

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, JANUARY 13th, 1916.

No. 2.

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**HOTEL ELLIOTT**  
Toronto. LIMITED

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

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

TELEPHONE, MAIN 1054.

**CHARLES EVANS-LEWIS**  
Barrister, Solicitor, Notary, etc.

Room 508 Lumsden Building  
6 Adelaide Street, East TORONTO

**Easter Anthems**

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

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

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



**Hockey Boots and Skates**

You can rely on getting the very best at reasonable prices when you buy them from

**H. & C. BLACHFORD**  
Limited  
286 Yonge St. - TORONTO

**1916**

RESOLVED that I will commence 1916 with adequate insurance for the protection of my dependents and comfort of my mature years.

AND IT IS HEREBY FURTHER RESOLVED that I will place my insurance with the Company that gives Total Abstainers a separate classification and special plans and rates.

*Life Insurance prolongs life by relieving it of anxiety.*

A post card with your name, age and address will bring you full particulars.

**The Manufacturers Life**  
Insurance Company  
Head Office - - Toronto  
KING AND YONGE STREETS

When buying a coat lining ask for that good lining—

**EMPIRE SATIN**

In two widths—27 in. and 36 in.

WEAR GUARANTEED FOR TWO SEASONS

For sale by the good Dressgoods Departments and Ladies Tailors

**NISBET & AULD, Limited. TORONTO**  
Selling Agents in Canada

**Harcourt & Son**

**SURPLICES CASSOCKS**  
AND  
**MORTAR BOARDS FOR CHOIRS**

**103 King St. West**  
TORONTO

**FINE HOUSEHOLD LINENS**

For 50 years this firm has stood in the very front rank as specialists in High-Class Household Linens, Table Cloths, Napkins, Bed Linens, Sheetings, Pillow Casings, Curtains, Comforters, Blankets, &c., &c. Big stock of select makes always on hand. Out of town Customers efficiently served by Mail.

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

**The Manhood of the Master**  
By H. E. FOSDICK.  
This little volume, by the author of "The Meaning of Prayer," will lead to a better understanding and deeper appreciation of the Master's character as an individual.  
Price 50c. Net.

**The Ten Commandments**  
With a Christian Application to Modern Conditions.  
By REV. HENRY SLOANE COFFIN, Author of "University Sermons."  
Price \$1.00 Net.

**Church and Nation**  
The Bishop Paddock Lectures for 1914-15, delivered at the General Theological Seminary, New York.  
By the REV. WILLIAM TEMPLE.  
Price 75c. Net.

**Words of this Life**  
By the REV. W. MACKINTOSH MACKAY, B.D., Author of "The Man in the Street."  
Price \$1.25 Net, Postpaid.

**Ordeal by Battle**  
By F. S. OLIVER.  
Part 1—The Causes of War.  
" 2—The Spirit of German Policy.  
" 3—The Spirit of British Policy.  
" 4—Democracy and National Service.  
Price \$1.75 Net.

**Upper Canada Tract Society**  
JAMES M. ROBERTSON, Depository.  
2 Richmond Street East, Toronto

**CHURCH BELLS SCHOOL**

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

**MENEELY & CO.**  
Watervliet (West Troy), N. Y.  
Chimes, Pells, Church, School and other Bells. Unequaled musical quality. 69 years' experience.  
Highest Grade Genuine Bell Metal. Memorials.

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

ORDER "NEW DUPLEX" AND BE SAFE. THE CHURCH ENVELOPE COMPANY, 109 JARVIS STREET, TORONTO.

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

1869 Oldest Established Undertaker in Toronto. 1914  
 Our Motto of Success—  
 "Courteous and Sincere Service."  
**DANIEL STONE**  
 525 Sherbourne St. Phone North 28

**Communion Wine**  
 St. Augustine Registered  
 \$1.75 Gallon \$5.50 Case  
 Container 25c. D. G. STUART.  
 Phone M. 1329. 391 Church St

**Memorial Stained Glass Windows**  
 Designed in our Studios and constructed by us in the Best English Materials, are chosen by experts.  
**ROBERT McGAUSLAND, Ltd.**  
 141-143 Spadina Ave., Toronto

**The Most Effective Way to Advertise**  
 Send your Blotters, Calendars, Circulars, Cards, Catalogues, Magazines, Newspapers, in fact, every class of delivery for the home addressed or unaddressed, to us for delivery.  
 The Best Service at Lowest Rates  
 Over 25 Years in the Business  
**MACRAE & MACRAE**  
 8 SHEPPARD STREET  
 Adelaide 2850.

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

**Church Brass Work**  
 MEMORIAL BRASSES. RAILS. VASES.  
**PRITCHARD ANDREWS**  
 CO OF OTTAWA, LIMITED  
 264 Sparks St. OTTAWA.

**MEN, WOMEN, BOYS, GIRLS**  
**Now, All Together!**

*Send in New Subscriptions from Ocean to Ocean.*

The Prize Contest ends Feb. 1st.

**First Prize, \$10.00 Cash,**  
 and Five Lesser Cash Prizes.

50 cents commission allowed on every NEW subscriber, whether a prize is won or not.

ALL THAT IS NECESSARY is to secure the names in your Parish or district of anyone who will subscribe for this paper, Christmas and Easter special numbers included, at \$1.50 for one year and forward to us one dollar, keeping the fifty cents for yourself, as commission.

**MONEY FOR ALL!**

The person sending in by Feb. 1st, 1916, the most NEW NAMES will secure, in addition to the commission,

**THE FIRST PRIZE.**

**The Canadian Churchman,**  
 8 SHEPPARD STREET TORONTO

**Let Everyone do their Bit!**

**THE AGENTS OF THE GREAT-WEST LIFE ASSURANCE CO.**

are to be congratulated on having for the NINTH successive year written more business in Canada than the agency force of any other company.

**The Great-West Life Assurance Company**

Head Office WINNIPEG

**Pure ICE Exclusively Highest Grade Coal**

**GRENADIER ICE AND COAL CO.**  
 CHAPMANS, LIMITED

Head Office:  
 Confederation Life Bldg.  
 17 QUEEN ST. EAST  
 E. W. TRENT, Sec'y-Treas.

**KLEES' SAUSAGES**

15c. per lb.  
 Made from Fresh Young Pork Daily.  
**Mild Cured Hams and Bacon**

Sold and Delivered in all parts of City.  
**JOHN KLEES CO.**  
 504 YONGE ST.  
 Phone North 2851.

**A Scholarship**

Why not give to your Boy or Girl a \$60 Scholarship in one of the Toronto leading Business Colleges? The owner cannot use and will sell at a bargain. Apply "Canadian Churchman" Office.

**Municipal Debentures**

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



**Canas**  
 SUBSCR  
 Send  
 Clubs.—P  
 addresses or  
 An Offer  
 subscribers  
 allowed a co  
 Sampl

**Advertis**

1. Advert medium for Church Jour
2. Births, Deaths, etc.
3. The Pa a Family Pa Canada, and
4. Change name not on but also the Address al
5. Discom paper is r desiring to due for the
6. Receipt scription is p will appear o in the month
7. Cheque fifteen cents
8. Corres of the Cana Friday morn

PHONE AD  
 Offices—8 St

Hymns compiled ganist an Cathedral.  
**THIRI**

Holy Co  
 Processi  
 Offertor  
 Childrer  
 General



**The Epip**

It is n:  
 peal for l  
 M.S.C.C.  
 Canon G  
 influence  
 peace an  
 Empire.  
 and, inde  
 is the gr  
 prosecuted  
 be ever  
 merely Ir  
 will be ur  
 nection w  
 In partic  
 weighty v

"Just  
 mands  
 service  
 conditic  
 task de  
 from ev  
 existing  
 vice an  
 ideal.  
 were f  
 world  
 are no  
 which i  
 old."

Truly,  
 to face w  
 danger ar  
 do all th  
 faithfulne  
 making k

**Temperan**

The res  
 at once ei  
 Local Op

# Canadian Churchman

**SUBSCRIPTION - \$1.50 PER YEAR**  
**Send all Subscriptions by Postal Note.**

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

**Advertising Rates, Single Insertion 10c. Per Line.**

- 1. Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.
- 2. Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.
- 3. The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.
- 4. Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.
- 5. Discontinuance.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.
- 6. Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.
- 7. Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.
- 8. Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

**EVELYN MACRAE,**  
 Publisher.

**PHONE ADELAIDE 2850.**  
 Offices—8 Sheppard Street, Toronto.

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

**THIRD SUNDAY AFTER EPIPHANY.**

(January 23rd.)

- Holy Communion: 191, 240, 246, 319.  
 Processional: 235, 239, 376, 573.  
 Offertory: 77, 172, 281, 516.  
 Children: 78, 568, 710, 731.  
 General: 21, 213, 477, 522.

## The Outlook

**The Epiphany Appeal.**

It is natural for the Annual Epiphany Appeal for Foreign Missions, just issued by the M.S.C.C. and signed by the Primate and Canon Gould, should refer to the remarkable influence of Christian missions in securing peace and loyalty in different parts of the Empire. But even more important than this, and, indeed, supreme in every consideration, is the great truth that missions should be prosecuted under all circumstances, and should be ever regarded as world-wide and not merely Imperial. We hope that the Appeal will be universally used by our clergy in connection with special effort all this season. In particular we are glad to pass on these weighty words:—

"Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demand from every Christian and from every congregation a change in the existing scale of missionary zeal and service and the elevation of our spiritual ideal. The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old."

Truly, as the Appeal remarks, "we are face to face with a new world of opportunity, of danger and of duty," and we must, therefore, do all that lies in our power to prove our faithfulness to our Lord Jesus Christ by making known His Gospel to every creature.

**Temperance in Ontario.**

The results of the Local Option voting are at once encouraging and a matter of anxiety. Local Option is assuredly a real force, as

proved by the voting in the various municipalities. People are coming to realize more clearly than ever the danger of alcoholic liquor to the best interests of the community. Three years ago the electors of Aurora defeated Local Option by the three-fifths clause, but this year they accepted the by-law by the margin of 30 votes over the required number. So far, so good. But it is a cause of genuine concern whether the three-fifths clause is really fair all round. The law which declares that, say, 59 who are opposed to licensing shall be powerless to put their views into effect against the votes of, say, 41, does not seem altogether satisfactory, and, in all Ontario, since the adoption of the three-fifths clause, the number of cases in which it has been advantageous to temperance is exceedingly few, while the number in which it has worked against temperance increases almost continually. Thus it is pointed out that while 3,135 citizens of Brantford want saloons closed, 2,177 prevent them from accomplishing their desire, and so a majority of nearly 1,000 is compelled to bow to the will of the minority. If the will of the majority were to prevail there would be no bars in several important places as the result of the recent voting, but, as it is, the minority will be able to keep almost a hundred bar-rooms open. We have no wish to see a bare majority tyrannize over a large minority, but it is certainly open to question whether the three-fifths clause is the proper way of safeguarding minority rights. Meanwhile, Temperance workers will undoubtedly "thank God and take courage" in view of what has already been accomplished. The words of a Toronto newspaper, not usually regarded as sympathetic with Local Option, are decidedly significant and may be commended to all whom they concern:—

Ontario Local Option contests do not supply indications of health for the liquor interests or long life for the bar-room in this province. Results that save the bar-room in towns and cities with the help of the three-fifths clause fail to paint bright horizons of hope for the embattled traffic. The liquor interest in Ontario has seen better days, and is likely to see worse days ere the former kind of days return.

**Clergymen as Combatants.**

The large number of applications for positions as chaplains in the overseas forces has caused Sir Sam Hughes to make the suggestion that the hundreds of members of the clergy who cannot be accepted as chaplains might be organized into a fighting unit. The matter thus unexpectedly raised brings to a head a discussion which has been going on for months in England as to whether clergymen should enlist as ordinary soldiers. Ecclesiastical authority, as represented by the Archbishops of Canterbury and York, spoke strongly against the clergy enlisting, and made it clear that they ought to remain in their parishes unless called upon to act as chaplains or do ambulance work. Unfortunately, however, the matter was associated with arguments distinguishing between clergymen and laymen, implying that it was wrong for the former and right for the latter to enlist. The result is that, as "The Modern Churchman" says, the man in the street takes a very different view of the matter.

"He seems to think an ounce of practice is worth a ton of theory; that to preach patriotism effectively one must practice it; that to call this a holy war, and then not to don khaki is inconsistent; that there is no moral difference between taking up arms oneself and calling on

others to do so; that the young clergyman has missed a splendid chance of proving the sincerity and manliness of his profession; that a Church whose Founder shed His blood in the cause of righteousness ought not to withhold from her officers the right to do the same."

Judging from the English religious papers of different kinds, there is a strong feeling in support of this contention, and it would seem as though it were in every way wiser and better to leave each clergyman free to act according to his conscience. We observe that several Anglican clergymen in Canada are of this opinion, and it is certainly difficult to understand how a clergyman can invite his laymen to enlist while he himself is unable or unwilling to do so. It is, therefore, an opportunity for perfect freedom. The clergyman who goes and the man who does not go should each be regarded as conscientious in attitude. But the average layman will never be persuaded that there is any essential difference in this respect between a clergyman and a layman. What is right for the latter must certainly be regarded as right for the former.

**Unity at the Front.**

Nothing could be finer or more beautiful than the testimony to Christian Unity among the soldiers borne by Mr. Shatford's letter, which appeared in our issue of January 6th. We entirely agree with him that the war will do wonders in regard to vital Christianity by showing people what is and what is not essential. Mr. Shatford has also kindly sent a little brochure written by him, entitled "The White Comrade," suggested by the now well-known picture. The purpose in view was to emphasize the abiding presence of our Lord in all the relations of war, and we hope to reproduce it in our columns so that our readers may share the privilege and enjoyment of this delightful message. We are thankful for every testimony that goes to show the fundamental and vital oneness in Christ of all those who "profess and call themselves Christians."

**The Old Catholics.**

For several years past, an erratic personage, known as "Archbishop" Mathew, has been at work in England endeavouring to set forward the interests of what he called "The Old Catholic Church." Originally a Roman Catholic priest, he obtained consecration and for some time was in full fellowship with the Old Catholic Movement in Holland. But he soon broke away from this organization and was promptly disavowed by it. He then established himself in England, consecrated two or three ex-Roman Catholic priests as bishops, and gave himself a variety of titles including "Archbishop of London." The Archbishop of Canterbury has had occasion to deal with Mathew, and for several years past the latter has been entirely discredited by everybody, including some of his own followers. It seems that he has now announced his submission to the Pope and five of his suffragans and several priests have taken the same step. It is reported that he began the Old Catholic movement in the hope of restoring the British nation to Roman Catholicism, but that he is now convinced, "after two months of solitude and prayer, that the attitude we advocate of an interior union with the prime Church must prove futile." Exactly so, and "Archbishop Mathew" is to be congratulated on the step he has taken. It is the only natural and logical position for a man of his views and it will be a great satisfaction to true Anglicans to know that he and his friends have now reached their "natural home."

**Indian Theism.**

One volume of a new series of books deals with the history of Theism in India, and calls

OF THE  
 LIFE  
 CO.

lated on hav-  
 H successive  
 business in  
 agency force  
 pany.

est Life  
 company  
 WINNIPEG

Exclusively  
 de Coal  
 DIER  
 DAL CO.  
 LIMITED

Life Bldg.  
 T. EAST  
 reas.

S'  
 AGES  
 r lb.  
 ing Pork Daily.  
 Hams  
 con  
 all parts of City.  
 ES CO.  
 E ST.  
 h 2851.

arship  
 your Boy or  
 arship in one  
 ding Business  
 owner cannot  
 at a bargain.  
 Churchman"

ebentures  
 yield the investor  
 1/2%  
 Write for par-  
 & COMPANY  
 lding, Toronto

N &  
 HIRE  
 E  
 COMPANY

5,500.000

attention to the difficulty of discovering any genuine Theism in India, which has more gods and goddesses than people. The writer can only discern Theism with difficulty, though there are clear indications that the heart of man cannot be satisfied with subtle philosophies, concrete idols or simple denials, but is always crying out for the living God. The treatment accorded to Buddhism shows the author's method of trying to discover Theism even in that non-theistic system. One of the parts of the book is entitled "Criticism and appreciation" and among the criticisms is that of the Hindu doctrine known as Karma, which has been the great stumbling block of a pure Theism in India. Its mechanical method is such that it has no place for ethics and, of course, no possibility of grace. Past deeds are a fetter that nothing can break. So that Karma has been the greatest opposition to the development of a true Theism in India. All this has special importance in connection with certain aspects of theosophical thought now prevalent in the West, and goes to show that everything short of the revelation of God in Jesus Christ is inadequate to meet man's spiritual needs. "Thou hast made us for Thyself, and the heart is restless until it rests in Thee."

#### Comfort and Safety.

Recently we have had a glimpse of the comfort amid which the Germans have been so secure in their trenches. These were eight and nine feet deep with wooden firing platforms, flooring and an abundance of pumps to keep them clear of water. Some were cemented and nearly all lined with wood; in fact, every sign was shown of preparation for a long winter campaign, with the conviction that the positions were impregnable. There were subterranean bedrooms for officers with whitewashed walls, ordinary beds, tables and chairs, and even drawing rooms, lamps and pictures. It is an astonishing illumination of the facts of war and of the instinct for comfort. But now we may notice the consequence, and this is how the military correspondent of one of the papers speaks:—

The descriptions which have come in of the German defences explain to some extent the large number of prisoners the Allies have captured. The Germans dig themselves deeply into the soil, a depth of 30 feet being not uncommon for the bomb-proofs, and to extract the garrisons from these shelters is a slow business. . . . The French infantry dash in to the assault, and they are so quick and impetuous in this action that the Germans under cover have often no time to get out. . . . Thus the very perfection of the German trenches turns to the disadvantage of their defenders, who will in future have before them the alternative of being overwhelmed in the preliminary bombardment, or taken, as so many thousands have been in Champagne, like rats in a trap.

So that we have another instance of the snares for those who organize too perfectly. They dug too deep and were so secure as to be too much encumbered. It has been suggested that this is often done in the Churches as well as in the trenches, and perhaps what is the matter with the Churches just now is that they have dug themselves too deep in and thereby have lost mobility. The Germans felt that they were invincible, and yet it comes to pass that the very invincibility is the snare. This ought to remind us as Christians that the instinct for comfort may easily prove one of the most treacherous and perilous in the human heart. An old motto was "Dwell as though about to depart," and when there is this "pilgrim" attitude in the Church, spiritual blessing is sure to come.

### "The Greatest of These"

An American reporter recently interviewed the Chief of Police in Paris. At the conclusion of the interview the reporter asked: "Have you been very hard on anybody?" "Oh, yes," the Chief replied, "I have been very hard on some people, terribly hard." "On whom?" asked the reporter. "Well, on gamblers, for instance, and on sellers of cocaine, ether and dope in general." "What have you done to them?" Slowly, but with great emphasis the Chief of Police said, "I have treated them as enemies of the Republic." It is a striking fact that the war has made evident to the French and British Governments what Christian preachers and papers have insisted on all the time, that gamblers and sellers of "dope" are among the most dangerous enemies of the country. Lloyd George months ago referred to another enemy when he said in now familiar words: "We are fighting three enemies—Germany, Austria and Drink, and the greatest of these is Drink."

And yet the other day, at a Conference of Labour, while Cabinet Ministers pleaded for economy and the best means of economizing, it is simply astounding that they said nothing about Drink. Everyone knows that good economic management will win a war over bad economic management every time, and although much was said about the evil of men receiving higher wages than usual and spending the money on unnecessary things, not the slightest reference was made to the item of nearly \$900,000,000 a year which is now spent on alcoholic liquors in the British Isles. All the authorities are of opinion that the war would go on much better without the drink, and yet in the face of this perfectly awful expenditure, three Cabinet Ministers attend a meeting and talk about economy without apparently making even an allusion to the question of drink. Since the war began about four million and a half working people have attained an average rise of wages of nearly \$1.00 a week, and Mr. Asquith appealed to the Conference on patriotic grounds to refrain from making any general demand for a further rise in wages. But why in the world did he not appeal to them on patriotic grounds to dispense with the one item of expenditure which runs away with the greater part of the savings in the country? If only prohibition were the law for the time of the war, the wages at present being received would be comparative wealth. It is all very mysterious that the Government should fail to mention this one subject, which, as it has been well put, focusses and solves all problems of economy. The "Spectator," which has never taken an extreme line on the liquor question, does not hesitate to say that drink is a terrible impediment in the way of winning the war. "The brewer's dray blocks the path of the ammunition wagon." It is doubtful to many whether the war can be won unless the nation determines on wholesale economy in drink. This will not mean the saving of the entire huge sum already mentioned, but certainly a large part of it will be saved in actual money, to say nothing of the saving effected in other ways. "Drink is good food gone wrong." Then, too, misconduct will largely disappear. Already the police court figures in England bear witness to the amazing results of the new restrictions on drinking. The "Spectator" does not hesitate to say that if the liquor trade were wise it would seize the opportunity of making terms with those who want to economize in this way during the war. But up to the present, the trade has been successful in dominating the situation and compelling the British Government to be silent on this crying evil.

We are afraid that very much the same state of affairs obtains in Canada, where liquor in-

terests are so powerful, but this is an attitude which neither England nor Canada will tolerate much longer, and it would be well if "the trade" were to make peace with their opponents while they can. To quote the "Spectator" once again, "six months hence it may be too late." If, however, the liquor interest does nothing there are tendencies at work which will undoubtedly reduce the profits on intoxicants and do much to destroy the vast monopoly which now belongs to the brewers and distillers. These tendencies may not be very strong at present, but their impetus will increase every week. Even a paper like the "Glasgow Herald" demands that restrictions shall be rendered effective by being made still stronger than they are. Then, too, it is perfectly certain that taxation on alcoholic liquors will be increased and both brewers and distillers will soon find the result to be unfavorable to their interests. But perhaps most important of all, there is the possibility of intensely earnest people prosecuting a crusade in favour of abstinence during the war, following the King's example. These are no mere imaginary difficulties for the trade, and if the Government will not heed the warning, other agencies will prove beyond all question that drink is indeed the greatest of our foes.

In support of these contentions, the "Spectator" suggests a movement of the people who will agree with the policy of "down glasses" during the war. This is no appeal to people of teatotal views but only to those who though neutral or anti-prohibitionist before the war have come to the conclusion that England will never be victorious unless she follows the example of Russia and France. In particular the "Spectator" urges that public ownership is the only possible solution, for this would set the Government free to deal with the problem as the people of the country direct. Instead of a monopoly working for profit, the sale of intoxicants would be controlled absolutely by the authorities, and this, during war time, would be the best form of regulation.

Those who have for long advocated national action in regard to temperance will rejoice at all these indications of earnest purpose on the part of those who have hitherto been indifferent. The more thoroughly the question is considered, the more absolutely correct will the words of the late Duke of Albany appear, when he said that "Drink is the only enemy that England has to fear."

#### THE FAITHFUL DEPARTED

Ah! yes, I think—I think—how oft,  
Of dear ones now no more,  
Whose absence makes an aching void  
This heart felt not of yore.  
This heart felt not of yore.  
Each helping word and smiling face,  
Oh! how I miss them in the race!

I think of days which long have fled,  
When they were with me still,  
And the dear tokens of their love  
My inmost being thrill!  
Once they were all the world to me  
Whom now no more—no more, I see.

The link which bound our hearts in one  
Will hold whate'er betide,  
Yet oft I wish in life's dark hours  
These friends were at my side.  
But love cries out, What, here again!  
Nay, wish them not mid sin and pain!

Beyond the river there is peace,  
Such as this world ne'er knows;  
From out the Throne, through pastures green,  
It gently, sweetly flows;  
"The peace of God," 'tis that, my soul,  
Which makes the wounded spirit whole!

And there is rest that naught can mar,  
Since faith's warfare is o'er,  
And they are number'd with the blest  
Who gain that happy shore!  
So I will praise God for their gain,  
Nor wish them back on earth again!

Gratwich Rectory, Staffordshire.

JOHN R. PALMER.

I THINK  
"Canad  
contrib  
"The  
right in his  
Manning's  
Quarterly f  
interests of  
your permis  
takes up in  
whether or  
Dr. Manr  
tion of the  
questions a  
But what h  
tion of one  
This custo  
the positio  
prehensible,  
is hard to b  
the men, f  
resolution  
Anglican C  
Conference  
can principl  
ning's essa  
school of t  
not. But i  
laying agai  
Such meth  
neither trul  
T

Dr. Mann  
support his  
long to a v  
may appeal  
Protestant I  
of England  
Scripture.  
ber of schol  
Succession i  
the younger  
admit this.  
when he w  
tutor in Kel  
to have be  
sees "in th  
chical syste  
into the ac  
historical m  
if any, in v  
cession, may  
fact of hist  
quite, non-e  
fair to say  
Succession  
Historic Ep  
taught in th  
not a doctri  
because it c  
Dr. Manning  
principles o  
vitiated by

On first r  
to possess t  
a second rea  
oning. Diffi  
the argumen  
exposed fall  
there an at  
large spirit.  
these criticis

On page  
to see, and  
more genera  
difference b  
scheme of  
unity." Alo  
another pass  
copal Church  
can be any  
which Christ  
as it is tru  
must in its  
and Apostoli  
mean by "ir  
its Head is  
far as it is  
nor Holy, n  
of things th  
Head? Anc  
weighty que  
phrase, and  
argument.  
out a word.  
the Divinely

# Dr. Manning on the Protestant Episcopal Church and Christian Unity

By Rev. H. Symonds, D.D., LL.D.  
Christ Church Cathedral, Montreal.

## THE ANGLICAN POSITION.

There are many other points in Dr. Manning's essay upon which I should like to comment, but space forbids. The fact, however, is that the times call for a thoroughgoing reconsideration of the Anglican position. To me it seems that before we enter into a general Conference on Faith and Order, we need a Conference among ourselves, a Conference in which the very roots from which all our varied schools of thought spring shall be examined. The mind of Christ, which is the Spirit of the Church, as revealed not in one or two isolated sayings, but in His entire attitude and relation to the system of Judaism, ought to be most carefully and impartially examined. Passing on from this we need an almost equally thorough exposition of the much-used and much abused word "Catholic." What is the fundamental notion of this word? I have rejoiced to find a thoroughly broad and comprehensive treatment of this topic in Mr. Lacey's little book on "Catholicity," and if we could all agree upon his conclusions, a great step towards our own unity would be achieved.

## VALIDITY.

Again, on what fundamental principle of Scripture or reason is Baptism administered by a non-Episcopally ordained minister valid, and the Holy Communion invalid? Personally, I believe there is no necessary distinction between the two Sacraments. It is a matter of custom and rule, and of custom and rule based upon expediency. Why has an invalidly ordained minister access and, so to speak, control over one channel of grace and not over another? I ask the questions in no carping spirit. They present real difficulties. May not their solution be found in the position that matters of Form and Order, however important they may be, do not, in a spiritual religion, rank as essentials? The importance of the outward is not denied. Christianity is a sacramental religion. But for this very reason the sign is of less importance than the thing signified, and signs are always liable to change. The words of Tennyson, hackneyed though they be, are still to the point:—

"Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

## AMONGST THE ITALIAN SOLDIERS

### The Work of the Scripture Gift Mission

The following report from one of the principal workers representing the Scripture Gift Mission in Italy will be read with the deepest interest.

It is an opportunity which must not be let pass by, and so on behalf of the Mission we would commend its prayerful perusal, feeling sure that the Lord will lead some of our readers as to the part and privilege they should take in supplying our Allies in Italy with the Word of God at this opportune moment.

No words that I can think of so exactly express the present condition of things here. On a comparatively small number of earnest Christians would seem to depend the spiritual future of this beautiful land. In all its varied and chequered history there has never been the golden opportunity of sowing the Gospel Seed that there is now—not only absolute freedom from all legal restrictions and obstacles, but also in great part from priestly interference.

The moment is an unspeakably solemn one; three millions of Italy's youth and manhood are, or shortly will be, under arms, men from every region and of every social condition in the country, exposed on the one hand to great hardship, self-sacrifice and temptation, and on the other, face to face with probably instantaneous death or mutilation for life.

The result of this thorough breaking up of their former way of life is to make them think as they never did before, and when the awful alternatives of life and death are before them, the tendency to Atheism of the last few years seems suddenly stemmed as by a miracle.

There is an intense yearning amongst the men for spiritual help; they seem to pine for some sort of religious comfort. They say how they pray at night in the trenches before they tie down and commit themselves into God's care, when a few months ago it was the fashion to scoff and sneer and doubt His existence. The sad part is that the Army Chaplains, good comrades and companions as they have shown themselves to be, are for the most part too ignorant and unspiritual to be able to help and comfort the men in any but the most perfunctory manner.

I THINK there can be no doubt that the "Canadian Parochial Clergyman" who contributed to your columns the article on "The Conference on Faith and Order" is right in his conclusion that the contents of Dr. Manning's recent essay in the *Constructive Quarterly* for December last are prejudicial to the interests of the Conference, and I propose, with your permission, to examine the position which he takes up in his essay with a view to the discovery whether or not it is tenable.

Dr. Manning undertakes to set forth the position of the Protestant Episcopal Church on such questions as a valid Ministry and Sacraments. But what he actually does is to express the position of one school of thought in that Communion. This custom of claiming for the whole Church the position of a party within it, is highly reprehensible, but unfortunately, is too common. It is hard to believe that Dr. Manning supposes that the men, for example, who voted against his resolution regarding the participation of the Anglican Church in the forthcoming Panama Conference would endorse his statement of Anglican principles. Would anyone reading Dr. Manning's essay, suppose there was more than one school of thought in his Communion? I think not. But if this be so, one can scarcely avoid laying against him the charge of dishonesty. Such methods can in the long run make for neither truth nor peace in the Church.

## THE SUPREME APPEAL.

Dr. Manning can no doubt quote authorities to support his opinion. But so can those who belong to a very different school of thought. He may appeal to antiquity. But the appeal of the Protestant Episcopal Church and of the Church of England is primarily and ultimately to Holy Scripture. A large and steadily increasing number of scholars deny that the doctrine of Apostolic Succession is to be found in Scripture. Many of the younger scholars of Dr. Manning's own school admit this. Mr. Rawlinson, for example, who, when he wrote his essay on Authority, was a tutor in Keble College, and cannot be supposed to have been prejudiced against the doctrine, sees "in the view which reads back the hierarchical system in something like its modern form into the actual beginnings of Christianity, an historical mirage." "With regard to the sense, if any, in which what is called Apostolic Succession, may be legitimately asserted as a literal fact of history, the evidence is almost, if not quite, non-existent." In view of such facts, it is fair to say that whilst the doctrine of Apostolic Succession (which is not the same thing as the Historic Episcopate) may be entertained and taught in the Protestant Episcopal Church, it is not a doctrine enjoined upon its clergy and laity, because it cannot be proved from Holy Scripture. Dr. Manning's and all similar expositions of the principles of the Episcopal Church are fatally vitiated by this conclusion.

On first reading, Dr. Manning's essay appears to possess the merits of lucidity and force. But a second reading reveals grave defects in its reasoning. Difficulties are disregarded or concealed; the argument is slipshod; conventional and oft-exposed fallacies are repeated; and nowhere is there an attempt to treat a large subject in a large spirit. Let me give some illustrations of these criticisms.

## WEIGHTY QUESTIONS.

On page 680 Dr. Manning writes: "We need to see, and shall without doubt in time see, far more generally and clearly than we do now, the difference between any mere humanly devised scheme of union and the true Divinely given unity." Along with these words I will consider another passage from page 684: "She (the Episcopal Church) does not hold nor believe that there can be any Church other than that visible society which Christ Himself created and which, in so far as it is true to itself and to its Head, is, and must in its very nature be One, Holy, Catholic and Apostolic." Now what does Dr. Manning mean by "in so far as it is true to itself and to its Head is One," etc.? Does he mean that in so far as it is not true to its Head it is not One, nor Holy, nor Catholic? And what are the kind of things that render the Church untrue to its Head? And who is guilty of them? These weighty questions are involved in that little phrase, and must greatly condition the ensuing argument. Dr. Manning passes them by without a word. But Dr. Manning appears to regard the Divinely given unity as existing. What then

does reunion imply? What and where is this Divinely given unity? Is it in the Protestant Episcopal Church or in the Anglican Communion? I am quite sure Dr. Manning would not say so. He will admit that the Greek and Roman Communions, at least, are parts of it. But then in what sense is it one? It is an unpardonable abuse of language leading to uttermost confusion to speak of the Anglican Church and the Roman Church as one. In the eyes of Rome Dr. Manning may be baptized. He is certainly not confirmed. He is no priest. His celebrations of the Holy Communion are either a sham or a sacrilege. He is living in a state of schism, and can only be saved because of his invincible ignorance. But if the Anglican Church is Catholic, then the Roman Church is incorrigibly schismatic. These are very real difficulties, but Dr. Manning ignores them. The fact is that if our Anglo-Catholics will stop for a while from their juggling with words, and have regard to realities and actualities, they will see that there is far more unity between the Presbyterian and some other Reformed Churches and the Anglican Communion, than there is between the latter and the Church of Rome.

Again, in the quotations cited, Dr. Manning talks about "humanly devised schemes of union." This phrase has become a fixed shibboleth with the party to which he belongs. But they never tell us what they mean by it. What humanly devised schemes are before the world? Let us hear of them and know them, so that we may see wherein they are merely human. The phrase seems to me to be inspired by a mixture of pharisaism and prejudice. No doubt the practical and economic aspect of the problem of unity bulks too largely in the minds of some people, but what schemes of union have these people ever put forth in disregard of Divine principles?

## KIKUYU.

Dr. Manning quotes from the Preface to the Ordinal, but the deductions he draws from his quotations are those of his school of thought, not those of the Church itself. He asserts, indeed, that his views of the Priesthood are not those of a party, but those of the Church, but it would be impossible for him to prove it. It is somewhat singular that he should quote from the Archbishop of Canterbury's statement on Kikuyu and describe it as "a statement of great moderation." I believe he is correct, but this is far from being the view of that school of thought to which Dr. Manning belongs. The statement, by their own admission, created consternation in their ranks. They perceived at once that the Archbishop treated all the questions at issue as fundamentally questions not of principle, but of expediency. Dr. Darwell Stone, a typical Anglo-Catholic, declared that the statement occasioned grave distress, perplexity and alarm to the entire Anglo-Catholic party, and Mr. Bernard Moultrie, a distinguished member of the same party, said of it that "the doctrine of Apostolic Succession as Divine truth is implicitly denied, together with that of the teaching office of the Church." I fear the Archbishop of Canterbury in these respects falls under Dr. Manning's condemnation, as one who fails to accept the teaching and to represent the opinion of his own Communion!

## A WEAKNESS.

The fact is, that smoothly as it is stated, Dr. Manning's position bristles with difficulties. The "Catholic" theory can be stated in very attractive and convincing forms. But it breaks down when confronted with the facts and none are more conscious of this than leading "Catholics" themselves. The Bishop of Zanzibar, who has met with warm support from his party, has frankly expressed his doubt whether the Anglican Communion has any message at all, and therefore whether it has any right to be in the Mission Field. The Bishop of Oxford is clearly exercised by the same problem. Anglo-Catholicism is a school of thought. But there is this difference between it and the Evangelical or Broad Church School. The Anglo-Catholic claims that his principles are essential. He finds it very hard to remain contentedly in a Church which tacitly and implicitly denies that his "Catholic" opinions are necessary truth, and suffers them to be openly denied and even denounced, as recently, by the Bishop of Carlisle. Hence, there is a constant trickle of Anglican priests into the Roman Communion, there are many others who feel that their position is only tolerable because they hope to bring the majority over to their side and then commit the Church to their views.

is an attitude  
da will tolerate  
e well if "the  
their opponents  
spectator" once  
y be too late."  
t does nothing  
which will un-  
ntoxicants and  
onopoly which  
and distillers.  
very strong at  
increase every  
the "Glasgow  
tions shall be  
e still stronger  
perfectly certain  
ors will be in-  
distillers will  
orable to their  
portant of all,  
ensely earnest  
in favour of  
ving the King's  
imaginary diffi-  
overnment will  
ncies will prove  
k is indeed the

ns, the "Spec-  
the people who  
down glasses"  
peal to people  
se who though  
before the war  
t England will  
follows the ex-  
a particular the  
wnership is the  
ould set the  
he problem as  
Instead of a  
e sale of intoxi-  
olutely by the  
ar time, would  
located national  
ill rejoice at all  
ose on the part  
different. The  
is considered,  
l the words of  
when he said  
that England

## ARTED

ow ort,  
ing void  
g face,  
race!  
ave fled,  
ill,  
love  
to me  
e, I see.  
arts in one  
hours  
ide.  
e again!  
nd pain!  
e,  
knows;  
pastures green,  
t, my soul,  
irit whole!  
can mar,  
the blest  
! gain,  
again!

I wish I could find words to express anything like their soul hunger for comfort and the way in which they crowd round and ask for Gospels. I wish you could just see them stretching out their hands and asking over one another's shoulders for the Gospels. When anyone is distributing them it is a sight to bring tears into one's eyes, and to wish to be able to give one to each of Italy's three million soldiers and sailors; not one in a thousand would be refused (except perhaps by priests and seminarists serving in the ranks), and it is our privilege as well as our duty to get this accomplished.

Never before has the way been so open or so easy, especially as the Pope himself in a letter to the President of the S. Jerome Society advocates the widespread and daily reading of the Gospel.

The Scripture Gift Mission has generously sent immense quantities of their attractive Gospels, something like half a million, but notwithstanding the munificence of the gift, we may well ask in view of three million souls, "What are they among so many?"

If taken advantage of, it would now be a golden time to sow the seed, and many a man may find his Saviour before the terrific struggle then expected. I cannot doubt that if Christians at home could realize that an unprecedented door of opportunity is open to evangelize this land as never before, they would all give some help, however small, and here workers in abundance, pastors, colporteurs, salvationists, laymen are eager and waiting to help to distribute and speak the right word if only Gospels in sufficient quantities were forthcoming.

It depends upon us who have had the light of the Gospel for centuries to see that the same Word of Life be given to these dear souls, or are we to let them turn again to the husks of superstition instead of the true Bread of Life?

The Mission will be glad of all the assistance that our readers may be led to send. £2 5s. od. will pay for 1,000 Gospels. They are needed at home, in Russia, in France and in Italy. Gifts may be sent to the Editor, or to: Chairman, Rev. Preb. H. W. Webb-Peploe, or to Secretary, Francis C. Brading, 15, the Strand, London, W.C.

## THIS AND THAT

### Thoughts of an Eastern Churchman.

THE observance of Christmas, which during the past thirty-five or forty years has become so universal in Canada, is, it must be confessed, very largely a Pagan institution. To the great majority of Protestants, including, I fear, a considerable number of our own people, it has no religious meaning. It is mainly a time of merry making tinged with benevolence. And this applies to a very large number of religious people. I never can understand how Christian people can in celebrating Christmas deliberately ignore its religious character. Surely the root and foundation of all our Christmas rejoicing is of that character. Otherwise, for Christian people, it is utterly meaningless, and only the perpetuation of the Roman Saturnalia, which came at this time of the year. The old Puritan attitude was consistent and comprehensible. I can understand a sincerely religious man refusing to keep Christmas in any way whatever, and I can respect his convictions. But to keep half of it and to ignore the other half, is a piece of inconsistency that in the case of sincerely Christian people is exceedingly puzzling. The old-fashioned Methodists always had a service on Christmas Day, but this, except perhaps in the cities and larger towns, seems to have gone out of fashion.

We seem to be entering an era of high interest for investments and loans. Hitherto, at least for the first quarter of a century, we have had that most disagreeable combination of low interest and costly living. Probably the rise in the rate of interest may put up the cost of living a notch or two, but not, let us hope, proportionately. In my younger days in Canada we had the rather unusual combination of high interest and cheap living. Those were the golden days for the small capitalist, with interest on the best security at eight per cent., and when the purchasing power of an income of \$800 per annum was at least equal to that of \$1,500 to-day. A man with \$10,000 to invest was as well off as a man with \$30,000 to-day. All the municipal debentures, township and county, paid eight per cent. in those far off days, and many a farm mortgage paid ten per cent. I remember as a country school teacher in Ontario in the seventies boarding with an old farmer, who lent money, and who prided himself and justly, considering his opportunities, on never lending money at a higher rate than eight per cent. How the investing public in those days would have scorned the Government War Loan at the present rate of interest.

The exceptional and abnormal always impresses the imagination, and we are apt to attach undue importance to it. A great deal of the news from England at this time, to which especial prominence is given, is of this character. A case-hardened old newspaper reader like myself, who has had also occasional glimpses behind the scenes in the art of news mongering, can take these sensational, not to say alarming statements which flash meteorlike across the lurid war firmament, quite calmly and philosophically, but they produce painful misgivings in some minds. Nine-tenths of those alarmist rumours as to conditions in England have no real bearing upon the true situation. We read highly coloured statements of labour troubles, opposition to conscription, dissensions in the Government, public dissatisfaction with Lord Kitchener and the generals at the front, etc., and some are sorely distressed. But those only deal

## The Bishop of London to the Children.

The Bishop of London has written a personal letter to the children of his diocese, telling them how much they can help by their prayers, and exhorting them to join in a regular weekly service of intercession. This is stated to be the first time in history that a Bishop in the Motherland has thus written to the children. In addition to the letter to the children, the Bishop has also written a letter to the clergy, commending to them the work of united children's Intercession Services. The Bishop has also authorized the issuing of valuable suggestions as to how these services should be conducted, and a simple scheme for carrying out his idea.

### The Bishop's Letter.

My dear Children,—We want your help. Our brave sailors and soldiers are fighting to make the world a better place and to keep alive the flame of Christian faith, hope and love.

But we cannot win the war without the help of the children. Will you help? All boys want to be soldiers and all girls nurses, but you are too young at present to be either. You can help, however, in another way. You can pray.

We want a praying army of children at home, to help the sailors and soldiers who are fighting, to make the wounded well, to bring home safe, if it be God's will, fathers and brothers, to take care of the children who have lost their homes, to bring victory and peace at last.

Never forget that, as we say so often in the Psalms, "The Lord sitteth above the waterflood; the Lord remaineth a King for ever," and that if we fight our hardest and do our best, it is God Who will decide the issue of this war.

You can help to bring victory and peace nearer by your prayers.

So listen and look for a notice telling you of a special prayer service for children, and go and join the praying army of the children of the Lord. Go regularly every week to do your part in the war, and expect that when we come to August 4, 1916, the world will look very different from what it does to-day.—Your affectionate father in God.

A. F. LONDON.

Fulham Palace, 1915.

with exceptional phases. It is absolutely certain that you cannot please everybody. Had we brought the war to a close in six months and entered Berlin in a blaze of glory, there would have been kickers and croakers. In spite of all these ripples on the surface the great mass of the British people remain solid and steadfast, and will continue to do so. And what of Germany and Austria with their bread riots and Socialistic manifestoes and other evidences of popular discontent. Does anyone really imagine that they presage the collapse of the German military machine? The impressions of every visitor to Great Britain at this time flatly contradict every one of these alarmist rumours. But the exceptional and the abnormal always appeal to those at a distance. From time to time we hear forecasts of what will come after the war. Things, we are told, will never be the same again, and this is likely enough. Some old conventions may pass

away, new viewpoints will arise, and no doubt there will be great economic changes, but there is one thing that most assuredly will not change after the war, and that is Human Nature. I fear many people are expecting too much from the war. Mankind has a wonderful capacity for forgetting. I fancy our grand-parents and great grand-parents soon forgot the long agony of the Napoleonic wars, and I see no reason to think that history will not repeat itself in this case, and especially in an age when men have exceptionally short memories.

That was a true saying of Thackeray's, "Why try to reason a man out of his snobbery? If he was capable of understanding your arguments he wouldn't be a snob." It would be like trying to argue a man into singing in tune. A man who could be taught to sing in tune would never sing out of it. I suppose the most mistuneful singer who ever murdered a tune hasn't the faintest suspicion that he is creating discord. So I imagine our denunciations of German brutality are quite thrown away on the perpetrators. If they were capable of understanding them they would not be capable of the brutality. The German brutality is due to intellectual as well as moral limitations. It is about equally compounded of wickedness and stupidity.

According to a French authority it takes at least five years to train and equip an army of three million men. This, I am told, is also held by German military experts. Lord Kitchener, however, has accomplished this in a year. How is it that he has been able to accomplish what the Germans with all their military experience admit to be an impossibility in their own case. I attribute it to the fact that the British are a nation of sportsmen; they have been trained to warfare by outdoor games, which are in themselves a species of mimic warfare. The Germans will be eventually beaten on the cricket and football fields of England. Downeaster.

## "SO SHALL IT BE METED"

(This true story was written by a wounded soldier now lying in a hospital in Kent).

Everybody called him "Softie" from the day he joined. I don't know why, but the name seemed to suit him. He was one of those quiet little fellows who never seemed at home in the Army.

There wasn't anything special about him; he couldn't drill or play. He cared nothing for sport or for any of the usual things other men did; he was just a "softie."

He enlisted for the war only, just because somebody said he ought to do it, but fighting was not in him. He made one of a draft and joined us in the trenches, where he was like a lost sheep. But he did what he was told to do.

Many times I thought I would like to brain the man who enlisted Softie. And then one day he gave us a surprise. It was like this.

Everything had been quiet since we went into the trenches this time, and we were taking things easily. We were all "fed-up," and didn't care what happened. You get that way out there.

But if we were "fed-up" the Huns were more so. We had several reports of men giving themselves up to our fellows, but never any our way. One did come, however, at last—a big bully of a Prussian Guardsman. He popped his head over our parapet, and he said, in good English, that he wanted to give in as he was tired of war. Well, we pulled him in and put him under a guard while our captain questioned him.

Then something happened. I never saw it, but Softie did.

A rifle of one of the men was lying against some sandbags, fully loaded, of course, as all rifles are in the trenches. All I remember was that the Hun rushed to the gun, and in a flash, with a cry of "You English captain!" put the muzzle of the rifle to our captain's chest. The finger of that cur was on the trigger.

I stood rooted to the spot, waiting to see the captain fall, when somebody rushed forward, jerked up the gun, and received the bullet in his head. It was Softie. He had saved the life of the captain, but he lay dead at the captain's feet.

We buried him behind the trenches, and there wasn't a dry eye among us as we laid him down to sleep. We put a little wooden cross, and on it we put just—

### SOFTIE.

One who died for his captain. Greater love hath no man than he who lay down his life for his friend.

There is another grave near, of a Prussian Guard, and the cross on that grave bears the words:—

"So shall it be meted unto you."

# LAND OF THE PHARAOHS

WHERE BRITISH CAPITAL AND BRAINS HAVE COMBINED TO EVOLVE A NEW EGYPT—THE SPHINX AS IT WAS AND IS.

IT was an inspiring and thrilling moment when, after the battle of Omdurman, the victorious Kitchener—the Moltke of the British Army—stood on the steps of the ruined palace where General Gordon was killed by the treacherous Dervishes, and gave the order for the hoisting of the British and Khedivial flags over the grave of Mahdism. It was one of the most touching incidents in the long and bloody struggle between the New and the Old—between the civilization of the West and the slavery, corruption and stagnation of the East. "Never the twain shall meet," sings Kipling, but his prophecy must be modified to fit in with the facts of modern Egypt.

### EAST AND WEST.

The East may not yet meet the West in the bonds of matrimony, but the assimilation by the East of Western ideals goes on day by day. Nowhere is this more evident than in Egypt. The greatest triumphs of Britain in Egypt have not been the victories of the sword, but her wonderful achievements in administration and constructive statesmanship.

### ORDER OUT OF CHAOS.

British capital and British brains have combined to evolve a new Egypt. Millions of acres of land have been irrigated and reclaimed; a barren and dry land has been watered and made to grow crops; cotton cultivation has been encouraged, and is now a staple industry; land reforms have rescued the fellaheen from poverty and serfdom; great dams force the Nile to pay annual tribute to the cultivator of the soil; the usurer and grafter have been placed under the ban of the law, and law and justice have acquired a new meaning under British administration. Egyptian finance is no longer a monotonous record of annual deficits and increased taxation. Step by step the people are led to appreciate the blessings of stable and honest government, and to share in the responsibilities of citizenship.

### A NEW EGYPT AND A NEW PHARAOH.

This is the new Egypt which meets the eye of every turn. In the Soudan, Britain has become a partner with Egypt in the government of that vast region. South of Wady-Halfa begins the Soudan, and it stretches southward as far as Uganda. In this vast territory British influence is unhampered by treaties or Turkish traditions. The sun of prosperity shines over Egypt and the Soudan. A new Pharaoh has arisen that remembers Joseph, and

the barns are once more filled with plenty. So much for the political and economic side of Egypt.

### THE EGYPT OF THE TOURIST.

But Egypt will always be a Mecca for the tourist. A trip up the Nile is as common now as a trip up the St. Lawrence for the globe-trotter. But just as the visitor to the American continent rarely fails to see the wonders of Niagara, so to the tourist the Sphinx and the monuments of the Pharaohs are objects of especial awe and interest.

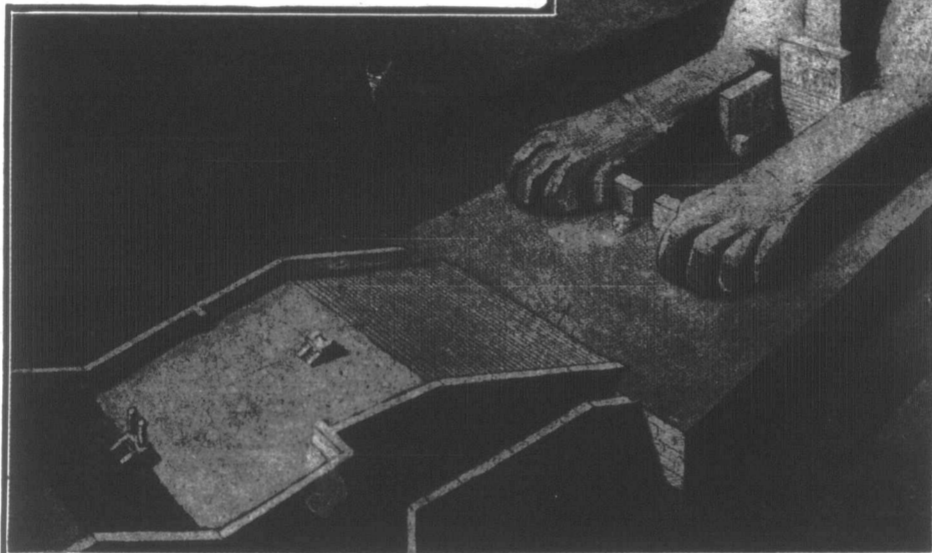
Visitors to the land of Old Nile who visit the Sphinx comment on the baseless rumours of temples discovered within the head and body of this strange beast of the desert. Whether there are any hollow spaces within the Sphinx cannot be said. Its age is not yet fixed, but it is held to be older than the Pyramids, for an inscription

### AN AFTER-DINNER VISION.

This Thotmes, before he was King, had an after-dinner vision, in which Hu, the Sphinx, appeared to him and promised him the kingship if he would clear the image out of the sand and do sundry repairs. Thotmes IV., who was the son of Amenhetep II. by a wife not of royal blood, became King only on condition that he cleared away the sand from the image. In any case he did it and became King, and duly set up a 14-foot tablet recording the fact.

### THE PAINTED FACE OF THE SPHINX.

The Sphinx, even from its battered remains,



The Sphinx as it was. Note temple between the paws.

gives evidence that the features were modelled with some breadth and feeling. Denon, who lived between 1747 and 1825, describes it as being in expression "gentle, gracious, and tranquil, character African, the mouth, of which the lips are thick, having a softness in the movement and a fineness of execution truly admirable—it is flesh and life."

### TEMPLE BETWEEN THE PAWS.

The present condition of the monument is due to the savage destruction of the Mohammedans, who loathed it as an idol and made a target of it. Groubert regretted in 1798 that the Sphinx was very much disfigured. Various explorers have turned their attention to it in modern times. Its main hidden features were first revealed by Captain Cavignoli in 1818, who unearthed the small open temple between the fore legs and the imposing flight of steps leading up from the Sphinx.

### CAIRO MUSEUM.

No traveller to Egypt should miss a visit to the Cairo Museum, for here is the largest and most valuable collection of Egyptian antiquities in the world.

One of the most imposing halls in this great museum is the atrium, where two colossal statues of Rameses II. and that of Amenhetep, the son of Hapu, are among the most prominent exhibits.

Here also is a colossal group over twenty feet in height, representing the king, Amenophis III., his wife, Tiye, and three daughters. This valuable discovery belongs to the eighteenth dynasty. It was found in the years 1906-08 and brought to the museum in pieces. Expert hands put them together, and some missing parts were cleverly imitated.

### MUMMIES OF THE PHARAOHS.

Of the mummies housed in the museum among those the most important are the mummy of Merenptah, successor of Rameses II., the Pharaoh of the Exodus, and the mummies of Amenhetep I., Thotmes III., and Seti I. The faded papyri spread along the walls relate in thin curious figures and ciphers the history of those distant days. Each mummy had such a document in its coffin; without it the death rites were not considered complete.

### WATCHES THE RISING SUN.

In Egypt the New and the Old jostle in the narrow streets and meet together at the bazaar. While the archaeologists have been excavating and



The Battered Remains of the Sphinx as it is.

ransacking the ancient tombs of the Kings and piecing together the impressive story of Egyptian civilization as it existed thousands of years ago, the sightless eyes of the mummified remains of the Pharaohs and the time-stained Sphinx look out to-day on another Egypt. And the Sphinx, which has watched for ages the rising of the sun over the land of the Nile, stands as of old with its weather-scarred face to the dawn—watching to-day the rise of a new and a greater Egypt.

## L. M. M.

CANADA.—Mr. H. K. Caskey has resigned from the position of General Secretary of the Laymen's Missionary Movement in order to join the forces of the International Committee in New York City. Mr. Caskey has been connected with the Laymen's Movement since 1909, and has been busy organizing campaigns. He has asked to be relieved of the position at the end of this month. For the next three months he expects to be engaged in organizing work in connection with a national convention in Washington, D.C., which will be held during Easter week. The secretaries of the Laymen's Movement in the different churches of Canada will be the Executive Committee of the Laymen's Missionary Movement, and will probably continue as such until the end of the war.

NATIONAL MISSIONARY CAMPAIGN.—L.M.M. IN U.S.—The total of registered delegates to the first 22 conventions of the campaign held between October 12 and December 12 was 34,325. In 16 of the 22 cities, conventions were held in the campaign of six years ago. At that time the 16 registered delegates for these 16 cities numbered 17,813. The total for the same cities for the conventions of 1915 was 26,762, which is an increase of 8,940. The registered delegates to the conventions held to date were as follows: Chicago, 4,556; Buffalo, 2,025; Detroit, 1,643; Pueblo, 444; Pittsburgh, 2,712; Denver, 738; Topeka, 811; Wichita, 917; Baltimore, 1,611; Philadelphia, 1,327; Mitchell, 587; Milwaukee, 1,134; Portland, 922; Boston, 2,566; Cincinnati, 3,073; Clarksburg, 375; Wheeling, 948; Manchester, 1,267; St. Louis, 1,607; Cleveland, 2,151; Albany, 1,126; Toledo, 1,785; total, 34,325.

CHINA.—The "Southern Churchman" says: Mr. E. A. Turner, a worker in Hangchow, China, tells of the permanent results from the Eddy campaign among students, officials and business men of that city. These results are exceedingly gratifying. "The real test of the Eddy campaign has come out through the last three months. The Bible classes had been going, more or less faithfully, for six months, when a decision meeting was held. It resulted in the decision of 161 men to offer themselves for membership in the churches. They were divided as follows: 123 students from 17 schools; 10 teachers, 6 business men, 2 officials, and 3 students who are studying at home. But aside from these are results which cannot be recounted in figures. There has resulted a new attitude toward Christianity through the whole city. The leaders among Chinese say there has never been such an open attitude and friendly response to the Gospel appeal. From the military governor, who says he wants his twin sons to become Christians, down through the student masses, there is an attitude of friendliness, and I might say of inquiry. The largest task of the local church is the training of leaders to meet the opportunities which are confronting it. Plans for an intensive training of church members through group Bible study preparatory to a large city-wide campaign of personal evangelism, with the largest emphasis on winning the non-Christian members of Christian families, are being worked out now. One of the most important developments in our work since its organization has come during the past quarter. It was the organization of a Christian discussion club. The leading spirits are the prominent lawyer, Chin Minlan, whom I have written of before, and Wen Shih-tsen, the Commissioner of Foreign Affairs. Both became Christians after the Eddy meetings, and since then both have been unflagging in their zeal. This club was organized with the view of reaching officials and gentry. They meet about 40 strong, twice a month, for an hour of Bible study and discussion, under H. L. Zia, a wonderfully tactful and able man who is recognized as the leading Christian translator in China; then comes supper, which is followed by an address on some phase of Christianity. The membership embraces some of the leading scholars, teachers, business men and officials of the city and local pastors. The meetings are bringing out in frank discussion the objections these men have to the church and Christianity, and Mr. Zia is meeting them in a helpful way. We believe great things will come from this meeting."

## The Churchwoman

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—All the city branches of the Junior W.A. were entertained by the Cathedral Branch on the 4th inst., and every child brought some gift to be sent to the Mission school at Dynevor.

TRINITY.—The monthly service of the Diocesan W.A. was held in this church on the 7th inst., followed by the regular monthly meeting.

HAMILTON.—The January meeting of the Diocesan Board of the W.A. was held in St. Thomas' Church on the 5th inst. Holy Communion was celebrated by Rev. E. J. Etherington. The opening prayers at the business meeting in the schoolroom were also read by him. Although the weather was stormy there was a large attendance at the meeting. The officers reported as follows: The Dorcas secretary had sent 17 bales, \$325.79 was expended on the same, \$64.79 had been spent on Christmas bales to Sarcee and other Indian Schools. The Junior secretary had sent several bales, \$21.81 expended on the same; she had also received \$17.50 for pledges. The secretary of literature committee said there were some splendid books now in the library, some especially suited for the reading of Juniors. Secretary-treasurer E.C.D.F., receipts, \$143; expenditure, \$50. The secretary-treasurer of the Babies' Branch reported 9 new members, and one little one a year old has recently died. The treasurer reported receipts, \$343.51; expenditure, \$164.30. Business was suspended to listen to an address from Miss Robins, of Honan, China, who gave an interesting account of her successful work among the Chinese girls. Mrs. McQueen Baldwin gave an account of life and work among the women of Mid-Japan. She made a strong appeal for workers, saying our soldiers had responded nobly to the call of their King and country. Could not the women and girls respond as loyally to the call of their Heavenly King? At noon, Canon Howitt read the missionary Litany and prayed for our King and his soldiers and sailors, and this was followed by an earnest appeal for Missions, his text being taken from Rev. 3: 7-8, "I have set before thee an open door." Upon resuming, the members listened to an interesting explanation of the revision of the Prayer Book, given by Archdeacon Davidson, of Guelph. Bishop White, of Honan, then addressed the meeting, giving an account of his work in Honan, China. The services held there last Easter were in Chinese, and they have built a church, which seats 500 people. St. Andrew's Hall, a Church College, has 86 Chinese students in residence. After his address \$50 from the E.C.D.F. was voted to Miss Roberts for work among Chinese girls, and the balance of \$43 to women's work in Mid-Japan.

TORONTO W.A. — DIOCESAN BOARD MEETING.—Prior to the first meeting for the year of the Toronto Diocesan Board of the W.A., a corporate Communion service was held on January 6th, at St. Stephen's Church. The Bishop of Toronto officiated, assisted by Bishop Reeve and other clergy, and Bishop White, of Honan, preached an impressive sermon on the text, "Arise, shine, for Thy light is come." Isaiah 60: 1. After service those present adjourned to the schoolhouse, where Miss Cartwright presided. Mrs. Gibbons, President of the Branch, extended a welcome to the visiting delegates. A short New Year's greeting by Bishop Sweeney followed, who especially thanked the members of the W.A. for their donation of \$340 towards the Emergency Fund. Bishop Reeve also made a few remarks. The treasurer reported receipts of \$1,002.19, and the Dorcas secretary-treasurer receipts of \$177.59 in cash, and the sending of 36½ bales during the month. The library report showed an increase in the number of books and magazines taken out during the month and receipts of \$223.53, while the P.M.C. treasurer reported \$262.55 from 15 branches, and the Juniors' report was a record of good work done. A letter was read from Mrs. Haslam, Kangra, India, thanking the Juniors for a gift of \$52, which will be appropriately used for the furnishing of a school hall. The E.C.D.F., amounting to \$239, was divided, \$80 being sent to Qu'Appelle for a lantern needed by the General Missionary, and the remainder to the Columbia Coast Mission; 36 new members have been enrolled in the Babies' Branch, this Branch showing receipts of \$55.07. Miss Robins gave a very interesting account of starting a school for girls in Honan, China, three years ago. Now there are 55 girls in the school, and there are as many more ready to come in, if teachers for them could be found; 22 have been baptized in the school, and some mothers of large families are preparing for baptism. Bishop White added a few words of appreciation of the splendid work done by Miss Robins, and spoke of the influential positions filled by ex-students of Christian colleges,

especially of St. John's College, Shanghai. He hopes that before long the Anglican Church in China may have a Chinese diocese with a Chinese Bishop at its head. Resolutions of sympathy were passed with Mrs. Blake, Junior secretary, on the death of her father, Judge Benson, of Port Hope, and with Mrs. Ricketts, formerly "Leaflet" secretary-treasurer, on the sad death of her son, Lieut. Ricketts, late of St. Alban's Cathedral, from wounds received in France.

## Church News

### PREFERMENTS AND APPOINTMENTS.

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

MASTERS, Rev. C. K., Rector of Wiaraton, to be a Chaplain for Overseas Service.

YOUNG, Rev. E. H., Professor at Huron College, London, to be a Chaplain for Overseas Service.

SNELGROVE, Rev. W. H., Rector of the Church of the Ascension, Windsor, Ont., to be Rector of Trinity Church, Galt. (Diocese of Huron.)

### NOVA SCOTIA.

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

HALIFAX.—The Clericus Club met at the residence of Dean Llwyd on December 20th, when a paper was read by Rev. T. H. Perry on "The Effect of the War on Missionary Enterprises." Quite a lengthy discussion followed the reading of the paper. There was a large attendance of the clergy of the city. The Archbishop presided.

ST. MATTHIAS.—The first anniversary of this church was held on December 17th, the special preacher being Rev. W. W. Judd, Principal of King's College Boys' School. The services were continued on the following Sunday, when the Rector, Rev. T. H. Perry, preached at both services. There has been remarkable growth during the year, the average attendance having more than doubled and the seating capacity of the new building being almost always taxed at the evening service, in spite of the fact that so many men are on active service. During the week of prayer, January 2nd to 9th, services were held nightly at this church, representative speakers from different denominations being present and the Rector acting as chairman each evening.

ST. PAUL'S.—There were large congregations present at all of the services held in this church on the first Sunday in the New Year, which were chiefly of an intercessory character. Archdeacon Armitage preached at both services.

On the 6th inst., the Sunday School scholars had their annual Christmas treat. The school was founded in 1783, and it is the oldest on this Continent. The special feature of the evening was the presentation to Mr. J. C. Schaefer, who has been for 40 years associated with the school as secretary and superintendent, of a handsome Bible from the press of the King's Printers, with an address in gold, setting forth the appreciation of his fellow-workers of his faithful services. Archdeacon Armitage presided.

DARTMOUTH.—CHRIST CHURCH.—The opening week-night meeting of the Week of Prayer, on the 4th inst., was a very successful one, there being an encouraging attendance and inspiring address. Rev. Canon Vernon was chairman in the unavoidable absence of Rev. S. J. Woodroffe. After the opening prayers, readings and hymns, Rev. A. B. Higgins spoke on the subject: "Hindrances and Helps; Causes for Penitence and Praise." He cited as some of the hindrances to the work of the Church the liquor traffic; indifference shown by church-going people; and the failure of Christians to live up to the requirements of God's Word. The causes for penitence and praise were given that we live under the British flag; for Canada, our own land, which is free from the ravages of war; that Britain had the courage and high sense of honour to take up arms for the sake of humanity, and after more than a year of war our homes are unmolested. On the following evening in Grace Methodist Church, Rev. Canon Vernon gave an address on "Unity in God's Work; Marshalling the Forces."

### QUEBEC.

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

QUEBEC.—DIOCESAN NOTES.—Friday, New Year's Eve, was observed in all the churches of

this diocese Sunday, January 13, 1916. The CHURCH members of the diocese, St. Alban's Cathedral, St. John's, and St. Paul's, were present.

MONTRÉAL.—The morning of the 13th of January was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege. The morning was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege. The morning was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege.

CHRIST CHURCH.—The morning of the 13th of January was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege. The morning was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege. The morning was a day of warning to the people of the city. The morning course of the day was not without its interest. It was not until late in the afternoon that the city was declared to be in a state of siege.



this diocese as a day of penitence and humiliation. Sunday, January 2nd, there were large congregations at the special services of intercession.

**CHURCH PARADES.**—The Anglican members of the 33rd Battalion parade to the Cathedral, St. Matthew's and Trinity Church every Sunday.

#### MONTREAL.

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

**MONTREAL. — ST. GEORGE'S.** — Bishop Farthing, of Montreal, preached in this church at the morning service on the 2nd, and in the course of his sermon he struck a solemn note of warning to the people of Canada, declaring that it was not in the trenches that the danger of defeat lay, but at home in Canada. The Bishop declared that private and public transgression were weakening the nation while the enemy was at the gate. Among these sins he instanced blind allegiance to party, intemperance, tolerance of vice and covetousness, the latter described as "the sin of Canada." After asserting the just cause in which Britain had gone to war, the Bishop said that victory had been deferred, for some cause or another. "We want victory, but we do not want to be righteous," said the preacher. "To be righteous means to change our ways, to take trouble, and that would be inconvenient. We cannot be on God's side unless we are at least striving to be righteous. Nothing weakens a nation like moral evil. We are, as a people, morally weak, and the enemy is at the gate." Specifying the various kinds of weakness exhibited in the nation, his Lordship mentioned first "blind party allegiance," which he said, had delayed preparedness, and had thus been responsible for the deaths of many men, and prolonged the war by many months. A love of strong drink had also weakened Britain's hands in the war, as had the sin of impurity. The greed that had led the British Government to rob the Welsh Church was another great weakness. In conclusion the Bishop spoke warmly in praise of the Patriotic Fund and he bespoke for that Fund the generous support of the people generally.

Special services of intercession for victory on behalf of the Allied cause were held in many of the city churches on the 2nd inst.

**CHRIST CHURCH CATHEDRAL.**—Preaching at the Cathedral on the 2nd inst., Rev. Dr. Symonds chose for his text the words: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." The preacher said in part that many people were sure that the war was a punishment for our sins, but when they tell us what sins are, its causes they greatly differ. The indulgence in luxury, for so many past years is instanced. But when we consider that probably 95 per cent. of the actual sufferers, whether soldiers, or women and children in devastated regions, have never known luxury, it seems unlikely that the All Wise should thus punish luxury. Others have said it is to punish France for her atheism. But if so, it seems strange that as a preliminary to the punishment of atheistic France, Catholic and pious Belgium should be laid waste. The subject requires a more thorough treatment than it has as yet received. What is punishment? Formerly men thought of human punishment as simply the infliction of pain for wrong done. There was no thought of punishment as a means of reform. But now all who have to do with criminals and especially youthful offenders, aim at reform by punishment. Punishment is regarded as failing of its purpose unless it is remedial. Then, again, we aim at securing some kind of congruity between the offence and the punishment. A disobedient child is so punished that he may become obedient. A boy who does not learn his lessons, is not to be flogged, as was common even in our own memories, but is made to learn them. Have we any reason to think that God punishes in similar fashion? We are able to discover the truth that in some cases it is so. We observe that many kinds of sins are breaches of the laws of the body and are punished by sickness. But sickness is not a mere penalty. It is remedial in its operation. There are other kinds of law than physical. There are the laws that govern men's social relations. In closing, Dr. Symonds said: "We are urged to repentance. And repentance means a change of mind. And the particular change of mind needed perhaps by us all concerns our thoughts of other peoples. We have not, perhaps, ever thought of the nations as members of the family of God. If not we need to repent. The true relations of an earthly family are those of mutual helpfulness, not those of mutual competition. If the punishment of war opens our eyes to some higher truth, if it nerves our resolution to change our minds, and to strive to achieve the higher ideals in which competition

is subordinate to co-operation, and hatred to justice and love, it will not have been in vain."

**ST. JAMES THE APOSTLE.**—Rev. Canon Kittson, of Ottawa, preached in this church at both services on the subject of prayer. In the morning he spoke especially on the efficacy of prayer and in the evening he preached on "What Took the Place of Prayer," showing how the doctrine of stoicism had finally degenerated into that of the Fatalists and the Epicureans, whose final word was "Let us eat and drink, for to-morrow we die." Leaving this fetid atmosphere of vain philosophy, said Canon Kittson, we could only breathe the pure air of the teachings of the Christ.

**WEEK OF PRAYER.**—In connection with the special noon-day meeting held during this week in this city, at a meeting held on the 5th inst., in St. Andrew's Church of Scotland, the address was given by Rev. W. W. Craig, of St. Martin's, who took for his principal theme the Biblical warnings against offending children. These precepts, he said, conveyed a solemn warning to our people here during this grim war. "I have chosen these words," he said, "because it has been suggested that at the end of the war we may be a stumbling block to the soldiers returning from the front—and even now to those men who are being sent home, wounded or invalided. We are told that these men, fighting at the front, facing danger and death for their country, have been given a new and closer vision of God. Those who have seen them declare that the new religious awakening amongst them is one of the remarkable features of the war. When they return, after those wonderful experiences, and that more vivid knowledge of God and His works, shall it be to find that we at home are just the same careless, half-spirited Christians we were before they went away? Shall they return to find that while they were risking their lives and facing death for duty, we at home were leading just the same old lives? If we do that, then much of the benefits of their experiences will have been lost, and we shall be a stumbling block in the way to the Kingdom of God." The speaker declared that his message to the business men was that they should realize these things, and so order their lives as to be worthy of the cause for which our men were fighting, and so carry themselves before God that when these men returned they would find the nation alive to its responsibilities and duties.

**CHAMBLY.—OBITUARY.**—The death is announced of Rev. C. F. Thorndike at "Settignano," Florence, Italy, at the advanced age of 95 years. He was Rector of this parish in 1868 and 1869. Before taking Holy Orders he was an officer in the Royal Artillery and he reached captain's rank before resigning his commission.

#### 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. GEORGE'S CATHEDRAL.**—The watch-night service in this Cathedral was one of intercessory prayer and the Holy Communion. The Bishop of Kingston officiated and the Dean delivered a short address. At the services on the following day intercessory prayers were again said and in a short sermon by Dean Starr, special reference was made to the passing of a valued and honoured member of the congregation in the person of the late Col. McGill, who for a lifetime had been connected with all the works of the Cathedral, giving of his best in the service of religion and his fellowman, as well as a brief reference to his high record in military and business life. The preacher expressed the sympathy of the congregation with the bereaved relatives. At the offertory the "Dead March" in "Saul" was played, the congregation standing. At the evening service the Bishop preached.

On Thursday evening last about 50 mothers belonging to the city were entertained at supper by the ladies of the congregation in St. George's Hall. During the evening Dean Starr gave several delightful readings and the boys of the Cathedral choir sang several carols which were greatly appreciated. All who were present spent a most enjoyable evening.

**ST. JAMES'.**—Rev. T. W. Savary spoke in Chalmers' Church on the evening of the 4th inst., at the second meeting of the Week of Prayer, on the subject of "The Call to Unity." "Has the world ever seen such unity as we see to-day?" asked the speaker. "The joint action of the Allied nation calls for admiration. We at one time could never imagine that such differences of tongues and creeds would have been forgotten

in a fight for a common cause. United worship by different denominations has also been common, and we can expect that after the men return home from the war there will develop a closer bond of religious unity." Attention was drawn by the speaker to the turmoil in which Ireland was plunged over Home Rule, almost upon the eve of the declaration of war. This, however, had all been forgotten, and to-day the sons of Ireland were marching side by side almost one million strong. A greater call than that of petty jealousies had arisen, continued Mr. Savary. Two great forces had entered into a life and death struggle, and if Britain was defeated in this struggle, it meant the sounding of her death knell forever.

#### TORONTO.

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

William Day Reeve, D.D., Assistant.

**ST. ALBAN'S CATHEDRAL.**—On Thursday of last week an impressive service in memory of Lieut. Neville Ricketts, a young officer of the Q.O.R. who died on active service, was held in this Cathedral. There was a large congregation, including many personal friends of the deceased, who was held in high esteem. Rev. Canon Daw, of Hamilton, gave an address. Others who took part in the service were the Bishop of Toronto, Archdeacon Ingles, Canon Macnab and Rev. C. Spencer. Lieut. Ricketts was a member of the congregation. The deceased was given his commission only as recently as the 8th December. He sang in the choir as a boy for several years and was a member of several of the parish guilds.

**TRINITY.**—The Sunday School of this church held their festival on the 5th and 6th inst., dividing it into two sections, when over 1,200 scholars and their parents were present. There were 120 prizes presented to scholars, and what with carol singing and moving pictures, a most enjoyable time was spent. The school has between 1,600 and 1,700 scholars on the roll in good standing, but at present there is much sickness, caused by measles.

**ST. LUKE'S.**—A most interesting and entertaining illustrated lecture on Paris was given, before a crowded audience, in the Parish House, on the 11th inst., by Archdeacon Davidson, of Guelph, under the auspices of the A.Y.P.A.

**CHURCH OF THE EPIPHANY.**—At the morning service Rev. Dyson Hague began the special sermons in connection with the January Missionary Campaign, strongly urging the need of concerted prayer and work to hold up the hands of our missionaries in the field. He spoke upon "The Guard of the Men of Besor." In the evening Rev. R. A. Hiltz preached from Eph. 6, "Fathers provoke not your children to wrath." The home and religious education are essential, as are home and missionary teaching. The home is the foundation of our civilization, the supreme place for Christian training, and on the fathers rests the responsibility; however good the mothers may be, it removes not the place of responsibility, no not one jot or tittle. Home life must be made so attractive that our children will not look for companionship out of the home. The lack of true, real Christian faith is the root of the trouble. The remedy is, first, revival of religious life in the home, make Jesus Christ the Lord of the home and keep alive the family altar; second, closer union between home and church by the Sunday School, which must be the place of preparation for active service in the kingdom; now 60 per cent. of our boys are lost in the careless world. Missions must be taught in the home. The L.M.M. is both a rebuke and an inspiration to the work, but the home is the finest recruiting ground for the missionary life. Many great missionaries have so testified.

**CHURCH OF THE REDEEMER.**—Mr. R. W. Allin, of the M.S.C.C., gave an address in this church on Sunday morning last, on the subject of Missions and in the evening, Rev. Dr. Griffith Thomas preached, his subject being, "What think ye of Christ?"

**DEACONESS HOUSE.**—The series of evangelistic meetings carried out last week in the new Mission Hall proved most helpful and were largely attended.

**NORTH TORONTO.—ST. CLEMENT'S.**—On Friday evening last a Men's Club was organized in this parish which is to be run on Parliamentary lines. Alderman Dr. Risk was elected Speaker, H. E. Stiles, Premier, and E. B. Baykin, Leader of the Opposition. Rev. W. J. Fidler was appointed Chaplain.

Prior to the foregoing meeting a service was held in the church at which the Bishop of Toronto formally licensed and inducted Mr. D. A. Radcliffe as the lay reader of the parish.

**HURON.**

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

LONDON.—Two more clergymen from this diocese have been appointed by the military authorities to the general list of Chaplains for overseas—namely, Rev. E. H. Young, of Huron College, and Rev. C. K. Masters, of Warton.

WINDSOR.—CHURCH OF THE ASCENSION.—Rev. W. H. Snelgrove, Rector of this church, has been offered and has accepted the Rectorship of Trinity Church, Galt, in succession to the late Canon Ridley. Mr. Snelgrove has been the Rector of the Church of the Ascension for the past ten years. He expects to enter upon his new field of work about the middle of March.

BRANTFORD.—GRACE CHURCH.—On Sunday last, at an impressive service, the tower and bells of this church, which were the gift of Lieut.-Col. R. W. Leonard, of St. Catharines, in memory of his parents, were dedicated by the Bishop. The dedicatory service was a short one, and at its close the bells were rung for a short period. Following upon this the Bishop made an address, speaking on "The Parable of the Bells and the Chimes." In commencing his address the Bishop said that there were three characteristics of bells. First, a bell must be true to itself. A bell was supposed to give off a certain sound. When cast it was not true to that sound and had to be chipped and filed until it was perfectly true. Then again a bell had to be true to itself. Here the Bishop got into the realm of music and volunteered some most interesting information. In applying the lessons of the bell to individuals, the Bishop was strikingly original. People were bells; the chimes was the Church. We were not naturally true to the tone we were supposed to represent. Self-interest was the aim of man and force his principle. One sees the logical extreme of that in Germany, where, for their national ambitions, they broke treaties and sacrificed honour, and with brutal force attempted to attain their end. But Christ's teaching put God as the end and love as the principle, and a true Christian followed that ideal. So God fashioned man as the bell maker moulded the bell, chipping and filing him by discipline, by adversity and by sorrow until he rang true. But man must go further yet. He had to be true to himself. The fundamental note in man must be God. God must be his foundation. The nominal note was heard in the bell when struck rapidly in succession. So when a man was placed in a like position, when he was in the midst of a contest such as a football game or a political campaign, or engaged in an important business deal, and quickly, almost instinctively had to decide, whether or not to play foul, then if he were not true to himself and rooted in God, the nominal note struck would be false. Men and women, the Bishop said, are the bells; the Church the chimes. When the bells were attuned to each other then did the chimes peal forth in all their glory and beauty. So men and women in the Church, as revealed through the Church, set in society to do its work, could make or mar the effort by being out of tune. Sound and time were the two elements of the bells working together to produce the chimes. Everybody should keep time. They should not hold back over problems, fought out and settled 40, 50 or 100 years ago. All the people should act together and face the future united. In conclusion, the speaker asked God to bless both the people and the bells, so both working together could go forward in His work and in the glorifying of that work.

**RUPERT'S LAND.**

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

WINNIPEG.—The Primate held a Confirmation at St. Andrew's on the 3rd. At the same service he dedicated a stained glass memorial window in the church to the memory of the late Miss Hay, daughter of Mr. and Mrs. E. H. G. G. Hay. In the afternoon of the same day he conducted the intercession service at St. Thomas', Lockport, and also preached. Here, too, he dedicated a very beautiful window to the memory of the late Mr. and Mrs. Thomas Truthwaite, who were both very loyal Churchpeople and had long been faithful members of the congregation. His Grace's appointments for the remainder of January are as follows: 16th, Virden; 23rd, Emerson and Dominion City; 30th, St. Jude's, Winnipeg. Retreats for the clergy of the diocese, in preparation for the holding of special Mission services for the revival of spiritual life in every parish of the diocese during Lent, are being arranged for. The clergy will be divided into two groups, one meeting in Winnipeg on February 8th, and the other in Brandon on February 15th. The Retreats will be conducted by the Bishop of Kootenay, Dr. Doull.

WEEK OF PRAYER.—For the first time the Week of Prayer was observed generally this year in the city churches. On Monday evening a large gathering met at St. Margaret's. The Vicar, Rev. F. W. Goodeve, was in charge, and the address was given by Rev. H. A. B. Harrison. On Tuesday, the meeting was at St. Patrick's, Rev. G. Williams being in charge. On Wednesday the various congregations gathered at St. George's, on Thursday at St. Thomas', and on Friday at St. Matthew's.

ST. MATTHEW'S.—A Roll of Honour, containing the names of 13 members of this congregation who have been killed on the battlefield, was unveiled on Sunday the 2nd inst. As the flag was withdrawn from before the "Roll," the names were read out and the "Last Post" was sounded by several buglers from the 53rd Battalion, who were stationed in the gallery. It was a most impressive service.

MISSIONARY OFFERINGS.—The Rev. W. H. H. Thomas, General Missionary, reports that when the books were closed for 1915, the sum of \$18,000 had been paid in for the Home Mission Fund, and \$6,000 for the M.S.C.C. The total is not quite up to the record of 1914, owing to a falling off in several city parishes. But on the whole the result is very encouraging.

EAST ELMWOOD.—EMMANUEL.—This church, the latest addition to the Anglican churches in this city, was opened for Divine service on the 2nd inst. Rev. Canon Jeffery officiated in the morning and administered the Sacrament of Holy Baptism to several children, and afterwards he celebrated the Holy Communion. His address was most appropriate, both to the occasion and to the special services, for he emphasized the use of the new building as the house of prayer, and further he showed the value and importance of the two sacraments which were administered at the service. In the evening Rev. H. A. B. Harrison, of St. Stephen's, East Kildonan, was the preacher. He gave a most encouraging address on the subject of Elijah's experiences in time of famine. He showed how the prophet's faith in God's providence, and in His power to bring great results out of small beginnings was an inspiration to the pioneer church builders of to-day. The presence of several members of St. Saviour's, Morse Place, the sister Mission to Emmanuel, was much appreciated.

**SASKATCHEWAN.**

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

PRINCE ALBERT.—The Bishop issued Pastoral letters to both the clergy and the laity at Christmas. In the first of these, addressed to the clergy and the laity combined, he refers to the first Sunday in the year being appointed as a Day of Intercession, and he made an earnest request to all the Churchpeople in his diocese to observe the same as such. In the case of Watch-night services being held, he suggested that they should be marked by a humble spirit of contrition and confession, and by a deep realization of God's call to repentance and forsaking of sinful ways. In his letter to the clergy of the diocese, the Bishop dwells at length on the action of the House of Bishops at their recent meeting in Toronto, at which it was decided to put forth an earnest and special effort, in the form of a Dominion-wide Mission for the direct purpose of reviving the spiritual life of the people. The Bishop further stated that in reference to this matter, it had been decided to hold, as nearly as it is possible, a simultaneous Mission throughout the diocese, the Mission to commence about February 20th, in order that the special Lenten services may continue and extend the influences of the Mission. In preparation for this Mission "Quiet Days" will be held for clergy and lay readers, and, where possible, for the more earnest of the laity.

ST. ALBAN'S PRO-CATHEDRAL.—On the last Sunday evening of the year, the Bishop preached in this Cathedral, Prince Albert, a special sermon preparatory to the days of national repentance and intercession which were then about to be observed. He pointed out that this call to repentance and intercession for the Empire came with special force to the Church of England, which was called the national Church, and that it was issued by the recognized heads of that Church, the two Archbishops in England and the Primate in Canada, and should therefore be heeded by the congregation. He took for his text Revelation 3: 19, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent," one of the messages to the seven churches, a message conveying an expression of God's love, a rebuke and exhortation to repentance, and followed by the further exhortation, "Behold, I stand at the door and knock; if any man hear my voice and

open the door, I will come in to him, and sup with him, and he with me," a message suitable to the present times and conditions. God's chastisements do not spring from anger but from love, and are sent not to destroy us, but to purge us from our sins and to bring us blessings. This outcome depends upon how we respond; the deliverance is only if we "repent," "hear His voice and open the door," and do not "despise the chastening of the Lord." The Bishop went on to say that war is called one of God's four sore judgments. We are being chastened by such a war for extent, slaughter and cruelty, as the world never before has seen. The preacher pointed out that after 17 months of it, with right and justice on our side, and though many earnest Christians all over the Empire were praying for victory for ourselves and our Allies, yet victory seemed as far off as ever. Those who were inclined to challenge God's justice or power did not consider the conditions upon which victory might be expected, that we must return to the God we had forgotten, or rejected, return in repentance, obedience, faith and humble prayers. It is not only that we want more of God, but that He wants more of us. Many are saying that this awfully destructive war is a challenge to the Church, as to her faults and failures in the past years. The preacher asked, "How is it that this, the greatest and most terrible war the world has ever known, is possible between Christian nations after 19 centuries of preaching Christ?" The answer is that none of these nations is really Christian in heart and mind, in word and deed. Many individual earnest Christians there are, but the nations as a whole are not really Christianized. The preacher said that the challenge was a weighty one, and should cause all great heartsearching, and he earnestly urged all his hearers as professed Church members to consider it and to see what they could do to remove the just reproach and to take their part in the Church's mission of salvation to the world. It is a call to true and real religion. In the past the Christ has not been duly lifted up in the doctrine and ministrations of the Church, or in the lives of its members. There has been more theology than religion, more doctrinal controversy than faithful, consistent practice in the daily life. The war, horrible as it is, gives the churches an opportunity to make a fresh start in religion, to preach Christ the Saviour of the world and the pattern and power of Christian living, to deepen the spiritual life of Christians and to bring in the careless and unbelieving. This war may be an evidence of the failure of so-called Christianity, professional, ecclesiastical, formal Christianity, but it should establish more firmly the truth and power of true religion, the religion of the New Testament. If asked, "Why do you say that the war is a call to repentance? How have we sinned so greatly?" the preacher answered first by another question, "How is it that with right on our side, fighting for truth, liberty and in defence of our country against a foe lost to all sense of shame, with an heroic army and navy under able commanders, with the hearty support of the whole Empire, supported by the prayers of earnest Christians, we not only are not victorious, but have made little progress? The answer is that by reason of our sins and our lack of humble repentance, we are not fit to receive victory at God's hands. But a further answer is to be found in a consideration of our state of life for many years past and the only course is to heed God's call and to take each our part in repentance, confession of our sins, forsaking our evil ways and returning to God in prayer and intercession. We, as members of the Church of England, rejoicing in our heritage, proud of our loyalty, should take the lead in this matter." The preacher then reminded the congregation how signally they had failed to respond to the call at the beginning of the war to gather together for special intercession on behalf of the Empire, our cause, and our army and navy. After pointing out that God's promise to hear and answer was given to the fervent, sincere prayers of those who lived right lives and did not regard iniquity in their hearts, but turned to God and from sin, the preacher enumerated some of the manifest sins of the present age and day, appealing to his hearers to consider what share they had in any or all of these sins. First, sins of omission, neglect of the blessings and privileges which were theirs, sins in the devotional side of life: The desecration of the Sunday and growing neglect of church services; neglect of Bible reading and Bible study at home; neglect of family prayer; the increasing spirit of destructive criticism of God's holy Word. He appealed to them to return to the wiser and safer customs of their forefathers in valuing and making use of these privileges. Especially with regard to the war, the motto "Fight or Pay" should be changed to "Fight or Pray." Then turning to the sins of commission, the sins in the

practice in each experience so. Mater exaltation utter for portan money of many evi papers. "combine ods of b ness and pleasure, life; extr duty tow us; the twin ance. S and we a directly Bishop r consider sins, and evidenced sin, than sion for t ing it on Service at 5 p.m. on the m personall services, T. J. St in the y character year was there we prayer h Bishop p Prince A votional Special this chur of Emma morning i Thessa present. A. D. A pressive pressing ance and for his te Lord sha The prea been cho the cong the Briti those wh paring to for those deacon c superstit believe in in the f fountainl dreary pl war there to turn time sho Christian been set are afraid of our t continue We have destroy c Zeppelin: for the p The raid Paris, C Even the did in B cess is li will disc said the outcome not let t that qua talk was until jus cruelly t sian mil accompl could be lie in th or muni less with by earne not assi How ea takes th in auth it would

practice of daily life, he selected the following, in each case appealing to the knowledge and experience of his hearers that these things were so. Materialism, the sin of the age, shown in the exaltation of man and of earthly rewards and the utter forgetfulness of God and of the really important things. Greed or selfishness, either for money or for pleasure: (1) For money leads to many evils, some of them revealed in our newspapers, but others escaping exposure, such as "combines" and "strikes"; hard merciless methods of business; graft and dishonesty in business and in politics. Or (2) along the line of pleasure, vanity; neglect of the serious side of life; extravagance, waste and debt; neglect of our duty towards the sick, sorrowful and poor around us; the mad chase after continual pleasure; and the twin giant sins of impurity and intemperance. Surely these were sins to be repented of; and we all have a share in them directly or indirectly by condoning them. In closing, the Bishop made another appeal to his hearers to consider how they stood in regard to any of these sins, and how far their profession of religion was evidenced in their lives, and urged them to take part in the gathering for confession of sin, thanksgiving for God's mercies and intercession for the Empire and for those who are defending it on land and on sea.

Services of intercession were held in this church at 5 p.m. and 11.30 p.m. on New Year's Eve and on the morning of New Year's Day. The Bishop personally conducted the first and the last of these services, and the Watch-night service by Rev. T. J. Strong. The services on the first Sunday in the year were also of a special intercessory character. The whole of the first week of the new year was observed as a Week of Prayer, when there were special services of intercession and prayer held in the church each week-night. The Bishop personally conducted on the 5th inst., at Prince Albert, the first of the Ruri-decanal devotional days.

Special services of intercession were held in this church on the 2nd inst. Rev. H. J. Kerridge, of Emmanuel College, Saskatoon, preached in the morning from the text, "Pray without ceasing," 1 Thessalonians 5: 17, at which the Bishop was present. At the evening service, Archdeacon A. D. A. Dewdney delivered an exceptionally impressive sermon emphasizing most especially the pressing need which there is for national repentance and true, earnest, heartfelt prayer. He chose for his text the words: "They that wait upon the Lord shall renew their strength," Isaiah 49: 31. The preacher declared that this particular day had been chosen as a day of intercession and he asked the congregation to pray for the cause in which the British and their Allies were struggling, for those who were already fighting, for those preparing to do so, for the wounded and dying, and for those left at home. "Some people," the Archdeacon continued, "consider prayer useless and superstitious, but if we believe in God, we must believe in prayer. We turn to Him unconsciously in the hour of need, and find that He is the fountainhead of all wisdom. What a sad and dreary place the world would be if in this time of war there was no guiding and ruling power for us to turn to. The call for prayer at the present time should find a hearty response from every Christian. Perhaps one wonders why the day has been set aside for intercession. Is it because we are afraid of the enemy and afraid of the failure of our troops? No, it is to ask the Almighty to continue bestowing His blessings on all our forces. We have seen how submarines have attempted to destroy our navy, the mistress of the seas, how Zeppelins have tried to wreck our cities, all done for the purpose of trying to make us sue for peace. The raids are failures like the attempt to reach Paris, Calais, Petrograd and Moscow have been. Even the success in Serbia is likely to prove as it did in Belgium. The Teutons find that their success is limited, and no matter where they go they will discover they are checked." The speaker said there was no need for pessimism as to the outcome of the war. The Allies patriotism would not let them fail, and their intelligence backed up that quality. At the present time much foolish talk was heard about peace. Peace was not wanted until justice triumphed, until rights that had been cruelly trampled on had been reinstated and Prussian militarism crushed. Until those things were accomplished no peace that would be abiding could be hoped for. The strength of a nation did not lie in the number of its trained men, guns, ships or munitions. Those things were practically useless without God's holy spirit, which was obtained by earnest prayer for His aid. Empty words would not assist, all supplications must be genuine. How easy it was for anyone to point out mistakes that had unfortunately been made by those in authority on land or sea, but the speaker said it would have been very wonderful if no mistakes

had occurred. There was a need for greater wisdom evidently and the men in charge of the nation's affairs realized it. "Where is wisdom to be found? Can there be any doubt to the answer? Surely it is work for the Church and her ministers. We ought all to welcome this week of prayer and utilize it to our best advantage." There is something for every one of us to do, for the man at the front, at home, too old, or too young for enlistment, for those rejected, and for all the mothers, wives and sisters. We can all do our bit by appealing to God for His help without which we must fail." Continuing, the Archdeacon said that no one must imagine that because days had been set aside now and then as days of intercession, that those special days were the only ones to pray on. Just as the soldiers occupied the trenches day after day, and as the war dragged on from day to day, so must the prayers be offered up, and he urged his hearers to pray without ceasing. In conclusion the preacher said: "The slogan of last year: 'More men and still more men; more munitions and still more munitions; more money and still more money,' must be our slogan for this new year, but with this addition, more prayer and still more prayer."

#### EDMONTON.

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

EDMONTON.—DIOCESAN NOTES.—In response to the Primate's moving appeal and by direction of the Bishop, special intercessory services were held in every parish in the city throughout the first week of the New Year. A midday service was held daily at the Pro-Cathedral of All Saints, with a series of brief addresses from the Bishop. These services were well attended by business men and others. In a number of districts joint services were held with other churches, this being the week set apart by the World Evangelical Alliance.

Several Watch-night services were held on New Year's Eve. Large congregations turned out.

Edmonton prides itself in showing the best recruiting returns of any city in the West, if not in the Dominion.

The Rev. Capt. McDonald, Chaplain to the 66th Battalion, spent Christmas in Toronto.

ST. MARY'S.—This church has been enlarged by the addition of a chancel and choir.

ST. PETER'S.—This church has been beautified by the installation of choir pews, the gift of the Junior W.A.; also a Rector's chair, the gift of A. E. Dodman, Esq., manager of the Hudson's Bay Company.

CHRIST CHURCH.—The Rev. G. N. Finn, M.A., assistant Curate of this parish, has been appointed temporary Chaplain to the 51st Battalion. Parade services are held each Sunday in the Pro-Cathedral, through the courtesy of the Rector and vestry.

DIOCESAN SYNOD.—The Synod of this diocese will meet in February.

#### NEW WESTMINSTER.

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

NEW WESTMINSTER.—On the 2nd inst., the Bishop addressed the Empire Club and in the course of his remarks made a strong appeal for a further number of recruits, saying that the situation at present was such that it was imperative for every man who was physically fit and of proper age to join the colours at once. "The Bishop himself is shortly leaving for the front."

KITSILANO.—ST. MARK'S.—The annual Christmas entertainment of the Sunday School was held on the 30th ult. This school has grown rapidly during the past year, and it is now the largest Anglican Sunday School in British Columbia, with a staff of 40 teachers and officers.

#### COLUMBIA.

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

VICTORIA.—BISHOP'S CLOSE.—A defective fire-place caused extensive damage to this residence of past Bishops of Columbia in the early hours of the 3rd inst. The building has been under renovation in order to be once more used as the episcopal residence of the diocese. To dry the rooms workmen had fires burning in the hearths. A beam projecting from under one of the hearths was set on fire, and the building was quickly burning. The high wind jeopardized the safety of the whole structure, but after a hard fight the fire was got under control. The house was to have been occupied by Bishop Scriven on

the following day, and he had already moved his pictures and some china, which the firemen took out of the reach of the flames. The damage was principally done in the entrance hall. The loss is estimated at from \$800 to \$1,000. The building is the property of the Anglican Synod.

## Correspondence

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

### FROM THE TRENCHES.

Belgium, December 24th, 1915.

Sir,—Will you please insert the enclosed with reference to our Chaplain of the 49th Batt. in your columns of general news? We often get a spare copy of the "Churchman" at the Front and read it with relish.

A. E. Jones,

Theological Student at the Front.

[See Personal and General column.—Ed.]

### THE WORD "PROTESTANT."

Sir,—I do not care to answer at any length those who, like "Commonsense," by the use of non-de-plumes, appear not to have the courage of their convictions.

All I would say is this. Why, if things are such as he claims they are, in regard to the word "Protestant," is that term absolutely wanting in the Prayer Book, The Ordinal, The Articles, The Homilies, and the Canons of 1604?

The above are the official expressions of the mind of the Church of England. Persons accepting the word "Protestant" as descriptive of their standpoint, ought at least to have commonsense enough not to cavil at those who, in accord with the mind of the Church of England, have no use for the word.

As Jewel says, "We are come as near as we possibly could to the Church of the Apostles, and of the old Catholic Bishops and Fathers," which saying does not run with that "substantive of the Protestant religion," which even if Cosin was weak enough to cozen with it, was rejected by the mind of the Church of England as expressed in the Preface to the Book of Common Prayer.

Geo. Bousfield.

[Our three correspondents, "Protestant," "Commonsense" and "Anglo-Catholic," are all representative Churchmen, and as long as they wish to use these pen-names, they are perfectly entitled to do so.—Editor, "Canadian Churchman."]

### THE WORD "PROTESTANT."

Sir,—I agree almost entirely with what "Anglo-Catholic" says. I would only insert one qualifying phrase and say, that "to-day in certain quarters the word 'Protestant' has acquired a negative meaning." But this is not so in the Church of England or in our formularies which are just as positive (because just the same) as they were in the 16th and 17th centuries. And so I heartily endorse "Anglo-Catholic's" opinion that there is still room for such Protestantism in our Church and I marvel that Mr. Bousfield, as a clergyman who has accepted the formularies, cannot see this. Commonsense.

### STAGE CARICATURES OF CLERGYMEN.

Sir,—I am not a theatregoer, but from what others tell me and from what I observe in reviews, it seems to be quite the thing to caricature clergymen on the stage, and, though this is not always expressed, it is generally understood that these are Church of England clergymen. Men who are not Churchmen have expressed to me their disbelief that the "Servant in the House" represents any part of the Church of England.

I write to ask whether you think it would be well for the Church of England in Canada, or possibly for the whole Church, to enter a dignified protest against these caricatures. My experience is that the laity of other denominations have a very high regard for the sincerity and hard work of the clergy of the Church of England in Canada, and if Churchmen view these plays without a protest, it must help to lessen the high regard and give the impression that laziness, stupidity, pride, insincerity and hypocrisy are the rule, not the exception.

Might I point out that playwrights scarcely ever treat the Bishops and clergy of the Roman Catholic Church in this manner, and I understand that the hierarchy sees that a protest is made should anything of the kind appear, and this protest seems to be effective.

In this age plays are written and produced to make money and I for one deny the right of any playwright to sit in judgment on the Christian Church, its doctrines, officers or members.

A Protesting Layman.

### CLERICAL SMOKING.

Sir,—Please inform "Clerical Smoker" that it was at the beginning Mr. Spurgeon smoked. When he reached Heb. 5: 14, he saw tobacco was evil and put it away. God gave all herbs to man for food when innocent. Adam could have eaten tobacco as we eat cabbage, but sin has changed things. "Clerical Smoker" dare not eat tobacco now. So he cures it and smokes it. No drunkard inherits the Kingdom. A whisky drunkard knows when he is drunk. So do his friends. But a man can be a tobacco drunkard and not know it. It is dangerous to play with fire—specially Eternal Fire. Put it away, "Clerical Smoker," be a man and no longer a child, 1 Cor. 13: 11.

Capel B. St. George.

Sir,—It so happens that another paper is also engaged on a discussion of this subject, and as a contribution I wish to pass on the substance of a letter which has recently appeared. I cannot do better than give the language of the writer almost entirely, just adding my own strong endorsement of it:—

"The clergyman is to-day the highest earthly representative of Jesus Christ. It is his duty to be Christlike. Imagine, if you can, our Lord Jesus Christ while here upon earth, "going about doing good" with a plug of tobacco in his pocket. "The clergyman is, or should be, an 'ensample to the flock.' "What he is speaks so loud that people cannot hear what he says." How can he consistently and conscientiously teach a pure, clean life when he does not practise it himself? The Christ life was one of hardship, of self-denial. The efficient life of the clergyman must necessarily be the same. The man who, having acquired the tobacco habit, is not willing to give it up upon entering the ministry, is practising self-indulgence, not self-denial. The ministry calls for profound judgment, for logical reasoning, for clear, concise thinking; in other words, a normal, unimpaired nervous mechanism. Nicotine, the active principle of tobacco, is a cerebro-spinal depressant poison and in the very nature of things always clouds judgment, impairs logical reasoning, and prevents clear, concise thinking. The clergyman, or any other man for that matter, who puts tobacco or any other poison in his system is doing identically the same thing as a boy who puts sand in a watch—he is putting sand into the wheels of his brain." Purity.

### THE WORD "PROTESTANT."

Sir,—Without any desire to be personal, I fear it must be said that, to use Mr. Bousfield's own words, his "mind is very obtuse." He does not seem to see that the reference to the late Dr. Hodge does not apply to the point at issue. Hodge very rightly and truly distinguishes between the theologians of our Church and those of the continent. But the real question is not *how* our theologians derived their teaching, whether through the Fathers or not, but *what* they held, however it came to them. Hodge never said or meant that the Church of England teaching is "fundamentally opposed to Protestantism." This is only Mr. Bousfield's assertion and an erroneous implication from Hodge. As he has quoted a "famous Presbyterian divine," let me do likewise and refer to a recent book by an able Scottish Presbyterian, Professor Curtis, "History of Creeds and Confessions of Faith." This is how he speaks of our Anglican position as settled in 1563-71:—

"Against the abuses and the errors of Rome there is no weakening or wavering of the Anglican protest. . . . Against their measured testimony, spoken with the formula of Trent as clearly in view as those of Lutheranism and Calvinism, even the interpretative casuistry and antiquarian imagination of the Oxford Movement urged their forces in vain. Their intention, their spirit, and their language are unquestionably Protestant."

Mr. Bousfield actually says that "Protestants can never, *ex animo*, accept Article VIII." and he urges this because "it is a Catholic statement that the Church teaches, the Bible proves." I could scarcely believe my eyes when I read this astounding statement, because, in the first place, every clergyman who rejoices in being a Protestant has already accepted that Article *ex animo*. Then, too, the Article says quite plainly that the Creeds are to be received and believed, "for they may be

proved by most certain warrants of Holy Scripture." Surely nothing could be more truly Protestant than this appeal to the supreme position of Scripture as our warrant for accepting these Creeds. With regard to the well-known phrase that "the Church teaches, the Bible proves," it is well known that this contains only half of the truth, for it would be just as correct to say that "the Bible teaches, the Church learns." Even an extreme man like Professor F. J. Hall, of New York, has admitted that the original phrase needs amplifying and therefore modifying. Mr. Bousfield goes on to say that the Bishop of Carlisle "seeks to rehabilitate that Continental Protestant-

### NURSE CAVELL

Balked of your prey at last, O cruel foe!  
No hurt assailed her. Wrapt in slumber deep,  
The angels bore her to the painless land;  
For so He giveth His beloved sleep.

In tender pity for a world in tears  
Where Love lies wounded, agonized, dismayed,  
She trod the path of service to the end  
With step unflinching, spirit unafraid.

A steadfast woman, with the brow serene  
And eyes that looked beyond the present pain  
And lips that smiled all re-assuringly  
As sick and sad found health and hope again.

What wonder that from East, West, North and  
South  
A cry for retribution rends the air  
And outraged Chivalry unsheaths the sword  
To track the ruthless murderer to his lair!

We gather fragments of her parting words,  
Like diamonds that have fallen from the chain.  
Her farewell to the kindly minister:  
"Goodbye. I know that we shall meet again."

Her gentle prayer, that stills the troubled soul  
Like strain of music o'er a sunless sea,  
"Let me be so filled with forgiving love  
That there shall be no room for enmity."

"You'll carry on our work and further it"—  
Thus wrote she to her friend in last goodbye;  
The work from which she had refused to flee,  
For "I am glad for England's sake to die."

Then as the midnight near and nearer drew  
And all save God was slipping from her side,  
Her lips repeated the immortal hymn  
"Abide with me, fast falls the eventide!"

Can we forget her in the days to be  
When the fierce wave of anger ebbs away  
And Time has laid his finger on the pulse  
That beats with indignation heat to-day?

When homesteads nestle in the valleys' shade  
And sheep are grazing on the battle-plain,  
When the world-war has throbbled its passion out  
And Righteousness and Peace begin their reign?

A lonely grave upon a foreign soil,  
A reminiscence in the stricken land,  
A song, a poem, sculptured monument,  
A cry for vengeance heard on every hand,

Is this the end, the guerdon? Nurse Cavell,  
The noble womanhood that dwelt in thee  
And led thee on to heights of sacrifice  
Shall evermore an inspiration be.

O mighty spirit in a fragile form!  
O Love transcendent over Hate of hell!  
An Empire's homage circles round thy name—  
England's brave daughter Edith, Nurse Cavell  
Ottawa. EMMELINE STUART GODFREY.

ism which, cuckoo-like, still rears its brood in the Church of England." I submit that this is not fair either to the Bishop or to those in our Church who are not ashamed to be known as Protestants. Unless Mr. Bousfield is so absolutely biased that he cannot and will not see the truth, he must know that Evangelical Protestantism, to which the Bishop of Carlisle refers, is altogether different from and opposed to "that Continental Protestantism," which it is well known is largely rationalistic and subversive of those truths concerning our Lord that Evangelical Churchmen hold as dear as any others.

And just imagine Mr. Bousfield having the temerity to say that "our Reformers in 1662 definitely rejected" Protestantism. Here, again,

his prejudice has run away with him, for I have already quoted the leading Bishop of 1662, Bishop Cosin, who declared that the Churches bearing the name of Christ and professing the true Catholic faith were "the Protestant and best Reformed Churches." This is only one instance out of many that could be adduced to show that the Revisers of 1662 were as thoroughly Protestant as the Reformers of a century before. In support of this contention reference could be made to any number of pronounced High Churchmen in the Church of England. But I fear, from the tone and substance of Mr. Bousfield's letter that all this will have no impression on him, though I am confident that your readers will easily see the absurdity and impossibility of his position as a clergyman of our Church. Commonsense.

### Books and Bookmen

"I Accuse!" By a German. Toronto: Hodder and Stoughton. (\$1.50 net.)

When a German is able to write in plain terms an accusation of his own country in regard to this war, it cannot help being impressive to all those who are outside Germany whether they belong to the Allies or not. The writer of this book is a German of good family, born and educated in Germany, and has passed through the German army in one of the leading regiments. It is because he loves his country that he has dared to speak out in this way, and let his fellow-countrymen know the truth. His task was so dangerous that he had to write secretly in Switzerland and then get his manuscript smuggled out in the form of news-despatches. As it is, there are significant blanks due to censorship. It does not require a man to be hostile to Germany in the fighting line to be impressed by the sincerity and reality of this book. It is one of the most damaging indictments ever penned, and coming from a German is all the more striking. It deserves to be read as widely as possible, and we hope it will attract as much attention in Canada as it has elsewhere.

"The Pilgrim Road." By W. B. Fitzgerald. London: Charles H. Kelly. (1s. net.)

Another book on Bunyan's "Pilgrim's Progress," the main idea of which is to show that in the Bedford tinker's great allegory, "we have a mirror of experience at the different stages of life from youth to age, showing us with great subtlety the characteristic perils and temptations at each period." The special purpose of this book is at once clear and completely realized. As the writer well says, there are not many things in the fundamental realities of the spiritual life in which we have the advantage of Bunyan, and it is still possible to read "Pilgrim's Progress" with the consciousness that it breathes the spirit of essential and permanent Christianity. This is an admirable little book for all preachers and teachers.

"Jerusalem to Rome." The Acts of the Apostles. By Charles Fremont Sitterly. New York: The Abingdon Press. (\$1.50 net.)

A new translation and commentary, with introduction, maps, reconstructions and illustrations from Christian art. The illustrations are numerous and exceptionally good, and the maps are decidedly valuable. The author sets forth his translation as "a feeling after a common version in English for coming generations." The translation is dignified, clear and illuminating. The comments are pointed, free from technicalities, and being continuous, are thoroughly readable. This work should prove of real value to every Bible student, and especially to the Sunday School teacher who will this year be teaching from the Acts of the Apostles. It is very attractively bound, and printed on good paper.

"The War and the Jew." By the Rev. S. B. Rothhold, F.R.G.S. Toronto: The Macmillan Co. (25 cents net.)

Perhaps no book of more compelling interest has been written since the commencement of the great war. Small in volume, it is nevertheless full of information which must have a direct appeal to all who read it. The writer shows that many of the leading men of the warring nations are Jews, and that everywhere the Jew is distinguished by absolute loyalty to the country of his adoption. The book will be nothing less than a revelation to many. Every Christian should read it, for no Christian can be indifferent to the welfare and position of that nation to which the world owes so much. It only remains to say that all the profits from the book go for the relief of the Jews in Poland. This in itself should guarantee a large circulation.

### Person

Eleven of have enlisted The Engl uses nearly gas meters.

The Rev. lain to the spent Christ

Everyone send in nev ruary 1st. and act.

The Quak to have chee tion Bill ar speaker on

The Day sponse to prayer, wer judging fro

Dr. Ella couver lad; Serbia last the civilian to England

The new: "King Edw erated by 1 hands save pre-Dreadn

Dr. Robe of Hamilto the discont cup in the of combati

Bishop V tized "Joh son of th Southam, named Ch Honan.

The eva peninsula doubtless of great to see ou stantinople

"Do you Jimp?" "And yc pianist." "She's a father?"

The Re of Grace with Mrs. have retu the golde his parent

Mr. H. Secretary men's Mi signed. I efficient, ; rendered, will since

The Bis sending u A. D. A. pears in "It was c have hear message c

Mr. Fr pointed b Movemen the new of the ment. M Asbury and grad

The r parishes due to se is truly ceiving t and in r ances a oftentime brought

The F private, during that plu into the joy. "S like a b

## Personal & General

Eleven of the Wycliffe College men have enlisted since Christmas.

The English city of Birmingham uses nearly 90,000 penny-in-the-slot gas meters.

The Rev. Capt. McDonald, Chaplain to the 66th Batt., Edmonton, spent Christmas in Toronto.

Everyone join in prize contest and send in new subscribers before February 1st. See page 2 of this issue and act.

The Quakers in England are stated to have cheered for the new Conscription Bill and howled down a peace speaker on Monday.

The Days of Intercession in response to our Primate's call to prayer, were very widely observed, judging from reports so far to hand.

Dr. Ella Scarlett Synge, the Vancouver lady doctor, who sailed for Serbia last August for work among the civilian population, has returned to England in safety.

The news of the loss of H.M.S. "King Edward VII." is greatly moderated by the announcement of "All hands saved." The warship was a pre-Dreadnought, built in 1903.

Dr. Roberts, Medical Health Officer of Hamilton, denies that he advised the discontinuance of the communion cup in the churches as one method of combating the influenza epidemic.

Bishop White on Sunday last baptized "John Charles Lyall," infant son of the Rev. W. J. and Mrs. Southam, of All Saints' Church, named Charles after the Bishop of Honan.

The evacuation of the Gallipoli peninsula by the Allied troops, while doubtless for the best, is a matter of great regret to all who hoped to see our brave men reach Constantinople.

"Do you play any instrument, Mr. Jim?" "Yes; I'm a cornetist." "And your sister?" "She's a pianist." "Does your mother play?" "She's a zitherist." "And your father?" "He's a pessimist."

The Rev. F. T. Eastman, Rector of Grace Church, Carthage, N.Y., with Mrs. Eastman and daughters, have returned home after attending the golden wedding celebration of his parents at Balmy Beach.

Mr. H. K. Caskey, the General Secretary in Canada for the Laymen's Missionary Movement, has resigned. His work has been most efficient, and always conscientiously rendered. The Movement in Canada will sincerely miss his leadership.

The Bishop of Saskatchewan, when sending us the sermon of Archdeacon A. D. A. Dewdney (the report appears in part in this issue), said: "It was one of the finest sermons I have heard on the war and its special message of repentance and prayer."

Mr. Fred. B. Fisher has been appointed by the Laymen's Missionary Movement of the United States as the new Associate General Secretary of the Interdenominational Movement. Mr. Fisher was educated at Asbury College, Boston, University, and graduated from Harvard.

The reports from our down-town parishes of the decrease of poverty, due to so many men having enlisted, is truly striking. The wives are receiving the good pay of the soldiers, and in many cases separation allowances as well, where in the past oftentimes no wages even were being brought home.

The Robin and the Bayonet.—A private, writing from the trenches during the winter campaign, says that plucky little robin used to come into the trench, much to the soldiers' joy. "Sat at the end of my bayonet like a bloomin' Christmas card, he

did," wrote Tommy to his family. A picture of this incident is given in the Christmas "Sphere."

Mr. H. B. Hodge, one of the first Wycliffe men to enlist, went last spring with A squad of the Canadian Mounted Infantry to France. He was a South African veteran. In December Mr. Hodge was in his tent behind the lines when a German shell burst, carrying away part of his neck and killing him. His brother was killed a fortnight before also at the Front. Mr. Hodge was a splendid type of a Christian soldier.

Mr. A. E. Jones, theological student, at the Front, Belgium, writes: "Captain Alfred Buckland, Chaplain to the 49th Royal Canadians, has been sent to England seriously ill with concussion from a large naval gun at the front, and also gastric ulcer of the stomach. The Captain will be greatly missed from the Front, not only by the men of his battalion, but of other regiments, and his visits to the Y.M.C.A. huts, where he always received the closest attention." We hope for a speedy recovery, so that he will be amongst his many friends and comrades in his battalion.

Four young sisters have been decorated with the French cross of war in the presence of a regiment of artillery. They were cited in an order of the day of the — division in the following terms: "Marie, Helene, Camille and Madeleine Vatel, at the peril of life, in a region occupied by the Germans, patriotically revictualled in the thick of the woods from the 8th to the 12th of September, 1914, seven French soldiers, who were then surrounded by the enemy at Fere Champenoise, and who, thanks to their care, were able to find their regiment after the German retreat." The order was read to the sisters and the medals pinned on them, after which the regiment filed past them, the crowd applauding the sisters.

A Belgian royal decree has been issued creating the Golden Book to commemorate the acts of generosity and charity toward Belgium during the war. The book will contain three parts. The first will give a complete list of the monetary gifts that the generosity of the peoples of the world has placed at the disposal of Belgium. In the second part will be a notice of each organization created to feed, to help the Belgians during the German occupation, with the names of the persons who directed the organizations. The third part will describe the work of the various institutions formed abroad or in the unoccupied territory to succour refugees, wounded prisoners, and in general all Belgian victims of the war.

A thousand times, yea, every perilous moment, God saves us from dying. There is a moment on the way for every one of us when that preservation will be possible no longer. We shall pray, our friends will pray for us, "Again, O Father, spare him; let him live." And then the answer which is looked for will not come, and he who has been so often saved from dying at last will die. Will it be a sign of God's forgetfulness? If so, then God has forgotten all His children, and let them, every one, either in childhood or as life worn veterans, slip through His careless hands; for all have died or will die. But, no; if, as we know is true, the real life lies beyond, and can be reached only through death, then the old miracles are nothing to this new one.—Phillips Brooks.

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.

ESTABLISHED 1856

### P. BURNS & CO., LIMITED

Wholesale and Retail Dealers in

## COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto

OFFICE AND YARDS—  
BATHURST ST. Telephone Adel. 1968 & 1996  
PRINCESS ST. Main 190

TELEPHONE MAIN 131 AND 132  
LOGAN AVE. Telephone Gerrard 151  
DUPONT Hillcrest 1825  
MORROW AVE. Telephone Junction 3786.

## 7% INVESTMENTS

Your attention is directed to an exceptional opportunity for investment in bonds that will pay you 7% interest in place of 3% that you are now getting on your money.

The Bonds we can place with you carry absolute security, a guaranteed interest of 7% per annum and the privilege of withdrawing all or any part of your investment at any time after one year on 60 days' notice.

Write for particulars to

### NATIONAL SECURITIES CORPORATION, LIMITED

Room 309-311 Confederation Life Building - TORONTO, Ontario.

## British and Foreign

The Rev. C. H. James, Vicar of Haigh, near Wigan, Lancashire, has lost three sons, all of whom have been killed in action. A fourth son is also serving with the colours.

Mr. Murray, one of the leading publishers in London, lately declared that if educated people were polled they would say that the three books outstanding from all others are the Bible, the Book of Common Prayer and Shakespeare.

The tenor bell of Exeter Cathedral, which was accidentally cracked in June, and has been recast at the expense of the Dean, was dedicated by him on a recent occasion, when he gave an address, claiming that Exeter Cathedral had the finest peal of bells in England and perhaps in the world. He thought it possible that the "Grandisson Bell," which is still there, may have helped in pealing out the news of Agincourt 500 years ago.

No account of the work of the Church in Wales would be complete without mention of its educational work during the 17th and 18th centuries. Bishop Rowlands established several schools, the best known of which is Bottwnog Grammar School, where several of the present-day dignitaries of the Church were educated. In 1670, Thomas Gouge, Rector of St. Sepulchre, London, formed a society under the patronage of Arch-

bishop Tillotson to establish schools and publish books in the Principality. The educational hero of this period, however, is Griffith Jones, of Llanddowror, mentioned before as the originator of Sunday Schools. He was ordained priest in 1709. With the sacramental collection of one Sunday at Llanddowror, he established his first school. The work grew, and in 1737 there were 37 schools, with 2,400 pupils, and by 1760 there were 217 schools, with 8,687 pupils. These schools were held in a town or village for six months, and then they were moved on to other places, hence the name Circulating Schools. In this work he was greatly helped by free grants of books from the S.P.C.K., and between 1730 and 1777, 314,000 Welshmen had been taught by the help of Griffith Jones to read the Welsh Bible. In 1775, Sunday Schools in England were commenced by George Stock, Rector of Ashbury, and it was he and Robert Raikes who established Sunday Schools as we know them today. We find translations of William Law's "Serious Call" and of Jeremy Taylor's "Holy Living and Holy Dying" at this time. Devotional meetings were held to prepare for Holy Communion. Griffith Jones was a great preacher as well as an organizer, and he saw his great work bearing fruit in deeper earnestness and devotion to the work of Christ and His Church.

Massey Hall, Thursday, January 20

NEW YORK  
**SYMPHONY ORCHESTRA**  
Walter Damrosch, Conductor.

SOLOIST  
**MISCHA ELMAN**  
Violinist.

Tickets on Sale at Massey Hall Monday, January 10th.

Reserved Seats \$2.00, \$1.50 and \$1.00.

STEINWAY PIANO USED.


## 5% DEBENTURES

CAPITAL PAID UP - \$2,560,000.00  
ASSETS - - - \$6,440,000.00  
RESERVE FUNDS - - \$650,000.00

## STANDARD RELIANCE MORTGAGE CORPORATION

Head Office, 82-88 King St. E. Toronto

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



Try Rogers Coal this Winter.  
You'll be glad you did.

**ELIAS ROGERS CO. LTD.**  
28 W. King St., Toronto

### HAVE YOU A "BOY PROBLEM?"

It Can't Be Solved by Arithmetic—  
It's a Question of Food and Exercise as Well as Education

The best boy in the world presents a serious problem. His proper development is a problem that must be met by parents who have a proper sense of their responsibilities. Boy problems are not confined to incorrigibles or to boys of bad tendencies. The brighter the boy, the greater the problem.

And this problem cannot be solved by any mathematical theories. You can't build a sturdy, well-balanced boy out of books or sermons. It is largely a question of food and proper direction of exercise. Faulty nutrition, or lack of nutrition, is responsible for many a boy problem and many a girl problem. Children are stuffed with foods that lack the elements needed to build bone, muscle and brain. A boy fed on potatoes alone would soon become a flabby idiot. A boy fed largely on meat becomes irritable, petulant and quarrelsome. A meat diet means impaired liver and weak kidneys.

Probably the most perfectly balanced ration ever devised for growing children is shredded wheat biscuit. It supplies everything needed for building healthy tissue, good bone and good brain. It contains all the body-building material in the whole wheat grain, made digestible by steam cooking, shredding and baking. Being ready-cooked, it is so easy for the mother to prepare with shredded wheat a deliciously warm, nourishing meal in a few moments. The crispness of the shreds encourages thorough chewing, which is the most important process in digestion, and this chewing develops sound teeth and healthy gums. A boy or girl fed largely on shredded wheat is ready for study or play. With this kind of food Nature develops a healthy, perfect, well-balanced body.

## To Our Subscribers

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

Within one month the amount sent will be credited on your label showing date paid to.

#### EXAMPLE:

If label is printed 26 Nov., 14 subscriber owes 2 years to 26th Nov., 1916.  
" " " 20 Dec., 15 " " 1 year to 20th Dec., 1916.

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

**The Canadian Churchman**  
8 SHEPPARD STREET, TORONTO  
Phone: Adelaide 2850

IN ANSWERING ADVERTISEMENTS, PLEASE

## Boys and Girls

### A LIST OF AUTHORS

The youngest author—Child.  
The healthy author—Hale.  
The sickly author—Haggard.  
The oldest author—Adams.  
The farmer's author—Fields.  
The sportsman's author—Hunt.  
The dairyman's author—Cowper.  
The warrior's author—Shakespeare.  
The ditcher's author—Trench.  
The jeweller's author—Goldsmith.  
The chef's author—Cooke.  
The suburban author—Townsend.  
The domestic author—Holmes.  
The greedy author—Hogg.  
The woodland author—Hawthorne.  
The cunning author—Fox.  
The pontifical author—Pope.  
The evasive author—Dodge.  
The groaning author—Paine.  
The aboriginal author—Savage.  
The blistering author—Burns.  
The refreshing author—Brooks.  
The breakfast author—Bacon.  
The dinner author—Lamb.  
The chorister's author—Sangster.  
—Selected.

## The Story of Teddy Hallam and how he Won the V.C.

By Robert Milliken, Regina, Sask.

(Concluded from last week.)

After the holidays Ted came back as usual, although it was all the harder for him to face his tormentors again after the freedom and happiness of the vacation days at home. But he knew it had to be done, and he was not the kind of boy to whine unnecessarily or to shirk what he

knew to be his duty. So he just gritted his teeth and went on.

The second week after the opening of school Mark Fisher did not show up as usual, and it was soon reported among the boys that he was sick, and that as he was not able to attend to the work there was some talk of the trustees having to get someone else in his place. If this was done it would probably throw him out of it for the rest of the year. When Ted went home and told his mother how unfortunate Fisher was likely to be, she looked at him in a very loving manner, with just the suggestion of a smile playing around her mouth as she said, "What a chance for you, my boy, to do the bravest and best thing yet."

"Mother," and there was just the suspicion of tears again, for after all Ted was only a boy, "do you really think that I should do it?"

"Yes, Teddy," was the answer, quietly and gently spoken; "mother would, indeed, be proud of her hero if he conquered himself as much as this."

After a little further asking and answering of questions it was agreed between them that Ted should go to see the trustees that very afternoon and offer to take Fisher's work before they had time to engage anyone else, so that he would lose neither the place nor the money. His offer was willingly accepted—indeed, the trustees were glad to see such a spirit among the scholars—and for two weeks Teddy toiled manfully at his self-imposed task, always strengthened and, as it were, held up to it by his mother's approving words and her cheering smile.

At the end of that time, and sooner than had been anticipated, the other boy was able to come back and do his own work, so that in a few days things dropped back again into the usual routine of school life. But on the third day after Fisher's return, before beginning the studies of the morning, the principal called all the scholars together into his room. When everything was quiet he said:—

"Last evening, after you had all gone home, Mark Fisher, one of our pupils, requested me to wait for a few minutes, as he had something important to say to me. During the talk that followed between us he confessed that it was he who had found Arthur Williams' fancy box, that he had picked it up when sweeping out the school, although, as most of you know, he denied this when some of you boys hinted that such might have been the case. After a time he got frightened that perhaps someone might find him out, or that the box might be seen with him by the folks at home, and in either case he knew what would happen. He was afraid to throw it away or destroy it, for that would only make the matter worse, so he decided that as soon as he got the chance he would put it back. Seeing the boys' clothing lying together suggested to him the idea of putting it in among them, and when it came out it would not be known where it had come from, and so no one would be specially blamed.

"So he ran over that way and pretended to trip, falling right on the



### Ask Your Neighbor

What a wonderful difference **O-Cedar Polish** has made in her home. It puts a hard, dry, durable lustre on all furniture, woodwork, hardwood floors, pianos, automobiles, etc. **Order from your dealer, 25c. to \$3.00.**

**Channell Chemical Co., Limited**  
369 Spadina Ave. Toronto

coats, and as he was gathering himself up he pushed the box in amongst them. Unfortunately, instead of lying loose among the coats, as he supposed it would, in some way it got partly into Teddy Hallam's pocket, where it was seen by one of the boys, making you all think that he had taken it, and since then he has been suspected of being the thief.

"Mark was very sorry when he saw how the thing had turned out, but the same fear that had led him at first to deny knowing anything about it now made him silent about this also. While he was sick he has had time to think the whole matter over, and especially about what he knew Teddy had suffered. Then, when his mother told him how bravely and how unselfishly Hallam had offered to do his work, so that she might not lose the money or himself the place, he felt so mean and miserable that he broke right down and told her all about it. By his mother's advice he waited until he came back to school and then told me what I have just told you. He desires in this way to acknowledge publicly the great wrong that he has done both to Arthur and to Ted, and especially to ask Teddy's forgiveness for the suspicion and suffering that he has brought upon him by his wrong doing and weakness. I may add that since Fisher spoke to me last night I have seen the trustees, and in view of his confession and his desire to make everything right again, as well as the other circumstances of the case, they have decided that probably he has suffered enough, and they will not dismiss him, either from his work or from his place at school."

## 'PRO'S' NIGHT

(Canadian Lyceum Association)

MASSEY HALL,

Saturday, January 22.

Biggest Musical Review Ever Produced by Toronto Professionals.

Laughs! Thrills!! Throbs!!!

Go and see your friends in the most entertaining evening ever presented.

Melody! Comedy!! Harmony!!!  
25 Cents. Plan, Massey Hall.



Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

MENTION "THE CANADIAN CHURCHMAN."

There was silence in the room. He was speaking most impulsively, but he cared to bring the school work to some of the boys as they renounced how unnecessary they had been just getting cheer, the purpose for silence continued:—

"But this was the first time I had seen the trustees to see Teddy. What had happened was not in your mind, you think there? When the time you imagine! A day after like the boy stood all the suspicion rather make Fisher more even sick Ted to work with the boys continued, our midst under all will be ample."

Again he said: "I was publicly asking that it hard for which he I must come to think that kind of taken, and heartily our mistake."

Such an assembled prolonged passing a stopping, something. Some of glad at I really in with me him up from him around triumphal quietly appreciated there were but Ted speech.

—tears could find that all. He could scarcely. It was them that thing from that he there was only his have done in his purpose was that about it sure that



**Neighbor**

ence O-Cedar home. It puts lustre on all hardwood floors. Order from to \$3.00.

Co., Limited Toronto

There was an almost breathless silence in the room as the principal was speaking, which not even the most impulsive or the most noisy cared to break. The conscience of the school was evidently at work, and some of the boys felt doubly guilty as they remembered how often and how unnecessarily they had made it fearfully hard for poor Teddy. When they had recovered a little, and were just getting ready to burst into a cheer, the principal held up his hand for silence again and then continued:—

"But this is not all. After I had seen the trustees, naturally I wanted to see Teddy's mother and tell her what had taken place. Teddy himself was not in at the time, and so he knows nothing about it; but what do you think I found out when I was there? Why, this—Teddy knew all the time who had the box! Just imagine! He saw Mark with it just a day after he had picked it up, and, like the brave boy that he was, he stood all the blame and all the suspicion rather than do anything to make Fisher lose his place. And more even than that—when he was sick Ted took his place and did his work without a murmur.

"Boys and girls," the principal continued, "we have a brave boy in our midst just now, and I hope that under all circumstances more of us will be prepared to follow his example."

Again the cheer was about to break out, and again restraining it, he said: "I wish right here and now to publicly apologize to Hallam for anything that I may have done to make it hard for him in the trouble through which he has just so nobly passed. I must confess it hurt me very much to think that he would stoop to that kind of thing. We have been all mistaken, and now let us freely and heartily acknowledge and make good our mistake."

Such a cheer as arose from the assembled scholars. So lusty and so prolonged it was that some people passing at the time were thinking of stopping, afraid that there must be something seriously wrong inside. Some of the more enthusiastic boys, glad at heart to find that Ted was really innocent, were not satisfied with merely cheering, but, picking him up from his desk, they carried him around the room in a kind of triumphal procession, the principal quietly allowing this outburst of appreciation. When they set him down there were cries of "Speech, speech," but Ted was in no way to make a speech. There were tears in his eyes—tears of gladness and gratitude to find that they believed in him after all. He tried to thank them, but could scarcely get the words out.

It was awful hard, he said, to have them think that he would steal anything from anyone, but he was glad that he had done as he had, not that there was very much in it—it was only his duty, and they would all have done the same if they had been in his place. All he would ask them was that they would not say anything about it outside the school. He was sure that Mark was really sorry, and

he wouldn't like anyone to do anything that would make him feel worse.

Another ringing cheer showed the ready assent his schoolmates gave to this fresh proof of the unselfishness and goodness of Teddy's heart.

"And now" said the principal, "I have something else to propose. You know that those who do great deeds of daring and heroism for the sake of the Empire and the flag that they love are sometimes rewarded in these war days by being decorated with the

Victoria Cross, and are able to write those magical letters V.C. after their name. You know, too, that they esteem this to be the greatest honour that can possibly come to them. So my proposition is that on our school register, after Teddy's name we put these golden letters, so that those coming after us who may wish to know the reason will find out that there lived once on these western prairies, and in a little country town, a boy whom those who knew him best thought to be just as worthy of that

coveted prize, just as self-sacrificing and heroic in his spirit as those who, although perhaps in larger spheres of action, by the greatness of their achievements have helped to make the British Empire what it is to-day."

Another and a heartier cheer than ever showed how deeply all were delighted with this unique mark of distinction proposed by the principal, and the name of Teddy Hallam, V.C., went down on their school register, to be an inspiration and a help to all who care to read.—The Guardian.



**For the GIRL WHO IS THIN**

It is all very well for fleshy people to admire a slim figure, but no girl likes to be referred to as "thin as a match" or "flat as an ironing-board."

Thinness means that the tissues are not properly fed and nourished. It indicates a tendency towards anaemia, which must be overcome in its early stages. You may eat plenty of food, but you are losing weight, and with it reserve force. The blood has got thin and watery.

It is usually the nervously energetic girl or woman who wears herself down by worry and anxiety, until the nerves become irritable and the form emaciated.

This condition never rights itself, and for this reason you must seek external assistance, such as is found in Dr. Chase's Nerve Food. This treatment should not be confused with fat-forming, oil-composed preparations. It is rather a true tonic, which sharpens the appetite, improves digestion and restores richness to the blood. Through the medium of the blood it feeds and nourishes the starved cells and tissues back to health.

Under this restorative, upbuilding treatment the angles disappear, and the form is rounded out to healthful proportions. The new tissues formed are strong and firm, and give to the body the buoyancy and vigor which makes you look well and feel well. Nervous headaches and indigestion disappear, and you feel again the joy of living. You can prove the benefit obtained by noting each week your increase in weight.

50 cents a box, 6 for \$2.50. All dealers, or Edmanson, Bates & Co., Ltd., Toronto.



**Dr. Chase's Nerve Food**

Dr. Chase's Recipe Book, 1,000 selected recipes, sent free if you mention this paper.

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

gathering him- box in amongst instead of lying ts, as he sup- me way it got allam's pocket, one of the boys, ik that he had en he has been e thief. rry when he saw turned out, but had led him at : anything about lent about this sick he has had sole matter over. what he knew Then, when his ow bravely and am had offered that she might or himself the an and miserable down and told her mother's advice came back to me what I have esires in this way blicly the great s done both to and especially to ness for the sus- ng that he has y his wrong doing ay add that since last night I have nd in view of his desire to make again, as well as nces of the case, that probably he gh, and they will either from his lace at school."

**NIGHT**

im Association) HALL, January 22. cal Review Ever Toronto Profes-

is!! Throbs!!! our friends in the ng evening ever

y!! Harmony!!! an, Massey Hall.

**BELLS**

ial Bells a Specialty. ndry Co., Baltimore, Md.

**The Bishop Strachan School**  
College Heights Toronto

**FORTY-NINTH YEAR**  
A Church Residential and Day School for Girls.

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

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

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

FOR CALENDAR APPLY TO THE BURSAR

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

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

Three Terms: Michaelmas, Sept. 15/15; Lent, Jan. 12/16; Easter, April 5/16.

For Calendar apply to Rev. H. A. Harley, M.A., Secretary

**JONES AND WILLIS**

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

**CLEMENTS COLLEGE**

**FOR BOYS**  
Residential and Day School  
NORTH TORONTO, ONT.

Boys prepared for the University, Royal Military College and for business.

Won four Scholarships at Matriculation, 1914.  
For information apply to  
REV. A. K. GRIFFIN, Principal.

**CHURCH OF ENGLAND**  
**DEACONESS AND MISSIONARY TRAINING HOUSE**

Those desiring training given. Lectures in Scripture Knowledge: Church Teaching: Medicine (by qualified persons): Practical Nursing under supervision of Resident Nurse. Practical Christianity. Spring Term opens January 3rd.

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

**E. C. WHITNEY**  
WORDSLEY, ENGLAND

**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.

Clergy Surplices, \$1.09 to \$10.23.

Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.

Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.

Ordination Outfits from \$32.08.

ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**GLEN MAWR** Spadina Ave. Toronto  
A Boarding and Day School for Girls.

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

**WYCLIFFE COLLEGE**  
TORONTO

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

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

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO.

**Ecclesiastical Art**

**CHURCH EMBROIDERY METAL WORK WOODWORK WAR MEMORIALS**

Illustrated Catalogue post free

**CLERICAL TAILORING SUITS, CASSOCKS, VESTMENTS, SURPLICES**

Price Lists, Patterns and Self-Measurement Forms Free

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

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

Boys prepared for the Professions and for Business.

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

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

**ST. MARGARET'S COLLEGE**  
TORONTO

A RESIDENTIAL AND DAY SCHOOL FOR GIRLS  
(Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)

Academic Course, from Preparatory to University Matriculation, and First Year Work.

Music, Art, Domestic Science, Physical Education — Cricket, Tennis, Basketball, Hockey, Swimming Bath.

Resident Pupils return Jan. 4. Classes resume Jan. 5.

Write for Prospectus.

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

**ENGLISH STAINED GLASS WINDOWS**

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

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

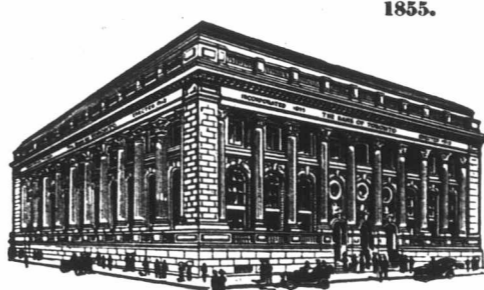
TAKE A COMPLETE COURSE in the popular and successful **ELLIOTT Business College**

Yonge and Charles Streets, Toronto, Ont and you will soon occupy a good position and enjoy a good salary. Enter now. Write for catalogue.

Phone North 2419. W. J. ELLIOTT, Principal

**ACCURACY AND EFFICIENCY IN BANKING**

THE customers of The Bank of Toronto are assured of accuracy, promptness and efficiency in all their transactions.



This Bank, with its staff of trained officials, pays special attention to this phase of modern Banking Service. Your business and private accounts are invited.

Complete facilities at all Branches.

Capital - - \$5,000,000  
Reserved Funds 6,439,382

**THE BANK OF TORONTO**

**DANCING**  
Mr. and Mrs. S. T. Smith ANNOUNCE

That both private academies in Riverdale Masonic Temple and Parkdale Hall, 4 Lansdowne Avenue, are now open for private and class lessons in National, Standard and Modern Dances.

Telephone Gerrard 3587 for booklet, or write 4 Fairview Boulevard.

**MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS**

THE N.T. LYON GLASS CO.  
14-17 CHURCH ST. TORONTO

Under Royal Patronage  
NET PROCEEDS TO BE DEVOTED TO CANADIAN RED CROSS.  
Thirteenth Annual Concert of

**THE NATIONAL CHORUS**  
Dr. Albert Ham, Conductor  
with  
**MORGAN KINGSTON**  
England's Foremost Tenor.

**MASSEY HALL, Tuesday, January 18th**  
Tickets, to be exchanged for reserved seats in advance of the general sale, may now be had at Nordheimer's, Tyrrell's and Massey Hall.

D. W. Griffith's Masterpiece

**THE BIRTH OF A NATION**

With Symphony Orchestra

NOW PLAYING  
**FINAL FAREWELL WEEK**  
Positively Last Showing,  
Beginning Monday, January 10th

**MASSEY HALL**

EVENINGS, 8.15. MATINEES, 2.30.

PRICES: Night—Admission 25c. Reserved 50c., 75c. and \$1. Boxes \$1.50. Mats.—Admission 25c. Reserved 50c. 3 rows Balcony Front \$1.