The experiences of his day are being repeated at the present time, and call for constant watching and deliberate avoidance of those whose "word will eat as doth a canker."

The Church in India

The centenary of the landing in Calcutta of Bishop Middleton, the first Anglican Bishop, has just been celebrated, and all who are interested in the progress of Christianity in the great country and continent of India will have followed with thankfulness the comparisons made between a century ago and to-day. Bishop Middleton was succeeded by Heber, whose hymns are so precious to us, and he, in turn, was followed by Bishop Daniel Wilson, whose episcopate covered twenty-five years. Then came Bishop Cotton, who made education a great note of his work and laid the community under a debt of gratitude by his strenuous efforts. One of our readers, who was a singer in the Calcutta Cathedral choir in Bishop Cotton's days, has kindly sent us an account of the Church, from which we take these particulars: Bishop Cotton was succeeded by Bishop Milman, who succumbed in 1876 to work which had become far too extensive for one man. It is unnecessary to go further in giving an account of the three last Bishops, but it is impossible to omit a statement of the contrast

between what existed a century ago and the state of Christianity to-day. In 1814 there were 700,000 Christians of all denominations and races in India, while now there are nearly 4,000,000, of which nearly 500,000 belong to the Anglican communion. Then there were forty Anglican clergy and no Indian clergy; now there are 931 clergy, of whom 301 are Indian, and one is in Episcopal Orders. Then there were 15 Churches; now there are 1,215. Then the vernacular versions of the Bible could be counted on one hand; now there are translations in 76 languages and dialects, and 19 million copies have been distributed by the Bible Society alone, besides the enormous number issued by the S.P.C.K. And yet, while the chief note of the Centenary celebration has rightly been one of praise and thanksgiving, yet there is also a deep undertone of penitence for shortcomings, because so much still remains to be done. There are still tracts in India where our Saviour has never been preached. This Centenary should be utilized for the purpose of a great forward movement to evangelize the whole of India.

The Book of Comfort

Among the many effects of the War upon National life, it is gratifying to read an opinion expressed by a leading paper which is based upon actual experience:—

To thousands of Christian people during the last few months their Bible has become a new book, because the Bible deals throughout with things elemental and ultimate. The Psalms, for instance, come home to us with amazing force and freshness, because the Psalms had their birth amid fighting and suffering like ours, harder than ours, through which God was teaching His children that the things which are seen are temporal, but the things which are not seen are eternal.

There is nothing like the Word of God to comfort those who are in distress. It points to Him who is "the Man of sorrows and acquainted with grief," and it also speaks of the Holy Spirit, the "Comforter," in fellowship with Whom everyone is "comforted of God."

A New Note in Newspapers

It is most interesting and gratifying to observe the growing emphasis in the religious tone of many of the papers. Thus, for instance, a well-known English weekly secular newspaper has the following words:—

"What ordinary man would face with equanimity a New Year that would be really new—new in the sense that all the values would also be new? It takes a brave man to pray 'Thy Kingdom come,' realizing all that it means, and yet without trembling. So timid is a man of too great novelty that, even in prophesying the golden age, he has always had to pretend to himself that he meant the return of an old epoch rather than the invention of a new one."

This is equivalent to a good sermon, and, appearing as it does in a secular paper, is much more likely to be noticed than a church discourse. It is well that the world should be reminded that the meaning of the familiar phrase, "Thy Kingdom Come," is infinitely more than a new social environment. The Kingdom is a gift from above which cannot be produced by man, but only received, experienced, and welcomed. If this thought is kept in view, it will probably do more than anything else to remind us that the Kingdom must come from above, that it has not yet come, but that it will come in God's time and way.

Anglican and Eastern Churches

The alliance of Great Britain with Russia in the present war has naturally called renewed attention to the Eastern Church, and especially to that part of it which is so prominent in Russia. But even more, for several years past the question of the relations between the Anglican and the Greek Churches has been a subject of great interest, especially among a certain class of Churchmen. Then, too, the recent visit to Canada of the Archbishop of Baalbek, of the Syrian Church, is another reason for considering this subject. We are usually so taken up with Western Christendom, and the Church of Rome bulks so largely in our eyes, that we often fail to realize the fact, importance and extent of Eastern Christianity. Leaving out the separated communities, the Orthodox Eastern Church consists of the four Eastern Patriarchates, Constantinople, Antioch, Alexandria and Jerusalem, together with several independent Churches. In creed and ritual all these Churches are practically identical and their unity is complete, though, of course, owing to differences of history and nationality, there are inevitable distinctions of tone and temper. The Eastern Church claims to represent the undivided Church before the great Schism which separated East and West in the eleventh century, and to preserve unadulterated the doctrines and practices of the Apostolic Age. It accepts the Nicene Creed in its original form, the First Seven General Councils, and Seven Sacraments. Thus it claims to be at once the oldest and the truest Church.

It is unnecessary to enter into the details of the Anglican associations with Eastern Christendom during the last 300 years, but for the past fifty years or more the courtesies between representatives of the two Churches have become increasingly definite. There are two parties in the Eastern Church, just as there are parties with us; one party is friendly to Anglicanism and the other is unfriendly. Some people tend to minimize and others to exaggerate the differences between the two communions. It has been pointed out that while generally our Creed and Church order agree with those of the Eastern Church, the latter lays much greater stress upon tradition and claims to possess the true tradition reaching from the time of the Apostles. It is, of course, well known that our Creed contains the words "and the Son" in connection with the Procession of the Holy Spirit. The Eastern Church urges that these words were inserted unwarrantably in the Creed, and have been accepted in the West mainly through the influence of the Mediæval Church of Rome. There is no doubt that historically the Eastern Church is right, and that the addition was decidedly irregular. But it is quite another question whether the words are heretical, as the Easterns maintain, because the Western Church never claims by the addition to imply the source of the Holy Spirit. So that while, historically, the Eastern Church is right, doctrinally, the Western Church is not wrong. When we turn to Sacraments the Eastern Church is strong in its insistence on Seven, while the English Church says there are only two. Then the Eastern Church teaches a doctrine which is virtually, if not identically, the same as the Roman Catholic doctrine of Transubstantiation. This is no question of the use of a word, but of essential identity of doctrine, whether the term is used or not. The Eastern Church claims that the First Seven Councils, and no more, are "General," while the English Church accepts the first Six, though naturally puts the chief emphasis on the first Four. There are also other points

of difference, including the use of Icons, or images, and also the Invocation of Saints.

When the question of reunion is raised the matter is generally regarded as involved not merely in theological questions, such as have been mentioned, but in an entire difference of attitude shown by the two Churches. The whole tendency of the Eastern communion is to regard itself as orthodox, primitive and entirely unchanged since the apostolic times, and on this account it usually demands absolute submission as a necessary condition of reunion. As Dr. Headlam says, in an essay to which we are indebted for particulars, the position of the Eastern Church is: "You must accept us and our Church and look on its teaching as correct." This assumption of the Eastern Church is, we are afraid, an insuperable difficulty in the way of reunion. By saying that the Church has never moved from its Apostolic position and by claiming to be infallible, it necessarily requires unconditional surrender on the part of an individual or a community desiring to unite with it, and until it is ready to approach points of difference in a very different spirit to the present, it is difficult, if not impossible, to see how reunion can be accomplished.

The party in the English Church that seeks reunion with the Eastern Church is the extreme Anglican section, which has been refused reunion by Rome, and its apparent dread of isolation has led it more and more during recent years to approach the Eastern Church, desiring acknowledgment by that Communion as against the claims of Rome. But Evangelicals in our Church have not felt any particular desire for reunion with the Greek Churches because of the essential Protestantism of the Anglican formularies. The supremacy of the Bible as the rule of faith, and its authority over tradition; the doctrine of the two Sacraments; and the Anglican teaching concerning the Holy Communion, constitute points of difference that cannot be overcome except by surrender on one side or the other. Then, too, it is well known that the Eastern Church does not at all like the statements of Article XIX., that the Churches of Jerusalem, Alexandria and Antioch have erred.

Amid all the politeness, courtesy and real warmth of expression found to-day towards England and the English Church on the part of members of the Eastern communion, certain facts must not be overlooked. The Eastern Church does not, and apparently will not, recognize the validity of our baptism. It does not, and apparently will not, recognize the validity of our Orders. And, as a consequence, it does not, and apparently will not, recognize the validity of our Holy Communion. Bishop Blyth, our Bishop in Jerusalem, endeavoured to obtain this recognition several years ago, but was politely and yet firmly rebuffed by the Patriarch in Jerusalem. Of the same kind is the attitude of Archbishop Platon, who was until quite recently the representative of the Russian Church in the United States. In "The Constructive Quarterly" for September, 1913, the Archbishop wrote an article, entitled "Unity is Possible," but all through there was the assumption that it must be on the basis of submission to his Church, and he did not favour the idea of any concession to Anglicanism. Indeed, he recognizes with frankness that no concession is sought by us, nor is any need of such concession felt, and that all Anglicanism wishes is unconditional acceptance without any reservations. Archbishop Platon goes on to remark, following a Russian Professor, that "the only obstacle in the way is to be found in the Thirty-nine Articles." On this the comment is made that

"the obstacle is insurmountable because the Articles deny that Holy Orders are a Sacrament." It is true that the Archbishop quotes the Rev. F. W. Puller to the effect that undue importance is given to the Articles, and that they are not dogmatically binding. But, of course, Mr. Puller only speaks for himself and his friends, and he would find it impossible to prove, either historically or legally, that the Articles "are not dogmatically binding." It is only on Mr. Puller's view that the Archbishop would be willing to acknowledge Anglican Orders. But it is quite clear that he himself favours the idea of some general acceptance of what he calls the "Anglican hierarchy," and then after this acknowledgment, whatever it may involve, "there would be a laying on of hands, after which the validity of Anglican Holy Orders would be beyond doubt." If this were not so serious a matter it would be almost amusing, because the wildest imagination cannot conceive of our Archbishops and Bishops permitting themselves to receive this "laying on of hands" for the purpose of ensuring their "validity."

Altogether, therefore, while we naturally welcome every opportunity of getting to know more of Eastern Christians and of giving them every facility for knowing more of us, any definite basis of recognition seems utterly impracticable. To say nothing of the great barrier of the "Filioque" clause, union with Eastern Orthodoxy would be almost as objectionable from the standpoint of Evangelical Protestantism and the Reformation Settlement as would be union with Roman Catholicism. It would mean a stereotyped form of religion. There is, perhaps, no Church which has been less affected by movements during the centuries, for the Eastern communion has been isolated for long periods from the rest of professing Christianity. There have been no developments and no serious changes, and the result is a fixity which accords ill with a living and progressive Church life. A Bishop of the Eastern Church has recently remarked that the great hindrance to reunion between the Anglican and Eastern communions is the Protestantism of the former, and there is no doubt that he is correct. Reunion could only come about by the denial of our history since the sixteenth century, or else by capitulation on the part of the Eastern Churches. It is bare truth to say that neither of these is possible, or even likely.

THE CLOUDS OF WAR.

When the clouds of war art o'er us,
Duty calls us to the fight,
As our fathers strove before us,
Striving then for freedom's right.
God of battles, bless our armies,
Britain's name and honour save;
Give our leaders strength and wisdom,
Help our forces to be brave!

Brave to face 'mid bullets hailing,
Fiercest fury of the fray;
Brave to bear with hearts unflinching
Burden of the long-fought day.
Suffering bodies, aching spirits,
Wounds Thy hand alone can cure;
Heal and comfort in Thy mercy,
Help our forces to endure!

Lord of hosts a mighty nation
Leans upon Thine arm alone;
Hearken to the supplication
Which we pour before Thy throne.
Hear the prayers of fathers, mothers,
Sobs of wives, the children's cry;
Bless, oh, bless, our bravest, dearest!
Help our forces when they die!

The Responsibility of the Church to the Nation

By EUGENE STOCK, D.C.L.

(The Substance of a Paper read at a recent meeting of English Lay Churchmen.)

THE Encyclical Letter of the assembled Anglican Bishops at the last Lambeth Conference set forth a noble mission for the Church. "At the heart," they said, "of that conception of the Church which Christ our Lord has taught us is the thought of service." This is the exact antithesis to the anti-Christian position of that modern German philosophy which has so shocked us all.

And the same principle was impressively set forth by the Archbishop of York in his sermon at King George's Coronation. His text was, "I am among you as he that serveth," our Lord's own account of Himself. The King, said the Archbishop in effect, only desires to be the Servant of the Nation. How splendidly the King has risen no, not risen, *stooped*—to that position we all know. What has the Church done, what can the Church do, to occupy a similar one?

Well, let us thankfully acknowledge that by the grace of God the Church has done much. And yet the question that presses on my mind is this: Is there quite the same enthusiasm and energy in fulfilling duties and responsibilities as there certainly is in defending rights and privileges? Service—the service of God and man—the fulfilment of the responsibilities which the Divine Head of the Church has laid on her—that is essential to life. To neglect it is to die.

THE CHURCH'S DUTY: TO PREACH THE GOSPEL.

In fulfilling its duty to the nation, as the nation's ministering servant and as the Witness for God, the Church's first and greatest responsibility is to preach the Gospel, the glad Message from God that His Blessed Son by His Incarnation and Atonement and Resurrection has opened the Kingdom of Heaven to all believers. Is that being done? I confess I am doubtful about it. My impression is that it is too often taken for granted that the fundamental truths of our Faith are familiar to our congregations, while vast numbers of churchgoers could not answer the question, What must a sinful man do to be saved? How many preachers are there who put that question straight and answer it clearly? How many are there who preach as if their people needed conversion? I do not wish to use that word conversion in any merely conventional sense. Let us take the broadest view of it. But whatever may be our particular theological dialect, surely repentance toward God and faith toward our Lord Jesus Christ are of the essence of true religion; and I ask, What proportion of our worshippers week by week—to say nothing of outsiders—know experimentally of that repentance and that faith? I do say that if the Church is not setting forth both the need of the Gospel Message and the Message itself, it is failing in its duty to the nation.

TO DEFEND THE FAITH.

Then, secondly, there is the responsibility to contend for the Faith once delivered to the saints. There is, I think, much greater readiness to do this, at least on the part of some. Indeed, some seem to think there is no other duty. And assuredly it does need in the present day to be faithfully performed. But I am bound to say that it is often done in a way which many true upholders of the Faith cannot in conscience follow; and this by all parties in turn.

TO PROMOTE UNITY.

Thirdly, the Church is responsible to the nation to promote that unity among brethren, both within its own fold and outside it, which alone, as Christ Himself said, will make the world believe in Him.

PUBLIC AFFAIRS.

I might now refer to two branches of Christian effort on which the Lambeth Encyclical already cited laid special stress: Social Service and Foreign Missions. I deeply feel the importance of both, but I have no time to enlarge upon them, and the latter is to be set forth by another speaker. My desire now is to speak mainly upon the influence of the Church in public affairs. For the Church—and here I mean not the Church of England only, but the whole Christian body in the British Isles—has an opportunity at the present time such as it has never had before. I pray

that it may not be missed. Lowell says, "Once to every man"—let me substitute "Church"—

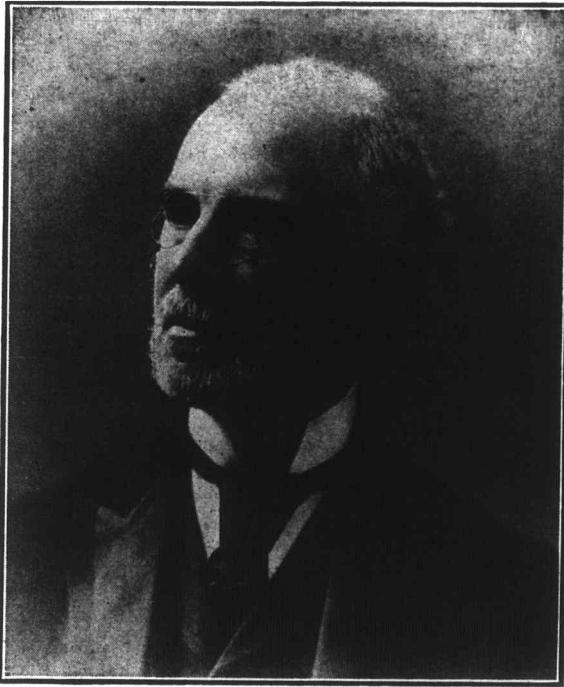
"Once to every Church and nation comes the moment to decide

In the strife of Truth with Falsehood for the good or evil side."

Thank God, the right choice has been taken now in the matter of the war. But the testing times are yet to come.

APPLICATION OF CHRISTIAN PRINCIPLES.

And, first, let us not shrink from openly applying Christian principles to public affairs. I want to see this done in Parliament, and in great official utterances. Sixty-four years ago—and I have a personal recollection of the incident—the then Prime Minister, Lord John Russell, opposed a motion for the withdrawal of a British squadron which was patrolling the West African coast to seize slave ships. I do not suppose that he was one whit more of a religious man than our statesmen of to-day, but he said: "Sir, this country has been blessed with great mercies this year. More than once we have thanked God for them" (alluding to Days of Prayer and Thanksgiving in connection with a visitation of cholera). "But if this nation were now to say that the cruel



DR. EUGENE STOCK, FORMER LAY-SECRETARY OF THE C.M.S.

Picture taken during Dr. Stock's last visit to Canada which took place many years ago.

traffic in men should be revived, we could no longer have a right to expect those mercies. After all, it is the high Christian and moral character of a nation that is its main source of security and strength." Again, once when the Irish question was acute, John Bright appealed to the two leaders sitting opposite to one another, Gladstone and Disraeli, to put their heads together and find a solution, and he added, "Unto the upright there ariseth light in the darkness." I want to hear public men to-day speaking like Lord John Russell, and ready to quote Scripture reverently like John Bright. But the Church must set the example.

AVOIDANCE OF PARTISAN SPIRIT.

I suppose it would be the proper thing to say next that the Church should be above party; but I confess there seems to me a good deal of unreality in that cry. It rarely means that he who utters it will on some religious question vote against his own party. It generally means that some one on the other side is to leave his party and vote with him. Some fifty years ago, the then Vicar of Islington was appealing to a lay friend of mine to vote for A. B. because he was an earnest Christian man. "Religion before party," he said. "Well," said my friend, "I have a vote also in the next borough; shall I vote there for C. D.?"—who was also an earnest Christian. "Oh, no," said the Vicar, "he's on the wrong side; you should vote for E. F."—the said E. F. being a fast man about town who never darkened the doors of a church. The fact is that a conscientious party man honestly be-

lieves that his party, upon the whole, will best govern the country, and, even if they are advocating some measure affecting the Church of which he disapproves, he may truly believe that on a balance of considerations it would be for him a mistake to support the opposite side on account of this one difference. But Christian men can at least do this. They can do their utmost to discourage the partisan spirit which is so natural to us. They can remember for themselves, and remind others, that men opposed to them, even on questions of deepest moment, may yet be gentlemen and Christians. I was once telling a distinguished Evangelical clergyman, for whom I had the highest regard, about the House of Commons Prayer Meeting, of which Sir John Kennaway was a leading member. I said, "Both sides join in it." "Both sides!" he exclaimed; "there are no Christian men on the other side!" "Oh yes, I added, "there is one, there is A. B.," naming a mutual friend of his and mine.

EXPOSURE OF NATIONAL SINS.

It is plainly the Church's duty to be fearless in exposing the nation's own sins. What of our millions spent in drink? What of the "white slave traffic"? What of the Divorce Court? What of the greed of gain? What of the great industrial concerns built up on the ruins of a hundred smaller ones? What of sweating? What of the endless toil that tries in vain to earn a living wage? What of the gambling? Why are many pages in the society papers occupied with Stock Exchange affairs? and why does the circulation of halfpenny papers depend on the betting news they give? Is it not time that Christian men suspended their internal controversies, about which there will always be honest differences of opinion, and united to deal with these gigantic evils?

And looking abroad, let us not lay the flattering unction to our souls that we have perfectly clean hands in foreign affairs, or that the British Empire has been built up without grievous maltreatment of aboriginal populations. We denounced certain cruelties on the Congo at the very time when we were allowing our West African Colonies to be deluged with gin and rum. To-day, despite our tardy change of attitude on the opium traffic—due, not to the Church as a body, but to a little band of despised but praying men, and to Lord Morley's one speech which woke up the nation—the Shanghai traders, British subjects, are literally multiplying the opium shops in the foreign settlement while they are all closed in the native city. I will not pain you with the past doings of many of our fellow Britons in India and the Colonies. There has indeed been much noble conduct here and there in dealing with our subject peoples, especially on the part of the highest officials; and I do believe that there has been great and general improvement latterly. But truly we need to watch against the temptation to use Pharisaic language, "God we thank Thee that we are not as other nations . . . or even as this Kaiser!" Rather, in the words of the striking homily prefixed to the form for the Day of Prayer, "We need to repent . . . of arrogance as a people, of confidence in ourselves, of pride of possession."

INSISTENCE ON ACTIVE VIRTUES AND PASSIVE GRACES.

Let the Church persistently remind the nation that for the completeness of the Christian character both active virtues and passive graces are needed. Both are inculcated in the New Testament. We will not follow Bernhardt when he tells us that, "the desire for peace has rendered most civilized nations anæmic, and marks a decay of spiritual and political courage." Which means that the best, if not the only, way to foster manliness is to slaughter our fellow-men. But is war alone in fostering manliness? What of Captain Scott and his comrades dying in Antarctic snows? What of that "very gallant gentleman," as he was rightly called, Captain Oates, who quietly walked away to die alone if haply his death might help to save the others? And how many heroic acts are told us of lifeboat work, and of colliery explosions! Still, it is true that war does bring out the capacity of men not only for courage, but for self-sacrifice. Have you observed how many of the V.C.'s and D.S.O.'s have been conferred on men who risked their lives to save others? And when I recall the heroes of my younger days, Hedley Vicars and Havelock, and Henry Lawrence and Herbert Edwardes, and then the great American generals, Robert Lee and Stonewall Jackson, and then Gordon, and now add to them the venerated name of Roberts, I rejoice to think that our God can, as Nehemiah says, turn the curse even of war into a blessing.

But we must not forget the passive graces. Far more stress is in the New Testament laid

upon them, love, purity, gravity, patience, peacefulness, gentleness, meekness, long-suffering, contentment. Our Lord and the Apostles knew well that human nature is not so ready to admire and to practise these. And is it not true that Englishmen in particular need to be reminded of the Christian standard in this respect? A few years ago some of us felt a painful shock when we were told by our missionaries that the Hindu inquirer who reads the New Testament is startled and perplexed by the contrast between the precepts of our sacred books and the general attitude and demeanour of the average Englishman. He reads, for example, our Lord's words, "Blessed are the meek, for they shall inherit the earth," and he feels that an English officer or civilian would be insulted by being called a "meek" man, and assuredly would regard meekness as a certain way *not* to inherit the earth. But if the Sermon on the Mount is hard enough for individuals, can we really expect a nation to act upon its principles? Well, at least, the Church should be fearless in opposing any policy that is in glaring contradiction of them. I have a vivid recollection of a case in point. When the Indian Mutiny of 1857 was being suppressed, a fierce cry arose for vengeance, not only upon the actual perpetrators of outrage and murder on English ladies and children, if they could be discovered, but upon the rebels generally. The Governor-General, Lord Canning, set his face against this, and declined to go beyond the dictates of strict justice; and some newspapers contemptuously nicknamed him "Clemency Canning." What did the Church say? I can only speak from personal recollection of the then editor of the *Record*, a man of great ability and influence; but I do well remember the ferocious article in which he used the contemptuous epithet, and protested against any mercy being shown. But in later years I have seen the phrase "Clemency Canning" referred to as if it had been applied to Lord Canning as a title to honour and fame, the writers being evidently quite unconscious of the bitter reproach it was originally intended to convey.

PROTEST AGAINST THE "JINGO" SPIRIT.

You will not now be surprised if I urge that, whatever else we may do or not do, we may be peacemakers. And I follow Dr. Mott in emphasizing the second half of that compound word, *peacemakers*. Not merely peace enjoyers; not merely peace advocates; but *peacemakers*. "Blessed are the peace-makers, for they shall be called the children of God." Only then can we rightly and consistently denounce Nietzsche's horrible parody of our blessed Lord's words, which seems to have inspired the military party in Germany, "Blessed are the *war-makers*, for they shall be called the children of Odin." And I must plainly say that in my judgment there are in this sense, "children of Odin" amongst ourselves. I notice that if any letter appears in the papers—yes, in the Church papers—reminding us of the principles of the Sermon on the Mount, or even of those of Lord Canning, the writer is immediately set upon by other writers, and denounced as unpatriotic. The Archbishop of York, as a fair-minded Englishman, frankly states certain facts within his own knowledge which all equally fair-minded people ought to know and consider, and instantly he is condemned even at a Church meeting. And what is colloquially called "jingoism" is powerfully represented in certain newspapers and reviews. Do you know the origin of that word "jingoism"? I suspect that the younger among us do not know. It arose when once before Indian troops were brought to Europe—for the present is not the first time. What were they brought for? To help us to protect Turkey against Russia in 1878, with the hearty approval of most Churchmen, and certainly of most Evangelicals. Then it was that the music halls resounded with the verse—

"We don't want to fight,
But by jingo, if we do,
We've got the men, we've got the ships,
We've got the money too."

And from the music halls marched the mob to smash Gladstone's windows because of his exposure of Turkish barbarities. The first line of that verse, by the way, was a lie. They did "want to fight." But, happily, war was averted, although England did not intervene diplomatically, and saved Turkey—not for the first time. Long after, our Prime Minister, the great Lord Salisbury, acknowledged that we "put our money on the wrong horse." And that is not the only time when the jingo party would have had us do so. One of our newspapers now most conspicuous for its "jingo spirit" wrote a few years ago as follows:—"If the French cannot cease their insults, their colonies will be taken from them and given to Germany or Italy. France will be

rolled in the blood and mud in which her press daily wallows. . . . England has always respected the German character, but has gradually come to feel a contempt for France." When one reads that same paper to-day, one feels that some editors have short memories. And one feels how truly Mr. Kipling wrote of our peril—

"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use—

(We might substitute for "Gentiles" another name beginning with G—)

Or lesser breeds without the law";

And one feels, too, how humbly and earnestly we need to pray, in the closing lines of that same splendid Recessional,

"For frantic boast and foolish word,
Thy mercy on Thy people, Lord!"

We shall, I fear, have plenty of "frantic boasts and foolish words" when, please God, the victory we all long and pray for is finally won. It is the "jingo" party that will then want to indulge in what another slang phrase calls "mafficking." But I do think that our people, on the whole, are changed since the Boer War; and I do trust that the spirit of the Day of Prayer may last with us till the Day of Thanksgiving. In any case, God grant that the Church, the whole body of Christian men and women throughout the Empire, may realize their responsibility to the nation and strike the right note.

And then as regards the Peace itself and its terms. It is not for us to anticipate what—assuming, of course, the completeness of the victory—the wisdom of our statesmen may decide to be necessary; but there is a significant incident in a very old chapter of the Bible—some think the oldest fragment of all—Genesis 14, which I wish the Church, as a Witness for God to the nation, could point to as the ideal policy. Abraham, when he had pursued and defeated the four invading Kings from the East, replied to the King of Sodom's proposal about the division of the spoil in these noble words:—"I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet." I wish it were possible for England to use corresponding words—adding, however, Abraham's own qualification, "the men which went with me, Aner, Eshcol and Mamre"—shall we say France, Belgium, Russia?—"let them take their portion." I do not honestly suppose that this is literally possible; but if the Church as God's Witness could at least infuse the nation with Abraham's spirit, the grandest national act in the history of the world might be the result.

A VISION OF THE FUTURE.

In conclusion, let me indulge in a vision of the future, impossible, I know, with man, yet not impossible with God. I seem to see the Church, the whole Church of Christ, faithfully reminding the nation of our Lord's own definite and solemn words, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." Is there, then, to be no hatred? Assuredly there is. Does not our own salvation hang upon the great and blessed truth that God hates sin but loves the sinner? Yes, we hate and abhor and detest the atrocities that have been committed, the wicked treatment of unoffending people, and we know that in some way the Divine vengeance must and ought to follow them, for "Vengeance is Mine, I will repay," saith the Lord. And yet for every German Christ died, exactly as He died for us. Those very atrocities shared in the nailing of Him to the Cross. No wonder He added to His command to love our enemies the significant words, "That ye may be the children of your Father which is in heaven."

Then I seem to see England, with her hands clean—all the cleaner, as Bishop Taylor Smith said to me the other day, because she had *not* prepared for war by having a huge army ready—inviting all nations to be friends again, calling on them, as General Botha so nobly called on his people in South Africa, to forgive and forget, remembering those other solemn words of our Lord, "If ye forgive not, neither will your Heavenly Father forgive you"; overcoming by love—and there is no other way—the deep resentment of German Christians at what they, led captive for the time by the wiles of anti-Christian philosophy, unhappily do believe to be English arrogance and treachery; and thus, as their eyes gradually open under the influence of our generous forbearance, winning back their confidence and goodwill; yes, even enlisting their sympathy for the terrible sufferings brought on Belgium and France by their arms, and their penitent co-

operation in healing, so far as may be, the frightful wounds inflicted. Impossible! you say. Yes, as I said just now, impossible with man, but not with God. Surely we need not despair of winning our Christian brethren in Germany. For there are Christian brethren there. What, for instance, of the German members of the Student Movement of whom Dr. Mott has told us, holding their Bible Readings and Prayer Meetings in the very trenches? If the generosity even of our human nature produced those wonderful scenes of temporary good fellowship within the firing lines on Christmas Day, what may not the higher bonds of fellowship in Christ produce? We Evangelical Churchmen in particular will rejoice to show those Churchmen who have been imputing Germany's guilt to Germany's Protestantism that it is not the religion of Luther, but apostasy from it, that lies at the root of the horrors we have seen. And we who love the missionary cause will joyfully resume the brotherly co-operation of Germany and Britain in proclaiming to the world the Divine Message of Love, remembering the noble Germans who led the way in C.M.S. Missions to Africa and India and the Moslem East, Renner and Johnson, Schön and Hinderer, Krapf and Rebmann, Rhehius and Pfander and Weitbrecht and Leupolt, Lieder and Klein and Koelle and Zeller and Wolters, and a host of others; and sympathizing with the hundreds of German missionaries now cut off by the war from their home base, for whom in India both C.M.S. and S.P.G. missionaries have been making collections.

Then I seem in my vision to see the Church of Christ at home leading the way in all measures for the improvement of our own people; measures to relieve inevitable distress, to restore normal occupation and trade, to face the urgent questions connected with the mutual relations of labour and capital, to bring together employers and employed in a just and lasting peace, to deal with the giant evils of intemperance, impurity and gambling. As I said before, the Church has already, and will have still more as the months go by, an opportunity quite unprecedented for giving the nation the right lead. And can we hope that the present political truce will continue? That, I imagine, is not possible. There will always be honest difference of opinion which lead to parties and party divisions; always the natural tendencies of Conservatism and Liberalism. But cannot the Church openly discourage party spirit, and set an example by refraining from it in Church matters?

THE ARMY OF THE LORD.

Lastly, I seem to see a new determination to evangelize the world; a new recruiting spirit in all classes; men, and women, too, flocking into the army of the Lord for a nobler war and a grander campaign, not to destroy men's lives, but to save them, and to bring them the blessings purchased for them by the blood of the Son of God Himself. In that warfare we shall not have to ask that God will be on our side. We shall rejoice to know that, as President Lincoln put it, we are on God's side, for after all,

God is working His purpose out as year succeeds to year,
God is working His purpose out, and the time is drawing near;
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea!

MISSIONARY WORK AND THE WAR.

At the annual meeting of the Central Board of Missions, of which his Grace the Archbishop of Canterbury is the chairman, held lately in London, England, a memorandum and a resolution were agreed to, the former expressing the belief that one result of the war will be an increased sense of responsibility on the part of the British people for the Empire intrusted to them by God. The Board by no means acquiesces in the view that nothing can be done now, and that we must fold our hands. "Our missionaries must be maintained at their posts, if it were only to witness to heathen nations that this war is not a result of Christianity, but rather of disloyalty to Christian principles by those who still bear the Christian name." The resolution expresses the conviction that the paramount need is for constant prayer by God's people, individually and unitedly, that the Holy Spirit may in altogether new measure manifest His power in the Church by convincing men and women of past indifference to Christ's claims, and by making known to them the duty and joy of personal sacrifice and service.—"The Guardian."

AMERICANS AND THE WAR

A letter from the Very Rev. Dean Grosvenor, of New York

February 12, 1915.

To the Editor of the *Canadian Churchman*.

Dear Sir,—The enclosed letter, which I have sent to various Church papers in England, I would also like to have published in Canada, and I therefore venture to send it to you; perhaps you will print it in the "*Canadian Churchman*," with this explanatory note.

I am, Yours very sincerely,
Wm. M. Grosvenor,
Dean of New York.

February 12, 1915.

To the Editor of the *Canadian Churchman*.

For every reason it is most important for the United States Government to maintain its attitude of neutrality toward all the nations now fighting in Europe and in Mexico. Every thoughtful person recognizes how very difficult it is to hold a perfectly just balance in accordance with the spirit of that neutrality. It is the duty of all good citizens to help the Government in this matter. It is plainly impossible, therefore, for the American Church officially to take any action, but it is quite proper and fitting, that, as individual editors and journalists and writers have openly taken sides, so individual Churchmen should express their views and give to the principles in which they believe, their sympathy and support. It is quite impossible for us to be either indifferent to, or unsympathetic with, our brethren in England in this dark hour of international strife. It is almost impossible for us as individuals to be neutral. As a matter of fact we are not. The great majority of the American people feel that German militarism with all its false philosophy and un-Christian view of the supremacy of physical power, is most disastrous; and that the Allies are fighting for the principles of government and the integrity of that Christian faith, in which the perpetuity of our American Republic is alone assured. But there is a closer and more intimate and personal feeling in the hearts of Churchmen toward those who hold the same precious traditions, and who are now in such a serious crisis in their life in England. We know that England cannot suffer without the great Mother Church of the English people suffering too. Our hearts go out in loyal affection to you our dear brethren.

It is at this moment that we would remember all that you have given us in the years gone by; that splendid inheritance of law and literature, of freedom and character. But as Churchmen we rejoice in that sane and balanced and reasonable religion with its loyalty to Catholic truth, and its love of intellectual and spiritual liberty. We look about us and on every hand we recognize our debt of gratitude. Among our missionary heroes, how can we forget Rowe, of Alaska, and Brent, of the Philippines, both Canadian born! In the ranks of our clergy, many of our noblest and most efficient, came to us from English homes. Hundreds of the books that inspire us, and teach us how to teach our people, came from your scholars and preachers. We confess that we cannot contemplate without real sadness the desolation of so many English homes. With forty thousand of the noblest and finest of your men enlisting every week, how many of your parishes are almost depopulated? Over and over again we have enjoyed the gracious welcome and the generous hospitality of your homes. We have stayed in Episcopal and Cathedral residences, and in one or two of those charming old Rectories, set in the midst of the fresh green lawns and shrubs and trees; and we are sorrowful as we think that any anxiety or pain or grief should overshadow those homes.

Your splendid courage; your calmness and sincerity; your efforts to go on as usual; the service that your fleet is rendering to the commerce of the world; your loyalty to your treaties and pledges; all that England has done and all that she is doing to-day for the preservation of truth and freedom and the faith of Christ, wins our deep regard and our profound admiration. Whatever the future has in store for all of us, one thing is certain, that is, that these six months have revealed the unabated strength of the English race, the unity and loyalty of all parts of her Empire, and the value of those principles of self-government and freedom with which she has governed all her scattered colonies and peoples.

I cannot speak for the American Church, but I can interpret the hearts of many of her sons, when I send this brief and inadequate greeting of affection and courage to all who care to read it. Our prayers are for the peace of Christ and for the safety and the restored prosperity of the great Anglo-Saxon race.

They strove and knew not hatred, they smote and toiled to save,
They tended whom they vanquished, they praised the fallen brave.

To "strive and know not hatred," that is, for us, success in war.

THE PATRIOTISM OF THE KINGDOM.

How, then, are we to keep the mind of the child (who will talk of war) preserved from this virus of hate? It is useless, in dealing with children, to fight the growing bitterness of hate at this time of war with mere negatives. The one course open is the positive one of leading the wholesome patriotism for Britain on to the higher and inclusive patriotism of Christ and His Kingdom.

AN EXPERIMENT.

An interesting experiment made since the war began has shown me how ready the child is to leap to this attitude; and, indeed, to build upon the patriotism of the Kingdom of God a programme free from sentimentalism and full of surprisingly intimate constructive ideas.

Last month, in a magazine which circulates among over forty-five thousand children, I set a competition for children over eleven and under fifteen years old on the following lines:—

Find ten texts relating to the coming of Christ's peaceable kingdom, such as best teach the duty of Christians in the present strife.

The quality of answers far exceeded my expectation. There was very little of the practice of looking up "peace" in the Concordance and writing down ten likely-looking verses! And from considerable experience with these children and with competitions set for them, it is abundantly clear that the work is their own and not assisted. There is, indeed, a sense in which many of the answers given in this competition were too good for adults to have done! The boy of fourteen (in a London lower middle-class suburb) who compiled the following series has surely shown a clear, constructive line of development from a most deliberate and qualified piece of Pauline ethical advice, through stages of thought on justice and love to an apocalyptic vision:—

"If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12:18.

"Follow after the things which make for peace."—Rom. 14:19.

"Scatter thou the people that delight in war."—Ps. 68:30.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Cor. 10:4.

"And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Matt. 26:52.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."—Prov. 25:21.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."—Rev. 11:15.

For the simple practice of the daily life of Christian citizens at home to-day, there comes a freshness of advice from one child, who quotes:—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:13.

And the same child, a Birmingham girl, gives us a heartening, intimate and searching series of ideas both for combatants and non-combatants in the following:—

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—St. John 14:27.

"There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come life everlasting."—St. Luke 18:29-30.

The Child Mind, The Teacher, and The War

BY BASIL MATHEWS, M.A.

"I SHOULD like to kill every German dead," said a golden-haired cherub, with flashing eyes and clenched fists, to a friend of mine. She is not a solitary figure as she stands there in her fiery young hatred. The majority of Sunday School teachers have her (or her brother) to deal with in class-time to-day. It is desperately difficult to distil the chivalrous anger against outrage that burns in her from the ugly venom of revenge that has gripped her.

Yet, to me at least, she stands as an incarnate signal of spiritual defeat—the spirit of Nietzsche in the heart of a little child. The howitzers of hate have smashed the citadel of love. And what shall it profit our nation if we beat Germany on the battlefield, gain the whole world, and lose our own soul, and the soul of our children, as a captive to Prussianism?

TAKING THEIR CUE FROM US.

That little girl did not originate her own feeling of loathing and her desire for revenge. It was the expression-work of the lessons given to her, unconsciously, perhaps, by the people round her. The children are taking their cue from us, from the talk at breakfast, over the morning news, from the posters of the papers and the words of the school teacher. Their eyes and ears are open, and we inevitably influence them one way or the other. The doom pronounced upon any man who causes them to stumble into the slough of hate on the one hand, or, on the other, into the smug Pharisaism of the belief that "Our nation is the good little immaculate boy of God's family," is terrible—"It were better for him that

a millstone had been hanged about his neck, and that he had been cast into the depth of the sea."

"THEY STROVE AND KNEW NOT HATRED."

It may prevent a misunderstanding of what I want to say next if I make it clear at this stage that I am sure—being to-day where we are—that we are called as a nation to throw every energy of body, mind and spirit that we have into defeating Germany in this war. But I equally strongly believe that we at home are defending the very soul of Britain, the very heart of the Empire, when defying the spirit of revenge to enter our minds or the minds of our children. We have to keep sleepless sentry for ourselves and them at eyegate and eargate against the stealthy approaches and the sudden onslaughts of hatred. We have gone into this war not primarily for attack or for hate, but for love. We are fighting in the defence of infinitely precious ideals. We saw that quite clearly two months ago. To-day we are in peril of forgetting the ideals and fighting for sheer hate of the enemy. And on the day that we do that—even though we drive our way right into Berlin—we shall suffer a horrible spiritual rout.

This is not a fatuous idealism that has lost grip of reality; it is just the old Christian English way. For—

The Sea-kings loved not boasting, they cursed not him that cursed,
They honoured all men duly, and him that faced them first;

"Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation."—Isaiah 12:2.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isaiah 40:31.

"Look unto Me and be ye saved all the ends of the earth, for I am God and there is none else. I have sworn by Myself, the word has gone out of My mouth in righteousness and shall not return. That unto Me every knee shall bow, every tongue shall swear."—Isaiah 45:22.

The impression I bring away from reading these lists is not that they were compiled by priggish, pietistic children of morbid precocity, but that they reflect the divine directness and seriousness of children looking out on a chaotic world with great faith in God's will to bring in His Kingdom, and with the belief that justice and love call us to link ourselves with His purposes. Their British patriotism admits of no question; but none of them, having searched out and written down the divine word on our relation to enemies, could repeat the speech of our fiery little friend who said, "I wish I could kill all the Germans dead."

THE TASK OF RECONCILIATION.

The task of the future, of building up a new world order after the war, of creating a new fraternity of nations, the task for which Paul passionately gave his life—the task of reconciliation—is even now being immensely helped or hindered by the Sunday School teacher and superintendent. For they are making the common mind of to-morrow in its attitude to other peoples.

Our history teems with splendid stories of the heroism of British disciples of Christ, men who—like Livingstone—did more to strengthen and extend the British Empire than whole armies, while earning the benediction that falls to the peacemakers and to the patriot of the Kingdom of Heaven. From Wilfrid of Sussex and Columba up to Florence Nightingale and Wilberforce, Bishop Pattison and Dr. Pennell, of the Afghan frontier (of whom Lord Roberts said that his presence there was better for the keeping of peace than battalions of soldiers), the long roll of heroic fighters for the greater Kingdom lies open before us. That roll is of priceless value for illustrating the Sunday School lessons now being taken. They show in a way that grips the child mind how modern disciples have carried on the "moral equivalent for war"; the eternal combat initiated by our Lord, whose disciples thrilled to the "enthusiasm of patriotism that burned in the Spirit of Jesus."

THE S.P.G.

With the object of consolidating the work of the S.P.G. in the London area, the Committee decided to appoint a General Metropolitan Secretary, and the Rev. T. Davis, Organizing Secretary for the Diocese of Southwark, has been nominated to the post. Recently, "A Service of Recognition and Blessing" was held in the S.P.G. Chapel, when Mr. Davis was admitted to his work by the Bishop of London. The Bishop, in the course of his address, spoke as follows, inter alia:—"My own belief is that it is one of the most auspicious times. I believe this war, which is with us day and night, is going to lead eventually to a great extension of God's Kingdom. I will tell you why. We have already found on the Committee, of which I am chairman—the Bible Lands Committee—that there is a vast deal more interest to-day in the future of Bible lands than ever before. The interest has increased an hundred-fold during the last few months. The organizing secretary, who has to deal with that, told me that the meetings are crammed, and more and more interest is being felt in Bible lands, owing to the fact that all the hindrances to our work in those lands are about to be swept away, that the great incubus upon it is at length to disappear, and this has a great impetus to this particular work as it has to the whole missionary spirit. Everyone is looking with a new hope to a near future for Missions in the near East, in Palestine, in Egypt, and in the Soudan.

"I had the honour last night," proceeded the Bishop, "of a visit from two ambassadors of the Emperor of Russia, who are in this country for a few days to deliver decorations to some of our soldiers. One of these two, Prince Yussupoff, a Major-General, is the greatest man outside the Imperial family in Russia, and it was very impressive to see the reverence with which he entered my little chapel where I pointed out to him

the ikon given me when I visited the oldest monastery in Russia and placed by me over the altar in the London House as a symbol of union between the Churches. The reverence of this great soldier as he entered the chapel, was, indeed, most touching. And if you had seen the pride with which he read me a prayer, a very beautiful prayer which he himself had written for the soldiers serving in the war in Russia—this great soldier, himself next to the Emperor, had written this prayer—you would have realized, what I realized deeply, the religious instinct of those Russians."

Brotherhood St. Andrew

HAMILTON.—The local assembly of St. Andrew's Brotherhood met in St. Matthew's Parish Hall, February 16th, and all the neighbouring chapters were well represented. The president, Mr. F. G. Lamb, presided, and the Rev. W. E. White gave the members a hearty welcome. Rev. Mr. White also asked for volunteers to aid in a Mission service to be held during Lent in a house on Wentworth Street North. Messrs. Lamb, Spicer, Putman and Jefferess offered their services. The speakers of the evening were Mr. C. Heming, Rev. Canon Spencer and Mr. C. C. Stenhouse.

SYDNEY, N.S.—The Director writes:—"Our work is going on in both chapters as usual. Our Juniors have accomplished good work during the past year, by building up a good-sized Bible Class. It has grown so large that it had to be divided the first of the year. The Rector has taken one section and I have taken the other. Two boys (16 and 17 years of age) received Holy Baptism the first Sunday in January and several have been brought to Confirmation, all through the efforts of the Junior Chapter. At our last meeting the Chapter decided to drop those boys who were not interested and who seldom came to the meetings, so we have begun the year with 10 'sound' members and three probationers, which I think will be a benefit to the Chapter. One boy of 17 has been made vice-director. I have thrown a great deal of responsibility upon him and let him conduct the meetings, while I sit back and come to his aid when I see fit. I was unable to be present at one meeting and I was pleased to hear that it was the best meeting they ever had. We have every reason to be thankful to Almighty God that He has blessed us during the past year and we trust that other chapters will remember us in their prayers."

WINNIPEG.—The Winnipeg Local Assembly are going ahead with their regular work as effectively as ever. At the annual meeting it was reported by the president that the Brotherhood men had held 200 services during the year and in addition to this two members were engaged in Mission work in the diocese. Amongst these services were 34 which had been held at the Knowles Boys' Home with an average attendance of 45 boys. There had also been 33 services held in the Convalescent Home. Mr. W. A. Cowperthwaite, formerly Dominion Council member for Moncton, B.C., was elected president for the year with Mr. H. V. Weaver as secretary. A pleasing feature was the rare tribute paid to the retiring president, Mr. J. M. Hargreaves, who has been a tower of strength to the work in Winnipeg for many years. The Local Council have been meeting regularly and each month some important business is taken up and discussed. Lenten services will be held in Holy Trinity Church as in previous years. It has been definitely decided that the time is not opportune for the holding of the Dominion Convention in Winnipeg, which was postponed owing to the outbreak of war and this gathering will probably be held in the East sometime in the future.

The Churchwoman

HALIFAX.—The annual meeting of the Diocesan W.A. was held on the 24th ult., when satisfactory reports were presented. There are at the present time 239 members of the W.A. in the diocese. The following officers were elected:—Patroness, Mrs. Worrell; president, the president of the C. of E. Institute; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, Mrs. W. H. Wiswell.

HAMILTON.—The following Branches of the W.A. held their annual meeting on the 23rd and 24th ult.—namely, the Cathedral, All Saints', Church of the Ascension and St. Peter's. At the Cathedral meeting the secretary's report showed 170 names on the roll and that the average attendance had been higher than in any previous year.

Bales and parcels to the value of \$272.89 were sent during the year to the different Mission fields and upwards of 60 garments were made and sent to the United Relief Association to be distributed among the poor. Two communion sets were sent to Missions in the northwest. The treasurer's report showed the total receipts to be \$1,473.40. The Dorcas secretary-treasurer's receipts were \$209.47. Satisfactory reports from the girls' branch and the juniors were read, the girls' branch showing receipts of \$137.97 and the juniors \$93.20. The report of the secretary-treasurer of the babies' branch showed 151 names on the roll and the contents of the mite boxes amounted to \$36.74. The president, Mrs. Thompson, was presented by this branch with a life membership and pin. The officers and committees elected for the ensuing year were:—Mrs. Owen, hon. president; Mrs. David Thompson, president; Mrs. Spratt, first vice-president; Mrs. Riddell, second vice-president. The following officers were elected at All Saints':—Mrs. Forneret, honorary president; Mrs. A. C. Garden, president; Mrs. J. Whitehouse, 1st vice-president; Mrs. G. R. Allan, 2nd vice-president. Three life members were added during the year and all of the reports presented were of a most encouraging nature. At the Church of the Ascension the officers elected were: Mrs. Renison, honorary president; Mrs. F. F. Dalley, president; Mrs. R. L. Gunn, 1st vice-president; Mrs. Sutherland, 2nd vice-president; Mrs. Wade, 3rd vice-president; Mrs. W. D. Wade. There are 109 members on the roll. Bales to the value of \$295.38 were sent away. Receipts, \$94.72. The receipts of the Girls' Auxiliary were \$91.39. There are 139 members of the Junior W.A. and the receipts were \$25.38. The Babies' Branch has a membership of 34 and the amount of \$14.58 has been collected in their mite boxes. At the St. Peter's meeting, reports were read, showing a splendid increase in all departments, a total of over \$800 being raised for all purposes during the past year. An increase of 22 in membership was announced. Very satisfactory reports were read from the Junior Branch. One life member was added during the year. The officers elected were:—Hon. president, Mrs. J. W. TenEyck; president, Mrs. G. W. Walker; 1st vice-president, Mrs. O. T. Davis; 2nd vice-president, Mrs. Joseph Wilson.

CALGARY.—Having for its purpose the furtherance of the work being done by the colleges in this diocese, a Ladies' Guild, which will be known as "The Diocesan College Guild," was formed at a meeting called at the instigation of Bishop Pinkham lately. The gathering was attended by a large number of the ladies of Calgary and district. The Bishop opened the proceedings and Canon Hayes presided over the meeting, during which attention was called to the good work being done by the colleges of the diocese. Personal influence among the students attending the colleges and a wider knowledge of the objects aimed at are two of the main factors with which the Guild will deal in the immediate future; and it was the expressed opinion of all those present that a great deal of good might be done through this medium. The following executive committee was appointed to carry out the intention of the meeting, and a feeling of optimism prevailed that a successful issue would arise from the action: Honorary president, Mrs. Pinkham; President, Mrs. E. H. Riley; Vice-Presidents, Mrs. Frank Eaton, Mrs. Sydney Houlton, Mrs. Hayes, Mrs. Ings and Mrs. Savory.

VICTORIA.—The members of the Diocesan Board of the W.A. held an all-day meeting on the 19th ult., in St. John's schoolhouse. The Rev. F. A. P. Chadwick, the new Rector of St. John's, gave the noon-day address. The Treasurer reported receipts \$200 and disbursements \$103.10. A resolution, moved by Mrs. Luxton, seconded by Mrs. Phipps, that the Columbia diocese regretted the early departure for the diocese of Kootenay, of the Dean and Mrs. Doull, was passed by standing vote, the Dean responding in an appreciative manner and speaking of the great kindness he had received in Victoria. He had no desire to leave, but felt impelled to accept the work of the diocese. Mrs. Doull, who has for some time been first vice-president of the Diocesan Board, will be much missed by her fellow-workers, who expressed their good wishes for her happiness in the new home. Mrs. Norrish read an interesting paper on the Dorcas work of the W.A. The meeting concluded with an instructive address by the Bishop of Columbia, who quoted figures showing the immense work being done by the W.A., and the great help it was to the Church in Canada. On February 26th a "Quiet Day" for the women of the Church was held in the Cathedral by the new Bishop of Kootenay.

ST. JOHN.—At the monthly meeting of the Diocesan Board of the W.A., it was decided to take as the subject for the course of Mission study during Lent, "War and the Kingdom of God." There will be four divisions of the subject, the first taken by Miss Eleanor Robinson, the second by Mrs. Heber Vroom, the third by Mrs. G. F. Mathews, and the fourth by a member of the Stone Church Branch.

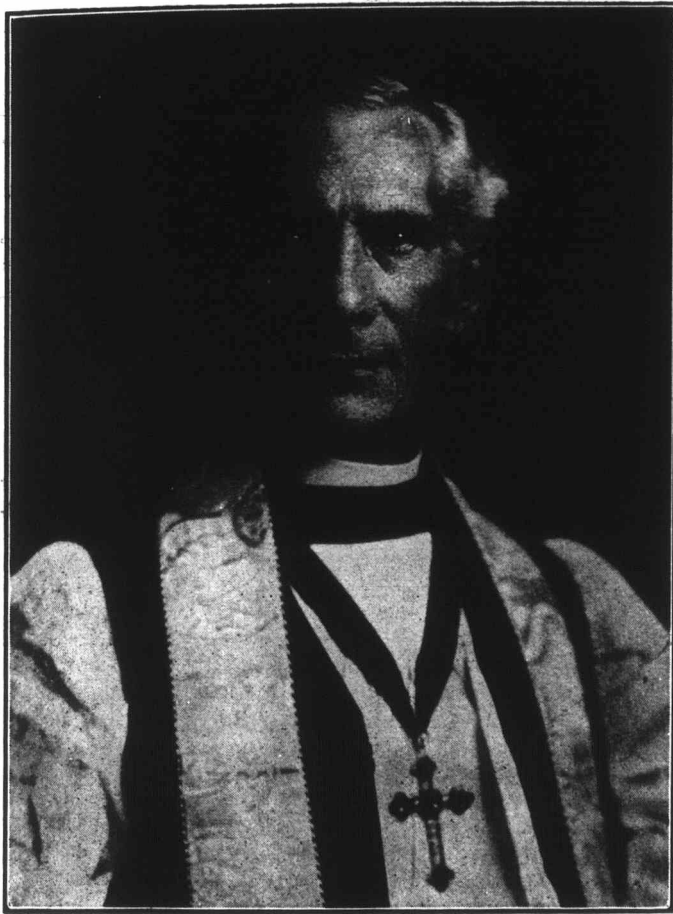
Church News

M.S.C.C.—The next meeting of the Board of Management will be held in Fort William on the second Thursday after Easter, April 15th. Important business will be brought before the Board for consideration.

NEWFOUNDLAND.

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

ST. JOHNS.—ST. THOMAS'.—OBITUARY.—The Rev. G. R. Godden, M.A., the Rector of this church, who has been ill for the past year, died on the 12th ult. He was born 43 years ago at Harbour Grace. The deceased clergyman was educated at the Church of England Academy, now known as Bishop Field College, and proceeded to St. Augustine's College, Canterbury, in the



THE RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.,

Who Presided at the meeting of the Synod. Although he was elected to Ottawa he decided to remain in Algoma.

fall of 1891. Here he studied for three years and then he completed the arts course at Durham University, after studying another year at Hatfield Hall, returning to Newfoundland in 1895 with the B.A. degree. He was ordained that year as Deacon, and appointed to the arduous Mission of Random, where his work was mainly by boat. In the early summer of the period he was incumbent of Random, he sailed his small yacht down to the Labrador and did missionary work there. In 1896 he was advanced to the priesthood and in 1897 he was invited by the late Canon Dunfield to become Curate of St. Thomas' parish, where for 13 years he worked as Curate, and the balance of the time as Rector, having been appointed as successor to Canon Dunfield on the demise of the latter. The reverend gentleman was an ideal parish worker and won the esteem and love of his parishioners. He was a great Sunday School worker, and was also keenly interested in general educational work. For many years he proved a most painstaking and energetic worker as secretary of the St. John's Board of Education. His heart was in parish work and the schools. He interested himself also in general diocesan work and was made a member of the Executive Committee of the Diocesan Synod. He leaves behind him his mother, two brothers, Charles and Ernest, and one sister, Mrs. W. E. Wood.

OTTAWA.

OTTAWA.—The following are fuller details of the special session of the Diocesan Synod, which was held in this city for the purpose of electing a successor to his Grace Archbishop Hamilton, Bishop of the diocese. The election of Bishop Roper, of Columbia, has already been reported in these columns. The results of the election are as follow:—Of the 67 clerical votes cast, he received 50 on the first ballot; necessary for election, 34. In the lay vote he received 31 out of 53 parishes represented; necessary for election, 27. The remaining votes were:—Bishop of Fredericton, Canon T. W. Powell; Rev. A. W. McKay, All Saints', Ottawa; Canon Elliott, Port Hope; Archdeacon J. Pater-son Smyth, Montreal; Rev. D. T. Owen, Hamilton; Rev. J. M. Snowdon, St. George's, Ottawa; and Dean Llwyd, Halifax, N.S.

When the result of the first vote was announced, the election of Bishop Roper was made unanimous. The Synod secretaries, Mr. J. F. Orde, K.C., and Rev. W. H. Stiles were then instructed to telegraph to Dr. Roper, at Victoria, B.C.; announcing the election and outlining the situation.

In reply, Dr. Roper sent the following telegram, which was read at the adjourned meeting of the Synod:—

"Grateful for unanimous confidence of the Diocese of Ottawa. Accept election on understanding that Ottawa Synod will allow me sufficient time for wise and not hasty readjustment in Diocese of Columbia, before I leave Victoria.—John Charles Roper."

On the suggestion of Bishop Thorneloe, who acted as chairman throughout the sessions of the Synod, it was agreed that a committee be appointed to draft a letter to be preceded by a telegram of thanks, to Dr. Roper, asking him to come to Ottawa at the earliest moment.

Dr. Thorneloe said that they would find Dr. Roper very reasonable and most considerate. He most warmly congratulated them on the success of their action. The diocese of Ottawa, he added, entirely commanded his admiration. It was an example to the rest of the Dominion.

On the motion of Rev. J. M. Snowdon, seconded by Mr. F. H. Gisborne, a resolution expressing thanks to the Lord Bishop of Algoma for the entirely satisfactory manner in which he had presided, regretting that circumstances would not permit him to accept the vacant See, and believing in the high motives which prompted his decision, was carried with acclamation.

Briefly replying, his Lordship assured them of his deep appreciation of the kind words and expression of feeling. He would always hold in affectionate regard the diocese of Ottawa, and he wished success to the new Bishop and the work which he would take up.

The Right Rev. John C. Roper, D.D., the Bishop-Elect of Ottawa, is the son of the late Mr. John W. Roper and Mary Catherine Roper, of Court Lodge, Frant, Sussex, England. He was born in Frant on November 8th, 1858. The details of his scholastic career were given in our last issue.

NOVA SCOTIA.

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

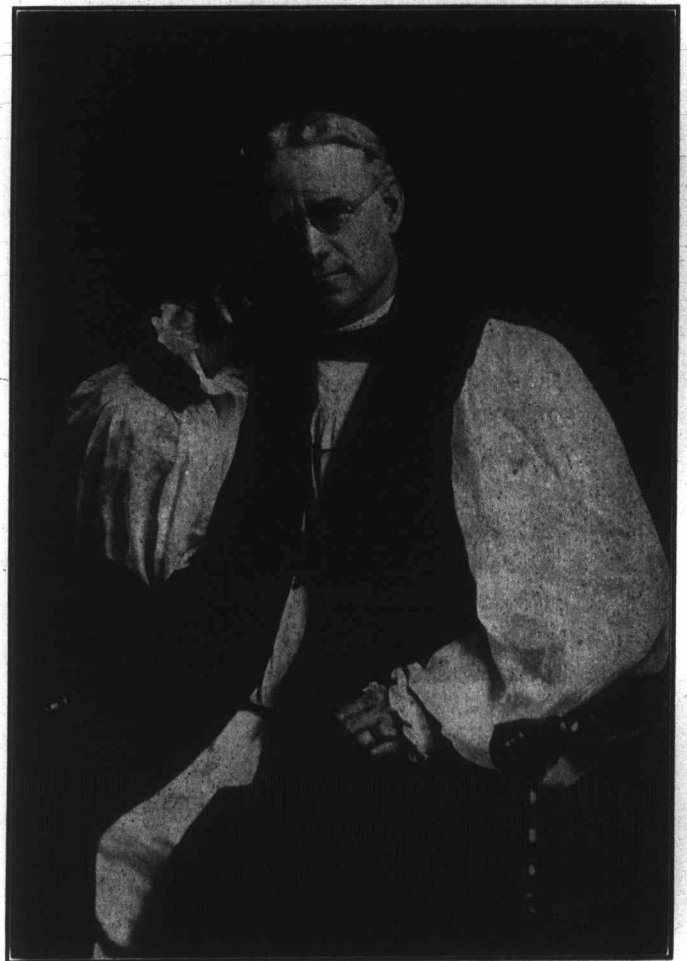
HALIFAX.—C. OF E. INSTITUTE.—The annual meeting of this Institution was held on February 23rd. Dr. M. A. B. Smith, the president, occupied the chair. The report of the council mentioned the fact that during the past year a legacy of \$1,000 was left by the late Robert Pickford, an old and valued life member of the Institute, and added to the endowment fund. The treasurer's report was a very satisfactory one. The total receipts on current account during the year were \$10,771.12, and the disbursement \$10,694.45. The total receipts on the special mortgage and sustentation fund account were \$293.16. The total receipts during the year, including a legacy from the late Robert Pickford and payment on the George Wright legacy were \$12,189.28. The following officers were elected for the ensuing year:—President, Dr. M. A. B. Smith; vice-presidents, R. A. Johnson, S. R. Cossey, C. H. Harvey, G. E. E. Nichols; treasurer, M. J. F. Bowman.

A series of lectures are being given this Lent on the subject of "The Religion and Religious Life of our Allies; Present Condition and Future Outlook," in this Institute. The first of these on "The Religion and Religious Life of Russia," was delivered by the Very Rev. Dean Llwyd on Thursday evening last. Canon Vernon presided and there was a good attendance. A number of men of the Russian congregation, now worshipping at St. Luke's Hall, with Rev. V. E. Harris as their Chaplain, were present and sang in Russian their national Anthem and a Russian patriotic hymn. Dean Llwyd has himself been in Russia and his lecture was therefore based on personal observation as well as a wide study of things Russian. He dealt in a most interesting way with the religious history, the religious life and the religious thought of our great ally, as well as with a future outlook for the great Russian Church.

FREDERICTON.

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

CANTERBURY STATION.—A special Mission will be conducted in this parish by the Right Rev. the Bishop of Fredericton, commencing on Sunday, March 14th, and lasting until the follow-



THE RIGHT REV. JOHN CHARLES ROPER, D.D.,

The present Bishop of Columbia, now Bishop-Elect of Ottawa, who has accepted the position.

ing Friday, the 19th inst. The services will be as follow:—Sunday, March 14th, at 11, 3 and 7; Monday, Tuesday, Wednesday, Thursday and Friday, at 7.45 p.m.; special services for women and children on Tuesday, Wednesday, Thursday and Friday, at 4.30 p.m.; celebration of Holy Communion, Sunday, at 11 a.m., and on Tuesday and Friday, at 9 a.m.

ZEALAND.—The Rev. G. T. Spriggs, the Rector of this parish, has enlisted as a private in the 40th Maritime Infantry Battalion for the Third Contingent. He is a native of Gosport, England, and he came to Canada 11 years ago. He was ordained into the ministry in Manitoba eight years ago, having studied at Wycliffe College. Mr. Spriggs spent five years in Manitoba, and came to New Brunswick in the summer of 1911.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The Rev. Canon Gould was the preacher at the service for men on Friday night, February 26th, at 8 o'clock. He also gave the address at the 5 o'clock service. This city has

been without electric light, telephone and tram services, from the night of February 24th to 27th, due to the violent storm raging on the 24th and 25th inst. Most of the residents have had to depend on candles for light and at night the streets were in darkness.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto preached the second of his series of special Lenten discourses in this Cathedral on Sunday morning last.

SYNOD OFFICE.—After a long and honourable association with this office, as Secretary of the Synod, which has extended over a period of more than 30 years, Mr. David Kemp has resigned the post on account of advancing years. At a meeting of the Executive Committee, which was held on the 25th ult., out of nearly 300 applicants, Mr. George P. Reid, of Toronto, was appointed to fill the vacancy, the vote at the final standing 9 for and 9 against, with the Bishop voting. The Bishop by virtue of being chairman had the casting vote and this he used in favour of Mr. Reid.

Mr. Reid is well known in the banking world, being a former bank manager, and present chairman of the Ontario board of the Union Bank of Canada. He is also a councillor of the Canadian Bankers' Association. He is 67 years of age. We cannot but think that it would have been wiser to have elected a younger man for the position, especially when the many difficulties and intricacies of the office are considered. However, Mr. Reid is well known and well liked by Churchmen generally. For many years past he has taken an active part in Church work, more particularly in connection with St. George's and Holy Trinity parishes.

ST. LUKE'S.—On Sunday evening next the Very Rev. Dean Hodges, of the Theological School, Cambridge, Mass., will be the preacher.

ST. STEPHEN'S.—On Sunday evening last, the Ven. Archdeacon Forneret, the Rector of All Saints', Hamilton, was the preacher and at yesterday evening's service the Rev. H. F. D. Woodcock, M.A., the Rector of St. Jude's, Oakville, occupied the pulpit.

CHURCH OF THE REDEEMER.—The Rev. Dyson Hague, Vicar of the Church of the Epiphany, preached in this church on Sunday morning last. A number of soldiers from the Exhibition Camp were present at the service.

ST. GEORGE'S.—The Bishop of Toronto preached in this church on Sunday evening last.

CHURCH OF THE EPIPHANY.—The Rev. G. F. Saywell, M.A., preached in this church on Sunday morning last to a large congregation, from the text 2 Peter 3: 18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

TRINITY COLLEGE.—The fourth lecture of the special series of the Saturday afternoon lectures, which are being delivered in Convocation Hall during the present season of Lent, will be given next Saturday. Mr. W. D. Thomas, B.A., Lecturer in Trinity College, will deliver the lecture.

DOWN-TOWN CHURCH WORKERS' ASSOCIATION.—The quarterly meeting of this association was held Thursday last in the Church of the Redeemer Parish-House. Miss H. B. McCollum read the report of the work being done. With the aid of slides made by the Health Department during the past year, she showed the unfortunate conditions existing in and around too many downtown homes. Owing to local conditions 139 families have needed continued assistance and much clothing and provisions have been supplied. One of the important branches of the work is the supervising of the health of 979 babies under two years of age, besides older children in 150 odd families. Among the plans for the summer, funds are being collected for at least two summer homes for mothers and babies. For these there will be a four-day luncheon Easter week in St. James' Parish House, and on March 2 Mrs. Moore's musicale in the St. George's rectory.

BROTHERHOOD AT THE CAMP.—A sacred concert was given by the members of the choir of the Church of the Epiphany on Sunday afternoon last in the Brotherhood Rooms. This concert was largely attended by the soldiers and was greatly appreciated by them. The members of the Hospital Chapter of the Brotherhood of St. Andrew held evening service for the first time in the camp hospital on Sunday evening last when

a shortened form of Evening Prayer was used. A small portable organ was also made use of and a number of hymns were sung, which added to the brightness of the service.

BIRCHCLIFFE.—ST. NICHOLAS'.—The Rev. Canon Greene, of Toronto, gave an address to the men, at a meeting which took place on the 26th ult., under the auspices of the parochial Men's Guild.

PORT HOPE.—ST. MARK'S.—The Rev. Allan N. McEvoy was formally inducted as Rector of this church on the 24th ult., the ceremony being performed by the Ven. Archdeacon Warren, acting on behalf of the Bishop of the diocese. The Rev. R. J. Moore, of St. George's, Toronto, preached the sermon.

RICHMOND AND THORNHILL.—The Rev. S. A. Lawrence will be inducted to-day as the Rector of this parish. The Ven. Archdeacon Cody will perform the ceremony and will preach.

NIAGARA.

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

HAMILTON.—ST. PETER'S.—The young men of this church had a very pleasant evening in the schoolhouse on the 24th ult., when, after doing full justice to a very bounteous repast, provided by the members of the W.A., they listened to an inspiring address by Mr. F. Francis, of the Church of the Epiphany, Toronto, on the subject of "The Young Men's Organized Bible Class." Afterwards they decided unanimously to have such an organization in their own church.

HURON.

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

ST. THOMAS.—ST. JOHN'S.—The following clergy will preach at the Wednesday evening services in this church during the present season of Lent:—The Revs. Dr. Waller, J. E. Ryerson, A. B. Farney, J. B. Howard, V. M. Dinneford and H. A. Ashby. The Rector uses stereopticon views on each Friday evening in giving a series of illustrated addresses on Old Testament subjects.

On February 23rd, the A.Y.P.A. entertained those of their members, and also those from the Brotherhood and choir who have enlisted in the Overseas Contingent, to the number of 14, and presented each with a copy of the Pocket League Testament. Corp. H. A. Gerrard, who is president of the A.Y.P.A., made a suitable reply, thanking the society for the kind token of goodwill. Seventy-seven men in all have gone from this parish with the Overseas forces.

TRINITY.—The Ven. Archdeacon Hill assisted in the services on February 28th, for the first time since his recent illness.

TRINITY CHURCH.—The Ven. Dr. Hill, Archdeacon of Elgin, who has been confined to his bed for two weeks past by serious illness, is, we are pleased to state, improving, and he is now out of danger. The Rev. J. E. Ryerson is proving a most valuable assistant in the work of the parish.

QU'APPELLE.

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

REGINA.—A patriotic temperance service, which was largely attended, was held in the auditorium of the City Hall on the evening of the 23rd ult. His Lordship, Bishop Mathew, Roman Catholic Bishop of Regina, occupied the chair, and the two principal speakers of the evening were the Rev. Principal Lloyd, of Emmanuel College, Saskatoon, and the Rev. Dr. Chown, General Superintendent of the Methodist Church in Canada.

CALGARY.

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

COWLEY.—The Rev. F. W. Godsall, who has been residing in England for some time past, is returning to Canada again this month and in future he will be living at Cowley in Alberta.

EDMONTON.

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

EDMONTON.—W.A.—The first annual meeting of the Edmonton Diocesan Board of the W.A. assembled on the morning of the 18th inst. After service in the pro-Cathedral, the delegates were

welcomed by Miss Warden, Mrs. Maxwell, of Vegreville, responding. Greetings were read from the Methodist, Baptist and Presbyterian missionary societies in the city. Reports were read from the president, recording and corresponding secretaries, the treasurer and the different branches of the work. The president spoke of the pleasure it afforded her to greet so many delegates, and referred to the success which had attended the efforts of the W.A. In presenting Mrs. Melrose, president of the W.A., with the life badge, his Lordship Bishop Gray eulogized the first president of the Board. The presentation was made by Mrs. Gray and was accompanied by a beautiful bouquet of red carnations. On behalf of the W.A. Mrs. C. Carruthers spoke a few words of appreciation and presented Mrs. Melrose with a W.A. pin. Mrs. Melrose replied feelingly in a few words. The report of the recording secretary, Mrs. Osborne, showed that the Board had been organized on December 11th, 1913, with 22 branches. Since that time ten new branches have been formed, making members 553 in the 32 branches. The W.A. contributed \$25 to the Hospital Ship Fund. The corresponding secretary's report presented by Mrs. Reid, stated that the Christ Church W.A. lead the branches with a membership of 66. All Saints' W.A. had raised the largest sum of money, \$563. The W.A. had presented Bishop Gray with the Episcopal ring. The Diocesan Board has three life members, Mrs. Sugden, Mrs. Knight and Mrs. Carruthers. Mrs. Pinckney presented the treasurer's report, \$1,312.32 received, \$1,136.23 expended. Mrs. Hunter Gowen reported the progress of the literature department; Mrs. A. E. Hopkins reported the leaflet department; Mrs. W. L. Richardson told of the success of the "Extra-Cent-a-Day" branch, \$68 having been realized in this way. Mrs. A. S. Maxwell presented the report of the United Thankoffering department, which showed \$154 received. Miss Potts presented a report of the Dorcas work, showing the total value of bales sent to home Mission fields to be \$421.62, to foreign fields \$6.35. Eight Indian children and one white child had been clothed in addition. All Saints' W.A. had sent Christmas hampers to missionary clergymen. Several smaller contributions had been made, bringing the total up to \$744.28. The report of Miss Bennett, Indian secretary, showed 39 Indian schools in western Canada, the attendance ranging from 15 to 60. The Junior secretary's report, given by Mrs. George Phillips, showed an increase from 15 to 26 branches. The missionary meeting held in the evening was largely attended. Archdeacon Timms, who was the principal speaker, asked the Edmonton W.A. to carry out the time-honoured traditions of their society by financing the salary of a worker for the ensuing year in the new Indian School on the Sarcee Reserve, thus enabling the work to be carried on without getting into debt. There are now 700 communicants on the Sarcee Reserve. In a few appropriate words Bishop Gray expressed the conviction that the W.A. would meet the archdeacon's appeal. The officers of last year were re-elected as follows:—Hon. pres., Mrs. Gray; pres., Mrs. Melrose; 1st vice-pres., Mrs. C. C. Carruthers; 2nd vice-pres., Mrs. Howcroft; cor. sec., Mrs. K. Forbes Reid. The different pledges of the W.A. were carefully considered, and the following amounts were pledged:—General pledge, \$150; parsonage fund, \$100; Indian fund, \$250; Dorcas fund, \$50; Diocesan Expense fund, \$75. Considerable discussion arose over the question of the Indian fund, and it was decided to raise the former pledge to \$250 for 1915, which would enable the society to send a worker to the Sarcee home of the diocese of Calgary, for which Archdeacon Timms had made an urgent appeal. As this work is intimately connected with the early work of Bishop Gray in Alberta, the meeting felt that the Edmonton Diocesan Board of the W.A. should have a double interest in its development. Mrs. R. A. King gave a half-hour talk on India, and the conditions under which Indian women live. In the evening the Junior branches gave an entertainment in All Saints' schoolroom.

KOOTENAY.

Alexander John Doull, D.D., Bishop,
Nelson, B.C.

VICTORIA.—The Very Rev. Alexander John Doull, D.D., Dean of Columbia, was, as previously announced in these columns, duly consecrated first Bishop of the new Diocese of Kootenay, in the Cathedral Church of Columbia, on St. Matthias' Day (February 24th), the Archbishop of Rupert's Land, the Primate of All Canada, officiating. Full details of the service will appear in our next issue.

PRESENTATIONS.—The Cathedral school-room was packed to the doors on the evening of the 22nd ult., when the new Bishop of Kootenay was made the recipient of various presentations. The Bishop of Columbia presided. In the first place he was presented with a beautifully illuminated address from the members of the Synod of British Columbia, the address being read by the Clerical Secretary of the Synod, the Rev. J. H. S. Sweet, M.A., the Ven. Archdeacon Scriven supporting him. This address was signed on behalf of the Synod by the Bishop and the Clerical and Lay Secretaries. A second address was presented and read to the Bishop-Elect by Mr. John Harvey, the people's warden, on behalf of the congregation of the Cathedral, the Chancellor of the diocese, Mr. Lindley Crease, supporting him. Both of the addresses were couched in highly eulogistic language and during the course of the evening numerous evidences were given the Bishop-Elect of Kootenay of the very warm affection entertained toward him by clergy and laity of the diocese of British Columbia and of the desire on the part of all to commemorate the termination of his active associations with the parish and the diocese in a manner expressive of the wide appreciation in which he is held. After the reading of the second address Mr. E. B. Bagshawe, on behalf of the parishioners and congregation of Christ Church Cathedral, presented the Bishop-Elect with a set of Convocation Robes, and Mr. Elkington, on behalf of the ladies of the church, presented him with a very handsome pectoral cross, copied by special permission from one belonging to the Bishop of London. The cross, which is made of British Columbia gold, was, like the robes, much admired, being in the Greek form, and bearing the engraved cross in the centre with the four Latin words, Rex, Lex, Dux and Lux radiating outwards from that letter. The Bishop of New Westminster, who was present, spoke most appreciatively of the Dean of Columbia's connection with the Social Service commission, from the meetings of which body he would be sadly missed. In other relations, too, he had cause to remember the Dean very kindly. The Bishop of Columbia also spoke feelingly of his own associations with the Dean, and voiced his regret at losing so great a helper and so valued a friend. In responding, the Dean also spoke of his regret at leaving a place in which he had so many friends and fond associations, but when he recalled that the diocese of Kootenay was at one time part of the diocese of British Columbia under Bishop Hills it somewhat soothed the pain of parting. The call had been one from God, and he felt that he must accept. Forbearance he had had from the Synod and the people of the Church alike, and he trusted that the same spirit would follow him to his new home and help him in carrying out his work in that new sphere of labour.

COLUMBIA.

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

VICTORIA.—It is a somewhat remarkable coincidence in regard to the translation of Bishop Roper from this diocese to that of Ottawa, that his Lordship's election to the See of Ottawa, took place on the eve of the third anniversary of his consecration to the See of Columbia, on February 24th, St. Matthias' Day, 1912.

CHRIST CHURCH CATHEDRAL.—On February 14th, "Peace Sunday," the Dean of Columbia and the Bishop of Columbia were the preachers respectively morning and evening. The Dean's text was, "Love never faileth," 1 Corinthians 13: 8, and the Bishop's text was, "Let there be no strife, I pray you, between me and thee," Genesis 3: 8. There were very large congregations present at both services.

The Archbishop of Rupert's Land and Primate of All Canada arrived in this city on the 13th inst., for the purpose of consecrating the Very Rev. A. J. Doull, D.D., Dean of Columbia, as Bishop of Kootenay.

ST. JOHN'S.—The Rev. F. A. P. Chadwick was inducted as the Rector of this church by the Bishop of the diocese on the evening of the 16th ult., Shrove Tuesday. Ten clergy were present with the Bishop at the service. The Bishop preached from the text:—"They shall go from strength to strength." After the service many parishioners tendered their good wishes to the new Rector who, during his year's work in the parish, has won many close friends through his sympathetic attitude and untiring labours in behalf of the church.

COLUMBIA COAST MISSION.—For the first time for two years, the Columbia Coast Mission

ship, "Columbia II," arrived in port on the 9th ult., having on board the Rev. John Antle, the head of the Mission, who visited this city for the double purpose of attending the Diocesan Synod and the annual meeting of the Columbia Coast Mission. In the course of an interview, the Rev. John Antle said that quite a number of people are at present settling along the coast. Some who have been able to realize a little money in the cities are pre-empting land on snug little bays and inlets. It is expected that in a few years the Columbia Coast Mission will have to increase its already large and splendid personnel and equipment. The Mission at present has two boats, four hospitals, five doctors and about eight nurses. The annual expenditure of the Mission is \$25,000. The society has accomplished all this in the short space of ten years.

The annual meeting of the Columbia Coast Mission was held in the Synod Room, Victoria, on February 12th, the Right Rev. J. C. Roper, D.D., in the chair. Members present were as follows:—Bishop de Pencier, Archdeacon Scriven, Archdeacon Heathcote, Revs. J. Antle, Supt. C. W. Houghton, F. A. P. Chadwick, Dr. A. P. Proctor, Dr. E. N. Pearse, F. Beecher, F. J. Hart, E. Baynes Reed and T. F. Barton. The annual financial report showed that in spite of the strenuous year through which we have just passed, great progress has been made, and, thanks to the generous support of our friends, the Mission is able to go on doing the good work she has been carrying on for the past ten years. The appointment of Mr. Houghton as financial agent, and the excellent work he has done in that capacity, has enabled the Mission to safely weather the crisis. The missionary aspect of the work has been much improved during the past year, and according to the Superintendent's report, is gratifying beyond expectations. The "Columbia," as a floating church, as well as a hospital boat, has done a very successful year's work, enabling the Mission to hold regular Church services at about twenty different points along a very extended coast line, many of which were held in the well-equipped chapel on board. In addition to this, her well-stocked dispensary has been invaluable in the rendering of First Aid, sometimes under conditions where First Aid meant life to the patient. By means of her also, the Superintendent, who is also the skipper, is able to keep in touch with the three hospitals which this Mission operates, and thus aid greatly in keeping them up to that standard of efficiency, which, owing to their isolation, is so hard to maintain. Thus has the "Columbia" justified the expenditure which may seem large to the uninitiated. From October last no other religious body has been working in the district, and it has meant much to the settlers, at a time when people are deeply stirred by unprecedented circumstances, to have an opportunity of gathering together in God's House, though a floating one, to offer to Him their supplications and to receive the means of Grace, which they have learned to value more, on account of the difficulty of obtaining them. The number of services held at the different centres was 333, celebrations of Holy Communion, 63, Baptisms 31. The financial report was read as follows:—Receipts—Hospital earnings, \$9,956.09; Government grants to hospitals, \$6,196.26; sundry donations, \$6,895.43; Missionary Society of Canadian Church, \$2,900.05; B.C. Church Aid Society, \$972.50; diocese of Columbia, \$512.85; diocese of New Westminster, \$375; Woman's Auxiliary, \$483.02; Society for Promoting Gospel, \$96.75; total, \$28,387.95. Expenditures—Hospitals, \$20,405.28; religious work, \$8,115.58 charges, \$1,680.36; total, \$30,201.22. Assets, consisting of hospitals, boats and their equipments, \$48,339.12; liabilities, \$4,305.51.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

METLAKATLA.—OBITUARY.—The Rev. R. W. Gard, who for the past 30 years has been faithfully working as a missionary amongst the Indians in northern British Columbia, died on the 23rd ult.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S CATHEDRAL.—The Bishop of the diocese advanced the Rev. John A. Davies to the priesthood in this Cathedral on the morning of October 25th. The Bishop was assisted in the service by the Revs. J. Hawksley and

B. Totty. On the 29th November, the Bishop, at the evening service, formally instituted and inducted the Rev. J. A. Davies into the rectorship of St. Paul's.

CARMACKS.—The Mission house and church at this place are quite finished, and are very good buildings indeed, and very comfortable. The Bishop said on his recent visit, that they were in the best possible location in the townsite.

SCHOOL NEWS.—The new workshop and the septic tank have both been finished. The workshop is a commodious building, 20 x 36, finished to match the school. It has a large loft, which is used as a storehouse for supplies. The main floor has a carpenter's bench in one end, and a blacksmith forge in the other. The lack of a workshop has always been a drawback to the school. Now improvements can be made, and branches of manual training taught, which were impossible, or at the best difficult, before. Beneath the workshop is a root cellar, which was also badly needed. The septic tank has been in use for some time, and has proved all that was expected.

Correspondence

A TESTIMONY.

Dear Mr. Editor,—

Many thanks for your kindness during 28 years. I started taking your paper in June, 1887, when I came from England. I got \$— a year then and I get the same now, though living in the West is dearer than in Ontario where I started. My contemporaries occupy some of the top branches of the tree—e.g., Bishop — of — was a Deacon in the neighbouring parish of —, and so under my charge when I was at —. I am quite happy in a back seat. How would it be if you wrote an article, "The Glory of a Country Parson in the Back Seat."

S.

[Our correspondent, whose letter (apart from names) we insert with pleasure, is the one to write such an article from personal experience.—Editor, "Canadian Churchman."]

CHRISTIANITY AND WAR.

Sir,—Would you be so kind as to give space in the columns of your paper for a few observations, showing a different viewpoint from that disclosed by the author in the remarks under the heading, "The Sword," appearing in your issue of January 28th? At the present time there appears to be considerable effort put forth by different writers in attempts to reconcile Christianity to the present conflict of arms, but can the contention be justified by evidence adduced from Christ's teaching? This will be decided by the interested and enquiring mind only when passages quoted from His teaching are taken with their contexts and with that which directly refers to them.

To the impartial and earnest student of the New Testament surely nothing therein is found to justify the sword in the literal sense, or to harmonize our Lord's teaching with the force of arms, but rather the absolute reverse. That taken, both as a whole and in detail, it goes to clearly prove that one of the cardinal truths He wished to reveal to mankind was that Divine love and its attributes (demonstrable by man) constitute the only real power to meet all his needs under any and all conditions.

Our Lord always overcame injustice by spiritual power, and taught His disciples that the resources of love and peace are inexhaustible. The incident at Gethsemane seems to clearly show that Christ placed no confidence in physical power, and His remarks on that occasion seem very significant and far-reaching on this very idea of the sword. He said, "All they that take the sword shall perish with the sword." As to the time He told His disciples to buy a sword, a careful examination of the three verses which include this instruction should leave little doubt in the mind of the reader that Christ did not intend the sword for use in offence or defence, for He said: "When I sent you without purse, and script, and shoes, lacked ye anything?" and they said, "Nothing." Meaning by this that material equipment was not necessary, and in this way making clear to their minds that the only reason for the purchase of the sword on this occasion was that it might be fulfilled which was written, "And He was reckoned among the transgressors."

The two incidents above mentioned, rather than containing an apparent contradiction, seem to

harmonize in teaching one principle. Our Lord's action with the scourge of small cords being used in reference to armed conflict seems aside from the point. The only Gospel which tells of our Master having used the scourge of small cords mentions it in connection with the driving of sheep and oxen from the temple. It does not seem possible, from the records of our Master's life, to infer that it is necessary for His disciples or followers to resort to physical force in retaliation or in defence of themselves or their ideals. The picture of "Christ in khaki" should not appear incongruous to those who can conceive of the soldier engaging in a bayonet charge under the guidance of His Spirit. Must not those who believe in the necessity of taking up arms at the same time doubt the practicability of Christianity? Would it not be more consistent and less likely to retard the spread and fulfilment of real Christianity, which is so dear to us all, if we, who profess to follow its teaching, would admit that we have not progressed sufficiently in the practice of its principles and precepts to rely on it, and it alone, when such a crisis as the present one is to be met? W. B. H.

THE ENGLISH CHURCH.

Sir,—Several months ago you had an editorial paragraph on Professor Pollard's most illuminating statement that, at the Reformation, "the Church in England became the Church of England." I have often wondered where this could be found, and some of your readers may be interested to know that in Professor Pollard's chapter on "The Reformation under Edward VI.," in the Cambridge Modern History, Vol. II., he writes of the English Reformation that, "it was an ecclesiastical counterpart of the growth of nationalities at the expense of the medieval ideal of the unity of the civilized world. Its effect was to make the Church in England the Church of England."

Student.

THE "BRANCH" THEORY.

Sir,—You kindly published on January 28 a letter in which I challenged the frequently reiterated assertion that the Anglican Church is a branch of the Catholic Church. I pointed out that it is no more so than Scotland is a branch of the United Kingdom, or Ontario a branch of the Dominion, and asserted that it is not a branch but an integral portion, which is an entirely different thing. I further stated that all who hold the Christian faith and live the Christian life, as defined in the New Testament, are members of the only Catholic Church that ever existed or ever will exist, the one Church founded by our Lord Jesus Christ. There has been no response in your columns, either of agreement or dissent, which is perfectly satisfactory, as my letter was not intended either to provoke controversy or invite acquiescence. Will you grant me a little additional space?

It follows, if those indicated are members of the Catholic Church, that the congregations they form are integral portions of it, bound together in one communion, that of the Saints; for who are the Saints spoken of in the Epistles and Apostles' Creed, if not Christians who hold the faith and live the life their profession requires?—not a life of sinless perfection, but a constant and persistent fight for righteousness and against evil, with Christian charity or love towards all, but specially for one another.

If then, all worthy to bear the name of Christ are members of the same Church and are in full communion one with another, what becomes of denominational divisions? Has anything built up, wisely or unwisely, on the one foundation of Jesus Christ, our Lord, power to really separate? Can ritual or ceremonies, forms or denominations? Can anything but unbelief or sin wilfully persisted in do so?

In nature there is endless diversity, but throughout there is evidence of excellent intention and marvellous invention, justifying the differences in their relation to the whole. There can be, and there is, unity without uniformity, and possibly uniformity is not desirable, for God fulfils himself in many ways.

Is there not endless controversy between denominations, and within denominations, including our own, on matters that will presently appear of as little real consequence as the difference that long before the Reformation rent Christendom in twain? Such matters are not without possible importance, but of how little in comparison with inducing those who are not Christians to accept the faith, and persuading those who have accepted the faith to lead the life.

Why persistently regleam the stubble when the fields are white to harvest? But let all beware of relying either on dead faith or works alone.

Ed. Harper Wade.

Books and Bookmen

"In that New World which is the Old," by G. A. Mackenzie. Toronto: The Musson Book Co., Ltd. (\$1.00 net).

The book consists of "Poems of the new life," and several paraphrases in verse of prose translations by R. Tagore of his own Bengali poems. With the exception of "Malcolm," all the poems are quite short, touching chiefly on different phases of soul-experience. The one long poem is particularly good, written, as it is, with real poetical insight, felicity of expression, and high spiritual tone. The book will prove an acceptable addition to the library of the poetry lover.

"The Happy Warrior," by the Hon. Mrs. Gell. London: A. R. Mowbray and Co. (2d. cloth, 6d.).

Daily thoughts compiled "for all who are serving their country, whether on land, sea, or in air." There is a foreword by Earl Roberts, written within five days of his death, and so constituting a parting message to the Forces and the Empire. The thoughts are drawn entirely from Scripture, with the exception of a few lines of poetry and a prayer given each Sunday for daily use. This little book could not fail to be a source of inspiration to the soldier, and a means of uplift and sustaining strength to those remaining at home.

"Plain Truths versus Lies." By Dr. Frank Ballard. London, England: Charles H. Kelly (pp. 143, 1s. net).

The title reveals the contents, which form a strong indictment of Germany as proved by statements made during the last six months. Dr. Ballard will not allow the euphemisms of "misrepresentations and fallacies," because the New Testament uses the plainer word "lies." It is pointed out that the telegram sent by the German Ambassador in England on August 4th, "was a deliberate lie uttered to mislead our Foreign Office." This is said to be one of the proofs that the German Government merits the "unmitigated condemnation of the whole modern world." The book is a telling summary of facts which all should know and we believe it contains nothing that cannot be absolutely proved.

"A Catechism on the Church Catechism." By Rev. T. C. Hammond. London, England: The Book Room, 82 Victoria Street, S.W. (4d. net).

This is intended for Confirmation candidates and Senior Classes in the Sunday School. It is remarkably clear and forceful, containing much positive teaching of the right kind. There are no less than 40 pages of "Teachers' Notes," which add considerably to the value. This is just the book for clergy to use with Confirmation candidates and Bible Classes.

The Family

"Thy Touch Has Still Its Ancient Power"

PART I.

JACK Roande was on one of his periodical sprees. For eight years he had been "going the pace." They had been long, weary years to the one whom Jack had vowed to love and cherish. Night after night, through these long years, she had listened for the "awful home-coming." There were few in the little mining town but had often seen her eyes reddened by weeping, and all knew of the Eastern home she had left. Among those who had joined in the "send-off," nearly fifteen years ago, were two men whose names are still honoured household words throughout the Dominion. There was no note of sadness that day, for Jack was a "model young man," and every one agreed that there was "no finer girl than Nell."

Jack blamed his downfall to dabbling in politics. "Politics are rotten in this province," said he, as he endeavoured to excuse his condition; but perhaps, as a chum of Jack's said, he only blamed politics, "cause a fellow generally tries to find a soft place to fall." Whatever the cause, at least the fact was plain to all in the town that Jack was "down and out."

The business men said so, and agreed with the authorities that Jack was a nuisance to the town.

Some of those who had assisted in his downfall spoke of him as a "dirty loafer," and even the bar-rooms, where he had "spent all," tolerated his presence only when the cruel pity of some patron called him in for a "treat," or when he could exhibit some coin.

It was through the "tender mercies of the wicked" to Jack that there were three empty stockings in the Roande home on the recent Christmas morning. "For the children's sake," there had been a tearful plea that the husband would be home Christmas Eve and Christmas Day. With glad expectancy the meagre resources of the pantry were combined by loving hands to give the nearest possible approach to a feast. From the near-by woods the children had brought cedar and pine for decorative purposes, and these, with stray bits of brightly-coloured tissue paper, had done much to give the home a Christmas appearance. The usual notes had been written to Santa Claus, and the mother-heart had lovingly suggested a curtailment of such requests as Santa might find it difficult to grant. The little ones had thrown their letters into the fire, and watched some of the gauzy ashes carried up the chimney to the mysterious but generous friend of the children who would soon be loading his sleigh somewhere in the far north.

PREPARING FOR CHRISTMAS.

Jack appeared to respond to his wife's pleadings, and so on account of her many home duties she confided to him some of the requests the children had made, and how the much-coveted toys were parcelled and waiting to be called for at one of the down-town stores. No word was spoken of the sacrifice the purchases had involved, nor of the sting love had endured when for the children's sake she began to take in sewing. It was therefore agreed that Jack should bring the parcel home shortly before tea on Christmas Eve, and in the darkness it could be hidden away until the little ones were asleep.

Jack was true to his word, and started for home with the precious toys under his arm, in ample time for the evening meal.

"Merry Christmas, Jack," called a voice as Jack was rounding the saloon corner; "come on in and have one?"

"Guess I'd better get home," was the hesitating reply. It needed little persuasion, however, to get Jack inside, and after a second treat he lost all anxiety to reach home, and was ready for a night's debauch.

During the tea-hour the bar patrons became fewer, and Jack's chances for further drinks were far apart. In response to a request to "chalk up a couple of whiskeys," he received an emphatic "Not on your life" from the bar-tender.

There was a momentary conflict within Jack, and then the "beast" became lord over the "man." Going to the corner he brought his parcel from the bench and placed it on the bar. "How much can I draw on that?" There was a wild determination in the voice. Unwrapping the parcel beneath the bar, the bar-tender at once knew what the contents meant.

CAUGHT IN THE SNARE.

"I don't want 'em, Jack; you better get home to your kids." But Jack was insistent, and gradually the other weakened. "Well, it's your property, and if you're going to sell 'em I guess I may as well buy 'em as anybody else. I'll chalk you fifty cents to draw on." The articles were worth three times the amount offered, but Jack was being consumed with that hellish thirst that he had developed through many years, and he at once started to use up his credit.

A mile away an anxious wife awaited Jack's return. Cheerfully she had gone about her work until the hour for the evening meal, but with the passing moments the husband's absence caused her fears to increase.

With forced smiles she did her best to bring into the home the gladness that belongs to Christmas Eve, but the heart was heavy, and the little ones saw now and again the tears that could not be suppressed.

Bedtime was prolonged to two hours beyond the customary time, but still there was no sign of the father. Once the mother expressed the fears that were in her heart when she suggested that sometimes Santa Claus did not get to homes when the father was away, at which suggestion there were tearful little eyes and oft-expressed wishes that "daddy" would come home. Bravely the mother gathered the three children around her chair for their good-night sing. Favourite hymns of the Sabbath School were sung, and all the time four pairs of ears were alert for the sound of Jack's return.

(To be continued.)

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Personal & General

The Krupps have subscribed \$7,500,000 to the new German war loan.

King George visited some of the warships of the Grand Fleet last week.

435 hungry men were provided with a free breakfast on Sunday at the Yonge Street Mission.

We are glad to learn Mr. Noel Marshall is decidedly better, and able to give some time in his office again.

The Rev. Canon Fitzgerald, Kingston, was a welcome visitor to Toronto on Saturday. His lecture on "Ireland and the Irish," in Trinity College, was enjoyed immensely.

At time of going to press the news of Harold R. Wilkinson's condition is satisfactory. After a bad day on Sunday, there was a marked improvement in Monday's report from the General Hospital.

We regret to announce the death of Mrs. Spragge, the widow of the late Canon Spragge, Rector of St. Peter's, General Hospital, Toronto, on the 1st inst. The funeral took place yesterday at Cobourg, which took place in the day at Cobourg.

Through the kind invitation of the Toronto Skating Club, the competition for the Havergal skating trophies was held in the Arena last week. Miss Lucy Jarvis, Woodstock, Md., won the present girls' shield; Miss Annitta Ridout the old girls' shield; Miss Marjorie Cayley and Miss Kathleen Capreol were highly recommended in present girls' shield; and Miss Mary Kirkpatrick was highly recommended in old girls' shield.

A short time ago a gentleman asked a jobbing gardener what he thought of the war. "Well," said the man, "I says that them Germans are licking us all the time! What are the French doin'? Nothin'! And the British ain't the fighters they was in the olden days. And the Belgians they don't count, 'cos there ain't enough of 'em. And the Russians ain't worth anything. Truth, Sir, if it wasn't for them there Allies we'd simply get walked over."

A bottle containing a letter written by Lieut. G. D. Oulster, 11th Battalion, 4th Brigade, Canadian Expeditionary Force, which was thrown overboard in mid-ocean from the "Royal

Edward" on October 12th last, was picked up at Anglesley Valley, North Wales, on January 21. It was sent by the finder to a friend of the Lieutenant's, to whom it was addressed, at Drayton. It was 101 days drifting in the ocean. The addressee considers the letter invaluable.

The father of a patient in a Missionary Hospital complained some time ago that they had spoiled his son, who had been some weeks in the hospital. "Before he went to the hospital," he said, "I could get him to steal anything I wanted; now he won't steal even a chicken if I ask him, but just says that the Lord Jesus would not like for him to steal chickens or anything else. You have completely spoiled him," added the old man, "and now he is of no use at all."

We are glad to report every hope is held out for the recovery of Norman Lockhart, who was taken home last week from the Exhibition Camp suffering from the dreaded spinal meningitis. Special prayers were offered in St. Simon's Church for both brothers on Sunday, Jim Lockhart having contracted pneumonia about three weeks ago, also in camp. The latter is now convalescent. Great sympathy is felt for both Mr. and Mrs. R. R. Lockhart in the illness of their soldier sons.

A statue of Florence Nightingale was unveiled in London, February 24th. It is the first instance in which a statue of a woman, aside from Royalty, has been erected publicly in London. On account of the war there were no ceremonies in connection with the unveiling. The figure bears a lamp in the right hand. It forms a part of the Crimean memorial group in Waterloo Place, the cost of which was provided for by small subscriptions, largely from nurses, soldiers and sailors.

From January 26th to February 16th, twenty-one days, the British forces in France and Belgium had 84 officers killed and 151 wounded, while 25 were reported missing. This information is conveyed in the official officers' casualty list. The list in its detail shows that the Coldstream Guards had five officers killed and five wounded in these three weeks. Added to previous officers' casualties, the list shows that Great Britain since the beginning of the war, has had 1,394 officers killed

and 2,629 wounded, while 60 have been reported missing.

Water being transparent, rays of light pass through it without being reflected by the water itself. When drops of water are partially frozen into snowflakes they are transformed into a crystal substance with a great many reflecting surfaces, from which the rays of light are sent back, just as a mirror reflects a great deal of the light or colour thrown against it. A mass of snow is whiter than a single flake, because of the countless number of crystals that are compactly grouped, thereby greatly increasing the reflective power. Like a mirror, snow will reflect the colour of any light thrown upon it.

A fine example of a mother's patriotic self-sacrifice was referred to on Saturday by Colonel Treeby, D.S.O., in addressing a recruiting meeting on the Croydon Common Football Ground. Fighting with the East Surrey Regiment, two sons of Mrs. Hunt, Chertsey, were recommended for the Legion of Honour for their bravery, but each was killed in battle. Colonel Treeby said Mrs. Hunt told him with pride that she had two more sons in the Army, one a Guardsman and the other in the Artillery. "And I am quite willing," she added, "that they as well shall lay down their lives for their country."

Rev. W. A. Thompson, of the American Church in Jerusalem, arrived in Orillia last week to visit his brother. He left Jerusalem on December 24th, a few days after the order from the Turkish government that all foreign ministers, priests and church workers should be expelled. "In Jerusalem we were told," he said, "that Egypt was in insurrection, and that the 80,000 troops in charge of Palestine were about to march across the Syrian desert to the aid of the rebels. Instead of that, when we got to Cairo everything was serene. At Pyramids 40,000 Australian troops were in readiness. At Pelipolis, a suburb of Cairo, the Lancashire Territorials to the number of 40,000, and the New Zealand regiments, about 10,000, were stationed. The canal was fortified securely, and an army of 30,000 Ghurkas guarded all but thirty miles, which was protected by flooding this large area. Besides all these troops, the garrison, 10,000 strong, was equipped for every emergency."

A Strange Spot for a Tomb.—Between the rows of Royal Artillery stables in the Grand Depot Barracks at Woolwich, among the water troughs to which the horses are brought down to drink twice a day, stands a solitary brick tomb, the grave of a foreign soldier. Not one person in a thousand who pass the barrack gates daily knows of its existence. On a stone tablet on one side is this inscription: "Here is buried Arif Bey, a young Turkish officer, sent to England by Sultan Mahomoud II. to receive military instruction. He died at Woolwich the 10th day of August, 1836, aged 20 years.—Let no man disturb the remains of the stranger." Being a Mohammedan, his religion would have been violated had he been interred in a Christian graveyard. He was therefore buried with full military honours in ground which was then a garden, but is now covered by barracks and gun sheds. The admonition on the tablet, however, has been religiously observed, and a heavy chain, supported at each corner by a cannon sunk in the ground, protects the tomb from casual injury. It is recorded that at the funeral the screws of the coffin were loosened to allow of the soul's escape to the Mussalman's Paradise.

The Toronto Mortgage Co.

13 Toronto Street, Toronto.
Surplus, over all liabilities to public ... \$1,229,867
3% Allowed on Deposits, withdrawable by Cheque.
4% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
Telephone Main 1221 WALTER GILLESPIE, Manager

**ACCIDENT
SICKNESS
INSURANCE**

— THE —
**Dominion of Canada
Guarantee and Accident Insurance Co.**
TORONTO

**SEASONED
SECURITIES**

This Corporation was established in 1855, and for sixty years has been steadily growing in strength and in the confidence of the depositing and investing public. In that long period there have been "hard times" as well as seasons of prosperity, but the moneys entrusted to our keeping have always been ready when called for.

The Corporation's bonds are, therefore, a "seasoned security." They are issued in accordance with the restrictive provisions of the Corporation's Charter, and also those with which the Legislature circumscribes the investment of Trust Funds. More than Ten and one-half Million Dollars of Shareholders' Money are a further pledge of their security.
These bonds may be had in sums of One Hundred Dollars and upwards.

**Canada Permanent
Mortgage Corporation**
Toronto Street, Toronto

EMPIRE TYPEWRITER
COSTS LESS BECAUSE IT'S
MADE IN CANADA
IT IS
GUARANTEED INDEFINITELY
AND
SERVICE IS FREE
RING UP
MAIN 6558 for a FREE TRIAL
18 ADELAIDE ST. W. TORONTO.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 70. Estd. 1856. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillboro, Ohio, U.S.A.

ESTABLISHED 1856
P. BURNS & CO., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS—
BATHURST ST. Telephone Adel. 1968 & 1996
PRINCESS ST. Main 190
MORROW AVE. Telephone Junction 3786.
TELEPHONE MAIN 131 AND 132
LOGAN AVE. Telephone Gerrard 151
DUPONT Hillcrest 1825

Church Bells
Memorial Bells a Specialty.
Matheson Bell Foundry Co., Baltimore, Md., U.S.A.

SECOND ANNUAL REPORT OF Standard Reliance Mortgage Corporation

The Annual Meeting of the Shareholders of the Standard Reliance Mortgage Corporation was held at the Head Office, 84-88 King Street East, Toronto.

Among those present were:—

Mrs. Mary Madill, B. R. Strangways, A. B. Nighswander, W. H. Harlton, B. Way, Sir Mackenzie Bowell, K.C.M.G., J. T. Gilmour, E. Cockburn, W. J. Fawcett, F. E. Dalton, C. A. Annis, G. M. Wright, R. J. McClelland, R. H. Cosbie, J. A. Howson, E. F. B. Johnston, K.C., John Laing, Amos Campbell, W. Crackle, David Ratz, E. P. Beatty, John A. McEvoy, E. C. McNally, W. Vandusen, J. S. Ross, S. Wood, F. C. L. Jones, Fred. Walden, H. W. Maw, E. Galley, W. Cowan, Chas. Bauckham, Hugh McQuarrie, Chas. Calder, T. A. Pickard, Executor Thos. Pickard Estate; J. A. Jackson, Robert Moon, Rechab Tandy, E. Jessop, J. A. McGregor, W. S. Dinnick, Wm. Booth, Chas. R. Hill, I. Beecroft, George W. James, Wm. George James, H. Waddington.

The following report was presented to the Shareholders:—

ASSETS		LIABILITIES	
Mortgage Loans upon Real Estate: Balances owing on sale agreements purchased from and advances to The Drovers Court Land, Building & Savings Company, Limited, and other Companies secured by charge upon lands and improved properties held by such companies for realization	\$5,349,533.87	To THE PUBLIC:	
Loans on Stocks, Bonds and Debentures	24,545.00	Debentures with Accrued Interest	\$2,551,246.75
Stocks, Bonds and Debentures at cost, including Shares of subsidiary Company	422,968.28	Deposits with Accrued Interest	524,522.39
Real Estate acquired under foreclosure proceedings	54,321.58	Mortgages Assumed	55,673.00
Sundry Assets	13,931.37	Unpaid Dividends	990.83
	\$5,965,300.10	Dividend payable 2nd January, 1915	93,208.77
Office Premises, Head Office & Branches	\$174,560.53		94,199.60
Expended during year	136,816.37	To the Public	\$3,225,641.74
	\$311,376.90	To THE SHAREHOLDERS:	
Office Furniture	6,614.65	Capital Stock Subscribed	\$2,643,120.00
Less 10% written off	661.46	Less Unpaid thereon	79,456.73
	5,953.19		\$2,563,663.27
Inspectors' Automobiles	4,065.00	Reserve Fund	\$620,000.00
Less 33 1/3% written off	1,353.00	Less transferred to Contingent Reserve	45,000.00
	2,712.00		575,000.00
Accrued Rentals	707.09	Contingent Reserve against depreciation in the value of assets	75,000.00
Agents' Balances and Deferred Commission	12,046.08	Balance at Credit Loss and Gain	5,337.21
Municipal Debentures, at cost	33,376.14	To the Shareholders	\$3,219,000.48
Cash on Hand and in Banks	114,170.72		
	159,300.03		
	\$6,444,642.22		\$6,444,642.22

LOSS AND GAIN ACCOUNT OF STANDARD RELIANCE MORTGAGE CORPORATION AND SUN AND HASTINGS SAVINGS AND LOAN COMPANY.

Interest on Debentures, Deposits, etc.	\$150,468.12
Dividends	188,978.66
Transferred to Contingent Reserve	30,000.00
Balance carried forward 31st December, 1914	5,337.21
	\$374,783.99
Balances forward from 31st December, 1913	\$39,751.69
Net Earnings after deducting all expenses of management	335,032.39
	\$374,783.99

CHAS. BAUCKHAM, Secretary-Treasurer.

H. WADDINGTON, Managing Director.

AUDITORS' CERTIFICATE.

We have audited the accounts of the Standard Reliance Mortgage Corporation for the year ending 31st December, 1914, checked the cash on hand and verified the securities on that date, and we certify the above Balance Sheet to be in accordance with the books of the Corporation.

The values of the Corporation's assets are those shown by its books as cost and confirmed by the Inspection Committee of the Board of Directors, whose certificate is attached hereto.

G. T. CLARKSON, F.C.A.,
A. C. NEFF, F.C.A.,
Chartered Accountants.

Toronto, 12th February, 1915.

CERTIFICATE OF INSPECTION COMMITTEE.

Your Committee on Inspection report that they have examined all the Loans and Investments set out in the ledgers of the Corporation. We find them in good order; any in arrears are receiving special attention by the Collection Department, and it is our purpose to follow these up as a Committee.

In arriving at valuations of properties upon which the larger advances have been made, we have been assisted by disinterested Real Estate experts, and find there is a very large margin of security over and above the amounts advanced.

Toronto, February 13th, 1915.

The President, in moving the adoption of the report, made a lengthy address on the operations of the Corporation for the year 1914. Addresses were also made by the Vice-Presidents, Messrs. Dinnick and Firstbrook, and by the Chairman of the Board, Mr. E. F. B. Johnston, K.C., and the Manager, Mr. H. Waddington.

By-law No. 24, bringing into force some amendments to the By-laws, was passed.

The following were elected as Directors for the ensuing year: W. S. Dinnick, Toronto; Herbert Waddington, Toronto; E. F. B. Johnston, K.C., Toronto; John Firstbrook, Toronto; Nathan H. Stevens, Chatham; E. Jessop, M.D., St. Catharines; J. A. McEvoy, Toronto; David Ratz, New Hamburg; James Gunn, Toronto; David Kemp, Toronto; E. C. McNally, Niagara Falls; W. L. Horton, Goderich; Rev. G. I. Taylor, M.A., Toronto; R. H. Greene, Toronto; Earl of Clarendon, London, England; Sir Mackenzie Bowell, K.C.M.G., Belleville; Rev. Amos Campbell, Belleville; W. J. Fawcett, Esq., Toronto, and Dr. J. T. Gilmour.

At a subsequent meeting of the Board the following officers were elected: Honorary President, Sir Mackenzie Bowell, K.C.M.G.; President, Nathan H. Stevens; Vice-Presidents, W. S. Dinnick and John Firstbrook; Chairman of the Board of Directors, E. F. B. Johnston, K.C.; Managing Director, Herbert Waddington; Assistant General Manager, Charles R. Hill; Secretary-Treasurer, Charles Bauckham.

British and Foreign

Complete figures are not yet available as to the number of undergraduates up at Cambridge this term. Roughly speaking, a third of the usual number appeared last October. This remnant has become less and less ever since.

The Very Rev. C. H. Golding-Bird, D.D., Dean of Newcastle, N.S.W., was consecrated the first Bishop of the newly-formed Diocese of Kalgoorlie, and thus qualified Bishop Riley, of Perth, to become the first Archbishop of the Province of Western Australia. The service took place on St. Mark's Day.

The new building of the C.M.S. in Salisbury Square, E.C., was dedicated

by the Primate on February 1st in the presence of a large number of people, the proceedings taking place in the new Committee Room, which will seat 300. By the opening of this new building the accommodation of this great Missionary Society has been doubled. The C.M.S. has more than quadrupled its work since the premises were last extended in 1885. Amongst those present on this occasion were the

Bishops of Chelmsford and Mackenzie River, the Bishop of Willesden, (Dr. Penice), Bishop Ingham and Bishop Montgomery, the Clerical Secretary of the S.P.G., as also Mr. Sydney Gedge, who has sat on the General Committee for the past 57 years.

Word comes from Petrograd that the presses of the Holy Synod have been working without ceasing to produce popular Russian editions of the Scriptures. The Orthodox Church is distributing these books in very large numbers among the armies of Tsar, as well as to sick and wounded soldiers in hospital. Various Imperial organizations in Russia are also including Testaments and Gospels among the "comforts" which they are providing for troops at the front. The available Russian Scriptures at the depot of the British and Foreign Bible Society at Petrograd have all meanwhile been distributed; the Holy Synod is now printing fresh Russian editions to replenish the Society's stock.

The Canadian troops made good use of Salisbury Cathedral during their stay on the Plain adjacent to the cathedral city, and on several occasions their chaplains have brought in groups of earnest-hearted men for Confirmation in that old and time-honoured building. Only a few days before they left for the front a number of them were confirmed therein by Bishop Joscelyne acting on behalf of the Bishop of Salisbury. In the course of his address to the men the Bishop recalled his visits to Canada, both East and West. At these Confirmations, chaplains in Khaki, presented their candidates. Just previous to their departure for the Continent on one Sunday morning, a specially arranged service of the Holy Communion was held in the Cathedral, which was attended by a large number of the Canadian soldiers.

AN AMUSING STORY

Tommy Atkins Caught Napping.

An amusing story which is told in Paris illustrates the camaraderie with which the soldiers of the Allies are regarded there, says a Paris correspondent. A certain "Tommy" of one of the crack regiments obtained a twenty-four hours' leave as a reward of merit for valorous conduct. His regiment was in action not far from Paris, and the precious leave could point but in one direction. Reaching Paris, Tommy directed his steps towards the boulevards, and having discovered a cafe to his taste, installed himself on the terrace, and ordered a huge pot of tea and sundry English muffins. With his pipe between his lips and his favourite beverage before him, he watched the passers-by with keen enjoyment. Dainty maidinettes smiled and wafted him kisses, ragamuffins gazed at him with admiration, and women in crepe looked with pity.

Little by little, the warmth of the tea and blissful comfort of a real chair got the better of Tommy, and the boulevards and the passers-by faded into oblivion. Word was passed from lip to lip and the pedestrians slipped by noiselessly, casting sympathetic glances at the sleeping soldier on the terrace. Finally, one little French maid stole up to his table and laid a great bunch of violets beside the unfinished muffin. Then with infinite precaution other offerings followed—squares of chocolates, pack-

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ages of cigarettes, and gold-wrapped cigars accumulated until the table was filled.

Four long hours "Tommy" slept, and when night had fallen, and the precious leave was almost up, the blare of a motor horn brought him to his feet. His dazed and drowsy eyes fell upon the heaped-up gifts on his table, and with a characteristic grin, his khaki cap in hand, he acknowledged his thanks to the crowd, and, jamming the numerous offerings into his capacious pockets, prepared for a Marathon to the railway station. At this critical juncture a rubicund "cabby" hailed him with an enveloping smile and a gesture expressive of infinite good-will. Someone in the crowd tried to press a five-franc piece upon the genial coacher, but he waved the money aside, and slapping "Cocotte" with the well-known reins, called out, "I am helping him on the road to Berlin." And the cab disappeared amidst the cheers of the crowd

A DIFFICULT FEAT

Of the many wonderful feats performed by Hindu jugglers, one of the most remarkable is the egg dance. Usually it is executed by a girl, fantastically dressed. She makes use of a willow wheel, around which at equal distances are threads, and at the end

False Teeth are No Joke

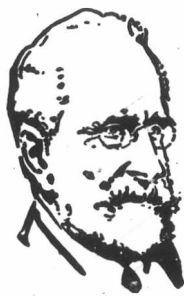
They are a mighty serious reality to lots of people. And what else can you have if you lose your natural teeth?

Don't just think about it. Do something. Find out what is the cause of tooth-decay. Scientists say that, in nine out of ten cases, it is acid mouth. Find out if you have "acid mouth." If so, use

Pebeco Tooth Paste

It counteracts "acid mouth" at the same time it is cleaning and whitening the teeth.

Your morning-and-night brushing of the teeth can be made their protection against decay if you use Pebeco.



"I find a double economy in Pebeco; it comes in a big tube and goes 3 times as far because you use only 1/3 as much. Pebeco is the 'business-dentifrice' which appeals to hard-headed business men."

Ten-day trial tube and acid-test papers to test your mouth for acid—sent free.

LEHN & FINK

1 and 3 St. Helen St. Montreal

of each thread there is a noose, held open by a bead.

This wheel the girl places on her head, while she carries a basket of eggs on her arm. When the music strikes up she begins to dance, and the wheel begins to spin round. She then takes an egg from the basket, places it in one of the thread nooses, and throws it from her with sufficient force to draw the knot tight. The spinning of the wheel keeps the thread stretched, with the egg at the end of it.

She then takes another egg from the basket, places it in another noose, and repeats this until there is an egg in every noose. Her fantastic costume, her perfect motion, and all the eggs swinging on stretched threads at once, present a curious sight.

It requires much art to execute the dance, for one false step would cause the eggs to be dashed together and the dancer to be disgraced.

After dancing for some time with all the eggs swinging round her head, she takes them out of the noose one by one, all the time keeping the wheel balanced and in motion, and again places them in the basket on her arm. After the performance the spectators are allowed to examine the eggs to see that they are real.

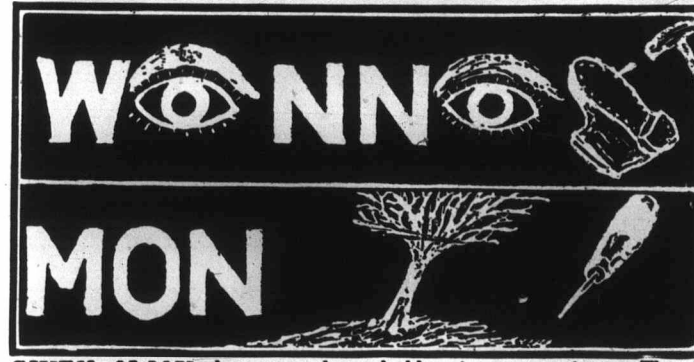
AN ARMY ALPHABET

Subaltern's Amusing Lines to "Cheer Us Up."

The following lines were written at the front by a subaltern of "C" Company, 2nd Royal Dublin Fusiliers, and were published in the 1st Divisional Routine Orders—"to cheer us up," says one letter home:—

- A** is our Army, which with impunity Bill said he'd smash at his first opportunity.
- B** is the Base, which is called St. Nazaire, No longer the home of the gallant and fair.
- C** is the charge of the Scottish of London, From the papers you'd argue they only had done one.
- D** is De Wet, who thought it was wiser To break his allegiance and follow the Kaiser.
- E** is the End of this horrible war, It will probably last for a century more.
- F** are the Flares, which never seem lacking, Sent up by the Germans to see who's attacking.
- G** are the Germans, a race much maligned, A more peace-loving people you hardly can find.
- H** are the Huns, their nearest of kin, A pastoral people they are said to have been.
- I** am the writer, a perfect nonentity, That is the reason I hide my Identity.

WORK THIS PUZZLE! WIN A PRIZE!!



\$50. CASH PRIZE

GIVEN AWAY also many other valuable prizes as premiums. The above two sketches represent **TWO CITIES IN CANADA.** Can you tell what they are? Surely you can solve this PUZZLE. SO DO SO. If you can make out the names of the Two Cities we will send you a BEAUTIFUL PICTURE POST CARD, FREE—also a certificate of entry in our PRIZE CONTEST closing DECEMBER 31st, 1915. Somebody who sends for the particulars of this PRIZE CONTEST telling us **WHAT TWO CITIES ARE REPRESENTED** by the above Two Sketches, will receive a **\$50 GOLD WATCH** or **\$50 IN GOLD MONEY PRIZE** offered as a premium for highest efficiency in the introduction of our goods during the ensuing calendar year as stated in the entry certificate. In the event of a tie between two or more persons for the prize, a prize identical in character and value with that tied for will be given to each person tied. We will also send you a chain and watch offer besides any PRIZE YOU WIN. Try at once, it may be you. Send your answer on a post card or a letter, write your name and address plainly. **Canadian Watch Co., Dept. 31 Montreal, Canada**

- J** is the Joy on the faces of men When they are told they must go down for rations at ten.
- K** is the Kaiser, who's said to be balmy, We always feel safe when he's leading his army.
- L** is the Lake that protects us from fire, They call it a trench when the weather is drier.
- M** stands for Mud, to describe which foul stuff Violent blasphemy's hardly enough.
- N** is the Noise which we generally hear On the night when the Germans are issued with beer.
- O** is the Order—obeyed with a yawn— Of "Stand to your arms—it's an hour till dawn."
- P** is the Post, which generally brings Parcels of perfectly valueless things.
- Q** is the Question we all do abhor, Concerning the probable end of the war.
- R** stands for R-hum, and also for Russians, Our two greatest Allies when fighting the Prussians.
- S**, as you know, always stands for Supplies, Whose excellent qualities no one denies.
- T** is Tobacco, that beautiful stuff, And, thanks be to Heaven, we've now got enough.
- U** stands for Uhlan, who's gained notoriety Both through his kindness and wonderful piety.
- V** is the Voice of the turtle, which bird Has been turned into stew, so it's no longer heard.
- W** stands for Wine, Women, and War, We'll see to the first when the latter is o'er.
- X** is a perfectly horrible letter, I'll leave it alone, and I couldn't do better.
- Y** stands for Ypres, which the Germans desire, They shelled it as soon as they had to retire.
- Z** stands for Zeppelins, who long to raid A circus, a square, and a certain Arcade.

Was Personally Attended by Dr. A. W. Chase

Before He Became Famous as the Author of Dr. Chase's Receipt Book.

Here is a letter from an aged gentleman who consulted Dr. Chase, long before his Receipt Book attained a world-wide circulation or his family medicines became known to the ends of the earth.

Like most people of advanced years his kidneys were the first organs to break down and when doctors failed to help him he remembered the physician who cured him of pleurisy in his younger days.

Mr. O. D. Barnes, R.F.D. 1, Byron, Mich., writes:—"About fifty years ago, when living in Ann Arbor, Dr. A. W. Chase, the famous Receipt Book author, was called on to treat me for

pleurisy. Ever since that I have used and recommended Dr. Chase's Medicines, and have two of his Receipt Books in the house.

"Some time ago a cold settled in the kidneys, causing backache, frequent urination, dizziness, and affected the eyesight. My appetite failed and I could not sleep nights. Two doctors failed to do me any lasting good, so I started using Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. The results have been highly satisfactory to me. Appetite improved, I gained in weight, sleep and rest well, and feel strong and well. My kidneys resumed their natural functions, and I believe that my cure was due to Dr. A. W. Chase's Kidney-Liver Pills and Nerve Food. I am 78 years old, superintend work on my farm, and can turn in and do some work myself."

Dr. Chase's Kidney-Liver Pills. One pill a dose, 25 cents a box. All dealers or Edmanson, Bates & Co., Limited, Toronto.



MR. O. D. BARNES.

Bishop Strachan School

Forty-eighth Year
A Church Residential and Day School for Girls.
Full Matriculation Course.
Elementary Work.
Domestic Arts, Music, and Painting.
PRESIDENT: The Right Rev. the Lord Bishop of Toronto.

PRINCIPAL - MISS WALSH
VICE-PRINCIPAL - MISS NATION

WYKEHAM HALL
College Street - Toronto
Junior Day School, 423 Avenue Rd.

Head Mistress, Miss R. E. Churchard.
(Higher Certificate National Froebel Union.)

St. Agnes' School
Belleville

Patron—The Lord Bishop of Ontario
Special Courses in Music, Art and Physical Training. Preparation for the Universities.
Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—
MISS F. E. CARROLL, Principal.

TRINITY COLLEGE SCHOOL
Residential School for Boys.

Port Hope, Ont.
Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late headmaster St. Alban's School, Brockville).

GLEN MAWR Spadina Ave. Toronto

A Boarding and Day School for Girls
Principal—Miss J. J. Stuart (successor to Miss Veals). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

Alma (Ladies) College

A Christian college-home, healthful situation.
For prospectus and terms, write the Principal R. I. Warner, M.A., D.D., St. Thomas, Ont. 63

THE GENERAL THEOLOGICAL SEMINARY Chelsea Square, NEW YORK

The next Academic Year will begin on the last Wednesday in Sept.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

WESTBOURNE Residential and Day School for Girls

278 Bloor St. W., Toronto, Ont.
Affiliated with the Toronto Conservatory of Music. Number of resident pupils limited to 28. F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal.
MISS M. CULLETTE, B.A.

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