

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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

Vol. 43.

TORONTO, CANADA, THURSDAY, MARCH 16th, 1916.

No. 11.

ES
LLIS

Art Workers
g. Stone, Textile Fab-
rics, Embroideries,
WS and TABLES,
e, Mosaics, etc.
St., London, Eng.
n and Liverpool.

HITNEY
ENGLAND
ICE, STOLE AND
MANUFACTURER
—Russell Cord,
Serge, \$3.04 to
12.18 to \$30.68.
\$1.09 to \$10.23.
—Boys', \$1.09 to
1.37 to \$4.75.
—Boys' from
1.34.
from \$32.08.
S AND PATTERNS FREE.

ical Art
BROIDERY
RK
WOODWORK
ORIALS
ogue post free
TAILORING
CASSOCKS
SURPLICES
and Self-Measur-
ns Free
Y & CO., Ltd.
London, England,
xford

MAIN 7404
d to produce
Matter
ATTRACT
ANYWHERE
ucing, and should
iness man—try us.
imes Printing
a, Limited
TORONTO
COURT ST.

Church
rass
Work
MEMORIAL
BRASSES
LS. VASES
ANDREWS
WA. LIMITED
ST. OTTAWA.

GLASS
THE NT
ON GLASS

Hamilton Church Organ Works
New and rebuilt pipe organs, tracker and pneu-
matic actions.
HAMILTON, ONT.

WANTED—Some small cash contribu-
tions towards the purchase
of part of special outfit for one of our mission-
aries going to the extreme North of Canada.
Kindly address, "Publisher, Canadian Church-
man Office."

Degrees of Mus. Bac. and Mus. Doc.
Theory work may be done by cor-
respondence and Degrees obtained by University
Extension plan at very low cost. Address—
California College, 1232 Alice St., Oakland, Ca

Main 2686

Toronto Carpet Cleaning Co.
Carpet cleaning and altering a
speciality.
67 LOMBARD STREET

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

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

Silver Communion Services

Besides a number of complete
communion services, we have a col-
lection of separate flagons, chalices,
patens, etc., which are similar in
design and which can be purchased
as a set or piece by piece if desired.
It would be possible therefore to
accumulate a complete service
gradually.

- 4019—Sterling Silver Flagon, 11 1/2" high. Price.....\$45.00
- 4009—Sterling Silver Chalice, plain, 7" high. Price.....\$16.00
- 4013—Sterling Silver Paten, diameter 5 1/2", concave shape, gilt, with I.H.S. engraved in centre. Price.....\$7.50

Photographs of any of these
articles will be sent upon request;
also a copy of our catalogue.

Ecclesiastical Dept.
Henry Birks & Sons
MONTREAL



Just as clean and just as smart
now that he's in khaki

HIS flannel and woollen under-
clothing are still washed with
LUX. Lux is an ideal washing pre-
paration which specializes in the wash-
ing of flannels, woollens and all loosely
woven fabrics. LUX prevents such textures
from matting together and shrinking in the
wash. Clothes washed with LUX thus allow
for the expansion of the chest and freedom
of movement, and are a comfort to the body
---a delight to the eye.

For washing Khaki, Flannels, and Socks nothing
equals LUX.

10c at all grocers

MADE IN CANADA

LEVER BROTHERS LIMITED, TORONTO

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

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

CLERICAL SUITS

cannot be made properly by every tailor.
Why not order from us, and obtain good
value and a good fit?

Harcourt & Son
103 King St. West, Toronto

FINE HOUSEHOLD LINENS

For 50 years this firm has stood in
the very front rank as specialists in
High-Class Household Linens,

Table Cloths, Napkins, Bed Linens,
Sheetings, Pillow Casings, Cur-
tains, Comforters, Blankets, &c.,
&c.

Big stock of select makes always on hand.
Out of town Customers efficiently
served by Mail.

JOHN CATTO & SON
55-61 King Street East - Toronto

Easter Anthems

Morning and Evening Services, Communion
Services, Organ Voluntaries, for Pipe or Reed
Organ, and

General Musical Supplies
Music sent on Approval to
Clergy or Choir Leaders.

Anglo-Canadian Music Co.
144 Victoria Street, Toronto.

HOTEL POWHATAN

WASHINGTON, D.C.
Penn Avenue, 18th and H Streets



OVERLOOKING the White House
Grounds. One Square from the State,
War and Navy Departments.
New and absolutely Fireproof.
Refined appointments, excellent cuisine.

EUROPEAN PLAN
Rooms, detached bath, \$1.50, and up
Rooms, private bath, \$2.50, and up
Write for Souvenir Booklet with Map.
E. C. OWEN, Manager

YOUR ENVELOPES SHOULD BE ON ORDER NOW. GET OUR SAMPLES AND PRICES. THE CHURCH ENVELOPE CO., 109 JARVIS ST., TORONTO

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


GLASSES IF MADE RIGHT
 PRESERVE SIGHT
 Our Glasses are Made Right
 PERCY the OPTICIAN, 6 Bloor St. E.
 Phone North 2824 TORONTO

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

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

PHONE MAIN 7404.
Why are You Holding GET **BACK**
Back on Your Catalogue? **BUSY**
 We have one of the largest and best
 equipped plants in the business for the
 prompt production of catalogue, commercial
 and fine job printing in one or more
 colors.
The Monetary Times Printing
Co., of Canada, Limited
 Cor. CHURCH and COURT STS.
 Toronto, Canada

YOU NEED A
PROJECTION
LANTERN
 if you do not already possess one.
 How useful it would be in the
 Sunday School, the week evening
 meeting, and even in the Church
 services! How attractive these
 gatherings may be made if interesting
 and instructive pictures can
 be thrown on a screen! Nothing,
 perhaps, disheartens the Minister
 and his loyal band of helpers so
 much as empty seats and lack of
 interest on the part of the people.
 Anything, therefore, that may be
 done to help a little should be
 welcomed.
 We have different makes of lanterns
 on sale, and have taken pains to
 find out the merits of each kind.
 May we help you in making a
 selection of an instrument suited to
 your needs?
 We have also slides for sale and
 rent. Please call or write if you
 are interested.
CHARLES POTTER
 Optician
 191 YONGE ST., TORONTO




From selected mines—
Rogers', THE Coal!
ELIAS ROGERS CO. LTD.
 28 W. King St., Toronto



BRUCE'S SEEDS
3 Grand Varieties--Good as Gold
Beans—Refuge Wax—Pods round, clear and transparent and of handsome appearance. Is tender, very productive, free from rust, and stands dry weather well. 1/4 lb. 15c., 1 lb. 45c., 5 lbs. \$2.00. Postpaid.
Corn—Golden Bantam—An early, hardy, productive variety, of finest quality and delicious flavor. It is a rich, cream yellow, deepening to orange-yellow when ripe. 1/4 lb. 10c., 1 lb. 30c., 5 lbs. \$1.40. Postpaid.
Peas—Bruce's Early Settler—A grand extra early wrinkled marrow variety. The pods are large, deep green, and filled with large peas, possessing the rich flavor and quality of the best late varieties. It attains a height of about 1 1/2 feet and is very productive. 1/4 lb. 15c., 1 lb. 40c., 5 lbs. \$1.75. Postpaid.
 If sent by Express at purchaser's expense, deduct 10c. per pound.
BRUCE'S Seeds are the cheapest, because they are the best.
FREE Our handsomely illustrated 128-page catalogue of Vegetable, Farm and Flower Seeds, Plants, Bulbs, Poultry Supplies, Garden Implements, etc., for 1916. Send for it.
John A. Bruce & Co., Ltd., Hamilton, Ontario
 Established Sixty-six Years.

ESTABLISHED
 1856 - 60 - 1916
YEARS
SIMMERS HIGH CLASS **SEEDS**
 We want you to get a copy of our 1916 Catalogue.
 A post-card will bring to you. Write o-day.
J. A. SIMMERS
 Toronto, Ont. Limited

The Toronto Mortgage Co.
 13 Toronto Street, Toronto.
 Surplus, over all liabilities to public ... \$1,229,367
 4% Allowed on Deposits, withdrawable by Cheque.
 5% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
 Telephone Main 1221 **WALTER GILLESPIE**
 Manager




ASK
 our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops
Send for Canada Booklet-Free
The American Agricultural Chemical Co.
 New York, Boston, Buffalo, Detroit

7% INVESTMENTS
 Your attention is directed to an exceptional opportunity for investment in bonds that will pay you 7% interest in place of 3% that you are now getting on your money.
 The Bonds we can place with you carry absolute security, a guaranteed interest of 7% per annum and the privilege of withdrawing all or any part of your investment at any time after one year on 60 days' notice.
 Write for particulars to
NATIONAL SECURITIES CORPORATION, LIMITED
 Room 309-311 Confederation Life Building TORONTO, Ontario.

The Report for 1915
 of The Great-West Life Assurance Company is now in print, and will be mailed to any interested person on request.
 It records a year of remarkable success—success founded upon twenty-three years of remarkable
Results of Policyholders
 Over \$119,000,000 of Insurance is now held in force by
The Great-West Life Assurance Company
 Head Office **WINNIPEG**

ACCIDENT SICKNESS INSURANCE
 — THE —
Dominion of Canada
 Guarantee and Accident Insurance Co.
 TORONTO

Profits from Savings
 is the subject of a little booklet that we want to place in the hands of every reader of this paper who is anxious to save; and to invest his or her savings where they will earn 5% with safety of principal and regularity of interest.
 It's a most interesting book and it's free. Write for copy now. Address Dept. 5
STANDARD RELIANCE MORTGAGE CORPORATION
 Head Office 82-88 King St. E. Toronto
 Branches and Agents in Ayr, Brockville, Chatham, Elmira, New Hamburg


Canadian Churchman

SUBSCRIPTION . . \$1.50 PER YEAR

Send all Subscriptions by Postal Note.

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

Advertising Rates, Single Insertion 10c. Per Line.

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

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

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

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

Address all communications.

EVELYN MACRAE,
 Publisher.

PHONE ADELAIDE 2850.

Offices—8 Sheppard Street, Toronto.

The Calendar

The Third Sunday in Lent.

The Collect.—This is taken from the Sarum Missal and is particularly interesting for its definiteness and simplicity of supplication against all foes. The phrase "against all our enemies" is not in the original Collect, but is one of the frequent amplifications of the Latin so characteristic and welcome in our English Collects. The phrase "heartly desires" is a rendering of a Latin word meaning "vows," though used in later Latin for "desire" or "prayer." Bishop Dowden has a fine chapter in "The Workmanship of the Prayer Book" on the renderings of the Collects from the Latin, and he points out that the shortness of the Collects has from time to time been a subject of reproach. But, as the Bishop shows, Cranmer and his associates were quite conscious of undue terseness and deficiency of emotional feeling in the Latin and something was done to remove these defects. The more the Collects are studied the more it will be seen that they have been remarkably improved by the amplification. Bishop Dowden's words are worth quoting:

The warm glow of emotion which touches and brightens many of our Collects, at points where it is lacking in the originals, has for me all the appearance of being the natural and genuine outcome of a devout mind stirred by the work upon which it was engaged. It raises before my mind's eye the picture of the translator on his knees as he wrote.

The Epistle.—Taken from St. Paul's Epistle to the Ephesians. The subject is again that of the need of love and purity in daily life. We are to be "imitators of God" as we "walk in love" and we are to avoid anything impure as we "walk as children of light." The two-fold "walk" constitutes true living.

The Gospel.—From St. Luke 11: 14-28. We have the record of the opposition to our Lord by the charge that He was working His miracles through Satan. Christ met this by showing the utter impossibility of any such division of forces on the part of the evil one, whereby his kingdom would be weakened. Then came the impulsive outburst of the woman, as she heard these words, to whom our Lord replied with the solemn reminder that true blessedness can only be found in hearing and obeying the Word of God. This, again, is another Lenten lesson of practical import.

Third Sunday in Lent. (March 26th.)

Holy Communion: 253, 258, 262, 402.
 Processional: 386, 518, 567, 630.
 Offertory: 118, 120, 530, 563.
 Children: 695, 699, 700, 753.
 General: 112, 122, 411, 782.

The Outlook

Prohibition in Ontario.

It is a great satisfaction to know that the Government of Ontario has decided to submit the question of Prohibition to the people, with the undertaking that a bare majority will suffice to settle the question. In spite of the slight attempts at disturbance last week, the great demonstration in Toronto was a striking testimony to the determination to deal with this terrible evil, and in the face of such an overwhelming expression of opinion as was represented by the petition and the procession, no Government could be indifferent to the issue. As we have said more than once, this is no question of "personal liberty," such as some of the supporters of the drink traffic are urging, because any such conception of "liberty" really means absolute freedom to drink as much as is liked. Liberty in this respect is already definitely curtailed and Prohibition will only be a further extension of the legal enactment which is already to that extent a safeguard for the people. Nothing is more striking in the present Movement than the way in which all classes of people, men of various political camps and members of all the Churches, are combining to press home the absolute necessity of our State being free from this terrible evil. With other States in the Dominion taking similar action, the hopes of Temperance progress are decidedly encouraging. But, as one of our daily papers has said, this will be no sham battle but a real fight and it behoves all who love their country to face this issue and to leave no stone unturned to wage relentless warfare.

Drink in England.

We have recently been made aware of the action of the British Government in checking the supply of paper, and thereby making the publication of newspapers and magazines very difficult and almost impossible. Dealing with this question, a well-known writer in an English journal remarks that, while the Government stops paper coming into England to spread knowledge among the people, there is no attempt to stop barley to spread misery and disease and all the elements of national weakness. These words have their own message for Canada as well.

Thirty thousand tons of barley a week have been imported for the liquor trade, and at that rate in a year and a half of war the Government has allowed over two million tons of barley to come in for this trade. During this time the Government has allowed nearly three million tons of coal to be used in making beer and whisky. These figures mean that ten thousand tons of coal and food are moved about in this country every day to supply public-houses with whisky and beer and gin. Chickens, whatever we do, will come home to roost, and it was inevitable that we should pay dearly for such a lamentable waste of traffic by road and rail and sea. And it has come to this—that the vital interests of the nation, the education of our children and all that is involved in that, are now to be sacrificed on the altar of this great pro-German alcohol that holds up its shameless head in every street to mock our agony. The price we pay for our whisky is to be the loss of paper for printing Shakespeare and the Bible and all the lovely things that move the hearts of men and women and stir our children's minds.

Surely no price can be too great to bring about this reformation in our Empire. Preach-

ing a little while ago on our national sins, the Bishop of London alluded to the disgrace of the British national drink bill being still \$800,000,000, and added that "our overseas brethren coming here to pour out their blood for us are contaminated in the very country they have come to defend." In view of the immense sacrifices now being made to bring the war to a victorious conclusion, it is perfectly deplorable that, owing to political pressure, the Government of Great Britain is apparently unwilling to give up strong drink.

Patriotism in Western Canada.

The Rev. C. W. McKim, of Christ Church, Edmonton, writes to the Colonial and Continental Church Society as follows:

We have lost almost all the men of military age from the parish, and those who are unable to enlist are very hard up. Over 8,000 men have gone from Edmonton, and two regiments more are now being recruited. In St. Mark's Mission a great many men have gone to the Front. While there is a feeling of hard times and much uncertainty as to the immediate future, yet there is a decided hopefulness of spirit as to what awaits us in Canada when the great fight will have been fought to a finish. Just now we are like all the portions of our great Empire, filled with one thought and consumed with one desire; but we sometimes think we catch a vision of what the years ahead must mean for this great land, and we want to be worthy of the great responsibilities which are likely to be laid upon us, and ready to do our bit after the war as well as while the fight is on.

This is the true spirit, and if only this continues to actuate the whole Dominion, the result of the war will be put beyond all question. Not only so, the great future of Canada will thereby be assured, through the quality of the people occupying it.

The Panama Congress.

Reports are gradually coming in of the recent Congress on Christian Work in Latin America held in Panama, against which Roman Catholics and extreme Episcopalian Churchmen in the United States have been vainly uttering their protests. Months ago, the President of the Republic extended to the Congress a welcome and offered the use of public halls for the Meetings. But then the Roman Catholic Bishop interposed and warned his flock against the gathering, with the result that the President withdrew his permission and, up to a few weeks ago, the papers and all else ignored the entire thing. But the Chamber of Commerce, composed almost entirely of Roman Catholic business men, saw the value of the Congress, even from a commercial standpoint, and when the first Meeting was held, the President actually sent the Minister of Foreign Affairs to express his welcome. So that the opposition of the Roman Catholic authorities seems to have fallen flat, and the three hundred Delegates received a very cordial welcome. The tenor of the opening address of the Chairman was decidedly non-controversial and other addresses were marked by the same loving spirit. But it is significant that those who know the field of South America from personal experience are not insensible of the true situation. One writer thus expresses the feeling of these missionaries:

It is evident at the same time, however, that many if not most of those who are working on the field and have felt "the tusks of the beasts," the often relentless, cruel and unjust opposition, feel within their hearts the necessity of some frank and strong statement of the evangelical

for 1915

West Life Company is t, and will any interest-

request. year of re- success—twenty-three

able policyholders 0,000 of In- w held in

West Life Company WINNIPEG

ENT
 ESS
 ANCE

E — of Canada ent Insurance Co. NTO

from

ject of a klet that o place in of every his paper anxious to to invest r savings y will earn safety of and regu- terest.

interest- and it's e for copy ress Dept. 5

RELIANCE CORPORATION

Agents in e, Chatham, Hamburg



Christian Church, as the real depository of the pure apostolic faith and the only hope of civil, religious, and intellectual liberty for Latin America.

It is well that this point should be emphasized, because, while the Congress endeavoured to avoid any increase of friction, yet facts are facts, and no one who knows Latin South America can doubt that the Roman Catholic Church for the last three or four centuries has proved one of the greatest hindrances to the spread of pure Christianity.

The Bible Society.

Since its organization, in the time of the Napoleonic wars, the Bible Society has not had so many demands made upon it as during the past year, and we are glad to notice from the new Report of the Upper Canada Bible Society that our Canadian Auxiliary is doing its share in this work of Bible circulation among the soldiers that leave our shores. The entire Report is full of the deepest interest, and we congratulate the Society and its honoured President, Dr. Hoyles, on the fine results of another year's work. We would call attention to the article in another part of our issue dealing with the splendid work of the Colporteurs, and we would ask again for every possible sympathy and practical effort on behalf of one of the noblest organizations for spreading the truth of the Gospel of Christ.

The Nation's Greatest Asset

By Rev. Harrington C. Lees, M.A.

"Hebron therefore (*the city of the giants*) became the inheritance of Caleb . . . because he wholly followed the Lord God of Israel" (Josh. 14: 14).

At this present time there is something moving in the sight of men of all grades and of varied capacities offering themselves for any service however small, however arduous, however unfamiliar, for love of country. It is this which we mean, or ought to mean, by the term "National Service."

Now, a nation's greatest asset is a God-fearing man. Let us take as an illustration that doughty old warrior Caleb, the man who "wholly followed the Lord." And there are five outstanding characteristics in the life of this man which we have the right to ask of every man who would serve his country and his God with his highest powers.

The first of these characteristics is Courage. Caleb's work was to estimate the resources of the people, and to bring back a report of their marvellous defences; and it demanded a man of outstanding courage. Now, that is one of the first things we ask to-day. On the other side of the Channel, the making of a reconnaissance or the taking of an observation, the bringing of ammunition or supplies, or the rescuing of a comrade, or it may be the holding of a trench practically single-handed—these test individual courage and draw it out. And let us remember that what is asked by the nation is also demanded by the Captain of our salvation, of the man who will serve Him. After a man has been put right with God, and his sins have been pardoned, the first great characteristic that Christ asks of him is courage: "Let him take up his cross daily and follow Me." The man who cannot may be made able to face peril—a new man in Christ Jesus, strong to conquer, and to do great things for Him.

The second feature we notice in Caleb is Faith.—The places on which he reported were amazingly fortified by walls of great stones. The people were warlike and terrifying. Ten out of the twelve men made a report to this

effect, and the host, naturally enough, began to be discouraged.

At that moment Caleb, and Joshua with him, spoke out, saying: "Let us go up now, for we are well able to overcome them." What makes this man able to take a stand when other men are tottering? It is just this, that he is so sure of God. It is not undue inflation that made Caleb say: "We are well able to overcome it." There is a boastfulness that is repulsive, not only to the Lord, but also to the best men. Caleb and Joshua realize that besides their own troops there are heavenly forces, and therefore they do not dread the bigger battalions of the enemy. Ten pessimists cannot silence these Two. They refuse to be terrorized by Canaanite frightfulness. It is this kind of tranquilizing spirit that can be exercised by the individual man of God to-day. Remember, however, Caleb's charge: "Only if the Lord delight in us, will He bring us in." Is it not true amid much that has been admirable, that far too little of this note has been rung out by us or to us? It was God's Holy Spirit that made Caleb the man he was, a man of faith; and it is that which counts in the final issue.

Third, we notice Caleb's Vitality.—He seemed to lead a charmed life. He and his fellows came back from great dangers, but then he had to face a greater peril, the stoning of the mob. Next he came through the penal plague unscathed; and then through the long forty years, until at last, out of the multitudes, there were just Caleb and Joshua outliving all the rest. What God-given vitality! Now that trait again is a thing that we need to exhibit at a time like this. Caleb says: "I am as strong as ever." Years have gone, but he has more than held his own. Does it not daily delight us to see men renewing their youth, who a year ago would have told us that such hard physical work was behind them in the days of their boyhood? Yet they are thriving on it. Remember that we need just the same spirit in the army of the Lord: the nerve to persist, and the will to continue. This is the promise of our Lord. A man shall have so much life in Christ that it will be bubbling out of him, and he exuberant in him.

Notice a fourth characteristic, Achievement.—No man can have courage and faith without doing exploits. There is a visible result for his services. Long before David went giant-killing, Caleb had done it. When Caleb was asked, at the end of the campaign, when they were now turning to guerilla warfare, what place he would choose, he did not say, "I am eighty years old, put me in a quiet corner." He said: "Put me in the country where all the giants are, and if God is with me I shall be able to drive them out." His only stipulation is the condition that the Lord will be with him; and God is always ready to see to that. No lesser reinforcement can avail us to-day. And shall we not go further, and say that in regard to the spiritual campaign in which we are seeking to conquer the world for Jesus Christ our Saviour, we have had before us during the past twelve months one of the finest and most inspiring patterns of what ought to be done?

It is one of the commonplaces of national service that a man has given up a large income and is receiving a few pence by the day, for the King's sake and that of our dear land. He has given up his comfortable home, left behind even his wife and children, and gone out, perhaps to death, for patriotism and devotion. And yet, a year ago, had the world heard of a man doing as much for Christ's sake, giving up, for instance, a brilliant career, and going out to tell the men of China that Jesus Christ had died for them two thousand years ago, it would have mocked. Or if men had heard of a physician going from London to tend sick folk on the Indian frontier, they would have

said: "Poor fellow; there is something wrong with his judgment"! Why? Because they had not the vision of a great achievement.

And now we have seen the vision, let us not go back from it. We can send relief to the pestilential dens of Serbia; then we must not refuse to let our women go to the purdahs of India and the harems of Persia in the days that are to come. Our fairest and dearest can nurse in many a hospital at home: then they can surely not be withheld from going to bring a benediction to the streets of South or East London. Let us not, when the war is over, be content to do lesser things for Jesus Christ than we were proud to do for King George.

And note, lastly, the red tinge of Self-sacrifice.—When Israel came to distribute the land, Hebron, the city of the giants, was given to Caleb. But Caleb did not keep it. He gave it up, first of all for refugees; it was one of the six cities of refuge. After that he resigned it for religious workers; it was one of the cities for the Levites to dwell in, and Caleb was out in the country, living a simple and a perfectly humble life. Marvellous, you say. Yes, but just like Caleb. And that is the kind of thing that has been going on throughout all the land this year. A man gives up his car, his home, his garden, for refugees or wounded men. He sees very little of his wife; she is hard at work on committees. In hospital his daughters are doing Red Cross work; his sons are at the front—a daily sacrifice all the way through. And it is a similar personal consecration for God's sake that is going to be one of the deepest lessons we can learn: then we shall be able to say: "Lord, take all this at my hand, if Thou hast a use for it." We are not henceforward to say that aught we have is our own. It is the King's. And so we look at this great lesson of consecrated individuality, and we thank God.

"ALL MY TRUST ON THEE IS STAYED"

(War-time echoes of Rev. C. Wesley's familiar hymn.)

"All my trust on Thee is stayed,"
Sang we in the bygone days;
Deeming it—all unafraid—
Sweetest of our songs of praise.
With a glad heart and mind,
Easy was it then to sing—
Life before and light behind—
"All my help from Thee I bring."

Peril, now, in sea and skies;
Fiercest foeman at our gate;
Sharp and shrill the battle cries;
Wives and mothers weeping wait;
Comrades in the lines of death;
Victory so long delayed:
Hear us, tho' with 'batèd breath,
"All my trust on Thee is stayed."

Captain of Jehovah's host,
Let us Thy salvation see.
Help our brave, who need Thee most,
Lift all dying eyes to Thee.
Set Thy seal on lip and brow;
By Thy Holy Spirit's aid,
Prompt the calm confession now,
"All my trust on Thee is stayed."

Not the arm of flesh we trust,
Not our far-famed fleets at sea,
Though our cause be right and just,
Turn we from them all to Thee.
Hear us, for Thy blood was shed;
Succour to our warriors bring;
"Cover" each "defenceless head"
With the shadow of Thy wing."

Thou, my everlasting All
(At the Centre there is rest),
Mine, tho' kingdoms rise or fall.
They who know Thy name are blest.
"Jesus, refuge of my soul,"
Let me follow undismayed
'Till life's latest billows roll,
"All my trust on Thee is stayed."
LUCY A. BENNETT.

(The su

"Now
God did b
be se recoS T. Pa
"V
ste
ta:"as thou
you in C
men as
ing, as
was ther
one to b
life, alth
of sinner
in "save
"I have
course, I

C

A

PRO
ADMHere w
which it
(1) St.
an amba
(2) Th
men in C
(3) HisFirst,
sion as a
his life a
that St. P
men, but
ceive suc
had surel
send, an
soul-resp
was sent
it was wi
Whom th
It was th
and pow
who had
Do we n
that we
that we a
God that
Gospel?"
be a failu

THE AMBASSADOR OF CHRIST

By the Rt. Rev. J. E. Watts-Ditchfield, D.D. (Bishop of Chelmsford).

(The substance of a paper read at the Islington Clerical Meeting. It has made a great impression in England and has given rise to a leading article in "The Guardian" and to much correspondence).

"Now, then, we are ambassadors for Christ, as though God did beseech you by us: we beseech you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20.

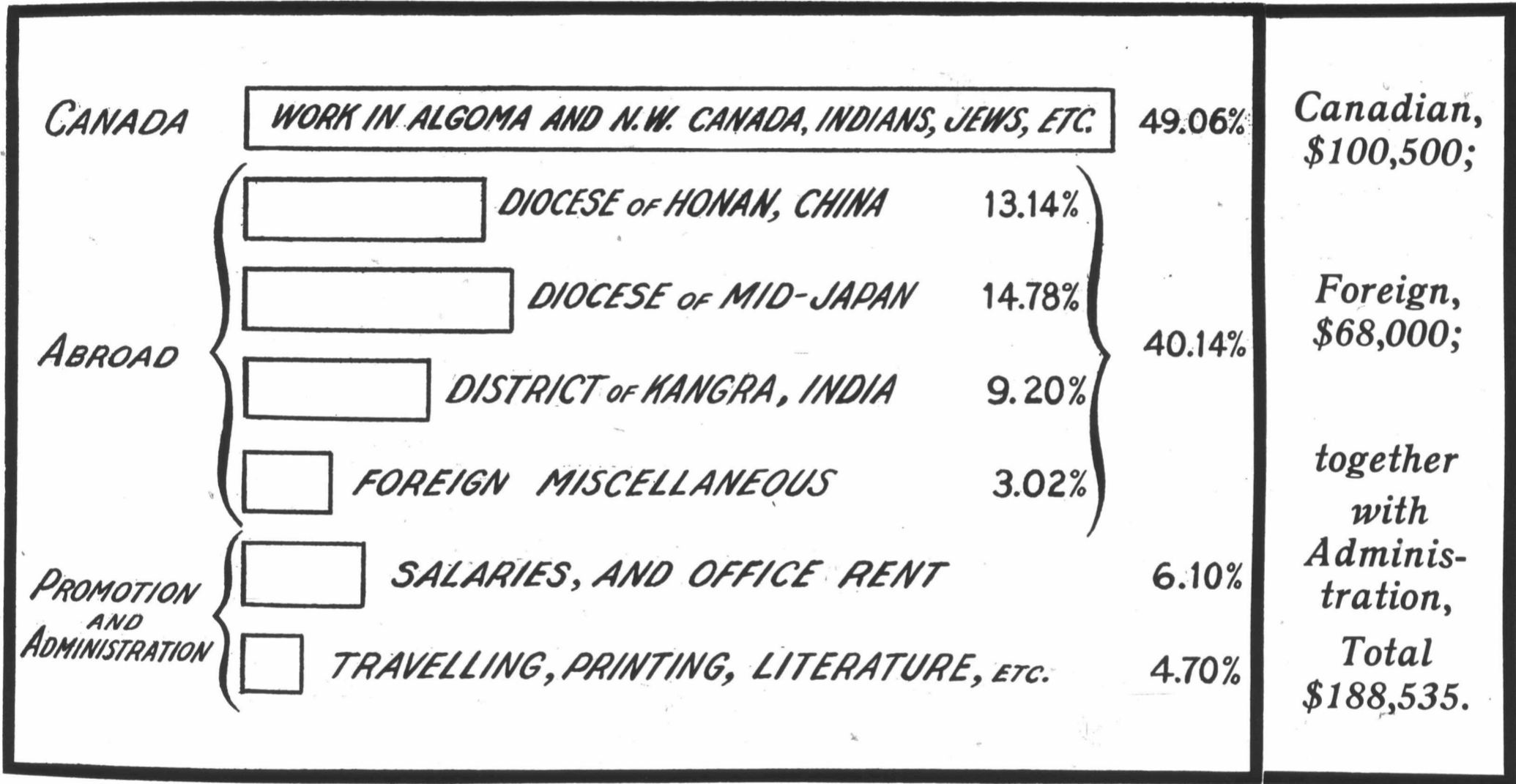
St. Paul was in no doubt as to his commission. "We are ambassadors"; we are "in Christ's stead." Nor was he uncertain as to his task. The word "beseech" occurs twice "as though God did beseech you." "We beseech you in Christ's stead." His task was to speak to men as if God, Who loved the world, was speaking, as Christ, Who died for all, would do if He was there, and to urge, as both would do, everyone to be reconciled to God. At the close of his life, although he declared himself as the "chief of sinners" and as one who had nothing to glory in "save the Cross of Christ," yet he could say: "I have fought a good fight, I have finished my course, I have kept the faith."

out into His vineyard must be felt at every step. Is it so? Is the response to God's Call the overwhelming response of our Life? Let me put it wildly, extravagantly if you will. If to-morrow we became a Carnegie in wealth, should we go on "preaching the old, old story" because we could not help doing so any more than we could help breathing? Is it with us morning, noon and night? "I am sent of God"; I am here "in Christ's stead." An English Ambassador at a foreign Court can never forget that he is not a private person, but must always remember that he is there in his King's stead, to represent his King and country and not himself. But he is there in times of peace. The moment war is declared he is withdrawn, but we are ambassadors in the enemy's country in the time of war. Our path is never smooth, our task is never easy. We can

not ourselves, but Christ Jesus our Lord." "That I might preach Him among the heathen." "Preach the Word." "Preach the Gospel." "There is preached unto you the forgiveness of sins." "Preach the Kingdom of God." "That remission of sins might be preached." "Preached through Jesus Christ the forgiveness of sins." "He preached Jesus and the Resurrection." "Jesus Who was preached among you by us."

The message of the Apostles was always the same. "We preach Christ and Him Crucified." Is this the one message of the Church to-day? Alas! is it not true that the Church has been largely led aside from her message and her task? She had thought and taught too much about herself, the Bride, and this has frequently obscured her Lord. She must get back to her One Message, "We preach Christ." The less we hear to-day of the Bride and the more of the Bridegroom, the stronger will the Church become. "Preach the Word," is the exhortation in the Ordinal, and "the Word" is Christ. If science, or philosophy, or politics invite your attention, tell them that you have a greater message to give than theirs, and you cannot come down to them. In the lower

HOW THE MONEY WAS SPENT IN 1915 BY THE M.S.C.C.



These figures furnished by the Missionary Society of the Canadian Church show very clearly the percentage of cost of the Canadian, Foreign and Administrative Branches of the Church's Missionary Department.

Here we have presented to us three thoughts in which it may be well for us to dwell.
 (1) St. Paul's certainty as to his commission as an ambassador of Christ.
 (2) The great task entrusted to him "to beseech men in Christ's stead" to be reconciled to God.
 (3) His retrospect at the close of a long life.

ST. PAUL'S CERTAINTY.

First, St. Paul's certainty as to his commission as an ambassador. Can anyone who studies his life and reads his words doubt for a moment that St. Paul had received a commission, not from men, but from God? It is impossible to conceive such a life without the heavenly Vision. He had surely heard a voice saying, "Whom shall I send, and who will go for us?" and his whole soul responded, "Here am I, send me." *And he was sent of God and of Christ, and he went.* So it was with all the Apostles. They knew not only Whom they believed, but *by Whom they were sent.* It was this which gave them confidence, courage and power. They always saw the "Invisible" who had sent them. Brethren, is it so with us? Do we merely in an ecclesiastical sense believe that we are ambassadors, or do we so believe that we are so distinctly and so separately sent of God that it is "Woe is me if I preach not the Gospel?" Unless it is the latter our ministry will be a failure. The sense of God "thrusting" us

never be on terms of intimacy with those around. Our citizenship is above, and we are sent to win the allegiance of the whole world to our Sovereign Lord the King, to beseech men to be reconciled to God. That is our one object in life. It is not one among many things. It stands alone. It is our life. For me to live *is Christ.* Christ Who died for men. Christ in Whose stead I beseech men to turn to God. How many of us live in that sense of God's Presence?

THE GREAT TASK.

Secondly, think of the great task entrusted to St. Paul "to beseech men in Christ's stead to be reconciled to God." In low Latin we find the word "ambasciator," a waiter. St. Paul gloried in the title "servant," slave of Jesus Christ. In Christ's stead. Our Lord Himself had said, "As Thou hast sent me, even so have I also sent them." "God's purpose in sending the Christ was also the purpose of Christ in sending the Apostles," that the world might be won to God through the Cross. That was how all the Apostles understood their commission and their message. We are in the true Apostolic succession when we proclaim "the glorious Gospel of the Blessed God." It was their one theme. They had no other. "They ceased not to preach Jesus Christ." "The Jesus Whom I preach unto you." "But we preach Christ Crucified." "We preach

sphere they may do good, but all of them combined cannot save a soul, purify a heart, or make a single sinner fit for Heaven. "It is," said Mr. Gladstone, "the preaching of Christ our Lord which must be the secret and substance, the centre and heart, of all preaching." He was right. To-day we are meeting under the shadow of this mighty war. Day by day our lads are leaving this country to take their place in that fighting-line from which every hour souls pass through the Valley of Death into the hands of God. What are the texts chosen to-day? When were the texts I read a short time ago the substance of our sermons? Some time ago I heard a sermon in which the words God, Christ, Jesus, Sin, Salvation, Faith, Heaven were never once used. This, no doubt, was an extreme case, but do we determine when we ascend the pulpit "not to know anything save Jesus Christ and Him crucified?" The pulpit may be the centre of overwhelming power, and it may become the scene of tragic disaster. Now, brethren, if last Sunday night, as we ascended the pulpit stairs, an angel had challenged us, "What is your aim to-night? What do you expect to be the result of your sermon?" what *should* we, what *could* we, have replied? Go back to Sunday night? What was your text? What was your sermon? What was the result? Was it a sermon to save souls? The title of one of Newman's addresses was "The Salvation of the

A. BENNETT.

Hearer; the Motive of the Preacher." Was that your definite motive?—If some recruit had come into the church for his last Sunday night in England before going to the Front and perhaps to his death, with the thought in his heart, "What must I do to be saved?" what help would your sermon have been to him? Spurgeon, when he preached, always remembered that hearts might be changed for ever as he preached. Did you and I so remember? Henry Ward Beecher on his death-bed, said, "The greatest object of the preacher is not to teach theology, is not to engage in controversy, but it is to save souls." We believe that, but do we preach that kind of sermon? Moody on one occasion said to Dr. Chapman, "You are making a mistake in your ministry. What you are doing does not count for much. Your preaching—I say it in all kindness—does not save souls." Would anyone be justified in saying the same words to us? "Do our sermons save souls?" If they do not, what are they worth? Such sermons are nowadays looked down upon. I remember some years ago I was asked to preach at a certain church, and on hesitating was told, "You need not really preach; a simple Evangelistic address will do." What would St. Paul have thought of such a statement? Is a sermon one fit to be preached by the ambassador of Christ in the House of God unless it is really and truly Evangelistic, unless it not only contains, but is the Gospel, and the Gospel is Christ, and the centre of it all is the Cross? Ought we not to be ashamed to preach the sermons we do when we have such a glorious Gospel to proclaim of a salvation without limit or extent or power? The Arabians have a proverb—"He is the best orator who can turn men's ears into eyes." The best preacher is he who can make his hearers "see Jesus only." Dr. Jowett tells how one Sunday he went out to a prayer-meeting at a camp meeting outside New York, at which he was to speak, when one engaging in prayer said, "O Lord, we thank Thee for our brother. Now blot him out. Reveal Thyself." Sirs, we would see Jesus—preach Christ. If the Apostles of old would not leave the preaching of the Gospel even to "serve tables" on which provisions were laid for widows, how closely ought we to keep to our one text, "Jesus Christ and Him crucified"? As Bishop Wilberforce said, "Get unto the Cross of Christ, look at those wounds, see in them what sin is! See in them the greatness of your Master's love! And as a ransomed sinner minister to ransomed sinners! Take your censor and run in and stand between the living and the dead, for verily the plague has begun."

A WONDERFUL RETROSPECT.

But lastly, St. Paul had a wonderful retrospect in his old age. Churches planted—souls saved. What is our retrospect? There is something wrong with the Church, for her ministers are not winning souls, and I pray that, from this gathering to-day, there may go forth a band of men determined to "win souls." I know some may be called teachers, others Evangelists, but by whatever name he is called, every minister of the Gospel is called upon to "win souls." A clergyman said to me one day, "My temperament is such that I could not preach an Evangelistic sermon." My reply was, "Christ, who could turn a Boanerges into the Apostle of Love, can make you a soul-winner if you wish to be one." Such preaching may disturb your congregations as they are at present. It was to the Greeks foolishness, and to the Jews a stumbling-block, but it saved souls. We clergy have to make our choice. We have to decide whether we will be what are known as "intellectual preachers," "popular preachers," or "soul-winners." Which are we? There is a dearth of conversions. Why? Why do not we get conversions? Do we? How many in this Church had a conversion that he knew about last Sunday? How many conversions did you know about last year? It is all very well to talk about the silent growth, but even a Lydia is known sometimes. What about the drunkards in your parishes? How many were saved last year? We have ceased to regard sin as our fathers did. We have discarded hell. We have not kept in the Cross. We have not a personal experience of sanctification, and we have lost the power of the Spirit. This is a strong indictment, and I would be the last man to make it unless I believed it true. We have built churches, multiplied services, and largely ceased to win souls. In the dioceses of London and Southwark, with all the Church's activity, the communicants only number about 5 per cent. of the population. Do not let me be misunderstood. I know full well the lives of devotion and whole-hearted service which many of our brethren are living, and yet I ask you, each one of you, to look round and tell me how many churches you know where there are clear definite conversions as you and I understand conversions.

Have we not even ceased to expect conversions? If we had an enquirer, how should we deal with him? Do we know how to point a soul to Christ? Have we a doctrine of assurance to preach? Forgive me, what books do we read? Modern Thought must be studied, but side by side with it let us keep our Bunyan, our Finney, and such books as "The Cross in Christian Experience," by W. M. Clow; "The Twofold Life," by A. J. Gordon; and even "Broken Earthenware." These books will help us to let our congregations know and feel that God loves them all, that Christ died for them all, and that the Holy Spirit is present to renew and sanctify them all. But above all we must remember that, although in a sense in the Cross we find all we want, there is a sense in which it will not suffice. Christ was on the earth for forty days after the Cross had been lifted up, but it was only after the Holy Ghost had come that we find men saved through it being lifted up. The great need to-day is the outpouring of the Holy Ghost. The Cross can never be fully seen until the Light of the Holy Ghost is thrown upon it. That may be one reason why our Church lays down the rule that when we draw near to the Holy Table we must not only have been baptized, but also confirmed, so that, coming as men filled with the Holy Ghost, we may see Him. That surely is the reason why before we are commissioned to "dispense the Word of God," we pray, "Come, Holy Ghost, our souls inspire." Our Church recognizes to the full what the New Testament so strongly emphasizes—that we only receive power to see the Cross and to preach the Cross after the Holy Ghost has come. Do we believe that? The ambassador's instructions are clear. He must be guided by the Holy Ghost. Are we so guided? What influence has He upon our lives? Are we men sanctified by the Holy Ghost and moved by Him? The other day I heard of a clergyman who was not a great preacher as the world calls preaching, but whose church was packed to the doors, and to whom God gave

many souls, and an old Curate gave surely the secret when he said, "We could always hear him saying softly as he mounted the pulpit, 'I believe in the Holy Ghost, I believe in the Holy Ghost.'"

Some of us, brethren, are nearing the end of our ministry. Is it becoming more spiritual, more powerful as the physical decays, or do the wells seem to be running dry? No water—no souls refreshed or raised to life. An old man—a castaway—unusable. The saddest picture on earth. Some of us are in the prime of life or just at the commencement of our ministry. What is our ministry like? Is it already a disappointment? Are we already saying, "Why can we not cast them out?" Brothers, old and young, we are here as the ministers of God in a period like unto which there is none else.

The world's great heart is aching,
Fiercely aching in the night.

What a responsibility! What a privilege to be the ambassador of Christ, beseeching men, in Christ's stead, to be reconciled to God! To have the one, the only, message which can put the world right: stop all wars; cure all hearts; purify all lives; and save for all eternity the souls of men. Oh magnify such an office, but magnify it upon your knees! It is not the office that will save you. That can only be the Gospel which you preach to others. Has it saved you? Oh forgive me if I ask solemnly this question: Do you, who preach to others, know your sins forgiven? Do you yourself see the Cross? Have you received the Holy Spirit? Do you rejoice in victory over sin? If not, here is the secret of failure.

Once more, brethren, let us return to the work to which we were called—"To preach Christ and Him crucified," to aim only at winning souls, and every moment ourselves to realize:—

This is all my hope and all my plea,
For me the Saviour died.

MUSIC AND WORSHIP

By YENMITA

A SPECIAL service in aid of the Red Cross Society will shortly be held in St. James' Cathedral, Toronto, under the auspices of the Canadian Guild of Organists. Details will doubtless be found in other columns of the "Canadian Churchman." The circumstance prompts the writer to venture a few remarks on the matter of the relationship between Music and Worship. We in Canada have our musical tradition to make. We may transport a few blocks of English Cathedral granite across the Atlantic, but whether these are used in the foundation or as a keystone in the finished arch, the mass of superstructure must be Canadian. We deplore to-day the tendency to neglect the duty of public worship. And we equally—as music lovers—deplore the increasing demand for "popular music" in our services. Which was the first fault? Do we neglect public worship because we want "popular music" and do not get it, or does the demand for "popular music" merely emphasize our decadence in spiritual matters?

Assuming that "Cathedral form" in Church music is the highest art form, why is it not popular? To answer that no "art form" is ever popular is no solution. Speaking reverently, the religion of Jesus Christ is the highest "art form" mankind has ever known. And it is "popular" in the broadest sense. "Rescue the Perishing," considered either lyrically or musically, may not rank as "form," but it has served, is serving, and will continue to serve as an embodiment of the broad missionary charity of Christianity. Ultra-refined music lovers have been pained to think that a brass band of thirty performers with four drums and a drum major, should be necessary to awaken the slumbering soul of a lethargic brother. But the real pain should be in the reflection that it is either the indifference or ignorance of the members of more refined orchestras that has rendered the polyphonic operation in brass necessary!

And for us Churchmen, it is as well to admit that "music" that is a cacophony of raucous shouts of untrained choir-boys, bold, untempered assertiveness of bawling women, and the heartrending cries of strangled tenors and half-smothered basses is neither religion, emotion, intellectualism nor art. We will not "particularize." Conversely, a too conservative regard for "tradition" induces consistency. A good thing, you say! Yes; but it is well to remember that consistency is not everything in life. The most "consistent" climate in the world is that of the Arctic circle. And it is—COLD! Emotion

may make a man a spontaneous liar, but hypocrisy is an intellectual development. Emotion has induced murder; but heroes and the Blessed Saints have grown from the same root!

The weak spot. At the present time the weakest spot in the Services of our beloved Church is the "linking up" of that portion which is chanted or sung with that which is read in prayer, exhortation, and sermon. When will this link be strengthened, and how? When will it be that throughout our Dominion's Churches the Service, from the first "Amen" to the last, shall be one perfectly proportioned, spiritual uplifting of humble hearts in reverent worship? The writer looks confidently to the Canadian Guild of Organists to do this, from the musical side at least. The founder of the Guild—Dr. Albert Ham—is well enough known in Canada to need no introduction to readers of the "Canadian Churchman." The labour of the Guild in this effort on behalf of our Church music will not be of the picturesque order. The road along which it must travel will not be that of least resistance. It is pioneer work that must be done, and pioneers are always more taciturn than conversational. Fate compensates somewhat by giving a "double portion" of eloquence to the generations that succeed them.

Dr. Ham stands peculiarly alone amongst our Church musicians in Canada, and in saying this we in no way belittle his many eminent contemporaries. But the work he has done in the past, and is doing to-day, has been only possible by a rigid suppression on his part of tendencies to "sidetrack" the one dominant passion of his life. And this devotion to a fixed ideal is rare in these days of popularity hunting. Under his inspirational leadership the Canadian Guild of Organists will preserve the best traditions of its parent order, the Royal College of Organists, the supreme court in the realm of ecclesiastical music. Beginning where the older order leaves off, the writer believes that, without undue haste or unseemly "hustle," the Canadian Guild of Organists will create a tradition that will "soar" higher, and touch the ground at a more sympathetic level, than even its model has done.

One suggestion offered for what it is worth. Could not our Theological Colleges institute a Musico-Theological degree, to be conferred upon Fellows and Associates of the Canadian Guild of Organists? Not because it is thought that Theology will endow a man with a "musical soul," but because there are many organists of truly religious temperament whose musicianship would be the better for a fuller acquaintance with Church tradition, Liturgy and Hymnology. This would assist in the "linking up" and do much to strengthen sympathy between the organist and the Sacristy.

Mar
T
The
HO
t
bone of
however
cannot
think of
parochia
not who
wasted.
clergym
house-go
ideally
certain
tainable
gifted.
emphic
visitor
dull pre
upheld
liant, sh
an energ
strained
tions v
congr
lose the
dence an
usefulne
There ar
pose, me
overmast
strength
sonality,
pit abili
can get
satisf
without
visiting.
with the
and mo
average
system
neglect
court fail
I may a
deserved
Nothing
has been
covered,
likely to
covered,
take the
the pe
touch in
work. A
one has
comparin
to house
with pr
the secon
trying t
bottles b
ing wa
them,
trasted w
ing each
singly an
ing wate
the neck.
There
subject u
sun that
love to t
is why a
man who
some sho
recital of
ances, is
fully as
to the ch
listeners.
about the
Christiani
How m
anger? V
angry, an
are still
with us.
As a g
all the pr
ceeds or
discredit.
the advice
subordina
largely uti
ants, but
People sel
details.

THIS AND THAT

Thoughts of an Eastern Churchman.

HOUSE to house visiting and face to face intimacy is, and will remain as long as human nature continues unchanged, the backbone of parish work. Societies and organizations, however well conceived and efficiently conducted, cannot take its place. Some clergymen I know, think otherwise. They regard time expended in parochial, house to house visiting as largely, if not wholly, wasted, and sometimes worse than wasted. But the testimony of old and experienced clergymen everywhere contradicts this. The house-going priest, if he does not always make an ideally church-going people, comes to stand in a certain relationship with his congregation unattainable by the non-visiting parson, however gifted. Over and over again have I seen this exemplified in our Canadian parishes, the assiduous visitor of very average gifts, as likely as not a dull preacher, and a "poor organizer," loved and upheld and trusted, and the able, and even brilliant, shirker of this duty, an excellent preacher, an energetic organizer, etc., gradually drift into strained relations with his congregation, lose their confidence and find his usefulness gone. There are, I suppose, men of such overmastering strength of personality, and pulpit ability, who can get on fairly satisfactorily without parochial visiting. But with the average and more than average man, to systematically neglect it, is to court failure, and I may add, well-deserved failure. Nothing as yet has been discovered, or is likely to be discovered, that can take the place of the personal touch in parish work. As someone has said, in comparing house to house visiting with preaching, the second is like trying to fill bottles by throwing water at them, as contrasted with taking each bottle singly and pouring water down the neck.

There is no subject under the sun that people love to talk so much about as themselves. That is why a good listener is always popular. The man who can patiently and respectfully, and with some show of sympathy, listen to another man's recital of his own troubles, successes, and grievances, is always a favourite. I offer this respectfully as a piece of practical and valuable advice to the clergy in their ministrations. Be good listeners. Encourage your parishioners to talk about themselves. And after all this is "practical Christianity" of the highest kind.

How much of our peevishness is really self-anger? We are angry with ourselves for being angry, and we vent it upon others, and then we are still more angry with them for being angry with us.

As a general who wins or loses a battle gets all the praise or blame, so a clergyman who succeeds or fails in a parish gets all the credit or discredit. The general may simply have followed the advice of others, and taken advantage of his subordinates' sagacity, and a clergyman may have largely utilized the energy and ability of his assistants, but both are judged by general results. People seldom, if ever, stop to investigate these details. The man has "made good," or he has

failed, and that is all there is to it. People will not, as a rule, take the trouble to patiently listen to excuses for failure. There is a rooted conviction in the minds of nine-tenths of people, that the man who deserves success will get it in the end, and that most successful men make their own opportunities, and "take occasion by the hand," or, as the old adage quaintly and bluntly puts it, "catch time by the forelock." A great many clergymen fail because they neglect to utilize other people's brains and enthusiasm from a foolish jealousy. They want to do everything themselves. They forget, or fail to realize the fact, that in every case they are personally credited or discredited with general results.

Is it possible to combine firmness of conviction with liberality and broadmindedness? Can a man be both tolerant and positive, impartial and definite, decided and open-minded? This is, I must confess, rather a difficult question to answer. The great virtue of the present age is tolerance, and one of its distinctive failings is indifference. Do these things necessarily go together? Is one the outcome of the other? Do they, in fact, as some contend, involve each other? All the epoch-

but the trouble is we balk at the price. We will not sacrifice present enjoyment for future gain. We will not face hardness, privation, opposition, ridicule, for something that lies in the future. And so we fail, or comparatively fail. We will not in Milton's immortal lines, "Scorn delights and live laborious days." Run your mind over those of your acquaintances who have made good, and you will find that they were not so much the bright and energetic, the gifted and the talented, but those who were willing to "pay the price," the men who mortgaged the present for the future, not the future for the present, as most of us do. So spiritually, the man who will "pay the price," who will take trouble over his religion, will get his reward, but not otherwise. Downeaster.

COLPORTEURS IN CANADA

IN British North America our Society possesses a multitude of friends and fellow-workers through whose efforts more than 300,000 copies of the Scriptures are now circulated every year. The Canadian Bible Society, which includes fourteen Auxiliaries and more than 2,000 Branches, raised in 1914, for all purposes £25,000; of this fine total, it expended over £7,000 on colportage within the Dominion.

Here, as in so many other countries, the Bible-seller proves himself the pioneer and pathfinder of Christian civilization. He carries the Scriptures to the scattered homes of farmers and cattlemen, as well as to the lumber camps, and railway construction camps, which are crowded with stalwart workmen representing dozens of races and languages from Central, Southern, and Eastern Europe. In the gold camps of British Columbia and the Yukon, in the Cobalt silver camp, in the Sudbury nickel camp, in the Atikokan iron camp, in the Crow's Nest coal camp, the Gospel is taken to the miners in their own mother tongue.

The largest and wealthiest of our Canadian Auxiliaries, the Upper Canada Bible Society, has its headquarters at Toronto. A circulation of 88,000 volumes and a revenue of \$60,000 bear eloquent testimony to its energy and organization. Besides co-operating with its sister Auxiliaries to give away 60,000 Testaments among soldiers of the Canadian Contingents before they sailed for Europe, it distributed about 1,000 volumes in fourteen different versions among foreign prisoners interned at Toronto and Kingston. Its secretary, who is the Rev. Jesse Gibson, has been good enough to send us some particulars of the successful work carried on in Upper Canada by fifteen Bible-sellers during the summer of 1915. Nearly 12,000 copies of the Scriptures were sold, and the fact that these included versions in twenty-two different languages illustrates the polyglot character of those cosmopolitan newcomers who are pouring into the country year by year. For example, during last summer one colporteur sold books in Norwegian, Polish, German, Italian, Russian, Finnish, and Chinese.

We hear of a remarkable change which has recently come over the spirit of both men and women in regard to their attitude towards the

Blessing the Colours of the 75th Battalion C.E.F.



Captain Canon Dixon Bishop of Toronto Major Baynes-Reed

Courtesy of The World.

The 75th Battalion, Lieut.-Col. Beckett commanding, was formally presented with colours on the 9th, the gift of Mayor Church. The presentation was made by Lieutenant-Governor Sir John Hendrie. Before the presentation ceremony took place the colours were duly consecrated by the Bishop of Toronto, who was attended by Canon Dixon and Rev. W. L. Baynes-Reed, military Chaplains. Both ceremonies took place in front of the Parliament Buildings. At the close of the consecration ceremony, the band played "Onward, Christian Soldiers" and the National Anthem, the whole Battalion standing at the salute.

making men have been in some sense, it might be urged, narrow-minded. They have been men of one idea, and averse to compromise. They have harped on one string. Their motto has been, "This one thing I do." They have fought for final, overwhelming, crushing victory. They were not content to hold their own, and live and let live. This is, I repeat, a knotty question to decide. There is so much false liberality in the world to-day, so much selfish, cowardly minimizing of points of difference, masquerading in the guise of "broad-mindedness," that one is tempted to think that the two things cannot go together. I offer this solution. It is not so much the firm and uncompromising adherence to conviction that matters, but the spirit in which we hold our convictions. We may hold our convictions as firmly and resolutely as we like, as long as we "hold the truth in love"—i.e., without rancour, bitterness or contempt. But this is a rare and difficult thing. People with very strong convictions—or opinions—it cannot be denied, are generally "gey ill to live wi," as the Scotch say.

We can get almost anything in this world if we are ready and willing to pay the price. Most of us have our dreams and ideals and ambitions,

Scriptures. One woman said: "I wish I knew more about the Bible myself; my husband began to attend church again a few weeks ago, and he asks me to read the Book to him; but I don't know where to commence, nor how to understand it." On a country road another woman said: "Have you got a man's Bible? My man goes to church again, and I want to encourage him." Very often a colporteur is asked for a large-print edition for use in the home. "Yesterday a man stopped me and said, 'Have you got a coarse-print Bible? My wife wants one to read in the evenings,' and then he added with a smile, 'I guess she wants to be good.'"

"One day a man spoke to me rather roughly; but after I had called at house after house down his side of the street and had worked my way back to the house opposite, he called me and apologized, saying: 'I have been watching you go from house to house since you left here, and I am sorry I spoke as I did. I do need a large-print Bible badly, for my eyesight is getting poor.'"

On the other hand, several nervous old ladies have questioned the colporteur's mission, and asked him whether he was not really a German spy!

"Yesterday I was asked to call again at a house where the people had been Roman Catholics. I had already sold them the first Bible they ever possessed. The husband said that he wanted the Book to pull it to pieces. I laughed, and replied that the Book was more likely to do that to him. He denounced the greed of his own Church, and declared that he was now a socialist and a free-thinker. I tried to show him that whatever his political ideas might be, Christianity embraced the best that was in them, and that it is a life to be lived—not the formula of any particular sect. It is strange how men who look with suspicion on an ordained minister will open their hearts to a passing colporteur."

"I have heard of the Bible Society," said a dear old blind lady to me the other day, "and I know I shall get good value from you. Here is a dollar. Please bring a Bible for me to give my husband as a birthday present. He reads a

passage to me every day, and I do so want to get him a nice book with large, clear type for his birthday." She went into raptures of delight when I handed her the edition I thought most suitable.

"At a town where the races were being held I knocked at the door of a rather unkempt-looking house, and when I showed my books the woman said, 'I have only 50 cents to spare, and with that I was going to the races. But if you will let me have that thumb-index Bible for 50 cents I will buy it instead.' So she bought the Bible."

"This month I found several homes without a Bible. One humble house could only boast of a Roman Catholic prayer book, and the inmates were delighted to secure a Bible so reasonably. A poor, miserable shack, which sheltered a woman with seven children, could not even boast of a prayer book; so, when she promised she would read it, I delighted her by giving her a Bible as a present from the Society."

"The foreman of a gang of men digging ditches confessed that he was a slave to strong drink, and blamed the authorities who allowed liquor to be sold. He said he always voted for prohibition, and always would; but the temptation had been too strong for him. I spoke to him of the Saviour, who could give him strength to resist. He bought a Testament, and said he would try again."

"I sold five Bibles in Polish, Italian, and Turkish, as well as some Russian Testaments, to immigrants who could not speak a word of English."

Another colporteur, who is able to take long trips by means of his motorcycle, has had unusual success in supplying Bibles and Testaments to country schools. At a school where only about one out of every five children possessed a Bible or Testament, the colporteur was able to sell nearly a score of copies, besides twenty Bibles to the trustees of the school for daily use there. At another school the children purchased for themselves thirty-seven Bibles or Testaments, while the trustees bought twenty Bibles for use in class.—(The Bible in the World.)

A MISUNDERSTOOD TEXT

By G. W. Winckler, C.E.

"I am come that they (the sheep) might have life, and that they might have it more abundantly."—JOHN 10. 10.

THE pronoun IT is supplied by the translators in the Authorized Version. This is the cause of the misunderstanding. The text, as popularly taught and no doubt intended, conveys the idea that the fulness of God's grace may be experienced by the believer in conversion and full sanctification now, coupled with a perfect assurance of an "abundant entrance" into glory in the future. Accordingly, the idea is epitomized into such expressions as "abundant life," "life in abundance," "life abundantly," etc., emphasizing what the original does not convey, as if Zoe (life) is a divisible commodity, to be bestowed in small or large quantities to the believer.

Turn now to the Revised Version and read, "I came that they may have life, and may have abundance" (so also the E.D.). This does not at sight appear intelligible. A noun is clearly wanted after "abundance." Let us read the context and find that noun:—

"By Me, if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but that he may steal and kill and destroy. I came that they may have life, and may have abundance."

Abundance of what? Pasture! The allegory is maintained throughout this discourse, and just as sheep go and seek pasture, so the Lord's children find, not scanty, but abundance of pasture.

When first uttered by our Lord, the pasture, to be sure, was limited to the Law and Prophets of the Old Testament. "Search the Scriptures" were the first food (and strong meat it was) of the early Christians. Then, bye-and-bye, the Gospels and Epistles of the New Testament were added, and so abundant is the pasture now that no Bible student (to say nothing of the ordinary believer) can devour and assimilate its richness in a lifetime.

God's free gift to the weakest believing mortal is Zoe at the Resurrection. When Zoe is qualified by the adjective *aiōnion* it does not change its nature one bit; it only qualifies its duration. Eternal life is to live, "to be" for ever—no more, no less. That it will be a glorious existence goes without saying, for other Scriptures show that. When the believer is endowed with this eternal Zoe at the appearing of the Lord (for it is now

hid with Him) he is endowed with a superlative gift. The seeker either gets this superlative gift or he does not get it at all, but he cannot have a little of it, and then a little more. He cannot, therefore, have abundant Zoe or scanty Zoe, but he may have abundant pasture or scanty pasture, and in proportion to our feeding on this pasture is our growth in the knowledge and love of God. "Sanctify then through Thy truth. Thy Word is truth."

I was in the audience lately of the annual meeting of the Bible Society. It was cheering to hear and read of its great work. God is hereby choosing His elect for His glorious Church, here one, there another, just by a simple and startling verse or two from His inexhaustible pasture. While we are carrying this pasture in more or less compressed quantities to the heathen and to the careless nations of the earth, do we feed on it as we should? One pastor expressed in my hearing once his grief at the "lamentable want of knowledge of the Bible" in his congregation. "What a neglected book it is! How are you to grow in grace?" he asked. We are indignant because the Roman Catholic Church does not encourage Bible-reading, if not opposes it; but here is the startling condemnation, that we have the free Bible, and yet seldom look into it, much less study it! Hence the cadaverous leanness of the average churchgoer. It is embarrassing to talk to him. Feed up, brother: pasture there is in abundance.

"Amongst the Russian Troops"

BY FRANCIS C. BRADING

I DO not think that there is any part of the work which the Scripture Gift Mission and the Naval and Military Bible Society is doing at the present time gives more encouragement than that which is being accomplished in Russia.

The millions of Gospels, Testaments and Portions of Scripture which have been carefully and prayerfully circulated throughout that vast empire amongst the soldiers, in the homes which they have left, amongst the Jews, and especially amongst the Jewish soldiers, are bearing fruit. The help which the Gospels give to the soldiers and the comfort that they bring to them is grand.

A letter has just been received in the Anechkoff Palace in which the head doctor of one of the hospitals says: "Only those who see the joy which passes over the faces of our wounded heroes as

they receive a Gospel can realize how great their joy is or the influence which the distribution of the Gospels is having. Those who could read, read the Gospels at once and were unwilling to cease reading them. Those who could not read themselves clung to them and got others to read them for them. A holy silence seemed to come over the whole ward which was only interrupted by the reading of the Gospels and Psalms. One wounded man who was suffering in such a way that it was pain to look at him grasped at the Gospel with joy as it was given to him and still grasped it fast as without a moan or a murmur he was carried off to the operating room."

The young Czarevitch has kindly given his patronage to this work and a suitable inscription is placed inside each Gospel.

Donations either for Russia or for the supply of the Scriptures to our own troops and those of our Allies, may be sent to the Editor or to the Chairman, Rev. H. W. Webb-Peploe, or to myself at 15 The Strand, London, W.C.

The Churchwoman

HAMILTON.—CHRIST CHURCH CATHEDRAL.—The annual meeting of the Junior W.A. was held on the 21st ult. The Dean presided and gave a short address. The treasurer's report showed receipts \$101 and disbursements \$89.74. The officers for the ensuing year are: Miss Bull, superintendent; Miss Beatrice Tydd, treasurer; Miss Dorothy Bird, secretary; Miss Susie Jutten, corresponding secretary.

The Boys' Auxiliary, which was organized last October, under the management of Miss Seavey, and had made good progress, held their annual meeting at the same time.

ST. PETER'S.—The annual meeting of the W.A. was held on the 29th ult., Rev. J. W. TenEyck presiding. The secretary reported a membership of 92 members. The treasurer's report showed receipts to be \$242.10; the Guild treasurer's report showed receipts to be \$1,035.36; the Red Cross receipts were \$45; secretary-treasurer's E.C.D.F. receipts, \$26.28; E.C.W.F. receipts, \$30.99; thankoffering, \$20; Babies' Branch receipts, \$10.61, with 51 names on roll. Bales were sent to Sarcee Home and to Rev. G. W. Walton, Fort George. The Junior secretary reported 60 members on the roll, with an average attendance of 36. The Junior treasurer reported receipts to be \$48.50. The officers elected for the ensuing year are: Mrs. TenEyck, hon. pres.; Mrs. G. W. Waller, pres.; Mrs. G. E. Waller, treas.; Mrs. Rose and Miss Loney, secretaries.

ALEXANDRA SOCIETY.—The annual meeting of the Halifax Branch of this Society was held in the Church of England Institute in that city on the 7th ult. The president in her address gave a very clear and interesting account of the year's work, with a word of sympathy to members in sorrow, and referred to the loss the Society had sustained in the passing away of its patroness, Mrs. Worrell. Election of officers: President, Mrs. W. L. Payzant; vice-presidents, Mrs. Cunningham and Mrs. Clarke; treasurer, Miss S. J. Wilson; corresponding secretary, Mrs. C. N. Mitchell; secretary, Miss L. M. Lordly.

OTTAWA.—ST. MATTHIAS'.—On Ash Wednesday the women of the parish were addressed by Miss Low and Mrs. F. C. Anderson, Diocesan W.A. officers, and as a result a St. Matthias' branch of the Woman's Auxiliary was organized, with Mrs. E. Grand as president and Miss E. Milk, vice-president. Junior branches of the W.A. had already existed in the parish.

Church News

NOVA SCOTIA.

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

HALIFAX.—ALL SAINTS' CATHEDRAL.—Archdeacon Armitage preached a strong recruiting sermon in this Cathedral on the 27th ult., in which he sounded a clear and imperative call to the men of Nova Scotia to rally to the defence of the Empire. In the course of his address, the Archdeacon said: "Not long ago I was travelling in company with a great philanthropist—Dr. Wilfrid Grenfell, of the Mission to Deep Sea Fishermen. He was on his way home and was keen to get the latest news of the war. Suddenly, he turned to me and said something which startled me at the time. It was this: 'Where would Christ be to-day if He were amongst us in the flesh? He would be in the trenches!' Aye, my brothers—must we not believe that He, the lover of peace,

how great their distribution of who could read, were unwilling to be could not read to others to come seemed to come only interrupted and Psalms. One g in such a way grasped at the to him and still an or a murmur ing room."

for the supply of and those of our or to the Chair- eople, or to my. W.C.

oman

URCH CATHE- the Junior W.A. dean presided and treasurer's report rsements \$89.74 r are: Miss Bull, Tydd, treasurer; fess Susie Jutten,

as organized last of Miss Seavey, held their annual

meeting of the Rev. J. W. Ten- reported a mem- treasurer's report the Guild treas- be \$1,035.36; the cretary-treasurer's C.W.F. receipts, abies' Branch re- roll. Bales were v. G. W. Walton, etary reported 60 verage attendance ported receipts to l for the ensuing res.; Mrs. G. W. ller, treas.; Mrs. es.

he annual meet- Society was held ute in that city on er address gave a unt of the year's y to members in s the Society had of its patroness, ficers: President, dents, Mrs. Cun- surer, Miss S. J., Mrs. C. N. Mit- dly.

On Ash Wed- h were addressed nderson, Diocesan a St. Matthias' ry was organized, lent and Miss E. nches of the W.A. sh.

ews

IA. .D., Archbishop,

CATHEDRAL.— a strong recruit- on the 27th ult., nd imperative call ally to the defence of his address, the o I was travelling thropist—Dr. Wil- Deep Sea Fisher- me and was keen ar. Suddenly, he ing which startled where would Christ in the flesh? He ye, my brothers— he lover of peace.

yet capable of awful because righteous anger against wrong, against oppression, would be found fighting the unspeakable German, many of whose deeds of ferocity cannot be even named in this place? Deeds which, for utterly ruthless cruelty, have never been equalled in any warfare in the world's history." He chose for his text the words: "And he gathered them together into a place called in the Hebrew tongue, Armageddon," Revelation 16: 16. In the evening the Archbishop made an earnest appeal to the men to hesitate no longer, but to rally to the flag.

ST. PAUL'S.—In this church, as in other of the city churches, the 27th ult. was observed as "Recruiting Sunday." Rev. S. H. Prince preached in the morning and Archdeacon Armitage in the evening. The latter preached from the words: "Am I my brother's keeper?" Genesis 4: 9.

CHURCH OF ENGLAND INSTITUTE.—A special series of lectures on "Great Classics of Christian Devotional Literature" are being given in this Institute during Lent. The initial lecture was given on the 14th inst., on "St. Augustine's Confessions," by Dean Llwyd. The remainder are as follows: March 21st, "Thomas à Kempis, The Imitation of Christ," Rev. W. W. Judd, M.A.; March 28th, "Bunyan's Pilgrim's Progress," Rev. Prof. J. W. Falconer, D.D.; April 4th, "Jeremy Taylor's Holy Living and Holy Dying," the Archbishop of Nova Scotia; April 11th, "Law's Serious Call," Rev. S. Prince, M.A.

Rev. A. H. Crowfoot, Rector of Hampton, N.B., conducted a most helpful meeting on the 6th inst., for the members of the Sunday School Teachers' Institute, as a preparation for the season of Lent. During the Quiet Hour he gave three most helpful meditations on Humility, Love and Faith.

DARTMOUTH.—THE MISSION CHURCH.—On the Wednesday evenings during the present season of Lent, a special series of addresses is being given in this church on the subject of "The Cross of Christ," and on Sunday evenings during the same season, special sermons will be preached on the subject of "The Parable of the Prodigal Son."

MONTREAL.

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

MONTREAL.—THE BISHOP'S APPEAL.— Bishop Farthing has issued a most earnest appeal to the men of the Province of Quebec, in which he insistently urges them to come forward and join the colours. The Bishop's weighty words have been fully reported in the local press, and for this reason it will not be necessary for us to reproduce them.

THE WAR MISSION.—The first War Mission held in Montreal, opened Sunday afternoon last in Christ Church Cathedral, when the Very Rev. Dean Owen, of Niagara, preached on "God and the War." There was a large attendance at the service and the congregation was plainly impressed by the solemn appeal of the speaker. The argument was placed before the people in the three sentences of Bishop Hall: "What Jesus was, God is. What Jesus was, man should be. What Jesus was, man may be." In Christ Church Cathedral last Sunday night a powerful sermon was preached by the Rev. M. B. Johnston, on the text, "Choose ye this day whom ye will serve." There were special services in St. George's, conducted in the morning by Archdeacon Paterson Smyth, and in the evening by the Dean of Niagara. At the Church of St. James the Apostle, the Rev. J. R. McLean, of Toronto, officiated at both services, while the Rev. Dr. Symonds preached a special sermon to men last Sunday night at St. Thomas' Church. Services in the Church of St. Columba, Notre Dame de Grace, were conducted by the Rev. J. S. Brewer, of Compton, Que.

ST. CUTHBERT.—The Rev. Percy S. C. Powles, M.A., the Rector of this parish, has been accepted for missionary work in Japan and will leave for his new sphere of duty probably in October.

DUNHAM.—Rev. H. Plaisted, M.A., who has been appointed Rector of Iberville, intends to assume his new charge on April 1st. Mr. Plaisted has been at Dunham for nearly 17 years, where his labours have been indefatigable, both in the parish and at the Ladies' College.

OTTAWA.

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

OTTAWA.—ST. MATTHIAS.—On the 5th inst., a frontal for the Holy Table was dedicated, which has been given in memory of Lester Charles Newman, who has been killed during the present

war. This is the second memorial dedicated in this church in connection with the war, the other being a brass tablet in memory of George Holmden, who also has given his life for his country. The memorial to each brave lad was given by his parents. On Sunday evening last the Bishop of the diocese preached in this church. There are special services being held in this church during the present season of Lent on Wednesdays at 8 p.m. and on Fridays at 7.30 p.m.

TORONTO.

James Fielding Sweeney, D.D., Bishop, Toronto, Ont.
William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop, on Sunday morning last, preached the first sermon of his Lenten course on "Some Mysteries of the Kingdom of God." There was a very large congregation present. The course covers "The Mystery of Godliness," "The Mystery of Iniquity," "The Hidden Mystery," "The Mystery of the Seven Stars and the Seven Golden Candlesticks," and "The Mystery of the Resurrection." The Bishop is conducting a series of Devotional Addresses on the Lenten Collects every Wednesday at 8 p.m. in the Cathedral, followed by an address to teachers. The Bishop proposes to take the Lenten Mission himself.

ST. JAMES' CATHEDRAL.—The preacher at both of the services in this church on Sunday last was Canon Tucker, of St. Paul's Cathedral, London.

CHURCH OF THE REDEEMER.—Canon O'Meara was the preacher at this church on Sunday evening last.

CHURCH OF THE MESSIAH.—On Monday last the Rev. S. A. Selwyn addressed the members of the Men's Club on "Sights and Scenes in West Africa," and a most enjoyable evening was spent. The president of the club, Mr. Fee, on behalf of the members, presented the Vicar with a handsome brass bookstand, which was engraved with the following inscription: "In Remembrance of The Call of the War Mission, held in The Church of the Messiah by The Rev. S. A. Selwyn, M.A., Vicar, March, 1916." The presentation came as a complete surprise to the Vicar.

ST. MATTHEW'S.—A Mission is (D.V.) to be held in this parish commencing on Wednesday, March 29th and ending on Sunday, April 9th. It is to be conducted by Rev. T. B. Clark, M.A., of Bobcaygeon.

TRINITY COLLEGE.—Professor Haire-Foster, of this College, will lecture on Saturday afternoon next in Convocation Hall, his subject being "Shakespeare and the Comic Spirit."

CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE.—The annual meeting of this Institution was held in the new mission rooms of the House on Tuesday evening last, the 14th inst. The Bishop of Toronto occupied the chair. Mr. W. D. Thomas, the acting treasurer, presented a most encouraging report, showing a very satisfactory financial balance. Miss Connell, the Head Deaconess, gave a most interesting and comprehensive report of what had been accomplished at the House during the past year. Short addresses, testifying to the excellent work being done in various city parishes by graduates of the House, were made during the evening by Archdeacon Ingles, Canon Dixon and Revs. C. J. James and J. Bushell. The principal address of the evening was given by Mrs. Saywell, L.R.C.P., at the close of which the Bishop pronounced the Benediction.

PARKDALE.—ST. MARK'S.—The Woman's Guild and Soldiers' Aid Circle held a very successful Leap Year Party on the 29th ult. The illustrated lecture, given by Major Sharpe, M.D., who has recently returned from Serbia, was very interesting, and much light was thrown on the character and troubles of the Serbian people. Very telling stories were told of the retreat from Belgrade of the Serbian army and the general evacuation of the country before the advancing armies of the central powers. On Ash Wednesday a ten-days' Mission, closing on Sunday, March 19th, was started with a good attendance. Rev. W. L. Armitage is conducting the Mission throughout. As an introduction to the special series of addresses that will be given on "The Great Father," starting Sunday evening, March 12th, and continuing until the close of the Mission, the Rector took for his subjects Baptism, Confirmation and the Holy Communion, drawing out the great underlying principle of repentance and faith as the necessary means to the inestimable benefit to be

received. It is very gratifying and encouraging to note the increased interest that is already being taken in the Mission. After the Mission each day during Lent, service will be held at 4.15 p.m. Every Wednesday at 4.15 p.m., a special service for children with a short illustrated address on the Life of our Lord will be given, conducted by the Rev. R. A'Court Simmonds. Under the able leadership of Scoutmaster Mr. S. Weston, Troop 12 of the Boy Scouts is becoming one of the best troops in the city. On Sunday, for the first time, the troop paraded to church headed by its own bugle band.

EGLINTON.—ST. CLEMENT'S.—Rev. Lawrence Skey, of St. Anne's, gave a very interesting address to the members of the Men's Club of this church at their monthly meeting on Monday last, his subject being "Social Service." His address was greatly appreciated.

LINDSAY.—ST. PAUL'S.—The body of Lieut.-Col. F. H. Hopkins, who was killed by a motor accident in England, just when he had returned from a visit to the trenches, was brought to Canada, and buried with full military honours from this church on the 24th ult. Services were held both at the church and Armouries and were conducted by the clergy of St. Paul's, and the Chaplain of the 109th Battalion stationed here, the singing being led by the choir in both places. The Town Council, the Law Society and large numbers of citizens attended one or both of the services. The honorary pall-bearers were eight Lieut.-Colonels, and eight non-com. officers bore the body into the church, and to the gun-carriage on which it was taken to the grave, accompanied by the men of the 109th and many friends and citizens from both town and country. At the cemetery, after the Committal sentences had been read, a volley was fired, and the bugles played "The Last Post." The impression seemingly left on the town, was a greater realization of the seriousness of the present war, and the need of readiness for God's call whenever it should come. Lieut.-Col. Hopkins was a grandson of the Mrs. Hopkins whose hundredth birthday was kept on January 15th last.

AGINCOURT.—The Bishop of Toronto held a Confirmation service in this parish on Sunday afternoon last.

SCARBOROUGH JUNCTION.—CHURCH OF THE EPIPHANY.—The Bishop of Toronto held a Confirmation service in this church on Sunday evening last.

NIAGARA.

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

HAMILTON.—ALL SAINTS.—A most pleasant evening was spent on the 7th inst., when the Daughters of the King belonging to this congregation entertained about 30 members of the depot Regiment, the Canadian Mounted Rifles. In addition to the visitors from Hamilton barracks, a number of the men of the congregation, who have donned the uniform, were also the guests of honour. Archdeacon Forneret presided.

ST. JAMES'.—On the 2nd inst., nearly 200 soldiers belonging to the Bartonville company of the 129th Battalion were entertained at a banquet, and a most enjoyable time was spent by the men. St. James' orchestra supplied the music, the Rector showed 120 war views and displayed on the screen some magnificent colour slides of flower studies. Mr. Arthur Fisher gave some selections on the hand-bells.

HURON.

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

BRANTFORD.—HOLY TRINITY.—Out of a total number of 100 families who attend this church 75 men have donned khaki, including the Rev. S. E. McKegney, the two churchwardens and the choir-master, and all the men in the choir.

ST. THOMAS.—ST. JOHN'S.—A service of unusual interest took place in this church on the 5th when the congregation bade farewell to 12 of their number who are going overseas. The Rector preached from the words: "Be strong and of a good courage for the Lord thy God is with thee whithersoever thou goest," Joshua 1: 9. At the close of the service, Rev. W. F. Brownlee presented each of the men with a pocket Testament.

GALT.—TRINITY.—Rev. W. H. Snelgrove will commence his new duties on the 19th inst. He has been Rector of the Church of the Ascension, Windsor, Ont., for the past ten years.

ST. MARYS.—The Rev. R. J. Bowen, M.A., of London, will give a course of sermons every Friday evening in Lent in St. James' Church.

Rev. Dr. Taylor is expected home from China about the middle or end of May next.

LISTOWEL.—CHRIST CHURCH.—A memorial service for the late Private William Spencer, who died recently in England was held in this church on the 5th inst. The late Private Spencer had been for a number of years a member of the congregation. The Orangemen, of which lodge the deceased had been a member, attended in a body, and the soldiers stationed here, under command of Lieut. Harron, were also present. Rev. W. H. Dunbar, Rector, preached a very appropriate sermon.

A very pleasant time was spent in the Parish Hall on the 6th. It was the regular meeting of the A.Y.P.A., but old and young took advantage of the occasion to be present and extend to Rev. W. H. and Mrs. Dunbar a hearty welcome to Listowel and to Christ Church.

SHELBURNE.—ST. PAUL'S.—The A.Y.P.A. of this church entertained the Shelburne Company of the 164th Battalion C.E.F. at their annual pancake supper and social on Shrove-Tuesday.

OLDCASTLE.—Rev. H. D. Peacock, late Incumbent and now Chaplain of the 33rd Battalion C.E.F. was, on the 9th inst., re-elected Grand Chaplain of the Orange Grand Lodge.

RUPERT'S LAND.

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

WINNIPEG.—At the last meeting of the S.S. Association of this city, Rev. R. B. McElheran was the principal speaker and his subject was, "The Needs of the Older Pupils."

ST. JUDE'S.—Nearly 70 men belonging to this congregation have enlisted for service overseas. The congregation is certainly "doing its bit" for the Empire.

QU'APPELLE.

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

THE SYNOD OF THE DIOCESE OF QU'APPELLE (Concluded).

REGINA.—The following are the results of the Synod elections: Executive Committee.—Ex-officio members—Very Rev. Dean Sargent, Ven. Archdeacon Johnson, Canon Knowles, Secretary of Synod; Rev. A. E. Burgett, General Missionary; Mr. A. L. Gordon, chancellor; Mr. H. H. Campkin, hon. treasurer; Mr. H. V. Bigelow, K.C., solicitor. Clergy—Canon Pratt, Estevan; Rev. E. R. Lindsay, Regina; Canon Hill, Regina; Rev. W. B. Parrott, Indian Head; Canon Williams, Weyburn; Rev. J. Swallow, Swift Current; Rev. F. Stanford, Regina. Laity—Mr. C. C. Rigby, Balgonie; Mr. D. H. McDonald, Fort Qu'Appelle; Mr. A. E. Wilson, Indian Head; Mr. F. H. O. Harrison, Pense; Mr. H. Christopherson, Yorkton; Mr. W. G. Styles, Regina; Mr. J. R. Peperett, Regina; Mr. F. J. Pilkington, Yorkton; Mr. W. E. Stevenson, Balcarres; Mr. W. B. C. Green, Moosomin. Delegates to the Provincial Synod.—Clergy—Canon Knowles, Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Canon Pratt, Rev. E. R. Lindsay, Rev. W. B. Parrott, Canon Hill. Laity—H. V. Bigelow, H. H. Campkin, A. L. Gordon, D. H. McDonald, J. R. C. Honeyman, C. C. Rigby, H. Christopherson. Delegates to the General Synod.—Clergy—Ven. Archdeacon Dobie, Ven. Archdeacon Johnson, Canon Knowles, Canon Pratt, Rev. W. B. Parrott, Rev. E. R. Lindsay, Rev. A. E. Burgett, Rev. F. Stanford. Laity—H. V. Bigelow, H. H. Campkin, A. L. Gordon, D. H. McDonald, C. C. Rigby, A. E. Wilson, H. Christopherson, F. H. O. Harrison.

EDMONTON.

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

EDMONTON.—The Bishop of the diocese is visiting the various parishes, with the object of deepening the spiritual life of the congregations, and arrangements are being made for the holding of a number of Quiet Days during Passion Week.

The following committees have been appointed by the Bishop: Committee on Canons and Rules of Order.—Archdeacon Webb, Rev. C. W. McKim, Rev. J. A. Partridge, Rev. Canon Boyd, Rev. Canon Howcroft, G. R. F. Kirkpatrick, W. J. Birnie-Brown, A. A. Pinckney, R. H. Cautley, W. Solway, Chancellor Ford, Convener. Committee on Religious Education in Schools.—Rev. R. I. Ingram-Johnson, Rev. T. E. Streeter, Rev. F. E. Mercer, C. B. F. Mount, A. H. Petch, A. E. Dodman, G. H. Gowan, Rev.

Canon Boyd, Convener. Committee on Temperance.—Rev. R. H. Robinson, Rev. C. C. Carruthers, Rev. G. N. Finn, J. A. Neely, James Gee, C. B. Beck, H. T. S. Parlee, Rev. Canon Howcroft, Convener. Committee on Deepening of our Spiritual Life. Archdeacon Webb, Rev. Canon Boyd, Rev. Canon Howcroft, Rev. C. Carruthers, Rev. C. W. McKim, Rev. F. E. Mercer, C. B. F. Mount, G. H. Gowan, A. H. Petch, F. S. Rowse, S. Tucker, W. Solway, the Bishop, Convener. Representatives to M.S.C.C. Social Service Committee and S.S. Committee.—Archdeacon Webb, Rev. Canon Boyd, G. R. F. Kirkpatrick, A. H. Petch.

At the February meeting of the Sunday School Association, Rev. W. Everard Edmonds, M.A., gave a timely talk on "Sunday School Problems and How to Meet Them."

At all Confirmation services in future, the Bishop will use the revised form of the Prayer Book Office.

ST. PAUL'S.—The Right Rev. Wm. C. White, D.D., Bishop of Honan, China, gave a most interesting lecture on China in this church on the evening of March 2nd.

CHRIST CHURCH.—Rev. C. W. McKim has been giving a series of sermons on the Prayer Book at the Sunday morning services in this church.

It is usually a difficult matter to secure a good attendance at a week-night missionary meeting, especially in the West. It was therefore gratifying to find Christ Church filled on the 7th inst., when the speaker was the Bishop of Mackenzie River. The chair was occupied by Rev. C. W. McKim. Bishop Lucas gave a graphic account of his "Life and Work in the Arctic Regions."

HOLY TRINITY.—The special preacher on the morning of the 5th inst., was the Right Rev. Dr. Lucas, Bishop of Mackenzie River.

ST. PETER'S.—On March 3 the congregation entertained to dinner about 40 men from the local battalions, most of them being members of the congregation, together with their families. During the programme, Mr. A. U. G. Bury addressed the men in a stirring speech.

MACKENZIE RIVER.

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

HAY RIVER.—ST. PETER'S MISSION.—Sir,—Once more the season for writing the annual letter to our numerous co-workers in the Homeland has arrived. We desire to express first of all our very real thanks for your prayers. They have helped to sustain us during this very trying year. Many changes have occurred in the School, the staff and the work, yet throughout them all, our Heavenly Father has been unchangeably present. The terrible war in Europe has made its influence felt even in this remote part of the Empire. The trading companies have introduced a strictly cash system in place of the old custom known as the "Skin System," with beaver skin as the standard of value. The change was not a welcome one to the Indians as it disturbed their usual mode of reckoning as they do not readily adopt new ways and a certain amount of discontent is sure to prevail for a time. The Indians cannot understand the causes of the war, and its effect on prices of food. From time to time we get the Indians to cut firewood, and help us in the outdoor work and we thus afford them work and help in that way. The Dominion Government has placed some food supplies here to be given out in cases of real need. The distribution of these supplies has been entrusted to the discretion of the Roman Catholic priest and ourselves.

(1) The Principal's residence was completed and a garden plot broken up and fenced for him. (2) Work was resumed on the steamer "Day-spring," and so far advanced as to render it capable of doing our local work this season. We hope it will be finished next spring. (3) Most of the lumber for the new school building is now on the premises and piled up to dry. We hope to have the remainder here in the spring for the builders to proceed with without any further delay. Unfortunately, some of the material for this building and our new boat was on the wreck. Our loss by the sinking of H.B. Co.'s boat was about 1 ton weight; 13 bales from the W.A. were included. We feel this loss very severely. We have 21 boys and have received but seven outfits for them. We sympathize with the workers of the W.A. who sent these bales. In this case we accept your gifts as though received and feel sure God will reward your efforts, though the fruit of your labour failed to reach its destined goal. All of our stationary outfit so generously donated by Edmonton W.A. was lost on the wreck.

We were especially glad to welcome Bishop and Mrs. Lucas in July. We had not previously heard of their safe arrival from England. We had, at the same time, the pleasure of welcoming Miss Jackson, from St. George's Church, Toronto. She has come to fill Miss Page's place. She very soon won the confidence and goodwill of the boys, who are now her especial charge. We have recently learned of Miss Page's safe arrival at her home in Edmonton, and rejoice to know she is now enjoying a thorough rest after her five years of self-sacrificing work among us. We all very greatly miss her bright and cheerful companionship.

Mr. Minchin very kindly volunteered to remain a year over his term and is now with us. Recently he received a very urgent call from his father in England to come and assist in the war. He feels compelled to heed and leaves in a few days' time to seek permission of Bishop Lucas at Chipewyan, 350 miles distant. He hopes to continue on to Edmonton, a total distance of 900 miles, on snowshoes. After he leaves, our staff will consist of Miss LeRoy, Miss Howard, Miss Jackson and Mrs. Vale and myself. Once more I must take up the outdoor work.

In July seven pupils left us and seven came to fill their places. Of those who left one girl is with Bishop and Mrs. Lucas, another is with Archdeacon and Mrs. Whittaker. A third begged to be allowed to return to her former work as kitchen-help. One boy who left may return next year to continue his preparation for the active work of the Church among his own people. One of our boys at school offered himself for the ministry, and is giving us reason to believe he is in earnest. Yet another one of our girls, one who left us in 1913 for her home, is now engaged as a domestic in the country. Recently she sent a little gift for each member of the family and \$10 cash to her father and added: "If you need more just tell me." Two former boys are mail-carriers this winter. Whenever the Roman Catholic priest leaves his home here, he puts it under the care of one of our former pupils.

Last year we had an abundant crop of potatoes and were able to loan 45 bushels of seed to the Indians in spring. This fall both our potatoes and fall fishery harvest were very poor.

Last winter a journey of 500 miles was undertaken to give the Lord's Supper to the people at Port Simpson, another to our outpost 80 miles distant. We have had a regular monthly Communion at Hay River; 50 partook of it on Christmas Day, 1914.

We have at present, including kitchen girls, 19 girls and 21 boys. The health of our two invalid girls has been much better during the year. A patrol of Boy Scouts has been organized and a real interest is being manifested.

During the entire year, we have had regular intercession for the war and recently we have instituted short prayers at morning, noon and night, praying that God may give a satisfactory and speedy peace.

Our most pressing needs for the present are a school teacher and a man to take charge of the outdoor work. We very earnestly ask you to unite with us in asking that these and all other needs may be met by Him who bids us to "cast all our care upon Him for He careth for us." God has said unto us: "Ask and ye shall receive." We do now ask and expect to receive. Will you, as one of our co-workers, do what you can to secure the fulfilment of this promise?

I remain yours very sincerely in the Master's service, Alf. J. Vale.

St. Peter's Mission, Hay River, Mackenzie District, N.W.T., Canada, Dec. 2, 1915.

NEW WESTMINSTER.

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

VANCOUVER.—ST. PAUL'S.—OBITUARY.—News was received of the death of Canon Good, in Pasadena, California. He was the builder of the original edifice of St. Paul's here and the first Rector of the parish.

KOOTENAY.

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

NELSON.—THE SPECIAL MISSION.—Dr. Doull, Bishop of Kootenay, held special Mission services at this place, commencing February 20th, and closing on the evening of February 27th. There was a preparatory meeting on the evening of the 19th, and the Mission lasted for the following eight days. On Sunday, February 20th, there were three special Mission services, the one in the afternoon being principally for

men. tercess there v ing, at there v the aft from t consid gain e Missio quest were l on the son. of the that vi under thing the ret yet in speaki back to love at the sar will ei will be Lord I Beatty be ove unless peniter in the the exi clearly host of with a known Missio the ret attenda reform

VIC1 —The Missio reports conditio weathe of the to bod coastlin the ye: work, t Dr. C. Rock B Hospita son, ha hospita 1,267 o cult to says th miners, midst, doctors the Mi its staf beyond SIDN Anglica and St. at this appoint C. Des a repre time in permitt Synod this, to solved Bishop new R Mr. an was pa lution Church would his' wif to the Mr. an was ev for the

F. H. of l PRIN DuVer

ne Bishop and not previously England. We of welcoming Church, To- Page's place. and goodwill pecial charge. age's safe ar- and rejoice to ough rest after rk among us. t and cheerful

red to remain with us. Re- call from his st in the war. aves in a few Bishop Lucas He hopes to stance of goo ves, our staff Howard, Miss Once more

d seven came left one girl oter is with third begged rmer work as ay return next for the active people. One nself for the to believe he our girls, one now engaged ently she sent e family and "If you need- oys are mail- Roman Catho- puts it under s.

op of potatoes of seed to the our potatoes oor. es was under- the people at post 80 miles nthly Com- it on Christ-

chen girls, 19 ur two invalid the year. A rvanized and a

had regular y we have in- on and night, isfactory and

e present are charge of the k you to unite ll other needs "cast all our s." God has receive." We Will you, as can to secure

the Master's Mackenzie Dis-

R. Bishop,

BITUARY.— Canon Good, he builder of e and the first Bishop,

SSION.—Dr. pecial Mission ng February of February eeting on the ion lasted for ay, February sion services, rincipally for

men. During the week days, in addition to intercession and other meetings during the day, there was a regular Mission meeting each evening, and on the 27th, the last day of the Mission, there were the three regular services and one in the afternoon for men. The attendance was large from the first, and at the concluding service, a considerable number of persons were unable to gain entrance to St. Saviour's Church, where the Mission was held. In compliance with the request of the House of Bishops special Missions were held all through the diocese of Kootenay on the same days as the one carried on in Nelson. The chief subject was the spiritual aspect of the war now in progress. The Bishop declared that victory for the Empire at the present time under existing conditions would be the worst thing that could happen because it would mean the return to the old ways. The Empire was not yet in the right attitude. Without doubt God is speaking to the world calling men and women back to him, calling in stern tones but in infinite love and tenderness. The world will never be the same again. When the war is over the world will either be better or worse, if worse, then it will be a great deal worse. The Bishop quoted Lord Roberts, Lord Kitchener and Vice-Admiral Beatty as saying that spiritual forces must not be overlooked in the present struggle and that unless the nation willingly returned to God in penitence they could not hope for final victory in the great struggle. The Bishop pointed out the existence of a personal devil and said it was clearly shown in the Bible that at the head of a host of malignant forces was a powerful identity, with a hatred of God and all goodness, who is known to the world as Satan. Throughout the Mission the Bishop made a powerful appeal for the return to God of the nation, for revival of attendance at public worship, of family prayer, of attendance at the Holy Communion and of the reform of the nation's life as a whole.

COLUMBIA.

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

VICTORIA.—COLUMBIA COAST MISSION.—The annual meeting of the Columbia Coast Mission, held in this city recently, brought forth reports showing that, despite the disorganized condition of the lumber industry, unfavourable weather, hard times and many calls, all branches of the work were kept in full swing, ministering to body and soul over thousands of miles of coastline, with only a slight financial deficit at the year's end. The three centres of medical work, the Columbia Hospital at Van Anda, under Dr. C. M. Marlatt; St. Michael's Hospital, at Rock Bay, under Dr. McCallum; and St. George's Hospital at Alert Bay, under the Rev. Dr. Stephenson, have cared for 196 patients, with an average hospital stay of 16 days. Besides these there were 1,267 out-patients during the year. "It is difficult to realize what these figures really mean," says the report. "Out on this wild coast, loggers, miners, fishermen, have provided in their very midst, three fully-equipped hospitals with skilled doctors and trained nurses." That the pride of the Mission Board in the ability and efficiency of its staff is fully justified, had been demonstrated beyond all dispute. Bishop Scriven presided.

SIDNEY.—Congregations of the conjoined Anglican parishes of Holy Trinity, North Saanich and St. Andrew's, Sidney, met on the 24th ult., at this place for the purpose of considering the appointment of a new Rector to succeed Rev. T. C. Des Barres, who is leaving. The meeting was a representative one, and it was probably the first time in the diocese of Columbia that women were permitted, through the passing at the recent Synod held in Victoria of the canon authorizing this, to vote. After some discussion it was resolved to appoint a committee to wait on the Bishop of Columbia as to the appointment of a new Rector. A cordial vote of appreciation to Mr. and Mrs. Des Barres and Miss Des Barres was passed by the meeting, the mover of the resolution stating that not only the people of the Church of England but the whole community would greatly miss the retiring Incumbent and his wife. Many personal regrets further testified to the popularity and high esteem in which both Mr. and Mrs. Des Barres are held. The meeting was eventually adjourned for a couple of weeks for the purpose of obtaining further information.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

PRINCE RUPERT.—On February 26th, Bishop DuVernet visited the Indian village of Kitkatla,

situated on Dolphin Island, about 40 miles from Prince Rupert, and on the following Sunday conducted services in St. Peter's Church, baptizing five Indian children and confirming two Indian men and three Indian women. The Bishop was assisted in the Holy Communion by Rev. W. F. Rushbrook, of the "Northern Cross." All the newly confirmed communicated with about 20 others. A number of the Indians were away trapping, but some returned on the Saturday evening to be present at these services. The candidates were prepared by Mr. George Oliver, the Lay Reader in charge of the Mission. On the return trip of the "Northern Cross," the white settlers on Lewis Island and on Elliott Island were visited, the people giving Mr. Rushbrook a very warm welcome back after his Christmas holiday in Eastern Canada. The service held on Sunday evening on Lewis Island in a settler's house was bright and the singing of hymns showed how heartily the scattered settlers appreciated the privilege. Newspapers and magazines were left in all the houses, toys for the children and cheering words for the lonely.

Correspondence

ACKNOWLEDGMENTS.

We beg to gratefully acknowledge for Missionary's Outfit; \$3 E. A. Gould, Rainy River; \$10 Epiphany S.S., Toronto. A little more help will enable advertiser to complete this "Outfit," and a great blessing it will prove to be. Editor, "Canadian Churchman."

FROM MOOSONEE.

Sir,—In response to my appeal in your paper for "Worker" in diocese Moosonee, burnt out last January, I received the following, which I should be glad if you would kindly acknowledge: Mrs. Nirvie, \$1; Rev. Oswald W. Howard, \$5; "E.W.," \$1. Also clothing from Cobourg and Timmins. With many thanks for your assistance. (Archdeacon) J. E. Woodall. Porquis Junction, New Ontario.

ALMOST INCREDIBLE.

Sir,—I have just seen this in "The Chronicle," a monthly periodical connected with the Protestant Episcopal Church:—

A communicant in a certain very prominent parish in the diocese of Fond du-Lac on the occasion of a recent visit with friends in Chicago attended service at St. James' Church in that city. Shortly after her return home in the course of conversation with her rector, the Rev. Father Blank, she said, "Oh Father Blank, I went to St. James' Church the Sunday I spent in Chicago, and do you know, they had such a strange service. But I must say the music was wonderfully inspiring, and they sang the grandest anthem I think I ever heard. Its words have been ringing in my ears ever since. I do wish you would get it for our choir. It begins with the words 'We praise Thee, O God, we acknowledge Thee to be the Lord.' Have you ever heard it, Father?" Can this be true? Prayer Book.

DISLOYALTY.

Sir,—We are sometimes told that the Church of England is "Catholic" as distinct from Roman Catholic. This extract from a recent article by a well-known English clergyman in London will show how far some are prepared to go in the Roman direction:—

And the life of Jesus in the midst of us means the life of Jesus in the most Holy Sacrament of the Altar. No longer must our poor children be told that the Blessed Sacrament is "the greatest of gifts," "the most solemn of services," "the most sacred of memorials"—all that solemn balderdash uttered in the tone in which one tells a ghost story, by means of which the moderate Church has evaded speaking the truth. They must be led to the tabernacle and taught that Jesus is there more intimately and effectively than He was in the upper chamber after His Resurrection.

Now, sir, this is not "Catholic," but is unadulterated Romanism without a vestige of warrant from our Anglican formularies. And yet it appears in a (so-called) Church paper, uncorrected, without reproof, and so far as I know, without a word in public from the man's Bishop. No wonder that many of us Churchmen are Disgusted.

OUTSIDE THE CHURCH.

Sir,—It is often said that the best men are outside, not inside the Church, but I believe this is incorrect, and therefore, unfair. This is how a writer in a contemporary of yours puts it:—

Personally, I have never met with a community where all, or most, of the best men were outsiders, although I have lived in three states and twice as many cities and villages and been closely connected as a layman with Church work for more than forty years.

The best men never were, are not now, and never will be found outside the Church. I will concede, however, that there are good men outside the Church, as there are unworthy ones inside the Church, but this fact does not license any persons proclaiming that the Church is all wrong, does not fulfill its mission, but that the Christian religion is all right.

I am inclined to put the blame where I think it properly belongs, that is, a large part of it; not on the Church, nor on the minister, should it be laid, but on the outsider himself. He is not religious; if he were, he would find the public place of worship; he is not living up to the best that is in him, and he knows it; if he were, he would be disloyal to his highest convictions did he not identify himself with some church. He does not worship anywhere; he may say that the communes with nature, but he is mistaken. It is no discredit to a church because it does not reach all the men, provided it works to the best of its ability; the Master did not reach all. Why should we grow impatient and begin to blame the Church before casting our eyes about to discover what is the real trouble?

I have often said that if we take 50 men inside and 50 men outside the Church, the former would compare very favourably with the latter in regard to righteousness, truth and similar virtues. Church-lover.

HIGHER CRITICISM MADE IN GERMANY.

Sir,—The late Professor Cramb, in one of his lectures delivered at Queen's College, Harley Street, in February and March, 1913, and published in 1914, after his death, in a book entitled "Germany and England," used the following words as expressing the contemptuous scorn entertained by the Germans for the theological scholars of the Church of England:—

"But Anglicanism . . . at the present hour it has not a Bishop whose name is known beyond the boundaries of his own diocese, or a single theologian who has any claim to the attention of of mankind, except such as is derived from the study of the German masters in his own science." ("Germany and England," pp. 27, 28).

This is rather brutally outspoken, considering the obsequious deference with which English theological scholars have bowed down in the past before their German masters. And who were these German masters before whom our English scholars so meekly have bowed down? Their name was legion, for they were many. Like the microbes of some disease, they swarmed over the pages of the Bible—and also over the pages of the writings of our English theologians. Almost countless Germans formed the Teutonic swarm that settled on the Bible, and by these was the Higher Criticism of the Old Testament pieced together.

In the course of the present war the tortuous methods of the Germans, and the casuistical sophistries by which they have endeavoured to justify their many atrocious deeds, have been abundantly displayed before the world. The diplomatic correspondence with the Government of the United States in regard to the submarine atrocities was a conspicuous instance of this. And, lest it might be supposed that the Germans of the professorial class held themselves aloof from all this sophistry, the spectacle was exhibited, in the earliest stages of the war, of a number of German professors—of whom some were leading theologians—spontaneously setting forth, in a formal declaration, a sophistical justification of the atrocities in Belgium. With similar casuistical sophistries have the German theologians pieced together the Higher Criticism of the Old Testament. In that jumble of absurdities First things are put Last—and Last things are put First. The most important part of the legislation of the people of Israel is asserted not to have been instituted until after the Babylonian Exile; that is to say, until the independent national existence of the people had come to an end. The Pentateuch, according to the Teutonic view, was composed, edited and

manipulated, during a period of four hundred years, by motley groups and series of writers of differing views and various tendencies. One writer composed one part, and one composed another; these parts were united by a different hand; and then another composed a further part, and this, by yet another, was united to the two that went before; and after this another portion was composed by yet another scribe, and afterwards was joined on to the three. Matter was absorbed, interpolated, harmonized, smoothed over, coloured, edited from various points of view, and with different—not to say opposing—motives. And the first part of a verse was assigned to one of these writers, and if the second sentence of a verse should not be thought to suit that writer, it was simply assigned to another—no trouble about that; and if the third sentence in the verse was held not to suit either of the writers to whom the previous sentences had been assigned, this sentence was attributed to a third. And always there was a Redactor handy, to whom any awkward fragment could be assigned.

Is it not strange that such a travesty of reasoning should ever have taken captive straightforward Englishmen of common sense? May it not be hoped that, in view of the duplicity of the reasoning of the Germans in the present war, the eyes of English theologians may be opened so wide, that they may be moved to fling back upon the Germans, with the scorn which they deserve, those delusive theories, by which in the past so many have been beguiled?

Andrew Craig Robinson.

Books and Bookmen

"The Sunday School Teacher at His Best." By A. H. McKinney, Ph.D. New York: Revell Co. (50 cents net.)

Among the many books written nowadays in connection with Sunday Schools this should hold its own. It is admirable from every point of view. The author shows that it is the bounden duty of the teacher to become his best physically, mentally, socially, ethically and spiritually. The point of view is practical, and yet there is a decided emphasis upon the spiritual. We venture to say that no Sunday School teacher could read the book thoughtfully without gaining fresh aspiration to be the very best teacher possible. It ought to be widely read.

"The Inheritance of the Saints," or Thoughts on the Communion of the Saints and the Life of the World to Come. Collected by L.P. London: Longmans, Green and Co., (75 cents net.)

A shortened edition of the original work under the same title, and arranged for the Saturdays of the Christian Year. The thoughts are arranged under the headings, Life in Time, Life Through Death, Life beyond the Grave, and the Life Everlasting. There is a very wide variety of choice, including all types of Churchmanship—so that there are occasional thoughts which seem foreign to the viewpoint of Anglicanism. However, those who find such selections of thoughts helpful will no doubt be able to pick out a good deal that will be of value.

"Pioneer Life Among the Loyalists in Upper Canada." By W. S. Herrington, K.C. Toronto: The Macmillan Co. of Canada, Ltd. (60 cents net.)

The author's aim is to "present a picture of the early settlements of Ontario and enter into the daily life" of the early loyalist pioneers, and he is eminently successful in his endeavour. The story is deeply interesting and thoroughly illuminating. Nothing could be more romantic than the story of those hardy men and practical women fighting against, and overcoming, the tremendous natural obstacles which faced them, living their homely lives, with their simple joys, and courageously borne sorrows, and laying a good solid foundation for the future citizenship of our country.

"The Canon, Text and Manuscripts of the New Testament." By Chas. F. Sitterly, Ph.D., S.T.D. New York and Cincinnati: The Methodist Book Concern.

The substance of courses of lectures delivered in a theological seminary during several years will be found in this volume, and its intention is to cover in brief outline form the course of the New Testament Canon. The plates, seventeen in number, are drawn from various sources, and represent the most important manuscripts. Happy are the theological students who have had the benefit of these clear, concise and admirable lec-

tures. They represent some necessary and important information connected with the Canon, Text and Manuscripts of the New Testament, which not only theological students, but all Christian men and women, ought to know.

"Sunday Epistles." By the Rev. J. H. B. Masterman, M.A. London: S.P.C.K. (2s. net.)

Studies for the Christian Year, originally contributed to the "Church Family Newspaper." The studies are most instructive and suggestive. The passages are so treated that any preacher could very well find excellent material for expository sermons.

Received: "Mission Field"; "The Modern Churchman"; "The Greater Britain Messenger"; "The Chronicle"; "Expository Times"; "Expositor"; "London City Mission Magazine"; "Churchman"; "Missionary Review of the World"; "Church Gazette"; "Church Missionary Gazette"; "Church Missionary Gleaner"; "Church Missionary Review"; "The Christian Union Quarterly"; "The Canadian Magazine"; "The Trinity University Review"; "Student Volunteer Movement Bulletin"; "The Hebrew Messenger"; "The Crozier."

Editor's Note.—In our issue of March 2nd, an article appeared on the Life of Bishop Wordsworth, entitled "A Great Scholar." By an oversight the name of the publishers was left out. The book is published by Longmans, Green and Co., London and New York. (\$3.75.)

The Family

"IT BORES US ALL THE MORE"

"The Pow-Wow" is the unofficial organ of the Universities and Public Schools Battalion in training at Epsom. A member of the "U.P.S." contributes the following verses:—

We've heard you singing love-songs
And all that kind of game;
At ballads sentimental
We know you've made your name,
But each of us implores you
Don't sing about the war,
For no matter how it bores you
Still it **Bores us all the more**;
So try to sing us something
That we've never heard before.

For we don't want to grieve you,
But we think we ought to know
That our King and our country
Both need us so.
We shall thank you and cheer you
If you'll spare us this refrain;
But we'll hoot you, egg you, hiss you
If you sing it again.

TO RECEIVE A FAVOUR GRACEFULLY

Anybody can give; few only can receive. To receive a favour gracefully—that is one great test of the gentleman or the gentlewoman. The reason of this is that accepting a favour in the right way calls for the rarest and last flower of good breeding—humility. We are born proud, self-seeking and sensitive; we share these traits with the brutes. The task of culture is to change these attributes into humility, service and self-effacement.

We exalt the man whose aim is to help people, to do something for somebody. But a very fine quality of service consists in allowing others to do something for us.

To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon; a husband, that life is not worth while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you; the ignorant, that they help you; this is the subtlest and highest form of service. It is the surest hall mark of the gentleman or the gentlewoman.—The Girl's Own Paper.

THE OLDEST RACE IN THE WORLD

A Visit to the Sabaeans.

Last month's number of the "Lahore Diocesan Magazine" contains a highly interesting account by the Bishop of an afternoon he recently spent with the High Priest of the Sabaeans, a small sect of religious people, about two thousand strong, living in Mesopotamia:—

"We were met at the door of the courtyard by a venerable-looking gentleman wearing the pic-

turesque headdress and dignified robe of the Arabs, and reminding one irresistibly of the Old Testament pictures in the Bible from which we were taught as children. They gave us the warmest and most courteous of welcomes, pressed upon us coffee and cigarettes, and made us sit in a circle on comfortable cushions on the ground. Our inscrutable curiosity must have tried their courtesy to the uttermost, but they seemed genuinely anxious to tell us all that we wanted to know, and were wonderfully patient and kind. They profess to be descendants of the oldest race in the world, and they claim to speak the language which Adam spoke to Eve in the Garden of Eden—old Syriac. They once lived somewhere north of Damascus, then they journeyed to Persia, where they were persecuted, and after that migrated to Mesopotamia, where once again they were persecuted by the Turks.

"Being followers of John the Baptist, it is natural that in all their religious observances water should play a great part. They regard Baptism as essential to salvation. Of four-footed animals they will only eat the sheep, and of sheep only the male. They do not think polygamy wrong, and practise it, but their priests are restricted to two wives. The priests are of two classes—married and celibate. They apparently know something about the Old Testament, but the only part of the New Testament that they accept is the portion relating to John the Baptist.

"It was extraordinarily interesting trying to get at their religious beliefs. Asked if they believed in the unity of God in the sense in which this doctrine is held by the Mohammedans, they said they did not, and quite without prompting said they believed in a God Who was three Persons and one God. They had spoken in such terms of both our Lord and John the Baptist that we thought first that they held that these were two of the Persons of the Trinity. The most interesting fact that emerged in our talk was their idea of the relation of Baptism to forgiveness. When a man has committed sin he goes to the priest and makes full confession, and is then taken by the priest down to the river and re-baptized. Apparently they hold that both our Lord and John the Baptist were without sin."—*The Guardian.*

HER BONNIE BOY

So she had called him from the start. Even now she often pictured the curly little head that had so often laid itself upon her breast as he nestled in her arms, tired out with his play, and fell asleep. It seemed only yesterday when he was that—a merry, roguish little youngster, with his frank blue eyes and rosy cheeks, and ringing, happy laugh. She picked up the portrait from the little round table and looked at it. It was somewhat faded, for her bonnie boy was far older now—a big, strapping fellow, somewhere—somewhere out in the wide, wide world. The portrait faded and grew more dim as she held it in her hands; but that was because she looked at it through tear-wet lashes. When she brushed her tears away, the mist went also, and once again she saw him looking up into her face from the miniature she prized so dearly. It helped her to recall him as he was in his childhood days, when the word "mother" was so often on his lips, and his merry whistle and boyish prattle helped to cheer her in the early days of her widowhood. She kissed the portrait and put it back into its place, then paused to take another look at it.

"My bonnie boy!" she murmured, as she turned away to resume the day's duties in the ivy-clad cottage which had been her first and only home since she married Fergus Howard, and where her "bonnie boy" was born.

Where was he now? It was a question she had often asked herself, in spite of the heartache it occasioned—in spite of its futility; for her heart had no answer for her, none—save a sad mis-giving, an aching fear she dreaded to harbour. The neighbours asked the question sometimes—not of her, an innate sense of pity for her loneliness restrained them. But when they caught a glimpse of her careworn, patient face, and recalled the secret sorrow that was ever gnawing at her heart, they would put the question to each other, as they had a hundred times, and with a knowing headshake they were ready with the answer. "Gone to the bad!" they declared. That was the common opinion. But by mutual consent, understood if not expressed, they kept their opinion to themselves. In that they were more considerate than neighbours usually are. But who could have said anything about her one great, silent grief to the little woman in the ivy-clad cottage?

And then one day she heard about him. Old Mother Marsh, the village gossip, had paid one of her infrequent visits to her married daughter

in Lor
down
his ha
the ba
of his
a prec
now at
more
And M
turn, r
as he
lurche
It go
ivy-cla
of him
over, a
fully o
went i
picturi
clined
bered
in her
last ki

TI
"A
a s
opt
list

Pers

The R
home f
May.

Dr. H.
pelle, is
England

"You
work fo
the war
Pankhur

Dean
ting ma
not, I w
before C

Manito
two to c
majority
The tide

Capt. I
shire Lig
in action
Blues ha

The ye
when you
at the di
a postal

German
on Marcl
ports to t
the war

It was
half-mile
thought
execution

The F
writes of
from the
Rose on

Mrs. C
for Engl
husband,
Callan, c
C.F.A.

The R
Brantford
Parkdale,
Battalion,
officers'

Seymou
nalist, wh
toy, died
in Lansd
was 57 v

Archdea
Pherson,
and Mess
gone on
visit the f

A story
sentry ch
along the
"Who are
"Submari

robe of the
ibly of the Old
from which we
gave us the
lcomes, pressed
nd made us sit
shions on the
ity must have
most, but they
us all that we
derfully patient
endants of the
claim to speak
to Eve in the
they once lived
hen they jour-
persecuted, and
ia, where once
ne Turks.

aptist, it is na-
servances water
regard Baptism
-footed animals
of sheep only
lygamy wrong,
are restricted to
two classes—
apparently know
at, but the only
they accept is
Baptist.

sting trying to
ked if they be-
sense in which
mmedans, they
out prompting
was three Per-
spoken in such
the Baptist that
hat these were
The most in-
talk was their
to forgiveness.
he goes to the
n, and is then
river and re-
that both our
without sin.”—

BOY

he start. Even
little head that
r breast as he
h his play, and
rday when he
youngster, with
eeks, and ring-
p the portrait
oked at it. It
ie boy was far
v, somewhere—
world. The por-
she held it in
she looked at it
ne brushed her
and once again
face from the
t helped her to
ood days, when
on his lips, and
attle helped to
er widowhood.
t back into its
r look at it.
nured, as she
duties in the
r first and only
Howard, and

estion she had
he heartache it
; for her heart
ave a sad mis-
on sometimes—
for her loneli-
they caught a
face, and re-
ever gnawing
uestion to each
es, and with a
eady with the
they declared.
But by mutual
ised, they kept
hat they were
rs usually are.
about her one
nan in the ivy-

out him. Old
had paid one
urried daughter

in London, and had chanced upon him—ragged, down at heels, a hang-dog look upon his face, his hands sunk in his pockets, leaning up against the bar-window of the Golden Sun, with others of his like—one of the many wasters who gain a precarious living by the odd jobs they pick up now and again, and for which payment is made more often in the shape of drink than by coin. And Mother Marsh had blurted it out on her return, not forgetting to describe his sheepish look as he recognized her when she passed him, and lurched out of her way.

It got to the ears of the little woman in the ivy-clad cottage. And now she had another vision of him—one she dared not trust herself to linger over, and into which the other would still mercifully obtrude. The news crushed her, and she went into the room in which he used to sleep, picturing once again the curly head as it reclined upon the snow-white pillow. She remembered how she would bend over him with a prayer in her heart as he lay sleeping, and give him his last kiss for the night. And now—he was gone

to the bad! She flung herself upon her knees by the bedside and buried her face in the coverlet. “My bonnie boy!” she sobbed.

The twelve months that elapsed told their tale on the little woman in the ivy-clad cottage. The lines on her face had deepened; the dark shadows beneath her eyes had grown yet darker; the thin, black hair, slightly streaked with grey, had become more sparse and whiter.

She was sitting sewing in the evening light by the small-paned window. Her hands for the moment were idle, lying listlessly in her lap. She was looking at the portrait of the curly-headed boy on the little round table beside her, and her eyes were filled with tears. She lifted them, and gazed out of the window with a far-away, pensive look. Then, with a little sigh, she turned to take up her work again. And he stood in the doorway before her—khaki-clad, his head bandaged, one arm in a sling. She rose with a start, then, with a glad little cry, ran towards him. His arm went round her, and he kissed the grey head that lay upon his breast.

“My bonnie, bonnie boy!” she exclaimed, but there was more of joy than of sorrow in the cry as again it fell from her lips.

And in the twilight he told his story—the old story of a lad’s temptation, the wild, loose set that had got him in their toils, his gradual descent from bad to worse, the shame that prevented him from returning—and the ache in his heart amid it all. Then the call of his country and his response to the call, and how, in the midst of the horrors of the battlefield and in the lonely, quiet hours in the hospital, he had come back to the good, to God—and to the little mother and the ivy-clad cottage again.

He slept that night in the little room in which she had so often pictured him lost in childish slumber. She stole into the room when he was asleep and bent over him. Softly, lightly, she kissed the bandaged brow, and a tear fell upon it. He stirred slightly, but it did not wake him.

“My bonnie, bonnie boy!” she whispered, quietly. And the words were a prayer, as so often they had been, but also a thanksgiving.

THIS MOST SATISFACTORY PRONOUNCEMENT WAS MADE IN PARLIAMENT ON WEDNESDAY, MARCH 8th, 1916.

“Any vote that may be required of the Province by this Parliament will be from the voters who elect us to office, and it will be on the basis of a simple majority. That is no departure from the principle of the three-fifths clause in local option legislation, the reason being that in local option contests it is a different set of voters who have the election. They are on the municipal lists, while this vote is taken on the Provincial lists.”—Hon. W. H. Hearst in speaking of the referendum on the question of Prohibition in Ontario.

Personal & General

The Rev. Dr. Taylor is expected home from China about the end of May.

Dr. Harding, the Bishop of Qu-Apelle, is purposing to pay a visit to England during the coming summer.

“You should think of the war, and work for the war, and nothing but the war until the war is won.”—Mrs. Pankhurst.

Dean Inge says: “If I were a betting man, which, of course, I am not, I would give two to one on peace before Christmas.”

Manitoba goes “dry” by a vote of two to one, Winnipeg giving 4,000 majority against the liquor trade. The tide flows surely on!

Capt. Robert Clarke, of the Shropshire Light Infantry, has been killed in action. Over seventy Cambridge Blues have lost their lives.

The yellow label shows you just when your paper is paid up to. Look at the date, and if overdue send us a postal note and oblige!

Germany declared war on Portugal on March 9th and handed his passports to the Portuguese Minister. So the war continues to spread.

It was a great parade, and the half-mile banner was a marvel, well thought out and executed (the mob’s execution not referred to here).

The Rev. J. Cooper Robinson writes of a pleasant visit in Japan from the Rev. D. M. Rose and Mrs. Rose on their way through to India.

Mrs. Callan sailed from New York for England on Saturday to join her husband, Captain the Rev. J. J. Callan, chaplain to the 8th Brigade, C.F.A.

The Rev. S. E. McKegney, of Brantford, and formerly of St. Mark’s, Parkdale, has enlisted in the 215th Battalion, C.E.F., and is taking an officers’ course.

Seymour Eaton, author and journalist, who created the “Teddy Bear” toy, died, March 13th, at his home in Lansdowne, near Philadelphia. He was 57 years old.

Archdeacon Whittaker, of Fort McPherson, and the Rev. H. Girling and Messrs. Hoare and Merritt have gone on a two years’ expedition to visit the famous Blonde Eskimos.

A story from the front tells of a sentry challenging a figure coming along the trench waist-deep in water. “Who are you?” demanded the sentry. “Submarine E 13,” came the answer.

“Can any girl tell me the three foods required to keep the body in health?” There was silence till one maiden held up her hand and replied: “Yer breakfast, yer dinner, and yer supper.”

Lieutenant Cuthbert Robinson, of the gallant Princess Patricia Regiment, is the son of the Rev. and Mrs. J. Cooper Robinson, of Mid-Japan. He is at present in England waiting orders to proceed to the front.

Since the beginning of the war 3,153 British non-combatants have been killed by Germans, 276 of them in air raids, 127 in coast bombardments and over 2,700 by submarines, says Mr. Asquith in a letter to a correspondent.

The Rev. T. G. Wallace, who was appointed Chaplain of the Canadian Engineers last December, has just completed the Officers’ Course. The local company of the Canadian Engineers is stationed at the camp in Exhibition Park.

“Will you be alive next Lent? Devote a little time to the development of your spiritual life, or deepen it, as the case may be, while yet there is time,” is the title of Canon Powell’s Lenten noonday addresses at Holy Trinity Church.

The Bishop of Edinburgh and Miss Walpole returned to Scotland from New York on February 12th after a good voyage. The Bishop has now been able to resume his work, as it is hoped that the danger threatening his eyesight has been averted.

Mrs. Emmeline Pankhurst, speaking in Toronto, said: “Nothing binds like sacrifice and suffering.” She urged Canadians to forget their internal differences and to unite for the one purpose of doing everything possible to defeat the common foe and render final and complete victory of Great Britain and the Allies. “The duty of man was to fight when fighting was required, just as it was the duty of women to leave their homes

and do the work of men, so that the latter might go to the front.”

“All men who take life seriously at the present time are anxious for a revival of religion,” says the “Inquirer.” “They may not call it by that name but they recognize that the supreme need is that of moral and spiritual power dwelling in their hearts, lifting them above sordid cares and mean aims, and welding them into a fellowship of goodness. They would also probably agree that this need is not one which can be safely neglected or left to the influence of casual reading or the ordinary services of the Church. They cannot dismiss it with a shrug of the shoulders as the business of the clergy.”

The Canadian list of actual casualties among our overseas forces amounts to 13,961 up to March 1st. There have been killed in action 2,338, 988 have died of wounds and 298 have succumbed to sickness, or a total of known dead of 3,624. There is besides, however, a list of missing men not known to be prisoners-of-war of 1,012. It is practically certain that by far the greater number of these men are dead, which swells the list of Canadian dead to almost 5,000. The total number of wounded is 9,325. If prisoners-of-war and cases of sickness are all included the total number of casualties would be nearer 25,000 men.

The Rev. W. F. Cobb recently passed away at St. Leonard’s-on-Sea, Sussex, England, aged 86. The deceased had a unique ministerial career in that he never served in any other parish but that of Nettlestead, in Kent, and in that parish he laboured for 60 years. He resigned the living owing to infirmity last Easter. Another fact of interest in regard to the late Mr. Cobb, and this will be of especial interest to Old Marlburians, is this, that he was the only surviving member of the party of boys who entered Marlborough College on the day that the famous school was first opened in 1843. Mr. C. F. E. Cobb, of the “Canadian Churchman,” is a nephew of the deceased.

Charles Dunn, the modern Jonah, a sailor, pleaded guilty to the charge of failing to report for duty on an Admiralty transport, which sailed last week without him. Although such an offence, in war times, is regarded as a most heinous one, the Liverpool magistrate who heard the case, inflicted no punishment upon him. Dunn, as was brought out in

**The
SCRIPTURE GIFT MISSION**

has received the following cable from its

Hon. Supt. in PETROGRAD

**“APPEAL to EVERY SCHOLAR in
BRITAIN and in ALL THE BRITISH
COLONIES TO SEND GOSPELS
TO THE RUSSIAN SOLDIERS.”**

**Will Sunday School Superintendents
and others help us to provide Gospels?**

£2:5:0 will provide about 1,000.

Donations may be sent to the CANADIAN CHURCHMAN, or to

**The Chairman, Rev. PREBENDARY H. W. WEBB-PEPLOE } 15 Strand,
or the Secretary, FRANCIS C. BRADING } London, W.C.**

Rich Yet Delicate—
Clean and Full of Aroma.

"SALADA"

is blended from selected hill-grown teas, famed for their fine flavoury qualities. Imitated yet never equalled.

evidence, is a modern Jonah. Although he seems to bear a charmed life himself, the ships on which he sails almost invariably go to the bottom. He was on the "Titanic" and the "Empress of Ireland" when they went down, and on the "Lusitania" and "Florizian" when they were torpedoed by German submarines. His portrait, as that of the man who couldn't be drowned, has been shown at many of the "movies." Among the sailors of the transport his extraordinary career was well known and his reputation as a Jonah firmly established. He said they had threatened to throw him overboard if he joined the ship. "So, you see, your worship," he explained to the magistrate, "if I had sailed on the ship they wouldn't have let me stay on her long. And though my luck might have held good again if they had chucked me overboard, I didn't want to risk another wetting, especially in winter."

The Archbishop of York, in a speech on the war at a mass meeting of men, held lately, at Stockton-on-Tees, said there were methods of warfare which he prayed with all his heart they might never borrow from the enemy. Let them never contemplate an order being given to British troops or British sailors to sink ships containing innocent women and children, or an order to British airmen to drop bombs on innocent women and children. These were not the methods they needed to borrow, but one which was, perhaps, more difficult to borrow, and which was the main strength of the enemy—the

national self-discipline which lay behind its armies, a whole people whose habits were steered and organized by discipline. That was just where we found all our old traditions of freedom were so difficult to overcome. They had no right to applaud the men in the trenches and the sailors on the seas unless, day by day, they practised that self-discipline in expenditure without which all the sacrifices these men were making might be made in vain. Don't let them begin in the old English fashion of telling their neighbours what to do. Personally, he had set an example by shutting up half of his house, reducing half of his establishment charges, and putting every penny that he could into the War Loan.

British and Foreign

The new St. Thomas' Church, New York, is (D.V.) to be consecrated on Easter Tuesday, April 25th, by the Bishop of New York.

An anonymous donor has given a new Bishop's throne to Bristol Cathedral, which is now nearing completion and will shortly be dedicated.

The three hospitals which have been established at Cambridge contain close upon 3,000 beds. A large number of the patients have been prepared for Confirmation, and they have been confirmed by the Bishop of the diocese (Ely), who has paid weekly visits to Cambridge for that purpose.

After twenty-five years' work in tropical Africa the Right Rev. J. E.

Spent Countless Nights Unable to Rest or Sleep

Was Run Down and in Terribly Nervous Condition—By
Using Dr. Chase's Nerve Food Gained Regularly.

In this letter is told once more the story which comes from many thousands of women. It is the story of exhausted nerves, of a run-down system and of all the accompanying misery of sleeplessness, headaches and loss of energy and vigor.

But there is a silver lining to this cloud. There is the light of new hope and courage which comes with the use of Dr. Chase's Nerve Food.

This letter is so representative of the kind we are daily receiving that you can judge from it what you might expect from this treatment under similar circumstances.

Mrs. Conrad Schmidt, R. R. No. 1, Milverton, Ont., writes: "Two years ago last spring I was run down, had nervous prostration, and was in a terribly nervous condition. I could not sleep or eat. Could scarcely count the nights that I passed without sleep, and if I did eat, had sick headaches and vomiting spells. My limbs would swell so badly that it hurt me to walk. I would jump up

in bed, awakened by bad dreams; in fact, I was so bad I thought I could not live, and started to use Dr. Chase's Nerve Food without much hope.

"It was not long before I began to improve under this treatment, and I can truthfully say it has done me a world of good. It took some time to get the nervous system restored, but I kept right on using the Nerve Food regularly, and gradually gained in health and strength. I have a fine baby boy now. He weighed 12 lbs. at birth, and though my friends were anxious after the condition I was in, I got over that fine, and now weigh 120 lbs. Before using the Nerve Food I was a mere skeleton."

You are not asked to expect miracles from Dr. Chase's Nerve Food. But if you are willing to feed back your exhausted nerves to health and strength you can depend absolutely on this great food cure to produce the desired results. 50c. a box, 6 for \$2.50, all dealers, or Edmansson, Bates & Co., Ltd., Toronto.

Hine, D.D., M.D., has been forbidden by the Medical Board of the Universities' Mission to Central Africa to return to Africa. He has been appointed by the Archbishop of York to the Vicarage of Lastingham, on the Yorkshire moors.

Thirteen sons of Bishops have fallen in the war up to date, namely: Second-Lieutenant Leonard R. Burrows; son of the Bishop of Sheffield; two sons of the late Bishop Atlay, of Hereford; a son of the present Bishop of Hereford; two sons of the Bishop of Buckingham; sons of the Bishops of Winchester and St. Asaph; sons of Bishops Mylne and Fyson, who have retired from the Sees of Bombay and Hokkaido; a son each of the late Bishops Popham Blyth, of Jerusalem, and Venables, of Nassau, and a son of the new Archbishop of Dublin, translated from Ossory since his son's death.

Rev. Norman Tubbs, Principal of St. John's School, C.M.S., Agra, in the United Provinces of India, writes: "One thing is clear to me: the war has not hindered our Christian message one iota. It is Christians at home who are perplexed (and I do not wonder!) at the distressing spectacle of Christian nations fighting one another. . . . The fact is, Indians would have been horrified if we had not gone to war. They would have doubted our sincerity and Christian principles. A small boy in our hostel put it in a nutshell. Some of the boys were discussing why we had gone to war. 'It is like this,' he said; 'suppose you saw a big boy bullying a little one, you would immediately try to stop him. Germany is bullying Belgium, and of course, England steps in to stop it.'"

NEDDY ON THE POND

I've a new pair of skates;

Just wait, see me go.

Have I tried it before?

On ice skates, oh, no!

But on rollers, all say

I'm the best in the place

For keeping my balance

Or winning a race.

Now I'm ready to start,

Let's count—one—two—three;

I'll dash 'cross the pond

To the little birch tree.

Now watch me—oh, dear!

I don't think it's nice!

This slippery, hard,

Disagreeable old ice!

"ON THE RESERVE."

A Memory of August, 1914.

(By Donald Bruce.)

Sunday afternoon, with that sense of calm which always should, and often does, pervade the day. There had been some talk of impending trouble in war; but facts were scarce, and theories many, and we resolved not to meet difficulties half-way.

We had had a busy week, and the quietness of the Sunday was welcome; so the three of us—one on the sofa, two in arm-chairs—rested comfortably in the dining-room until it would be time for afternoon tea. Suddenly a voice roused us from our dosing, a voice sounding outside, calling repeatedly in raucous tones, and ever coming nearer—nearer.

Instantly we sprang to our feet. No need to ask what the call was; no need to question the reason.

"War Special!" came the cry—and Tom and I looked at Jack, and Jack's eyes smiled bravely back at us; but to us three the fear had come.



Tom hurried out for a paper, and breathlessly we scanned the news. . . . Well, we were Royalists to the core; and when need came we were ready—and proud to give. But our hearts were human, and parting is never easy.

We drank our afternoon tea in silence.

After a bit we began to talk.

"You may never be needed, Jack," Tom said. "Things may settle up all right."

"Oh, yes. Our country must be ready for any emergency, of course, but we may not require to go to war."

"And even if you are called up," I added, "it might only mean a week or two at the Barracks, and then home again."

And so we talked. But the Fear was there.

"Are you coming with us to-night, Jack?" I said, as Tom and I looked out our backs for church.

"No—not to-night."

"I'd like you to come," I said. "It's maybe our last Sunday together just now." My voice faltered a little.

"I can't help it. I'm not coming. I—I don't want to come to-night."

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

DEATH NOTICE

COBB—At 11 Cloudesley Road, St. Leonards-on-Sea, Sussex, England, on February 14th, 1916, the Rev. William Francis Cobb, M.A. (Cantab.), for 8 years curate and for 52 years rector of Nettleton, near Maidstone, Kent, aged 86 years.

Do you want to earn
\$10 a week or more
in your own home?

Reliable persons will be furnished with profitable, all-year-round employment on Auto-Knitting Machines. \$10 per week readily earned. We teach you at home, distance is no hindrance. Write for particulars, rates of pay, send 2c. stamp.

AUTO-KNITTER HOSIERY CO.
Dept. 213B 257 College St. - Toronto
(also at Leicester, England)

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

The Church BOOK ROOM

33 Richmond Street West, Toronto

Lenten Booklets and Leaflets
Church Pulpit Year Book
National Church Almanack
Holy Communion (Ridgeway)
Helps to Worship (Boyle)
Before the Altar (Wilson)
Highway of the Cross
"O God our Strength," Words and Music.

Special Easter Offertory Envelopes
Improved S.S. Class Book
AT CLEARING PRICE

Communion Wine

St. Augustine Registered
\$2.00 Gallon \$5.50 Case
Container 25c. D. G. STEART,
Phone M. 1329. 391 Church St.

SPRING PLANTING

Consult **ROSS & SON**

About your garden planning now. Fine Stock of Roses, Shrubs and Perennials. Order now.

Phone Gerrard 2538

Toronto Nurseries
1167 Queen Street West



RUPTURE

For 50 years we have studied this painful affliction, and have tested and examined every known appliance for its relief. No wonder, backed by improvements of our own invention and manufacture, we have achieved a wonderful measure of success in fitting trusses. Our trusses are easy and comfortable to wear, and are, moreover, guaranteed to retain the rupture.

Headquarters for crutches.
AUTHORS & COX
Helps for the Afflicted
135 Church St., Toronto

"A Book which no Clergyman and no thoughtfullayman can afford to do without."

Year Book

AND
CLERGY LIST
OF THE
CHURCH OF ENGLAND
IN THE
Dominion of Canada
FOR 1916

PRICE 30 CENTS.
Joseph P. Clougher
PUBLISHER
449 Spadina Ave., Toronto

And so we left him to do some thinking.

In the quiet shelter of S. Ninian's there was a restful calm. The organ sounded softly, the subdued light was comforting. But there was an ominous shake in the Dean's voice as he prayed with soul-touching earnestness:—

"Give peace in our time, O Lord!"

And there seemed a deeper sense of meaning than ever before in the response the congregation took up:—

"Because there is none other that fighteth for us, but only Thou, O God!"

Tom and I walked home in the twilight, strangely silent.

* * * * *

Monday and Tuesday were queer, restless days. Nothing definite had been settled, but the sense of parting was in the atmosphere. Very early on Wednesday morning the official news came. The Proclamation we had been looking for was now out, and all Reserves were called up.

Tom and I looked at each other, knowing what this meant. And then Tom went to Jack's room.

It seemed only a few minutes till Jack was downstairs, dressed in his navy blue suit, looking smart and fit and every inch a soldier. And we all smiled through breakfast, and talked cheerily, to still the ache at our hearts. There was never any question, of course, about Jack going—even though we had had the option, which we hadn't. The Call must be answered, and at once. Only the need and the ties at home were so strong. But King and country must come first, and so we gave willingly and proudly, for the sake of our native land and other lands, and no less for the sake of our dearly-loved King and Queen.

"I'm going to the Barracks with Jack," said Tom.

"Of course," I answered. "I wish I could go, too, but I've got those special articles to write. However, you'll see him safely in, and perhaps get some news as to where he's being sent."

* * * * *

Well, old man—good-bye for a bit. We three stood at the foot of the stairway, Jack all "ready for the road." Somehow the hall seemed to become suffocatingly small, the walls pressing in on us, and the sound of bugles was in our ears.

"We'll not say good-bye, Jack," I said, as we gripped hands. "We'll only say 'Good morning!' You'll soon be back again."

"Yes—yes—of course," he answered, while his lips smiled and his eyes glittered strangely. "Don't worry—I'll be all right—and you and Tom will buck up and hold the fort."

We clasped hands once more in a grip that was actual physical pain, and then the door was thrown open. Tom led the way, his lips pressed tight. Jack hurried after—down the white pebble walk by the lawn and the chestnuts, down to the gate with its tall stately sentinel poplar, out on to the pavement and away—with never a backward look.

Yes, I understood. To go like that was hard; to look back would

have been harder. I watched them both out of sight, and then turned to my desk with unseeing eyes.

Three hours afterwards Tom walked in.

"Any news?" I asked.

"Not a scrap. I never got inside Barracks. We'll have to wait for news till Jack can write us. He'll know some of his future movements to-day." Tom's face was working with pain.

"It cost something . . . to see Jack walking away from me on the other side of that closed gate," he said.

CANADA AND CHILDREN'S TOYS

It is a curious fact that the nation whose soldiers used little Belgian children as shields to protect them against the fire of British and French guns, the nation which rejoices when bombs dropped from Zeppelins kill innocent English children, the nation that exulted when the bodies of murdered children from the "Lusitania" floated on the ocean, is the one which before the outbreak of the war made toys for children all over the world. There was no sentiment in it. The Germans knew that every child throughout the world delighted to play with toys and every little girl desired a doll. It was a matter of business to supply the universal demand.

In almost every Canadian household children played with German dolls and toys. Once a year the great Canadian department stores and the wholesale houses that supplied small retail stores with toys sent their buyers to Germany to purchase toys. Since the outbreak of the war German goods of all kinds being excluded from Canada, the large department stores and the wholesale houses have found it exceedingly difficult to get toys to supply the Canadian demand, and similar conditions prevail in every country of the British Empire.

The Department of Trade and Commerce has recently received several enquiries from England as to whether Canadians can supply toys to take the place of the German toys now excluded from the United Kingdom.

With a view to encouraging the manufacture of toys in Canada, both for the home market and for export, Sir George Foster has arranged for a Toy Conference, which will take place in Toronto on the 28th of March, beginning at 10 o'clock in the morning. A large number of samples of German toys such as were formerly imported into Canada will be on exhibition to show Canadian manufacturers what the Germans supplied, and there will be a collection of American toys to show what our neighbours in the United States have been doing to replace German toys. It is hoped that all Canadian manufacturers of toys will send exhibits so that the exhibition will be thoroughly representative. There has been a surprising development of toy manufacturing in Canada since the outbreak of the war, and there are known to be not less than twenty-four toy manufacturers in Canada at the present time. Most of those now

BOOSEY & CO. Music Publishers

The House that has produced the Biggest Selling Standard Songs in the World, and is to-day unequalled for Vocal New Issues of Merit.

A Few Gleanings from our Catalogue:
Love's Old Sweet Song. Eb, F, G. Molloy
Flight of Ages, The. G, Ab, Bb, C. Bevan
Daddy. Ab, F, G. A. H. Behrend
Audacity (Encore Song) C, D, V. Eville
In Distant Lands. Eb, G. L. Lemon
Enchanted Glade, The. F, Ab, Lois Baker
Nuthin' (Encore Song). Eb, G.L.D.

Carpenter
Where Pond Lilies Gleam. C.E. Lois Baker
I Hear You Calling Me. G, Ab, Bb, C.

C. Marshall
Thora. D, Eb, F, G. Stephen Adams
Mona. C, D, Eb, F. Stephen Adams
Love Bells. C, Db, Eb, F. (Wedding)

Dorel
All Joy Be Thine. G, Ab, Bb, Db.

Sanderson
Garden of Your Heart. F, Ab, Bb. Dorel
Little Road Home, The. D, Eb, F, G.

(A delightful ballad). A. H. Brewer
Fairy Pipers, The. F, G, A, Bb, C. Brewer
Friend o' Mine. F, Ab, Bb, C.

C. W. Sanderson
(In memory of Stephen Adams)
In an Old Fashioned Town. D, Eb, F.

(A great favorite). G. Squire
Little Playmates. F, Gb, Ab.

Ellen Tuckfield
Until. Db, Eb, F, G. W. Sanderson
When My Ships Come Sailing. F, G, Ab, Bb. (Popular). Dorel

When You Pass. Eb, F, G. W. Sanderson

PATRIOTIC NUMBERS
For Concerts, Entertainments, Red Cross, and Recruiting Meetings, etc.

Veteran's Song, The. C, D, Eb, F. Adams
When You Come Home. D, Eb, F, G.

Squire
On His Majesty's Service. F, G, J.

Trevalsa
Soldier, What of the Night? C, D, F.

Allitsen
There's a Land. Db, Eb, F, G. Allitsen
Who's that Calling? C, D. Alicia Needham

England's Call. Bb, C. W. Sanderson
Canada Ever! F, Ab, Bb. L. Lemon
Canadians Follow the Drum. A. Ham

John Bull. D, Eb, F. Stephen Adams
Deathless Army, The. A, Bb, D.

H. Trotter
Shipmates o' Mine. F, G. W. Sanderson
Trumpeter, The. F, G, A, C. J. Airlie Dix

Up from Somerset. Bb, C, D. W. Sanderson

SACRED NUMBERS
Love Eternal. Eb, F, G. Stephen Adams
Father of Light. Eb, F, G, Ab. S. Adams
God That Madest. Db, D, Eb, F.

W. Sanderson
Lead Kindly Light. Db, Eb, F.

W. Sanderson
Nearer My God to Thee. F, G, Ab. Carey
The Angel's Ladder. Eb, F, G. R. Coverly

Comfort One Another. Eb, F. Laura Lemon
God is Our Refuge. D, F. Lewis Carey
Star of Bethlehem. Eb, F, G. S. Adams
Light of the World. Eb, F, G. S. Adams
Gift, The. C, Eb, F. A. H. Behrend

The above songs may be had from your local music dealer.

FREE—Write for our Thematic Booklet of New Songs (containing two lines of songs) which will be FREE, mailed each month of issue.

BOOSEY & COMPANY
Ryrie Building, Yonge Street
TORONTO - ONTARIO
Also at NEW YORK and LONDON, Eng.

manufacturing toys in Canada are making them as a side line, using waste materials, but there are a few concerns that are devoting their entire attention to the manufacture of toys. It is proposed to keep the toys on exhibition for about a week after the day of the Conference.

All Canadian toy manufacturers, all department stores, wholesale houses and retail merchants who handle toys are invited to send representatives to this Conference, and any others who may be interested in making or selling toys will be welcomed.

As one of the objects of the Conference is to interest capital in the development of toy industries already established, it is hoped that capitalists willing to investigate the possibilities of the industry will be present at the Conference.

Sir George Foster will take the chair and deliver the opening address.

The Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

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

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

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nation, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Reszeter (Higher Certificate National Froebel Union, late of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

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 Academic Year begins 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.

Ridley College
St. Catharines, Ont.
Church School for Boys

Boys prepared for the Professions and for Business.

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

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

ONE HUNDRED YOUNG WOMEN and One Hundred Young Men wanted at once to train for choice office positions. The demand on the

ELLIOTT Business College
734 Yonge Street, Toronto,

is fully five times our supply. Write at once for particulars. We will convince you that this is your opportunity. Business calls you. Will you come? No vacation at Midsummer. Enter Now. W. J. ELLIOTT, Principal

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS
ESTD. 1881
380 ADELAIDE ST. W. TORONTO.
-MACKAY & BOOTH Proprs.

Church Brass Work
MEMORIAL BRASSES. RAILS VASES.

PRITCHARD ANDREWS CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

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

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

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

CHURCH OF ENGLAND

DEACONESS AND MISSIONARY TRAINING HOUSE

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

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

ST. MARGARET'S COLLEGE TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS

(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work.
Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Write for Prospectus.
MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A., Principal.

WYCLIFFE COLLEGE TORONTO

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

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

For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER Esq., WYCLIFFE COLLEGE, TORONTO.

Is Your Subscription Paid?

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

Within one month the amount sent will be credited on your label.

EXAMPLE:

If label is printed 26 Nov., '14, subscriber owes 2 years to 26th Nov., 1916.

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

8 Sheppard St., Toronto. The Canadian Churchman

MENEELY & CO.
Waterville (West Troy), N. Y.
Chimes, Peals, Church, School and other Bells. Unequalled musical quality. 90 years' experience.
Highest Grade Genuine Bell Metal. Memorials.

CHURCH BELLS SCHOOL

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

JONES AND WILLIS

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

E. C. WHITNEY
WORDSLEY, ENGLAND

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.
Clergy Surplices, \$1.09 to \$10.23.
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Ecclesiastical Art
CHURCH EMBROIDERY
METAL WORK
WOODWORK
WAR MEMORIALS

Illustrated Catalogue post free

CLERICAL TAILORING
SUITS CASSOCKS
VESTMENTS SURPLICES

Price Lists, Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.
28 Margaret Street, London, England, and at Oxford

ENGLISH STAINED GLASS WINDOWS
MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET LONDON, W.C. - ENGLAND

Memorial Stained Glass Windows

Designed in our Studios and constructed by us in the Best English Materials. are chosen by experts.

ROBERT McGAUSLAND, Ltd.
141-143 Spadina Ave., Toronto

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS
THE N.T. LYON GLASS CO.
141-143 CHURCH ST. TORONTO

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