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No. 21.

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Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
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FIRST SUNDAY AFTER TRINITY.

(June 6th.)

Holy Communion: 245, 433, 630, 643.
Processional: 376, 406, 449, 468.
Offertory: 512, 605, 657, 764.
Children: 697, 701, 707, 715.
General: 2, 416, 456, 483.

The Outlook

The Wounded

It seems to be arranged that all Canadian soldiers who have been permanently disabled during the War will be brought home to be nursed. A special hospital will be provided at Quebec to receive the men as they land and Convalescent Homes will be arranged in several places in Ontario. This work will doubtless elicit special interest and sympathy, and will be followed by very many who have been stirred to their hearts' depths by the splendid accounts of our Canadian soldiers at the front. One point in particular will soon have to be faced, namely, what to read to the wounded. As the man lies still on his back for several weeks it is natural to turn to books, especially if he is not allowed to talk much. The ordinary soldier is not a great reader and it will become a pressing question what is to be provided for him. The exciting monthly magazines, and the sensational novels will, of course, be impossible, while certain works, like those of Scott and George Eliot will not be suitable because too taxing. One writer in The Times has found Jane Austen and Anthony Trollope special favourites, providing all that was necessary for tired men without undue excitement. The hint is worth while passing on, because the helpfulness of reading to men in the position in which many of the wounded will find themselves, will soon prove itself by practical experience. In one way or another we must all do our best for our brave and noble brothers as they come back to be nursed to health again.

Democracy and Peace

Lord Cromer has just raised the interesting and important question whether a universal reign of democracy necessarily means a universal reign of peace. He himself is manifestly doubtful and in proof recalls the aggressive

spirit of Athenian democracy. It would seem pretty clear that all forms of government have the possibility of tyranny in them and no form is really exempt. Whether we think of war or of economic controversies, ignorance, greed and pride are sure to make themselves felt, and until men are able to accept the Christian view of true brotherhood, tyranny in one form or another is certain to continue. Arbitration will do much, and international leagues ought to be even more powerful, but only the grace of Christ can effectually and permanently solve the problem. When love is the law, then whether in the family, or in the city, or in the nation, peace will be assured.

Dean Church

The centenary of the birth of Dean Church has naturally called attention to the work of a man whose influence in the Church of England was deep and strong. It is now well known that he might have been Archbishop of Canterbury from the Deanery of St. Paul's, if he had been willing to accept Mr. Gladstone's invitation. And yet it is probably true that his literary and historical work will last longer than his ecclesiastical writings and influence. While he was a leading Tractarian, it is well known that his most influential books have been those in which the distinctive ecclesiastical tenets of his position are almost conspicuous by their absence. The question has been raised whether the Tractarian Movement produced any great literature that profoundly moved thought as a whole. It gave birth to certain types of liturgical, historical and theological work, but it is pretty certain that no writer of that school ever equalled Westcott, Lightfoot, Salmon and Sanday, while, in regard to Biblical theology, there are few, if any, to compare with Scottish writers. Dean Church was undoubtedly a great man and St. Paul's Cathedral today is perhaps the best evidence of his influence, but it is, nevertheless, true to say that his literary and historical writings have given him the chief place in the minds of most readers.

"Pilgrim's Progress"

One of the most interesting attempts at practical teaching made of recent years was an effort, during last Lent, on the part of an extreme Anglican to give Bunyan's immortal work an interpretation suited to extreme Anglo-Catholicism. Thus, it was explained that Christian got into the grip of Giant Despair because he stopped going to Confession, and By-path Meadow was disobedience to religious authority involving the giving up of "Catholic" practices. This interpretation of Bunyan is probably the very last that the author of the "Pilgrim's Progress" could have imagined possible, and anything more entirely absurd than the attempt to give the "Pilgrim's Progress" a so-called Catholic interpretation can hardly be imagined. A slight sense of humour would have prevented the project being entered on. If there is one work that stands for the essential Evangelicalism of the New Testament in regard to the Christian life, it is the "Pilgrim's Progress" and no effort to make it mean anything else can be successful. Even those who favoured the preacher's views must have been conscious of the futility of the whole affair. John Bunyan knew the Bible, the grace of God, and his own heart too well to make any mistake about the way of salvation.

Prayer-Meetings

An intensely interesting series of chapters has recently appeared in a paper for fifteen consecutive weeks, comprising questions and answers on the subject of prayer. One writer

says that his Church prayer-meeting is in a very feeble state and asks for a cure to be suggested or a substitute for the prayer-meeting found. The question is very pertinent, for the complaint is unfortunately a common one. There are many praying people in the Churches and yet, somehow or other, prayer-meetings do not occupy the place that they should in our Church organizations. Every important institution of a Church should have its own prayer-meeting and, amid all the varied organizations connected with a congregation, room should be made for a weekly prayer-meeting as the centre of inspiration and blessing. What the furnace is to the Church in cold weather, that the prayer-meeting should be to, all parochial organizations, and just as infantry in war must be supported by artillery, so the aggressive force of our Churches needs a similar support in the fervent prayers of men and women who know by experience how to bring down the power of God.

Parents and Children

A very interesting announcement was made recently concerning Princess Juliana, Heiress to the Dutch Crown, who has nearly completed her sixth year. No religious teaching will be given the little Princess except by her Mother, who desires to keep this all-important branch of education in her own hands. This is good news, for the elements of the Faith can best be learnt by a child from a parent, and it is certainly the supreme and primary duty of the parent to give such teaching. Nothing can possibly make up for parental work in this respect, and however good a school may be, and whatever religious lessons may be provided, it is the influence of the home, and, in particular of the parent, that will go deepest into the soul of a child. Parents are therefore earnestly urged to follow this admirable royal example, and never allow their own obvious duty to be delegated to any teacher, be he clergyman or layman. All outside religious teaching must be supplementary to that given at home. Then and then only can we guarantee the proper teaching and training of those who, by and by, will be Christian men and women in our Churches.

Religious Liberty

The events connected with the War cannot, altogether, prevent us from looking towards Mexico and observing what is going on there. The other day, the President of a Roman Catholic Church Extension Society in Chicago pleaded with the United States Government for "religious toleration" in Mexico. Mr. Bryan at once replied that the administration at Washington was doing, and would do, all that is possible to induce Mexican revolutionists to treat humanely Roman Catholic priests and nuns. Then he went on to say that Mexico, in order to obtain a proper stability of civilization, must be given "just land tenure, free schools and true freedom of conscience and worship." There is no doubt that Mr. Bryan, whether he intended it or not, indicated by these allusions the significant truth that Roman Catholics never troubled themselves about "religious toleration" as long as they were in power and only insisted upon it when they, and not Protestants, needed the privilege. And it is well for Roman Catholics to be told plainly that the disastrous lack of education in Mexico is almost wholly due to the fault and failure of their own Church. By all means, let us have everywhere, the fullest liberty of conscience to think and worship according to the truth of God. But it is a well-known fact that Roman Catholicism never allows liberty when holding the upper hand, though always claiming it when in the minority. No one can call this fair.

A Splendid Opportunity

Once again the season is at hand for open-air preaching and it is earnestly to be hoped that the fullest possible advantage will be taken of it. In respect to preaching in the open, Canada is far behind England, where the Summer is utilized by many churches and other organizations to make known the Gospel to those who never or seldom enter a place of worship. In view of the fact that the English Summer is so uncertain, this is all the more impressive and, considering that the Canadian Summer is so advantageous, it behoves all to do their utmost to make known the Gospel by means of open-air work. It would be well if indoor services and meetings were suspended and, instead, gatherings held in various parts of cities and villages to testify of the Gospel of the grace of God. We are apt to forget that our Lord's word to His followers is "Go."

A Blessed Benediction

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."—II. Cor. xiii. 14. The Lord Jesus Christ came down into this scene as the Vessel of heavenly grace; for He was the One Who brought into this world, within reach of man, all the grace that originated in the Father's heart. When we contemplate something of what it meant for the Son of God to become a Man amongst men, to leave the eternal glory which He had with the Father to come down to the manger of Nazareth, we form some idea of the meaning of that wonderful expression, "The grace of our Lord Jesus Christ." "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II. Cor. viii. 9). None could have been richer than He, for from everlasting He was God; but who could have been poorer than He when He could sit, a wearied, thirsty traveller, upon Sychar's well, and say to her who came to draw, Samaritan outcast though she was, "Give me to drink"?

And why this condescending grace? It was in order that He might attract to Himself the hearts of men and administer to them the blessings which were in the heart of God for them; in order that they might be brought to know "the gift of God," and live in the knowledge of the Giver. There were indeed a few who in some measure answered to this purpose. There were some who could say, "And we beheld His glory . . . full of grace and truth"; and these could say, "Of His fulness have all we received, and grace upon grace." But what of the world in general? The only answer given by the world to heavenly grace was to award a cross and grave to the Vessel of grace.

But God raises Him from the dead, exalts Him to His own right hand, crowns Him with glory and honour, and gives all power and authority into His hand, not that He might avenge Himself upon us who have murdered Him, but that He might make us rich with all the riches which by His death He had acquired. Such is the grace of our Lord Jesus Christ. His death, further, has become a righteous foundation whereby this attitude of grace to us is justified. It also becomes a way of escape from this present world of sin and death, while through it and in virtue of His resurrection, we have entrance with him into another world where He reigns. The Holy Spirit comes down from One who is made Lord and Christ, bringing the good news of God's grace set forth in Him on high; and souls are attracted by the Spirit; they believe the testimony of grace, and so doing they bow to the One whom God has

exalted and have access into "this grace where-in we stand." That is, they are translated out of the kingdom of the prince of this world into the Kingdom of our Lord Jesus Christ, the Son of God's love; and become the recipients of all the blessing which the poverty, the death, the grace, of our Lord Jesus Christ, has afforded them.

We get something of it depicted in II. Samuel ix. David has taken his appointed place as king over all Israel, in Jerusalem. The ark has been brought up, God's glory has been established in connection with his reign. The power of God rests upon David, and his enemies are subdued under him. And now he says, "Is there not any of the house of Saul, that I may show the kindness of God unto him?" The house of Saul! Saul whom he had saved from the Philistine; Saul whom he had so faithfully served; Saul who had hated him, persecuted him, pursued him as a partridge upon the mountains; Saul who had treated him much as we treated the Lord! "Is there not any of the house of Saul, that I may show the kindness of God unto him?" And so Mephibosheth is brought up; "and he fell on his face and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant." There is the attitude and the language of the heart touched by grace. Would that our hearts were so filled with the grace of our Lord Jesus Christ that we could but fall upon our faces and say, "Behold thy servant." That is what it is to come under the rule of grace. We are not ruled in a legal way but by grace, and just as we come under the rule of grace do we enter into the enjoyment of the blessings which grace secures us.

And what blessings they are! Romans v. brings out a few of them. First of all, we are justified, then we have peace with God and can rejoice in hope of His glory. Once His glory filled us with dread, because we came short of it, and if the glory of God were to be displayed we must go. But now His glory is no longer our dread, but our hope. And then, as to the present, if we have tribulation, we can glory in it, not in getting out of it, but in it, because the grace of the Lord Jesus Christ is sufficient to meet all the tribulations. We can look upon Him and see Him as He underwent tribulations ten thousand times greater than ours, and hear Him say, "My grace is sufficient for thee." His resource is ours, the love of God is shed abroad in our hearts. Once there was distance and darkness, but now there is perfect love, a resource to meet all difficulties triumphantly, "The Love of God." The love that went out to us when strangers to Him, the love that gave the Only Begotten Son to bring us to Him, to place us as sons before His face, to sit down in perfect liberty, holy and blameless, to feast upon all that He is as displayed in Jesus Christ His sent One, that is the love which through grace the Spirit sheds in our hearts, and it is enough. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

"And the Communion of the Holy Ghost." For, after all, apart from the Holy Spirit it would all be nothing to us. By Him we were first led to accept the testimony of grace. And then it is by Him that we are led into the good of all that grace bestows, for by Him we answer to the rule under which we are brought. How are we, on the earth, to answer to the rule of heaven? By walking in subjection to the Spirit sent down from heaven. Our responsibility is to walk in the Spirit—to let Him have full scope, ungrrieved, unimpeded, to take of the things of Christ and show them to us,

to occupy us with the One in whom grace reigns. And as we are occupied with His grace, we are formed in grace, and so become in our measure vessels of heavenly grace. His grace is all available for us. We have not to labour to produce it. We have only to go on in occupation with Him, led by the Spirit, and He will produce it in us; so that we may go through this scene both enjoying and displaying grace, the grace of our Lord Jesus Christ, to the glory of God and the blessing of man. "My grace is sufficient for thee."

And then, again, it is by the Holy Spirit that we answer to the love of God, so that we are led consciously into the place He has for us. Like Mephibosheth, we are brought—and we have to be brought—to find ourselves seated with Christ, in the place of a son, feasting upon that which He feasts upon (II. Sam. ix. 2). God sends forth into our hearts the Spirit of His Son, crying "Abba, Father" (Gal. iv. 6). We abide in God, abiding in His love, and He abides in us, His love being perfected in us (I. John iv. 12-16). And what characterizes us now in our walk down here is that we have His Spirit. Naturally we may have a proud spirit, a rebellious spirit, but now we have God's Spirit, Holy Spirit. Well may we thank our God that He has brought us thus to have part in the "fellowship of the Holy Spirit."

May this Trinity season find in us spiritual discernment to perceive the things which grieve the Spirit; in order that there may be nothing within to hinder the increased enjoyment of those glorious realities, "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost." So will our path be the path of the just, "that shineth more and more unto the perfect day."

THE LAST FIVE MINUTES

"Men, it's the last five minutes!"

The Officer passed the word.
The men who had left their trenches,
To deep concern were stirred.
They stood with their bayonets ready,
Awaiting the final chance,
And the word of the brave Commander
To order them, "Advance!"

"Men, it's the last five minutes!"

What were their thoughts, their fears!
These men who had suffered hardships
Beyond relief of tears?
Was there some hesitation,
Were they disposed to shun,
Or flinch in those last five minutes,
From bayonet, bomb, or gun

No, they had left their country,
Comfort, and home, and friend,
Gladly their lives had offered
These blessings to defend.
They would not shirk their duty,
However supreme the cost.

But these were pregnant moments—
Would life be saved or lost?

"Men, it's the last five minutes!"

Oh, with what faith they prayed—
Some with a trust impelling,
Never the least afraid;
Some with a new emotion,
Casting themselves on God,
Calling on Him for mercy,
Yet uttering never a word!

Soldier, the last five minutes

For you, may soon draw near.
Are you prepared to meet them
Without regret or fear?
Have you the great salvation
Neglected or embraced,
And settled the vital question,
Which else must yet be faced?

Oh! that those last five minutes

May be in triumph spent!
Avow your need of a Saviour,
Confess your sins and repent.
This is the hour accepted,
To-morrow may be too late.
Make peace, though the war is waging,
And seal your eternal fate.

The Nearness of the Spirit

Sermon preached at the Annual Service of the Society for the Propagation of the Gospel, in St. Paul's Cathedral, on Wednesday, April 21st, 1915, by the Right Rev. W. Farrar, D.D., Bishop of British Honduras with Central America, and formerly Assistant Bishop of Quebec.

"Behold I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him and he with me."—REVELATION iii, 20.

Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"—PSALM cxxxix, 7.

I HAVE placed these two texts side by side because they seem to me to express so well the same thought in different ways and in different moods; also because you may go straight away after this service and study the thought afresh face to face with Holman Hunt's reproduced masterpiece "The Light of the World," and then may conclude for yourselves whether or not the words of St. John are indeed akin to those of the Psalmist.

THE TWO THOUGHTS.

The first thought is wrapt in an atmosphere of warmth and homeliness. We see the friendly greeting, the genial and kindly entertainment of friends: through the open door we can see the host and the arriving guests, the simple meal spread on the humble table. It is like a poem of Burns, at his best.

And behold He comes, the Christ, homely of guise, yet majestic withal in form and countenance, and bends His stately head beneath that humble portal. (O gentle Jesus, O King of Kings and Lord of Lords!) "... I will come in to him and will sup with him and he with me."

The second is the same thought in different form. We leave the cottage home in the secluded valley and ascend the highest peak of some great mountain chain, and thence look down on the murmuring, fretting world beneath. It is an atmosphere of sublime tragedy.

When I went to a friend for advice as to the subject of this sermon, he said: "Give us the biggest thing you know both for the war and after it."

Well, this is the biggest thing I know, in all places and at all times, and not least now when even the careless ones among us have been fain to seek shelter beneath the everlasting wings. It is the thought which both these texts present to us: at once the simplest, the most commonplace and at the same time the most profound, the most complex, the most mysterious, the most unusual thought in all the western world. The thought that so many Englishmen think that they

think, and yet in the hour of crisis prove that they think not; they call it "mystic" and are

ring world, and then rise again ready for "what-e'er betide."

THE NEARNESS OF GOD.

Yes, we pray inspired by that first great thought, listening on our knees for what melodies may chance to come our way out of the great harmonies of God, and I tell you, brothers, that, as you listen, the air is full of sounds so sweet and melting that our souls are driven hither and thither in the stress of their vibration, and perchance exhaust themselves with much turning towards conflicting cadences, and with satiety of the fullness of their exceeding beauty, so that we have to exercise the sharp control of our self-discipline to select some one thought amidst the many that seek for entrance to our minds. So I too (if I may change my metaphor), making bold to pluck one jewel out of the many that flash forth their fires in the diadem of God, give you this thought: God the Holy Spirit is ever near to us. He is near to me as I speak, He is near to you as you listen. Use the eyes of your soul, my brother, and you shall see Him, and with the fingers of your soul touch the hem of His garment.

A VERY PRESENT HELP.

And what a light does this throw on our daily and hourly attitude towards God, on all the greater crises of our life, in the hour of battle, in the moment of death, in a nation's agony and a nation's joy. To know that God is always near to us: to know that He is so near that His spirit might enter into us every time we breathe. This is indeed a startling fact so soon as we begin really to think it. And like a great many other facts all that most of us give to it is a kind of parrot-like repetition of the lips; yet it is one of the most essential elementary facts of our daily life. I tell you that your whole soul, the Sacraments which you reverence, the prayers which you utter, the voices of God to your heart in stress and strain, in danger and disaster, will rise up in judgment against you, if you do not grasp this thought and make it your own. O many-vis-

aged, ever-changing, ever-steadfast, ever-pleading, ever-commanding, ever-sorrowing, ever-rejoicing, ever-humble, ever-exultant Spirit of God!

Thou art at the door, the fast-closed, or the partly closed door of my soul! Why am I not swift to realize it, so that Thou mayest come in unto me and sup with me and I with Thee? I think, that with most of us, it is because we do not give ourselves time to stop and think.

A TRIBUTE TO OUR BOYS

PUNCH, OR THE LONDON CHARIVARI.



CANADA!

YPRES: APRIL 22-21, 1915.

The Canadians honoured by the noted English Artist, Bernard Partridge, in this striking picture.

ready to apologize for having been caught in the half-hearted attempt to think it, their western souls half blind to the light, half blinded by the light. The thought nevertheless which to us who have found courage to let ourselves go, swimmers, as it were, on the bosom of the eternal deep, is as the music of the winds in our ears, the song of the Spirit which fills the whole world. Yes, the thought, the truth, nay the personality in the power in which, and of whom, we may kneel down in peace amidst all the affrightments of the war-

BANISHING GOD.

Until the war began it was becoming more and more distressing to watch how most of us were spending our whole lives—our whole time spent in trying to drive away thoughts of God, our whole atmosphere one in which the Holy Spirit of God could not be expected to dwell. For how could the stately Spirit of God inhabit souls which were given over to shallow, unkind, not over-pure, uncharitable ways of thinking? How many of us (before at least that warning of the wrath of God came to us) would have done anything rather than sit down deliberately to think about God, His nature and His goodness.

Even to-day I submit this test to you: meet someone of your acquaintance outside this church this morning and say to him: "Friend, I want to tell you that, in the plainest and most literal sense, God's Holy Spirit is waiting at this moment for just a chance to enter your heart and therein dwell"—and what reception do you think you will get? In most instances he might call you a poet, or a mystic—if he were polite—for these terms probably signify to him the holding of partial surface truths, and not as they do to you, the fuller and more perfected and deeper insight of the God-gifted mind and soul. But probably in his heart he might call you some other name. And yet this fact, that the Holy Spirit is indeed literally waiting outside your heart, and his heart and my heart, may be, if so you will it, the best attested fact of all the world. I would not call you Christian if you did not hold it fast.

TRUSTING THE SPIRIT.

And the thought that springs out of this is again most commonplace or most profound, in accordance with the shallowness or the depth of your own judgment. It is the thought that we must learn to trust much more thoroughly and entirely the Holy Spirit of God. I suppose that you will hardly dispute the fact that at present there is on our part great want of trust? If any of you here feel inclined to dispute it, I shall not labour my point. I will simply open the first book that comes to hand and ask you what you have to say to Chapter 12 of Mr. Rowland Allen's "Missionary Methods." Is Mr. Allen correct in his assertion that everywhere in the Mission Field "Christianity is still an exotic," and that we have not yet succeeded in so planting it in any heathen land as to make it quite natural to the soil and to the climate? Is it true that everywhere our missions are dependent, looking to us for leaders, instructors and rulers?

And if it be true, what is the cure for it? Again I quote Mr. Allen's book, but I quote it mainly because it puts for me in an easy form my own life's experience: "It is that faith in the Holy Spirit which we need to-day; we need to subordinate our methods, our systems, ourselves to that faith."

THE COLOUR BAR.

And this brings me to another matter, or rather another aspect of the same matter; and again I think that I shall put my thought best in the form of a question. Is not the time ripe for us to review what we term as a rule the race question, or the colour question? I think the time is ripe. The time has come for us to consider whether in dealing with the race and colour questions we have not all along been guilty of confusion of thought; whether we have not taken for a protective instinct of race and colour an instinct which is not in truth based on either of these, but rather on certain clearly distinguishable facts of inherited birth and breeding and refinement and the like. I am frequently told that there is an impassable social gulf between my black brother and myself, and I am asked to believe that there will always be this gulf, and that God has willed it so because he is black and I am white. Now this is just the assertion, out of which having gradually but steadily educated myself for at least forty years, I am now prepared stoutly to dispute. There is to my mind no more gulf at this moment between my black brother and myself than there would be between one of my own ancestors and myself if he could step out from the not so far-distant ages of British barbarism and claim to-day my kinship and acquaintance. More than this, I submit to you that even to-day there are few differences of race, colour and the like which could not be bridged, if we put entire trust in the Spirit of God, and that, while not seeking to crush out of existence those instincts which seem at present to stand in the way of complete social intimacy, we should more and more, by careful analysis, prevent these instincts from assuming to themselves powers which they can be proved not to possess, and that we should train ourselves to look quite fearlessly into a future in which no

debarring instincts will arise, because the true parents of their birth and all that gave them strength and vigour and youth will have died away. Believe me, much of the trouble even to-day is entirely of our own making.

AFTER THE WAR.

My friend said: "For the war and after it." That showed that he stood on the threshold of a great truth, for certainly the condition of things at the end of this war will be very different from the condition of affairs at its commencement, and we may be sure that among the problems that will clamour for readjustment will be the race and colour questions of to-day. It would be a wild delusion for the British people to think that with regard to this problem they will stand after the war just where they stood before it, in the eyes of those whose brotherhood they have voluntarily claimed, whose alliance has been bestowed upon them as the outcome of a great national act and in terms of perfect equality, and whose blood has been mingled with their own in the mighty soul-binding sacrament and sacrifice of the field of battle. You cannot, you shall not go back on your pledged pledge, my brothers. From this time onwards you are members of one national family, children of the one supreme parent, fellow-pupils in the great school of the ever-binding sorrows and sympathies and wrought-out lessons of God's world.

There is but one way in which, after the war, we of British birth can retain our position of superiority, and that lies along the narrow yet ever increasingly beautiful path which leads to the Palace of Pure Delight in the City of the Mysteries of the Holy Spirit of God. The future must find us doubly the children of the Spirit, or denuded of all our present claims. Make no mistake about it—you shall double your power or lose it altogether. The day of race superiority,

"THE OFFERINGS"

By the Rev. Prebendary H. E. Fox, M.A.

"The Offerings Made Like unto the Son of God." By Walter Stephen Moule, M.A., Principal of C.M.S. Training College, Ningpo, and Archdeacon of Chekiang, China. (Longmans, Green and Co. pp. 402, \$2 net.)

It is one of the by-products of modern culture that books such as this have become scarce. The candid publisher tells his client that there is little demand to-day for literature of this kind. The result is that large areas of the Bible have become practically blank for the average preacher and the ordinary churchgoer. The opposite has happened to that which is seen in the crowded spaces of the world's cartography. It was not so once, and the generation has hardly passed away that knew Fairbairn and Jukes and Bonar, and learned from them what spiritual treasures were stored up in the pages which to the present-day critic are little more than "scraps of paper." Shrewd old Thomas Fuller has some wise words that our up-to-date divines might well lay to heart. Commenting on a sermon which had drawn practical lessons from an unexpected source he remarks, "How fruitful are the seeming barren places of Scripture. Bad ploughmen which make balks of such ground. Wheresoever the surface of God's Word doth not laugh and sing with corn, there the heart thereof is merry with mines, affording, where not plain matter, hidden mysteries."

Bible lovers owe a deep debt of gratitude to Archdeacon Moule for his most helpful and interesting book. He has found the master key which opens the store-house of inspired wisdom to the reverent student of the Bible. It was an old saying among our fathers that as from every town and village in England there lay a road to London, so for the Spirit-taught mind there was in every text and chapter a way to Christ; which is only putting in human language the sacred words, "They are they which testify of Me."

Mr. Moule in his opening pages frankly defines the very reasonable process of his enquiry into the main subject of his book. "Let us assume that we have in the Old Testament what it professes to give, the trustworthy record of a progressive Divine Revelation. Let us test our assumption now at this special point, where we read of the construction of the Tabernacle and the institution of a law of sacrificial worship. Let us fearlessly examine every paragraph and every detail of the record; let us see whether it is consistent with itself; let us consider whether it fits into the assumed line of Revelation, or contradicts it in any particular. We will start with no theory, of how things ought to have been, but

unconsecrated by a Spirit-inspired religion, lies at the point of death; and behold the mourners make ready to go about the streets!

WHAT MEAN YE BY THIS SERVICE?

And now a last question: What mean ye by this service? You mean surely something which will arm you for all the problems, joys, rejoicings (aye, if so God will), disasters of this year. You mean, therefore (if my word to you has been a true word), the deliberate effort before you leave this church this morning to call upon God's Holy Spirit in such a way that He will even now enter into your souls to strengthen, to chasten, to gladden and to beautify all that you will try to do after this service in His strength for the Church of Christ throughout the world. And you mean, therefore, the full realization of the fact that He—that meek and strong and beautiful Spirit—is even now at this moment at the door of your souls, exceeding near to you. He is here, He is here, that Holy Spirit! When you leave this church He will go with you. Dove-like He will hover over you, to see if haply you will give Him that entrance into your hearts which He so freely desires. Cry unto Him now! Speak to Him ere you leave this church! Touch in prayer but the hem of His garment! Say:

"Come, Holy Ghost, our souls inspire!"

"Come, Holy Ghost, our souls possess
With Thy full flood of holiness."

* * * * *
Enter, Lord God, the temple of Thy abode,
enter and therein for ever dwell!

* * * * *
"Behold I stand at the door and knock."
"Whither shall I go from Thy spirit?"

"The darkness and the light are both to Thee alike."

simply enquire what they are recorded to have been. We will do our best to give full weight to each statement, and to interpret it in its plain and natural sense. This will be our purpose and method; and if our assumption is incorrect while our reasoning is sound, we shall infallibly be landed sooner or later in an absurdity or in confusion. If, on the other hand, our investigation, proceeding on the assumption which I have outlined, leads us into no absurdity or contradiction, but rather exhibits wonderful anticipations and unlooked-for harmonies in the record, the probability of that assumption being true will be greatly increased. We shall be all the more inclined to apply it to other parts of the record, and finding the same result everywhere, we may be led by the methods of the plain man to a conviction of its truth and a happy certainty that in the Holy Scriptures we possess in very deed the record of a progressive Divine Revelation handed down to us in adequately trustworthy documents." (p. 2.)

The writer is no visionary, but a sound and accomplished scholar, endowed with that spiritual insight which is an essential qualification for the study of Divine truths and words. He traces through the histories recorded in Genesis and Exodus the evidences of a connected purpose. The woman's seed, the generations of Noah and Shem, the Abrahamic promise renewed to his posterity, the mysterious figure of the Priestly King, who blesses the people of God, receives their homage, and supplies their need, the experiences of Jacob and Joseph, are all coherent parts of an eternal will and an unchanging plan.

"The world in Genesis," says Mr. Moule, "is a real world, the actors are historical characters, patriarchs are men of their time, but the hand that guides their experiences and records their history is Divine, seeing that which is to come and working out the way of Jehovah." (p. 18.)

Three illuminating chapters on the records of Egypt, the subjects being the Redemption, the Covenant, and the Presence of God, lead up to the main topic of the book, the Christological interpretation of the Tabernacle and its contents, the Priesthood and its laws, and the elaborate regulations of the many and varied offerings, all of which were designed not merely for transitory conditions, but as parts of a great and growing Revelation which carried on with cumulative evidence the promises and hopes that in their turn the Prophets embraced and expanded till He came in Whom all should be fulfilled.

It is impossible to do the author justice by quotations from a work so full of minute detail and profound research. The devout reader is carried along by an increasing conviction of the sublime and far-reaching purposes of the Jehovah, Who was no tribal deity, but the Eternal God, the same yesterday, to-day, and for ever. The con-

BRITAIN AND BELGIUM

Letter from Mr. John Galsworthy.

cluding chapter is a summary of the later history of the chosen people, marked as it was by repeated failure, but in all a preparation for Him Who was to come.

"The Temple was restored, but not in its former glory. The throne remained empty, waiting. The last prophets gave their message, and then silence fell till Jesus came, as in the old days there fell a silence before the great Redemption. Now He has come and gone, and left His record behind Him. We have it in the books of the New Testament. And Israel? What of Israel? There is no temple, no altar, no priesthood, no offerings, no prophet, no king. We do not need them, though we read their history with reverent awe, for we have Jesus Christ." (p. 358.)

The author has added some interesting essays on the Cherubim, the Shechinah, Psalm 22, and the Peace Offerings, the doctrinal significance of Sacrifice, as well as its relation to the Synagogue and the Prophets. The last article on the Chinese tradition of Sacrifice is especially valuable as coming from one intimately acquainted with the literature of that ancient land.

We heartily commend the book and trust that it will have a wide circulation. To the unprejudiced mind it will bring an overwhelming conviction of the supreme authority of all those Scriptures in which the Risen Lord "expounded" unto His disciples "the things concerning Himself," reminding them as He had already told them that "all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning" Himself.

Zeppelin Raid on Lowestoft

By the Rev. Dr. G. E. Weeks,
VICAR OF ST. JOHN'S LOWESTOFT.
(Missioner at All Saints', Toronto, November, 1913.)

THE night of Thursday, April 15, was still and starlit, and there were not wanting among us those who were apprehensive that so favourable an opportunity for a Zeppelin excursion would not be missed by our enterprising enemy. Soon after 1 a.m. the whole town was awakened by the ominous wail of the siren, the prearranged warning of the presence of hostile aircraft.

The last echoes had scarcely died away before the district was illuminated by a blue light, and, in rapid succession, four explosions followed. In the strange hush that succeeded the beat of an airship's engines could be heard overhead, gradually becoming fainter as the vessel headed for the sea.

Vast tongues of flame, leaping high into the air, indicated that one bomb at least had found a billet! The writer's duties as Divisional Officer of Special Constables took him into the southern part of the town, but he soon learned that all the damage wrought was north of the harbour, and all within the confines of his own parish—an unenviable distinction.

On going off duty at 4 a.m. the writer was able to cross the harbour and visit the homes of his people. The scene was indescribable. One bomb had fallen upon a timber yard, instantly setting it on fire. Another crashed through the stables of the Great Eastern Railway, killing two horses and riddling the parcel vans hard by. A third fell upon the tramway line, and, beyond breaking many windows, did little harm.

The fourth bomb was the most mischievous of all. It fell in a garden, all round which houses were thickly clustered, tore a hole in the ground in which a taxi-cab might have been placed, and shattered to fragments the doors, windows, and ceilings of the houses within range. Had it fallen ten yards further, either way, it must have crashed through the rooms where people were sleeping, and the death-roll must inevitably have been heavy.

It was most noticeable that amid all the ruins of their homes the people immediately concerned had no other words but those of thanksgiving to God for miraculous escape from death and injury. One man said to the writer, "If ever I had been inclined to atheism, this deliverance would have cured me." The bedroom in which the speaker, with his wife and child, was sleeping was one mass of wreckage, yet all three escaped unharmed.

It will always be, to the Vicar of St. John's, a matter of profound gratitude to God that his people's lives were spared, and that amid most terrifying conditions they themselves were so calm and self-possessed. To him and to them the Collect in which many had joined at the daily Intercession Service some hours before will ever have a deeper significance: "And by Thy great mercy defend us from all perils and dangers of this night."

WE have pledged our honour to restore Belgium. But Belgium is not a word—it is a people; and the Belgian people is starving. If we let it perish during the process of restoration we shall have grasped only the shadow of our task.

Mr. Hoover, Chairman of the neutral Commission for Relief in Belgium, and Mr. Francqui, Chairman of the Committee in Brussels, tell us that "at least a million-and-a-half Belgians are now entirely destitute. With the rapid exhaustion of the meat and vegetable supplies, there will probably be, before harvest time, 2,500,000 Belgians who must be fed and clothed solely by charity. The remaining 4,500,000 will get their pitiful daily allowance of bread through the Commission and will pay for it." And they add: "Will you help us to keep the destitute alive?"

This neutral Commission, marvellously organized and administered, has hitherto succeeded in just keeping abreast of the situation, raising its funds from America, other neutral countries and the British Colonies. But their funds are failing fast; and their needs are getting greater. It is in response to their desperate appeal that a National Committee for Belgian Relief has now been formed in our country, and every penny it collects will go without deduction into the hands of the neutral Commission, and through them to the starving Belgian people, in the form of food. So far Germany has kept her word not to filch what is sent for the Belgians; and the organization of relief now makes it almost impossible for a German to touch one loaf of Belgian bread. The present need is for £500,000 a month; the future need will be even greater.

Our own exigencies are, of course, tremendous; but what would they not be if Belgium had consulted her own material needs, had just chosen to save herself—instead of saving the Western world? With Belgium complacent to the German, Paris gone, Calais gone—it would have meant another year on to the years we may have to fight, an extra five hundred million pounds of money, an extra hundred thousand lives. If ever country owed debt, this country owes it to Belgium, to keep the breath in the bodies of her people. Owes it, and must pay it.

In standing to her guns Belgium saved of course the whole world, for modern civilization is built on nothing if not on good faith and honourable obligation; but it is France and Britain before all that she has saved. France, however, has a terrific task in the rescue of her own ruined millions in the north. Thanks, perhaps, to ruined Belgium, Britain has not, may never have, to rescue and restore ruined towns and countryside.

In return, what is Britain doing? Spending money and blood like water, to drive the Germans out of Belgium? Yes! But let us be honest. We

should have had to do that in any case, for our own interest. We are not thereby discharging the debts of gratitude, justice and humanity. Giving hospitality to 200,000 Belgians? It is something, but not enough. Not nearly enough! So far we have not faced at all the desperate situation of Belgium itself; we have not, indeed, been asked to. From Canada and Australia, with one-fifth of our population, help to the value of £150,000 a month has been coming in. From ourselves, practically nothing. But in future, all eyes are turning to us; it is we who are now asked to stay the march of death.

A penny of income tax in our country yields nearly three million pounds. If each one of us sets aside at once one penny from every pound of his income, this people is saved—this people more cruelly wronged than ever people were, this people to whom each one of us owes a debt, that we have not realized, that we cannot realize in its full proportions. If Belgium starves, the civilized world incurs a stain more black than we dare to contemplate: a little country gave itself for civilization, and civilization, having the means to save it, let it perish! . . . We are dealing here not with words, ideals, and what not, we are dealing with hunger—a very simple thing; if people are not fed, they die. No ultimate victories, vindications, and indemnities are of the least use to Belgians, starving now. If they are not kept alive—on the shoulders of this country, the richest country, and that which has gained most by Belgium's suffering, the reproach will lie heaviest. Verily it will!

There can be no exaggeration in the tale of Belgium's trouble—for no words can even begin to tell it as it should be told. There can be no exaggeration in the expression of gratitude for what we owe her. If those wronged and ruined people had done nothing for us, should we grudge them enough money to spare ourselves the sight of their starvation just across the sea under our very eyes? But seeing what they are, what they have done for us—how—how can we bear to let them lack the mere sufficiency of life?

No! Britain will not let Belgium starve. We have not known hitherto what was needed of us in this race with death. Now we do know. We are too proud by far not to pay our debts. For this is a debt of honour, preceding even the charity that begins at home.

The appeal of the National Committee has been issued. The Hon. Treasurer is Mr. A. Shirley Benn, M.P., Trafalgar Buildings, Trafalgar Square, London.

Every penny contributed goes to the Belgians in the form of food.

The cry of a brave people comes across the sea. Pity, ungolded, feeds no starving bodies.

New Light on "The Book of Enoch."

DURING the last few years a great amount of attention has been paid to certain obscure writings bearing such titles as the "Assumption of Moses," "The Apocalypse of Baruch," "The Book of Jubilees," "The Book of Enoch," "The Secrets of Enoch," and another work which is incorporated in the Apocrypha, and is known either as "II. Esdras" or "IV. Ezra." It has been asserted that these and other books of the same order were for the most part written in Palestine shortly before the Christian Era, and that what is referred to as "the Christian Movement," that is to say the work of our Lord and His Apostles, was largely the result of their influence.

At the meeting of the Victoria Institute, held on Monday, April 12th, Mrs. Walter Maunder claimed that the close resemblance in the astronomical allusions found in four of these books—i.e., the "Book of Jubilees," "IV. Ezra," and the two "Enochs," to the astronomical conceptions found in the Vendidad and Bundahish and other sacred books of the Zoroastrian faith, proved that they were written, not in Palestine, but at a distance and under strong Persian influences.

The first example of this is the curious Persian tradition that the ancient home of our race was in the extreme north, very nearly at the pole. Here heaven, hell and the original earthly paradise were supposed to meet. This strange idea is found in both books bearing the name of Enoch.

The "Secrets of Enoch" is clearly a very late book; the knowledge of astronomy shown by the writer proving that it was certainly not earlier than the 5th century A.D.

There is little controversy as to the date of "IV. Ezra"; it was written about A.D. 100, thirty years after the destruction of the Temple; but, zealous Jew as the author was, he was greatly under Magian influences. He taught the Magian doctrine that the world originated in a state of negation and will return to it; he adopted the Magian method of dividing all time into twelve parts, and in accordance with the Magian chronology, dated himself as living in the middle of the tenth part. Perhaps the most striking point of Mrs. Maunder's paper was her treatment of the celebrated reference to "My Son, Jesus," in chapter 7. She shows that the context has no application to our Lord, but is descriptive of the expected Messiah of the Zoroastrians, whom they looked for to be revealed during a period of 400 years before the end of the age.

The "Book of Jubilees," is fundamentally un-Jewish in the calendar which it advocates, and its phraseology recalls the directions found in the Zoroastrian Bundahish.

But much the most interesting book of the four is that known as the "Book of Enoch," as it is alleged that the prophecy found in Jude 14, 15, is quoted from it. Yet this book of Enoch reveals, most clearly of all the four, its Magian tendencies. The threefold division of the north; the tradition of the latitude where the summer day is twice the length of the winter day; the division of the day into 18 parts instead of 12 or 24; the insistence on a year of 364 days; the re-

jection of the moon as a means for defining the month, and the combination of all these into one astrological system; show clearly that the writer was no orthodox Palestinian Jew, but was thoroughly imbued with the ideas found in the Bundahish, the date of which Mrs. Maunders shows to have been about the middle of the 1st century A.D.

The clear inference from these facts is that these so-called Jewish apocalypses arose long after the first preaching of the Gospel and in a region remote from Palestine. They therefore could not have had the smallest influence on the foundation of Christianity.

The Church Imperial Club

THIS club, which was founded in August, 1913, has not yet completed its second year of existence, but it has already won a recognized place among the foremost ecclesiastical circles in England, as a valuable Church auxiliary. It has, in an extraordinary degree, realized the object of its founders—viz., to provide facilities for meeting, and for social intercourse, for the clergy and laity of the Anglican Communion throughout the world.

From its earliest inception, the idea of such a club met with a favourable reception on all sides, and some of the Bishops of the Church in Britain's Overseas, who have "put up" there while staying in London, have spoken in the warmest terms of its comfortable and homelike atmosphere. It is quite usual for two or three prelates from widely different parts, to be living under its roof, and gaining in such congenial and informal association, first-hand knowledge of the Church affairs in their largest sense. Home prelates and other prominent Churchmen, clerical and lay, find its close proximity to the Church House a great convenience.

It is remarkable that such a scheme had not long before been successfully realized. In less than two years, between 600 and 700 Churchmen have found in the club a bond of union, and the steady and continuous number of applications for membership augurs well for its future prosperity.

The outbreak of the war was a cause of some anxiety to the promoters, coming as it did at a critical time in the club's life, and it was undoubtedly responsible for the development being less rapid than would otherwise have been the case. Half-a-dozen Archbishops, several Metropolitans, some Bishops of the Canadian Church in Canada, the Presiding Bishop of the Episcopal Church in the United States, and between eighty and ninety Bishops, representing every part of the British Empire, and of the United States, make up what is a remarkable roll of patrons and members. Nor have the laity been backward in their support of the club. Field-Marshal Lord Roberts was a warm supporter of the club and there are many others, who are no less enthusiastic in their appreciation of its advantages.

The remarkably suitable quarters secured with wise foresight at 75 Victoria Street, Westminster, are decorated in excellent taste and handsomely furnished and staffed efficiently. An important point which is much appreciated, is the very reasonable tariff, coupled with excellence of cuisine.

The principal advantages of the club may thus be summarized:—(a) Moderate subscription and entrance fee—members from Overseas are exempt from the latter and can enjoy all privileges for one guinea annually; (b) the considerable number of bedrooms; (c) the liberal menu; (d) the entertaining of members' wives and lady friends including the provision of a special room for the accommodation of lady guests; (e) and the provision of a library. This last is in its early stages, but, like all the other departments of the Church Imperial Club, is growing apace.

Application for further particulars, if desired, should be addressed to the Secretary, at the club.

There has been one important development calling for special notice—viz., the inauguration of a club for Churchwomen on similar lines. When the Church Imperial Club had been founded about six months, some prominent Churchwomen banded themselves together to launch (with the co-operation and under the aegis of the Church Imperial Club) a club for Churchwomen. Temporary premises were secured and the club was started. In less than six months the need for additional bedroom accommodation necessitated the taking of an annex, just a year afterwards very commodious and suitable premises were secured at 2 Army and Navy Mansions, Victoria Street, S.W., where the club is now successfully installed, with upwards of 700 members, many of

whom are leading Churchwomen, representing a great variety of branches of Churchwomen's activities.

The promoters are naturally desirous of making the clubs widely known among Churchpeople on this side of the Atlantic, so that they may more completely realize the chief purpose of the clubs in becoming centres where Anglican and Transatlantic Churchpeople may learn to know one another.

Church of England Deaconess Missionary Training House.

THE Rev. C. V. Pilcher's lectures on "The Kingdom of God," have been both instructive and interesting.

Much help in Sunday School methods has been gained by our students attending the lectures in the Bishop Strachan School, by Miss Evans.

We are indebted to Mrs. Burnside for the most valuable teaching given by the Margaret Eaton School of Expression in voice and physical culture. We rejoice that she has survived the sad disaster to the "Lusitania," and grieve with her in the loss of her daughter on that occasion.

With very real regret I record the resignation of Miss Phillips, our Head Nurse. For two years she has faithfully given all her energies to the work of nursing, for which she has a perfect genius; she is much beloved by her patients, who will sorely miss her gentle ministrations.

Mrs. Reeve, the President of our Associates, is just now in Ottawa, advocating the work of the Deaconess House at the annual meetings of the W.A.

The Setting Apart service for two graduates of the year Miss Marling and Miss Duggan, who hope to remain in the Toronto diocese, will be held in St. Alban's Cathedral on June 3rd. Canon O'Meara is to be the special preacher. Our third graduate, Mrs. Cary, has accepted work under Canon Owen at Christ Church, Hamilton. She will be set apart there by the Bishop of Niagara at an early date.

On April 22nd we had a delightful number of Havergal girls to spend the afternoon. Three of our students spoke to them, taking three aspects of the work as a groundwork of their remarks.

A proposal to hold fortnightly meetings at the Island for the members of our various City Mothers' Meetings, needs your support and co-operation. May we ask financial help in procuring needed rest and change of air for convalescents, mothers and little children? Though we have no Holiday Home of our own, yet there are others where we can secure at a moderate cost a much-needed change of air for these needy ones.

The medical report shows excellent work. Obstetrical cases attended, 6; visits paid to these, 91; miscellaneous visits, 12; medical treatments, 13; dressing done in the dispensary, 20; operations, 17; number of clinics held, 8; number of patients attending, 127. The medical work has been more of a varied nature this last month than for some time past. The operations in the dispensary, although not serious, entail a good deal of work, which we endeavour to do as much like the hospital as possible, and gives the students good practice in bed making, dressings, etc., and they take it in turn to wait on the doctor, prepare the patient, and sterilize the instruments, etc., and all have done their part admirably.

The Churchwoman

ST. JOHN.—ST. LUKE'S.—The closing meeting of the senior Branch of the W.A. took place on the 12 inst. A complete outfit of clothing, etc., prepared by the St. Luke's branch for one of the girls of the Indian school at LePas (Sask.), was on exhibition. The diocesan president, Mrs. Thomas Walker, paid the Branch an official visit, and advantage was taken of the occasion to present to her a handsome sterling silver card case, beautifully engraved. The presentation was made by Mrs. R. P. McKim, President of the Branch, on behalf of the members.

DAWSON.—ST. PAUL'S.—A new Branch of the W.A.—the Junior—has been formed recently in connection with this church. The membership numbers 12, and Mrs. Davies has been appointed superintendent. There are now more than 60 members of the W.A. in Dawson.

WHITEHORSE.—CHRIST CHURCH.—At the annual meeting of the W.A. the following officers

were elected for the year:—Pres., Mrs. W. G. Blackwell; vice-pres., Mrs. W. S. Stoddart; cor. sec., Mrs. W. S. Watson. The number of members on the roll for 1915 is 29.

Church News

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.

PREFERMENTS AND APPOINTMENTS.

HUGHES, Rev. F. K., Rector of Millbank, to be Rector of Sandwich South and Colchester North. (Diocese of Huron).

JONES, Rev. W. Grant, Rector of St. Peter's, South Mountain, Ont., to be Rector of All Saints', Newington, Ont. (Diocese of Ottawa).

McKEGNEY, Rev. S. E., Curate of St. Mark's, Parkdale, to be Rector of Holy Trinity, Brantford. (Diocese of Huron.)

NOVA SCOTIA.

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

WINDSOR.—CHRIST CHURCH.—His Grace Archbishop Worrell preached in this church on Sunday morning, the 16th, and in the evening he held a Confirmation service when he administered the rite to thirty-four candidates. The Archbishop took for the subject of his address, "What it means to be a child of God." The Rev. Canon Hind, of Halifax, assisted in the service.

FREDERICTON.

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

ST. JOHN.—ST. LUKE'S.—On Wednesday, the 5th inst., a congregational social was held, celebrating the 20th anniversary of the induction of the Rector, the Rev. R. P. McKim, and for the purpose of the presentation to the church authorities of a rectory free from debt. During his score of years in St. John, the Rev. R. P. McKim has strongly entrenched himself in the hearts of his parishioners, as well as winning an enviable place in the regard of the entire community. Several years ago plans for providing a fit home for the Rector were taken up and as a result the handsome structure adjoining the church was built. Warden D. H. Nase presided. At the close of a short musical programme, Mr. George Martin reviewed the history of the movement to provide a new rectory, and, on behalf of the congregation, presented the deeds and receipted bills to the church corporation. Mr. W. C. Jordan made a speech in which he dealt with the Rector's long tenure of office and spoke of the valuable work he had accomplished and the high place he had won among the congregation and community at large. On behalf of the W.A., Mrs. Smith presented a handsome bouquet of flowers to Mrs. McKim and the latter replied, expressing her thanks and appreciation. A most pleasant evening was spent by all present.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—A memorial service for the Canadian soldiers who lost their lives in the recent battle in Flanders was held in this church on the 16th inst. The Bishop of Montreal was the preacher and his theme was the duty of self-sacrifice. Three members of the congregation were killed at Lange-marcke, Lieut. Owen Hague, of the Field Artillery, Lieut. Alan Richardson, and Pte. Fred Fisher, of the 13th Battalion. The service was conducted by the Rev. Canon Kittson and the Rev. F. E. Baker.

ST. GEORGE'S.—The Protestant section of the Irish Rangers, some 350 strong, attended service on the 16th inst., when the sermon was preached by the Ven. Archdeacon Paterson Smyth.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Bishop of Kingston confirmed 31 candidates in this Cathedral on the 16th inst. The service was most impressive.

ST. JAMES'.—Preaching on the subject of "Vengeance" in this church on the 16th inst., the Rev. T. W. Savary, the Vicar, in referring to the destruction of the "Lusitania" by the Germans, said in part as follows:—"As we contemplate the awful acts of our enemy, is there not the danger that he may drag us down to his level and make us fight on the low plane of savagery that he has chosen? You know it has been said:—'Wait until our armies get into his country—We'll give him a taste of his own medicine'; and you have heard it said, 'You have got to fight the devil with his own weapons.' To do this would be to put God out of the question. Then our enemy has succeeded in dragging us down to his level. Brethren, we must not, no matter what the enemy does, we must not let him, whom we so greatly despise, drag us down to his methods which we denounce. We must be true to our ideals, true to our word, true to our God, even if it costs us somewhat in the lengthening of the war."

WOLFE ISLAND.—On Sunday, the 9th inst., the Bishop of the diocese of Ontario and Mrs. Mills visited this parish. Service was held at Trinity Church at 10.30 a.m., after which the Bishop and Mrs. Mills, with the Rector and Mr. George Barry, motored to the "foot" where service was held at Christ Church at 2.30 p.m. The Bishop preached two eloquent sermons to full churches, confirming in all 19 candidates, three of whom were converts from other Communions.

OTTAWA.

J. C. Roper, D.D., Bishop-Elect.

OTTAWA.—ST. MATTHEW'S.—The adjourned vestry meeting was held on the 10th inst., there being a large attendance. All the reports presented were satisfactory. Total receipts were over \$12,000. The sum of \$1,600 was given to the missionary cause and \$700 to extra-parochial objects. The mortgage on the church property has been reduced by \$2,000, leaving only an indebtedness of \$3,000. The number of communicants at Easter was 768. Wardens, F. H. Gisborne, K.C., G. W. Dawson; delegates to Synod, F. H. Gisborne, K.C., Dr. A. A. Wegant and F. G. Wait. Because of the rapid increase in attendance at the services, the vestry decided to enlarge the present building, so as to provide 100 additional sittings, which can be done at a very moderate expense. The work of enlarging is to be begun at once. The church property (8 lots) has been cleared of brush and weeds and is being put into shape for tennis courts by the Athletic Association, which gives promise of becoming a very strong and influential organization. A class of over 40 is being prepared for Confirmation and will be presented to Bishop Roper early in June. By the unanimous vote of the vestry the stipends of the Rector and the Curate, the Rev. W. B. Morgan, B.D., were increased \$100 each. The sum of \$50 was added to the salary of the organist, Mr. Wallace H. Payne.

TORONTO.

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

RURAL DEANERY OF TORONTO.—The special committee on certain vital moral questions, has made an exhaustive report. For six months a "special committee on certain vital moral questions," representing the Rural Deanery of Toronto, has had the co-operation of a special committee of the Academy of Medicine in an investigation having for its object an effort toward the abolition of infanticide. The committees have been composed of men of authority and experience and great care has been taken to investigate the subject in all its bearings. The inquiry and the reports, it is pointed out, refer only to the "respectable classes," not the criminal classes. The report is a most comprehensive one and it should be of the utmost value to the Church at large.

CHURCH OF THE ASCENSION.—The annual Church parade of the members of the North-West Field Force of 1885, took place to this church on Sunday morning last.

ST. CLEMENT'S.—The Bishop of Toronto held a Confirmation service in this church on Sunday evening last.

ST. JOHN THE EVANGELIST.—The members of the 15th Battery of Artillery, under the command of Major Irving, attended the service at this church on Sunday morning last. The service was conducted by Major the Rev. J. Russell Maclean, who also preached an inspiring sermon on Empire Day.

ST. MONICA.—An open-air patriotic service was held in the grounds surrounding this church on Sunday morning last, following a celebration of the Holy Communion. Patriotic addresses were delivered by Mr. Joseph Russell, M.P., the Rev. R. Gay, Rector, and several other clergy. The singing was led by the band of the Cadet Corps of Trinity Church, under the command of Capt. Moody.

HAVESGAL COLLEGE.—Two gold medals and a scholarship have just been won at the recent University examination by the former pupils of Havesgal College. In Modern Languages, Miss Mildred McPherson (4th year) obtained the Governor-General's gold medal; the Julius Rossin scholarship was won by Miss Christina C. Cooper (3rd year); and Mrs. Hart A. Massey's gold medal by Miss Mabel Patrick (4th year) in domestic science.

TRINITY COLLEGE.—The graduating class in Arts numbers 34, 16 women and 18 men. Of the men, seven are entering the Divinity Class in the autumn, together with four others who have had the preparatory two years of the L.Th. course. Thus the Divinity Class will be increased by 11 from the College itself, not counting others who may come in from outside. Of the graduating class in Arts four have already gone to the war—R. A. Hendy with King Edward's Horse, Lieut. Cleveland Keyes, R.F.A., Corporal T. J. Williams, Field Artillery, and Corporal H. E. Machell, 20th Battalion. The graduating class in Divinity is represented by one of its members, Bombardier J. Hatley. Altogether some 90 graduates and undergraduates have responded to the call as combatants, Chaplains, and members of the hospital and ambulance services. In the last-mentioned category is Miss Ethel B. Ridley, B.A., matron of the hospital at Le Touquet, France. The chief honours of the Final Arts examination go to Messrs. S. Childs and D. A. Keys, and to the Misses Marguerite Clench and Helen M. Macgregor. Mr. Childs, who has had charge of a Mission in Canon Tremayne's parish, and has taken a practical interest in the Lit, the Glee Club, football, and the Students' Council of the University, wins the College prize for the highest first-class honours in Philosophy, the (S.P.G.) Jubilee Scholarship, tenable for two years in the Divinity Class, and the Governor-General's Gold Medal, the most coveted prize in the University, which is awarded for proficiency in English, together with first-class honours in an honours course. Mr. Keys, a head boy of Upper Canada College, wins two medals, the Governor-General's Silver Medal, for the best degree taken by a student of Trinity College, the James Loudon Gold Medal in physics (awarded by the University), and the prize in the same subject, awarded by the College. Miss Clench, who was trained at the Collegiate Institute in St. Catharines, wins the Governor-General's Bronze Medal for the headship of St. Hilda's College and the College prize for the highest first-class honours in modern languages, in which she stood second in the whole University list. Miss Macgregor, who is a Bishop Strachan head girl, stands first in first-class honours in English and History with the Moderns Option and wins the College prize in that subject. Mr. J. Bertram Collip, M.A., has passed his examinations and completed his thesis for the degree of Ph.D. The degree of M.A. has been won by Miss F. H. Cook, '14 and Mr. A. K. Griffin, '14, who has been awarded the Rhodes Scholarship by the University. Mr. G. M. Matheson, B.A., has passed his first year's examination in medicine; and Messrs. H. N. Farmer, B.A., and G. B. Jackson, B.A., have been called to the Ontario Bar. Mr. Jackson and Mr. G. W. Morley, son of the Rev. Canon Morley, have won the degree of LL.B.

DEACONESS AND MISSIONARY TRAINING HOME.—The Bishop of Toronto will hold a setting apart service in St. Alban's Cathedral on the evening of June 3rd, when he will set apart Miss Marling and Miss Duggan as deaconesses. The Rev. Canon O'Meara will preach the sermon.

Y.W.C.A.—At the 42nd annual meeting of this association, which was held on the 20th inst., the Ven. Archdeacon Cody delivered an address in which he referred to the share that women are bearing in the war.

THE GENERAL HOSPITAL.—At the graduating exercises at the General Hospital, which were

held on the 20th inst., the Ven. Archdeacon Cody was the principal speaker.

LLOYDTOWN.—RURAL DEANERY OF WEST YORK.—The West York Ruridecanal Chapter met here on May 10th and 11th. The meetings commenced with Evensong on Monday at St. Mary's, Lloydtown, the preacher being the Rev. T. G. McGonigle, L.T., of Newmarket. The Holy Communion was celebrated on Tuesday morning, the celebrant being Rev. Canon Morley, assisted by Rev. G. S. Despard, of Aurora. The meetings were presided over by Rev. Canon Morley, in the absence of the Rural Dean. The Greek Testament study was conducted by Rev. C. E. Pratt, B.A., of Roche's Point, and interesting and instructive papers were read by Rev. G. S. Despard on "The Children and Young People of the Church," and by Rev. W. J. Creighton on "Christian Symbolism and Architecture."

HAVELOCK.—A meeting of the Ruridecanal Chapter of Northumberland was held on Monday and Tuesday, May 17th and 18th. The sermon at Evensong was preached by Archdeacon Warren. There was a celebration of the Holy Communion on the following morning. The Greek Testament passage was taken by Rev. T. J. O'Conar Fenton and Rev. C. Carpenter read a devotional paper. Rev. C. W. Holdsworth was elected Rural Dean to succeed Rev. E. W. Pickford and Rev. C. Carpenter was elected secretary to succeed Rev. F. J. Sawers, both offices having been held for four years. There was a considerable discussion over the increases in the Synod assessment of the parishes, and the following resolution was unanimously adopted:—"That the Deanery regretfully expresses its apprehension in regard to the rapid and alarming increase in expenditure in connection with the Synod Office and asks for the appointment of a commission to effect possible reductions in this expenditure. Be it further resolved that the Rural Dean communicate this resolution to the other deaneries with the object of securing their co-operation."

NIAGARA.

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

HAMILTON.—S.S. ASSOCIATION.—A special meeting of the members of this association was held in the Cathedral Parish Hall on the 19th inst., the Rev. A. Howitt presiding. The Rev. C. A. Sparling was elected vice-president. Addresses were given by Miss H. Smith, of Brantford, and Miss Evans, of St. Christopher's College, Blackheath, England.

HOLY TRINITY.—The parochial Branch of the A.Y.P.A. held an excellent entertainment on the 18th inst., the Rector, the Rev. G. Pugsley, presiding. A most enjoyable evening was spent by all present. The men's orchestra played at the service for men only, held in the church last Sunday afternoon, when the subject of the Rector's address was "The Call to Work."

HURON.

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

LONDON.—ST. DAVID'S.—It was well known that this congregation was in peril of losing its present site. At the recent mortgage sale, a representative of the Synod bought six valuable lots, including the church site, for \$1,675. London Churchmen, and St. David's congregation in particular, are greatly rejoiced over the outcome of the crisis. The congregation is a flourishing one and will now be able to develop its work permanently in its present location.

BRANTFORD.—ST. LUKE'S.—This church has been much improved by the addition of a good-sized chancel and a sanctuary. It was used for the first time on the 16th inst., and with its new seats and other furniture, it will compare favourably with any church in the diocese.

HOLY TRINITY.—The Rev. S. E. McKegney, the Curate of St. Mark's, Parkdale, has been appointed Rector of this church. He will assume his new duties about the end of June.

AYR.—CHRIST CHURCH.—The Ruridecanal Chapter held their annual meeting in the schoolhouse on the 17th inst. At the same time a W.A. meeting was held. All the reports presented were of a satisfactory nature. A devotional address was given by the Rev. F. Brewin, of Woodstock. At the afternoon session of the W.A., Miss Cartwright, of St. Hilda's College, Toronto, gave an address. In the evening a missionary meeting was held, the addresses being delivered by Mr. D. M. Rose and Rev. C. Shortt, Japan.

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PARIS.—ST. JAMES.—The Brant Deanery Chapter and Missionary Conference was held here on Tuesday, May 18th. At the celebration of the Holy Communion, Rev. D. T. Owen, of Hamilton, gave an address of a devotional character. The Deanery meeting opened with a paper read by Rev. C. E. Jeakins entitled, "The Apostolic Conception of the Church's Mission." The paper dealt primarily with the teaching aspect of the Church's Mission, although the Sacramental side was not overlooked. It was decided to postpone the general mission to be held in Brantford from November to the ten days preceding next Lent. The Rev. C. V. Lester reported, under Church extension, the enlargement of St. Luke's Church and Sunday School. In the afternoon some very valuable discussions on missionary methods in the parish were discussed. The Rev. R. J. S. Adamson dealt with the educational side of these problems and gave an outline for dealing with all the departments of parish activity. The Rev. H. C. Light touched upon the financial side and spoke of the details connected with the preparation for and the following up of an every-member canvass for the duplex envelope system. Both the Rev. C. H. Shortt and Mr. D. M. Rose, the secretary of the Anglican Laymen's Missionary Association, gave very inspiring addresses at the Men's Missionary banquet and at the public meeting which followed.

EXETER.—Rev. D. W. Collins, Rector of Exeter, in a letter to the "Exeter Advocate," states that Rev. E. F. M. Smith, of Hensall (Presbyterian), at a Ministerial Alliance meeting in Exeter, on May 3rd, in a paper on "Evangelism," used these words:—"The British Army goes into battle singing 'Tipperary,' yes, singing 'Tipperary,' while their enemy, the German Army, goes into battle singing Psalms, praising God, and crying to God for victory. But then, what can you expect but 'Tipperary' from an army of the very Chaplains of which are a bunch of boozers." The army Chaplains are largely Anglican, and this is not the first time the Rev. Mr. Smith has paid his compliments to the Anglican clergy. Mr. Collins protested, left the meeting, and later made the facts known in the press. The Ottawa Government has been informed and may investigate. Mr. Collins offered his services as Chaplain when the war began, but they were not required. He then trained as a soldier and received a Captain's commission, but was refused for health reasons. He is a patriotic, public-spirited citizen and his energetic protest at this uncalled-for attack on the army Chaplains is strongly approved in Exeter, and throughout Western Ontario.

MOOSONEE.

John George Anderson, D.D., Bishop,
Selkirk.

CHAPLEAU.—ST. JOHN'S.—From the annual report just published the missionary offerings of this church amounted to the sum of \$664.77, contributed as follows:—Church, \$215.13; Sunday School, \$68.35; adult Bible Class, \$40; Indian Bible Class, \$19; W.A., \$234.79; Indian W.A., \$53.50; Juniors, \$34. Chapleau is a railway town of about 2,000 people, about half of whom are Protestants. There are 95 Church families, 15 of whom are Indians.

RUPERT'S LAND.

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

THE DIOCESAN SYNOD.—The Synod of the Diocese of Rupert's Land has been postponed indefinitely. The Synod was to have been held on June 8 and succeeding days. A petition was extensively signed by clergy and laity requesting that in view of the anxieties and distractions of war conditions, the meeting of Synod should be postponed indefinitely. The Archbishop, to whom the communication was addressed, decided that, as there was no business of an urgent character, the gathering should be postponed indefinitely. Business that would have been transacted by the Synod will now be handled by the Executive Committee, which meets next month.

WINNIPEG.—ST. JOHN'S COLLEGE.—At a recent meeting of the Council of this college, the degree of D.D. honoris causa, was conferred upon the Rev. Principal Lloyd, M.A., of Emmanuel College, Saskatoon, in recognition of the great work which he has accomplished on behalf of the Church in Western Canada. Dr. Lloyd has been an outstanding figure for many years in laying the foundations of the Church in the West. By his stirring and eloquent addresses in the churches

and on the Mission platforms of the Motherland, he has succeeded as few other men have done in arousing interest for the Church immigrants in Saskatchewan. Through his exertions Emmanuel College has been built up to the fine state of efficiency which it has attained, and the diocese of Saskatchewan has been furnished with the large number of men trained for the ministry which it possesses.

ST. ALBAN'S.—An enthusiastic and largely-attended meeting of the men of this parish was held on the 18th inst., at which the Rector, Rev. H. Cawley, presided. Plans of new buildings were discussed. After supper, addresses were given by his Grace the Archbishop of Rupert's Land and the Ven. Archdeacon Fortin. After some discussion, a large canvassing committee was appointed to secure subscriptions within the next two weeks, and the meeting unanimously decided that a large portion of the proposed new buildings could be financed and must be proceeded with at an early date. A suggestion that the first sod be turned on St. Alban's Day, June 17, will be carried out.

PILOT MOUND.—The annual joint meeting of the W.A. and Rural Deanery of Pembina was held May 12th and 13th. The Chapter of clergy met in St. John's Church, chairman, Rev. H. Hoodspith, and elected Rev. W. Newman as Rural Dean. Meantime the W.A. delegates were welcomed by Mrs. H. M. Speechly. After the election of the afore-mentioned lady as Rural Deanery secretary, branch reports were read. Then a paper, "The Difficulties of J.W.A. Work," by Mrs. Mitchell. The joint meeting was presided over by the new Rural Dean and ably addressed by Rev. H. Hoodspith on "Christianity and War," a most interesting topic which received much discussion. Following supper the parochial Intercessory War Service attracted a fair attendance. Then a public meeting, to which the Presbyterians and Methodists had been cordially invited. About 100 guests and delegates listened attentively to Miss Millidge, the Diocesan Field Secretary, on the work of the W.A. and to an address by Rev. J. R. Kennedy, on "The Relation Between the Home, the Sunday School and the Church." Ascension Day was celebrated by a Corporate Communion. It was decided to hold the W.A. spring meeting in Manitou in 1916. The clergy and laymen meanwhile discussed "Synod Agenda," and passed the following resolution:—"That this meeting of the Pembina Rural Deanery, is prepared to endorse any policy proposed by the 1915 Synod advocating total prohibition during the war, of alcoholic beverages." An excellent paper on "Women in the Mission Field," by Mrs. Pigott, was read. The balance of the session was devoted to Dorcas work. The Deanery, represented by three clergy and half-a-dozen laymen, discussed a thoughtful paper by Rev. S. L. Nash on "Confirmation in Relation to Baptism." At 3.30 the joint meeting, with Mr. Jas. Milward in the chair, listened to a suggestive statement by Rev. F. C. Chapman on the difficulty of procuring Sunday School teachers, which provoked a good discussion. This was followed by an address by Mr. George Armstrong on the formation of a branch of the Diocesan Laymen's Association, following the lead given in Winnipeg last year by Chancellor John Machray. The Deanery was closed by Evensong in St. John's Church, at which the preacher was Rev. F. C. Chapman.

EDMONTON.

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

EDMONTON.—Canon O'Meara and Prof. Mowll were welcome visitors to Edmonton on Sunday, May 16th. Inspiring and helpful sermons were preached to large and attentive con-

gregations in Christ's, Holy Trinity and St. Peter's churches. Canon O'Meara left on Monday night, the 17th, en route for Toronto, whilst Prof. Mowll remained over for an extended tour in the diocese of Athabasca.

NEW WESTMINSTER.

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

VANCOUVER.—LATIMER HALL.—The fifth annual Formal Closing of Latimer Hall was held in the schoolroom of Christ Church on Wednesday, May 5th. The president, H. J. Cambie, occupied the chair and among those present were the Bishops of Caledonia, New Westminster, Columbia and Kootenay; Archdeacons Scriven, Collison and Heathcote; Rural Deans Owen and Procunier and Principals O'Meara, Mackay and Seager; the staff of Latimer and many local clergy. There was a large audience. The Principal reported a successful year's work. The finances were naturally affected by the war. Four students had gone to the front. During the session students had conducted 100 services, assisted in 400 services, given 125 addresses and taught 500 classes. They had won the championship of the Inter-Collegiate Debating League. They had won three out of four prizes in the common examinations. Five had completed their course. Four students were presented with the L.Th. diploma of the Anglican Theological College. The fifth, Rev. G. Lim Yuen, failed to receive the diploma on account of deficient knowledge of English. Two prizes had been established during the year—one for reading and one in Church history. Rev. Walter Ellis and Rev. C. G. Hepburn had written for their B.D. degree during the year. Bishop DuVernet, as President of the Anglican Theological College, presented the diplomas. The Valedictory was read by the Rev. B. V. Wardle. Prizes were presented as follows:—Elizabeth Lye medal for reading, Rev. F. Comley; special prize in Missions, F. H. Buck; medals for debating, F. H. Buck and H. M. Bolton. Bishop Doull, of Kootenay, expressed his regret that financial conditions prevented his welcoming some of the graduated to his diocese and expressed the hope that conditions would soon enable him to do so. Bishop Roper of Columbia paid a warm tribute to the Latimer students who have worked in his diocese. Principal O'Meara, of Wycliffe College, gave a practical address to the graduating men regarding their life work. Bishop DePencier pronounced the Benediction. On the whole the meeting was the most successful yet held in connection with Latimer Hall.

ST. MARK'S HALL.—The annual meeting of the Corporation of this institution was held in this city on the 5th inst. The meeting was a very representative one, members being present from the diocese of New Westminster, Columbia, Kootenay and Cariboo. Mr. A. C. McCreery presided. The Principal, Rev. C. A. Seager, D.D., reported the largest number of students yet enrolled. The report of the registrar, Rev. W. T. Keeling, M.A., showed the intellectual attainments of the students to be excellent. The hon. treasurer, L. H. J. Michin, showed an increase in subscriptions, and all accounts for the year in good shape. The Woman's Guild reported a large cash donation through its branches as well as many generous gifts of household supplies. The Victoria branch has done especially well, having provided \$100 for a bursary and nearly enough to complete a second bursary, besides having contributed to the general work of the guild. A feature of the meeting was the large number of new members of the Corporation reported added during the year. Students volunteering for the front have been granted their respective years. A resolution was passed congratulating the Bishop of Columbia, Dr. Roper, upon his translation to the See of Ottawa and regretting his severance from the Province; and one congratulating Dr. Doull, who, as Dean of Columbia, has been a member of the Corporation and Council of the Hall since its inception, upon his election to the See of Kootenay.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The Bishop of Kootenay, the Right Rev. Dr. Doull, preached in this Cathedral both morning and evening on the 9th inst. In the morning his text was from St. Luke 24: 36 and 50: "And as they thus spake Jesus himself stood in the

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midst of them, and saith unto them, Peace be unto you." Peace was the thought uppermost in all hearts. The Christian Church, the Bishop said, had a very solemn and important duty to perform at the present time. She must realize her responsibility. If she failed to teach the world that lesson which she alone could teach, then she would stand condemned in the face of God and man. She must not only bring home the knowledge of why peace had been lost, but must bring the knowledge of how peace could be restored. Peace was a gift which came from Christ, the Prince of Peace. When He came into the world it was of peace that the angels sang; it was of peace that Jesus spoke to His disciples at the Last Supper; peace He bestowed on His followers on the resurrection morning; and on the day of His ascension it was His peace He left with the disciples. If the world to-day had lost peace it was because it had never really accepted Christ. The world had built up its civilization on a foundation of sand which had collapsed. To talk of "Christian nations in deadly warfare" was wrong. There were no Christian nations. There might be godly men and women, Christian people. But there were no Christian nations. Not a single nation to-day yielded entire homage to Christ. The nations are beginning now to talk of peace. Various writers advocate devices and schemes for placing peace on a permanent foundation. But the Church should warn the world that abiding peace cannot be secured without Christ. For centuries the Church has preached peace but the people have paid no heed. As Canadians, all were proud of the Dominion and anxious to see her grow up into a great nation, with peace founded on a sure and lasting rock. To-day it was realized that the greatness of Canada did not exist in those things formerly considered her greatest assets: broad wheatfields, great railway systems, vast commercial enterprises, mines, fisheries. To-day it was realized that the greatness of the nation was to be found in the character of the men and women who were its citizens, in the strength of purpose in the nation's sons and daughters who were proving themselves capable of making those great sacrifices demanded by the present hour. The material aspect which was so alarming before the war, had fortunately not grown down into the heart of the Empire. It had been arrested. Now was the opportunity for the Church. People were willing to listen to-day as they had never been willing to listen before. If the Church could only be well represented in every parish between the Atlantic and the Pacific, a great work might be done. The Bishop concluded:—"The world is witnessing the most awful sacrifice of all time. What a dreadful thing it will be if that sacrifice is made in vain! God grant that the Christian Church may not fail to render that service of enabling Canada to become a truly great nation in the only way in which she can be truly great: loyalty and service to Christ and His teachings."

THE DIOCESAN SYNOD.—The Synod of Columbia will meet on July 15 for the election of a Bishop of the diocese of British Columbia, and the consecration and enthronement of the Bishop-elect will take place probably in August or September next.

OBITUARY.—The Rev. Edward Francis Wilson, sometime Rector of Salt Spring Island, passed away on the 10th inst., at the age of 71. The deceased clergyman was a son of the Rev. Daniel Wilson, former Rector of Islington, England, and grandson of the Right Rev. Daniel Wilson, sometime Bishop of Calcutta. The deceased came to Canada with his wife in the year 1868, and for a number of years engaged in Indian work in the diocese of Algoma. In those early days this work involved much of hardship, self-sacrifice, and incessant travelling. Whilst engaged in this work he succeeded in founding the Shingwauk and Wawanish homes for Indian boys and girls respectively as well as the Indian home at Elkorn, Man., of which his eldest son is now principal. The founding and financing of these homes involved much hard work and anxiety, and his health necessitated his relinquishing the work. He came to British Columbia in 1892, and from 1893 to 1911 he acted as Rector of Salt Spring Island, where for a time he worked with his old-time energy and faithfulness, and gained the love and respect of his parishioners. Latterly, with his wife, he lived in Victoria. He was a man of undeniable literary attainments, and the author of several valuable works, including a dictionary of the Indian language (published by the S.P.-C.K.), as well as various books bearing upon the study of the Holy Scriptures; the most recent, which was engaging his attention when his health finally broke down, was a book entitled, "The Object of the Bible." The funeral took place on the 12th inst., at Salt Spring Island.

CALEDONIA.

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

SMITHERS.—ST. JAMES'.—Bishop DuVernet held a Confirmation service in this church on a recent Sunday morning and confirmed two candidates. In the evening the Bishop delivered a very patriotic address.

YUKON.

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

CARCROSS.—The Bishop has recently made visits to Forty Mile, Moosehide, Bonanza, Bear Creek and Black Hills. The snow disappeared early this spring, but in spite of the mud the Bishop declares he enjoyed the mushing. The annual sitting of the members of the Yukon Council terminated on April 15th. While the members were in session the clergy of Dawson presented to the council a recommendation to take some steps wherewith to effect a reform in the liquor traffic both in Dawson and in the Territory generally. The Councillors were very courteous in hearing speakers who represented both sides of the matter, and after due consideration have decided that some measure of reform is necessary.

ST. SAVIOUR'S.—Special commemorative services were held in this church on February 14th, in connection with the Peace Centenary. Very appropriate sermons were preached by the Rev. T. W. Townsend, the Rector. His text in the morning was, "Wisdom is better than weapons of war," Ecclesiastes 9: 18, and in the evening he preached from the words:—"How beautiful upon the mountains are the feet of him who bringeth good tidings that publisheth peace," Isaiah 52: 7.

DAWSON.—ST. PAUL'S.—A special service of thanksgiving to commemorate a century of peace between Great Britain and the United States was held in this church on Sunday, February 14th. The Bishop preached a most appropriate sermon. On Shrove Tuesday evening the members of the Girls' Branch of the W.A. provided a pancake supper at the Bishop's house. At the annual vestry meeting the salary of the Rector, the Rev. J. Hawksley, was increased by the sum of \$200.

Correspondence

NOTE:—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

MULTIPLY BUT SIMPLIFY.

Sir,—While the term "Metropolitan" may be somewhat cumbersome and etymologically no longer accurate, it is nevertheless firmly embedded in all our Canadian Constitutions—General, Provincial, and Diocesan, and could not, I fear, be eradicated without a tedious process extending over many years. There is this, however, to be said in its favour, it is a term always connected with a Province. It is not a title for daily use in addressing a Bishop, but the designation of a Provincial office to which is attached certain specific functions, and need not come into prominence except when a Diocesan Bishop is exercising these Provincial functions, which may be only once or twice a year.

The case for "Archbishop" is entirely different. Except for the Primate the use of this title is not yet authorized by any Constitution of the Canadian Church. All the Metropolitans in the Dominion could by common consent drop it to-morrow without violating any legislative enactment. The term is at present merely a title of compliment, and is attached to a diocese, not a province, which is most confusing. "The Archbishop of Cariboo." What does this suggest? The head of the Cariboo Bishops?

The elective system which prevails for the Primate, and for the Metropolitans of Eastern Canada, Ontario, and British Columbia is the system best suited to this democratic country. The Bishops choose their own leader from within; he is not forced upon them from without. But this elective system of necessity in-

volves the laying aside of much hereditary pomp and splendour, such as clusters round Canterbury and York.

Now that the General Synod holds sway from the Atlantic to the Pacific and deals with almost all Church matters other than diocesan, our Provincial system can only justify its continued existence if it supplies a felt need. We must frankly confess that about the only need that is now felt for an Ecclesiastical Province is the organizing of the Church as a unit within the bounds of a Civil Province so that we can as a Church grapple with problems peculiar to our own part of the Dominion, and speak with one voice to the Provincial Government.

The Church is now organized as a unit in the Provinces of Ontario and British Columbia. It should also be in the Province of Quebec, which has peculiar conditions unknown in the Maritime Provinces. It will likely be before long in the Provinces of Alberta and Saskatchewan.

In view of this multiplying of Ecclesiastical Provinces in order to meet a felt need, is it wise for us to give every Metropolitan the additional title of Archbishop of his See, a title which, if once assumed, must be daily used in connection with a mode of personal address fit for a duke, suggesting a most exalted rank? It is the highest complimentary title in the Anglican Church. Let us keep it for our Primate and leave ourselves free to multiply our Provinces.

F. H. DuVernet,
Bishop of Caledonia.

Prince Rupert, B.C., May 10th, 1915.

[This letter suitably follows the one by the Bishop of Montreal, which appeared in our last issue. We are glad that both Bishops so emphatically endorse the view we took some time ago in our comments. The Church owes much to the Bishop of Caledonia's initiative in this matter.—Editor, Canadian Churchman.]

THE DRINK QUESTION.

Sir,—As an old reader of your paper might I venture to express the opinion of a layman, and just a farmer, re the drink question in the Old Land? 1st. Can you expect the best material for an army enlisted from a drinking people? It is, therefore, a little late for the very best results in the present war to begin now. 2nd. Prohibition of the sale of liquor during the war, with the expectation that we will be entitled to God's blessing on our Army and Navy while having the intention of going back to the drink again when the war is over is impossible. It is like the parable of the sow that was washed going back to wallow in the mire. If we are sorry for our past faults, our repentance should be at once and forever. Then, and only then, may we expect God's blessings upon our efforts.

Geo. Little.

"OUR EMPIRE."

Sir,—At the request of S.P.C.K. Mr. R. A. Williams, 26 Kendal Avenue, Toronto, has kindly undertaken to look after the subscription lists of "Our Empire" until such time as a permanent agent for Canada can be appointed. All remittances in payment of subscriptions should be sent to him.

J. M. Snowdon,
Chairman S.S. Paper Committee.

HYMN TUNES.

Sir,—In the "Church of Ireland Gazette" of the 30th April there is an excellent letter by the Rev. Canon McConnell upon the musical edition of the new Hymnal of that Church. The letter is too long for you to print in full, but is worth reading by our neighbours who are employed on this harmonious task. May I ask you to print one paragraph?

"2. A special feature of our scheme is the large number of fine old tunes which we hope will now be brought back into common use. Editors, from about 1872, for some thirty years, proceeded on wrong lines. The advent of "Hymns Ancient and Modern," in its successive editions of 1861, 1868, 1875, 1889, did much to improve Church music; at the same time, the book undoubtedly discarded some of the good old tunes in favour of others of a sentimental and part-song type. Now, as in so many other ways, we are finding that the old is better. Thus,

in the new book you will find such favourites of our fathers as the following: Richmond, Carlisle, Venice, Mt. Ephraim, Falcon St. (or Silver St.), Ely, the old Morning Hymn, Groft's 148th, St. Thomas (Williams), Selma, Kent, Lewes (Randall), Waterstock, University, David's Harp, Kerry, Doncaster (or Galway), Jackson (or Byzantium), St. David, Truro, Bromley, Brunswick, Breslau, Duke St., Egham, St. Mary, Burford, Southwell, Franconia, Moravia, New College, Stockton, Stafford (Wainwright). These are only a few examples of the old jewels from the treasure house of Psalmody. Another point to be observed will be the wealth of traditional melodies, English, Irish, and Welsh. We have also restored the grace-notes, too often ruthlessly cut out by barbarous mutilators."

Vocal.

CHURCH PROBLEMS.

Sir,—Recent references to Kikuyu and other similar questions in our Church to-day suggest the wisdom of calling attention to certain features found in the Church of England in the Old Country. Thus at Evensong on March 20th, one of the clergy of St. Saviour's, Hoxton, London, made the following public announcement: "At the close of this service we shall have the Service of Exposition of the most Holy Sacrament." At the same time he also intimated: "During the first three days of Holy Week the faithful may communicate at the tabernacle by arrangement with one of the clergy." The "Exposition," which was attended by an augmented congregation (about 200), was commenced with one of the priests approaching the tabernacle, and, after genuflecting and prostrating to the Host, he led the congregation in the recitation of "Our Father," "Gloria," "Hail, Mary." In the course of a sermon which followed, it was declared: "We are to have in this service the blessed joy of kneeling before the tabernacle from which Jesus, with eyes of love, will look down upon each of us."

The tabernacle was then opened and the Host taken out in a ciborium for "Exposition." The altar was now brilliantly lighted with many candles. The Host was censed again and again, the priest and his attendants meanwhile making low prostrations. Whilst this was proceeding the congregation sang, upon their knees, "O saving Victim, opening wide the Gate of Heav'n to man below." The priests and congregation then again adored and inclined their heads as they rendered the "Tantum ergo Sramentum." This over, the officiant recited the Roman Catholic Corpus Christi Collect: "O God, Who under a wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption." The people still remained upon their knees, and sang:—

"Sweet Sacrament divine!
Hid in Thine earthly home,
Lo! round Thy lowly shrine,
With suppliant hearts we come."

A number of prayers were now offered to the Host for certain soldiers and sailors who were named, and at the end of each group of petitions the priest thrice exclaimed, "Jesu, Mercy"; to which the congregation thrice responded, "Mary, Help." An "Act of Faith" and an "Act of Sorow" were made, and the "Anima Christi," addressed to the Reserved Sacrament, concluded these proceedings.

It will seem strange in Canada that such things occur in the Church of England, because none of our Churches practise them. I suppose we have the "real thing" too near us to warrant any imitation. It reminds me of a Roman Catholic who was taken to an extreme Anglican church in London and soon said to his friend: "let us get out of this. I prefer the simplicity of my own Church." Loyalty.

THE WOMEN OF HURON.

Dear Sir,—A prominent member of the Synod of Ontario has written to ask a question very difficult to answer. His enquiry is, "Will the subject of giving the women of Huron diocese a vote in their parochial affairs, and in the sending of representatives to Synod be coming up again this year?" The writer puts his finger upon a sore point and what he asks is very difficult to answer. "Our Ontario women," he says, "as you know, are eligible, as they are in so many other Canadian dioceses. They use their

right to vote and we are very glad to have them do so."

Just why the women of Huron should be placed in so anomalous a position, when their sisters elsewhere are deemed more worthy, is one of the problems still awaiting solution. The women of our diocese, in common with the women throughout the Dominion, have surely given and are continuing daily to give unanswerable proof that they are to be trusted, not only in the emergencies which have arisen since the beginning of this cruel war, but in nearly every condition which touches their daily lives, as the wives and mothers of Canadian men.

What service they give in their parishes is known, accepted and generally acknowledged by their several Rectors, and Church officials individually, but when it comes to the very same men taking collective action at the Synod of their diocese, something akin to the gas fumes of German "Kultur" seems to arise as a mist, paralyzing their judgment, blinding their eyes and deadening their faculties.

Perhaps the fear that this may happen for the third time may be the reason why we can give no definite reply to the kind enquiry and encouraging words of our friend from the diocese of Ontario. Thanking you for the space you are once more so good as to grant us,

Very faithfully yours,
Harriet A. Boomer.

London, May 19th.

Books and Bookmen

Wilson's Topical and Textual Index. Lynn, Mass.: The Wilson Index Company.

One of the most essential parts of a clergyman's work is the ability to utilize his reading, and for this purpose all kinds of helps have been suggested. The above represents the latest attempt. It combines, under one cover, a Book Register, a Textual Index, a Topical Index, and a scheme for filing clippings. Thus, the indexing of literature and the filing of clippings is made possible in one volume with a minimum of inconvenience. The Index is a blank book of 400 pages foolscap size, and durable. It compares favourably with Card Indexes for facility of reference, portability, and cost, while it is, in several respects, decidedly superior to clipping cabinets. With an experience of several systems of one kind and another, we are of opinion that this is the best, and we strongly advise clergymen to try it. If adopted at the commencement of the ministry it will prove of special service from the outset, but it can be adopted at any time and used to great advantage. With a careful trial and practical use for a number of weeks past we have no hesitation in recommending it to the notice of our readers. The cost is comparatively small (about \$6, including postage and duties), and will soon repay itself in the convenience and satisfaction experienced in the use of an admirable method of gathering and making available the results of reading and study.

"The Church's Book of Days." By Sibyl Longman. London, England: National Society's Depository. Paper boards, 1s. 6d. net.

Elementary lessons on the Book of Common Prayer, for scholars over 11 years of age. They are arranged topically, and not in the order of the Prayer Book. On the whole this book should be useful where a special course of lessons on the Prayer Book is desired. The lessons are well arranged, rich in material, and with plenty of illustrations drawn chiefly—which is a good point—from the Bible. Matters of controversy have been pretty well left untouched. The aim of the writer is to help the scholars "to understand the teaching of the Church of England in such a way that they may ever-increasingly and more truly commune with God."

"The Making of the Bible." By K. L. M. Rowton. London, England: National Society's Depository. 1s. 6d. net.

Lessons for scholars over 14 years of age. The plan is to "endeavour to trace the gradual revelation of God to the Hebrew people, and His later revelation of Himself to the world through Jesus Christ, and to show how the Divine Spirit has worked through the human in the making of the Bible," keeping in touch as far as possible with the Church's seasons. The idea is good, and, generally speaking, the lessons are well handled,

though some cover rather too much ground. It is a great pity that the author takes for granted the critical view of the Old Testament, for there are still many who find it impossible to reconcile this view with the belief that the Bible is a unique Divine revelation.

Received: "The Church's Opportunity in the Present Crisis," by H. T. Hodgkin Headley (2d.); "Japan, Our Ally," by W. Crewdson (Macmillans, 5c.); "The National Domain in Canada and its Proper Conservation"; "The Crozier"; "The Greater Britain Messenger"; "The Mission Field" (S.P.G.); "The Bible School"; "The Modern Churchman"; "The Church Missionary Review"; "The Bible Champion"; "The Princeton Theological Review."

The Family

TWO LITTLE BABIES.

Two little babies were born one day,
One in our country and one in Cathay;
To each one's mother her babe was dear,
And though one was so far and one so near,
The same kind Father in heaven had they—
The babe in our country and the one in Cathay.

These babies grew quickly, as babies should,
Sweet and pretty and pure and good.
They grew into childhood day by day;
They grew into knowledge at work and at play;
And no one could tell, except in one way,
Which grew in our country and which in Cathay.

The babies were taught very early to pray
(You know how 'tis done; 'tis a mother's sweet way);
The dear name of Jesus was spoken by one;
The other head bowed to an image of stone.
And that was the diff'rence by which you could say
Which prayed in our country and which in Cathay.

Our Saviour has love for the babes in Cathay—
A heart full of pity for their darkened way.
He wants them to know that the God who is true
Is living and listening to them and to you;
Is heeding the prayers of those who obey,
Whether here in our country or afar in Cathay.

Now how shall we carry the tidings to-day—
The story of Jesus to far-off Cathay?
There is only one way; can you tell what it is,
So that all through the world the babes shall be His?
We must send it ourselves, and this is the way—
From the babes in our country to those in Cathay.

Our pennies will go where our love leads the way,
From the babes in our country to those in Cathay;
For pennies are needed, your pennies and mine;
So this is the way, and this is the sign
That Jesus is sent in the very best way
From the babes in our country to those in Cathay.

GUNNER AND A BABY.

Russian papers just to hand relate a touching story of a Russian artilleryman who rescued a child from death. The artilleryman, who is now lying in hospital at Kieff, having been wounded in a village near Lemberg, brought with him, to the astonishment of the nurses, a baby girl of eighteen months.

The man's battery had been all but pulverized by the enemy, and at last had been ordered to retire. As the soldiers sullenly retreated the artilleryman saw a baby girl creeping from the doorway of one of the houses of the village into the path of the battery. Amid a rain of shell and shrapnel the brave fellow went to the baby's rescue, whilst his comrades gave him up for lost. As he reached the child a shrapnel shell burst overhead, and, throwing himself down, the man shielded the child's body with his own.

One bullet passed through his back, injuring him so badly that he could not regain his feet. Two of his comrades immediately went to his assistance, and carried him, with his little protegee, to the battery, whence they were removed to hospital. All three men have received the Cross of St. George for their bravery.

A ROYAL EXPERIENCE.

The reigning Duke of Saxe-Meiningen, who acceded but recently to the throne, is the husband of Princess Charlotte, sister of Emperor William. The duchess is blessed with wit, and the duke, among other good qualities, with humour; which he certainly exemplifies in the relish with which he is fond of relating a most unroyal experience in his career.

At Ems, where he had accepted an invitation to a Christmas celebration, he chanced to reach the corner near which his host's mansion stood, somewhat ahead of time. Dismissing his carriage, he paced up and down the block in the dusk, enveloped in his military cloak, that the other guests might have time to arrive, since etiquette demanded that all should be present when he should appear. In the dim light his features were unrecognizable; he was merely a tall, soldierly figure. As he passed the house in his stroll, a side door was suddenly thrown open, and a portly woman, in the cap and apron of a cook, bounced out, flung her arms around his neck, bestowing a resounding kiss upon his countenance, and thrust into his hands as she released herself—he had been stunned into entire passivity—a large, greasy parcel, smelling of ham and cheese.

"There, my dear," she exclaimed, as she did so, "we have got a royal prince coming to dinner to-night! I am driven off my feet I can't give you any more. Come to-morrow night."

She bounced in again as abruptly as she had bounced out, and the duke, realizing her mistake and vastly enjoying it, continued his stroll, alert for some explanation of the incident. It soon came. A soldier appeared on the other side of the way—a melancholy and self-effacing soldier, who eyed the windows of the house of feasting with anxious expectancy. The duke crossed over, and addressing him as one soldier to another, asked if his sweetheart lived there. Receiving an affirmative reply, he handed over the parcel of food, and told him he was expected on the morrow.

"She gave me something else for you, though," the duke added, smilingly, "which I do not exactly know how to give you."

"Keep it! Keep it!" the soldier called back, cheerfully, as he departed with his ham and cheese. "I have all I want for to-day."

So the duke kept it to himself; but the story he did not. He told it for the first time shortly afterward to his fellow-guests at the dinner table, amid shouts of laughter.—The Lutheran.

THE "HEREDITY" EXCUSE.

By Charles Grant Miller.

A vagrant pleaded before a police judge that his whole life had been cursed by his having been christened in babyhood with whiskey.

What small excuses serve some people as satisfactory justification of their failure!

It is quite the usual thing for a man to plead that he is a drunkard because his father was such before him.

This is the commonest plea of all—heredity, and it is the most unfounded.

Ninety-nine drunkards in every hundred will tell you that the taste was forced upon them under some peculiar condition. They are deluded—every one of them.

The drunkard does not live who, at one period of his life, had not a natural repugnance to drink, and who did not, of his own accord, and against the protest of his stomach and his better nature, batter down that repugnance and acquire the taste.

Heredity has its limitations.

More alluring excuses and self-delusions have been hung on that word "heredity" than on any other, perhaps, in all the lexicon of specious sophistry.

A man is born of a great father and a good mother. Does that make him great and good?

O, no! It is never claimed that heredity worked that way.

The man who gets ahead in life is usually content to take the credit to himself.

But the man who goes to the bad always accuses somebody else of having greased the ways.

This is not denying that there is some force in heredity and more in early training and environment; but it is a force that, except in rare instances, may be overcome or rightly directed.

And out of inherited faults often bloom great virtues. The knowledge that you have a weak spot is reason to guard yourself there, a reason that a man with the right stuff in him will obey.

Heredity is so easy a way of accounting for wrong tendencies that it appeals as irresistibly to certain classes of "scientific experts" as it does to the criminal, the drunken, and the indolent. Quacks gain repute for profundity by holding forth on the "laws of heredity," as if they were mysterious ukases issued from behind nature's veil which few can understand, but none can resist.

Lots of people who are not criminals, but just morally lazy, plead in defence of their sins that they are "the sum of their ancestors." Thus they derive a comforting but character-rotting conclusion that they are not responsible for their deeds.

Every man is master of his own conduct. He is master, too, of his own thoughts, purposes, ideals, and everything of high importance in the make-up of his character.

There is nothing in the world that is more tyrannical, yet more tractable, than man's thought.

Your thought is either your best friend or your worst enemy. By cultivation you can make it whichever you please.

A man may inherit from parents or remoter ancestors a nervous weakness through which he may the more easily acquire the taste for alcohol. But in all save one case in a thousand it is strictly true that it lies with the man himself to determine whether he will cultivate that weakness or overcome it.

Men are drunkards, not through their father's drinking, but through their own.
Cleveland, O.

Personal & General

Word has been received from Honan of the improved health of both Mrs. Simmons and Miss Benbow.

Archdeacon Forneret has been appointed, we understand, Senior Chaplain for the Niagara Camp.

The Rev. W. H. Griffith Thomas, D.D., left for the States on Tuesday last. He will be away for the summer.

"We lost our relish for our preacher," said the deacon of a coloured church, "so we sent in his resignation."

The entrance of Italy into the war on the side of the Allies will be of the very greatest importance to us in determining the issue.

Mr. Jackson, who is going to take up work at Hay River, accompanied Bishop and Mrs. Lucas, who left on Monday for Mackenzie River Diocese.

Total prohibition for Niagara-on-the-Lake during the time of the Military Camp there is decided upon. This is good, also the fact that soldiers and civilians are treated alike.

Clive Carruthers, of Corpus Christi College, who came to Oxford as Rhodes scholar, from the University of Toronto in 1913, has been awarded the Boden Sanskrit Scholarship.

The Burnside Scholarship in English and History with the Modern Options for the First Year has been awarded by Trinity College, to Miss M. A. Fortier, of St. Hilda's College.

Mr. S. Childs, of Trinity College, has been awarded the Governor-General's Gold Medal in the Fourth Year of the Faculty of Arts, Toronto University; he also won the Jubilee Scholarship at Trinity.

"Billy," the regimental goat, was given a jug of beer, and, of course, got horribly intoxicated. The next day, when the jug of beer was set before him, he went for it and smash-

ed the jug to pieces, and with head erect stalked out of the room.

The Church Camp Mission, under Mr. J. M. McCormick, has arranged for six centres of work on the new Welland Canal, with necessary buildings, etc., for aggressive Church work among the thousands of men engaged thereon. This work will likely last about six years.

The following clergy are very shortly leaving England in order to take up work in various parts of Western Canada:—The Revs. G. W. Herring, Curate at Trinity, Stepney; Albert Jones, St. Augustine's College, Canterbury; T. Evans, St. Boniface College, Warminster; Arthur Jones, Norwich; and W. Askey, Lincoln.

The 106th birthday of Mrs. Jeanette Schwartz, a dwarf, three feet in height, weighing only 20 pounds, was celebrated May 20th, in the Brooklyn Hebrew Home for the Aged. Mrs. Schwartz received her guests in bed, where she has been since coming to the home a year ago. Her great age and diminutive size have made her the wonder of the home.

The Canteen closed on Thursday night last at the Exhibition, and the Brotherhood are continuing their splendid work for our soldiers at Niagara, under Mr. Williams' management. The continuation of the Canteen, although outside the Military lines, is warmly approved of by both officers and men, as well as being urgently asked for by the Chaplains.

The Bishop of London speaking at Queen's Hall on Monday, said:—"It is truly wrong and foolish to try and make those at home believe everything is over but the shouting. I cannot imagine why the nation is not told the truth. We can stand it perfectly well. We have not won or nearly won this war. The only thing that can possibly carry on this war is sacrifice."

From Cairo word comes that Brig.-Gen. William T. Bridges, of the Australian Expeditionary Force, died aboard a hospital ship as a result of

wounds received in the operations against the Dardanelles. He was buried at Alexandria. The General was born in 1861, and was educated at Trinity College School, Port Hope, and at the R.M.C., Kingston. He served with distinction in South Africa.

No candidates for admission to the clergy of the Church of England in the Diocese of London, who are of military age and physically fit for duty will be ordained during the war. The ordination council of the diocese adopted the following resolution, May 21st:—"That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the council that he is unable to serve for the war."

"We have only three officers and 80 men left of the original 1,070. The Princess Patricias have suffered most awfully since we went to the front," writes Lieut. B. R. Snyder, of the P.P.C.L.I., a lawyer of Montreal. Lieut. Snyder enlisted as a private in the Princess Patricias, and was promoted lieutenant while on active service. He was wounded at the time Col. Farquhar was killed and is now recuperating in London.

Eleven big bells were shipped by the Meneely Bell Company, of Troy, N.Y., on May 10th, to the new million dollar Bible Institute at Los Angeles, California. Shipment was made via the all-water route, and this chime is the first set of bells to pass through the Panama Canal and the largest in any building on the Pacific coast. A new chiming system, similar to the one used in connection with the famous chimes in Trinity Church, New York, will be employed for playing the Los Angeles bells.

In the great library of the British Museum is to be seen the largest book in the world. This is an atlas of beautifully engraved ancient Dutch maps, bound in leather and fastened with clasps of solid silver. It is nearly 7 feet high, weighs 800 pounds, and

was presented to King Charles II. before leaving Holland in the year 1660. Side by side with it is the smallest book in the world—a microscopic gem of book-making, scarcely larger than a man's thumb nail. This contains the New Testament, inscribed by a German artist of Nuremberg in the early part of the seventeenth century. There are 208 pages, and the lettering is so perfect that it can be read without difficulty. The book measures three-quarters of an inch by two-fifths.

Lieutenant Cyril Martin, of the 56th Company, Royal Engineers, one of the Neuve Chapelle V.C.'s, won his D.S.O. in the present war. He is the son of the Rev. John Martin, Principal of the Church Missionary Society College, Fochow, and was born in China. He is aged 24. He is an old boy of Bath College and Clifton. Following the retreat from Mons, he, with a platoon of engineers, captured and held a German trench until reinforcements arrived. He was shot through the shoulder and bayoneted through the hand, but stuck to his task until relief came. He was invalided home and only returned to the front a few days before Neuve Chapelle. In two engagements he has received four wounds and won two of the highest possible awards for gallantry.

Canon Abbay, of Norwich, now Chaplain at the front writes:—"When I was waiting at the hospital at Boulogne two Canadian ladies asked me to bury Captain Sinclair Allen, who had died of gas poisoning. One was his widow. She told me Captain Allen's last words were:—"Tell England I have been murdered, not killed in action." I think these words should ring throughout England," pursues Canon Abbay, "and to follow the Archbishop of Canterbury's recent advice would be a crime against these brave men. We have no right to deprive them of the means of saving their lives from such enemies as the Germans." Canon Abbay adds that he met a Canadian Red Cross doctor who said Canadians had found a

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sergeant crucified, and that they had a photograph of the scene.

Some weeks ago, a Montreal officer, who has been "somewhere in France," was riding along a quiet road a little back of the firing line when he overtook a young English officer, well covered with dust. They fell into conversation, and when the Englishman found that the other officer was from Canada he seemed very much interested. The Canadian said: "Have you ever been in Canada? You seem very well acquainted with it." The Englishman replied: "Oh, yes, I was there on a visit, and my mother and father are out there now." "Indeed," replied the Canadian. "Who are they? Perhaps I know them." "The Duke and Duchess of Connaught." The young English officer was Prince Arthur of Connaught, on his way back to the headquarters of General French, for whom he is aide.

Messrs. Henderson and Company's monthly circular issued from Colombo, Ceylon, states: "A feature of the market was the record prices paid for flavory teas. The oldest members of the tea trade in Ceylon could not remember such high prices being realized before." The Salada Tea Company have determined that no matter to what price tea goes, the public will get exactly the same quality in their packets. They will, of course, be compelled to charge the enhanced prices that teas fetch, but they will keep to their standard of quality.

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British and Foreign

The Rev. Canon Waller, of the C.M.S., is to be the new Bishop of Timrevelly and Madura.

Major Crozier, the eldest son of the Archbishop of Armagh, has been awarded the D.S.O. He is a gunner.

Mrs. P. Green was recently elected parish-warden at North Benfleet, in the place of her husband, Staff-Sergeant P. Green, who is at present serving at the front.

A granite tablet has lately been placed in the wall of the North Transept of Armagh Cathedral in Ireland, bearing the following inscription in plain lettering:—"Near this spot On the North side of the great church Was laid the body of Brian Boromhe, Slain at Clontarf A.D. MXIV." It was intended to have the work completed last year, the thousandth anniversary, but unavoidable delay was caused by the war.

At the recent General Synod of the Church of Ireland a prolonged discussion took place during the debate on Hymn-Book Revision as to the propriety of retaining the lines "Confound their politics, Frustrate their knavish tricks," in the National Anthem. The Dean of St. Patrick's thought that of all the war prayers the best was that contained in the Prayer-Book, "Save and deliver us, we humbly beseech Thee, from the hands of our enemies, abate their

pride, assuage their malice, and confound their devices." By a large majority the Synod determined to retain the verse.

Lieut. Cyril Martin, of the 56th Company of the Royal Engineers, who has gained both the Victoria Cross and the D.S.O. for gallantry during the war, is also the son of a clergyman, his father being the Rev. John Martin, Principal of the C.M.S. College at Foochow. He gained the D.S.O. in the retreat from Mons, when, with a platoon of Engineers, he captured a German trench, and held it until the arrival of reinforcements, though shot through the shoulder and bayoneted through the hand. Having recovered from these wounds he returned to the Front, and in another action, with a party of seven men, he succeeded in holding back German reinforcements for over two hours. In this fight he received two more wounds, and his conduct won him the V.C.

The Rev. Lewis Crosby, Rector of Holy Trinity, Rathmines, Constantine, delivered an interesting address on this ancient capital. Among other points he emphasized that it was owing to the Eastern love of display that the Germans made a greater impression upon the Turks than the British did. The Germans were masters of the art of diplomacy. They knew how to make a great show; and they provided their Ambassador with a magnificent yacht, fitted with quick-firing guns. This display caught the Eastern eye, for the wily Turk was not always so wily as he was painted. The Russians followed the example of the Germans; but the British gave their Ambassador only a very poor boat. Turkey contained a great mixture of races. To call an Osmanli or an Ottoman a Turk was a great offence to him. Freedom of worship existed all through Constantinople, and, indeed, in all parts of the Turkish Empire. Referring to a picture of the Allied Fleets forcing the Dardanelles, the lecturer said that this operation was a stupendous task, and God knew what the future held. It was enough to fill us full of interest and of deep concern for our brave soldiers and sailors, and also to support them by our interest and our prayer.

Boys and Girls

AFTER THE EXAMINATIONS

The following "howlers" appeared in a recent issue of the "Daily Colonist," Victoria, B.C.:

"The tropic of cancer is a painful, incurable disease."

"The Mediterranean and the Red Sea are connected by the Sewage Canal."

"James I. claimed the throne of England through his grandmother, because he had no father."

"Monarchy is the state in which a man has but one wife."

"Romulus and Remus were a couple of Siamese twins who made Rome howl."

"Joan of Arc was the wife of Noah."

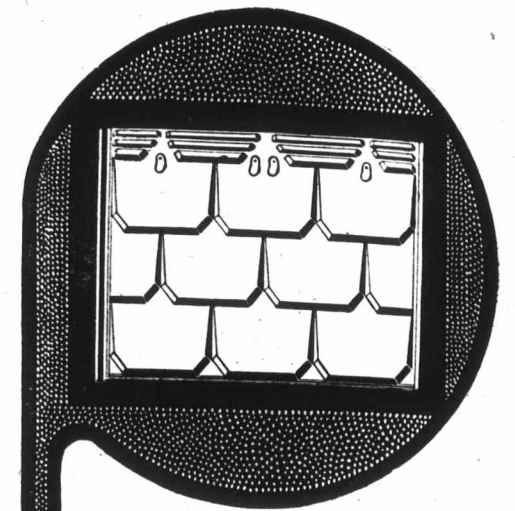
"Julius Cæsar had a cadaverous appetite and before he died he ate two brutes."

"The barons made King John sing Magna Charta."

"In the London parks the law of gravity is twelve miles an hour."

"Gastronomy is the study of the stars and heavenly lights."

"Quinine is the bark of a tree; canine is the bark of a dog."



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A REMEMBER PARTY

Hester Lombard.

"WHAT'S a Remember Party?" asked Hilda, as the group of four gathered on the north piazza, waiting for the sound of the dinner bell. Tennis and swimming and boating and golf and driving were over for the day. Everybody was fresh and clean, a little disinclined for further exertion, and just hungry enough to find the last half-hour before dinner the longest of the day. Of course, Bessie and May weren't there, for, as Helen

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scornfully explained, they had to prink until the last minute.

"A Remember Party?" Carl took the word. "Why I think my mother invented it last year, but we haven't played it since we were here before, have we, Kathie?"

"O, Hilda'll see at once how it goes," exclaimed Kathie. "Shall we take heroes or kings or story-book characters?"

"O, kings or anything," said Carl, rather impatiently, "only let's begin. Take an easy one at first."

Kathie thought for a minute. "I remember," she said slowly, "when I took a long, long journey. It was before the days of cars. I could see the flags fluttering and the horses prancing and the rich armour of my companions. I rode and rode, and a great company went with me. After a long time I came to a hot country, where I lived in a tent. I had an enemy who tried to send me back to my own country; but he was a very noble enemy, much nobler than some of my own friends. He was not as big as I, but he was very skillful."

"Did he have a wonderful sword?" asked Carl, mischievously.

"O, dear, you know already who it is," said Kathie. "Never mind; you

must keep quiet and let Helen and Hilda guess."

"I know I never heard of him," said Helen, positively.

"Well, after a time, I left the hot country, but I had a terrible time trying to reach home again. I lost my horse, and I was taken prisoner, and I thought I was going to die, all alone—"

"What was your favourite song in those days?" queried Carl, again.

"Carl, if you don't hush, you will play this game all by yourself," exclaimed Kathie, wrathfully. "Please don't throw too much light."

"I haven't the least idea who it is," said Helen, whose strong point was certainly not history. Hilda looked doubtful.

"After I came home, I had my hands full settling things. I had left somebody to look after affairs while I was gone, and he did some very foolish and wicked deeds. There were robbers in the forests and—"

"O, I know who it is," Hilda exclaimed. "Go ahead!"

"Are you sure I ever heard of him?" asked Helen.

"Wait and see," answered Kathie, going on with her story. "Once I went to a famous tournament—O, but I meant to tell you before that, in the hot country where I stayed for a time, they used to talk about me after I had gone, and the mothers used to tell their children to hush or I should—"

"King Richard, of course," said Helen, with a laugh. "I might have known, of course, only I took it in my head that the long journey was to America, and I was trying to make it fit Columbus or some of the early explorers."

"Now it is Carl's turn, for he guessed first," said Hilda.

"I remember," Carl began with a laugh, "when I was crowded with a lot of others into the queerest, hottest, most uncomfortable room you can imagine."

"The Black Hole of Calcutta?" interrupted Kathie.

"No, it wasn't quite so bad as that, though I don't see why it wasn't."

"Was it that dreadful room in one of Poe's stories, where the walls keep coming together?" asked Helen.

"No, it wasn't as bad as that, either. We had our spears and shields, and we did our best to keep them as quiet as possible, but sometimes they would strike together and scare us."

"Then you didn't want to be discovered there?" asked Hilda.

"No, it would have meant sure death if we had been discovered. We had been trying for ten years—"

The girls shouted.

"The Trojan Horse, of course. Anybody could guess that."

"But you didn't guess which one I was."

"Ulysses," said Helen decidedly.

"You simply must be Ulysses if I'm going to play, for I know it wasn't Achilles, and I've forgotten all the rest of them."

"All right, let it go at Ulysses, then," agreed Carl, resignedly, "not that it's fair to me, all the same."

"I remember," said Helen, loftily, "when I was the most beautiful woman in the world—"

She was interrupted by laughter.

"You are still," affirmed Carl, gallantly, while the girls said together—

"Helen of Troy, of course."

"Not at all," Helen went on, composedly. "I knew Ulysses would make you think of Helen when I said that. That doesn't count as a turn. If I wasn't as beautiful as Helen, I rather think the man whose life I saved thought I was, and that was enough. The two ends of my life were passed in very different surroundings. I lived in two continents. I was honoured by princes and I knew the life of the lowly. I was brave and I was timid. I was wise and I was ignorant. I was a princess and I was poor, according to the way people think of poverty."

"Could it be Joan of Arc?" hazarded Hilda, while Kathie and Carl ruminated.

"No, I was never in Paris, and Joan wasn't a princess," replied Helen.

"Are you a classic or mediæval?" asked Carl, with a wise look and a learned inflection.

Helen looked puzzled. "Well, I'm certainly not classic nor mediæval either, but it doesn't seem as if I were exactly modern."

"How did you save your lover? Did you shoot somebody?"

Helen looked puzzled again. "No, I didn't shoot anybody, and I don't believe the man I saved was my lover. I certainly did not marry him."

"Was it Pocahontas?" asked Hilda.

"Yes, of course," and Carl and Kathie looked abashed, that they had never thought to turn their minds to their own country and history.

Hilda took time to consider.

"They have all been such easy ones so far. I want one just as hard as I can get it, and yet sure that it is somebody you all know. I think it would be fun to hunt up the characters before we begin to play. Well, here goes! I remember when I was called the most gallant knight in

Europe. I was as brave as I was handsome, and as brilliant as I was brave. I could write a song or fight a battle or make love or sail across seas or meet danger. I was much loved and much hated. I was the friend of a queen, and she had my head cut off."

For a minute everybody was silent.

"Can't you guess?" asked Hilda, triumphantly. "It's really not so hard as you might think. I'll tell you some more. A city was named for me."

The other three looked at Hilda pityingly.

"Did he wear a mantle and did he live in the days of muddy streets?" asked Kathie.

"Did he scare his servant when he smoked his pipe?" asked Carl.

"Did he write history?" asked Helen.

Hilda laughed.

"I see I'm not so bright as I thought I was. But I don't see how you guessed it so quickly when I left so much out."

"Because you said he had his head cut off," answered Kathie, promptly.

"There may have been plenty of knights, but not so many who sailed across seas and had their heads cut off."

"Look," exclaimed Helen. "There are Bessie and May. That must mean it's nearly dinner-time."

"Sure enough," said Carl. "The dining-room doors are just opening. I've thought of some fine ones, and we'll play this again before long, don't you say so?"

And the girls said so.

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