

# Canadian Churchman

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Family Newspaper



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

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### THIRD SUNDAY IN LENT.

(March 7th.)

Holy Communion: 238, 243, 261, 262.  
 Processional: 125, 491, 492, 496.  
 Offertory: 123, 127, 405, 497.  
 Children: 715, 718, 725, 732.  
 General: 490, 506, 508, 633.

## The Outlook

### Our Universities and the War

From all the Universities of the Dominion splendid results have come in the enlistment of many of the students. Although the military organizations of Canadian Colleges were in a much more rudimentary condition than those of the British Universities, a large contribution has already been made to the Army from our graduates and undergraduates. In the first and second Contingents the Universities are well represented and the recent action of the authorities in passing regulations to provide that standing should be given to those who have enlisted has met with hearty approval. It shows a fine patriotic spirit that this consideration is to be given to men, so far as the maintenance of professional standards will allow. Examinations are to be held three or four weeks earlier than usual in order to enable men to join one or other of the Camps. The testimony recently given by the Governor-General to the students of Toronto University was characteristic of what all such Institutions are doing, and the Duke of Connaught well spoke of the splendid example the students are showing to the whole of Canada. There is no doubt that every man who is able to do anything at the present time is needed. The War is likely to be prolonged, and nothing short of our full national and imperial strength will suffice to bring about that victory of right over might for which we are all hoping, praying, striving and expecting. The cry in Canada as in the

Old Country, is "Your King and Country need you." And we may add, "Need you now."

### Germany and Turkey

The organ of the Northern Swiss Old Catholics publishes extracts from a book written by Dr. Schneller, son of the Founder of the Syrian Orphanage at Jerusalem. This German witness, who was in Palestine at the time of the outbreak of war, says that a Turkish triumph in Egypt would be a disaster not only for Christianity, but for "Kultur" in general, for it would mean throwing back civilization by centuries and the relapse of Egypt into Barbarism. With regard to Palestine, Dr. Schneller remarks that conditions have been much worse under the Young Turks than under the Sultan Abdul Hamid, and that on this account emigration from Palestine and Syria has constantly increased, so that many places have died out altogether. He adds that the Turks would make life impossible for Europeans in Turkey itself. His own words speak for themselves and need no comment:

I know Egypt both before and since the English occupation, and the difference is like the difference between day and night. If the English were really driven permanently out of Egypt, Islam would raise its head high above all Africa, and shut the door completely to the Christian faith. Egypt, which since the English occupation has for the first time in many centuries learned to know right and justice, would relapse again into the old system of Turkish official bribery and corruption, and the population would be faced by a miserable future.

The friends of German missions ought not to yield to any deception about the seriousness of this fact, even though they are at the present moment for patriotic reasons rejoicing that through the intervention of Turkey a new foe has risen against our enemies.

### Musical Services

In a recent sermon the Bishop of Liverpool pointed out the great mistake which is made when a "Cathedral Service" is introduced into a parish church where it is decidedly out of place. The result is, that the church becomes "almost empty." Sung prayers often seem so unreal that people do not take part in them, and a longing for simplicity of worship is being increasingly felt. Even musicians have expressed the opinion that sacred song should be kept within due bounds, and that prayer should be offered in the natural voice. Another and very different Bishop, Dr. Gore of Oxford, has also expressed the hope "that we may speedily abolish our excessive use of monotone." He urges that we should sing as far as possible that part of the Service which is meant to be sung, but anything that lies outside these sections should be in the natural voice. Here are his words:

Let us make an end of monotone what lies outside the liturgical forms, as, for instance, any prayers we may say in the pulpit or in the vestry; let us say in a natural speaking voice the preparatory portion of Morning and Evening Prayer (from the beginning down to the end of the first Lord's Prayer)—unless it be in very large churches—as its nature suggests and our liturgical teachers have advised us; let us say in the same way the concluding prayers after the third collect; let us teach our choirs to follow the lead of the clergy and not to sing the Amen or the response when the priest says and does not sing the prayer or the versicle."

As Dr. Gore well remarks, "Such rules are in accordance with liturgical precedent and, I am sure, more edifying than the constant monotone."

### Too Old at Seventy

The Bishop of Chelmsford, Dr. Watts-Ditchfield, has recently caused a great stir by announcing that he will usually be unable to license a clergyman over seventy years of age. This has been taken to be an absolute rule, apart from very special circumstances, but according to the "Record" the announcement refers only to clergy who are on the list for special duty. And it is thought that those who have to make provision for services in emergencies should not have the inconvenience of engaging a man too old to discharge the duty with effectiveness. If this is the real meaning of the Bishop's rule, there can hardly be much objection to it, but if it is intended for more general application, it will certainly meet with strong criticism and even opposition. In the "Guardian" already there have been letters complaining of this announcement and pointing out that several of the English Bishops are well over seventy, while some of the Deans are over eighty. But the Bishop's words will not be in vain, if they call attention to the serious fact that in the English Church there is at present no provision for clerical pensions and retiring allowances. Many an incumbent would be only too thankful if he could retire, but as long as he is dependent upon an insufficient and precarious income it is simply impossible for him to think of leaving his post. Here, then, is a fine opportunity for practical Church Reform.

### A Welcome Anticipation

An English paper recently remarked that as one result of the War British Theologians will be cast more upon home-made research and investigation. Many competent authorities who have been students of German Theology for years, have now come to recognize that the attitude of the German Professors is quite irreconcilable with Christian profession. This will bring a gain to the more conservative Theological School. There is no doubt that Germany has represented in the past excessive Higher Criticism, which has been far more destructive than constructive, and it will be a welcome change if the War develops British Theological Scholars, who, possessed with knowledge and authority, can devote their attention to the intellectual difficulties of the present day. Many students from English and Scottish Universities and some from Canada have studied in Germany after taking their degrees. These opportunities are, for the time being, closed, and some compensations will necessarily be sought. And a decided advantage will accrue if English, Scottish and Canadian men are enabled to face theological problems along proper lines without being dominated by the excessive German love for the abstract and logical. German Theology, for the most part, has little or no place for the Supernatural in the Bible and Christ, and it is this that will have to be faced in the near future by those who have hitherto tended to bow down to German Theological idols. As an American writer has well said, "Some Critics imagine that they think facts, not thoughts." The War will do some good if it dissipates such absurdities.

### The Origin of Life

The recurrence of the early chapters in Genesis in our Church Lessons gives special point to some recent statements of a well-known Cambridge authority, Professor G. Sims Woodhead. He remarked that when he

is told there is no personal God, he answers that of this great scheme of the world, he has only one experience, namely, that the intellect, soul, spirit and will, of which he has any knowledge, are all personal. Professor Woodhead then argues from the less to the greater, and holds that there is a power above all, ruling, guiding, pervading and personal, and that all our knowledge and experience go to prove that there is no greater power available than that which we attribute to God. It is well that so eminent a Scientist should speak in this way, and tell something of what he knows from his own laboratory and experience. As to the origin of life, he said that it is impossible to adduce any proof that living matter is produced from non-living matter. "We can build up dead matter into our bodies, but we cannot, so far as we can at present learn, introduce life where life is not already existent." And so, once again, we are brought back to the old Book which says, "In the beginning, God—"

### The Work of Missions

There is an extremely interesting admission in the Magazine of a Church in London, England, that "All our troubles in the Mission Field in the main arise out of the fact that so little Mission work is being done by English Catholics." This is a significant confession, though perhaps what follows is even more significant. For, in the same Church Magazine, there is an acknowledgment of \$475.00 for the "Altar of the Blessed Sacrament" and the sum of \$15.00 credited to "Missions abroad." It would seem, therefore, that cause and effect are at work here, for only those who really know the Gospel of Christ will endeavor to spread it, whether at home or abroad. It is a serious and sad thing when there is any disproportion between gifts for home work and foreign work, for in many respects interest in Missions through the world is one of the finest proofs and tests of the Spirituality of a congregation.

### Stimulant or Food

A reviewer recently described a volume of sermons as "stimulating" but "not very nutritious." The comment is decidedly apt, as the following words suggest:

Many of the sermons owe too little to their texts. There could hardly be a graver mistake; for the Word of God is quick and powerful; and one advantage of a text, when it pervades the sermon as it should, is that it enables the preacher to feel, and to make others feel, that the Word of God is behind what he is saying.

There is no doubt that many a sermon lacks power and blessing because it does not provide spiritual food. As with the body so with the mind and soul, nutriment, not stimulant, is essential. It is not difficult to stimulate by means of a sermon, but the essential feature of all preaching is that it should provide food for the hearers. The words of the poet have special point to-day: "The hungry sheep look up and are not fed."

## MEETNESS

The Season of Lent is intended to emphasize the spiritual life and to urge the necessity of growth in grace. These considerations give special point to two passages in which St. Paul refers to the position and condition of the Christian, "Meet for the inheritance of the saints in light," (Colossians 1:12); "A vessel . . . meet for the Master's use," (2 Timothy, ii. 21). Thus a double meetness is taught. "The inheritance of the saints in light." What

is the meaning of that expression? We read elsewhere of "an inheritance incorruptible, and undefiled," (1. Peter 1:4). Is this the same thing? It means all that, and more. It is an all-embracing term. Heaven, glory, the presence of God, everything which the future holds in its hand for us when the Lord Jesus comes and glory dawn is comprehended in that great phrase: "The inheritance of the saints in light." And we are already made meet for that blest home and portion! The words are clear; "Giving thanks unto the Father, Who hath made us meet." Not Who is making us meet, or we might suppose it to be a sanctifying process covering the whole of our Christian life. The words are, "who hath made us meet"—it is a thing already done.

"Are we to understand," it may be asked, "that all of us are fit for heaven and for all that heaven will mean to those who enter there? How can we be fit for that holy place so long as there is so much sin about us? The utmost any of us should say is that we hope Almighty God may of His mercy deem us fit when our last hour is come. Anything more seems dangerously presumptuous. This is the view of many. But who are the "us" of whom such an one speaks? This epistle to the Colossians was not written to everybody living in the city of Colosse. For the most part its inhabitants were heathens. Christian epistles are addressed to Christians. And what is a Christian? A Christian is one whose sins are forgiven, who has been redeemed by the blood of Christ, who was once in darkness and under its authority, but who is now delivered from it and brought into the kingdom of God's dear Son. He is one who has been made meet for the inheritance of the saints in light and who can take the hallowed name of Father upon his lips when speaking to God in prayer and praise (see Colossians I. 12-14). When, therefore, we say "us," are we speaking of Christians of that sort? We may think that to be very high ground, at all events higher than we can honestly take. We feel, perhaps, that were we different from what we are—holier, more devoted to God and able to take greater pleasure in religious exercises, we might then be entitled to say as much. But we cannot now, and to pretend to more than we feel would only be acting a lie. To this can only be answered that were we everything we could wish to be, were our life marked by holiness, devotedness to God, and by an ever-growing care for His things and His service, yet Faith does not and should not rest herself there. Were our confidence to rest on anything of that kind it would be often shaken, and we should never be wholly free from doubts and fears. Faith rests on Christ—on His perfect and all-sufficient sacrifice for sins, and on the sure and immovable foundation of God's holy Word.

To put it in a still simpler way, let us consider one of the first things in our spiritual life—the forgiveness of sins. Are we quite sure that our sins are forgiven? Do we know that God has written the word "forgiven" across the long, dark catalogue of our sins, and that He will remember them no more (Heb. x. 17)? This, when known, is enough to give the greatest relief. And the forgiveness of sins is not intended to be a matter of uncertain hope. Scripture speaks of it with authority and in no doubtful terms. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." (Acts x. 43.) Could anything be plainer?

But we say, "I have so much sin in me still." It is true we still have sin in us. The old sinful nature is there, with its evil tendencies unchanged. But something else is there too. A Christian is not only forgiven;

he is born again, born of God (St. John i. 13). He is a new creation in Christ (2 Cor. v. 17). Now, this does not mean that the old is made better, but that in being born again there has been implanted within us a new life which is as holy as the other is evil. And this new life, to which must be added the gift of the Holy Spirit, is the source of new desires and new aspirations, for its nature is to love holiness and hate sin. This explains a passage in the First Epistle of John, which some find it hard to understand: "Whosoever is born of God doth not commit (practice) sin, for his seed remaineth in him: and he cannot sin because he is born of God" (chap. iii. 9). This is true of the believer, looked at simply in reference to the new life which he has received as born of God, and which, as we have already said, loves holiness and hates sin.

But if every believer is made meet for the inheritance of the saints in light it is not every one who is "a vessel unto honour, sanctified, and meet for the Master's use" (2 Timothy, ii. 21). Nor, indeed, could he be if he did not purge himself from the vessels to dishonour, men holding and teaching doctrines subversive of the Christian faith. The apostle had just named two of them—Hymenaeus and Philetus, who had erred from the truth in saying that the resurrection was already past and had overthrown the faith of some. Such were vessels to dishonour from whom Timothy and all others were to separate themselves if they would be vessels meet for the Master's use. And the same call needs to be loudly sounded to-day. If we would be vessels unto honour, meet for the Master's use, we must keep clear of doctrines that undermine the faith and of those who hold and teach them. On this point it is imperative to speak with decision. It is a bounden duty to refuse all association with men of the stamp of Hymenaeus and Philetus. We must be loyal to Christ and to His word, if we would receive our Master's approbation both now and when we stand at His Judgment-seat.

But this is not all. Timothy was to "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." We are to do the same. Where there are others who do this, we are one with them, for all who follow these things do assuredly call on the Lord out of a pure heart. These are our companions in days both dark and bright, whether they be near or far away. This two-fold meetness every believer should know. He is made meet for the inheritance of the saints in light, and he must earnestly endeavor to be a vessel unto honour, sanctified, and meet for the Master's use.

### LAMPS AND PITCHERS.

(Judges 7: 16.)

By the Rev. C. A. Fox, M.A..

"Pitchers for the Lamps of God!"  
Hark, the cry goes forth abroad:  
Soldiers marching to the fight  
Must conceal themselves from sight;  
Trumpet blasts that wake from death  
Must be blown by Spirit breath.

"Pitchers for the Lamps of God!"  
Hark, the cry goes forth abroad:  
Gideons must Isaiahs be,—  
Vision first, then victory,—  
Lips that first confess their shame  
Loudest lift the Saviour's Name.

"Pitchers for the Lamps of God!"  
Hark, the cry goes forth abroad:  
In the vision of the Lord  
Self and sin are both abhorred;  
"Woe is me," the saints first sigh,  
Then, "Ho, every one!" they cry.

# HUMILITY AND HUMILIATION

By the Rt. Rev. BERTRAM POLLOCK, D.D., C.V.O.,  
Bishop of Norwich.

(Sermon preached before the King on Sunday, January 3rd, in Sandringham Parish Church.)

"Our citizenship is in heaven."—PHILIPPIANS III. 20.

THIS is a very special service which gathers us here to-day, binding us in prayer with all our brethren of many denominations here and across the seas, with our noble Allies who are similarly celebrating the first Sunday of the New Year, and with our friends in neutral countries. What then is its character that it should exercise this influence upon us all?

Limiting my answer to our own kith and kin I would reply that in the first instance this service is intended to testify to this very unity, the inner unity which already existed, before steps were taken with the King's direct approval to give it any formal utterance, when indeed "the heart of a people beats with one desire."

There have been few features more striking in this war than the manner in which it has brought us all together. We are one in keeping out of sight such things as previously divided us, one in our patriotism, one in our sympathy, one in our self-sacrifice. A year ago it was otherwise, but the war has altered such disunion. And now we are one in the love of our country, which urges us to strain every nerve to win the victory that shall be the prelude, pray God, of a lasting peace, and equally united with one another in the more tender and personal aspect of the demands which the war is imposing on us all, for our national successes, active or patient, are being purchased at the cost of pathetic personal suffering. We feel one sympathy towards all who are bereaved, for all the desolate homes in England, from the Royal House down to the humblest cottage, for all those plunged into mourning, in India, in the King's overseas Dominions, and on the continent of Europe. High and low, rich and poor, all know what family losses mean, and our common sorrow is the source of a tender, mutual sympathy. It is wonderful the bond of tears.

### RELIANCE UPON GOD.

In the next place this service marks our belief in prayer and our reliance upon God. It has been a satisfaction through all the war to find people throughout our country turning to the House of Prayer more regularly than for years past, not only for the war intercessions, but also for regular worship, while the number of communicants has also been rising. What a glorious vision to see an empire on its knees all round the wide world! And let me add that I hope that we shall not be less united in thanksgiving, that we may not be found to have interceded with God in time of need and then to have forgotten His goodness when it has been bestowed upon us.

Then there is a third point which we must not keep out of view. Have we come together for a service of humiliation. For in past weeks many pious people have been asking, "Has not the time come for a service of universal national humiliation?" To this question we must render a considered reply.

Humility is different from humiliation, and in all humility I for one really believe that we are on the side of God in this great war. Whatever effort we may make to see the point of view of our opponents, and whatever credit we give to them for being as sincere as ourselves in their prepossessions, yet from our own point of view we cannot pretend that we do not feel ourselves to be fighting on the side of, and for the sake of, righteousness and honour, faith and freedom. It

is not easy to see what we are to gain from the conflict that could compare with the satisfaction that we have tried to be the champions of international uprightness. There is a touching episode in one of the ancient poets where two young men are starting upon a dangerous enterprise, and the commander of the army, congratulating them upon their youthful prowess, promises, in

and among our Indian and other fellow combatants. It would seem like a crying-off from the line which we adopted in the beginning and have maintained all through. It would look like the voice of panic and mistrust, or the craven fear with which the savage approaches the idol which he worships.

When, however, we look at this aspect of our gathering to-day from the other side, the side which is not represented on the battlefield, or in the council chamber, or in national purpose, but in the sense of our own and our country's shortcomings, then we may without unreality speak not only of humility, but of humiliation. I seem to see that it is not incompatible with the ways of God that on the one hand He should grant to us the honour of fighting His battle for right, and on the other He should inflict this war upon us as a chastisement. Holy Scripture in more than one place puts apparently contrary constructions upon the same event. The very Passion of our Lord is from two different points of view represented as the outcome of His rejection by His own people, and as the crown of the love of God. Christ reigns, but He reigned first from the tree, as your beautiful east window shows forth.

### SEARCHING QUESTIONS.

Without paradox, then, as a nation we may at one and the same time claim the lofty dignity of fighting the battle of the Lord and yet speak of a visitation of the Lord upon our sins. I need not particularize, you can do that for yourselves. I would only summarize, and ask whether in recent times God and His Word and the example of His Son, duty and discipline, purity and simplicity, service and sacrifice, have not been ejected from the life of the upper, the middle and the poorer classes among us to an extent that at times has contradicted our Christian name. Would it be easy to recognize us all as those upon whose tender brows was signed the sign of the cross, Christ's cross?

Shall we then put aside the particular word "humiliation" and rather say that besides our prayers and praises we have come together for repentance, for national confession, and to seek for the pardon of God; that we believe that He is chastening us and bracing us to serve Him better?

Such a spirit will guard us against any Pharisaism and prevent our confusing the fact that God has now used us to work out His great will with any conceited thought of our own merit.

### PATRIOTISM NOT EVERYTHING.

And we must be equally careful not to suppose that a noble patriotism is all that we need. Patriotism is not an exclusively Christian virtue; we have not in this regard excelled Japan. The glory of our Navy and Army is no substitute for the quiet Christian life to which we are all called.

We shall not have learnt the full lesson of this war if it has merely roused us to be patriotic; we must remind ourselves as St. Paul reminded his friends, that we have two citizenships, one on earth and one in heaven, and the more fully we exercise the former, as those who are not unmindful of the latter, so much the richer will our lives become, so much the more closely shall we touch the example of true manhood given us in the life of Christ. We need through the Holy Spirit to change our hearts, to change our minds, to look out upon life with a new view, to estimate its possibilities and gifts not in a vulgar, heartless, earthbound, self-bound manner, but in a new and truer light of heavenly beauty and grace as God sees them. Such a new view, if it is not to be barren, will tend to new action, for Christianity, we all know, "is not a creed, but a life." It is something to be lived out day by day in union with Christ in a spirit of devotion, discipline, simplicity, brotherliness, manliness, godliness. Righteousness, we are rightly told, righteousness.

(Continued on Page 119.)

## THE POWER OF PRAYER

"If Ye Ask . . . I Will Do."

Esther v. 2, 3

John xiv. 14

BESSIE PORTER HEAD

MAY AGNEW STEPHENS



REFRAIN.



"Unto the half of My Kingdom."

Such a King's promise of old;  
Greater the promise of Jesus,  
Greater than ever was told.  
Ask, ask of the Father,  
Ask what ye will in My Name;  
Ask in faith's simple assurance,  
"What'er ye will," ye may claim.

"Unto the half of a Kingdom!"

Dare we believe this is true?  
Jesus gives promise beyond it,  
"All that ye ask I will do."  
Ask, ask of the Father,  
Ask in My Name, and believe—  
If in your heart ye shall doubt not,  
Ye shall then surely receive.

"Unto the half of a Kingdom?"

"Heirs of the world" ye are made;  
"All things are yours" in Christ Jesus,  
Pray with a faith unafraid.  
Ask, ask of the Father,  
Ask for the far heathen lands;  
Unto the Son they are promised,  
Faith makes the greatest demands.

"Unto the half of a Kingdom?"

Nay, that were surely too small;  
Christ's mighty name has no limit,  
In Him you come and have all.  
All, all you are needing,  
All that you ask you may claim;  
Unending, glorious blessings,  
Ask and receive in that Name.

No longer "half of a Kingdom";

Pray in that Name for the world,  
All that by death Christ has purchased;  
Wide let His flag be unfurled,  
Pray, "pray in" that Kingdom,  
Kingdom of love and of peace;  
Pray that it soon be established,  
Never to wane nor to cease.

No longer "half of a Kingdom,"

Worldwide shall soon be His sway,  
Name above all names exalted,  
Praise we and laud in that day.  
Pray, pray for His advent,  
Hasten that advent by prayer;  
Hearts that are burning and loving  
Great things expect, great things dare.

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the custom of the day, all kinds of gifts to them if they are successful. But first of all he declares that the most beautiful reward of all will be given to them from within by "the Gods and their own characters." This, I believe, is the reward that our King and his people are now seeking, that gift which God and conscience alone can bestow. It seems simply absurd to imagine that in those dreadful days last August, when peace and war were hanging in the balance, our Foreign Minister was all the time aiming at war with a view to such material prizes as the capture of some German colonies or improved opportunities of competing with Germany in various directions.

### HUMILITY NOT HUMILIATION.

If, then, God and our conscience, that is, the voice of God within, have called upon us to fight manfully, to fight Christianly and to fight to the end, it would seem out of place to speak of humiliation in this connection. It would be so unreal as to lead to misapprehension among our enemies

# THE NEW ZEALAND CENTENARY

## The Story of Samuel Marsden

By JESSE PAGE

WE cannot afford to forget our pioneer missionaries. To do so would be not only to make us guilty of negligence, but we should thereby miss the inspiration of their example of strenuous faith, and lack the true focus for taking an accurate estimate of the work as it stands to-day. These brave forerunners of the Kingdom of God in heathen lands were the true pathfinders and trackmakers along the road which, marked here and there by the blood-stains of steps of suffering, they led the way to a goal sometimes marked with martyrdom.

In the far retrospect of the hundred years which have passed since Samuel Marsden preached his first sermon to the Maoris on Christmas Day, 1814, many things have happened in the history of the Church in New Zealand. But beyond them all stands out vividly that simple but significant scene. Marsden had steered his bark into the Bay of Islands, only to find two tribes in murderous conflict. He landed, and fearlessly interposed between the warriors, so bringing peace, and then shortly afterwards, gathering his little group of English missionaries and their wives about him, he faced that great crowd of listening Maoris, still arms in hand, with the prayers of the Liturgy and the text of Gospel light, "Behold I bring unto you glad tidings of great joy." Then they sang the Old Hundredth Psalm—heartfelt praise for the coming of the Evangel to New Zealand.

On this historic spot stands a noble memorial cross, which marks not only the introduction of Christianity but the advent of our colonial power on these islands of the southern seas. In Marsden's case, as with so many pioneers, the man who went with his Bible in his hand was also inseparably associated with the founding of the outlying limits of the British Empire. We will now turn from the monument and mark a few episodes in the life of the man himself.

Marsden came of good Yorkshire stock, having first seen the light in the village of Horsforth in the parish of Calverly near Leeds on 28 July, 1764, of godly Methodist parentage. He was never ashamed of owning that he was the son of a blacksmith, as Carey was also proud of his father's trade of a cobbler. He seems to have been diligent as a schoolboy, laying the foundation of his strong physical constitution on the breezy moors; and eventually he became a scholar at the Free Grammar School, Hull, his headmaster being the famous historian, Joseph Milner, brother of the no less notable Isaac Milner, Dean of Chichester. That excellent society, composed of such men as Simeon, Wilberforce, Venn, and others, known as the Eland Society, sent him to St. John's, Cambridge, to prepare for Holy Orders. His old friend, Dr. Mason Good leaves on record this testimony of Marsden's college days: "Young as he was, he was remarkable for firmness of principle, an intrepidity of spirit, a suavity of manner, a strong judgment, and above all, a mind stored with knowledge and deeply impressed with religious truth which promise the happiest results." He had not time to take his degree, however, for the Government pressed him to take the appointment of chaplain to the convicts of New South Wales—not a very inviting sphere, but he accepted it.

Marsden was very happy in his choice of a wife. He had an interrupted honeymoon, for while officiating in a village church he heard the gun fired which summoned him to embark, and rushed out with his young bride, the whole congregation following to the shore, waving their farewells and good wishes. One point must be noted, that while stopping at Portsmouth to ship his freight of convicts, he paid a hasty visit to Brading Church in the Isle of Wight, preached a sermon which was the means of the conversion of the Dairyman's Daughter, whose story became the famous little work of Legh Richmond. The voyage out, lasting nine months, gave him a taste of the godless and corrupt criminals who were destined to be his ministerial care.

No language is strong enough to describe the vile condition of things which met him on landing at Paramatta; a man of less pluck or of weaker faith in God would have shuddered at such a prospect. But he faced it bravely, though he had only insults and personal peril for his pains, for the civil authorities, probably hating reforms, opposed and vilified the newcomer on all hands. The powers at home tried to strengthen his influence by making him a magistrate, but this dual office was not an unmixed good. "I

am surrounded," he writes, "with evil disposed persons—thieves, adulterers and blasphemers." As regards convicts, we have it on the authority of Dean Jacobs, the historian of New Zealand Missions, how bad the ruling spirits were. "For many years, Marsden carried on single-handed a most determined struggle against the vilest imaginable iniquities, the grossest abuses of authority, and the most shameless licentiousness shielded by official influence. As a sure consequence he provoked the virulent opposition of powerful and unscrupulous adversaries—men interested in maintaining the abuses he exposed—who strove for years, though happily without success, to blacken his character and drive him from the colony." Much more might be said about this period of Marsden's magnificent work at Paramatta, but the limitations of an article preclude more. Happily the conditions against which Marsden had such a death struggle and won are no longer the menace of foreign Missions.

The hour came when a new door was to slowly open, an incident of providential import which was to be a rich opportunity of further service for Marsden. Some young Maoris had been brought over to explain the cultivation of New Zealand flax, and these he invited to his home at Paramatta. They were goodly youths, like the Angles at Rome, and he looked into their faces, so strangely tattooed, and felt they had dumbly brought an appeal from Macedon. In time his house was full of such visitors. Once a chief came bringing his boy, but the lad sickened and died; his father was distracted with grief and sought to slay some of his slaves according to the custom of his people, but this Marsden prevented, comforting the mourner, who afterwards became a Christian. The soul of Marsden burned for the salvation of the Maoris, and he came to England to get missionaries for a spiritual campaign amongst them. He returned with three helpers, all laymen—a shipwright, a flax-spinner, and a schoolmaster, with their wives—to begin, according to the prevalent view of missionary pioneering in those days, teaching the arts of civilization, preparatory to preaching the Word of Life. So these outgoing evangelists were exhorted to attend divine worship, respect God's Holy Day, to work and talk with the natives, to avoid idleness, cultivate grain, rear pigs and poultry, give no presents to natives and to receive none, and so forth, very practical and sensible, but a little lacking. On his voyage he found a poor dejected Maori in the stokehold and brought him out of his misery, and this Ruatera (or Duaterra in original form) became his first-fruits and invaluable helper. With this contingent he landed at the Bay of Islands and held his first service as aforesaid.

This old chief stood Marsden in good stead in many moments of peril, and Hongi, another famous Maori chief, who, after visiting England, went back again to savage warfare, never failed to give his white friend protection. One more old Maori chief must be mentioned, Rangī, who with great simplicity expressed his feeling after God. "This is what," said he, "I sometimes think when I am alone. I think I shall go to Heaven, and then I think perhaps I shall not go there, and possibly this God of the white people may not be my God; and then after I have been thinking in this way, and my heart has been cast down, it again becomes cheerful, and the thought that I shall go to Heaven remains last." His last words on the brink of eternity were, "I have prayed to God and to Jesus Christ and my heart feels full of light." While discouragements came and many difficulties, political rather than religious, imperilled his success, Marsden had cause for gratitude.

Other missionaries came upon the field, notably two noble brothers, Henry and William Williams, whose names can never be forgotten in New Zealand. One had served as a naval officer, the other was being trained for the medical profession when the example of his brother Henry led him with his young wife to New Zealand in July, 1825. Of this splendid helpmeet Dr. Stock says: "You should rank," the Committee said to her in their instructions, "with those honourable women of old, who laboured with even Apostles in the Gospel." In all missionary history, has any woman proved herself more worthy of this rank than Jane Williams? She lived to see the whole Maori people under Christian instruction and thousands baptized, to see her husband a Bishop, and to lay him to rest after a missionary

career of fifty-three years; and then she outlived him eighteen years, and died in 1896 in her ninety-sixth year, honoured and revered of all."

During his career of activity Marsden enjoyed the friendship and shared the labours of the Rev. Samuel Leigh, the founder of Wesleyan Missions in the colony; and when the end came on his seventh visit to New Zealand, it was from the Wesleyan settlement at Hokianga that Marsden was carried in a litter to the English Church Mission at Kerikeri to die. It was like the farewell of a father, for the Maoris crowded in great numbers to see his face once more and catch the blessing which he breathed on them all as the tears coursed down his cheeks. The sharp attack of fever which was burning through the thin thread of his life, sometimes closed his wandering mind to everything but the past, and suddenly on hearing a bystander speak of "a good hope in Christ," he exclaimed with a flash of consciousness, "Yes, that hope is indeed precious to me now." The Maoris with solemn faces watched him in silence and heard him whisper, "Precious, precious," as the soul fluttered home to God like a tired bird set free.

Since the passing of Marsden other names of great lustre have made the field of New Zealand famous in the history of missionary enterprise. The mere mention of these recalls the services of distinguished sons of the Church. Besides the two Williams, already referred to, we bear in remembrance Bishop O. Hadfield, Bishop G. A. Selwyn, Bishop E. C. Stuart; three Archdeacons, E. B. Clarke, R. Maunsell and A. N. Brown; and the Revs. C. S. Volkner, T. S. Grace, S. M. Spencer, T. Chapman, R. Burrows, Mohi Turei, Raniera Kawhia, Matiu Taupaki (native clergy); and Sir William Martin—stars of varying magnitude, but each doing his part with honour. Any retrospect of the history of the colony during the past hundred years, from the Anglican or the political or the social aspect, must awaken a sincere sense of gratitude to God. New Zealand has her problems, but they are exceeded by her prospects; her traditions are noble, and the Church of the colony will one day become a base for missionary expansion in the East.

All this had its beginnings a hundred years ago, and in those foundation days Marsden did bravely and played the man. His character was of a strong masculine mould with an inflexible will, he had the courage of a soldier and the unweary patience of a saint, the ability to work out practical schemes, and withal permeated by a Catholic spirit which won all hearts.—("Church Missionary Review.")

## Canadian Cavalry on Salisbury Plain

TWO or three miles on the other side of everywhere on Salisbury Plain, 15 or 16 miles from Salisbury as the crow flies, and a good deal further by these detectable roads, are Canadian cavalry. The ground is high, and on some days lately the wind has blown in a way which must have made even the men from the Manitoba prairies feel at home.

But the high ground has the advantage that it does not get muddy quite so soon as the places lower down. Here are slopes where the grass is still luxuriant and which are dotted with patches of furze. But nothing here, any more than anywhere else, can prevent the most travelled paths in camp and the immediate neighbourhood of the horse lines from becoming in a few days a mere sea of mud. Round the entrance to the headquarters tents in both regiments is a veritable lagoon of slime, across which no amount of road-making with planks and wadded hurdles and bundles of cut furze-bushes will enable one to reach the tent without getting into mud up to one's bootlaces. None the less, on the whole, this part of Pond Farm camp is dry, and there is something immensely invigorating in the thrust and bluster of the wind (though it is rather hard on tents), and the health both of men and horses has been excellent.

### HORSES IN THE MUD.

The horses, indeed, are standing the extremely trying conditions unexpectedly well. Practically all of them were accustomed to warm, dry stables at home. Here they are picketed out of doors, with no protection but a blanket and perhaps such shelter as there may be in furze bushes which are not hough-high. But they are fit and in fine condition. Their lines have, of course, to be moved constantly. In a very few days in the soft weather the ground gets into such a con-

## Work in the North-West

Letter from REV. A. J. VALE.

Hay River, Diocese of Mackenzie River,  
Canada, December 15, 1914.

dition that it is impossible for men to work in it, and the horses, in hooves and general health alike, would be bound to suffer. So they must be continually shifted to places where the turf is still sound. This has the inconvenience, apart from the extra work involved, that they inevitably get further and further away from the centre of camp, from the kitchens and so forth. And while in all the overseas troops on the Plain the men are working hard, it is perhaps the cavalry who, as a force, are hardest worked of all. It is a testing life for both men and horses, and in no other branch are men or horses more fit.

They had the misfortune to lose a lot of equipment in disembarkation at Plymouth. Whose fault it was, no one seems to know, but it was evidently not the fault of the regimental officers, who mourn for reserve saddles and other precious properties gone astray. But some at least are more than ordinarily happily placed in the matter of extra equipment and luxuries of all kinds, for the extreme generosity of Lady Strathcona, recently displayed on a munificent scale to the regiment which bears her name, puts that body in a position to be envied.

### DIFFICULTIES WITH THE WIND.

The men, as has been said, work so hard that they have little time for anything else; none the less, there are the long evenings, and here is a fine opening for the godfatherly benevolence of the Y.M.C.A. The regiments tried to inaugurate a joint recreation tent for their men, in the shape of a large marquee, which was secured for the purpose. But the wind would have none of it. It has been said that the wind up here is hard on tents, and, no matter how the marquee was guyed and stayed, the gale made short work of it. A mile or so across the plain, on the site of the now deserted infantry camp from which the men were moved down to the huts at Sling Plantation, is a Y.M.C.A. building, deserted and unused; and the cavalry men cast longing eyes at it. It would not be much of a matter to move it up into their lines, where it would meet a real need and be welcomed with enthusiasm.

The way in which the horses have accommodated themselves to the novel conditions is one of the most gratifying features of the life on Salisbury Plain. Canadian horses are, of course, accustomed to stern weather and are notoriously hardy. Nor, in most parts of the Dominion, are they by any means strangers to mud and slush; though it comes rather with the spring thaw than in the "fall" or winter. But self-respecting Canadian cavalry chargers do not expect to be stood out in the open under a blanket for weeks on end in soft ground and through such raw nights as they have had to face here. With the hard work that they are going through amid the mud, they need a lot of care; but they get it, and you could not wish to see animals fitter or in better spirits than the horses at Pond Farm.

### THE ART OF TAKING COVER.

Salisbury Plain, again, is a gorgeous field for cavalry manoeuvres. It is amazing how this gently undulating land, with its shallow hollows and irregular gullies, lends itself to secrecy of movement. Stories are told in connection with the recent divisional manoeuvres of the way in which the cavalry on that occasion kept itself out of sight, which are immensely to the credit of the manner in which it was handled. Altogether they are having lots of fun, men and horses together, in the outlying camp at Pond Farm, while work and wind make them hard and weather-beaten. If the men may at times regret the baths and electric lights of the camp at Valcartier, they are being well prepared for whatever is in store for them. But they need a recreation tent of nights.—"The Times."

### HUMILITY AND HUMILIATION.

(Continued from Page 117.)

as we know it, at least to strive after, will not survive if it is dissociated from Christianity, and it is on behalf of these very Christian ideals as opposed to reactionary domineering counterfeits that we are now at war. Let us make no secret of it. Whose we are and Whom we serve. Thus by God's goodness may we be for Christ's sake forgiven, and even allowed to become the humble missionaries of His truth at home and abroad and wherever our influence extends; yes, and to bring nearer the day of open accomplishment to those magnificent words of our coronation service which sum up the high and sacred hopes of our nation: When you see this Orb thus set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer.

AS we look back over the year and see what has been accomplished, we are led to exclaim, "What hath God wrought?" As we count our many blessings we are filled with praise!

Truly a new era has set in for our work in this Diocese! Beyond all our expectations, God has answered prayer and filled all the vacant Mission stations with workers, and granted Archdeacon and Mrs. Whittaker a safe return to their work at Peel River. We praise God's Holy Name for all these His mercies.

The coming of these new workers into the Diocese was a real benediction, for they brought new life and hope to some of our Christians who were beginning to lose heart and becoming weary in their efforts to carry on the warfare in what seemed to them, at times, to be a losing fight. But beholding these reinforcements, and having a nice long visit (six days) from their own Bishop, has quite inspired them, and given them courage to go on faithfully to the end.

Travelling mercies were granted unto the writer in a long winter trip extending over 1,000 miles

the villagers. We are told the Roman Catholic convent had to be closed for a short time last spring, also that several deaths have occurred at their convent at Fort Providence during the past year. There have been deaths at various places around us in addition to the above, but we have had no loss of life. Truly, we have been walled in and have realized the fulfilment of *Psa. 91: 10*.

The breaking up of the river ice last spring was attended by a flood. The ice carried away most of the fences and for a time threatened some of the houses, but no serious damage was done. In its train came a greater growth of vegetation, so much so that we are rejoicing in the largest harvest of vegetables we have ever had. We had about 1,100 bushels of potatoes, a good crop of hay, and an abundance of cranberries to store away for winter use.

The Settlement was surveyed, and a nice tract of land divided by the river was given (subject to the approval of the Government) to us.

A reconstruction of the Compound was undertaken and in pursuance of this plan, four buildings were moved to other sites, one was moved entire, the other three, including my own dwelling, were taken down and rebuilt. Logs were got out and prepared for the new school building. We had hoped to lay the foundation, but after excavating, we were obliged to reconsider the kind of foundation to be laid.

About one acre of new land has been cleared and broken up, a hay slough drained and a large amount of fencing has been put up. We aim at clearing enough land to make our Mission self-supporting.

### W.A. BALES AND BOXES.

Once again our friends of the W.A. have splendidly anticipated our needs and sent us such a good assortment and supply that we see unmistakably the Hand of God in their preparation and choice. Our one regret is that the donors cannot see the pleasure and comfort their gifts afford us here. We have now a good supply of quilts on hand for all our needs and some set aside for the increased number of beds in our new school. We are pleased to record that our Indians are beginning to show more care for their sled-dogs during the summer time, keeping them in yards and feeding them, which improves very much the sanitary condition of the village.

During the year one worker has left and two have joined us, Mr. Holmgren, in July, and Mr. Hoare, in August, as he was unable to reach Herschel Island, is wintering with us. The building work of our "Dayspring" (the Bishop's steamer) was pushed as far as possible, and we confidently expect to launch her for next season.

The terms of two members of our staff expire next summer and we trust others will come in to take their places, as both of them desire to take a course of training before returning to the Mission Field.

News of the European War reached us September 26th, and our latest news received since gives an account up to September 3rd. We are having daily intercessions and hope a speedy declaration of peace may be made. The news of increased prices of foodstuffs, and the drop in prices of furs, caused real alarm to the Indians. After waiting upon God in prayer, we were led to proclaim it as His way of transferring their trust reposed in men (i.e., the fur-trading companies) to Himself, who would never fail, and if they would but trust Him, He would supply their need as He did those of Israel of old. Some of the results are as follows:—

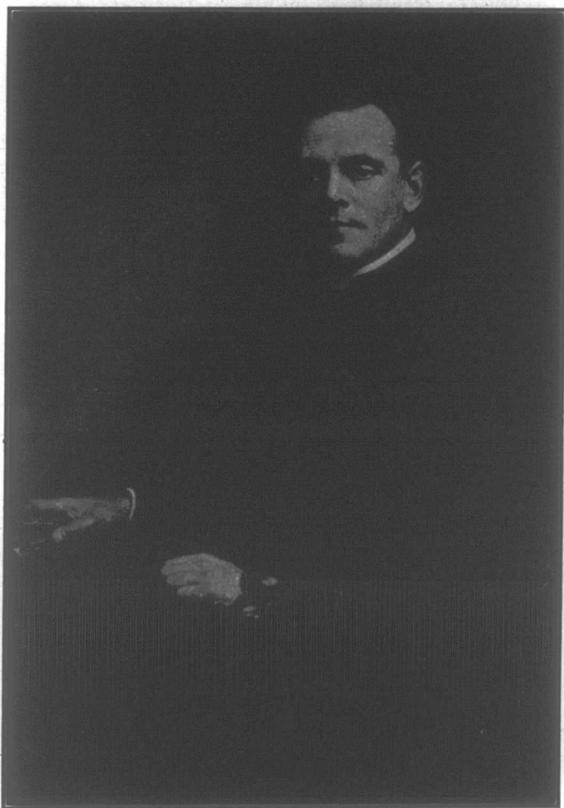
(1) The Indians are more ready to work—e.g., at cutting firewood, etc., which at other times they would not, fur catching being more profitable.

(2) They have spent more time in hunting food and have found it.

(3) It has (for the time and we trust permanently) put a stop to the pernicious credit system—i.e., paying in advance for fur before it is caught. This has tended to lower the standard of honesty, for the Indian would haggle and at times act dishonestly when called upon to pay his debt. It tends to pauperize and spoil him, both physically and morally.

In concluding, may we ask you to join us in praise and thanksgiving for the many, many blessings, material and spiritual, poured upon us during the past year, as enumerated above. Also, that you will continue to pray for us, so that we may be enabled so to live as in nowise to hinder God from continuing His blessings upon our work in this part of His vineyard.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.



THE RIGHT REV. ALEXANDER JOHN DOULL, D.D.,

Consecrated 1st Bishop of Kootenay, B.C., Yesterday, the 24th Inst., St. Matthias' Day, in Christ Church Cathedral, Victoria, B.C.

by dogsled during the months of February and March. Holy Communion was administered to some who had not received it since July and to one, a member of the R.N.W.M. Police, who had not partaken since his visit home to England for the Coronation of King George V. in 1911. Children were presented in baptism and instruction was given at all of the forts throughout the entire journey.

During his visits in July, Bishop Lucas confirmed 14 candidates (11 of these were pupils from our school). He also licensed Mr. F. H. Minchin, as Lay Reader. (Mr. Minchin took charge of the services here during our absence in the winter and will do so again this winter.) Bishop Lucas also consecrated our burial ground. This gave great satisfaction to our Indians, who had long desired to have this done.

Seven of our children returned home and 11 came in their places, four of whom are Eskimos. Two of these are Thomas and Susie, a married couple, who have come to improve their English. They are both bright, happy and consistent Christians, and are having a very good influence on the children here.

We have much to thank God for regarding the continued good health of the school children and

## The Canadian Student Council

THE name, "Canadian Student Council," is still practically unknown in Canada, even in College and Church circles, for this federation of work among men and women students has only come into existence in the past year, and its second meeting has been held as recently as February 10th. The separate units of this federation, however, have long ago won the approval, or in some cases the disapproval, of senior friends who watched developments in the Universities of Canada.

Who that is on the Campus has not been aware of meetings advertised under the Student Young Men's Christian Association, or perhaps some week-end Conference held for men and women by the Student Volunteer Movement?

For the sake of better co-operation and for the furthering of a really Canadian Student Christian Movement, certain organizations working especially among men and women students for the promotion of Christian life and service, have formed themselves into the Canadian Student Council, a body which is merely advisory and will meet twice or three times a year.

The societies represented are the Student Departments of the Young Men's Christian Association and the Young Women's Christian Association, the Schoolboy and Schoolgirl Departments of the same, the Student Volunteer Movement, and the Canadian Colleges Mission. The Chairman is Mr. C. Bishop, National General Secretary of the Young Men's Christian Association, the Vice-Chairman Miss Una Saunders, who fills a similar post for the Young Women's Christian Association. It is really, as it were, a Canadian section of the larger North American Student Council, of which Dr. John R. Mott is Chairman.

One important function of this Council is to keep in close contact with the various Church Boards, both for Home and Foreign work, so that students enrolled in its membership in college may be brought as thoroughly as possible into active association with the Church and its work. The evening session on each meeting of the Council has been devoted to a gathering of Church representatives for full and free discussion.

On the first occasion, co-operation in the Foreign work was the main theme, and Canon Gould, Dr. Endicott and others helped the Council greatly by their suggestions as to plans for closer united action. At this later meeting, the discussion centred round the Home field. Professor Cotton, from Wycliffe College, Dr. Norton (Baptist Board), Dr. Robertson (Presbyterian Board), Dr. Stephenson (Methodist Board), represented the interest of the various denominations in student life.

Among the topics discussed were Voluntary Groups for Bible Study and the problem of whether it were best to hold these on the university campus, under student or faculty leadership, or whether instead to encourage more special classes in the various Church Sunday Schools, designed for students only.

Yet another matter of general interest was that of linking men and women graduates with their Church organizations, so that they might carry back to them, when they graduate, the social or missionary interest which had developed in college.

The most important subject, however, came last; how to secure more Canadian college men for the ministry. Stress was laid on the need of beginning farther back than the College, and trying in the High Schools and Collegiates to sow the seeds of a desire to devote life to the cause of Christ by entering the ministry. The Canadian Colleges Mission already tries to do this.

Finally, attention was drawn to the Universal Day of Prayer for the students of the world, to be observed on Sunday, February 28th. The Archbishop of Rupert's Land and several of the Bishops have asked for a number of copies of the suggested subjects for prayer to be sent to their clergy; thus, in many Anglican Churches the world-wide work among students, so ably represented lately in Canada by Dr. Mott, will be remembered in intercession among us. Not on that day alone, however, but constantly throughout the year, there is urgent need that many should be "remembrancers" before God for this great student field with its rich possibilities. Only in the power of such spiritual help can the new Canadian Student Council itself become the great power for good, which should be its destiny.

## The Churchwoman

QUEBEC.—W.A.—The annual meeting of the Diocesan W.A. was held in the Cathedral Church Hall on the 12th inst., when the following officers were elected for the ensuing year:—Patron, the Lord Bishop of Quebec; president, Mrs. Colin Sewell; 1st vice-president, Mrs. F. G. Scott; 2nd vice-president, Mrs. Beverley; representatives to the General Board, Mesdames F. Scott, A. Balfour and S. A. Jones.

ORANGEVILLE.—ST. MARK'S.—The annual meeting of the parochial Branch of the W.A. was held on February 11th, it being followed by Corporate Communion in the church. A most successful year's work was reported. Over \$500 was raised by the Senior Branch during the year in cash, in addition to the usual outfits and sales. The Senior Branch, under presidency of Mrs. Tebbs, has over 80 members; the Girls' Branch, under Mrs. McFarlane, over 30 members, and the Junior Branch, under Miss Collier, 40 members. Ven. Archdeacon Davidson, M.A., of Guelph, on Monday last delivered a lecture on "Old London" to a large audience under the auspices of the A.Y.P.A.

EDMONTON.—HOLY TRINITY.—The annual meeting of the Senior W.A. was recently held, and the ladies had a splendid report to present, showing that many new members have joined and over \$800 was raised. The election of officers resulted as follows: Honorary President, Mrs. Carruthers; President, Mrs. Maddox; Vice-President, Mrs. Walker; Secretary, Mrs. R. Cunningham.

DEACONESS HOUSE.—The past two months have been exceedingly busy ones. Christmas, with its usual accompaniments has come and gone, the Old Year has faded into the past. Meanwhile, the practical work of nursing and visiting the sick, relieving distress, caring for the tempted, friendless and downtrodden, goes on as usual. The cold weather brings much want and misery to the surface, and each case has to be dealt with on its own merits. The season of Christmas seemed to call out great generosity. The Sunday School of St. Alban's Cathedral alone contributed over 30 dinners, St. Paul's gave us 12 huge pieces of meat for roasting, and other help, whilst individuals were not lacking in the generosity of their gifts. The distribution covered as far as the Church of the Resurrection, whilst our city churches could not complain of being left out in the cold. Our friends in the country remembered us too, one Sunday School contributing as many as 29 chickens, one turkey, and two pairs of ducks; some of these found their way to homes where sickness was, and the remainder formed the foundation of the suppers for the Young Women's Bible Class and members of the Mothers' Meeting. Christmas in the Mission.—A party of 12 lonely women and girls partook of the turkey already mentioned above and spent a pleasant afternoon and evening, some of them, who would otherwise have found the day both lonely and depressing, went away with smiling faces. The Girls' tea, for the members of the Y.W.B.C., proved to be a very happy gathering. Miss Strangman feels encouraged in her work among the young women of our city, and has been the means of helping many of them to seek for the best and purest in life. The Mothers' tea was an unqualified success, about 200 hundred were present. The tea was held in All Saints' Schoolroom, the accommodation of the Deaconess House proving altogether inadequate. A visit from Santa Claus and a musical programme were provided. Each woman received a gift of some article of clothing and each child a toy. Many of the women are either directly or indirectly affected by the war, and this constitutes an opportunity for helping them, in matters both spiritual and temporal. Among those who have received distinction on the field of battle, the husband of one of our mothers, Private Patterson, has won the V.C. He was not very anxious to publish the fact at home, as he feared his wife might think that in risking his life he had not thought sufficiently of her and his two babies, one of whom he has never seen. The Anglican Varsity Club has held its regular gatherings on the second and fourth Thursday of each month, and besides on February 1st we gave our annual reception for them. Instead of making the evening entirely secular we invited missionaries now on furlough to be present. The usual monthly social for Undergraduate Nurses had also a missionary object. The Missionary Institute, held at Bishop Strachan's School, was much enjoyed by several of our members, and has been the means of creating much interest in India and her needs. We are hoping that before long we shall

have some Student Volunteers among our ranks. We have had some distinguished visitors lately, Bishop Robins and Archdeacon White, and we gathered from both some interesting details of the work in the diocese of Athabasca. A jumble sale was very satisfactory, but the sum raised was not nearly enough to meet the many demands made upon us. May we hope that those of our friends, who care for the poor and suffering ones, will interest themselves and their friends sufficiently to supply funds during the next few months; money is a growing and very real need. A little army of women under Miss Kellogg's management make clothing, which is sold to the poor at the cost of material used. Medical Report.—During the last two months there have been 25 obstetrical cases, 306 visits paid, 23 dressings and treatments, 6 operations in the dispensary, 1 operation in the district. The clinics are attended by about 20 patients each week. We have had several operations, one was the removal of a cyst on a young woman's side; she remained three days in our little hospital. Then a little boy came in with a badly-cut chin, which had to have a couple of stitches in it. He was very anxious to know whether it would leave a mark, for he did not want it to spoil his looks. One morning we had four little children operated upon for the removal of tonsils and adenoids. About the most important event, and one that all our nurses enjoyed, was the Baby Party—twice a year we try to have a family reunion; 31 babies and their mothers met in this room. Our nurses got up a short programme of singing and recitations; Miss Connell gave them a New Year message, after which they had tea, sandwiches and plenty of cake and candies, then each baby was presented with a small gift, the Junior Associates providing them. The youngest babies present were twin girls of three weeks, the oldest about six months. The prayers of all are requested for our medical work, that our nurses may be filled with the spirit of Christ, that these people whom we visit from day to day may be drawn to seek Him, and may be uplifted through our ministry. And also that more young women may take up this work of ministering to the sick and needy.

## Church News

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

### PREFERMENTS AND APPOINTMENTS.

HODSON, the Rev. E., Rector of Radisson, to be Rector of St. George's, Saskatoon. (Diocese of Saskatchewan.)

### NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—In many of the city churches Sunday, the 14th, there were special services in celebration of the Canada-United States peace centenary. At St. Paul's there was a very large congregation, many being turned away, and in the course of his stirring address, Archdeacon Armitage said:—"Let us thank God that the bells of old St. Paul's, which a hundred years ago rang out the news of peace in this young community, can ring to-day, a century later, the gladder message that the peace was kept. This is the greatest day in the history of the North American Continent." There were present for their second service in St. Paul's, the officers and men of the 25th Battalion, and the 1st siege battery of heavy artillery, who on Sunday for the third time worshipped in the ancient church. The forces were under the respective commands of Colonel Lecain and Colonel Odell. The Archdeacon welcomed to the church the representatives of the now rejoicing nations, Lieutenant-Governor MacGregor and Consul-General Young. The service used was one specially prepared and printed, and included prayers for the United States and its President. The music was under Miss Bertha Boston and well rendered. The choir sang Kipling's Recessional, with Mrs. Bower as leading soloist. Sentiments of peace were uppermost throughout the noble service.

HALIFAX.—The Rev. Professor Wrong, of Toronto University, delivered a most interesting

and able lecture on the 18th inst., in the Assembly Rooms, before the members of the Nova Scotia Historical Society on the following subject, "Some Historical Causes for the War Spirit in Germany." The Ven. Archdeacon Armitage, the President of the Society, was in the chair. At the close of the lecture a vote of thanks to the lecturer was moved by Archbishop Worrell, and seconded by his Honor Judge Longley. Amongst those who took part in the discussion which followed the lecture, were the Chief Justice Sir Charles Townshend and the Very Rev. Dean Llwyd.

**WINDSOR.—KING'S COLLEGE.**—The Summer School for the clergy of the Maritime Provinces at this College, has apparently become an established and an annual event. The committee in whose hands was left the whole matter is already active in arranging programme and making all necessary preparations for the school to be held at the time of Encaenia, in the month of May.

**LIVERPOOL.**—A beautiful double stained-glass memorial window, which has been placed in the parish church to the memory of the late Dr. Farish and his wife, was recently unveiled by the Rector, the Rev. H. L. Haslam. The window consists of two lights, one being the Good Samaritan, and the other Dorcas.

#### FREDERICTON.

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

**ST. JOHN.—THE STONE CHURCH.**—On the 13th inst., a meeting of the congregation took place in the schoolhouse, at which the Rector, the Rev. G. A. Kuhring, was given a farewell by his people ere he sailed for Europe, and the Rev. Victor R. Jarvis was, on the same occasion, given a public welcome. Mr. Jarvis will act as Mr. Kuhring's locum tenens during the latter's absence as a Chaplain at the front.

#### QUEBEC.

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

**QUEBEC.—PEACE CENTENARY.**—The Peace Centenary was observed on February 14th in all the city churches by special services and sermons. Detachments of the 23rd Battalion were present at the Cathedral and Trinity Church.

**CATHEDRAL OF THE HOLY TRINITY.**—The Rev. Dr. Paterson Smyth gave two addresses in the Cathedral on Friday, the 19th inst. At the 5 o'clock service he spoke on "Some Problems of Suffering," and at 8 o'clock he spoke to men on "A Parable of the Nations."

**LENTEN MISSION.**—The Rev. Canon Gould conducted a Lenten Mission in Quebec, February 21st to 23rd. Sunday he preached in the Cathedral at 11 a.m., Trinity Church at 3 p.m., and St. Matthew's at 7 p.m. Monday and Tuesday he spoke to both Senior and Junior W.A. members, and preached missionary sermons in the Cathedral both evenings.

**ASSOCIATION OF CHURCH HELPERS.**—At the annual meeting of the Association of Church Helpers, it was reported that \$469 had been collected during the year. The following list of donations gives an idea of the work done during the year:—\$50 for bathroom in parsonage at Scottstown; \$20 to aid in purchasing an organ for Port Daniel; \$20 bathroom in parsonage at Johnville; \$20 bathroom in parsonage at Malbay; \$20 horseshed at Halesborough; \$15 to Bourg Louis to complete the payment on windmill; \$50 to help defray the expenses of illness; \$35 to help pay off the debt on the church at Thetford; \$25 towards furnace in St. George's, Ayer's Cliff; \$30 for portable organ for the Mission of Tewkesbury and Riviere au Pins; \$17 towards Communion set for the Mission at St. Paul's River, Labrador; \$30 for stove for the parsonage at Marbleton; \$15 towards new storm doors for church at Shigawake; \$50 towards repairs to Leeds parsonage; \$27 for seven Rayo lamps for the new church at Sandy Beach; \$10 for fair linen for Stoneham. Officers elected were given in our last issue.

#### MONTREAL.

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

**HUNTINGDON.—ST. JOHN'S.**—During the past year a new furnace has been installed in

this church, and the churchyard of St. Paul's, Hinchinbroke has been enlarged. The appearance of the whole property has been greatly improved by the erection of an ornamental wire fence along the front of the churchyard.

**BUCKINGHAM.—ST. STEPHEN'S.**—The rectory has had a new porch and some double windows put on. All rooms freshly papered, interior woodwork painted, or grained and varnished. The work of re-ceiling the church has also been begun.

#### ONTARIO.

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

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

**KINGSTON.—ST. JOHN'S.**—The Rev. Canon Fitzgerald, M.A., lectured to a large audience in

### BISHOP OF OTTAWA

By Special Wire to The Canadian Churchman.

Bishop Roper elected on the first ballot.



THE RIGHT REV. JOHN CHARLES ROPER, D.D., BISHOP OF COLUMBIA.

Picture Taken when a Member of the Staff of Trinity College, Toronto.

Bishop Roper is an Oxford man, a graduate of Keble College, 1881, where he was a scholar and Ellerton prizeman. After ordination he became a Fellow of Brasenose in 1883. He came to Canada in 1885 as Professor of Divinity at Trinity College, Toronto, assuming the Rectorship of St. Thomas' Church two years later. He went to the General Seminary, New York, in 1897, as Professor of Dogmatics, remaining there until his consecration to Columbia in 1913. He is a D.D. of the General Seminary and of Trinity College, as well as of Oxford. He is still in the prime of life and is looked upon as one of our most scholarly prelates. His wife was Miss Bethune, of Toronto.

the Parish Hall on the evening of the 15th inst., his subject being "Belgium."

**ST. GEORGE'S CATHEDRAL.**—About 75 mothers were present at the Mothers' Meeting, which was held in St. George's Hall on the 18th inst., when Bishop Bidwell gave a thoughtful address on the Season of Lent, which was greatly appreciated. Mrs. Robinson, a nurse of the Victorian Order of Nurses, also gave a most instructive and helpful lecture on the subject of "Children's Diseases."

**ST. LUKE'S.**—The Ven. Archdeacon Daykin gave an address to the members of the Men's Association of this church on the 18th inst., on the subject of "Africa and Zululand."

**VETERANS' ASSOCIATION.**—The members of this association presented the King's Colour to the 22nd Battery, F.A., of the 2nd Canadian Expeditionary Force on the 15th inst. The ceremony took place in the Armouries, and the presentation was made on behalf of the veterans by Major Sutherland. The service of consecration was performed by the Bishop of Kingston, assisted by the Very Rev. Dean Starr and Captain the Rev. W. E. Kidd, Chaplain of the 21st Battalion.

**BELLEVILLE.—CHRIST CHURCH.**—The Rev. William Fleming, who died lately, presented to Christ Church a valuable picture, consisting of an enlarged photograph of the late Archbishop Lewis, who was for many years Bishop of the Diocese of Ontario. The Rector, the Rev. R. C. Blagrove, and wardens very gratefully accepted the gift on behalf of the congregation.

#### TORONTO.

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

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—On Sunday morning last the Bishop of Toronto preached the first of a special course of Lenten sermons in this Cathedral.

**ST. JAMES' CATHEDRAL.**—The Rev. Rural Dean Cayley is giving the addresses at the mid-day services this week.

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

**HOLY TRINITY.**—The Bishop of Toronto is giving the addresses at the daily services this week in this church. The services last from 10 to 12.30 p.m.

**ST. AUGUSTINE'S.**—On Sunday afternoon last a concert was given in the Brotherhood Reading Room of the Concentration Camp, by 40 members of the choir and orchestra of this church. 'Cello and violin solos were given, and the concert was much appreciated. The attendance was limited to soldiers and their friends.

**ST. ANNE'S.**—At the meeting of the Men's Association of this church, which was held in the Parish Hall on Monday evening last, an address was given by Mr. F. Onondayoh Loft, of the Six Nation Indians, and a vice-president of the United Empire Loyalists. His subject was, "The Indians on the Trail of War."

**ST. LUKE'S.**—The Rev. J. Bushell officiated in this church on Sunday morning last, and the Right Rev. Bishop Reeve took the whole of the service in the evening. On Sunday next, the services will be conducted by the Rev. G. Brydges and Archdeacon Warren. The Rev. G. F. B. Doherty, we are glad to hear, is making good progress towards recovery. Old-time members of this congregation will be interested to hear that the Rev. John Mockridge, D.D., the present Vicar of Trinity Church, New York, and who was from 1894 to 1897 Curate of this church under the late Dr. Langtry, has been offered and has accepted the important rectory of St. James', Philadelphia.

**THE CHURCH OF THE ADVENT.**—Previous to Lent, the Rev. Prof. Mowll, of Wycliffe College, assisted by some of the students, conducted three Evangelistic services in the church basement, with good spiritual results. The Men's Club, whose membership has now reached 40, holds interesting meetings each Monday evening. Mr. Newton Smith, student of Wycliffe College, conducts a service for the junior congregation at 10 a.m. each Sunday. During Lent there will be special preachers on Wednesday and Sunday evenings. Notwithstanding growing poverty and distress, owing to lack of work, congregations keep up and interest deepens. Several friends from other parishes have helped to save the situation by contributing timely gifts for the building and poor fund, which for some time to come will need additional strengthening.

**CHURCH OF THE REDEEMER.**—On Tuesday evening last the Bishop of Toronto gave an interesting illustrated lecture on his trip to the West to the members of the Diocesan W.A.

**CHURCH OF THE EPIPHANY.**—The Rev. Mr. McKim, son of the Rector of St. Luke's Church, St. John, N.B., is at present helping the Rev. Dyson Hague at this church.

**TRINITY COLLEGE.**—The Rev. Canon Fitzgerald, M.A., the Vicar of St. Paul's Church, Kingston, will lecture on "Ireland and the Irish" in Convocation Hall on Saturday afternoon next. This will be the third of the annual course of Saturday afternoon lectures.

**CHURCH OF ENGLAND S.S. ASSOCIATION.**—At the 34th annual meeting of the Toronto Association (already reported in these columns), the following officers were elected:—Pres., the Bishop of Toronto; hon. vice-pres., Bishop Reeve; clerical vice-pres., Revs. Canon MacNab and J. S. Broughall; lay vice-pres., Mr. G. B. Kirkpatrick and Mr. Evelyn Macrae; treas., Mr. J. C. Wedd; gen. sec., Mr. J. S. Barber; council, Ven. Arch. Ingles, Revs. Dr. T. W. Powell, E. G. Burgess-Browne, R. A. Hiltz, C. V. Pilcher, T. G. Wallace, S. S. Hardy, R. Gay, E.

A. Vesey, Miss H. Sheppard, Miss Cooper, Miss Morley, Messrs. C. J. Agar, Jas. Nicholson, W. Wright and E. M. Jarvis. Eight meetings of the association have been held. Thirty-nine Sunday Schools attended one or more meetings. The average attendance at the meetings was 116. A very pleasing event was the Children's Service held in Holy Trinity Church on Saturday afternoon, April 18, 1914. Sixteen Sunday Schools were represented and certificates of Lenten offerings to the amount of \$479.65 were presented by scholars chosen by the schools attending. Rev. R. A. Hiltz conducted conferences at different centres in Toronto in October. Two medals were given for competition at the last Advent Examinations of the S.S. Commission, St. Alban's Cathedral and Grace Church being the donors.

**WYCLIFFE COLLEGE.**—A very interesting student left Wycliffe College last summer, after three years' study. He is the Rev. M. A. Abraham, B.A., of Madras University, Deacon of the Reformed Syrian Church. On his return to India recently, he was met at a railway station, 40 miles away, and taken home in a motor-bus, amid great rejoicings. All the way along enthusiastic admirers greeted him, garlanded him, and presented him with addresses. It was quite a triumphal home-coming. Letters have been received from the Archbishop Titius, Metropolitan of the Church, testifying to the warm appreciation of what Wycliffe College has done for Mr. Abraham. During his stay here he proceeded to his M.A. and B.D. degrees, and there is a prospect of his taking a high position in his Church. His many friends in Canada will look forward with interest to his career.

**LANTERN SLIDE EXCHANGE.**—We beg to draw attention to the Lantern Slide Exchange, from which members may have the use of sets of slides, free of any rental charges. It has already proved a great source of help in the work of the Sunday Schools, Young People's Societies and Lenten services. The catalogue lists over 160 sets made up of over 3,000 slides. A copy of the catalogue and rules may be had upon application to the General Secretary, S.S. Commission, 137 Confederation Life Building, Toronto, Ont.

**ARCHBISHOP OF BAALBEK.**—Dr. Germanos, Archbishop of Baalbek and Metropolitan of Antioch, a prelate of the Orthodox Greek Church, arrived in Toronto on Friday last, and he stayed here over the following Sunday. Upon his arrival at the Union Station, his Grace was welcomed on behalf of the Anglican Church by Bishop Reeve, the Assistant Bishop of Toronto. Since his arrival in Canada, his Grace has been received by his Royal Highness the Duke of Connaught at Rideau Hall, where he had a long audience and was presented with an autographed photograph of the Duke in full military uniform. He was also received by Sir Robert Borden and the other members of the Cabinet. The Archbishop is making the tour of two continents by himself, being accompanied by the various priests of his order wherever he may meet them. He would not admit that he was travelling alone, however. "I am not alone," he declared. "I have God with me. What man would want more?" The Archbishop is inferior only in dignity in the Greek Church to the Patriarch of Constantinople, who is the supreme spiritual ruler of more than 360,000,000 people in the East. His Grace is touring the continents of North and South America on a religious mission to raise \$100,000 for the purpose of erecting an agricultural college at Ammik, in the district of Mount Lebanon. In the course of an interview his Grace discussed the attitude of Christian Syria and he made the significant statement that prayers are not offered for the Sultan of Turkey. "We pray to God for a Christian king to reign over the whole world," said his Grace, "and we will always pray for King George and the prosperity of the British Empire." In speaking of the success of the British policy in Asia, his Grace spoke in glowing terms of the manner in which the British ruled and developed Egypt. He said that Syria had watched the peace and prosperity of that nation with envious eyes, and that it was their highest ambition to come under a rule of justice and freedom, such as is enjoyed by the Egyptians. Although reluctant to speak on affairs of his Church, feeling that it was for the Patriarch of Constantinople alone to speak authoritatively, the Archbishop of Baalbek expressed his pleasure at the great bond of sympathy which existed between the Orthodox Greek Church and the Anglican Church. "We are almost as one body," he said, "in both spirit and creed. We have no differences, and I wish to express my great appreciation of the many kindnesses which I have received everywhere from the clergy of the Church of England.

**GRAFTON.**—On Friday afternoon last, the Bishop of Toronto visited this parish and both instituted and inducted the Rev. A. E. Lewis as Rector.

**COBOURG.—ST. PETER'S.**—On the 18th inst., the Bishop inducted the Rev. F. J. Sawers, M.A., as Rector of this parish. The Archdeacon of Peterboro', the Rural Dean and other clergy were also present. There was a large congregation.

#### NIAGARA.

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

**HAMILTON.—A.Y.P.A.**—The annual rally of the local members of this association took place on Friday evening last in the Parish Hall of Christ Church Cathedral. The Bishop of Toronto was the principal speaker of the evening, and his address was replete with information and suggestions regarding the work of the association, its objects and aims. His lordship said he had watched the progress of the association since its birth in the diocese of Huron in 1902 and witnessed its steady growth and development since that time, and knew the definite place it occupied in the active work of the Church to-day. There were three principles to be considered in the association. The first was the promotion of attendance at public worship of the members and the encouragement of others along similar lines. The second object was the co-operation with the Church in the diocesan work; and lastly the furtherance of Christian fellowship. He was an advocate of the widest publicity in connection with the work of the association. Bishop Sweeny then referred generally to the relation of the association toward the Lenten Season. Here was an opportunity for it to become a practical spiritual force in the work of the Church at this time. The association should not stand still, he said. There was a work to be accomplished, and the members could serve in their several capacities to the best advantage by lending every assistance to the Rectors of their various churches. Mr. Henry Hill, vice-president of the Cathedral Branch, thanked the Bishop for his kindness in coming and for his address. The Bishop of Niagara and the Rev. D. T. Owen also spoke.

#### HURON.

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

**BRANTFORD.—ST. JUDE'S.**—On the 16th inst., in the schoolroom, the retiring secretary of the Ladies' Guild, Mrs. E. Vanatter, was made the recipient of a presentation, which took the form of a Prayer Book and Hymn Book combined. Mrs. Vanatter retires after a period of service of over ten years, during which time she has gained the regard of many members, both past and present, by her conscientious and able services.

**COLCHESTER AND HARROW.**—The Bishop of Huron visited this parish on the 14th inst., for Consecration and Confirmation. The Consecration Service was held at 11, Sunday morning, in St. Andrew's Church, Harrow. The Bishop was met at the door by the incumbent, the Rev. W. J. Connor, and the wardens of the church, Messrs. John Parker and John Brush, who petitioned the Bishop to set the church apart for the worship of Almighty God for all time, the building being now free from debt. The Consecration Service then proceeded, and it was most solemn and impressive. The Bishop spoke from the words, "This is the house of the Lord," and dealt principally with the consecration of temples and places of worship from the earliest times even to our own day. He urged all to be active workers in the cause of the Church. In the afternoon the Bishop conferred the rite of Confirmation on a class of 13, all adults. During the services of the day two baptisms took place, one adult and an infant. The attendance was good and more than taxed the capacity of the church, and the collections were a generous expression of the goodwill of the people, \$175 being realized. It is more than ten years since this church was built in Harrow, but only recently the mortgage has been cleared off and the building freed from debt. It has also been newly renovated. The Bishop left Harrow after the services for the parish of Leamington.

**AYR.—CHRIST CHURCH.**—On Sunday last the Bishop of Huron dedicated the new church which has been erected in this parish. The church is of modern design and is a substantial building. It has a seating capacity for 400 persons.

**ST. MARYS.—ST. JAMES'.**—The following are the special preachers during Lent:—Rev. R. W. Norwood, Very Rev. Dean Davis, Rev. A. Bice, Rev. H. Ashby, Rev. F. H. Brewin, Rev. R. Perkins, Rev. R. Borsen, Rev. Prof. Young. At the invitation of the Rector and Mrs. Taylor, the workers of the church spent a delightful evening at the rectory lately. On "Peace" Sunday a liberal offertory was taken up for the Belgians; the choir contributing the money saved by abstaining from purchasing new music for six months.

#### RUPERT'S LAND.

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

**WINNIPEG.—DIOCESAN NOTES.**—His Grace the Archbishop left last week for British Columbia, to officiate at the consecration of the Very Rev. Dean Doull. His Grace will be absent for about a month.

The Rev. Principal Lloyd was a guest in the city on Sunday last, having come from Saskatoon to visit his son Exton, a member of the 28th Battalion, who is seriously ill with pneumonia. On Sunday evening Principal Lloyd read the lessons in St. Matthew's Church.

The Right Rev. the Bishop of Qu'Appelle preached in St. John's Cathedral on Sunday, the 14th, and in his remarks on the Hundred Years of Peace, he advocated very strongly the erection of a series of monuments along the American boundary in memory of epoch-makers in our history. His Lordship also addressed the 28th Battalion at the Church parade in the Horse Show Building in the morning. He was a guest at the luncheon given at Government House on Monday in honour of His Royal Highness the Duke of Connaught.

**ST. JOHN'S COLLEGE.**—The Faculty of the College gave a reception lately to the Old Boys, who are members of the several units of the 2nd and 3rd Contingents at present mobilized in Winnipeg. The Honour Roll in connection with the 1st Contingent was read and addresses were given by the Archbishop, the Warden and several members of the Faculty in appreciation of the splendid showing made by the College in sending so many graduates to the front. A very enjoyable time was spent by those attending the re-union.

**TRANSCONA.—ST. GEORGE'S.**—On Sunday, January 31st, his Grace, Archbishop Matheson, visited this Mission, and was received by the two wardens, Mayor Bate and Mr. O. F. Dennison. At the morning service, his Grace administered the Apostolic rite of Confirmation to seven candidates, presented by the incumbent, Rev. A. T. Norguay. The two addresses were eminently practical and deeply spiritual, making a lasting impression on both candidates and congregation. The Archbishop emphasized the spirit of unity in Church and congregation, the giving of our very best, as exemplified in the love and loyalty sweeping across our Empire. At 3 o'clock, during the Sunday School hour, his Grace dedicated the font, a beautiful one of carved stone, the gift of the parochial Woman's Auxiliary. He spoke appreciatively of the work of the W.A., both locally and throughout the Dominion, as evidenced by the splendid report in the January number of "The Mission World." He congratulated the incumbent and teachers upon the numbers and efficiency of the pupils; and he pointed out to the parents present their greater responsibility in the moral and spiritual training of their children and not leaving such a privilege entirely to the work of the Sunday School teacher. Transcona promises to be a very important centre, being the location of the large Transcontinental shops of the G.T.P., and the centre of many other industries. The first church service was held on August 6th, 1911, and steps were immediately taken for the building of the church, which was opened on December 17, 1911, and the work has gone on steadily ever since then.

#### SASKATCHEWAN.

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

**SASKATOON.—ST. GEORGE'S.**—The Bishop has appointed the Rev. E. Hodson, Rector of Radisson, to be Rector of this parish.

**DENHOLM.**—A well-built and commodious church, 20 x 32, with a tower, has been completed at this place, and it was dedicated and used for the first time last month.

COLUMBIA

J. C. ROPER D.D., BISHOP, VICTORIA, B.C.

VICTORIA.—THE DIOCESAN SYNOD.—The opening service of the Synod was held in Christ Church Cathedral on the evening of the 9th, and a large congregation was present thereat, both of clergy and laity. The sermon was preached by the Very Rev. Dean Doull (now Bishop of Kootenay) from the text, Numbers xiii, 30. The Dean said in part: "We meet together to-night as the Synod of an integral part of the one Holy Catholic Apostolic Church of our Lord and Saviour Jesus Christ, in order that we may review the past, consult for the future, formulate our plan of campaign, and do and carry out that work which God has entrusted to us. What is that work? In the first place we are in this Province of British Columbia for the purpose of ministering to those who are members of the body of Christ, and to gather into the living fold of Christ those who do not believe in Him. We are here to make British Columbia a province that will be noted for righteousness, that righteousness which alone can exalt any nation. The difficulties are great. It is, perhaps, harder in some ways to do that work in British Columbia than anywhere else in the world. Materialism has gone wild in this province. There is an apathy to religion which is unknown either in the eastern provinces of the Dominion or in Great Britain. Organized liquor traffic, commercialized vice almost without check; we are in this province governed rather by politicians than statesmen. Votes, not principles, are the things which count. Utterly unable we seem to make our voices heard. But there is another, a second duty, which we have as members of an integral part of the Anglican Church: that is to make British Columbia not merely Christian, but to bring her to the old faith which had been handed down by our precious Lord. It is our duty as an integral part of the Church of Jesus Christ to witness to the faith as it has come down to us under the direction and guidance of the Holy Spirit; to witness not to any one section of the truth, but to the whole truth and the whole creed. If there are difficulties in the way of winning the people of British Columbia to Christianity in any form, there are greater difficulties in bringing British Columbia to the full faith. Are we, or are we not, an integral portion of that one Divine society which is of the body of our Lord and Saviour Jesus Christ? If we are not, then the sooner we retire from the work the better; but if we are, then be the difficulties ten thousand times greater than they are we shall be able to overcome them. What we need is more faith in our own Divine mission, more faith in God, more faith that we are His servants, chosen by Him for the fulfilment of His work, and the courage which comes of that faith. Then let us go back to God, and, with His aid, accomplish the task which He has set us of winning this country to Christ." At the opening business meeting of the Synod the election of officers resulted in the appointment by acclamation of the following: Clerical secretary, Rev. J. H. S. Sweet; lay secretary, F. W. Blankenbach; treasurer, P. Wollaston; auditor, J. S. Floyd. A special greeting was extended to the Rev. C. H. Shortt, of the Diocese of Mid-Japan, who was present, and was accorded a seat on the floor of the House. The Bishop delivered his annual Charge, which was a comprehensive document, covering the work for the year just passed and detailing some of the movements which it is purposed to take up, if all be well, in the future. The Charge included an expression of very hearty congratulation to Sir Clive Phillipps-Wolley upon the honour of knighthood bestowed on him by the king. His colleagues in the Synod rejoiced with him in this recognition of a life chivalrously dedicated to the service of the Empire. Referring to the matter of Church extension of the limits of the Diocese of British Columbia, mention was made of the fact that it was just a year ago since the Provincial Synod of the ecclesiastical province of British Columbia was constituted. It was probable that upon the occasion of the presence of all the Bishops of the province in Victoria for the consecration of the Bishop of Kootenay, it would be possible to make the organization complete by the election of a Metropolitan. Under the heading of "Church Progress" the Bishop announced that the report of a large committee of the General Synod upon the adaptation, enrichment and revision of the Book of Common Prayer was complete and ready for presentation to the General Synod in September last. Owing to the postponement of the Synod the report could not be considered, and until such time it was impossible to speak in detail of the work. Church extension within the

diocese during the year past comprised the dedication of the Church of St. Columba, Tofino; the Mission Church of St. Mary Magdalene, Oaklands; St. Jude's, Tillicum Road; St. Mark's, Qualicum; Church at Cobble Hill; St. John's, Courtenay; Mission at Fowl Bay; Church of St. Saviour, Denman Island. The inter-diocesan boundary between the Diocese of Columbia and the Diocese of New Westminster had been determined in detail, and maps drawn. The building of the new cathedral had been postponed until happier days after the war. The various reports presented were of a most satisfactory nature. In the evening a general missionary meeting was held in the schoolhouse, at which the two principal speakers were the Rev. F. L. Stephenson, of Cowichan, who told the story of his work as a missionary in the Yukon, and the Rev. C. H. Shortt, who spoke of the work in Japan. The latter address was illustrated by a number of beautiful lantern slides. The Bishop presided. An important resolution, proposed for the first time at the last meeting of the Synod of Columbia, and brought up again for confirmation at the present Synod, was passed by a more than two-thirds majority by the clergy and laity in council at Christ Church Cathedral schoolroom. The passing of the resolution makes for an important and radical change in Church government within the diocese, being as follows: "Whereas it is expedient to remove all words of definition from the constitution and canons of the Anglican Synod of the Diocese of British Columbia which hinder and prevent female members of the Church of England in the diocese from being members of the vestry of the parish church which they attend, and exercising the right of speaking and voting at all meetings of said vestry: Be it, therefore, resolved that the following alterations be made in the constitution and canons of this Anglican Synod of the Diocese of British Columbia. In line 5, page 3, strike out the word 'male' before the words 'Member of the Church of England in Canada'; on page 6, paragraph 7, defining 'electors,' in line 1, strike out the word 'male' before the words 'Member of the Church of England in Canada.' On page 26, in Canon XII., parochial organization: In paragraph 1, line 1, strike out the word 'male' before the words 'Member of the Church of England in Canada.' And whereas it does not seem expedient at the present time to permit female members of the Church to act as churchwardens, members of the church committee, or members of this Synod; be it further resolved, that on page 6, paragraph 8, defining 'representation,' in lines 2, 3 and 5, the word 'male' be inserted before the word 'representation.' And on page 26, Canon XII., parochial organization: In paragraph 3, line 2, insert the word 'male' before the word 'communicants,' and after the words 'church committee' in lines 4 and 5 of the same paragraph, add the words 'who shall be males'; and any further alterations which may be necessary to give effect to the mind of the Synod, let them be made accordingly." The motion was proposed by the Dean of Columbia, and seconded by Rev. C. Pelly. J. W. Church opposed the motion, and was supported by Sir Clive Phillipps-Wolley, who, however, voted in favour of the resolution ultimately. The last speaker in opposition to the resolution was Rev. E. G. Miller, who appealed on the ground that the passing of such a motion would drive members away from the Church. When the vote was taken nine clergymen opposed, and more than thirty voted for, the resolution. The resolution was carried. Quite the most important matter which came up for discussion during the last day was the resolution introduced in the course of the morning by the Dean of Columbia, this to come into effect almost immediately. At the Easter meetings this year the women of the Church of England in this diocese will have the right to vote for churchwardens, church committee and lay representatives to the Synod. In the afternoon there was a long discussion of the Diocesan Mission Fund, and of the steps necessary to make the appeal stronger and more fruitful. A canon on the erection and sub-division of new parishes was passed through all the preliminary stages, and only awaits confirmation. The matter of clergy pensions was also discussed, but no definite action was taken. The Executive Committee is as follows: Clerical—Revs. Connell, Collison, Littler, Flinton, Ryall, Baugh, Allen, Andrews and Cockshott. Lay—Sir Clive Phillipps-Wolley, Messrs. Crotty, Perry, Corry Wood, Burrell, Dallain, Walsh and Harvey. Delegates to the Provincial Synod—Archdeacon Scriven, Revs.

Connell, Littler and Collison; Messrs. Crease, Wollaston, Blankenbach and Crotty. Representatives on Missionary Society of the Church of England in Canada—Archdeacon Scriven, Rev. R. Connell, Messrs. Crotty and Wollaston. Board of Governors of Theological College of British Columbia—Archdeacon Scriven, Revs. Connell and Littler, Messrs. Crease, Wollaston and Boggs (lay members elected by acclamation). Clerical representatives on the M.S.C.C. were appointed to the Sunday School Commission, and the Bishop was asked to appoint the lay members.

HONAN.

William C. White, D.D., Bishop, Kai Feng, Honan.

KAIFENG.—ST. ANDREW'S SCHOOL.—On Christmas Day there were 15 boys of St. Andrew's School admitted into the Catechumenate by the Rev. N. L. Ward. The Spring Term for St. Andrew's has been fixed for March 4th (1915). A large number of new boys are expected, because of the lowering of the fees. The St. Andrew's Committee for 1915 has been appointed by the Bishop and consists of the following:—The Bishop, Mr. Simmons, Mr. Yie, Mr. Ward and Mr. Trivett.

ST. PAUL'S HOSPITAL FOR WOMEN.—The Hospital Committee for 1915 consists of the following:—Dr. Philipps, Dr. Helliwell, Dr. Ch'en, Rev. Mr. Williams and Miss Howland. The patients are beginning to come regularly, and even more are expected as soon as the weather gets warmer. Dr. Margaret Philipps, who has recently undergone an operation for appendicitis, is rapidly recovering.

CHENGCHOW DISTRICT.—The four Day Schools in this district were examined by the Rev. N. L. Ward on January 16th. The scholars did still better than last year. Great credit is due to Mr. Chou, the Catechist, who has the oversight of the work in these schools. In Chengchow congregation, there is a class of seven candidates preparing for confirmation; and a class of four for baptism.

KWEITEHFU DISTRICT.—Dr. and Mrs. Helliwell have got settled into their work in Kweitehfu. The others labouring in this field are the Revs. Simmons and Williams. In a few months' time there will be railway connection between Kweitehfu and Kaifeng; and it will be possible to go from Kaifeng to Shanghai by rail within two days' journeying.

Correspondence

PRAYER AND THE WAR.

Sir,—If you allow me a brief space for reply to your correspondents, Messrs. I. Fennell and A. Ryde, I would like to remark that they are both enslaved to the Orientalism of the Old Testament phraseology, which in accordance with the modes of thought of the times, ignored secondary causes and attributed disasters and misfortunes to the Almighty, inasmuch as He did not directly intervene to prevent them. In the same way in much later times epidemics, pestilences and plagues have been put down to the Hand of God, instead of, as now would be seen to be more correct to say, to neglect of sanitation, or ignorance of medical science. It is a well-known license of language in the Old Testament by which God is said to have done that which He permitted. The historian tells us in Exodus that "He hardened Pharaoh's heart," which merely means that as the latter resisted Divine influences he was abandoned to the hardening effect of his own perverse will. Now in the present case that pride and selfish, lustful greed of power on the part of our enemies have forced war upon this Empire, which we did our best to avert, it is simply misrepresentation of facts, or glaring confusion of thought, if it be not something worse, to say that God has sent what is really a triumph of Satanic power. Of course God can and does use evil and evil men for the accomplishment of His own purposes, as He used Pilate, Herod and Judas as agents to bring about the world's redemption, through the Sacrifice of the Son of God; but that is not saying that He prompted these men to do their evil work. The permission of sin by God, who is infinitely good as well as infinitely powerful, is, and always has been, an unsolved problem. All we can say is that God, having endowed man with freewill, does not encroach on His own gift by coercing him to do right. But He can, and often does, bring good out of evil, and forces the latter to subserve His purpose. He makes "all

things work together for good," and that He will do so in this case we may confidently believe. I fail to see that Mr. Fennell has any right, with the knowledge gained on this side of the Atlantic, to say that France is not a Christian country. We have enough sins of our own and people who live in glass houses should not throw stones. Germany, by the approved utterances of her writers, has repudiated Christianity by preaching the doctrine of force. Nevertheless, she may be an instrument in God's hand, as the Philistines were of old, but this does not lessen the blasphemy of attributing this Satanic war to God. As to Mr. Ryde's question, "who sends the earthquake?" we know too little about the natural laws that govern the occurrence of earthquakes to be qualified to offer an explanation. If we could investigate these laws we might be able to avoid the consequences of such.

Albert Geo. Smith.

Sir,—I would like to state three reasons why it seems to me to be impossible to believe that God had anything to do with starting this war.

1. Because I think I can safely believe from reliable information that Germany started the war, and, by adopting a certain position, forced other nations into it. I do not think it is at all necessary for us to go beyond that fact and to try to fasten the responsibility on God. If God did send the war, I should have some hesitation in offering some of the prayers we use.

2. If, however, it is necessary to believe that a supernatural power had anything to do with this war, I should think that it bears on its face all the marks of the devil. I cannot connect it and all its horrors with a good God.

3. I am told that God sent it to punish many evils—the Congo atrocities, the opium trade, the irreligion of France, the weakening faith of Germany. I cannot see that a wise or just God could possibly devise such a scheme as this war for the sake of punishing the nations for the sins referred to. A just God would punish those who are directly responsible for all these evils, and a wise God could easily devise some plan which would reduce to a minimum the sufferings of those who are not responsible. Thousands of innocent men, women, and children are being killed to-day who had no more to do with the Congo, or the opium trade, or wickedness in high places in Europe than I have. Because some people are selfish and God-forgetting in England, or Belgians cruel in Africa, or Germans responsible for a loss of faith in Holy Scripture, I am asked to believe that God is sending a war which is to kill off Canadian, Australian and Indian men, and to leave many widows and orphans, dependent to a large extent on charity. If any human sovereign undertook to bring a part of his kingdom to a knowledge of their wrong-doing, and went about it in a fashion suggested by this war, he would be deemed unfit to hold a high, responsible position.

It is quite true that we can learn a great many lessons from a war like this. Nothing—not even such a terrible war—can destroy what is good in the world. God's will must be done in spite of everything, and He will use whatever material we place at His disposal, and find out what is good in it. The war is drawing out heroism and unselfishness in the most unexpected places, but the sum total of good seems to me to bear a very small relation to the enormous amount of evil, and hardly justifies anyone in deliberately sending such a terrible tragedy. Whatever view we take will land us in some difficulties, but we simply have to choose the point of view that seems to us the least difficult. I choose between a point of view which is hard to understand and a point of view which it is impossible for me to accept. It may be hard to understand why such a war is possible—but it is impossible for me to believe that God sent it. Dilemmas of that kind are not unknown in life, and each man has to choose for himself.

A Clergyman,

[Correspondents who do not wish their name to appear are requested kindly to use some *dis- tinctive* nom-de-plume or initials.—Ed. C. C.]

### SIR OLIVER LODGE AND SPIRITUALISM.

Sir,—I had no desire or intention to evade "Churchman's" argument that the triviality of the messages claimed to have been received by Sir Oliver Lodge was the strongest possible proof of their truth. I merely thought that the point was not convincing, and, therefore, could be disregarded. I am still of this opinion, especially as, so far as I know, it is one that has not been urged in favour of Sir Oliver Lodge by anyone else. The contention is wide of the mark, for in a matter of this kind it ought to be regarded as

essential that the communication be altogether worthy of the situation. "Churchman" probably knows that a similar claim has been made for communications alleged to have come from F. W. H. Myers, but Mrs. Myers has declined to accept them, because they are unworthy of her late husband. In the same way I hold that the messages now claimed by Sir Oliver Lodge are unworthy because of their triviality.

I am more than ever convinced that in indulging in Spiritualism Sir Oliver Lodge has not maintained his high position as a great man of science. What are we to say to these words of his: "I have seen a phantom form come from the corner of the room, take an accordion in his hands and glide about the room playing the instrument?" This does not seem worthy of so eminent a scientist, and suggests that he has, as I said before, handed himself over to the will of mediums of spiritualistic seances. "Churchman" might also read the Editorial Notes on this subject in the February "Expository Times."

Notwithstanding what "Churchman" urges, I contend that Spiritualism is plainly forbidden in Scripture, and it is, therefore, not at all likely that God will now encourage what He has there forbidden. That the prohibition is found in Scripture is clear from such passages as Isa. 8:19, as well as Deut. 18 and Lev. 20.

Once again, I assert that no one who fully accepts the Deity of Christ and His Atoning Sacrifice can have anything to do with Spiritualism, and on these grounds I am of opinion that no true Christian should dabble with it. Someone has said that there are "Three Black I's" that go with Spiritualism—Insanity, Immorality and Infidelity, and, while I would not for an instant associate these with Sir Oliver Lodge himself, yet the general system of Spiritualism undoubtedly tends in these directions. Let me commend to the attention of "Churchman," if he does not happen to have seen it, "The Dangers of Spiritualism," by Raupert. It is written by one who was formerly connected with Spiritualism, but who has now severed himself from it because of the moral and spiritual dangers associated with the movement. This is all I need say on the subject. I was only anxious to express my opinion that your editorial was right, and "Churchman's" two letters have only confirmed me in my judgment.

D. C. A.

### Books and Bookmen

"Visions of the Unseen," by the Rev. H. J. T. Bennetts, M.A. London, England: A. R. Mowbray and Co., Ltd. (2s. 6d. net).

This book is an attempt to harmonize modern psychical research with the Church's doctrine of the Communion of Saints. The author has collected a large number of legends from early and mediæval Church history bearing on the subject of communication with the spirit world. He also cites modern instances of the same phenomenon. The general conclusion is that these appearances in dream and vision are in order to encourage and console, warn and rebuke. But the phrase "Communion of Saints," does not mean conscious communication with the dead, rather it emphasizes the fundamental oneness of the Church (whether Militant or Triumphant), in the common love and faith of the "Saints," and their recognition of the Lordship of Christ. Psychical phenomena cannot easily be understood or explained, but to make them part of the Divine order—a means whereby certain spiritual benefits are bestowed upon God's children, is, to say the least, going beyond the plain teaching of Scripture, and must tend to produce a morbid and unhealthy type of Christianity. And the very things which these visions of the unseen are supposed to accomplish are expressly stated in Scripture as the work of the Holy Spirit. Anything that would lead us away from Him as the source of every spiritual blessing must be viewed with suspicion.

"The Hibbert Journal," January. London, England: Williams and Norgate (10s. per annum).

It is natural that the present issue should contain articles, specially dealing with War topics. The first is, "The Soul of Belgium," by the Abbé Noël; Professor Vinogradoff writes delightfully on "The Slavophile Creed"; a Professor of Louvain tells the story of his personal experiences during the German occupation in an article which should be pondered by all who have questioned the accusations against German brutality. Other articles are "The Jews Through Roman Spectacles," by Professor Strong; "Why We are Fighting," by Edward Willmore; "Thoughts on Pacifism," by G. H. Powell; and a most in-

teresting and valuable discussion on "The Religious Revival in the Labour Movement," by George Haw. Every Churchman should give this article special attention. Other contributions, with Surveys and Reviews, make up the number.

"The Eyes of Flame," by the Bishop of London. England. Wells, Gardner, Darton and Co. (2s. 6d. net).

A book of addresses and sermons to Clergy and Church workers, with seven sermons preached on special occasions. In the addresses to Clergy there will be found much that is helpful, suggestive, and spiritual. At the same time a decidedly practical note is sounded throughout. It is, perhaps, too much to expect to find no points of controversy touched upon—at least there is a sermon on the Invocation of Saints which no Evangelical Churchman could read without disapproval and suspicion. But, however, we may disagree with the author's viewpoint, there is much in the book worth reading and pondering.

Received: "The Modern Churchman"; "The Lord's Day Advocate"; "Trinity College School Record"; "The America City" (a new magazine); "The Mission Field" (S.P.G.); "The Adelaide Church Guardian"; "Jewish Missionary Intelligence"; "The Church Gazette" (National Church League); "National Righteousness" (the Anti-Opium organ); "The Greater Britain Messenger" (C. and C.S.); "The Crozier" (Diocese of Nebraska); "Patriotism and Production" (Agricultural War book, published by the Department of Agriculture, Ottawa).

### ARCHBISHOP OF BAALBEK CENTRAL FIGURE IN UNIQUE SCENE.

A scene unique in Toronto was enacted on last Sunday morning, when his Grace, the Most Reverend Dr. Germanos, Archbishop of Baalbek, and Metropolitan of Antioch, of the Holy Orthodox Greek Church, pronounced a blessing upon his congregation from the steps of the Greek Church after celebrating Mass. Arrayed in the rich vestments of his high estate, and wearing the handsomely jewelled golden mitre and carrying the golden pastoral staff, he presented a striking appearance.

Before his Grace, with heads bared, reverently knelt the large congregation of Toronto Greeks and Syrians, and many other members of the Greek Church who came from neighbouring cities and towns to hear the Mass sung. Among the worshippers were many who had been unable to gain access to the little building, and it was for these especially that his Grace pronounced the public blessing.

Special prayers for King George and for the Empire, and for the cause of the Allies were offered up by the Archbishop during the celebration of the Mass. His Grace asked that the life of King George might be spared to continue to rule with the justice which has made him so dear to his people, and that the power of the British Empire might be saved to continue its unceasing struggle against tyranny and oppression.

In his sermon the Archbishop spoke strongly of the war. "Britain is fighting for right and justice," his Grace declared, "and I have no doubt but that Almighty God will stand behind the arm of King George and of his legions now in the field. The great Empire will be safe in this, the terrible crisis of its history, and by the aid of God we shall see it rise again from the havoc of a hundred battlefields with a greater glory and more heroic traditions than ever before, for Britain is fighting the fight of humanity, justice and freedom against the legions of barbarism and militarism, which are condemned in the sight of the Lord."

Concluding his sermon, his Grace expressed the great pleasure which he felt at being privileged to celebrate Mass in Toronto. He drew attention to the great future which lay before the members of his congregation as citizens of Toronto, and laid stress upon the necessity of their being true citizens of the country of their adoption. Theirs, he said, was a glorious heritage, but in the midst of their prosperity they must not forget their God, and they must always govern themselves in a manner becoming true Christian people. This was the key to the greatness achieved by the British Empire, declared the Archbishop, and it would prove its salvation in the present European crisis.

Pronouncing the Benediction, the Archbishop said prayers for the Anglican Church and the clergy and for their future prosperity. An Anglican clergyman and a number of Canadians formed part of the congregation.

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**Personal & General**

Canon Plumtre is in Victoria, B.C.

The Rev. Mr. Fennell and Mrs. Fennell are in Westmount, Montreal, for a few weeks.

Miss Knox, Principal of Havergal College, has returned from St. John, N.B., where she has been lecturing for the Canadian Women's Club.

The Toronto University has offered to the Government a 1,000-bed hospital for France, the hospital to be under the entire supervision of their medical faculty.

Mrs. A. H. Marsh gave two birthday parties last week, the object being to raise money for a summer home for the Anglican poor in connection with the down-town churches. Over \$100 was raised.

Lance-Corporal Michael O'Leary, one of the first battalion, Irish Guards, who has been awarded the Victoria Cross, is a member of the North-West Mounted Police. He returned to England as a reservist last August.

The engagement is announced in England of Herbert Reynolds Furse, 9th Lancers, youngest son of the late Canon and Mrs. Furse, of Halsdon, North Devon, and Agnes Katherine, only daughter of Mr. and Mrs. Arthur Grasset, of Toronto.

We learn with deep regret that one of the last cases of meningitis at the Camp, is that of Harold R. Wilkinson, of the Machine Gun Battery, and a son of the Rev. F. Wilkinson, of St. Peter's Church. He has been removed to the General Hospital and we shall anxiously await further news.

Alfred E. Winnington-Ingram, a son of Winnington-Ingram, of Grovesend, and a nephew of the Bishop of London, has enlisted with the Seventh Mounted Rifles, at London, Ontario. He is at present a divinity student at Huron College. No less than seven Huron College students have enlisted recently, Bishop Williams, we are told, having encouraged the idea.

Look out for impostors. Last week a man most unsuitably dressed for cold weather was given an overcoat and gloves by one of our east end

Rectors. Later he heard that the "poor man" had regular employment and a fur-lined coat. So he told him to return both coat and gloves that day before six o'clock or he would have him arrested. Needless to say they were brought back.

English schoolboys, like those of other nations, sometimes get their facts mixed in examinations. The "University Correspondent" gives these examples of their mistakes: "The King was not to order taxis without the consent of Parliament." "Henry VIII. was very fat, besides being a Nonconformist." "To germinate is to become a naturalized German." "B.Sc. stands for Boy Scout."

The authorities of King's College, Windsor, seem to have gone across the continent to find a successor to Canon Powell. We have good reason to believe that the post will be offered, if it has not already been offered, to the Principal of St. Mark's, Vancouver, Dr. C. A. Seagar. The latter probably will take some time to consider the offer, as the new President will not assume his duties until the coming academic year.

The pinch of hard times seems to be lessening, if one may judge from these headlines found in one day's issue of a New York paper recently: "Senator Clark Gets His \$7,000 Tablecloth," "Mr. Frick Buys \$50,000 Canvas," "\$15,300 Rug Goes to John D." Another paper the next day advertised: "Eider Down Quilts Reduced from \$400 to \$200 each." Still another announced: "Chippendale Bookcase Sells for \$3,750." The reporter's comment on the last-named object of luxury is seemingly superfluous, namely, that the bookcase was "of an exceedingly pleasing design."

In a letter received by a Toronto gentleman from the granddaughter of Henry Clay, and addressed from Lexington, Kentucky, on February 14th, 1915, is the following: "Today in our fine old Cathedral for perhaps the first time in its history, there were prayers for King George, and the order of the services was suggested by a Canadian Bishop, who possibly wrote the wonderful peace prayer that was offered up. Our Dean preached an eloquent peace sermon, paying generous tribute to our neighbours, the Canadians, which I, after

seeing and hearing the Canadian delegation at New Orleans, could understand and appreciate."

Libya, in Africa, again has given an ancient piece of sculpture to the world. At Cyrene, once the principal city of ancient Cyrenaica, a colossal statue of Alexander the Great, lacking only a part of the right forearm, has been excavated. It is a magnificent marble copy of the celebrated bronze of Alexander by Lysippus, which is known only by the copies of it on coins, the original having been destroyed. The statue probably was made some 50 or 60 years after the original in the third or fourth century before Christ. It is larger than life-size, and represents Alexander entirely nude standing looking upward, and with his right arm outstretched and his left holding a spear, on which he is leaning.

Many stories of Lord Kitchener are being retold at the present time. One of the most characteristic is related in connection with his campaign in the Soudan. It appears that Lord Kitchener became tired of having his messengers sniped by the enemy; he, therefore, ordered that a telephone wire should be laid across a certain stretch of desert. As Lord Kitchener had ordered it, of course it had to be done, but there was much shoulder shrugging about it, for it was felt that after the enemy had got over their awe for this new device they would be sure to cut the wire; and this is what happened time and again. Lord Kitchener never complained, he simply ordered the wires to be replaced. Later on the shoulder-shruggers learned to their intense surprise and admiration that he had caused the real wire to be laid underground.

A colonel of one of Britain's historic regiments, recently on Salisbury Plain, anxious as to the conduct of his sentries, determined to put them to the test. One dark, rainy night, he relieved one of the outposts and took his place on guard. It was long before there was any sound of intruders. Then in the far distance could be heard the heavy tramp of marching men. The colonel could hear the distant challenges of the outposts. Finally the column approached his post. "Who goes there?" he demanded. "Gordon Highlanders," was the response. "Pass, Gordon Highlanders. All's well." Another hour passed. Another column approached. "Who goes there?" came the challenge. "Welsh Fusiliers." "Pass, Welsh Fusiliers. All's well." Morning was breaking when a third column appeared. "Who goes there?" "None of your business." "Pass, Canadians. All's well."

The First Negro Bishop.—The past year has seen the commemoration of a notable event by the Anglican Church in West Africa—the jubilee of the consecration of Bishop Crowther, the first native African Bishop of modern times, which took place in 1864. The Bishop's career was unique. He was a kidnapped slave in 1821, a rescued slave in 1822, a mission-school boy in 1823; and subsequently a baptized Christian, a college student, a teacher, a clergyman; then a missionary to the very country from whence he had been stolen, the founder of a new mission station in 1857, and the first negro Bishop in 1864. Several times he was in England and in great demand as a speaker all over the country. He certainly accomplished much in Africa. When the black Bishop was on a railway journey in England in the company of a missionary—Bishop Weeks—a conversation arose between the latter and a fellow-traveller, who ventured to question the utility of foreign missions. Pointing to Bishop Weeks, the negro Bishop said: "I am an African, and this man was the means of my becoming a Christian, and of my coming to this country as a Chris-

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tian man." The traveller looked astonished, and had no more objections to raise. There was before him a living proof of the wonder-working power of the Gospel. Seeing is believing.

## British and Foreign

All the members of the church choir at Swalwell, Eng., who were of recognized age, volunteered lately to serve with the Colours, and eleven of them were accepted and are now under training.

The Bishop of London has appointed the Rev. N. Thicknesse Rector of St. George's, Hanover Square, London, to a prebendal stall in St. Paul's Cathedral. Mr. Thicknesse was previously Rector of Hornsey.

The Bishop of Norwich lately appointed no less than seven clergymen to honorary canonries in his Cathedral. It is very seldom that the Bishop of an ancient diocese, such as is that of Norwich, has the opportunity of appointing so many of his clergy to like positions at one and the same time.

At a jute factory near Armentieres which was being shelled a chaplain celebrated the Holy Communion in a large, dark cellar, 128 officers and men of the Monmouth Regiment (Territorials) participating. The only illuminant was the chaplain's flash-lamp. The battalion went into action next day and a number of those who had partaken were killed.

The Rev. H. R. N. Ellison, Rector of Hothfield, Kent, is serving temporarily at the front as the driver of a Red Cross motor ambulance. He now wears the motor transport uniform and is so changed thereby that, so it is said, his own parishioners would scarcely recognize him. Mr. Ellison is a splendid cricketer, and at one time played for his County (Wilts).

Mr. Thomas Wicks, the veteran Cathedral chorister, died recently at Wells, aged 95. For 62 years he took part in the daily services of Wells Cathedral, and he was a member of the choir at the coronations of William IV., Queen Victoria and Edward VII. in Westminster Abbey. He was invited to be present at King George's coronation, but was too feeble to undertake the journey.

On Sunday, December 20th, the Bishop of Victoria, Hong-Kong, held an Ordination in St. John's Cathedral and admitted three Chinese to the diaconate. The service was in Chinese, the Cathedral was filled with Europeans and Chinese, and the choir was entirely Chinese. The preacher was the Rev. Fong Yat San, of Holy Trinity, Kowloon, and the Litany was said by the Rev. Fok Tsing Shan, of St. Stephen's. The Rev. Mok Shan, of Canton, read the Epistle, and the Rev. Wong Tang Ng was the Gospeller. The service was a most impressive one, and caused great interest. The candidates were trained at the C.M.S. Training College at Canton.

After labouring for 24 years with a penknife Mr. William Pollitt, of Rochdale, has just completed a model of Cologne Cathedral. The model covers a ground space of 32 square feet. Not one single nail has been used in the model, but the whole has been carved out of selected wood, and several pocket-knives have been worn out. Some of the pieces of wood are so tiny that they had to be picked up on a pin-point and placed in position. No fewer than 24,000 separate pieces are used in the construction of the two spires on the west front alone. There are more than 1,000 statues on the model, 280 are fitted in the three doorways and 140 in the south. The

interior is lighted by electricity, and a phonograph arrangement, worked by an electric motor, is installed to represent the choir. There is also a special arrangement to imitate the Cathedral bells.

## THE POPULAR SOLDIER PRINCE

There is no more popular man at the front to-day than the Prince of Wales, who is taking his fair share of the rough and tumble of the campaign. He likes to get among men who do not know him, and the other day he was found sitting in a 'bus talking to a wounded sergeant and half a dozen privates of the Seaforths, while the sergeant was explaining the methods of snipers. A messenger came up and said something to the Prince, who turned round and wished the men good-bye and good luck, and then went off.

A minute or two later a soldier who had been standing near by came up to the 'bus and looked in. "Who was that Grenadier chap?" said the sergeant to the newcomer. "Why, didn't you know?" he replied, with a grin—"it's only the Prince of Wales."

A look of consternation overspread the features of the worthy sergeant and his companions. "Great Scott!—and here's me and the boys smoking all his cigarettes, and I only called him 'Sir!'" "Never mind, sergeant; your Prince won't think any the less of you for that, if you but knew it."

One day, seeing a car pulled up by the side of the road and two French soldiers wandering aimlessly about, the Prince pulled up and asked them their trouble. "Petrol run out," said they. "We'll soon rectify that," replied the Prince, cheerily, and, digging about under the rugs in the body

of his car, promptly produced a couple of tins of spirit, wished the two soldiers good-day, and sped off. Two minutes later, while the Frenchmen were still engaged in pouring the petrol into the tank, another car pulled up, and the following conversation took place:—

"Have you seen a big, khaki-colored car pass this way?"

"Oui, m'sieur—but two minutes ago—l'officier Anglais so kindly gave us the essence," pointing to the petrol cans.

"Do you know who the officier Anglais is?"—"But, no, m'sieur."

"Well, perhaps it may interest you to know that you are indebted to the Prince of Wales—good-day and thanks," and the car started off, leaving the two French soldiers looking at one another.

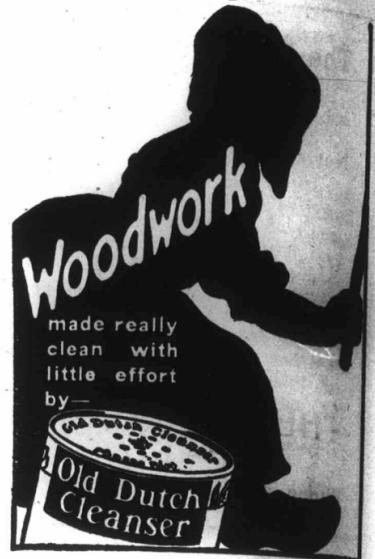
Then one of them started tearing madly after it. "M'sieur, m'sieur," he shouted. The officer driving the English car stopped, and a panting, breathless figure came up. "M'sieur, my—comrade and myself—you will convey to his Highness—our thanks

"Oh, that's all right. I don't think he'll worry much because you didn't receive him in a manner befitting his rank. All right, don't get upset about it; I'll tell him, if it'll do you any good." And the officer glided off with a broad grin on his face.

\*\*\*

## A SERVIAN LEGEND

THE Servians, like all mountain people, are true lovers of freedom. They have drunk deep of a wine whose aroma inspires hatred of oppression and tyranny, a wine whose essence creates a love of exalted, soul-stimulating liberty.



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Marko Kraliovitch, the son of a King who ruled Serbia early in the fourteenth century, is the hero of many legends. In these legends Marko plays the part of friend, protector, defender of those in danger or fearless liberator. It is in the last role that the following legend reveals him. He frees one of the most beautiful of the mountain forests from the tyrannical dominion of an evil spirit.

Servia is still true to her love of liberty. Have we not proof, and proof of her power to endure? Will she triumph over Austria as Marko triumphed over an oppressor in his day

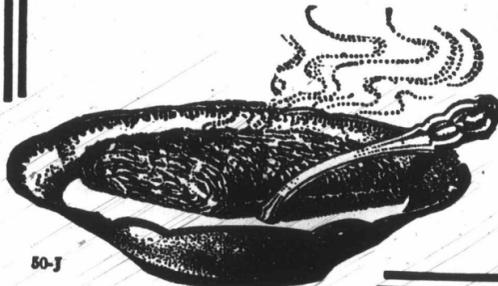
"Marko road through the mountain forest. He rode, and as he rode he cursed the difficulties of the path he had chosen and the darkness of the woods.

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"As he rode he muttered: 'Curses on you dark, gloom-haunted forest; yes, and curses on the thirst that is consuming me. How in this deep darkness can I find water to drink? I can find neither drop of water nor sup of golden wine. . . . Things will come to such a pass that I shall be forced to kill my good horse, Scharatz, and my falcon and still my thirst in the blood of their veins. Curses on you, black forest!'

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"Was that a voice he heard from the depths of the forest? He listened curiously.

"Marko, Marko, do not strangle your falcon! Do not strangle any creature nor harm them. Ride on still nearer the heart of the forest, for, buried in the heart of the forest and shaded by its tallest trees, there lies a lake of purest water. Drink deep of its clear streams.

"Drink deep, but do not trouble the waters. Wila, the evil spirit of the forest, lies sleeping on a tiny, verdant island close to the shores. Evil will fall on the hero who awakens her. Evil on horse that disturbs her. Wila will seize them. Wila will put out the rider's eyes and break the legs of his beast.

"Marko listened; he heard and he did not hear. What had he to fear? He rode on deep into the ever darker forest. He reached the shores of the lake. And there, on the tiny island, shaded by the overhanging branches of the tall, sombre pines, lay Wila, wrapped in sleep.

"Marko halted a moment and let the waters of the lake wash quietly over the feet of his horse. Then he spurred Scharatz out into the lake. Marko leaned down from his saddle and drank deep of the waters. He drank, and Scharatz, the horse, drank full draughts of the cool waters.

"Marko turned his horse toward the shore and began to sing in full, clear tones, to sing with all his strength.

"The sound of his voice awakened Wila! In her rage she hissed, adder-like, and drew from her breast four young serpents. At her cry four forest deer ran down to the water's rim. Wila seized a young hart. One serpent she put in his mouth for a bit, of two others she made a bridle, and of the fourth she made a spur. Then she mounted the hart's back, crying the while: 'Halt, halt, noble hero, halt, and come toward me. . . . Then you may go where you will.' In a moment Wila had reached the spot where Marko had gained on the lake's borders.

"Marko touched his bonnet and turned slightly toward her. Wila, the wily, seized the instant to spring from the hart's back. As she did so, she caught up the four serpents, added to them two others she drew from her breast and placed them as arrows in her bow. Marko sprang to the ground and in defence held up his great bearskin-covered shield. Wila's six arrows bedded themselves in the deep fur. Marko plucked them through and broke them.

"Then Wila, sovereign spirit of the forest and lake, threw herself on Marko, seiged him by his silken belt, drew him close in a deadly grasp. His peril was great, but he threw Wila off for an instant. Again she fell on him in blind fury, laid awful hands on his strong shoulders. He in turn caught her in a mighty grasp. Then they struggled, tight-locked, from morning until full-moon. Wila was covered with a white foam and Marko was bathed in a bloody sweat.

At length Marko's knees began to tremble. Wila felt him

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weaken; then she laughed a dread laugh; but just as she laughed in hard-throated malice a bright band of sunlight struck through the close-plaited branches of the trees. Marko saw the light, and sighing deeply, called: 'Dear sister of adoption, White Spirit of the Forest and Waters, wherefore did you once swear fidelity to me; where is the support you vowed to give in my need? Help me now or help me never.'

"Marko, I hear. Brother Marko, why did you not listen when I warned you: 'Do not trouble the waters of the lake, lest you should awaken Wila, evil Wila.' . . . It would be a cowardly thing for two to grapple with one; but where are your bright knives hidden?' At this moment Wila raised her head to see with whom Marko was speaking. She forgot an instant the deadly struggle and let her hands fall from Marko's shoulder. Marko, released, drew his sharpest knife and buried it deep in Wila's breast. Wila uttered an ugly cry; then curse after curse she heaped on Marko.

"Curses on you, Marko, curses and blindness. Blindness deep and lasting. You will lose the pure white light. You will lose it long ere you die. Curses on you, for you have

wounded Wila unto death. Wila, queen of the mountain, forest and the lake. . . . !'

"Marko heard her curses and laughed. Then he took his sword and cut the hart free from the serpents that had crept from Wila's breast as she struggled with him. The freed hart fled swiftly into the forest. Marko threw himself exultantly on Scharatz's back and rode away, leaving Wila in her death agony on the lone shore. As Marko rode he sang:—

"Happy is he who has a friend. A friend who will protect and aid him, a friend who will counsel in time of danger.' It was his song of gratitude to White Light, the good spirit of the mountain, forest and the lake.

"This is the true history of how Marko freed the forest and lake from the tyranny of Wila, the evil."

To be indifferent to danger for the sake of others; to grapple valiantly with the forces of evil; to wrestle with them until they are subdued; to pour out grateful thanks for inspiration gathered from those drawn into counsel in moments of high peril; to seek nor praise nor reward. How the qualities honour and clothe the lover of liberty, the scorner of all those who would bind and oppress!

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