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# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
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Dominion Churchman, Church Evangelist  
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Vol. 43.

TORONTO, CANADA, THURSDAY, JANUARY 20th, 1916.

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### FOURTH SUNDAY AFTER EPIPHANY.

(January 30th.)

Holy Communion: 242, 254, 260, 262.  
Processional: 376, 386, 397, 482.  
Offertory: 324, 327, 485, 489.  
Children: 92, 386, 389, 479.  
General: 94, 340, 394, 399.

## The Outlook

### Epiphany and Missions.

The Epiphany Appeal, Sermons and the canvass now being made in our churches afford a fresh opportunity of considering the great work of world-wide evangelization. For this purpose we intend to give our readers the opportunity of studying various aspects of the missionary problem during the next two or three weeks. We ought to be able to know why we engage in this work and the various motives and reasons which prompt it. No one can doubt that among the first and finest testimonies to the reality of our Christianity is the missionary spirit.

### Recovery and Retreat.

It is unutterably sad to read that the London Missionary Society, one of the best-known and most powerful societies now at work, is faced with a large deficiency, and the Committee feels compelled to reduce expenditure to so great an extent as to involve the entire closing down of its Mission in the city of Calcutta, with twelve European missionaries, important schools and teacher training work. Another Indian Mission involving a large staff is also to go, while extensive relinquishments are proposed in New Guinea and the South Seas, sacrificing some of the work of great pioneers, like Williams, Chalmers and others. This retreat will be found absolutely necessary unless there is a sufficient increase of income before the end of January, and it is felt that the problem is at root a spiritual one, for the challenge of the present missionary situation ought to become a means of religious revival. And so this valuable Society is faced with the pressing problem of recovery or retreat, and the words of the Committee carry home to us all at this Epiphany Season the solemn lesson: "Recovery may mean sacrifice; retreat must mean humiliation and disgrace."

### Spiritual Revival.

Two men standing at opposite extremes in theology have written about revivals. Jonathan Edwards believed that revivals come as an act of divine grace and are entirely beyond human power. Finney insisted that they come out of the preparation of the Church, and that the Church can, therefore, have a revival at any time. These two writers represent two types of thought which still exist. There are those who think that we must wait for the wind that bloweth as it listeth. There are others who think that faith, prayer and effort can command revival. Thus Finney has set forth the laws of revival under six conditions and says that we may expect a revival:—

(1) When the Providence of God indicates that revival is at hand. And this He indicates to souls that are prepared.

(2) When the wickedness of the wicked grieves, humbles, and distresses Christians.

(3) When Christians have a spirit of prayer definitely for a revival.

(4) When the attention of ministers and their consequent efforts are directed to this particular object.

(5) When Christians begin to confess their sins to one another.

(6) Every revival is under the sign of the Cross. When ministers and professors are willing, and if God permit it, by what instrument He pleases.

The truth is doubtless found in both these views taken together, for revival is at once due to divine grace and is a response to human effort. God sends the floods, but man makes the preparation for the coming of the water. Scripture abounds in proof of this twofold element of divine sovereignty and human freedom and there is no real contradiction between them. The divine side must always be emphasized first, but it is then essential to lay stress on the human conditions of blessing. And if only the people of God set themselves to prayer, trust, study of scripture and waiting upon God, He will soon provide the blessing beyond all that we ask or think.

### Canada's Part in the War.

The part that Canada is taking in this war has been noted with praise by many newspapers in the United States. One New York paper reads as follows:—

"Whatever sneers may be directed against Great Britain's moral pretensions, or however plausibly it may be said that England, animated by nationalistic fears, is in the war from essentially the same motives that animate Germany, it is difficult for even the most cynical to withhold whole-hearted recognition of the high morality back of Canadian action. She is not fighting for herself. She is and has been in no material danger. The break-up of the British Empire would not affect her prosperity. Her participation is altruistic to the verge of knight errantry. She is testifying in the most practical ways in behalf of what she regards as supreme righteousness."

This is at once interesting and encouraging, even though it is capable of a little more accurate statement. There is a sense in which Canada is fighting for herself, for while up to the present there has been no material danger, it is beyond question that a German victory would so affect Canada's position as to make life here altogether different, even though it might not in the long run affect prosperity. But as there is practically no fear of any such disaster, the statement is true

that Canada is testifying in practical ways in support of what we all regard as righteousness and liberty. This is no ordinary war, but one that is involving the very foundations of true life, and it is the consciousness of this that has rallied every part of the British Empire with such determination.

### Church Union in Canada.

The results of the poll of the Presbyterian Church towards a Union with the Methodists and Congregationalists remove all present hope of seeing that Union realized, for while a large majority is in favour of it, the minority is too great to be ignored. Some years ago a similar canvass resulted in favour of Union by about three to one, and as the Congregationalists and Methodists were at that time almost unanimous, the hopes of Union seemed bright and strong. But the recent results have proved a great disappointment to those who advocate Union, and the Presbyterian Church is clearly much too evenly divided on the subject to act at all. Many who are in favour of Union regard this as melancholy and distressful, though it must also be admitted that there are many more who are in hearty sympathy with Union but who do not endorse the present proposals, and this very largely on doctrinal grounds. We of the Anglican Church naturally look with interest at all these movements, because we are certain that every tendency towards Union should be encouraged as far as possible. And yet the fact that so many thoughtful men are not satisfied with the proposed terms of Union compels a fresh consideration of the whole subject. It is no question of mere narrowness on the one side or undue liberality on the other. Both sides must be recognized as sincere in their convictions, and so, with further consideration all round, it is devoutly to be hoped that before long some steps will be taken to prevent the present overlapping in the West and in other ways also to show the power and blessedness of those who are fulfilling our Lord's purpose "that they all may be one."

### Conference on Unity.

A Conference held at Garden City, Long Island, in the United States, a few days ago had as its object certain preparatory considerations prior to the universal Conference on Faith and Order. The delegates heard a letter read from Cardinal Gasparri, Papal Secretary of State, conveying the deep interest of the Pope in the proposed Conference. The letter was marked by a delightful spirit, even though it was necessarily couched in very general terms. The Conference seems to have been impressed with this letter, and in response to a request for permission to give it publicity the Pope replied by saying, among other things, the following:—

The aid and earnest prayers of the Roman Pontiff will never be lacking to anyone who, having freed himself from prejudiced opinions, with a true and sincere will strives with all his strength, that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christian may betake themselves to the bosom of the one most loving Church and may be joined and associated as members with Christ the head.

It will be seen from this latter communication that generalities are avoided and Unity is plainly stated to be associated with the Roman Catholic Church. We hope the delegates at the Conference were duly impressed by this polite and yet frank statement, and if they were satisfied with it there is nothing

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more to be said. Many people will be particularly grateful to the Pope for speaking so frankly about his required condition of Unity, and it would be well if all who are associated with the Conference on Faith and Order would realize the absoluteness of the Roman Catholic terms. We have always known that submission to Rome is the one condition of Unity with that Church, and this is what almost all Christians, except the very few who favour Roman doctrines and practices, are wholly unlikely to accept. Unity is a splendid thing, but truth is even more important, and a unity that is not based on truth is not worth having. Our Church teaches the true view of Rome when it says that "the Church of Rome hath erred not only in their living and manner of ceremonies, but also in matters of faith."

#### Religious Liberty in Peru.

A great victory for religious freedom in Peru has just been won. By a majority of sixty-one votes to twelve the Chamber of Deputies has just finally ratified the project to reform that Article of the Constitution which prohibited the public exercise of any but the Roman Catholic worship. This prohibition has now been removed and the measure only requires to be endorsed by the President to become the law of the land. Roman Catholic clergy are doing all they can to get him to veto the law, but public opinion will pretty certainly prove too strong for this; and it is generally thought that the new enactment will become law in a very short time. Thus, after nearly four hundred years Peru will have gained legal freedom from Rome by passing a law permitting evangelical work. This is a cause for great rejoicing and at the same time for doing our very utmost to make known throughout Peru and the whole of South America the pure, glorious Gospel of the Lord Jesus Christ.

### The Supreme Reason

By the Rev. Prebendary F. S. Webster, M.A.

As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them.—St. John 20: 21-22.

It almost seems as if the Evil One had succeeded in depriving the Church of Christ of the magnificent stimulus and inspiration which these words convey. A narrow and exclusive interpretation of them has had the effect of making many fight shy of this passage.

#### I.

The first point to be noted is that this solemn and sacred commission is given to all believers. A careful comparison of this passage with Luke xxiv. 36-48 will show that both refer to the same incident. Both speak of an interview which took place on the day of our Lord's resurrection. Both describe our Lord greeting His disciples with the words, "Peace be unto you." Both relate how in order to convince them of His identity He showed them His hands. Both mention the disciples' joy. Both tell how our Lord spoke to them concerning the remission of sins. Now, St. Luke describes the company gathered together as the eleven and them that were with them.

It was, therefore, a company representative of the whole Church of Christ, and not any particular order or official class. Some of the faithful women would almost certainly be present. This is St. John's account of the great Missionary Commission related in each of the Gospels. Each evangelist seems to colour his account with the special view of the Master which is dominant in his Gospel. St. Matthew

sees the King announcing His supreme authority, and ordering all nations to be brought under His sceptre. St. Mark sees the servant ordering the universal proclamation of the Gospel that all may prove its healing efficacy. St. Luke sees the Son of Man laying upon His followers the responsibility of witnessing in the power of a renewed and spirit-endued manhood. St. John sees the Son of God the revealer of the One True God commissioning His disciples to carry on that revelation. As no one dreams of limiting the missionary responsibilities of the Church to the Bishops and clergy, so sound exegesis requires us to recognize that the commission given in this passage belongs to all Christian people. All who, like these disciples, have by faith met with the Risen Lord, have seen in those pierced hands and feet the proof of their redemption, and have had a fount of gladness opened in their hearts as they listened to His "Peace be unto you;" to all such this commission belongs, to all such the Master says, "Even so send I you."

#### II.

This commission lays upon all Christians a tremendous responsibility. Our blessed Lord never lost the sense of His commission. He was continually referring to Himself as the One "whom God the Father hath sent," and to the Father as "He that sent Me." It implied absolute identity of purpose and complete sharing of resources. "My meat is to do the will of Him that sent Me." "The Living Father hath sent Me, and I live by the Father." How much lay open before the disciples in the words, "as My Father hath sent Me." They implied all the glad acquiescence and unwavering devotion of the lowly birth, the obedient life, and the shameful death. How much lay hidden in the words, "Even so send I you"? They, too, implied unquestioning obedience, unsparing devotion, continuous, lifelong surrender. They certainly mean these two things: that every believer is commissioned to represent Christ, and that every believer is privileged to live by Christ. The Lord Jesus could say, "He that hath seen Me hath seen the Father."

A missionary was giving a résumé of the life of Christ, and while describing His unselfishness and love and practical kindness to all men, he was interrupted by a boy, who exclaimed: "I know that teacher; he lives in our village." The boy was referring to the native catechist, who so closely followed the example of Christ that the picture drawn by the missionary of the life of Christ seemed to exactly fit the daily self-sacrificing labours of the catechist. "There was no difference between him and his book," was the testimony of his neighbours to another who had heard the Master say, "Even so send I you." Every Christian ought to be a walking Bible. Some, alas! are walking libels, they are such caricatures of the loving, unselfish Jesus. Whatever our rank in life, whatever our office in the Church, whatever our daily vocation, Christ says to everyone who belongs to Him and knows the fact and power of His resurrection, "Even so send I you. I send you to represent Me as I have represented the Father. I send you to make known My Gospel, to declare the good things of repentance and the remission of sins. I depend upon you to tell many of the redemption that I have wrought. There is no other way of forgiveness except the way I opened up upon the Cross. 'Whosoever sins ye remit' by declaring the good news, 'they are remitted'; 'whosoever sins ye retain,' by keeping back the word of life, 'they are retained.'" Those who live as Christ's missionaries will find it their meat to do the will of Him that sent them, and their one aim and ambition will be to live by Christ.

#### III.

This commission shows how this great responsibility can be discharged. The word of direction did not stand alone, it was followed immediately by the word of power, "Receive ye the Holy Ghost." "Receive" is one of the key words of the Christian life. The world's great mistake is described in John i. 11. "His own received Him not." This is true not of the Jews alone, but of many who profess and call themselves Christians. The Church's great mistake is like unto it. Christ, when commissioning His disciples to be His missionaries, His apostles, or sent ones, to represent Him and proclaim His Gospel, added the command, "Receive ye the Holy Ghost." The Church has made the awful mistake of ignoring that command, and then has the presumption to plead inability as an excuse for disobedience. It is the duty of every believer to live as a missionary of Christ; it is the privilege of every believer to so receive the Holy Ghost that he is enabled to represent and not misrepresent his glorious Lord. "Ye might be filled with all the fulness of God" is part of one of the apostle's prayers. It is true of all who are in Christ, whether in Philippi or anywhere else. But are we so filled? This is, indeed, a great privilege, but it is a privilege which no Christian can afford to be without. The command, "Be filled with the Spirit," was addressed not to some inner circle of Christian workers, but to all the saints in Ephesus. So with the Lord's invitation, "Receive ye the Holy Ghost." Compliance with it is not optional, but indispensable. We cannot discharge our commission, we fail both our Master and the needy ones around us unless we receive the Holy Ghost. What does it mean to be filled with the Spirit? "If any man have not the Spirit of Christ he is none of His." And the Spirit is a Person. Can a believer have the Holy Spirit and yet not be filled with the Spirit? It is clearly possible for the Holy Spirit to have more full and entire possession of the believer. The initial work of the Spirit in regeneration, the work of revealing Jesus in the word, of awakening the conscience, of moving the heart and of drawing out true, restful heart reliance upon Christ—that work is repeated in fuller, deeper measure, according to our further discovery of need, as we receive the Holy Ghost in Pentecostal fullness.

Thus each believer is brought to the point where he can truly say, "Christ is all the world to me, and all my heart is Love"; and when we reach that point men recognize that the Saviour's word, "Even so send I you," was not spoken in vain.

### GOOD

(It is good to be a Briton nowadays.—Sir John Jellicoe.)

It was good to be a Briton  
With a Harry on the throne,  
Who could make the Briton's prowess  
To his warlike neighbours known;  
When a few though faced by many  
Never wished that they were more,  
And were greedy but for glory  
On the field of Agincourt.

It was good to be a Briton  
When the proud Armada came,  
In the confidence of numbers  
To enforce a tyrant's claim;  
When the little British vessels  
Darting swiftly to and fro,  
Taught the watching world a lesson  
It was good for it to know.

And it's good to be a Briton  
Now the test has come again  
That has proved there still is in us  
As of old, the fighting strain.  
We can wait with dogged patience—  
We can fight with faith sublime—  
Oh, it's good to be a Briton  
In King George's spacious time.

(Daily Chronicle.)

A. W. B.

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# THE VESTMENTS QUESTION

By the Bishop of Manchester, Right Rev. E. A. Knox, D.D.

(The following is the full text of the address prepared by the Bishop of Manchester for the recent debate in the Upper House of York Convocation on the Vestments question.)

THERE are practically three main variations of use in the matter of vestments. These are (1) the Church of England use; (2) the Lutheran use; (3) the Roman use.

## THE CHURCH OF ENGLAND USE.

The Church of England use (putting out of account occasional uses of the cope, which was really an ecclesiastical state-dress rather than a vestment) was for three hundred years the surplice and hood of the degree, without any stole.

During that period the scarf was worn with the surplice and hood by Chaplains of noblemen, Bishops, and colleges, and by Doctors of Divinity, but not by ordinary clergymen. My father, who went out to India about the year 1837 and returned in 1855, has often told me that when he went out

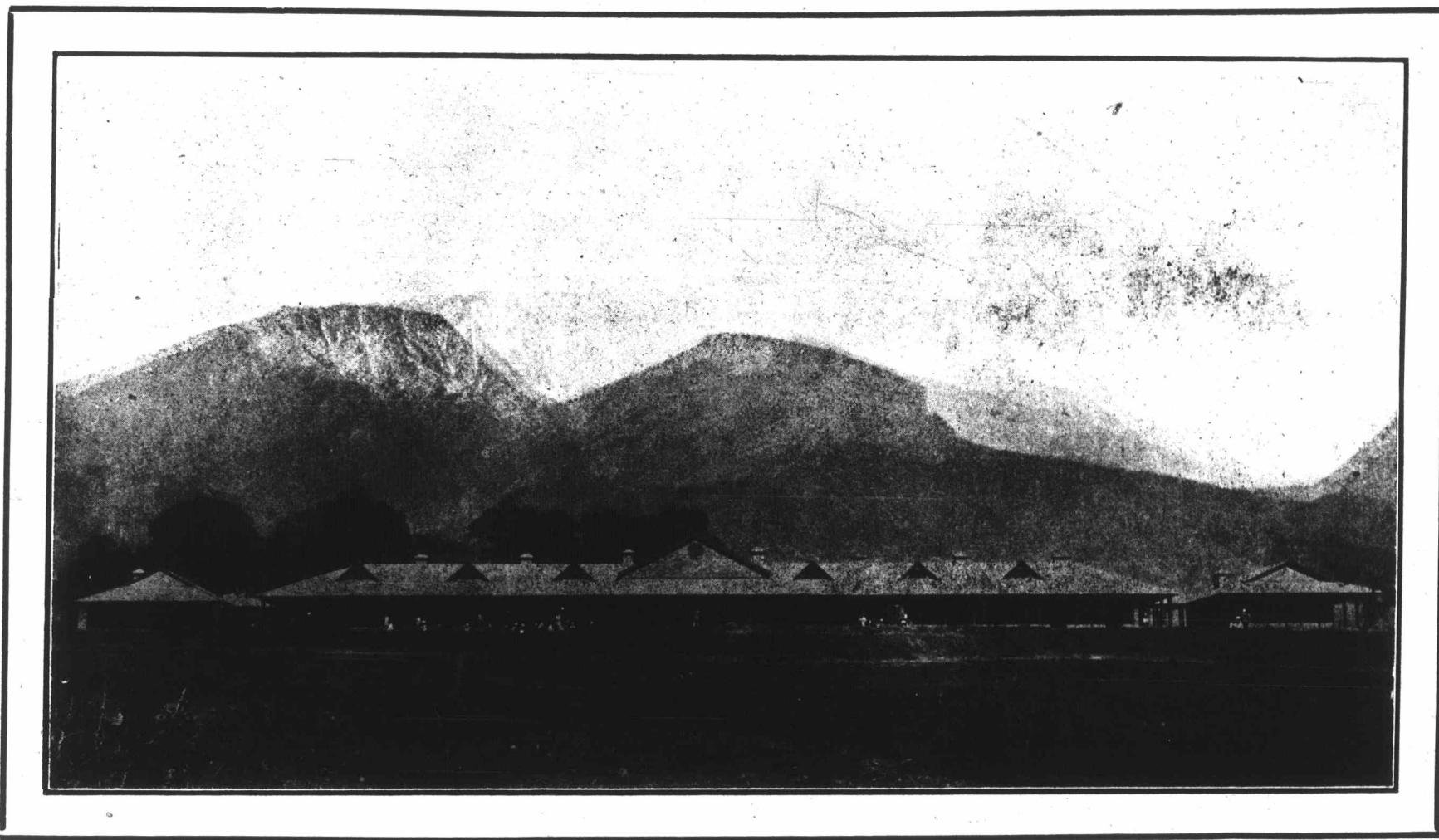
he administers, does not divest himself of his robes—that is, the robes drawn over the surplice.

The use of the surplice, then, in the Church of England has a clear doctrinal significance—namely, that our service is the Communion Service resting upon the finished sacrifice upon the Cross. It separates our Church from those which disused robes altogether, because they regarded the service as an act of remembrance rather than a sacrament. It distinguishes us also from the Churches which retained the Mass, and repeated, renewed, or even commemorated the sacrifice itself. The name of the Mass disappeared from the service, and with it the name altar and the altar itself. The Holy Table was brought down to the communicants. The consecrated elements were consecrated for reception, not for adoration.

## THE LUTHERAN USE.

I pass now to the Lutheran use, about which a misstatement of a serious character has done duty on many occasions. It is asserted in the Royal Commission on Ecclesiastical Discipline, and in the Report on the Ornaments Rubric to the Upper House of Convocation in the Province of Canterbury, that the Scandinavian Protestant Churches have retained the eucharistic vestments, and on this ground it has been argued that the vestments are not distinctively Roman. But the statement is not true. Dr. John Wordsworth, Bishop of Salisbury, states quite truly that the Scandinavian Protestants use a vestment. He calls it "a chasuble." Whether it be chasuble or cope it is a vestment, and not "the vestments." The official orders of the Scandinavian Churches confirm this point. It is confirmed by eye-witnesses of repute whom I have consulted. It is confirmed also by Father Braun, one of the greatest living authorities upon the question of vestments.

The significance of this point lies in the disuse of the stole and various other Mass garments by the Protestant, that is the Lutheran, Churches. The stole was disused also by the Church of Eng-



By courtesy of The Mission World.

## TRAINING SCHOOL FOR GOVERNMENT PRIMARY TEACHERS, DHARMSALA, INDIA.

The Rev. W. A. Earp, M.A., is in charge of this School. This work is under the direction of the Rev. R. A. Haslam, who is at the head of the Kangra Mission in the Punjab, which is a branch of the Missionary Society of the Canadian Church.

The Rev. D. M. Rose, late General Secretary of the L.M.M. in Canada, and Mrs. Rose sailed last week to join the above Mission in India

THE HIMALAYAS ARE SHOWN IN THE BACKGROUND.

the scarf had this restricted use; when he returned it was used by almost all clergy, the Bishop of London (Blomfield) having told his clergy all to regard themselves as his Chaplains and other clergy having followed suit. This recollection of my father is confirmed by a very large number of prints which I have examined in the British Museum. There is no scarf, except where the print represents a college chapel or the book comes from a writer entitled to a scarf. The stole was not used in England from 1559 till the latter part of the nineteenth century, and then it was used without authority.

The surplice was the vestment used for administration of Holy Communion under the First Prayer Book of Edward VI. That it was so used is witnessed by two foreigners who have left their evidence, one Daniel Barbaro, in 1550, and the other, T. C. Schifanoia, even more striking, in 1559.

Attempts of an extraordinarily futile character have been made to get rid of this evidence. But it was to all appearance the evidence of eye-witnesses, who had no motive for departing from the truth, and the attempts to explain it away would not be received in any historical inquiry from which partisan bias was excluded.

The surplice is also at the present time the vestment for administration of Holy Communion in Roman Churches, except that the celebrant, if

The whole service implied reception. Non-communicating attendance was discouraged, and entirely disappeared. All the research of inquirers anxious to prove that the chasuble was worn after 1559 has not been able to produce a single instance of its use. Nor did the English Roman Catholics, when pleading with the Pope and with the Council of Trent for permission to attend the English services, allege that the Mass was still sung, or that the vestments were retained. Such a volume of contemporary evidence all pointing in one direction is not in the least degree weakened by the mention of chasubles in inventories, even in the very rare cases where they are said to be for use. A belated survival of a forbidden use here and there might have been expected. But it is remarkable that in all the variations in the London Diocese in 1566 there is no mention of communion in a chasuble. "Some in copes, some in surplices, and some in none." These are the three varieties of use that called for the issue of the Advertisements in 1566. The surplice and the surplice only—for the cope in this connection is admitted to be negligible—was the vestment of Holy Communion. It alone survived, in spite of all the efforts of the Puritans to get rid of it. To retain it the Church of England suffered the alienation of many most devout and pious souls from her communion. Its history and its significance are beyond all question.

land in the First Prayer Book of Edward VI. Whatever ornaments the Ornaments Rubric includes, it does not include the stole.

It is stated that the words "a vestment or cope" mean "a set of vestments or a cope." But the statement will not bear examination. It is true that "a vestment" sometimes means a "complete set of vestments," but it also means "a chasuble." The question is, Which of these two does it mean in the First Prayer Book of Edward VI.? Apparently the question never occurred to the writers of the Upper House of Canterbury report, nor to any other of the Convocation students of this question. It is quite certain that the First Prayer Book of Edward VI. commands the surplice only for Matins, Evensong, and Baptisms, although the stole had been worn for all of these. It is also certain that the cope, a legal Mass vestment of that book, did not include a stole. All these facts point to the "vestment" of that book as meaning at the most the chasuble only.

But what does it matter which is the true meaning of the word? It matters not a little. Midway between the propitiatory Mass, with its complete vestments, and the Communion only stands the memorial or commemorative sacrifice with a Communion always attached to it. This is the service of the First Prayer Book of Edward VI. Its structure and sequel were on the lines of the Roman Mass, and so was the greater part of its



prayers, save that invocation of saints, prayers for the dead, and all that tended to teach the propitiatory sacrifice were omitted. But the memorial made and celebrated with the elements was definitely taught in it, and the words "this sacrifice," following closely, could naturally be taken as teaching a memorial sacrifice. Consequently Bonner and Gardiner were able to use the service of the First Prayer Book. They could not use the Second, for that destroyed the Canon of the Mass and removed prayers for the dead, to which Gardiner referred as teaching the propitiatory sacrifice. It omitted also all reference to the memorial made with the elements. For this modified Mass a distinctive vestment was retained.

This is the teaching which the Lower House of Canterbury and other Churchmen wish to restore, the teaching of the commemorative sacrifice. But if they were consistent they would restore with it not "the vestments," but "a vestment or cope." How they would persuade those who use vestments, or even those who use stoles, to give up their vestments or stoles is not easily apparent. But since they hold and teach consubstantiation, which is a Protestant and not a Roman doctrine, they should, with the revived Lutheran teaching, adopt the Lutheran and not the Roman use in vestments. Those who wish to detach the moderate High Churchman, desirous of a vestment, from the Romanising High Churchman, should explain why they have not followed this line. But we who have refused to restore the commemorative sacrifice, we who have maintained the plain Communion Service of 1552, on what grounds, on what sort of principle, can we adopt a vestment which does not belong to it?

#### THE ROMAN USE.

An age very imperfectly instructed in the question of vestments assumed that the First Prayer Book of Edward VI. ordered sacrificial vestments to be used with a service which was not and did not pretend to be the offering of a propitiatory sacrifice. What we are asked to do now is with our eyes open to follow this error, to go behind the Lutheran use of a vestment in the First Prayer Book to the Roman or pre-Reformation vestments of the Mass. We are asked at the same time to restore reservation of the sacrament, knowing well that such reservation is desired by many for the purpose of worship, and that it is practically impossible to prevent the reserved sacrament from being so used. Who will be the gainers by our action? Not the moderate Churchmen, who are desirous of obeying the Ornaments Rubric simply because it is an order of the Church, and for the sake of greater comeliness and reverence—not those, but that by no means inconsiderable number who put what they call the orders, doctrine and use of the Church Catholic above the orders, doctrine, and use of the Church of England, the men who tell us that "we ought to repent of the Reformation in sackcloth and ashes," the men who say the Mass, who give worshippers books in which they can follow the saying of the Mass while the Communion Office is supposed to be said. These are the men who will be gainers. For they will say, and say truly, "You have restored the Mass vestments, and have thereby admitted our principle, which is not and never was a mere continuity of ornaments, but a continuity of doctrine. If we had not cared for the doctrine, we should not have lifted a little finger for the ornaments." It is these men and their principles, and no other, who will be strengthened by the action that we propose to take to-day.

#### THE VESTMENTS AND THE SERVICE

It has been argued more than once in this House that the service interprets the vestments and not the vestments the service. Historically, this is quite untrue. Each marked variation of doctrine called for its appropriate variation in vestments. Is it conceivable that the Zwinglians could have used the vestments of the Mass? It is, on the contrary, far more true that the vestments gave meaning to the service. They were the outward manifestation of what the wearer meant by his service, especially, of course, when divisions arose as to the meaning of the Eucharist. The vestment is the flag conveying at once to the onlooker where he is, what is going on. You may turn an English vessel into a German by running up a German flag, but you cannot turn a German flag into an English flag by hoisting it on an English vessel. John Knox in Mass vestments would have felt that he was saying Mass, and intending to say Mass, even though he had only used the form of the "Common Order."

#### THE WAVE OF EMOTIONALISM.

The real truth is, my Lords, that you are up against a great wave of emotionalism. This wave has gone far beyond revival of the Mass. Masses are sung or said for the dead as well as for the

living. Saints are invoked. The worship of the Virgin Mary is restored. The validity of Anglican orders is questioned. Confessions are heard, and even in some cases made practically compulsory. There is a great longing to bring England back out of its chaos of sects into so-called Catholic unity, for the sake of which those who cherish these dreams would be willing to pay even the price of obedience to Rome, if only they could carry the Church of England with them.

#### CONVOCATION AND ITS CALCULATION.

You are conscious of all this, and you believe that what hinders you from restoring order and discipline in the Church is the stigma of disloyalty attached to the wearing of vestments by men who have no Romeward leanings, but wish only to obey the Ornaments Rubric, the rule, as they believe, of our Church.

You believe that if this stigma were removed you would carry with you all moderate High Churchmen, dissociating them from the more extreme, and that the opponents of vestments would in time become used to vestments as they have become used to the surplice in the pulpit instead of the black gown. You believe—though erroneously I am sure—that in this matter you have with you many even of the junior Evangelical clergy.

But what if you are mistaken in your calculation? What if the effect of sanctioning Mass vestments leads to the alienation, even secession of a large number of clergy and laity? Where will you stand? Already the communicants of the Church of England do not appear to exceed 6 per cent. of the population of England. Deduct from these all the boys and girls to whom you yourselves would not entrust the settlement of this question. Suppose that you carry with you a majority of the adult communicants in each parish—a very unlikely suggestion—and that these with one consent restore the vestments in all churches in England. Can you seriously believe that the English nation will allow all the endowments of the Church of England to be by resolutions of about 3 per cent. of the population to be taken over to what the 97 per cent. will call the restoration of the Mass?

#### AN IMPRESSIVE APPEAL.

I implore you to think also of the seeds of dissension which your action will take in time into every parish in England, to remember that not England only is concerned, but all the great Anglican communion all over the world. Remember how hard a battle and how unequal that communion often has to maintain between Romanism on the one hand and Presbyterianism on the other, and how this action of yours will rend it and leave it paralyzed and helpless—and all for what? For the sake of vestments associated with doctrine which you know and believe to be false. Verily we shall have to make answer before God for the calamities which we are about to inflict by our own act on our beloved and honoured Church this day.

#### Amongst the French Troops The Work of the Scripture Gift Mission

WE have given our readers some account of the work of the Scripture Gift Mission amongst the Italian troops. This time we draw their attention to the work amongst the French soldiers, where such wonderful opportunities have been granted to the agents of the Mission for the distribution of the Scriptures. Not only has the Mission its honorary workers in France, but the French pastors and others have taken the distribution up very keenly and many are the interesting reports which have been received from the Front.

The accounts from all parts of France prove that there is a very earnest spirit of enquiry after spiritual things. This was entirely absent before the war and the nation had practically turned infidel and even the name of God had been eliminated from all school books. Many of the churches had been shut up since the Separation Act, the people had been taught to pray from childhood in a language they did not understand, so that when the enemy seemed to be sweeping through the country without anything to hinder them from getting to Paris the doors of the closed churches were opened and the people flocked to them, they were helpless. All they could do was to hold up their hands to an unknown God, but He intervened in answer to the cries of His own people, both in France and in England and the enemy was stayed and driven back.

This has made an impression upon the nation and the Mission does feel that now is the time for a huge sowing of the Word all over the country. The English are welcome and English

things are at a premium, so with the opportunity comes the responsibility to give them to eat and we plead with our readers to help the Scripture Gift Mission to supply the great need. One thousand Gospels can be sent for £2 5s.

The Committee pleads for the prayers of our readers and we are sure that many of them will bear them up in their great work. Donations may be sent to the Editor, or to Rev. Preb. H. W. Webb-Peploe, Chairman, or to Francis C. Brading, 15 Strand, London, W.C., Secretary.

#### "OUR MESSAGE"

By Rev. A. L. Murray

St. Paul's Church, Evansville, Indiana.

WE are messengers: Christianity is a subject of thought and therefore of speech. God the Father wills it; "It pleased God by the foolishness of preaching to save men." Jesus Christ commands it; "Go ye," "preach." The Holy Spirit blesses the message. The Church is charged with the duty of preaching. We have an inward call, "Woe is me if I preach not."

We have a message: Ours must be distinctly Christian. We cannot have nor maintain the Christian Church without Christian truth. Theism is not Christianity. The religion of a good life is not necessarily Christianity. Christianity is these and more. Ethical sermons, sociological addresses, political speeches, community challenges, missionary sermons, doctrinal sermons, sermons on the great days of the Church year, sermons on Ordinations and Consecrations, may or may not be Christian. Many of our "best sermons" are of such a character as to be equally acceptable in a Unitarian chapel, Jewish synagogue, or Cathedral Church. Our message must be Christian both in substance and in spirit. We must interpret the Jesus Christ of the New Testament and the early Church. We are called to interpret life to-day in terms of the light and life of Jesus Christ. We must re-interpret life in terms of the life and spirit of Christ. This message of the ages is the only message we have for this age. It is to us the only message for any age.

Our message is not signally popular. As of old the Gospel first hurts then heals. The offence of the Cross has not ceased. The way of the Cross, with sacrifice as the rule of the road, is not a delightful highway to God and to the natural man. Still we must go on preaching Jesus Christ.

The Church Catholic is the spokesman of the message. "The Spirit and the Bride say, Come." We are sanctified normally within the Church. We express our living relations to the living church in this living community. We are members of Christ. Our world is *Christo-centric*. From Him, by Him, in Him, and for Him and to Him, and with Him, is our life.

And ours is not only a distinctive, it is the final faith. We often seek a human approach to Christ. We desire to interpret Christianity in terms of human experience. We would go from the known to the unknown guided by the little lamp of psychology. Sometimes our current thought would have us interpret Christianity in terms of science, and then we are inclined to view Christianity as a stage in the world's spiritual progress, and we rest by the side of the road, waiting for that "next great movement" of religious life that will lead us to the "Beyond Christianity." But Christianity is the faith and the final faith. To us Jesus Christ is not a compound of our best religious ideas. He is not a development from the world of human experience. He is a Revelation of God and therefore Divine. Jesus Christ is to us our great objective. We will never go beyond Him. Our "Gospel of Going On" is not a going on to a "Beyond Christianity" but to the fullness of the life given unto us through Jesus Christ Our Lord by the indwelling Spirit. Christianity is a manifestation of God to and in the human soul.

"Up and be doing," is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honour to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—Arthur P. Stanley.

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# THE PROTO-MARTYR\*

By the Rev. W. H. Griffith Thomas, D.D.

*And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep.—(Acts vii. 60.)*

IT is difficult, if not impossible, to say why three Saints' Days are crowded together on the three days after Christmas. There is no real connection apparent between them, and very little, if any, contact with the Christmas Season. Some think that it is due to Martyrdoms being celebrated each day. Thus, St. Stephen was a martyr in will and deed; St. John was a martyr in will; and the Holy Innocents were martyrs in deed. But this is probably too fanciful for acceptance as an explanation, and it is more likely that the close association of these three days was due to early custom which was not altered when our Prayer Book was compiled.

There is, however, one word of importance in each case, "martyr," which originally meant "witness." In the New Testament it never means anything else, even when St. Paul refers to the death of Stephen (Acts 20:22). The word "martyr" or "witness" means "one who testifies" and, of course, this includes the evidence of the life as well as of the death, and indeed the life is primary and fundamental. So now while we naturally associate the term "martyr" with death, we must never forget that its primary meaning is that of "witness" with special reference to the life. It is just that we must look at it in connection with Stephen.

## STEPHEN'S LIFE.

There were four characteristics of the life of St. Stephen to which we do well to take heed.

He was a man of divine common sense. Is there anything incongruous in speaking of common sense as "divine"? None whatever, because it refers to the wisdom which we know was a special feature of his life (Acts 6:3, 10). Wisdom is "knowledge applied," and has no necessary reference to intellectual ability or capacity, but only to "that exercise of reason into which the heart enters." Wisdom has been rightly described as a structure of the reason based on faith. It can be illustrated by the wisdom recorded in the Old Testament which invariably has a moral as well as an intellectual element. A man of business was once in the habit of giving a copy of the Book of Proverbs to all the boys who entered his service feeling sure that if they gave heed to its teaching they would understand and follow that wisdom which begins with "the fear of the Lord." In the contrary direction it is important to remember that the "fool" of the Old Testament does not refer to the man who cannot understand so much as to the man who will not understand. It is not a case of intellectual incapacity, but of moral wilfulness. "The fool hath said in his heart, 'There is no God'" (Psalm 53:1).

This wisdom or divine common sense was particularly needed for the work Stephen was called to do. In the trouble that arose in the Church it was important that there should be all possible care taken to distinguish cases, to administer with impartiality, and to provide such a system of distribution as would satisfy both sides of the Christian Church in Jerusalem (Acts 6:1). The use of other people's money and its proper distribution constitute a fine test of character. It is, therefore, evident that Stephen was no weakling, nor was he merely a man of shrewdness. He was marked by splendid moral integrity.

He was also a man of dauntless courage. This is clear at every point of the story. He did not hesitate to work hard and earnestly in his new post (Acts 6:8), and it is evident that his testimony must have been pretty fearless to involve him in the charges laid against him. Then, too, when he was before the Council, there was no compromise whatever, in spite of the intense and virulent opposition. His splendid death was the crowning proof of his courage, for he bore the suffering without fear or complaint, and died as he had lived, a noble, brave man.

He was also a man of deep conviction. It is evident that he must have had remarkable insight into the universal scope of Christianity, for reading between the lines we can understand something of his attitude from the accusations laid against him. Although false in actual reality, there was an element of truth in what was attributed to him. Christianity was to burst the bounds of Judaism and to become a world-wide religion. Then, too, he knew his Bible well and was thoroughly versed in its contents. Before the

\*Sermon preached at the Church of the Messiah, Toronto, (Vicar, Rev. S. A. Selwyn, M.A.), St. Stephen's Day, December 26th. Published by request.

Council he reviewed the history of his people from the time of Abraham to the Kings in seven distinct, though connected stages, and point by point showed how thoroughly conversant he was with the record of the history of his race. But, what is still more important, he knew the meaning of all these facts. He had a remarkable grasp of essential truth. It is one thing to know facts; it is quite another to know their interpretation. All through his address he seems to have had two great truths in mind; one, the universality of God, and the other, the perversity of Israel. He showed that God was not limited to Palestine, since He had revealed Himself to His servants in different lands at different times. And side by side with this Stephen pointed out the intense opposition to God on the part of the people, thereby showing their sinfulness all through their history. These are some of the proofs\* of the profound conviction of the man as he faced his opponents and declared the truth that he knew they needed.

He was also a man of devoted character. Character has been well defined as "what a man is in the dark," and Stephen was first of all genuine and real before God. All who were in the Council were so impressed with him that the only possible description of his face was, "as it had been the face of an angel" (Acts 6:15). It would be interesting to know where they derived their idea of an angel's face and what they thought an angel was like. Perhaps it was a reminiscence of Moses on the Mount ages before, and also an allusion to our Lord's transfiguration. At any rate, we may rightly think of it as expressing sweetness and strength, great thoughts, holy motives and lofty purposes. But his character was equally real before man, for just as he died, he prayed for forgiveness, and his death was in thorough harmony with his noble life. (Acts 7:60). Thus we see him, as it has been well said, "serving, suffering and shining."

## STEPHEN'S SECRET.

But it is time to enquire how his life came to be marked by these splendid features of common sense, courage, conviction and character. We shall find that there was a fourfold secret explaining everything, and at the same time showing us how we, too, may live to the praise and glory of God.

The first part of his secret was faithfulness before man. One feature in the original requirement of the seven men, of whom Stephen was one, was that they were to be "men of good report" (Acts 6:3). This means that they were "well spoken of" by those around, that their reputation was good and that their brethren were thus able to trust them because they knew their value. This feature is very prominent in the New Testament, perhaps more prominent than we sometimes think. Thus, Cornelius is described as "well reported of" (Acts 10:22). Timothy is described as "well reported of" (Acts 16:2). Ananias is similarly described as "well reported of" (Acts 22:12). When St. Paul writes to the Christians of Colosse, he urges the importance of "walking in wisdom towards them that are without" (Col. 4:5). Similarly, when writing to the Thessalonians, he speaks about walking "becomingly towards them that are without" (1 Thess. 4:12). To the Ephesians he gives the advice to "walk circumspectly" (Eph. 5:15). And when he has to describe a Bishop, he is one who must have received testimony "from them that are without" (1 Tim. 3:7). All this shows the importance of standing well with those around us. It is, of course, true that if we take care of our character, God will take care of our reputation, but it is equally true that our reputation is an important feature in our life and work. A friend in England tells the story of two men who were speaking of another. One asked, "Is so-and-so a Christian?" The reply was, "Well, he is all right towards God, but a little 'twistical' towards man." But we know that no one who is right towards God will be "twistical" towards man, and, further, any one who is "twistical" towards man is clearly not right with God. It is important and vital that a Christian should be reliable. Thus in the matter of punctuality, a man may naturally and easily fail on one occasion or so, but if he scarcely ever keeps his appointments, we are hardly wrong in presuming that there is something morally weak about him. The words of the prophet to Hezekiah have a very searching lesson for us in ordinary and even little things to-day, "What have they seen in thy house?"

The next element in his life was faith in God. We are told that "he looked up steadfastly into

Heaven and saw the glory of God" (Acts 7:65). There may have been some manifestation of the old Shekinah-glory, such as the Jews had experienced in old days, especially as Stephen describes God as "the God of glory" (Acts 7:1). But his narration of the Jewish history also shows how real God was to him and how true was his faith in God. From first to last his confidence in the God of Jacob was genuine and deep.

Another feature of his life was fellowship with Christ. He saw "Jesus standing on the right hand of God" (Acts 7:55), and he at once expressed to those around what he had seen in the opened Heavens and "the Son of Man standing on the right hand of God" (Acts 7:56). Not only so, but just as he died, he addressed his prayer to our Saviour when he said, "Lord Jesus, receive my spirit," and when he prayed, "Lord, lay not this sin to their charge" (Acts 7:59, 60). All this shows the reality and power of his communion with the living Christ. It is not enough to think of what is sometimes called "The Jesus of History;" we must go beyond this and occupy our souls with the living Christ of to-day. Some years ago the theological watchword was "Back to Christ," but a truer message would be "Up to Christ." It is not even enough to be concerned with the Christ of the Cross, for the true spiritual perspective is the living, exalted and reigning Lord. He was once dead, but now lives for evermore (Rev. 1:18). We cannot hold fellowship with anyone or anything in the past; it must be with someone who is living and real. This is a fundamental necessity of the Christian life, fellowship with the living and exalted Christ.

Not the least important characteristic of Stephen's life was the fulness of the Holy Spirit. This was one of the requirements when he was appointed, "full of the Spirit" (Acts 6:3, 5), and this spiritual blessing continued with him (Acts 6:10). Indeed we are told with great significance that he "being full of the Holy Spirit looked up steadfastly into Heaven" (Acts 7:65). This statement in the original implies that he was permanently possessed of this fulness of the Holy Spirit. It was his normal experience and it is particularly important to observe that for so-called "secular" work this possession of the Spirit was regarded as essential. By means of it his judgment would be enlightened, his feelings controlled, his will directed and his life equipped.

Thus, with faithfulness, faith, fellowship, and the fulness of the Spirit, Stephen lived his life and glorified God from the beginning to the end. This is the true life of the believer, one that is faithful to God and faithful to man, and all this is the outcome of close and constant contact with God. Years ago I remember my beloved old Rector in Oxford, Canon Christopher, speaking of the influence his sister had upon him from the days of boyhood onwards. She lived to the age of ninety-two, and he died a few years afterwards at the age of ninety-one. But a phrase which he was fond of repeating has often been recalled, for he spoke of her as "a living evidence of Christianity." This is the great need to-day in every life, and there is no finer testimony to be given than that we ourselves are true "martyrs" or "witnesses" to Christ by our life. We may not be called upon to suffer and die, and it is more than probable that our life will be lived unnoticed by man and in spheres of insignificance and contracted influence. But if only we are true to God and His grace, we shall have the incomparable joy of bearing testimony to our Master and show by lip and life, "Whose we are and Whom we serve."

I do not ask that my way may be  
Simple and plain and straight;  
I do not ask that mine eyes may see  
On to the pearly gate;  
But oh, I ask for a faith so strong,  
That over the hardest ways,  
With never a murmur, and never a doubt,  
I may trustingly sing and praise.

I do not ask for a sunny path,  
With little of cloud or rain,  
I do not ask for an easy life  
Severed from grief and pain;  
But oh, I ask for a restful heart,  
So free from its own anxious care,  
That strong in the Lord, and forgetful of self,  
The burdens of others may share.

I do not ask that my life may be  
Honoured and known to men;  
I do not ask for a brilliant path,  
With voice, or with song, or with pen;  
But oh, I ask that my human strength,  
May give place to His power divine,  
That filled with His wisdom, His goodness, His life,  
My life with His glory may shine.

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## Brotherhood St. Andrew

TORONTO.—ST. BARNABAS'.—The annual report of St. Barnabas' Chapter shows steady progress has been made, and the outlook for the future is most promising; 46 meetings having been held, average attendance six. A most encouraging feature has been the large number of visitors, showing their interest in Brotherhood work, although not members. The Chapter has now Mr. Fred. W. Thomas, formerly General Secretary, as its director and Mr. A. Sedgewick secretary. This parish, being situated in a rapidly-growing district, the nature of the work done throughout the past year has been almost entirely calling upon the men at their homes and inviting them to the church services. The success of the Chapter has been due in no small measure, to the hearty support and co-operation of the clergy of the parish. Let every member pray as if he could do nothing by himself, and work as if he could do all things by himself.

## The Churchwoman

STAYNER.—The Woman's Guild of the Church of the Good Shepherd, Stayner, held their annual sale of work last month and realized the sum of \$62, of which \$50 was given to the churchwardens to help reduce the debt on the parsonage.

THE MOTHERS' UNION.—A service was held in St. James' Cathedral on the 13th. The Mothers' Union Litany, and special collects for the war were used; the hymns chosen were, "Eternal Father, Strong to Save," "Holy Father in Thy Mercy," "Earth Has Many a Noble City," and the National Anthem, with the new verse, "God save our splendid men." Rev. C. E. Sharp gave an address on "My Neighbour," taking the parable of the "Good Samaritan" as the supreme type of neighbourly kindness. He described "Duty" as something which must be fulfilled, whether it were in accord with one's inclinations or not, and the fact of there being a feeling of repulsion in the "Duty" by no means relieved one of responsibility. "Duty" implies unselfishness. For instance, people do their duty perfectly in attending the services of the church, but at times their very punctuality deprives persons associated with them in their homes, of the opportunity of enjoying similar privileges. Later a business meeting was held in the Parish House. The meeting heard with regret that owing to illness in her home, Mrs. Ogden Jones has been obliged to resign as President. The minutes of the previous meeting were read and approved. At the next meeting on February 9th, it is hoped that Miss Thomas will give an address on "Education."

## TRINITY PERSONALS

Among the military honours announced last Friday are the D.C.M. for Mr. Eric Jones, son of the Bursar of Trinity College, and the Royal Red Cross Decoration for Miss Ethel B. Ridley, B.A., a graduate of Trinity and St. Hilda's. Miss Ridley was also mentioned in despatches by Viscount French of Ypres. She is now at the Granville Special Canadian Hospital at Folkestone, but till quite recently she was in charge at Le Touquet, France. She obtained her first experience in the Spanish-American war, having completed her training in New York just before that war broke out.

Two Western Alumni of Trinity, Rev. W. H. F. Harris, of Red Deer, Alberta, and Rev. Professor Stuart, of St. Chad's College, Regina, left for England last week, to take up Chaplain's duty.

Two Alumni of the College completed their training at the last Artillery School at Kingston, and are now attached to the 42nd Battery at the Exhibition Camp. They are Sergt. Spragge, son of the late Canon Spragge, of Cobourg, and Sergt. Dixon, brother of Rev. J. H. Dixon, of Christ Church Cathedral, Ottawa. There are several graduates and undergraduates in attendance at the P.S.I., now being held in the old Technical School, Toronto, and two undergraduates at the Cavalry School, which opened at Stanley Barracks on Monday of this week.

With Mr. T. F. W. de Pencier, eldest son of the Bishop of New Westminster, went Mr. R. N. Smith, also a third-year student of Trinity, to take a commission in the British Army.

Archdeacon Paterson Smyth returned to Montreal on Saturday morning last, having spent the week in delivering his annual course of lectures to the Divinity Class of Trinity College.

Rev. P. F. Baldwin, L.Th. (Trin.), B.A. (Cantab), who was formerly student, and subsequently deacon, in charge of St. Margaret's, New Toronto, has been given priest's orders by the Bishop of Wakefield, and a licence to the Cathedral of that diocese.

## Church News

### PREFERMENTS AND APPOINTMENTS.

SADLER, Rev. R. T., M.A., late of Fort George, B.C., to be Assistant Curate of St. John the Evangelist, Montreal.

SCHAFFTER, Rev. F. W., Incumbent of West Shefford, to be Rector of Waterloo, P.Q. (Diocese of Montreal.)

FEA, Rev. S., Rector of St. Agnes', North Vancouver, to be Rector of St. Saviour's, Vancouver. (Diocese of New Westminster.)

ELLIOTT, Rev. J. A., Vicar of St. John's, Port Hope, to be Chaplain of 136th Battalion for Overseas. (Diocese of Toronto.)

RAYMOND, Rev. H. D., of Wycliffe College, to be Vicar of Trinity Church, Barrie. (Diocese of Toronto.)

### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—One of the most prized of the hatchments which adorn this church is that of the Lawrences. Probably for the first time in the history of this ancient church, a member of that illustrious family occupied the pulpit, on Sunday morning, the 7th inst., preaching therein a sermon both eloquent and extremely interesting. The preacher was Rev. Captain C. Gordon Lawrence, Chaplain of the 104th New Brunswick Battalion. Rev. C. Lawrence was, before his military appointment, Rector of Kingston, the oldest church in New Brunswick, whose historic loyalist associations have made it very widely known. Mr. Lawrence's sermon held the closest attention of the large congregation present, among whom were noted many naval and military officers and men of the 66th Overseas reinforcements. Mr. Lawrence's text was: "And the twelve gates were twelve pearls, every several gate was of one pearl and the street of the city was pure gold as it were transparent glass," Rev. 21: 21.

At the last Prayer and Study Union meeting, Mr. Frank Dombalagian gave a very interesting address on the subject of "Armenia," and being a native of Armenia himself he was well qualified to speak. It was a very thrilling story he told, and was deeply affected when relating the hardships and sufferings of the much-persecuted Armenians. Members will read papers at the various meetings.

St. Paul's Friendly Society is as usual trying to do what they can to help all good work along. This fall they gave \$10 to the Bible Society, and in December they gave \$5 towards dinners at Christmas to the poor, \$10 to St. Paul's Home for Girls, \$10 to the S.P.C. Society, and \$23 for work among the sailors. The St. Paul's Mission (Albemarle St.) has not been forgotten, and all the little girls of the Mission have been given some nice warm neckwear. The Girls' Friendly have also filled a large number of Christmas stockings. Some of the girls have knitted nice warm scarves, socks, wristlets, and medical sponges are being made as well—all for Red Cross.

Lieut. and Mrs. Austin very thoughtfully kept the St. Paul's Mission open on Christmas night, which was greatly appreciated by the soldiers, about a hundred availing themselves of the hospitality.

WOLFVILLE.—ST. JOHN'S.—OBITUARY.—Captain Haliburton, a greatly respected member of this congregation, who died lately, was buried on the 10th inst., the officiating clergymen being Rev. R. F. Dixon, Rector of Horton, and Rev. John Hurd, Rector of Cornwallis. There was a large congregation present at the obsequies. The deceased leaves a widow, formerly Miss Harris, of Wolfville, and two sisters, Mrs. Aubrey Brown, of Digby, and Mrs. L. Haliburton Moore, of Wolfville. A brother, who lived in Annapolis, predeceased him some years ago.

### QUEBEC.

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

QUEBEC.—The following elections of Rural Deans in the St. Francis district have been approved by the Bishop: Richmond, Rev. B. Watson; Sherbrooke, Rev. R. J. Fothergill; Coaticook, Canon J. Hepburn; Cookshire, Rev. E. R. Roy.

MISSION STUDY CLASSES.—Mrs. Hay, daughter of the Dean of Quebec, is conducting a bi-weekly Mission study class in the Cathedral Hall for members of the Church of England. There are about 30 attending and they are studying "Modern Heroes of the Mission Field."

DIOCESAN MISSION.—The Rev. Mr. Gough and the Rev. Canon Howitt are to be the missionaries in the Cathedral and in Trinity Church, respectively, for the Lenten Mission, March 12th, to 18th.

ST. MATTHEW'S.—At the conclusion of a paper on Prayer Book Revision read at a meeting recently held of this branch of the Church of England Men's Society, it was unanimously resolved: "That this meeting deprecates proposed changes in our Book of Common Prayer, inasmuch as they exhibit a tendency to lower the standard of our faith, in order to meet the growing laxity of the times, and we pledge ourselves to do all in our power to uphold the full doctrine and principles of the present Prayer Book, and that a committee be appointed to prepare a memorial to be presented to the Diocesan Synod at its next sitting, praying them to use their utmost endeavours in opposing changes of the above character."

In a supplementary list of honours, which was published in London, England, on the 12th inst., a large number of Canadians received rewards for military service and amongst the number was Chaplain Major the Rev. Canon Frederick George Scott, the well-known Rector of this church, who is also so widely known as a poet of no mean distinction. Canon Scott, who has been serving at the front for more than a year past with great acceptance, has been made a Companion of the Order of St. Michael and St. George.

LEVIS.—The Bishop recently paid his first visit to this parish since his consecration and held a Confirmation, when he confirmed four candidates.

### MONTREAL.

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

MONTREAL.—SYNOD OFFICE.—In accordance with the decision of the House of Bishops at its meeting in Toronto, that a Dominion-wide Mission should be held in order to bring home to the people the spiritual lessons of the war, it was decided by a unanimous standing vote at a meeting held in the Synod Hall, Montreal, to hold a Mission in Montreal next Lent. The Mission will be held in the deanery of Montreal West from March 12th to the 19th; in the Cathedral, from March 19th to the 26th; and in the deanery of Montreal East, from March 26th to April 2nd. From the City of Montreal the Mission will extend throughout the diocese. The Bishop is arranging to meet each deanery, when he will discuss the question of holding the Mission in every parish.

A DAILY PRAYER.—The Bishop has sanctioned the use of the following prayer on behalf of the Mission, to be said daily:—

O Lord Jesus Christ, the Great Shepherd of the sheep, Who seekest those that are gone astray, bindest up those that are broken, and healest those that are sick: Bless, we beseech Thee, the effort now to be made to bring souls nearer to Thee. Quicken by Thy Holy Spirit the hearts of Thy faithful ones. Open the deaf ears of the wanderers, that they may hear the words which belong unto their salvation. Lead to repentance, those who are living in sin; and grant that those whom Thou dost raise to newness of life may through Thy grace persevere unto the end: of Thy mercy who livest with the Father and the Holy Ghost, one God world without end.—Amen.

ST. JOHN THE EVANGELIST.—Rev. R. T. Sadler, M.A., of Fort George, B.C., has been appointed Assistant-Curate at this church.

THE DIOCESAN SYNOD.—The Synod of the diocese will be held on February 8th. The Synod sermon will be preached by Rev. A. H. Moore, M.A., Rector of St. John's, P.Q.

WATERLOO.—Rev. F. W. Schaffter, of West Shefford, P.Q., has been appointed Rector of this parish. He will enter upon his new duties on the 23rd inst.

L'ACADIE.—GRACE CHURCH.—The Bishop held a Confirmation service recently in this church confirming three candidates.

HULL.—ST. JAMES'.—At a recent Confirmation service which the Bishop held in this church, the Bishop confirmed 12 candidates.

ST. JOHN'S.—ST. JAMES'.—The Bishop held a Confirmation service lately in this church and confirmed 12 candidates. There was a large congregation present, including 100 Grenadier

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Guards and several officers. One of the Guardsmen who had been lately baptized, was one of those who were confirmed. At the annual parochial sale which was held under the auspices of the Ladies' Guild, the sum of \$128 was raised.

ONTARIO.

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

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

KINGSTON.—ST. JAMES'.—A very enjoyable rendition of the cantata "Bethlehem" was given by the choir of this church on the 10th inst., assisted by soloists from other churches. A very large number of people were present and the proceeds, after all expenses had been met, amounted to \$36, which was handed over to the Belgian Relief Fund. Prayer was said at the commencement by the Vicar, Rev. T. W. Savary, and during the intervals which occurred during the evening those present sang hymns.

ST. LUKE'S.—At a meeting of the Men's Association of this church held on the 13th inst., the following preamble and resolutions were unanimously adopted: Whereas we have received the painful intelligence of the death of Lance-Corporal Edwin G. Thomas, in the discharge of his duty at the seat of war, who was a beloved and esteemed member of our church. Resolved, "That we shall ever hold his memory in great honour for the courage and patriotism with which he responded to the call of his King and country in the hour of need and for the example which he set before us as a Christian soldier in life and death. That in their hour of trial and affliction we tender to the bereaved family our heartfelt sympathy. That as a token of our high esteem and respect for our departed brother and his relatives, this association hereby decide not to hold the annual church banquet this year. That a copy of these resolutions be transmitted by the secretary to the family of the deceased."

OTTAWA.

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

CORNWALL.—TRINITY.—A very interesting "Lantern Talk" was given on a recent date in the schoolhouse by Rev. W. Netten on "The Work of the Navy in the Present War." The lecture was given under the auspices of the A.Y.P.A.

TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. JAMES' CATHEDRAL.—The officers of the Toronto Diocesan W.A. will be "At Home" on Monday evening next, the 24th inst., from 8 to 10 p.m., in the Parish House. Opportunity will be given those who attend of meeting with the missionaries on furlough and the Student Volunteers.

The 92nd Battalion under the command of Lieut.-Col. G. T. Chisholm, together with 240 recruits of the new 134th Highlanders, under Lieut.-Col. Duncan Donald, paraded to this church on Sunday morning last.

ST. PAUL'S.—The 83rd Battalion, under the command of Lieut.-Col. Reginald Pellatt, attended Divine service in this church on Sunday morning last.

CHURCH OF THE MESSIAH.—Commencing with the new year, Rev. S. A. Selwyn, the Vicar of this church, has started a monthly leaflet entitled "Church Notes." In his inaugural letter he calls upon his people to be insistent in prayer. He says in part: "Prayer brings victory"; and 'victory' is what we need to-day, not only in Europe and Asia, but in our own lives. Victory over the World, the Flesh and the Devil through the precious Blood of Christ, and by His blessed Spirit's power. I want each month to give you a Motto Text and a Thought either in poetry or prose. Our Text this month shall be: 'The Lord shall guide thee continually.' The Thought for January is akin to it:

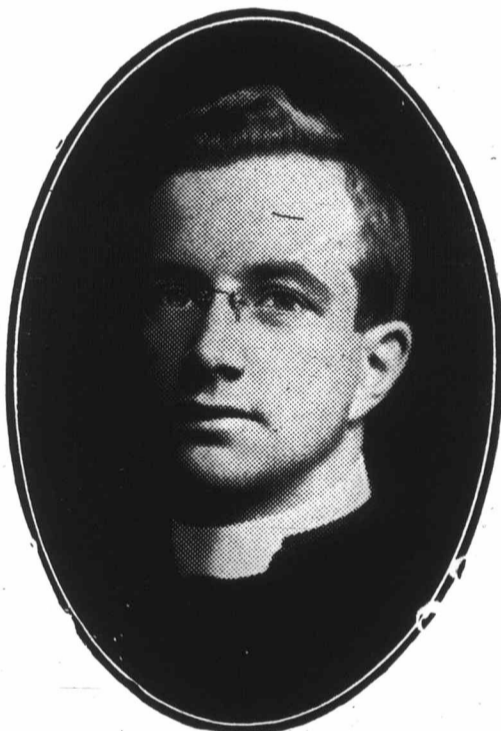
"Stretching before us lies the coming year,  
As pure as snow,  
Whereon no foot hath set,  
Fresh fallen from heaven  
To earth below.  
We tremble ere we tread on aught so fair  
And so unknown:  
And dare we, seeing not where it leads to,  
Set out alone?"

Go Thou before, great Guide and Comforter,  
Spirit Divine;  
So shall we make no footprints of our own,  
But tread in Thine."

In the concluding sentence of his letter the Vicar refers to the fact that he is purposing to hold a special Mission in his church for young men and women from Sunday, February 27th to Tuesday, March 7th. "Church Notes" contains full information regarding the various parochial activities of the church and of the times of the services held therein and it will no doubt prove of great benefit in keeping alive the interests of the church in the minds of the parishioners as a whole. It is nicely got up and bears as its frontispiece an excellent picture of the church.

ST. LUKE'S.—Dr. Stokes, of Yale University, U.S.A., will be the preacher at this church next Sunday evening. There are 72 members of this congregation at present on service at the front.

WYCLIFFE COLLEGE.—A Memorial Service was held in the College chapel last Wednesday for the men of the College who have fallen at the front, Messrs. A. B. Thompson, A. E. Lawton and H. B. Hodge. The two latter died from the effect of wounds. Mr. Hodge was a man of mature years, a veteran of the South African War. He had done two years' work as a student-missionary in Rupert's Land. The Principal, Canon O'Meara, read the service and Professor Griffith Thomas gave the address. He read an extract from one of Mr. Hodge's letters: "If that which we will not mention comes to me, you will understand I have no regrets. If I had shirked the issue a year ago, I feel that my ministry would have been robbed of any power." The "Dead March" in "Saul" was played at the conclusion of the service.



REV. H. D. RAYMOND, M.A.,  
The New Vicar of Trinity Church, Barrie.

Rev. H. D. Raymond, M.A., Financial Secretary for Wycliffe College, has been appointed Vicar of Trinity Church, Barrie, by the Bishop of Toronto. Rev. H. D. Raymond is a native of Kings Co., N.B., and is a U.E. Loyalist. He received his early education in New Brunswick and after graduating from New Brunswick Normal School was for three years on the staff of the Rothesay College for Boys. In 1903 Mr. Raymond came to Toronto and graduated from the University of Toronto in 1906. In 1907 he received his diploma from Wycliffe College and 1908 the degree of M.A. from the University. After graduating Mr. Raymond was for three years Assistant to Rev. Canon Baldwin, of All Saints', Toronto, where he gained for himself an enviable reputation as a parish organizer. From Toronto he went to Orillia to be Assistant to Rev. Canon Greene, and at the end of two years was called to the position on the staff of Emmanuel College, Saskatoon. For the last three-and-a-half years he has been financial secretary for Wycliffe. Mr. Raymond is a good preacher and a man of particularly good practical executive ability. The church at Barrie may be congratulated on securing his services.

TRINITY.—The annual missionary tea of the Girls' Mission Band was held on Thursday night last, when two large tables were filled with members and ex-members. Although a Red Cross Society was formed this winter, it has not affected the Mission work to any extent which is carried on under the presidency of Miss Rena Wilson. The speaker of the evening was Mrs. White, wife of Bishop White, of China, and who at one time

was president of the organization. A most interesting and profitable time was spent, and a fresh impetus was given to the work.

CHURCH OF THE REDEEMER.—Rev. Professor Hallam preached in this church on Sunday morning last and in the evening Dr. Griffith Thomas preached the second of a series of sermons on the subject, "What think ye of Christ?"

A public meeting in connection with the Mission to Lepers is to be held in the schoolhouse tomorrow (Friday) evening at 8 o'clock, at which the principal speaker will be Bishop White, of Honan.

BALMY BEACH.—ST. AIDAN'S.—OBITUARY.—Mr. William Hannah, an ex-lay delegate and one of the leading members of the congregation, died on Saturday last, in his 80th year. Until recent years he had been one of the most active workers in the parish. The funeral took place on Monday last, the interment taking place at St. James' Cemetery.

DOWNTOWN WORKERS' ASSOCIATION.—Miss McCollum and the members of the Executive Body of this Association will be "At Home" on the 21st inst. (Friday) from 3.30 p.m. to 6 p.m., at 28 St. Patrick Street.

BIRCHCLIFFE.—ST. NICHOLAS'.—This church was completely destroyed by fire shortly before morning service on Sunday last and the dwelling of Mr. A. E. Harris, next door to the church, was also consumed. The loss sustained by the congregation is in the neighbourhood of \$5,000. The church seated 200 and the parish house, immediately adjoining it, was also destroyed. The combined building was a new structure, and had been occupied by the congregation for only 15 months. Erected shortly before the war broke out, the furnishings and fittings were all new and these are all destroyed with a valuable organ. The fire was discovered shortly before 10 o'clock by Mrs. Davis, who noticed thick clouds of smoke issuing from the basement. She immediately telephoned Rev. C. E. Luce, the Rector, who called up the fire department. For almost three-quarters of an hour the fire blazed in the interior without breaking through the structure, and in the meantime the firemen succeeded in penetrating the schoolhouse and carrying out the piano, Communion plate and some chairs before the smoke became sufficiently dense to block their way. Meantime a number of the congregation had arrived to attend morning service, and these at once assisted the hurriedly-formed bucket brigade. When it became impossible to extinguish the flames, an effort was made to save the house adjoining, but this was also futile. Mr. Luce held Sunday School and evening service in the home of Mr. Gardiner, a member of the congregation whose home is nearby, and already plans are being made to rebuild the church. Mr. Luce stated that the congregation is not dismayed by the loss of the church, and that several members have already offered generous subscriptions towards the building fund. He is confident that within a short time a larger church will arise out of the ashes of the old.

SILVERTHORNE.—Owing to the increase in the membership of the Sunday School it has been found necessary to further enlarge the church. Work is at present in progress in raising the church, which is a one-story building, and placing it upon a concrete and brick basement. Rev. A. E. McKetterick is the Curate-in-Charge and Rev. A. J. Reid is the Rector of the parish.

LINDSAY.—CONGRATULATIONS.—Mrs. James H. Hopkins kept her 100th birthday on Saturday, January 15th. At 11 a.m., she had Holy Communion with a number of her friends and relatives. In the afternoon many friends called to see her, and the Town Council, the congregation of St. Paul's, and the Council of Sturgeon Point all presented her with addresses, expressive of esteem and deep appreciation. Messages of congratulation were received from the Premier of Ontario, the Bishop of Toronto, Sir Sam Hughes and many absent friends and relatives. In 1857 her husband came to Lindsay as manager of the Bank of Upper Canada, and the family have lived here since. One son has been churchwarden of St. Paul's and lay representative in the Synod, another Warden of the County, and a third Reeve of Ops; while four grandsons (three as officers), are serving King and country at the front, two of them having been sidesmen at St. Paul's. We join with many others in congratulations, and in wishing her God's richest blessing for the future.

WOODBIDGE.—OBITUARY.—The late Mrs. F. F. W. Greene—Those of us, clerical or lay, who had to do with Woodbridge and its Missions in dear "Father" Ford's time, remember well the hospitable Fielding home, just beyond the Humber, where it crosses the Vaughan Road, on the Pine Grove side of Christ Church. Miss Maggie

Mrs. Hay, conducting the Cathedral of England. are studying Field."  
Mr. Gough, the missionary Church, March 12th,  
clusion of a at a meet- the Church unanimously recates prom- Prayer, to lower the et the grow- ge ourselves full doctrine r Book, and repare a me- san Synod at their utmost of the above  
s, which was he 12th inst., d rewards for number was derick George s church, who t of no mean been serving ast with great anion of the ge.  
d his first visit on and held a our candidates.  
., Bishop,  
E.—In accord- use of Bishops Dominion-wide o bring home to the war, it was ing vote at a l, Montreal, to Lent. The Mis- of Montreal West the Cathedral, d in the deanery th to April 2nd. ssion will extend ishop is arrang- he will discuss sission in every  
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reat Shepherd of that are gone are broken, and less, we beseech de to bring souls y Holy Spirit the pen the deaf ears y hear the words ion. Lead to re- in sin; and grant ise to newness of persevere unto the ith the Father and ld without end.—  
IST.—Rev. R. T. e, B.C., has been this church.  
—The Synod of the ry 8th. The Synod Rev. A. H. Moore, .Q.  
Schaffter, of West- inted Rector of this s new duties on the  
RCH.—The Bishop e recently in this didates.  
a recent Confirma- held in this church, didates.  
.—The Bishop held in this church and ere was a large con- ing 100 Grenadier



Fielding became the wife of the Rev. J. B. Mead, who died in New York some four years ago. Miss Jessie married the Rev. F. F. W. Greene, brother of the Rev. Canon Greene, and for the past nine years had lived in Aberdeen, Wash., U.S.A., where on her way to church on Sunday evening, December 19th last, she was struck and instantly killed by an auto-hearse. Her daughter, Elizabeth, who was with her, was very slightly hurt. Mrs. Greene, who was 56 years old, was greatly beloved in Aberdeen where she was called "the Little Mother." To the writer her memory and the memories of her father and mother are of abiding sweetness—they are "as ointment poured forth"—for they bring down through 35 years the rich odour of pure and disinterested kindness. Toronto, Jan. 13th, 1916. C. J. A.

**NIAGARA.**

W. R. Clark, D.D., Bishop, Hamilton, Ont. HAMILTON.—CHRIST CHURCH CATHEDRAL.—Very Rev. Dean Owen is to be the missionary at St. George's, Montreal, in the General Mission, which begins in the first week in Lent.

ST. JAMES'.—A church parade was held on Sunday last of the 120th Regiment to this church. The Rector preached on 2 Tim. 2:3, "Thou therefore endure hardness as a good soldier of Jesus Christ." A large congregation was present. St. James' has an honour roll framed in the church, bearing 500 names of men from the parish who are serving their King and country. The Sunday School had their Christmas party on Saturday last. Over 400 scholars sat down to a supper, and at the entertainment the cantata "Star of Bethlehem" was rendered by the Sunday School choir. The school has increased from 120 to 419 since June last, in attendance, and a campaign to make it 500 by Easter is in progress.

Mr. Andrew Carnegie has contributed \$1,000 towards the cost of an organ for this church. This announcement was made by Rev. G. W. Tebbs at the annual banquet of the Men's Club, which was held on the 11th inst. Over 100 men were present. A pleasing musical programme was provided and during the evening the Rector gave a humorous description of a trip which he once took to the north of Ireland.

**HURON.**

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

BRANTFORD.—GRACE CHURCH.—On Sunday evening, the 9th inst., Archdeacon Paterson Smyth, of Montreal, was the preacher. He chose for his text the words:—"What shall I do with Jesus which is called the Christ?" St. Matt. 17:22. The preacher pictured a helpless, weary prisoner standing for life or death before Pilate, His judge, of Whom, degraded thus, the mighty Roman was half afraid. In the very silence of Jesus before His accusers, in the rumors which were spread of Him—that He healed the sick—and gave life to the dead, in His wonderful bearing, the sidd but holy light in His eye—Pilate, a judge of men, beheld a Man he could not judge, a Man he could not understand, and he was afraid. "Art Thou a King, then? What art Thou?" He would like to favor this Man—to let Him go. But Pilate was a weak man and like all weak men he tried to shift the responsibility. He would send the case on to Herod, but that wiley old Jew was much too clever to be caught—there can be no escape by that road. He would send Him to the people—"Whom will ye that I release? Jesus?" But the cry was "No!" it was in this hopeless position that he uttered the question which had bothered him all day—"What shall I do with Jesus?" In like manner must all men, each for himself, answer that question. To escape it was impossible—God was much too kind to allow a way of escape. There could be no ignoring Jesus. Few if any men sought or hoped to put it away from them altogether. Even they who thought themselves to be atheists did not. The much more common trouble was that we sought, like Pilate to shift the responsibility. No man can be as bad as he wants to be; he cannot wholly escape from the loving hand of God. God compelled men to face that question, not because He wished to torture, but because He is ever out upon the bleak wild mountains to seek and to save that which was lost. In closing his sermon the preacher made an eloquent appeal to his hearers to commence at once a closer personal life with the Lord Jesus.

ST. THOMAS.—OBITUARY.—Mrs. Ermatinger, the wife of Judge C. O. Ermatinger, died at an early hour on Sunday morning last at her residence after a lingering illness. The deceased lady was an active and earnest church worker. She was the daughter of Chief Justice Richardson, of Regina and Ottawa. Her brother, Col. Richardson, died only recently in London, Eng.,

and her sister, Miss Percy Richardson, is a nurse with the Canadian forces in France. Besides her husband, Mrs. Ermatinger is survived by one son, Capt. Percy Ermatinger, of the Canadian Army Service Corps, now at the front, and one daughter, who is at present on the Pacific Ocean on her way to San Francisco with her husband, Mr. M. K. Moorehead, United States Consul, who has been transferred from Rangoon, Burma, to Swansea, Wales.

ST. JOHN'S.—On the morning of the 9th, a memorial service was held in this church in memory of two former members of the congregation, Privates Ernest Buckley and Edward Goodison, who have lost their lives whilst on active service. A very large congregation was present, including some 120 members of the 91st Battalion. Rev. W. F. Brownlee preached an impressive sermon from the words:—"He saved others, himself he cannot save." St. Matthew 27:14. At the close of the sermon the congregation stood up whilst the organist played the "Dead March" in "Saul." As the last strains of the organ died away, shrill and clear, from the back of the church came the sad bugle notes of the last post, long drawn out, as blown over a soldier's grave, working up into a volume of sound and finally dying away into silence.

A memorial service was held in this church on the 9th inst., to the memory of those from the parish who have fallen in the war during the past year. A detachment of the 91st Battalion attended the service.

The Bishop of Huron held a confirmation service in this church on the 16th inst., and confirmed a class of 24 candidates. The Bishop visited Aylmer and Dutton the same day.

TRINITY.—Rev. J. W. J. Andrew, the new Rector, and Mrs. Andrew, were tendered a public reception on the 11th, Mr. Henry Roe presiding. A pleasing musical programme was provided. Various speakers made short addresses welcoming, to all of which Mr. Andrew replied in fitting terms. A pleasant evening was spent by all present.

**MOOSONEE.**

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

COCHRANE.—HOLY TRINITY PRO-CATHEDRAL.—The annual Christmas entertainment for our Sunday scholars took place on New Year's Eve. The programme was exceptionally good and displayed considerable talent among the children. A special feature was the cantata, "The Crowning of Christmas," in which Santa Claus was the central figure. He afterwards distributed well-filled stockings to all the children. The children voted the proceeds of the concert to aid the Sick Children's Hospital in Toronto.

A watch-night service was held in the church after the entertainment, when Bishop Anderson addressed the congregation on the war, while special prayers of intercession for the war were read by the Incumbent, Rev. J. R. Bythell.

**RUPERT'S LAND.**

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

WINNIPEG.—ST. MICHAEL AND ALL ANGELS'.—At the annual vestry meeting of this church which was held lately, the complete parochial statement and balance sheet for the year ending December 31, 1915, was presented, and showed total receipts for the year of \$3,283.42. A gratifying feature of the year's work is that in the extra parochial fund the church was able to do as well as it did last year and a bit better, and was not only able to meet the full assessment for the home and foreign missions, but also donate \$12 to the Primate's Belgian Relief Fund. An outstanding and particularly gratifying feature is in the fact that the men who have gone to the front do not forget their church—three substantial donations have been received from them. The election of officers took place, and the following were elected:—Wardens, E. Bevis, H. Everett.

NORWOOD.—ST. PHILIP'S.—The annual vestry meeting was held on the 10th, Canon Garton presiding. The financial report was a most satisfactory one. Wardens, S. Wood and S. Carson. Delegates to Synod, Reeve R. Wilson, S. Carson and R. H. Greene.

**SASKATCHEWAN.**

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

SASKATOON.—ST. JOHN'S.—A memorial service was held in this church on the 9th, in memory of Private Charles Sutton, who was killed recently at the front. The late Private Charles Sutton was

one of four brothers, all of whom have enlisted. Three of them were in the trenches, and a fourth was preparing to go. All of them were members of this congregation. The service was an impressive one, and amongst those present at it were a number of the members of the Veterans' Association, several of whom had already been wounded in recent battles. Rev. Canon Smith preached from the text:—"Greater love hath no man than this that a man lay down his life for his friends," St. John 15:13. Special prayers were said and the hymns, "Nearer My God to Thee," and "On the Resurrection Morning," were sung during the service.

**NEW WESTMINSTER.**

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

VANCOUVER NOTES.—Rev. S. Fea, having resigned as Rector of St. Agnes', North Vancouver, has been appointed by the Bishop Rector of St. Saviour's, Vancouver, to fill the vacancy caused by the resignation of Rev. H. St. G. Buttrum, who has accepted a church at Belvedere, California. The induction of Rev. S. Fea into his new rectorship took place on Sunday, January 2nd, Archdeacon Heathcote being present and performing the ceremony.

The 62nd Regiment, of which the Rt. Rev. Dr. De Pencier is Chaplain, has been ordered to be ready to leave for the front at any time.

The following are extracts from the Bishop's Christmas letter to the Clergy and Laity of the Diocese:—"I trust that all will endeavour to take some part in this appeal to God our Father for forgiveness for the past, and for Spiritual strength for the future. Let all of us add to our daily prayers some special intercession that God will awaken us to a deeper sense of our Spiritual needs. Let us clearly apprehend that it is by mobilizing the Spiritual forces of our Country, and by beseeching God in prayer that the material supply for the Nation's need will most effectually be obtained. All of us need as never before to draw nearer to God. Many of our loved ones have been or are being 'called home' day by day. Many are suffering in the lonely watches of the night in trench or in camp, or more grievous still, in an enemy's prison enclosure. I call upon you by virtue of the office to which God has called me, to use this greatest of all weapons, this power of the Spirit, for the conquest of our foes, both our individual personal sins, and our national vices and enemies. For the further prosecution of this same endeavour I have held conference with a Committee of the parish Clergy and arrangements are being made that all the Clergy of our city, and as many others in the Diocese as can attend, shall come together for prayer, weekly, in the Epiphany Season. The result of these prayer meetings and conferences we trust will manifest itself in increased devotion and a firmer resolve to keep the season of Lent this year as never before; and to impress the Spiritual lessons taught us by the war upon the consciences and daily lives of all our people. I wish to take this opportunity also of asking for your prayers for me, and for the Spiritual work that I have undertaken for the troops. Guided, I firmly believe, by the promptings of the Holy Spirit of God, and with the consent and approval of my Brother Bishops both in this Province and of all Canada, I purpose accompanying the Regiment, of which I am Chaplain, Over-seas. We have felt very strongly that the Bishops of Canada ought to be represented at the Front by one of their number, and from the circumstances of this Diocese it is possible for me to go. In my absence the Archdeacon of Columbia will act as my commissary for the Diocese of New Westminster, and the Archdeacon of Lytton for that of Cariboo. Confirmations will be undertaken by the other Bishops of the Province as arranged for through the Archdeacons."

ST. MICHAEL'S.—The annual vestry meeting was held on the 10th. Wardens: G. Woodcock, H. Birmingham; delegates to Synod, A. P. Black, B. J. Moyls, H. Birmingham; alternates, W. E. Tripp, J. Haddon, J. Lennox-Clark.

**CALEDONIA.**

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

PORT ESSINGTON.—ST. JOHN'S.—Bishop DuVernet conducted the watch-night service in this church on New Year's Eve, and also the services on the following Sunday, using a special litany in connection with the war. At the Sunday evening service he reminded the people that the following day it would be seven years since the old church was burnt down, and how the church that was built to take the place of the old one was also burnt in less than a year after its erec-

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R. Bishop,

Fea, having North Van- Bishop Rector the vacancy t. G. Buttrum, lvedere, Cali- Fea into his January 2nd, and perform-

Rt. Rev. Dr. ordered to be time.

the Bishop's Laity of the avour to take ur Father for ritual strength to our daily that God will our Spiritual that it is by our Country, that the ma- ed will most need as never y of our loved 'home' day by ely watches of more grievous e. I call upon God has called ns, this power : foes, both our ational vices ecution of this rection with a l arrangements y of our city, as can attend, weekly, in the f these prayer t will manifest rmer resolve to s never before; s taught us by l daily lives of pportunity also e, and for the rtaken for the by the prompt- d with the con- Bishops both in

I purpose ach I am Chap- y strongly that be represented r, and from the possible for me acion of Colum- the Diocese of eacon of Lytton s will be under- Province as ar- ons."

vestry meeting G. Woodcock, H. A. P. Black, B. rnates, W. E. rk.

, Metropolitan Rupert, B.C.

OHNS.—Bishop night service in e, and also the using a special At the Sunday people that the years since the how the church of the old one ar after its erec-

tion, and then how later the present church had arisen as from the ashes of the former church. The Bishop left Essington shortly after mid- night and at six o'clock Monday morning a fire broke out, which destroyed fifteen houses near the church. Providentially the roof of the church was covered with snow or a third church would have gone. The houses burnt were occupied by Japanese, and one was killed from leaping out of a window. The people in Eastern Canada scarcely realize how certain places on this coast are fast becoming Japanese settlements. At the children's Christmas festival here fully a dozen little Japanese children took part.

## Correspondence

### "BANISH THE BAR" IN B. C.

Sir,—As many are inquiring about the Alberta Liquor Act, in view of the coming plebiscite in this Province, I should like to explain that this Act does not prohibit the sale of liquor for medicinal, mechanical, scientific, and sacramental purposes, but allows Government vendors, who receive a fixed salary with no profits or commissions, to sell liquor for such purposes under definite restrictions, such as a doctor's prescription, nor does it prohibit an individual householder to have in his own house and for private use a limited amount of liquor; but it does prohibit within the Province all sale of intoxicating liquors for beverage purposes, and so abolishes the bar-room and does away with the treating system.

The chief point of difference between the Alberta Liquor Act and the Saskatchewan Liquor Act is this: In Saskatchewan, to bring about a great reform more gradually, a certain number of dispensaries under strict Government control are allowed to sell liquor as a beverage in the larger centres, but the people of these municipalities are given the local option to close these Government dispensaries by vote, if they wish this. In several cases this has lately been done.

While there may be many of us in British Columbia who would prefer the Saskatchewan system as being more moderate, in the plebiscite soon to be submitted to our people there should be no confusing of the main issue. Details should be left for future consideration.

No matter how great the personal sacrifice may be, for the sake of the public good in these days of stress and strain, bearing in mind that—"Salus populi suprema lex"—let us rise up throughout this Province in overwhelming numbers and "Banish the Bar."

F. H. Caledonia,  
Metropolitan of British Columbia.

### DOWNEASTER'S ACUMEN.

Sir,—One always reads with greatest interest "Downeaster's" thoughts. Whether he is a parson or a layman matters little, but he has a fine knack of writing, and his breezy style is alluring. And how often he puts his hand on the very pulse of things, as in your last issue of the "Canadian Churchman" (Jan 13th, 1916), when he made the sagacious remark that though changes may come from the war, and new viewpoints arise, there is one thing that assuredly will not change after the war, and that is, Human Nature, "I fear many people are expecting too much from the war." He is right. All these fine words about the war redeeming the world, and transforming mankind, and ushering in a new era, have an awfully hollow ring about them to a student of the Word of God and of modern life. Men who are looking for a new heaven and a new earth by education, and civilization and pacificism and environment, have received a terrible shock of late, and yet it doesn't seem to have driven them back to the Only One Way, by which things will be put right, and that is God and the Gospel. (John 14: 6.) The flesh is still flesh, and the heart is still deceitful and desperately wicked in spite of the veneer of culture and 20th century progress. Oh that we Churchmen and clergy would be refused to be sidetracked now in our faith in the redemption of our Lord and Saviour Jesus Christ, and the need of God's grace for regeneration and sanctification, and our duty of preaching and living Christ.

Dyson Hague.

### CLERICAL SMOKING.

Sir,—A noted physician has this to say of tobacco. "The tobacco trade is the only traffic apart from that of alcohol, the stage, and open immorality, that uses indecency and vulgarity in picture and advertisement to increase its gain. With alcohol, tobacco is the keenest of all drug

stimulants of sex passion. No other one influence compares with its power to beckon and beguile the clean young boy or girl into the brothel, and, at the same time, to remove the power to resist the call. Three influences have raised the death rate in France above the birth rate—alcohol, tobacco and the diseases attendant upon immorality."

In opposition to this read what "Clerical Smoker" in "The Canadian Churchman" of December 23 has to say: "Tobacco is one of God's good gifts bestowed on man, and to be thankfully used. In my firm opinion, at least nine out of ten parsons who use it are the better physically, mentally, aye, and morally, for it, and thus people are the gainers thereby." J. J. Rooney.

### "ISRAEL" AND "JEW."

Sir,—Being the leader of a Bible Class, I took very much to heart "A British Officer's Lament" in your issue of December 30, for if it is an essential that a minister should understand what he preaches, it is also an essential that a leader of a Bible Class should know whereof he speaks. How else can he strike home the truth if he does not? You term me, an Anglo-Israelite, and I am quite content to accept the appellation, if my interpretation of the Bible coincides with Anglo-Israel thought. Let me explain what I mean by brief references to a verse in one of the last Lesson Helps to Sunday School teachers of the Church of England.

In the lesson on Acts 1: 6, I will mention this one verse: "When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore the kingdom to Israel?" The Help refers this to the Jews. But what authority have I, as a Bible Class leader, to use the word "Jews" here? The disciples asked, "wilt thou at this time restore the kingdom of Israel?" not to the Jews or Judah. Can I interchange to my class the words of Jesus Christ, who saw Nathaniel coming to him, and said: "Behold an Israelite indeed," John 1: 47, to the words, "Behold a Jew indeed"? What does that qualifying word "indeed" mean? As a Bible Class teacher I cannot do it. It makes the Word of God of none effect. I should feel guilty of taking from the words of the Book, Rev. 22: 19.

I believe you to have the Sunday School work of the Church at heart, and I believe you to be fair enough personally to publish this letter, even though you do not agree with it, for I find real difficulties in intelligently presenting the lessons of the week to my Bible Class, not that I bring them before the class; but in preparation of the lesson, The Helps, helpful in many ways and a very great assistance, would be more helpful if the written word was closely adhered to.

John B. Spurr.

[We have again been compelled to shorten our correspondent's letter considerably, but we do not think we have omitted anything essential. We still maintain that the New Testament makes no such distinction between "Israel" and "Jew," as is here urged. For further proof see "The History of the Lost Ten Tribes," by David Baron.—Editor, "Canadian Churchman."]

### THE WORD "PROTESTANT."

Sir,—For the benefit of "Protestant" *et al*, may I state the following objections which make me dislike the use of the term:—

1. That nowhere in her official publications does the Church of England use the word.
2. That to-day it is a confusing term, as Presbyterians, Methodists, etc., are all called Protestants.
3. That such communions are really Protestant in that they accept the idea of Continental Protestantism (or rather Calvinistic), "The Bible to lead, the Church to follow."
4. Because the Church of England bases her protest against Rome on the principle of "the Church teaches, the Bible proves." Her appeal is to the Scriptures and the Ancient Fathers. She asserts the authority of the three Creeds, which she proves by Holy Scripture. She does not recognize private judgment in such important matters, though she allows a decent liberty in non-essentials.
5. The Canons of 1604 are just as strong in their protest against Protestantism, that is against all those who deny that the Church has authority in matters of faith, and who refuse to accept her Apostolicity, and her official documents, etc.
6. That though her public offices were compiled by committees, on which were many men who delighted in the use of the term Protestant, yet they were not able to bring the word into official recognition, but were compelled by majority votes, to leave the Church to describe itself as either Catholic or Apostolic.

7. As to Bishop Laud, he was one of those who used the word in an Anglican, not a Continental sense. He did not believe in "the Bible to lead, the Church to follow," which is the "substantive" or the essence of Protestantism.

Your correspondent "Anglo-Catholic" confuses the two types of Continental Protestantism, Lutheran and Calvinistic. Lutheran Protestantism retained a large element of Catholic truth; Calvinistic Protestantism deliberately departed from it, basing its faith, order and practice on the Bible, and the Bible only; casting aside the past.

It is this latter form of Protestantism which men like the Bishop of Carlisle are endeavouring to foist into the Church of England.

I am willing to grant that a large number of Marian and Cromwellian exiles became enamoured of Calvinistic Protestantism, but they were never able to get their notions into the official publications of the Church. The Church of England officially does not know the word, or the thing, either in their Calvinistic (16th and 17th century), or in their modern form. Geo. Bousfield.

### THE WORD "PROTESTANT."

Sir,—I can assure Mr. Bousfield that the use of a *nom de plume* does not in the least mean any lack of courage of convictions. He ought to know that such usage is quite customary in newspapers, since those who are responsible never allow the insertion of anything, the source and *bona fides* of which they are not sure.

Mr. Bousfield, I repeat, either cannot or will not see that it is no question of the word, but of the thing Protestant. I most gladly make him a present of the fact that the word is not to be found in our formularies, but I assert again without fear of contradiction from him or anyone else that the *thing* Protestant, the essential truth of the Protestant position is found in all the formularies he quotes. I could support my contention by many extracts if your space permitted, but, instead, I will suggest to Mr. Bousfield a very simple way of testing this. Let him ask some Roman Catholic in Ottawa, whether the Church of England formularies are not marked by the most definite Protestantism? I have no fear of the answer. I once asked a Roman Catholic priest whether he could regard our Prayer Book as at all suited to his use, or in harmony with his position. I wish I could convey to Mr. Bousfield the smile that came over that priest's features as he replied: "Oh dear no, we regard it as a Protestant book." I rejoined, "So do I!"

And fancy Mr. Bousfield quoting Jewel, apparently in support of his position. Jewel was a man who opposed Harding the Jesuit, wrote "An Apology for the Church of England," and put forth his famous challenge to Rome to find her distinctive doctrines in the first five or six centuries. I cannot think Mr. Bousfield has read Jewel's Life or his letters, in the Parker Society volume to Calvinists like Bullinger! I should have thought Mr. Bousfield's sense of humour might have kept him away from Jewel.

Much more could be added, but I will close by saying that all Mr. Bousfield's attempts to advocate a "Catholicism," which is neither Roman nor Protestant are doomed to failure. Catholicism of his kind is essentially Roman; there, as the Bishop of Hereford said not long ago, it finds its "natural home." Some years ago a Roman priest was passing an extreme church of our Communion, where the doctrines and practices were scarcely, if at all, distinguishable from Rome itself. He pointed to the church and said significantly, "Mock turtle." Commonsense.

## Books and Bookmen

"The Great Sacrifice," or, The Altar Fire of War. By John Adams, B.D. Edinburgh: T. and T. Clark. (1s. net.)

The title is taken from the now well-known Graphic picture, which is used as an illustrated cover. Mr. Adams endeavours to do what the artist has with such insight achieved, to bring the human and the divine sacrifices together. He states quite clearly, however, that nothing can give a title to life eternal apart from the atoning life and death of the Redeemer. There are many searching thoughts in this little volume, and perhaps the author's strongest word is in his appeal for national confession and humiliation. We think that there he has reached the heart of the matter, and touched our vital need at this time. His view of intercession will scarcely seem adequate to many readers of the book, for our intercessions must accomplish far more than changes in our own hearts—or what shall we say of answers to prayer? The book should at least help us to



realize more fully the nature of the problems with which we are face to face.

"The Acts of the Apostles: Studies in Primitive Christianity." By Rev. W. H. Griffith Thomas, D.D. Chicago: The Bible Institute Colportage Association; Toronto: Upper Canada Tract Society. (50 cents net.)

A reprint of a book published some years ago. It is a collection of outlines for study, and is intended for use by clergymen and teachers. It will provide material in connection with the Sunday School lessons for this year.

"The Preparation for the Passion." By the Rev. J. S. Stone, D.D. London: Longmans, Green and Co. 439 pages. (6s. net.)

A study of the Incarnation and Virgin Birth of our Lord, and of His life from Bethlehem to Cana of Galilee; including notes on the first two chapters of St. Matthew and St. Luke. The writer believes that there cannot be true Christian devotion without Christian theology. The book covers a wide range of subjects. In the "Notes" the author gives what is practically an exhaustive commentary. The passages are looked at from every point of view, textual, expository and apologetic, and there is scarcely any difficulty arising out of the narrative that is not treated with almost excessively minute consideration. Dr. Stone has read widely, and studied with a devout mind. It is a book that needs perseverance, for the style is somewhat laboured, but it will be worth the time spent on it.

"The Influence of the Bible on Civilization." By Ernst Von Dobschütz, D.D. New York: Charles Scribner's Sons. 190 pages. (\$1.25 net.)

This book traces briefly the history of the Bible, and its influence on the various phases of civilization. It aims to show that the Bible and civilization are absolutely inseparable, and that practically every forward movement in history has been in some direct or indirect way associated with the sacred Scriptures. It is an interesting story, and is written in a very readable style. Incidentally, occasional gleams of light are thrown upon the little-known Middle Ages. In the last chapter, however, the writer shows that he is entirely on the side of rationalistic criticism, and quite gratuitously talks about "contradictions" between the Bible and science, world history, and so on. We thought that such discussions were now becoming out of date. At all events we shall not agree with him when he speaks of the Bible as primarily and exclusively "a book of devotion." In all ages the Bible has been to many that through which God has communicated Himself to the soul.

Received: "Church Missionary Review"; "Mission Field"; "Church Missionary Gleaner"; "Greater Britain Messenger"; "Modern Churchman"; "Church Missionary Gazette"; "Church Gazette"; "The Crozier"; "The Chronicle"; "Trinity University Review"; "Wycliffe College Magazine"; "The Churchman" (London); and "Resurrection" (a magazine to help orphans and other war victims); "Scribners"; "Sunday School Times"; "Our Dumb Animals."

## The Family How Does It All Start?

By Willard Price

I NIPPED a slice of raw eel between my chopsticks and put it in my mouth. Dr. Spencer and Mr. Ito were watching me with a quirk of amusement in their eyes. They were used to Japanese food; I was not. The raw eggs, raw fish, dishwatery soup and pickled chips were a trial to me.

In the room below us we could hear a Buddhist priest chanting his lamentations over the death of the senior proprietor of the inn. We knew the priest was kneeling before a little illuminated shrine and the members of the family were bowed to the floor around him. The frogs in the rice fields rang out in a lively chorus—then like a tragic solo would rise the moanings of the priest of Buddha.

"How long will he keep it up?" I asked.

"All night."

For a while I chopsticked in silence. Gathering up loose grains of rice between the points of two small sticks is a job requiring absolute quiet and concentration. Then as I was swallowing a peculiarly atrocious brand of pickle that would have upset the digestion of a locomotive boiler, the maid began to chat vivaciously about the stomach trouble which had taken the dead one off!

"If a Christian should die in this town," I asked, "would there be any Christian minister to—"

"If anything happens I'll look after you," was Dr. Spencer's reassurance.

"No, no, I didn't mean that," I protested, falsely. "I mean is there any Christian missionary station here?"

"No." His face sobered. "After we leave, there will not be a single Christian, foreign or native, in this town."

Great Christian churches I had seen throughout Japan, great Christian hospitals, schools and universities. I had wondered how they had all been brought about. So I asked:—

"How does it all start? Take this town, for example. How would you go about starting Christian work in this place?"

"Come out after dinner and I'll show you."

So after dinner we rose from our somewhat uncomfortable seats (our own heels) and padded stocking-footed through the corridors and down the stairs past the half-open door of the candle-lit death-room. We pulled on our leather shoes, which we had left among the wooden sandals in the courtyard, and passed out into the street.

It isn't much of a town—Shinkawa. About seven thousand inhabitants, of whom not quite one hundred are said to be able to read. Off in the interior from Nagoya. None but Japanese in the town, and only a Japanese inn. But we had travelled cross-country all day and this would be as good a place as any to spend the night.

Have you ever seen Dr. David S. Spencer? He is a Methodist missionary at Nagoya, and he is a missionary to stir the pride of any Church. A great mountain of a man, white-haired, but strong as a giant, gentle as a mother, but a fearless man in action. Mr. Ito is also worth knowing. He is a little Japanese preacher with rare talents, improving painful English and a big future. He is coming to America, and that will fix his English, for he is a swift student. He will study American evangelists, and that will insure his future, for he has a silver tongue.

Through the dark alleys we went, crossed a canal, and came into a street of small shops. Dr. Spencer stopped.

"How's this?" he asked.

"All right," said Ito and pulled out his Bible. I looked around in amazement. Except for the three of us there was not a person in sight. The street was walled with closed shutters, except for the shop just beside us where a flickering light shone forth from the empty store. Except for this splash of light in which we stood, the street was as black as a tomb—and as silent.

Suddenly I heard a terrible yell behind me. I turned. It was Dr. Spencer. He yelled again, in a higher tone, then again, still higher. Then I realized the man was singing! Ito joined in. I made a fist at it myself. And there we stood, the three of us, yelling under stars as if we would split the firmament and bring down the crack of doom upon our impudent heads.

Dr. Spencer explained afterward that it takes rather loud "music" to penetrate closed shutters. Ours penetrated. Heads began to crane out from above the wooden walls. Doors opened here and there and dark figures slipped into the street. Before we knew it we had a respectable audience. I mean respectable in size. There was a bathhouse two doors away and half a dozen men slid out, white and dripping, garnished only in rough towels, and stood listening and wiping and shivering in the kind dark on the fringe of the crowd. I tell you this to show what a motley crowd it was. Jaw-hung boys and timid girls, stocky little shopkeepers, a belated bean-curd vendor, a few women, bare bathers—a pick-up audience. The sort to which Christ used to preach.

When the song was finished, Mr. Ito spoke to the crowd—in Japanese, of course.

Dr. Spencer whispered to me: "A story two thousand years old, and this is probably the first word of it these people have ever heard."

"What is he saying?" I asked, eager to know how a man would present Christianity in a town where it was as unfamiliar and unknown as sunshine in a mine. How would he begin to explain?

He began very simply. Dr. Spencer whispered a translation as Ito spoke: "We whom you see before you have come down here from Nagoya," said Ito, "and we believe in a religion called Christianity. We thought you might not know of this religion and would like to hear a little about it. In one of the Imperial Rescripts, Meiji Tenno (the last emperor) said that our country must adopt every good thing from abroad, no matter if it be material or spiritual. So we have adopted the telegraphy, telephone, railway train, schools, medicine. It is even more important that we should adopt Christianity, the religion which has caused the success of the Western nations."

"According to this religion the foundation of the universe is a spirit which we call by the name of God. This God is our Father in heaven, who loves us just as our father on earth loves us. The question is, How can we know the Father in heaven? We may know Him through His Son, Jesus Christ, who came to this world two thousand years ago, and is still with us in spirit."

And he went on to tell of the life and love of Christ.

No one left the audience. Every moment new listeners came. There was an air of silent wonder in the street as the people listened to this new, strange story.

When Ito had finished, we sang another song, I've forgotten what, and Dr. Spencer spoke to his improvised congregation. Later he gave me at my request a translation of his remarks. Here is the second Christian word spoken in this pagan town:—

"You have heard from Mr. Ito of the Creator of the sun, moon and stars, and you will wish to know where you can learn more about this Being.

"I have in my hand a book which is more than a hymnal, from which I sing hymns (New Testament and hymnal bound together). It is the Word of that Being of whom Mr. Ito has told you. This book is called the Bible. It is a very old book. It originated in a country we now call Palestine, and with a people we call Jews. It gives an account of the dealings of God with His people, and shows us His Son, whom we call Jesus Christ. It tells us how we may live forever.

"This is a remarkable book, and has been more widely published than any other book in the world. Up to the end of 1911, this book had been translated and published in six hundred and thirty-five different languages and dialects. It is read and loved by millions of people. The more men read it the more they like it. Whatever may be your training, you are not educated so long as you do not know this book. Though you may not believe in the Christian doctrines, you cannot be called a learned man, a well-informed man, till you have read this book.

"Mr. Ito has told you all the most useful inventions and conveniences which Japan now has have come to you from other lands. And where did they come from? You will find without exception that they came from the land where this Bible is read.

"You must know about this book, and I have brought with me these pamphlets to show you what the Bible is. Please read these carefully and I shall come to you again some day."

Ito distributed the pamphlets, which contained brief, attractive statements concerning the Bible and Christianity. Then, with many bows and smiles, we started back toward the inn.

A pair of wooden shoes clacked after us through the dark. We made several turns, but still the sound was just behind. We slowed down a little and a young man, dressed in the usual Japanese gown and wooden sandals, came up with us and timidly introduced himself. A fine, clean-faced young fellow, vice-president, he said, of the Young Men's Buddhist Association in connection with the local Buddhist temple. It was his duty to arrange the programmes for the meetings of the association, and he wished to engage Dr. Spencer for an address on the relations between Japan and America. Also, he was greatly interested in the remarks he had heard that night, and would like to speak privately with Dr. Spencer.

The two went on ahead and we followed them through what seemed like miles upon miles of roundabout side streets, alleys and finally country roads, a million frogs chorusing around us, the moon glinting on the water in the paddy fields. Still Dr. Spencer and the vice-president went on, two shadowy objects, their heads inclined together. It was very late, and I had wrung from Ito every English word he had ever learned, when we all finally brought up at the door of the inn.

The young man hurried away. The three of us went up to our room, where the beds had already been laid on the floor and palanquins of green mosquito netting hung above them.

Dr. Spencer knelt in prayer. When he rose he said: "I told you that when we go from this town there will not be a single Christian left in the place. I was wrong."

"You mean—"

"Yes, the vice-president of the Young Men's Buddhist Association."

That is how it all starts—all this magnificent system of mission work throughout the world. Some day a great Christian church, or university, or hospital may stand in Shinkawa. I saw the beginning. No man can dream the end.—"Southern Churchman."



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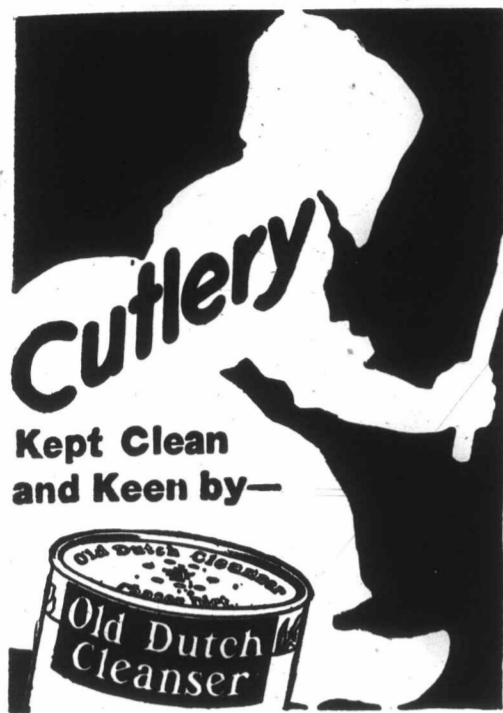
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Personal & General

These helpful suggestions from Bishop Reeve are all worth repeating for the New Year:—

1. Attend church regularly.
2. Pray earnestly.
3. Sing heartily.
4. Respond audibly.
5. Listen attentively.
6. Kneel reverently.
7. Worship devoutly.
8. Communicate frequently.
9. Give cheerfully.
10. Serve actively.
11. Help constantly.

The Rev. H. D. Raymond, M.A., has been appointed Vicar of Trinity Church, Barrie.

Don't forget to read the label on this paper. The date shows when your subscription is paid up to. If in arrears, please —!

Officers' casualty lists for the month of December show that the British army in that month lost 275 officers killed, 638 wounded and 17 missing, a total of 930.

Bishop de Pencier, we have been advised, has received orders to leave with his battalion, the 62nd, of New Westminster, and he will be proceeding to the Front very shortly.

The Rev. J. A. Elliott has been appointed Chaplain of the 136th Battalion, which is at present stationed at Port Hope and Bowmanville for training purposes ere going overseas.

The Rev. J. L. Williams has resigned his charge of All Saints' Church, Erin, and has enlisted in the 30th Regiment, O.F.C. He will leave shortly to take a course of training at the Military School of Instruction, London, Ont.

Let everyone join in the Prize Competition, which ends on February 1st. Some splendid work has been done, and there is still time for others to make good money in commissions or by winning the prizes. See our notice on the front cover.

In a supplementary list of honours just issued, in which many Canadians appear as having been rewarded for some special military service, the name of Major Canon Frederick George Scott, Quebec, who has been made a C.M.G., is mentioned.

A lady graduate, being out in the country, went into the stable of a farmhouse. "Dear me, how close the poor cows are crowded together," she remarked. "Yes, mum, but we have to do that." "Why so?" "So that they will give condensed milk."

Ontario's contribution to the British Red Cross Fund will exceed a million and a half dollars. The money paid to the fund up to date is \$1,492,094.78, but if account is taken of \$15,000 estimated still to be received, the total is brought to \$1,507,000.

The annual supper of the Anglican Laymen's Missionary Movement will be held in St. James' Parish Hall on February 1st at 6.15. The speakers will be Provost Macklem, the Rev. C. A. Selwyn and Mr. J. A. McCormick, of the Church Camp Mission.

Fire, we regret to report, destroyed the fine, little church of St. Nicholas at Birchcliffe on Sunday morning last. The Rev. C. E. Luce will require loyal support from Churchmen generally to replace both church and parish hall, which was also totally destroyed. Nearly \$1,000 has already been subscribed towards rebuilding.

The Rev. Clement K. Whalley, of St. Mark's, Halifax, was married last week to Miss Muriel Elsie Trivett, daughter of the Rev. Samuel Trivett, Rector of Milton, P.E.I. Mr. Whalley has been appointed Chaplain to one of the Overseas regiments and leaves for England shortly.

Mrs. James H. Hopkins, of Lindsay, celebrated her 100th birthday on Saturday, and in another column of this paper will be found a congratulatory notice in reference thereto. Mrs. Hopkins is one of the oldest, if not the oldest, communicant in the Diocese of Toronto.

The official English organ of the Institute of Journalists publishes a roll of honour showing that 1,468 journalists are on active service in the army or navy, including 85 from overseas. Fifty-five have been killed, 71 wounded, 11 reported missing, and 10 have been decorated for gallantry.

There will be a Conference (open to all) for prayer and addresses on the spiritual life at the Bible College, 110 College Street, Toronto, on the afternoons and evenings of January 26th to 28th (Wednesday to Friday inclusive). Dr. O'Meara is the chairman, and among the speakers will be Canon Howitt, Dr. Griffith Thomas and Rev. S. A. Selwyn.

The Duke and Duchess of Connaught and Princess Patricia were welcome guests in Toronto this week. Nearly 10,000 men were inspected in the Royal Review on Monday by the Duke, and their Royal Highnesses attended the splendid performance by the National Chorus under the baton of Dr. Albert Ham on Tuesday evening.

**"Nothing But Leaves"**  
Not Tea Leaves intermixed with Dust,  
Dirt and Stems but all Virgin Leaves.

**"SALADA"**

has the reputation of being the cleanest,  
and most perfect tea sold. E 147  
BLACK, GREEN OR MIXED. SEALED PACKETS ONLY.

The tragic death of Mrs. Frank Greene, of Aberdeen, Wash., comes as a great shock. When on her way to church Mrs. Greene was struck by an auto-hearse and instantly killed. Deep sympathy will be felt for her husband, the Rev. F. F. W. Greene, who was well known here in years gone by, and with Canon Greene, of Toronto, Mrs. Greene's brother-in-law. Fuller details will be found in another column.

We beg to extend our hearty congratulations to Lieut.-Col. Grasett, Chief of Police, upon the honour, C.M.G., which was conferred upon him at the New Year, as also to his brother, Mr. Arthur Grasett, on the distinction which has just been conferred upon his son, Captain Arthur Grasett, R.E., who has received the decoration of the Military Cross for distinguished service at the Front.

Aunt 'Liza's former mistress was talking to her one morning, when suddenly she discovered a little pickaninny standing shyly behind his mother's skirts. "Is this your little boy, Aunt 'Liza?" she asked. "Yes, miss; dat's Prescription." "Goodness, what a funny name, auntie, for a child! How in the world did you happen to call him that?" "Ah simply calls him dat becuz Ah has sech hahd wuk gettin' him filled."

Commissioner Boyd, of the Juvenile Court, is doing a splendid work among the children of our city. Police authorities state that on no

account would they resume the children's work. The Provincial and city authorities must hasten to give more adequate support to Mr. Boyd, which is badly required. Certain criticism now heard is most unfair and undeserved. What is needed is more whole-hearted support for the "Children's Work," and under Commissioner Boyd.

This anecdote is told of a Scotch minister named Kidd, who was very eccentric, and had his own way of doing things. "Just as the year was opening," says one of his parishioners, "I was very busy in my shop when, right in the midst of my work, in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without ever giving or waiting for a salutation. 'No, sir,' was my reply, 'I did not.' 'What if I had been death?' he asked in a solemn tone, and out he stepped as suddenly as he came, and was gone almost before I knew it."

"The Princes and people of India," says a despatch from Delhi, "continue to shower their gifts to carry on the war to a successful issue. The Punjab aeroplane fund now exceeds £35,000. Ambulance carts, ponies, and motor cars have been given, while recently there came a request for a general hospital of 3,000 beds for Mesopotamia, and the greater portion of the material for it has already been collected. A special gift of two lakh of rupees (about \$80,000) from the Nepal Durbar and one lakh (\$40,000) from the Prime Minister of Nepal have been made to the Viceroy as a donation towards the expenses of the war. Strenuous efforts to assist in the manufacture of munitions continue to be put forth; and, indeed, India's endeavour to assist the Allies to victory grows daily."

Rev. Stephen Trowbridge, now acting as Secretary of the Armenian Relief Committee operating in Egypt, writes from Cairo: "The relief work is now well organized, and the \$6,200 sent from America is being used for a number of very useful purposes; for example, providing 1,200 loaves of sweetened bread for 1,200 school children between the ages of four and fourteen. We are building eight hot baths and providing 1,200 towels, and are seeking to engage a superintendent nurse for the hospital. We have also sent a shipment of ten sewing machines for the women to make up winter clothing. We have sent this week a wheat-crusher, which will be exceedingly useful in providing the food which the people are accustomed to. We are also building two hospital sheds, as there have recently been cases of dysentery, ophthalmia and typhoid. We are providing twenty-five tons of coal for the baths, and are holding a reserve fund for hospital equipment, supplies, and so forth, as well as for industrial work. Most of the people are comb-makers by trade, and we are endeavouring to co-operate with the

The . . .  
**SCRIPTURE GIFT MISSION**

AND THE  
**NAVAL AND MILITARY BIBLE SOCIETY**  
STILL "SAVE OUR SOULS"

on behalf of our brave SOLDIERS AND SAILORS to enable us to supply them with the "BREAD WHICH PERISHETH NOT."

**WILL YOU HELP US TO RESPOND**  
to the Appeals for Gospels and Testaments?

**£2-5s.** will supply **100 Testaments** in waterproof **blue or khaki**  
supply **1,000 Gospels**

"Active Service" Editions containing Message from ADMIRAL JELICOE or LORD ROBERTS.

**Help also needed for Russia, Italy, and France**

DONATIONS may be sent to the Office of THE CANADIAN CHURCHMAN, or to

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

Liverpool office: 18 Slater Street.



Armenian Committee in getting the industries started."

There is as yet no culture, no method of progress known to man that is so rich and complete as that which is ministered by a truly great friendship. No natural appetite, no artificial taste, no rivalry of competition, no contagion of social activity, calls out such a large, healthy, symmetrical working of a human nature as the constant, half-conscious

power of a friend's presence whom we thoroughly respect and love. In a true friendship there is emulation without its jealousy; there is imitation without its servility. When one friend teaches another by his present life, there is none of that divorce of truth from feeling and of feeling from truth, which in so many of the world's teachings makes truth hard and feelings weak; but truth is taught and feeling is inspired by the

same action of one nature on the other, and they keep each other true and warm. Surely there is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures who, as they grow old together, are always fathoming, with newer deeds, deeper depths of each other's life, and opening richer veins of one another's helpfulness.—Phillips Brooks.

# The New War Against Alcohol

**T**HE new non-partisan movement for a DRY Ontario—the New War against alcohol—is under the direction of a body of able, powerful and determined men. The Citizens' Committee of One Hundred comprises financiers, business men, lawyers, physicians, politicians of both parties, leading men in various walks of life. It represents the whole Province.

## Co-operation Urged

The public are urged to join hands with the Committee and insure the success of the movement. Now that prohibition has been taken out of party politics, every right-thinking man and woman in Ontario should jump at this opportunity to further the cause.

Ontario cannot afford the expenditure of over \$30,000,000 annually for intoxicating liquors, especially during wartime. It has more vital needs for its money. Neither can it afford to permit alcohol to continue to sap the strength of its manhood and ensnare its womanhood. Commonsense, sound business, and humanity demand the elimination of the liquor evil.

Petitions to the Provincial Government for prohibition in Ontario will be circu-

lated during the week of January 24th. They will ask that the Government bring down a Bill for the Prohibition of the traffic in Intoxicating Liquors for beverage purposes up to the limits of powers of the Legislature, such Bill to become law: (a) When enacted by the Legislature, or in the alternative, (b) upon submission to the electors and upon receiving the approval of a majority of the electors voting thereon.

## Sign the Petition

Every voter in the Province will be given an opportunity to sign. No one can refuse any longer to support prohibition on the grounds of party politics. Every person is free now to do what his conscience tells him is right: "Sign the petition for prohibition."

# Citizens' Committee of One Hundred

G. A. WARBURTON, *Chairman of Executive Committee.*  
C. P. R. BUILDING, TORONTO.

E. P. Clement, Berlin,  
*Chairman.*

James Hales, Toronto,  
*Vice-Chairman.*

Newton Wylie, Toronto,  
*General Secretary.*

Frank Kent, Meaford,  
*Treasurer.*

## British and Foreign

The Treasurers of the S.P.G. have recently received two anonymous donations of £500.

The Very Rev. H. P. Almon Abbott, D.D., the Dean of Trinity Cathedral, Cleveland, Ohio, has offered his services to the Canadian Government to go as a Chaplain to the Front.

Dr. Chadwick, who was consecrated to the Bishopric of Derry and Raphoe in succession to the late Archbishop Alexander in 1896, has intimated his intention of resigning his See on account of impaired health. He was born in 1840, and in 1886 he became Dean of Armagh. The Bishop was the most eloquent and forcible debater at the General Synod of the Church of Ireland, and was formerly a conspicuous figure at English Church Congresses.

An unusual and very happy accompaniment of the sessions of the General Convention, which is to be held at St. Louis next autumn, is to be the celebration of the golden jubilee of Bishop Tuttle, of Missouri, the presiding Bishop of the American Church. Part of the ceremonial of the event will be the dedication of a church in St. Louis County, and a commemorative gift of \$100,000 is promised to begin a new Mission in the West.

The King has approved the appointment of the Rev. Harold E. Bilbrough, Rector of Liverpool, Sub-Dean and Honorary Canon of Liverpool Cathedral, to succeed to the Bishopric of Dover on the resignation of the present Bishop (Dr. Walsh), who is also Archdeacon and Canon of Canterbury. Dr. Walsh is in his eightieth year, and was recently bereaved in the death of his wife. Formerly Bishop of Mauritius, he succeeded the present Bishop of Wakefield as Bishop of Dover in 1898. Canon Bilbrough is forty-eight years of age, and succeeded the present Bishop of Lichfield, Dr. Kempthorne, as Rector of Liverpool in 1910 on the latter's appointment as Bishop of Hull. His ministerial career has been passed entirely in the North of England. He was ordained in 1890 with a title to St. Mary's, South Shields, and seven years later he became Vicar of St. John's, Darlington, and then of St. Hilda's, South Shields, Rural Dean of Jarrow and Honorary Canon of Durham.

Capt. the Rev. A. W. Buckland, Chaplain of the 49th Battalion, now in hospital in London, speaking of his work at the front, says: "The regiment is about 1,500 strong, and is one of the smartest Western Canadian battalions. Not only are they physically fine and full of enthusiasm, but their behaviour is admirable. When I tell you that officers and men come to me and ask me to celebrate the Holy Communion, and that they never miss a service if they can help it, you will understand something of what these men are. I do not know what they may have been like before war, but I do know that when I celebrate the Communion near the trenches, a more devout congregation could not well be imagined. Out there, in the face of the enemy, we know nothing and reck nothing of High Church or Low Church; what the men want is the grand simple service of the Prayer Book. The men realize that they are, for all they know, facing death, and often I have been asked to celebrate very early in the morning, and gone on until I have held three or four celebrations. The officers, from the colonel downwards, set an excellent example to the men, and there is no feeling of being ashamed of an act of faith when such an example is set them."

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

Boys and Girls

PUSS AND THE TURKEY

From the moment the kitten knew anything he was aware he was a beauty. His father and mother were lovely, long-haired Angoras.

Although so good-looking, he was a very spoiled and ill-mannered kitten. His mother had foolishly said in his hearing that with his looks he could do as he liked.

One day, when the kitten was about three months old, a telegram came to the house where he lived. It said, "Send little Angora to Miss Nellie Dale, — Fifth Avenue, New York."

The butler came in with a box, put the unsuspecting kitten in and nailed down the lid.

What followed is too confusing to tell. There was much rattling over rough streets, much jolting over tracks, much shrieking of engines, much bumping against boxes. At last it was over. The box was carried into a warm, softly-lighted room. A child's voice was heard exclaiming: "For me! Why, I wonder what it can be." A tiny mew soon told her, and in a few minutes the kitten was out of his prison and tightly snuggled in the arms of a little girl. A saucer of milk was soon lapped up, and pussy's life in his new home began.

Nellie named her new pet Blizzard because he was white and soft like drifted snow.

Blizzard thought this name all right, but did not for an instant mean to answer to it. He had never learned to mind or do anything else but be a trouble. He stole everything he could get. He broke an expensive vase, because he would play tag with himself on the parlour mantel. He climbed up the handsome new curtains at the hall windows, with the result that they soon looked like streamers. He cried all the time people were eating, wanting meat and other things not good for kittens.

'Twas the night before Christmas, and the servants were busy preparing for the big dinner to-morrow.

All the relatives were invited, and Dinah, the cook, knew that the only way to have her dinner on time was to get things ready for it the day before.

She had just got the big turkey out and picked it clean of pinfeathers. She put it in the pantry while she grated bread with which to stuff it.

Company came in, and Dinah did not get her turkey filled as she had

hoped. She went to bed, setting her alarm for 5 o'clock, expecting to stuff the turkey before breakfast. When bedtime came no Blizzard was to be found.

The household was awakened at 5 in the morning by a scream from Dinah, which brought the family to the kitchen, all armed, and expecting to see a burglar. They found Dinah in a faint on the floor of the pantry, and beside her was the big turkey. On looking closer and hearing Dinah faintly whisper, "The cat," all eyes

turned to look for the cat. No one could locate him until a smothered mew sounded from the inside of the turkey. Nellie peeked in and saw Blizzard's head sticking out where the stuffing is usually poked in. He was hauled out. His white coat was sticky and dirty, and his stomach stuck out like a wolf's in the fairy tale after he had dined off the ten little pigs.

Dinah locked Blizzard in the laundry until he should thoroughly repent. Another turkey had to be prepared,

and Blizzard was forgotten until the day after Christmas. When Nellie went to take him out of his prison Dinah went with her.

"Will you ever do such a naughty thing again, Blizzard?" she asked him.

Blizzard looked right at her and said "Mew."

"See," said Ellen; "he says he never will, Dinah."

Dinah answered, "I guess that mew means he will never do such a thing again—this Christmas."

**RULES OF HEALTH**  
*Daily*  
**Movement**  
*of the*  
**Bowels.**

If every child in every school in this great country could be taught this one rule of health in such a way as to appreciate its value, and live up to it, health would abound, a multitude of pains and aches would disappear, and Canada would be known as a country where people live to a great age.

When you call the doctor his first question refers to the condition of the bowels, and his first medicine is intended to ensure the activity of these organs. Whether you have a cold or appendicitis, kidney disease or rheumatism, there are poisons in the system which must be removed, and which would not have lingered to cause trouble if the bowels had been healthful and active.

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DEATH NOTICE

HANNAH—At his late residence, 108 Silver Birch Avenue, Toronto, on Saturday, January 15, 1916, William Hannah, in his 80th year.

ERMATINGER—At St. Thomas, Ont., on the 16th inst., Charlotte, beloved wife of Judge Ermatinger, and daughter of the late Hon. Hugh Richardson.



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