

# Canadian Churchman

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Family Newspaper



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

Vol. 43.

TORONTO, CANADA, THURSDAY, JANUARY 6th, 1916.

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### SECOND SUNDAY AFTER EPIPHANY.

(January 16th.)

Holy Communion: 242, 255, 508, 525.  
 Processional: 376, 473, 476, 636.  
 Offertory: 322, 541, 542, 652.  
 Children: 298, 704, 717, 724.  
 General: 93, 463, 517, 584.

## The Outlook

### New Year's Greetings.

On this, the first occasion in 1916, we desire to wish all our readers the very best of blessings during the coming year. May it prove a time of spiritual uplifting to every individual Churchman and to every congregation in the Dominion. And this will be so if only we are careful to fulfil the necessary conditions set forth in Holy Scripture. A New Year's card which was received the other day points in this direction, and we are glad to pass on the message it brought to the recipient. (1) Your past. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). (2) Your present. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort Who comforteth us in all our tribulation" (2 Cor. 1:3). (3) Your future. "Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant-mercy hath begotten us again unto a lively hope" (1 Pet. 1:3). When past, present and future are thus guaranteed, we may be certain of "A Happy New Year."

### Day by Day.

The opening of another year is a fresh reminder of the familiar words of the Lord's Prayer, "Give us this day our daily bread." We need daily provision for daily needs, and just as "day by day the manna fell," so we are promised the adequate equipment of Divine grace day by day throughout the year. An old writer has put this very helpfully in these words, which we shall do well to heed:—

The daily services of grace in prayer; the daily lookings to Christ, like the flower

that follows the sun; the daily submissions of everything to Him; the daily effort to grow in His knowledge and love; the daily feeding on His Word, the daily endeavour to do good as we have opportunity, winning souls to Christ; the daily attention to our business under Christ's love; the daily subduing and denial of self, in bringing everything to Him, for Him to stamp and seal it as His own, imbuing it with His Spirit: the daily rejoicing in His goodness, and thanksgiving for His mercy; all these things daily, and all these things each day for itself, and not put off to the morrow, nor the morrow thrown upon to-day.

### Is Germany Invincible?

It would almost seem as though many people in England, as well as in Canada, believe in the impossibility of German defeat. Some of the English newspapers are most depressing reading, and, while no one wishes to overlook any weak spot or to buoy people up with false expectations, it is only too possible to play into the hands of the enemy by undue consideration of certain elements. It is perfectly certain that the Allies do not believe that they can starve Germany into an early surrender, for they know well the remarkable precautions taken by Germany to prevent any such results. But it is well understood that the British blockade has made the people of Germany realize the true state of the case much more definitely than is permitted to be generally known outside, and no triumphant bulletins can avoid the recognition of the awkward fact that, so far from Germany being in a satisfactory state, there are most serious conditions, both in the army and in the country in general. Notwithstanding all that Germany has done in regard to military progress, there are elements at work which can only end in disaster for her and Austria. It is profoundly significant that of all people in the world Germans alone are talking peace, for among the Allies there is not only no discussion of peace, but no contemplation of it. Lord Kitchener said, after the Battle of the Marne, fifteen months ago, that the turn of the tide had come, and, although in the light of what has happened since then, such a statement may seem incredible, yet we believe it will be proved to be literally true. From the moment that the Germans were compelled to retire and to act upon the defensive by trench warfare they knew that their fate was sealed, for their only hope and expectation of victory lay in the most sudden and overwhelming blows dealt to their enemy. When they ceased to go forward they practically admitted defeat, and, whether the struggle goes on for a shorter or longer time, the end is certain. This is admittedly only a statement of the case from the purely military and physical point of view, but when moral issues are included, and atrocities, brutalities and tyrannies are realized, there can be little or no doubt as to the ultimate end in victory for righteousness, truth and freedom.

### South America.

Bishop Kinsolving, who has been in charge of the Protestant Episcopal Church in Brazil, is not at all of the opinion that South America needs no religion other than that provided by the Roman Catholic Church. He has lived in Brazil a great many years, and, speaking the other day in connection with the Laymen's Missionary Movement, he said bluntly that nothing would prevent him from attending the coming Panama Congress. The Bishop did not hesitate to express himself in very definite terms about the results of Roman

Catholicism in South America. He says that "South America to-day is a country commercially, industrially, governmentally, educationally and religiously inferior in spite of its having had an earlier start and a more favourable start in civilized development than North America had," and he shows that the Roman Church must take its full share of responsibility, because it has been closely associated from the first with South American history. To the boast of Romanism that there is no divorce in the Southern Continent, Dr. Kinsolving significantly replies: "That is true; there is no divorce for the simple reason that there is no need of it; nothing in law or custom or social sentiment forbids" a man from doing a wrong of this kind. But where a Protestant Church is commenced, improvement in social ideals soon becomes visible, and even Romanism itself begins to take on a new aspect. "Wherever," says the Bishop, "one of my churches is planted, a new moral atmosphere prevails, and the priest himself begins to live a purer life." All this goes to show that a little experience is worth a great deal of theory.

### Papal Language.

Pope Benedict expressed himself in very remarkable terms the other day when speaking of Protestant work in the City of Rome. We cannot do better than reproduce the language he used:—

"What do these emissaries of Satan do who in the midst of the Holy City raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people, who scatter with liberal hand falsehoods and calumny against the Catholic religion and its ministers? These devilish arts are so many assaults against the faith of the sons of Rome, assaults the more dangerous because too often accomplished by the lure of material advantages. Oh! Poor fathers of families who are offered free education for their children as the price of their separation from the Church; poor sons, who are offered help for their parents in their declining years, if the parents of the children give their names to an evangelical sect!"

As the New York "Churchman" says, this language is quite worthy of the palmy days of Pius IX., when he anathematized Liberalism. It is interesting that the head of the Roman Catholic Church calls Protestants "emissaries of Satan," describes their meeting-places as "pestilential cathedrals," and complains of their "devilish arts." Of course, to use a well-known phrase, Protestants will not be "one penny the worse" for these utterances, which only serve to show the essential attitude of Rome to everything that goes by the name of Evangelical and Protestant. It is much to be hoped that the outburst will at least help to open the eyes of some to the utter impossibility of any union with Rome, short of an absolute acceptance of Roman Catholic claims.

### Have We a Message?

In a magazine which circulates among soldiers the question was asked: "What message have you to the bereaved?" A number of answers were given, and those from Christian men are naturally full of comfort, rest and hope. The reply of a celebrated sceptical scientist is in effect this: "I do not believe in any future life. I have no message of comfort to offer." All that is admitted is the usual praise of heroism and self-sacrifice. But what sorrowing hearts are concerned about

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is not the past of their dead, of which they know more than others, but their future. It is unspeakably sad to realize that scepticism has nothing but emptiness to offer, and this lack of a message at a solemn time like the present is the most terrible indictment that can be uttered against it, for it means that when the hungry heart cries out no consolation is possible. In this time of sorrow we doubt not that many will remember the utter helplessness of scepticism, for when the war is over and sceptics renew their efforts to lead people from Christ, there will be nothing more telling than the reminder of this utter hollowness and dissatisfaction in the most acute and trying moment of life. Meanwhile, it is an opportunity for Christian people, such as they have scarcely ever had before, to point sorrowing souls to the one and only source of satisfaction: "Lord, to whom shall we go? Thou hast the words of eternal life."

#### A Welcome Rebuke.

A well-known man in the United States is Colonel Halford, who was Secretary, years ago, to President Harrison. He has been speaking during the recent campaign of the Laymen's Missionary Movement, and on one occasion, when he was to address a large meeting, the leader, knowing the Colonel to be a life-long Methodist, thought it would be profitable to create a surcharged Methodist atmosphere with some rousing songs before the distinguished visitor began to speak. Evidently he could not have known the precise tone of Colonel Halford's religion. When the time came, the chairman said: "Now let us sing, just specially to welcome Colonel Halford, 'The Old-time Religion.'" So the young folks began:—

"It's the old-time religion,  
It's the old-time religion,  
It's the old-time religion,  
And it's good enough for me."

And they followed it through a very long number of verses, such as can be found in one of the Hymn Books, singing that this old-time religion was good enough for father, for mother, and for a score or more of ancient people. Then Colonel Halford was introduced, and after thanking the young people for this wonderful welcome, he added: "There is one respect in which your singing has come short; there is really another verse which ought to be added to the hymn, and I hope in singing it hereafter you will never omit it. That final verse runs this way:—

"This is neither sense nor music,  
This is neither sense nor music,  
This is neither sense nor music,  
But it's good enough for me."

## NEW YEAR'S DAY

Although there is no real difference between December 31 and January 1, we cannot help being conscious of a great change as we pass from one year to another. The close of the old year and the beginning of the New is a natural and helpful opportunity for reviewing the past and contemplating the future, and it is well that we should "take stock" in this way, remembering all our failures in the past and realizing both our need and the assurance of Divine grace for the future.

As we open another year it may help us to ponder some of the New Years of which there is a record in Scripture, for, as we contemplate what was done on similar occasions we can thereby see something of our duty to-day. The

first of these is thus stated: "In the first month, the first day of the month . . . Noah removed the covering of the Ark . . . and behold! the face of the ground was dry" (Gen. 8:13). This was a new commencement after a time of sorrow, sin and judgment. There was nothing between Noah and the bright skies above him, and on this account it must have been a memorable day for him and those with him. The past was for ever settled and he and his family were looking forward to a fresh commencement under new conditions with the assurance of the Divine grace and blessing. Everything that hindered the fullness of God's light from streaming upon him was removed, and the sunshine above him might well be taken as a symbol of the bright light that must have filled his heart as he contemplated what God had done, and what the future would be in the presence and by the mercy of the Lord. That is always a happy day for the believer when there is nothing to cast a shadow on our daily life. Our eyes should be and may be ever looking unto Him Who is our light, the Lord Jesus Christ. Shall we not take this opportunity of the New Year to remove all that hinders the full sunshine entering into our souls? This is what God desires for us (1 Pet. 2:9), and it should be our desire and determination as well. The familiar words so often sung constitute a fitting prayer for the New Year:

"O may no earth-born cloud arise,  
To hide Thee from Thy servant's eyes."

Another New Year's Day is noteworthy. "In the first month, the first day of the month . . . the Tabernacle was reared up" (Exod. 40:17). That was a memorable day in the history of Israel. They had been redeemed from Egypt, rescued out of bondage and protected by means of the great Passover sacrifice. They had been led step by step along the pathway, guided and guarded by God until they had arrived at Sinai, where they were taught the Divine will and shown what was expected from them. Then came the revelation concerning the Tabernacle, which was to be the centre of their national life as the place of worship and the guarantee of faithfulness to the Divine covenant. The sanctuary which they had prepared according to the commandment of God was intended to be the heart and soul of their national life, where they should approach God and come to know Him and His ways with the assurance of His guidance and protection. The Tabernacle stood for at least four things which are all spiritually true to-day of the Church as a whole and of each individual Christian. It was the place of worship and we too must realize the presence of God. It was the place of instruction, and we too must accept the revelation of the truth of God. Then the Tabernacle was the place where people were to hold fellowship with God, and it is for us to-day to receive the grace of God. It was also the place of testimony to God and it is for us to reproduce His will and show it by lip and life. The New Year should reveal to all the fact that God is dwelling in us (2 Cor. 6:16), that we have our place of worship and fellowship (Heb. 10:19) and know ourselves to be under the instruction, guidance and power of God. The Tabernacle was reared by human hands and if only we offer ourselves to God, He will dwell in us, the source and centre of our life day by day.

Another New Year's Day was associated with a later event of much interest in the history of Israel, the Reformation under Hezekiah. "They began on the first day of the first month to sanctify" (2 Chron. 29:17). Sanctification primarily means separation or consecration, and that which was done by Hezekiah and those associated with him is essential to-day in individual and Church life.

It is for us to separate ourselves from all else and to dedicate our lives entirely to the Lord. Wherever sanctification is found in Scripture the fundamental thought is always that of consecration to God, involving separation from everything known to be wrong and at the same time a complete surrender of the heart and life to Him. This is the meaning of the well-known words concerning our Lord, "for their sakes I sanctify myself" (John 17:19). He separated, dedicated, consecrated Himself in order that we too might be similarly devoted to God. It is well for us to remember this root-conception of Sanctification and its cognate words. A "saint" in the New Testament is one who belongs to God, and therefore the "Communion of Saints" means the fellowship of those who are consecrated to God, who are His property, His own possession. No time of the year could be more appropriate than the commencement on which to realize the absolute necessity of devotion to God. "Here we offer and present ourselves unto Thee."

Yet again, we read that Ezra "upon the first day of the first month began to go up from Babylon" (Ezra 7:9). It is interesting to notice that he signalized this New Year's Day by turning his back on the great city of Babylon. He and others like-minded, who knew and loved the Word of God, took their courage in their hands and left the fascination of that city and crossed the desert in order to reach their native land. This is the true pilgrim spirit, and if any of us are still tempted to remain in any form of Babylon, it will be well for us to turn our back on it at this time, and, realizing that we are pilgrims, take definite and straight path to our native land (Heb. 11:14). The blessing that rested upon Ezra and his companions will assuredly be ours if we follow his steps. The word is clear, "Love not the world, neither the things that are in the world" (1 John 2:15). The believer with a single eye to God's glory and a heart that can rest on the Divine promises will never be left alone. True faith is fully assured of guidance and protection as we leave Babylon for the city of God.

Thus we may think of New Year's Day and its messages. But there is still waiting for us another and infinitely more wonderful day, when there will be a new heaven and the new earth, and indeed "all things new" (Rev. 21:5). This will be the day of days for all those who take the Word of God as the lamp to their feet. They are able to say with assurance, "Our feet shall stand within Thy gates, O Jerusalem!" And so may this New Year on which we enter be the very best we have had in regard to all those things which constitute true Christian living; a new start like Noah's, a new fellowship like Israel's, a new consecration like Hezekiah's, a new pilgrimage like Ezra's, and then we shall enjoy ever-increasing fellowship with our Lord in daily living and realize something even now of that time which will be ours when the day dawns and the shadows flee away.

### THE CHANGING YEARS

Across the threshold of the year  
I dare not step without a guide,  
Oh, let me feel Thy presence near,  
And know Thee ever at my side.

So many foes on every hand,  
So many snares laid for my feet,  
Left to myself I cannot stand,  
To trust in self, but courts defeat.

But with Thy strong hand clasping mine  
The future I can calmly face;  
Strong in the love that made me Thine,  
And leaning wholly on Thy grace.

Thus shall my way still brighter grow,  
Life's trials tell me all Thou art,  
Till with Thee I more fully know  
The wealth of Thy great loving heart.



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# THE EMERGENCY AND THE OPPORTUNITY

BY THE REV. E. A. BURROUGHS, M.A.

(The following is the full text of the sermon recently preached by the Rev. E. A. Burroughs, M.A., Fellow and Tutor of Hertford College, Oxford, and Examining Chaplain to the Bishop of Liverpool, at Westminster Abbey.)

*"Jesus therefore lifting up His eyes, and seeing that a great crowd cometh unto Him saith to Philip, Whence shall we buy bread that these may eat? But this He said to prove him for He Himself knew what He would do."—St. John vi. 5, 6.*

OUR Lord and His disciples were confronted with an emergency for which they were, humanly speaking, quite unready and unequipped. They had retired, as we know from the parallel versions, for much-needed rest, and their departure had been so hurried that (as soon transpired) the whole provision of food which they had with them was quite inadequate even for their own needs. The appearance of the crowd in the distance was, to say the least of it, undesired and disconcerting. In a few minutes they would be in the thick of just such a problem as they had sought to avoid. What was to be their course of action? It is, as we might have expected, the Divine and not the human eye which looks ahead to meet the difficulty. To the minds of the disciples it was, so far, only a nuisance; to the Master it already appears as an emergency. And, for God or for any man who shares God's outlook, the other side of an emergency is always an opportunity.

### THE MIRACLE.

Our Lord's first step is to stir in the slow, tired mind of His followers a sense of the emergency, by hinting at the opportunity behind it. He does it in terms which those minds could hardly be expected to take seriously just at first. He had said, "Suppose we ask these five thousand people to stay to supper?" when the only thought in their minds so far was, "Of course we can't receive them, but it may be rather difficult to get them to go away quickly." The answer of Philip is no doubt exactly what our Lord expected, "If we had the whole contents of a bakery; within reach, and the money to buy it up—and we haven't either—we should be as far off as before from being able to act upon that suggestion." But the question, the hint, was deliberate and serious. God does not play with men by putting ideals and ambitions before them which are, in their nature, unattainable. "This He said to prove him—for He Himself knew what He would do." The most ideal way of dealing with any situation that arises is sure to be the most Divine way; and the most Divine way is also the most feasible, since the Will of God is, of all the possible alternatives, that which has the most chance of happening. There is, as we shall see, a condition attached—the invariable condition of faith from man's side to release and actualize the Divine will and purpose. But, given that, it is God's will that must emerge in the end from any given situation. And so it proved on that desert shore of the Sea of Galilee. The interruption grew into an emergency; the emergency ripened into an opportunity. The small but crucial contribution from the human side was forthcoming—the raw material for the miracle—and the power of God provided the rest. Nay, more, as always happens in such transactions between God and man, the small human contribution was more than repaid. From that which was left over of the poor contents of one basket the disciples gathered twelve baskets full.

### THE PARALLEL OF TO-DAY.

The parallel between their situation and the spiritual emergency which faces the Church of God to-day is not, I think, very far to seek. For us, too, there has been an interruption which has broadened and deepened into an appalling emergency. It is to our shame that we have

been somewhat long in seeing this. This was part of the natural penalty of that lowness of spiritual life, of which we have complained to one another at Church Congresses and Diocesan Conferences for many years past, but which was still only too evident when the war began. Ever since, we have been learning the disastrous con-

## Her Majesty Queen Alexandra.



London, Dec. 18.—Queen Alexandra has taken a particular interest in the work of the soldiers' canteens, which furnish coffee and sandwiches free to all men in uniform at the principal London railway stations. On several occasions the Queen Mother has insisted on taking a turn at the coffee urn, serving the customary hour and a half with the other voluntary workers. The soldiers seldom recognize Her Majesty at first, and she takes especial delight in serving them incognito and receiving their "Thank you, Missus," just as it is given to the other workers.

Perhaps the best of the Queen's customers was a Kentish farmer, who looked in at the London Bridge station canteen one foggy night. He was evidently neither a soldier nor sailor, and was distinctly not in uniform. But somebody whispered to him that the Queen Mother was serving coffee. He approached one of the other waitresses and asked if, supposing he gave a little money to the cause, the Queen would give him a cup of coffee with her own hand. Queen Alexandra readily consented. So the farmer from Kent had his coffee, and then, coming inside the counter, he wrote out a cheque for \$25.

Soon after he took his train for Kent, and the next thing heard from him was in the form of a cheque for \$250, being money which he had raised in subscriptions among his neighbors. A fortnight later he appeared in person with \$125 more, and declared that he was not going to rest until he had brought his total contribution up to \$1,000.

sequences of having only, so to speak, five loaves and two small fishes, when even our own needs demanded far more. No wonder we felt unable at once to cope with the new heart-hunger of the world. But now at last these are cheering tokens that we are beginning to face the emergency in the only right way—which is, to disarm it by turning it into an opportunity. I am thinking of several things which seem to point this way, but especially of the Archbishop of Canterbury's pro-

ject of a National Mission, recently announced. The opportunity and the need for such are obvious; the means of carrying through the project have yet to be sought and found. But here the story before us comes to our aid. "Man's extremity" ever has been "God's opportunity;" for human nature generally insists on exhausting its own resources before it will consent to draw upon God. And so material bankruptcy is often the beginning of spiritual wealth. So it might be, and may be, in this present bankruptcy of the world.

### THE DIVINE OPPORTUNITY.

Till lately, typically Laodicean—blending just a little of the warmth of the supernatural with the cold water of those material calculations which really determined all its actions—our age deserved no other message than that delivered by St. John to the Angel of the Church in Laodicea: "Thou sayest, 'I am rich and have made money and have need of nothing,' and knowest not that thou art the wretched one and the pitiable and poor and blind and stripped!" Now at least we have been driven to recognize the facts of the case; and, to a man who really believes in God, a fact faced squarely is never an enemy. If we know that we are poor we have the first condition for growing rich. The great practical question is, Shall we use this initial advantage by providing the other necessary conditions for drawing upon the wealth of God?

### THE CHALLENGE TO OUR FAITH.

The first and most necessary of these is the faith which will see in the human emergency the Divine opportunity—the faith which, refusing to be content with "coming through somehow," will take as its ambition to bring the highest good out of the deepest evil—

*"Was not earth's most auspicious hour  
One darksome, lone, and wild?  
When Crucifixion was the birth,  
Redemption was the child."*

That is how it happened when God in His own Person took the field against sin. If the Church of the Living God is, indeed, through union with her Head, Divine, then the same should be the issue of her campaigns; and she cannot, in self-respect, claim anything less than the Divine prerogative of causing even the wrath of man to turn to God's praise. The challenge to our faith is, of course, already appalling; and even the stoutest of believers and idealists has, I suppose, his moments of doubt. Do not let us undervalue the force of this challenge by any ostrich-like hiding of our heads in the sands of cheap optimism. In particular, I think, we have yet to realize that the past spiritual weakness and unwisdom of all the Churches is an even greater handicap than we have admitted. I have been spending this last week in work among soldiers, and especially officers, in a large camp on the South Coast. It has been a fresh revelation of three things which have been burnt into one's mind and soul by much one has learned from similar quarters for months past.

### PREVALENT INDIFFERENCE.

One is the extreme indifference to (at any rate) organized religion which characterizes the large majority, and the almost pagan standards of life which pass too largely quite unchallenged—especially, I fear, among a certain type of officer—and are accepted as "all one can expect." In the home camps, at least, "Let us eat and drink, for to-morrow we die," expresses the practical creed of far too

many. Nor is it fair to be too hard on such. In many cases their paganism is a half-conscious measure of self-defence, which the shortage of vital religion in the air around them seems to make necessary. As one very capable young officer said to me, referring quite frankly to himself, "One has to do one's best to live on the surface and avoid introspection; for if one begins probing beneath it, it's all up with one." So it is, very likely, for the man, who possessing a

conscience, only probes down as far as self and its sin, and does not know how to go on deeper to God and His forgiveness. But this dread of facing oneself—what does it say to us, who believe in and are supposed to be spreading His Gospel?

#### REAL DIFFICULTIES.

The second thing which one has felt afresh in the past week's work is the reality of the difficulties of those who do think; difficulties due primarily to the war, but also to their own lack of quite elementary spiritual knowledge—again a reproach to ourselves who do believe—and, not least, to the feebleness and inconsistencies of what has too often passed as Christian life. I am sure that many are deterred from trust in and obedience to Christ by the very fact that their own instincts of what a Christian should be are truer than those of all but a very few professing Christians. "I have only met one real Christian in my life," said another young officer to me the other night; "he was a man who really would have given you the coat off his back, but he was regarded as the village idiot." Even allowing for some exaggeration, due to bitterness of soul at what seemed to him the unopposed triumph of moral evil, I think there is something in his words to compel heart-searching.

#### THE CHURCH'S FAILURE.

And thirdly, one has realized afresh, with shame and confusion of face, how little even those who have some faith in and devotion to Christ seem to hope or expect from the organized Church. "If ever I do find my way to Christianity," said one, "I think I shall probably be 'Salvation Army.'" There, again, there is surely an indication of where we have failed, and how we might succeed.

#### FACING FACTS.

Now I do not mention these things with any desire to depress—far from it—but in order that, in facing our overwhelming task of turning such an emergency into an opportunity, we may have the worst of the facts before us, know where we are, and lay our plans accordingly. As I have ventured to say already, a fact faced squarely is never an enemy if a man believes in God. The reason is that God is always there, beside him, to alter facts; and it is an advantage to know what we want God to alter, because we ourselves have to work alongside Him in altering it. And if penitence as well as faith, humiliation as well as encouragement, are necessary to put us in the right attitude for co-operation with God, then facts which produce penitence are friends in disguise. To abase oneself frankly and cry "Peccavi" is a stronger attitude to take up than most men believe. It is, in fact, too strong a line to be palatable to our natural weakness. But if it is the right line, we must brace ourselves to take it; the issues at stake are too serious for self-sparing:—

"No easy hopes or lies  
Shall bring us to our goal,  
But iron sacrifice  
Of body, will, and soul."

And perhaps the Church's share in the great sacrifice is that she should confess to the world, "I have not been Christian after all, I, too, must join the new quest of Christ."

#### EMBRACING THE OPPORTUNITY.

Realizing, then, the greatness of the emergency, how are we to turn it into an opportunity? "Jesus saith to Philip, Whence shall we buy bread that these may eat? But this He said to prove him: for He Himself knew what He would do." If the first condition of restoration was a sense of our poverty, and the second the hopefulness of faith in God, as the One Who can bring good out of evil, then surely a third is a sure confidence that God has His own plans ready—that our part is only to discover them, and not to think out others of our own. Our trouble in the past has largely arisen through dictating to God, and putting His Holy Spirit in human leading-strings. Now we have learned in so many new ways the weakness and worthlessness of the best-laid plans of men, that perhaps we shall be more inclined to let God dictate to us instead:—

"Here work enough to watch  
The Master work, and catch  
Hints of the proper craft, tricks of the tools'  
true play."

And in proportion as we lay ourselves out to play the part of builder only, and let God be His own architect, His plans will grow plain—even while we work at them:—

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

#### GOD'S PLAN.

"This He said to prove him, for He Himself knew what He would do." And what was His plan in the story before us, in that situation so like our own to-day? In the first place, He inquired what resources were available; in the second place, He appropriated them all; in the third, He produced out of them nothing new or mysterious or unlike what was given Him, but the same as it, only in sufficient quantity to meet all the need. The raw material for the miracle we need wrought for us is only our own human nature as God meant it to be—a thing made in His likeness, and capable of reflecting Him if it lives near enough to Him. The men and women who have best interpreted God to their fellows in the past have, as a rule, been ordinary people, who have only become extraordinary through their nearness to God. Their testimony has always been, "It is not in me." Why, then, should there not be more of such people to-day—people who, because they are human in the highest sense, are also interpreters and transmitters of God? "A saint," says some one, "is a person who makes it easier for other people to believe in God." It is saints in that sense that are our most crying national need at present. Every Christian is meant to be such; every man and woman is capable of becoming such. The one thing needful is to live near enough to God to be perfectly human—that is, cleansed from self in all its various forms. It is plain men and women who are willing to do that and be that who are going to save us. Such God can multiply by the spreading outward of His life from them to others, till the whole need of the world is met.

#### SURRENDER WITHOUT RESERVATION.

But the surrender must be without reservation; it is a campaign we are faced with, and the only possible soldier is the man who gives himself whole. I doubt if our Lord would have wrought any miracle on (say) three of the loaves and one of the fishes. The smallness of what a man can bring matters little; what matters is that he should bring it all. Even from the point of view of policy, a few complete Christians will be worth more to the Church at present than battalions of the quarter, half, or three-quarter Christians we have too long agreed to pass. Even in our own interests we must reject such a man as was the other day described to me in these terms: "His language in the Mess is perfectly revolting, but I think he's a good Christian at heart." Possibly he is; but not of the kind we need—not of the kind God can take and multiply to feed the hunger of the world. True, the Church is meant to be a hospital as well as an army; but it will be well in future to save our reputation by distinguishing patients from effectives. In war it is only the latter who count.

#### A COMPLETE CHRISTIANITY.

And then upon the surrender follows the multiplication. The five loaves and two fishes suffice to feed five thousand men, and the emergency passes into the opportunity. How? By the method, so little believed in, and so narrowly applied, which we call "inspiration," and which means the substitution, by faith, of God's action for our own. It is the reward of the surrender of self. Instead of my random, puzzled efforts, the calm, direct activity of God; instead of much anxiety and a minimum of right results, the consciousness that "our sufficiency is of God," and that, because in all our ways we do acknowledge Him, He is directing our paths. We accept this, of course, up to a certain point; else where is our belief in the Holy Spirit? But we tend—do we not?—to confine His influence to the moral sphere—to look for His help in the inner moral struggle, whereas it is meant to be ours in everything that concerns us. The doctrine of the Holy Spirit means nothing less than this—that the genius of God is available to the faith of man; that I, if I surrender my "self," can become a radiating focus of the life of God; that, in our Lord's own language, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done for you." A complete Christianity is God's means for propagating spiritual genius. The few loaves and fishes, honestly surrendered, become the food of five thousand men. Christianity in this sense the world needs, and the world will welcome and honour; and if such Christianity can be produced to-day, the emergency will indeed be the opportunity we have so long prayed for. But Christianity only exists in the form of Christians. It is Christians of the right sort that the world is looking for. Have you and I the faith, and the selfishness, to let God use us to meet its need?

## FOR THE SAKE OF HER CHURCH

### A True Story of the Mission Field.

The Rev. J. NEILSON BARRY, Spokane, Wash., U.S.A.

THE first gleam of dawn crept through the window into the room where the sick woman lay and her head moved wearily on the pillow. The tireless watcher at the bedside noted the slight movement and smoothed the pillow and moistened the parched lips. Then the coverlids moved slightly and a thin white hand appeared which her foster mother gently clasped and leaned over to catch the low words which the dying woman uttered with difficulty.

It was the same oft-repeated question which had been so many times asked during the terrible days that had passed. Whether the defect in the will would make any difference. And the reply calmly assuring her that it would be all right seemed to comfort the sufferer since her slow breathing showed that she was again asleep.

Slowly the sun arose through the river mist and flooded the great mountain side with glory, and the light was reflected from the snow clad peak and from the river when the dying woman again stirred and opened her languid eyes and again the pallid lips asked the oft-repeated question, and when the assurance was given that it would be all right she passed again into her fitful sleep.

Years before she had left her New England home to come into this western land and her life had been a beautiful one which had made her an inspiration to the devoted pupils in the school who loved her and revered her.

From her slender salary she had managed to lay aside five hundred dollars which represented not only the savings of many years, but also much self-denial, this she had dedicated to the little Church which she had seen built many years before and of which she was one of the most faithful worshippers. It had no endowment, but now she had saved enough at least for a small one before this disease had stopped her labours and all opportunity to increase the little amount, still it was something and it represented so much of love.

It was only after the end had approached that she realized that the gift had not been designated as an *endowment* when she had made her will, and through her illness the fear had come that this defect might prevent the life savings from being held for an endowment. Again and again she had been assured that it would be all right, and that those who were so tenderly caring for her would see that her wishes were observed. She was too weak to make the correction and now what little strength she had was fast ebbing away.

Again the glorious sun arose and flooded with light the mountains and the river, but the pain-racked body was still forever and the whole community was stricken with sorrow, for she had been a saint and was much beloved.

The young men and boys who had been her pupils requested that they might precede the casket to the little cemetery on the hillside, and now although years have passed the memory of her sweet unselfish heart still lingers in the hearts of those who had known and loved her so dearly.

Faithful to their promise, those who had so tenderly nursed her during those nerve racking days and nights, explained to the Bishop that the little legacy for the Church was intended for a permanent endowment and of how the fear that the lack of an express stipulation in the will might make a difference had haunted the death bed of the dying teacher.

But the good old Bishop understood and not only once but three times in his addresses for the Journals recorded the gift as an *endowment* so that there might be no possibility of mistake or misunderstanding.

It was these repeated statements in the official records that met the eye of the writer, while trying to carry out the law of the Church which requires that the Registrar shall collect historical records and gather data such as the amounts of endowments, etc. It was in this way that this story was learned from those who had loved and tenderly ministered to the dying woman for whom they still feel such affectionate love, although many years have passed since the earth was opened among the pine trees in the cemetery above the river, within sound of the bell of the little church which she had loved so well and which her lifetime savings had been left to endow.

This endowment has disappeared and it would seem that the responsibility rests largely upon the Church at large which has provided no system requiring the Bishops to be accountable and to be bonded when they handle such a sacred trust as this.—(The Chronicle).

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# Christian Unity at the Front—Facts From France and Belgium. Protestants and Roman Catholics Issue a Joint Circular.

The Editor "Canadian Churchman."—The enclosed circular letter seems to me of such unique character as to warrant its publication in your paper. It will inform your readers of our efforts out here in the matter of Christian unity. I doubt if you can duplicate this little document at home! Personally, I cannot recall an instance where all communions were represented in a common spiritual enterprise. Romans and Protestants have stood together in moral and social reform on many occasions, but this is quite a different matter. Here you have a distinctly spiritual movement—indeed, it is largely ecclesiastical, for the effort is to increase church membership—and yet there is a very fine spirit of unity manifested! No communion is left out—no one wished to remain outside. It was all very simple, very earnest, without a thought of sectarianism. These pamphlets were distributed to all and sundry—the utmost harmony and goodwill prevailed.

And the most pleasing thing about it is that it is just in line with all our work at the Front. There is not the least evidence of denominational friction or rivalry. We are a band of brothers endeavouring to speed forward the Kingdom of God. It is a common thing for all communions to meet together at Divine service. All Protestants use the same form of service and the same hymns. Battalions parade as a unit—there is no dividing up of denominations. Even at our communions there is remarkable unity. I have had present at my Eucharists men of every denomination—we gladly welcome everybody. And in return I know that Anglicans have attended the Lord's Supper when administered by Presbyterian Chaplains. Soldiers do not ask what church the Chaplain belongs to as he conducts the service—they gladly receive the ministry of any Chaplain when trouble presses hard upon them. We had an anniversary service on the Sunday after King Albert's Birthday. It was held in front of the Roman church and all Christians were present. The choir of boys sang the Te Deum, the band played the National Anthems of Belgium and the British Empire, and we all joined lustily in the cheers for the heroic King. This war is breaking down many barriers—social, national, ecclesiastical. We have again and again gloried in the fact that it has manifested in a most remarkable manner the unity of the Empire. May we not also rejoice that it is declaring to the world the need of Christian unity, and hope that the people at home will make ready for the coming opportunity to fully realize our Great High Priest's desire, that "they all may be one."

(Signed) ALLAN P. SHATFORD, Chaplain.

## To the Officers and Men of the Second Canadian Division

With the approach of Christmas your Chaplains desire to give an opportunity to those who have not yet entered into full Communion with their various Churches, to do so if they desire. We would remind all our comrades of the importance and helpfulness of that beautiful service by which we commemorate Christ's sacrifice for us and in which we pledge our allegiance to Him.

Confirmation and Preparatory Classes will be held at opportune times and places. It is sincerely desired that all who wish to take advantage of this opportunity should sign the form at the bottom of this leaflet and return it by mail or in person to any Chaplain as soon as possible. When these come to hand notice will be given of the time and place of meeting.

These are times for serious reflection and it is our prayer that many may be led to put their trust in the Saviour and to honour His name in the Communion of His Church.

Let us recall with gladness of heart that Jesus said "Him that cometh unto me I will in no wise cast out." Again we are assured

that "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

We bespeak the co-operation of all who are now communicants. A kindly word from you may help some fellow to a decision which will be vital to him.

YOURS SINCERELY,

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|------------------------|--|
| Colonel <i>Coop</i>    | Ch. of Eng. West Lanc. Art. Bde.           |
| Major <i>Beattie</i>   | Presbyterian 6th Inf. Bde.                 |
| Major <i>Owen</i>      | Ch. of Eng. 6th Inf. Bde.                  |
| Capt. <i>Walker</i>    | Ch. of Eng. 6th Inf. Bde. (4th Field Amb.) |
| Capt. <i>Shatford</i>  | Ch. of Eng. 5th Inf. Bde.                  |
| Capt. <i>Hooper</i>    | Ch. of Eng. 5th Inf. Bde. (6th Field Amb.) |
| Capt. <i>Kidd</i>      | Ch. of Eng. 4th Inf. Bde.                  |
| Capt. <i>Carlisle</i>  | Ch. of Eng. 4th Inf. Bde. (5th Field Amb.) |
| Capt. <i>MacDonald</i> | Baptist 4th Inf. Bde. (5th Field Amb.)     |
| Capt. <i>Thompson</i>  | Presbyterian 4th " " and Field Artil.      |
| Capt. <i>Wilken</i>    | Ch. of Eng. 1st Bde. C. M. R.              |
| Capt. <i>Fallis</i>    | Methodist 1st Bde. C. M. R.                |

## To The Roman Catholic Officers and Soldiers of the Second Canadian Division

We wish to thank cordially all the Officers of the 2nd Canadian Division for the great promptitude hitherto shown for providing facilities for Roman Catholic Soldiers to accomplish their religious duties of Confession and Communion. Both Officers and men are reminded that, in these terrible times their efficiency, in the most universal sense of the word, depends largely on the assiduous practice of the religious duties of Confession, Communion and Private Prayer. Hence the aftermentioned Priests are prepared to assist spiritually all officers and soldiers in every possible way.

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|--|-------------------------|
| Capt. Rev. Father <i>C. V. Doyon</i> , | 5th. Bde.               |
| Capt. Rev. Father <i>Ed. Guay</i> ,    | 6th. Bde.               |
| Capt. Rev. Father <i>M. Knox</i> ,     | 4th. Bde.               |
| Capt. Rev. Father <i>A. Keniry</i> ,   | West Lancs.<br>R. F. A. |

Tear off here and mail to any Chaplain

*I desire instruction with a view to becoming a communicant of* .....

State which denomination—Church of England, Presbyterian, Baptist or Methodist, etc.

*and am willing to attend a class if possible.*

Number, Rank & Name .....

Regt. ....

Comp. ....

Platoon, Battery or Squadron .....

## SCIENCE AND MIRACLES

Professor J. A. Fleming, the well-known author of "Applied Chemistry," recently lectured to a large number of men on the above subject.

### A CHALLENGE.

He challenged the attitude of the theologians who desired to eliminate from the Bible the miraculous element, and he did so on scientific grounds. The Bible to him, he said, would not be the Bible if it is without its miracles. Some people would accept the Bible merely as a book of ethics, but to do this, he submitted, was unscientific and illogical. "The evidence we have," he said, "goes directly to prove that the early apostles did not go out into the world to preach a new morality or a new theology. What they did was to put themselves forward as the eye-witnesses of the most stupendous miracle in the history of mankind—the resurrection of Jesus from the dead. They preached that resurrection as the ground and proof of our own resurrection and survival after death. And the very fact that the miracles were not denied—even by the enemies of Jesus—in the early days of Christianity, was in itself very powerful evidence of their genuineness."

### THE ATTITUDE OF SCIENCE.

Then the professor took up the most popular argument of the critic of the miraculous element

in the Bible—that science has proved that miracles have never happened. But what was scientific knowledge, even of the laws of nature? Our great knowledge, he added, is nothing beside our great ignorance. If men like Lord Kelvin confessed ignorance of the laws of nature, should the small critic be less modest? A few years ago science said finally that water was composed of two gases and a small portion of a third. To-day they really know that water contains at least seven gases, and probably many more. When Sir Joseph Swan brought the news to England that a man had discovered a means of seeing the bones in a living hand it was regarded as impossible, but within a week or two, said Professor Fleming, I was looking at my own bones, and within a few months I was lecturing all over Europe upon the wonderful discovery.

### THE CONTROLLER OF NATURE.

Again, when we spoke of the uniformity of natural law, we forgot the Originator of that law. The inventor of the calculating machine has proved to Professor Fleming that he could build a machine that after making one million correct calculations could follow them by one inaccuracy, and that the machine could then be worked for ever more without making another mistake. And if it is possible for a human being to cause one exception to be made in the working of his machine, shall we say it is impossible for the Supreme Intelligence to do the same thing?

## THE SUPREME MIRACLE.

After a fine series of arguments the Professor closed by affirming that even if the miracles could be disposed of, we were up against the greatest miracle of all—the personality of Christ. And, surely, he said, His words were no less miraculous than His works. If we were convinced of the divinity of Jesus Christ, all the rest could be taken as the effect of a cause. The divinity of Christ confirmed this miraculous power far more than the miracles confirmed His divinity.

## THE QUIET HOUR

What God says to His Soldiers.

Reveille.—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. 5: 14.

The Roll Call.—"I have called thee by thy name: thou art Mine."—Isaiah 43: 1. "And He calleth His own sheep by name."—St. John 10: 3.

Attention!—"Look unto Me, and be ye saved."—Isaiah 45: 22.

Quick March!—"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 14.

Halt!—"Stand still, and see the salvation of the Lord."—Ex. 14: 13.

Stand-at-Ease.—"I will give you rest."—St. Matt. 11: 28.

When on Guard.—"Watch ye and pray, lest ye enter into temptation."—St. Mark 14: 38.

When in Camp.—"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Ps. 34: 7.

When Fighting.—"Fight the good fight of faith, lay hold on eternal life."—1 Tim. 6: 12.

When Wounded.—"They that wait upon the Lord shall renew their strength."—Isaiah 40: 31. "In quietness and in confidence shall be your strength."—Isaiah 30: 15.

When a Prisoner.—"Fear thou not; for I am with thee: be not dismayed; for I am thy God."—Isaiah 41: 10.

In the Hour of Death.—"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14: 1. "When thou passest through the waters I will be with thee."—Isa. 43: 2. "I will never leave thee."—Heb. 13: 5.

The Last Post.—"Watchman! what of the night?"—Isaiah 21: 11. "I heard a voice from heaven, 'Blessed are the dead which die in the Lord; that they may rest from their labours.'"—Rev. 14: 13.

In the Grand Review.—"Well done! thou good and faithful servant . . . enter thou into the joy of thy Lord."—St. Matt. 25: 21.

### WOMEN'S WORK FOR THE WOUNDED

THE gratitude felt by all women towards the brave men who are risking their lives for their country, has already found expression in many practical ways; and the effort which is now being made to provide a Home for the men who have been rendered incurably helpless will also receive the enthusiastic support of the women of the Empire. The Star and Garter Hotel at Richmond has been presented to the Queen by the Auctioneers' and Estate Agents' Institute of the United Kingdom, and her Majesty is handing this gift over to the British Red Cross Society, who have undertaken to equip and maintain it as a home for the hopelessly wounded. The existing public-house is to be pulled down, and a building erected that will accommodate more patients.

#### IN FRANCE.

A considerable amount in aid of the Fund was collected the other day at the Hotel Cecil, London, when Mrs. Pertwee, of the Executive Committee of the Women's Emergency Corps, lectured on "Three Weeks in France Among our Women Workers." She had many pathetic stories to tell of the gratitude shown by the French, English and Belgian soldiers for the treatment they received at the emergency canteens. Many a French soldier crept back, at the end of his stay, to thank "Les dames Anglaises," and to put into their hands a whole day's pay, remarking, with a smile, "For your work, Mademoiselle."

#### A BRAVE AMBULANCE DRIVER.

Many of the incidents told by Mrs. Pertwee reflected very creditably on the British Tommies. When the fighting was taking place on the plains around a certain mountainous district there was only one road from the front to the base, and that was across the mountains. On each side was a precipice of 3,000 feet. For a mile the road was open to shell fire. A young ambulance driver noticed that there was always an interval of two minutes between the bursting of the shells, and by waiting for a shell to burst, and then driving as quickly as possible, often in complete darkness, he was able to convey hundreds of wounded safely to the base hospital.

#### THE BOY WHO VOLUNTEERED.

Two men came to the canteen once on their way home. Both of them had their discharge. One was an old soldier who had been in the Service thirty years, and the other a little fair-haired boy, who said he had been in France for nine months and was now only 17. He had been very badly gassed, and now had a constant pain in the lungs. Mrs. Pertwee asked what work he had been doing, and he replied that he had been a

wire-cutter. "But," said Mrs. Pertwee, "that is the most dangerous work of all. I suppose they chose you because you were small and could slip about very easily." "No, ma'am," he answered. "They don't tell you to go and wire-cut; you volunteers."

#### A SAD CASE.

One of the saddest cases of all was that of a Russian who was lying in a hospital close on the firing line, and which at that time was sadly under-staffed. He had lost one arm and one leg and both his eyes. Mrs. Pertwee visited the hospital, and when she reached his bedside, he whispered, "It's raining." "Yes," she answered, "it's raining hard." "I'm so glad," he said. "I like to hear it; it makes a change." When one remembers that it is for men like this one that the "Star and Garter Home" is to be built, one prays that the \$250,000 required will soon be ready.

### L. M. M.

TORONTO.—ST. JAMES' PARISH HALL.—At the regular business luncheon of the Toronto Committee of the Anglican L.M.M. last week, the officers for the ensuing year were elected: Chairman, Mr. W. C. Brent; vice-chairmen, Mr. Evelyn Macrae and Mr. Dyer W. Saunders; secretary, Mr. C. P. Muckle. Arrangements were completed for the January campaign and the big annual supper. The prospects for the New Year are good, if all do their "bit."

### Brotherhood St. Andrew

ENGLAND.—A MESSAGE FROM THE BISHOP OF WAKEFIELD.—Most cordially do I wish God-speed to the Brotherhood of St. Andrew. The Brotherhood is now well over thirty years old. It came to us from a Chicago Bible Class; it has spread through the American Episcopal Church; and it is slowly establishing itself in this country. Membership involves two of the simplest, yet hardest, obligations of a Churchman—To pray daily for the extension of Christ's Kingdom; and to try each week to find some brother man, as St. Andrew did, and bring him to Christ. Now this double endeavour of prayer and personal service is only what is due from every believer—yet we can do it more effectively in a brotherhood than we can alone. Indeed I have called it a hard obligation, because to most Englishmen it is astonishingly difficult for us to open our lips to one another about Christ. It needs delicacy, wisdom and courage. Yet nothing is more blessed, since God depends upon us to do it. "Thy Kingdom come" involves it, and we should be constantly doing it if we were as near in spirit to our Lord as St. Andrew was. It seemed natural to him: it ought to be natural to us. It was through a personal word that many of God's great workers, such as Francis Xavier, were won. Again real prayer is no less difficult. Prayer sharpens the shafts of personal enquiry, and teaches us how to direct it with a loving and personal aim, which can only be done if we cultivate on our knees the true love of souls of the ideal Shepherd.

Therefore I welcome the Chapters in this diocese. They are amongst our best Church bodies, and I should like to see one in every parish. It ought to refresh the clergy, give definiteness to the missionary character of a layman's calling, and slowly but surely build up a lively centre of active workers in communion with Christ. It is our duty as believers to attach all we know, especially the young, to the Person of our Lord, through the ordinances of our Church. A Kent friend once pointed out to me how the young hop vine in the spring needs to be bound, not only once, but twice, and even thrice to its strengthening pole. After that it loves its pole, and grows up around it to the light, bearing fruit in orderly ways. Similarly we must also bind our young believers three times to our Lord—in Baptism, in Confirmation, in Holy Communion. If this is rightly done in faith they will love Him, cling to Him, and grow up into the light, bearing the natural yet cultivated fruit of a true Churchman's life.

In these solemn and critical days, when the real spiritual issues of life are in some danger of being obscured by the necessary din and dust of the outward struggle, let us be true to our first principles, and keep the inner fire burning through the help of the Blessed Spirit. The principle is Christ's, the method is His, and the mission is from Him. Moreover, the power is promised—it is only the will that is our own to give, and it is for us to yield that fully to Him, conscious that all else will follow.

G. R. Wakefield.

## Church News

### PREFERMENTS AND APPOINTMENTS.

KETTERSON, Rev. A., lately Rector of Rothesay, Diocese of Niagara, to be Chaplain of the 80th Overseas Battalion, with headquarters at Belleville. (Diocese of Ontario.)

WOODALL, Rev. J. E., Incumbent of St. Stephen's, Porquis Junction, to be Archdeacon of Timiskaming and Examining Chaplain to the Bishop of Moosonee. (Diocese of Moosonee.)

### NOVA SCOTIA.

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

HALIFAX.—TRINITY.—On the 30th ult., the children of the primary department of the Sunday School held their annual treat and on the following day the children belonging to the main school had their treat. On both occasions a most pleasant time was spent. The contribution to Missions from this school during the past year has been almost double the amount contributed during the previous year.

DARTMOUTH.—ST. JAMES'.—The annual Christmas treat of the Sunday School was held on the 30th ult. Instead of the children receiving gifts this season, the occasion was made one of giving by them of gifts to the Children's Hospital, Infants' Home, and to aid the Serbians. Donations of toys, candy, fruits, etc., were received for the local institutions mentioned, and an amount realized for the Serbians.

### FREDERICTON.

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

FREDERICTON.—In the course of a New Year's Pastoral, which the Bishop issued, he endorses strongly the action of the Primate and he called upon both clergy and laity alike to observe the last day of the old year as a day of penitence and the first Sunday in the New Year as a special day of intercession.

CHRIST CHURCH CATHEDRAL.—An Ordination service was conducted on St. Thomas' Day in the Cathedral by the Bishop of Fredericton, assisted by Dean Neales and Rev. R. P. McKim, Rector of St. Luke's Church, St. John, N.B., when Mr. Henry D. Martin, of Wycliffe College, Toronto, was ordained a deacon. Mr. Martin is to succeed Rev. J. Lyman Cotton as Curate of St. Luke's.

### MONTREAL.

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

MONTREAL.—ST. GEORGE'S.—The Bishop held an Ordination service in this church on St. Thomas' Day, when he ordained to the diaconate Mr. Herbert L. Johnson, the son of Rev. George Johnson, of L'Eglise du Rédempteur, who preached the ordination sermon. Archdeacon Paterson-Smyth presented the candidate.

SUNDAY SCHOOLS.—The annual union gathering of the various Sunday Schools in Montreal West, took place last Sunday in the Town Hall, when the principal speaker was Archdeacon Paterson-Smyth.

### ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—A Watch-night service, followed by a celebration of the Holy Communion in special memory of those who have fallen in the war, was held in this Cathedral on New Year's Eve.

SERVICE OF INTERCESSION.—A civic service of intercession was held in the City Hall on the 2nd, at which an address was given by the Bishop of Kingston.

### TORONTO.

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

William Day Reeve, D.D., Assistant.

ST. ALBAN'S CATHEDRAL.—On Sunday morning last two clergy stalls erected in the sanctuary of this Cathedral in memory of the late Capt. C. L. Ingles, former Chaplain of the Q.O.R., and son of Archdeacon Ingles, of Simcoe; and in memory of the late Mrs. Morley, wife of Canon Morley, one of the honorary Canons of

the Cath Toronto, vice. T. lain, Ver latter del officer.

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the Cathedral, were dedicated by the Bishop of Toronto, at a special service before morning service. The officers of the Q.O.R. and the Chaplain, Ven. Archdeacon Cody, were present. The latter delivered an address eulogizing the deceased officer.

**THE BISHOP OF TORONTO'S NEW YEAR MESSAGE, 1916.**

If I should be asked to label this year of Grace, I would call it "The year of probation."

The expectant eyes, ears and hearts of over half the family of man, of a dozen nations and languages and the people to them belonging, are directed in hopeful gaze, in strained attention, and in yearning desire for expected peace. The longing of a year ago has grown into intensity through the anxious intervening months, and a new-born optimism will date its birth-day from today. Beneath the million salutations of the hour passing between peoples of many tongues, the soul of the salutation will be the sigh, or silent, unspoken wish for peace. Why can we not, after seventeen months of war, devastating and wasteful beyond compute; disastrous and deadly beyond description; barbaric and brutal beyond all precedent; why can we not, we ask, point with some certainty to-day to some objective, as, say, the Holy Eastertide or Whitsuntide, or even the early autumn, and say *then*, at such a time, the deep lying, long drawn ocean cables shall flash the glad message, "Peace Proclaimed" to the ends of the earth? Why? Well, because, in the first place, "we know not what a day may bring forth," so there is impossibility in that direction; because, in the second place, peace for the Allies is unthinkable, with matters as they are at present: their valiant heroic work is far from finished; but chiefly because, (and this is the fact which determines the character of the services for to-day), this peace is to be dependent upon great and mighty nations crying mightily unto God in sorrow for sin and promise to forsake sin. This peace is dependent upon National Repentance and turning to God; and till then the angelic song of the Nativity is bent in twain, but half its holy strain finds fulfilment: the Glory to God in the highest is undimmed, unspent, throughout the ages; but the other half, as oft before, lies broken. When churches in the home lands of the nations now at war are filled with kneeling, penitent suppliants supporting in prayer their brave sons giving their lives for a cause most just, then for them, as for the individual, will follow that pardon and peace which ever makes for the nation that blessedness, the fruit of that righteousness which alone can exalt it.

**DAY OF INTERCESSION.**—Sunday last was generally observed in all the churches throughout the city as a day of penitence and prayer. This was done in conjunction with practically the whole of the Anglican Churches throughout the world. There was a truly striking response, judging from reports received.

**WATCH-NIGHT SERVICES.**—In many of the city churches Watch-Night services were held on Friday last and these services were for the most part very well attended. Owing to the indisposition of Bishop Sweeny, Bishop Reeve officiated at St. Alban's Cathedral, and his message was contained in his text: "The end of all things is at hand; be ye therefore sober and watch unto prayer." Bishop Reeve spoke of the different aspects under which people regarded the incoming year, some with seriousness and some with gladness. Now, said Bishop Reeve, was the time for self-examination and for the making of resolutions which would tend to a better future. Sorrow and suffering must pass away, and the advice to be prayerful and watchful ought to be taken seriously to heart, and men ought more than ever to be sober-minded. At St. Paul's, Archdeacon Cody conducted the service and preached. His text was: "So teach us to number our days that we may apply our hearts unto wisdom." "This is the wisest kind of arithmetic," he said. "We number our days when we remember how few they are, and how uncertain they are when we compare them with the unchangeableness of God's boundless future; therefore we seek from God a heart of wisdom. This past year has been a year of great strain and of many sorrows and disappointments, individual and national, and from that we have learned a lesson of endurance and courage. We are learning a lesson of humility and the need of resolution, and we face the future with the fullest determination to make every sacrifice that, by the blessing of God, in the year before us, there may come, not a peace at any price, but a peace that is righteous." At Holy Trinity Church Canon Powell condemned those young men for the excuses they had made to avoid serving Christ and their country these times and he advised them to search their hearts and make at

least one new resolution in the new year compatible with what was really their duty. Too many young men had lost entire sense of their duty to the Empire, to their fellow-men and to their families. At St. James' Cathedral, Canon Plumptre gave to a very large congregation the simple message that Christ's call to His people was not unlike that appeal which the King lately made to his people to fight for the cause of justice and of freedom and in so doing to advance the cause of Christianity.

**NEW YEAR'S EVE.**—Thousands of people attended an out-of-door celebration of a partially patriotic and sacred nature, which took place in front of the City Hall, Toronto, in the last hours of the dying year. Just before the stroke of midnight the hymns, "Onward Christian Soldiers" and "O God, Our Help in Ages Past" were sung, and the impression created upon all who heard that vast throng raising their voices in supplication will never be forgotten. Immediately after this Rev. J. S. Broughall, Chaplain of the G.G.B.G. and Rector of Grace Church, said prayers for the soldiers at the front, for success of the cause of the Empire, and allies, and that the era of peace might soon dawn. Following the Benediction, Mayor Church wished everyone a happy and prosperous New Year and said it was the wish and prayer of all that peace and goodwill might be speedily restored. He hoped before the year closed they might be able to celebrate victory and peace and to welcome home those who were so gallantly fighting in Europe for God, Canada, home, Empire and liberty. The proceedings closed with the singing of the National Anthem and three hearty cheers for the King.

**ST. CHAD'S.**—The annual Christmas entertainment connected with this church took place last week. An excellent concert of a varied character was given by the scholars consisting of carols, dialogues, etc. A "Rainbow" drill was a feature of the evening's entertainment. During the evening the prizes were distributed to the successful pupils.

**ST. PAUL'S.**—Christmas music at this church included, amongst other works, several choral compositions from the pen of the brilliant organist and choirmaster of the church, Mr. Healey Willan—namely, two beautiful adaptations of 14th century carols: an anthem, "While All Things Were in Quiet Silence," and the fine Te Deum in B flat, which is now included in the repertoire of the most efficient choirs of the British Isles and America.

**CHURCH OF THE MESSIAH.**—At the Wednesday evening services for the next few weeks, the Vicar, Rev. S. A. Selwyn, is giving a course of sermons on the parables in the 13th Chapter of St. Matthew. The services are chiefly of an intercessory character.

**ST. CLEMENT'S.**—Over 100 prizes were distributed in the Parish Hall on the occasion of the annual entertainment and prize-giving of the Sunday School. A special prize was presented to Miss Florence Grinver for obtaining the highest number of marks.

**CHURCH OF THE EPIPHANY.**—Friday was spent from 7 a.m. until the New Year dawned in a chain of prayer in this church, the day being one of acknowledgment of sin, and intercession for the Empire. The Sunday services were both changed into services of intercession in every detail, the whole day being one long to be remembered on account of the solemnity of the occasion and the earnestness of the supplications sent up to the Throne of Grace. In the morning, Canon Bryan preached from St. Luke 11:1, "Lord, teach us to pray." He spoke of what a wonderful day it was in which we were gathered together, when millions upon millions were upon their knees in prayer on this day of world crises. The Canon spoke of the certainty of the answer to prayer, proving from God's Word the faithfulness of God's promises. "The Lord is waiting to be gracious" to the "individual," to the "two or three," or to the nation, but as yet we as a people were not crying for mercy, but only, he was afraid, for victory; and God is waiting. In the evening the Rev. Dyson Hague preached from Hosea 14, "O Israel, return unto the Lord." He spoke of Israel's love for their country, and appealed to the men before him to live or even to die for the Empire. There is only one way for an individual to approach God, and that is in prayer, and He will receive all graciously. While we may well be proud of our great army and our magnificent navy, and put our faith in our King, in Kitchener, Grey, Lloyd George, and the vast munitions prepared, let us remember, without God's power all will prove of no avail. If the secret history of the war, when victory comes, could be written, it might be found that not the might of man, but the prayer of some faithful woman or child was the means of

victory. O Canada, beloved of God, our land of lands, your foremost duty of the hour is to turn to God. Come back to the purity of power, to the sacredness of home life, to the observance of God's Day. Turn to the Lord!

**NORWAY.—ST. JOHN'S.**—The funeral of the late Pte. E. W. Clarke, of the 123rd Battalion, who died of pneumonia on Thursday of last week, took place on Monday, from this church. Rev. J. A. Storey, Capt. R. L. Bridges, Chaplain of the 123rd, and Major Baynes Reed, Chaplain of the 75th Battalion, officiated. Private Clarke was only 18 years of age.

**THE GIRL GUIDES.**—It was a kindly thought of the girls connected with the Toronto Girl Guides, which culminated in a dinner and Christmas tree to the inmates of the Children's Shelter, Simcoe Street, last week. Over 100 little ones were treated to a splendid "spread," and each received a number of toys.

**THE SUNDAY SCHOOLS.**—The Toronto Sunday Schools have set a fine example to the world during the past week when the "changed spirit," of giving instead of receiving was paramount. Practically every organization in the city adopted the plan of having the scholars bring presents to be distributed to the poor children of the district. Close on the heels of this good work come the annual Sunday School entertainments and the awarding of prizes.

**CHURCH OF ENGLAND DEACONESS HOUSE.**—The special meetings to be held this week in connection with the opening of the new Club Building for Girls, are as follows: Wednesday, social evening, speaker, Miss Thomas, M.A.; Thursday, Women's meeting and Girls' Evangelistic meeting, speakers, Miss Thomas, M.A., and Rev. H. W. K. Mowll, M.A.; Friday, meeting for College and High School girls, speakers, Miss Thomas and Miss Knox; Girls' Missionary night, speakers, Miss Thomas and Rev. W. J. Southam, B.D.; Saturday, special Children's service, speaker, Rev. H. W. K. Mowll, M.A.; and Girls' Evangelistic service, speakers, Miss Thomas and Canon O'Meara, S.L.D.; Sunday, Young Women's Bible Class, speaker, Rev. Dyson Hague, M.A.

**NIAGARA.**

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

**HAMILTON.—CHRIST CHURCH CATHEDRAL.**—The Bishop ordained Rev. Rhys Curzon Jones, of Fonthill, and Rev. E. S. Mannsell, of Palermo, to the priesthood on St. Thomas' Day. Rev. Canon Sutherland was the preacher. Archdeacon Forneret, Dean Owen, Canons Howitt and Daw and Rev. J. Samuel took part in the service.

**DAY OF INTERCESSION.**—Sunday last was observed in all of the churches in this city as a day of prayer on behalf of the Allied cause, prayers both for victory as well as for peace being offered.

**MOOREFIELD, ROTHESAY AND DRAYTON.**—Rev. A. Ketterson, who was for two years the Rector of this parish and afterwards, for a short time, locum tenens of Christ Church, Niagara Falls, has been appointed Chaplain of the 80th Overseas Battalion, with headquarters at Belleville.

**HURON.**

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

**LONDON.—ST. PAUL'S CATHEDRAL.**—The funeral of Surgeon-Major A. V. Becher, the medical officer of the 33rd Battalion, who died at Quebec on Christmas Day, took place in this Cathedral church on the 28th ult. The cortege from the Cathedral to the grave was nearly a mile long and no less than 106 commissioned officers escorted the remains of Major Becher, which were placed on a gun carriage covered with the Union Jack and bearing his sword and cap. Bishop Williams, with Dean Davis, Principal Waller, Canon Tucker and many clergy were present and took part in the service, while Capt. Peacock, Chaplain of the regiment, officiated at the grave. After a short service at Thornwood, the residence of Mrs. Becher, the escort and gun carriage received the remains and proceeded to St. Paul's Cathedral, where large crowds of citizens had gathered and where the parties from the various regiments in training here were also gathered. The escort and band were provided by the 70th Battalion, while the gun carriage and its horses came from Guelph under Sergt. Wood. During the hour of the funeral, business was largely suspended in the downtown portion of the city. The funeral was attended by large numbers of officers from the various regiments and headquarters staff. Gen. Mason came from Toronto as the representative of Major-Gen. Sir Sam Hughes. Numerous beautiful floral tributes were sent by military and other bodies. The pall-bearers were

all officers of the 33rd: Lieut.-Col. Alex. Wilson, Surgeon-Major J. D. McCrimmon, Major W. N. Ashplant, Major Thornley, Capt. Dowding and Capt. Peacock. Surgeon-Major Becher was laid to rest in the family burying plot at Woodland Cemetery. Major Becher is the second son of Mrs. Becher, of Thornwood, to fall for the cause of freedom. Col. H. C. Becher, the brother of Major Becher, was killed in action at Givenchy, in France. Telegrams of condolence were received from the Premier and Minister of Militia.

**BRANTFORD.—ST. JAMES' S.S.**—The annual Christmas treat was held on the 22nd ult. A pleasing feature of the evening was a presentation to the Rev. Mr. and Mrs. Softley from the members of the choir and the Adult Bible Class—to Mrs. Softley a wicker "curate," to Mr. Softley a Bible. Accompanying the presentation an address was read, expressing appreciation of their labours. Mr. Softley replied in feeling terms thanking the kind donors for this evidence of their esteem.

**PORT STANLEY.—ST. JOHN'S.**—A most acceptable Christmas gift was presented to this church by Mr. W. H. Meek, which took the form of a set of choir chairs and a Bishop's chair. They are most comfortable and the donor's thoughtful generosity is very greatly appreciated.

**ECHO PLACE.**—The scholars of this Mission held their annual Christmas treat on the 29th ult. The entertainment gave great credit to all the children who took part. It was gotten up by themselves at their own homes, the teachers not knowing who were to take part. For over an hour they entertained and showed great talent. Rev. W. Stout gave them great praise for the way in which they did everything, he himself bringing it to a very happy conclusion by reciting one of Longfellow's poems, entitled the "Grandfather's Clock." Prizes were then distributed.

**ALGOMA.**

George Thorneloe, D.D., D.C.L., Archbishop, Sault Ste. Marie, Ont.

**SAULT STE. MARIE.**—A very successful gathering of the Indians of the Garden River Reserve was held on Christmas night at the Shin-wauk and Wawanosh Homes. Archbishop Thorneloe was present and in the course of his address he spoke most warmly of the work accomplished by Rev. and Mrs. B. P. Fuller, who are in charge of these Homes. The Indians belonging to this Reserve are making gratifying progress through the efforts of the Indian Agent, Mr. McNabb.

**MOOSONEE.**

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

**TIMMINS.—ST. MATTHEW'S.**—Rev. J. D. Paterson, lately Rector of St. Mary's, Monteith, has been appointed Rector of this parish. This notice appeared inadvertently under the diocese of Keewatin in our issue of December 23rd. Mr. Paterson was ordained to the priesthood in this church by the Bishop of Moosonee on Christmas Day, Archdeacon Woodall presenting the candidate. The Bishop preached the Ordination sermon. This parish is the second self-supporting parish in the diocese. It has a splendid church and rectory, and a well-organized Sunday School.

**RUPERT'S LAND.**

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

**WINNIPEG.—THE PRIMATE'S PASTORAL.**—In the course of a pastoral letter, which has been issued by the Primate and which was read in all the churches throughout the diocese on the 26th ult., his Grace requested that the Watch-night services should be devoted particularly to the idea of penitence and intercession, and that special intercessory services should be held on New Year's Day and the first Sunday in the new year. The Archbishop concluded by suggesting to the clergy that all churches and cathedrals throughout Canada should be warmed and opened for private prayer during these three days, wherever possible.

**HOLY TRINITY.**—The annual Sunday School entertainment was held on the 30th ult., Archdeacon Fortin presiding. In the course of his opening address, the Archdeacon declared that "the children of Manitoba can do everything well and they promise to be great citizens in the future." The children furnished an excellent programme, planned and prepared entirely by themselves without assistance from their elders.

**The Last Link Rent Asunder. James Cunningham, aged 102.**

By J. D. A. EVANS.

By the passing of James Cunningham in 1915, the last connecting link in the chain of early day Anglican Church in Manitoba, has been severed. To the deceased, century milestone of age had been travelled; he was born on the bleak shores of Hudson Bay in 1813. As a boy of seven years, he traversed with a widowed mother and family the fastnesses northward of Lake Winnipeg, sailed its waters in a York boat, arriving at Red River settlement after seven months of arduous journey. During latter years of life, Mr. Cunningham resided in the parish of Somerset, Southern Manitoba.

It was the writer's pleasure to frequently, within recent years, visit the home of James Cunningham. Until a short period ere demise, the retentive memory of this aged inhabitant was extraordinary. His recollection could harken back to years, when in 1825, the Colony welcomed Rev. William Cochran, he who may be termed founder of Anglican tenet in the Canadian West. The early churches as along Red River bank were distinctly remembered by Mr. Cunningham; frequently he spoke of the chapel built by Rev. John West during the three years of that missionary's residence in the Colony. The sanctuary of Mr. West was replaced at later date by "Upper Church," the present St. John's Cathedral. Oftentimes he referred to the erection of "Middle Church," pioneer edifice in the parish of that name on west bank of the stream. In the rearing of "Lower Church," an edifice superseded in later years by the stone structure known as St. Andrew's, James Cunningham was an active workman. The building of another chapel was likewise witnessed by him at St. Peter's, the Indian Settlement, then located a few miles southward of Red River estuary. His recollection of Bishop Anderson was ever verdant; stirring stories were related by him of the experiences this hero who, in after years, penetrated the wilds of the Yukon, passed through on strenuous journeys into scattered districts of his spiritual sphere. Upon the day of Bishop Machray's arrival at Red River in 1865, the centenarian was in Fort Garry, and recalled that during the week Rev. William Cochran (then Archdeacon) passed away to his final reward. An intimate acquaintanceship was possessed by Mr. Cunningham with Machray, once famous scholar of Sidney, Sussex College, Cambridge, and in a later decade first Archbishop of Rupert's Land. The present Primate of Canada, Archbishop Matheson, was remembered by the aged settler as a pupil in attendance at a school then conducted in St. John's parish.

James Cunningham was the last surviving link in the chain of pioneer Anglicanism westward of the Great Lakes. His earthly remains are at rest in Kildonan Churchyard, wherein sleep many of those by whom foundation stones of Manitoba history were truly laid, settlers who witnessed the smoke of Indian tepee curl over the ground upon which to-day the city of Winnipeg, Arch-episcopal seat of Canadian Primate, is standing.

**SASKATCHEWAN.**

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

**DIOCESAN NOTES.**—The Rev. B. W. Pullinger, B.D., who has offered, and been accepted as a military Chaplain, will spend the winter at Winnipeg.

The Rev. F. J. Fife has been appointed to the charge of the Mission of Breslayor where he is also engaged in educational work by arrangement with the Bishop.

The Rev. R. McLennan, B.D., is providing services during the winter at Glen Mary along with his Fort a la Corne Mission, the Rev. W. Sheasby, B.A., L.Th., giving services at Coxyby.

The Rev. C. B. Horton has taken over the Banana Belt centre from the Marshall Mission to work instead of Battle Valley, which it is proposed to amalgamate with Battlevalle under the care of Rev. G. J. Gray.

Services at St. George's, East Prince Albert, are being taken by Rev. J. Rance, who, at the same time, is looking after the Colleston Mission and that at John Smith's Reserve. Rev. J. Rance has moved with his family into St. George's parsonage.

The Rev. A. Cross is undertaking to give regular fortnightly services in the parish of Excelsior, South Star. Arrangements are being made for the moving of St. Thomas' Church, Fern Glen, to a site secured for it in the new parish of Excelsior.

The Rev. E. M. Hadley, of Marshall, has requested leave-of-absence from the Bishop to visit

England. His people at Marshall presented him with a purse of money when leaving.

The Rev. J. Whiting has resigned from his parish and returned to England. The services at Humboldt are being taken along with those at Rosthern, Biggar, Asquith and Wilkie by Deacons from college.

The Rev. H. M. Elliott, L.Th., returned from his holiday in the East and proceeded, after a short visit to his old Mission of Pathlow, to his new charge of Skipton and Blaine Lake.

Mr. J. H. Summers-Gill, who has been engaged in Church work in England and in Eastern Canada, diocese of Huron, has entered upon work in this diocese as Catechist. He has been appointed to the charge of Marshall Mission with which Fartown is being worked this winter.

The Rev. W. E. J. Paul, B.A., LL.B., assisted by Mr. Geo. Hindley, held the first service in St. Peter's Church, Hafford, on a recent Sunday, large congregations attending the two services which were held. The church was not quite completed, but promises to be very comfortable. It is well built and a credit to the congregation.

**MANVILLE.**—Archdeacon Dewdney lately opened and dedicated the enlarged church here. It has been enlarged from 16 x 20 to 20 x 44, including the tower and the latter has had a spire erected upon it. The interior is finished with a joint fir waistcoat and beaver board panelled. The church has been comfortably reseated throughout. A basement with entrance from the tower has been dug and provision made for heating by furnace when the necessary funds are forthcoming.

**ROYAL.**—After a long period of waiting sufficient funds have been raised to erect a church here and this building was formally opened and dedicated lately by the Bishop of the diocese. The church is 22 x 34 feet with chancel, tower and large cement basement. The value, with furnishings, is about \$2,500, practically all of which has been provided. Cement walks have been made around the church, and the grounds, consisting of two acres, have been fenced. The members of the W.A. raised over \$1,600 towards the cost of the church.

**MACKENZIE RIVER.**

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

**THE BISHOP'S SONS.**—Mr. Fred Lucas, the second son of Dr. Lucas, enlisted early this week, and he has gone to Kingston to join his brother Arthur, who enlisted some weeks ago.

**NEWFOUNDLAND.**

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

**ST. JOHN'S.**—Last year was the jubilee year of the Bishop of Newfoundland's ordination to the priesthood, and it being the unanimous wish of the clergy of the diocese to embrace the opportunity offered to show their love and loyalty to their Diocesan, arrangements were made for the carrying out of the wish, and on Christmas Eve a deputation of the city clergy—the clergy from outside points being unable to attend at this season—waited upon the Bishop and presented him with a handsomely-illuminated address, together with a handsome silver salver of chaste design, on which is beautifully engraved the Bishop's arms with the years of ordination and of the jubilee. The address was read by Canon Smith, the Bishop's Commissary, and it was signed by practically the whole of the clergy of the diocese.

**ADDRESS.**

"On the occasion of the Fiftieth Anniversary of your Lordship's Ordination as a Priest in the Church of God, we, the undersigned clergy, who have served or are now serving in your Diocese, desire to offer to your Lordship our hearty congratulations on the completion of a Ministry of half a century, the greater part of which has been spent in this Colony. Of your Lordship's happily extended Episcopate, the longest but one in the whole of our Empire, during which you have given many proofs of your care for the welfare of the Church, and of your devotion to duty, especially in remaining at your post when you might have accepted less onerous work, it is not necessary for us to dwell. Your work and labours of love are known and read of all men. While always rendering to your Lordship our filial affection as our Diocesan, we desire at this time to acknowledge the many acts of kindness which your clergy have from time to time received at your hands. It is as one, not only 'given to hospitality' at all times, but also as the friend and brother of your clergy in times of stress, that we desire to approach your Lordship on the present occasion; and we humbly ask your acceptance of the accompanying Salver, with the hope that it may long remain

in your f regard." Dr. Jc since 187

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Sir,—I running the boys trees. M its mode meaning ury mea negative and the positive in the o clare? or says St. used to affirm so cans use to primi define t Roman ( loose fas sense. I place in it may h I for c myself

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in your family as a slight token of our affectionate regard."

Dr. Jones has been Bishop of Newfoundland since 1878.

Correspondence

THE WORD "PROTESTANT."

Sir,—Mr. Bousfield and "Commonsense" are running on parallel lines which never meet. As the boys would say, they are backing up different trees. Mr. Bousfield is thinking of the word in its modern, and very often, grossly misapplied meaning, "Commonsense" of it in its 17th century meaning. To-day the word has acquired a negative meaning. In the time of Laud, Cosin and other great Anglican divines, it had mainly a positive one. The word has changed. "Protest" in the old fashioned writers used to mean "declare" or "attest." "I protest by my rejoicing," says St. Paul. In our grandparents' days, people used to say "I protest" when they meant to affirm something very strongly. The old Anglicans used it, primarily, to signify their adherence to primitive Catholic truth, and incidentally to define their position as dissenting from certain Roman dogmas. To-day it is used in a very loose fashion, and too often in a purely negative sense. But the word in its true meaning has its place in Anglican phraseology, however perverted it may have been by careless use.

I for one am not ashamed of it though I sign myself Anglo-Catholic.

"THE PADRE."

Sir,—Some of your readers may not have noticed an extract from a soldier's letter which appeared in a recent issue of the "Spectator." This is what he says of a Chaplain whom he met:—

"There is not one of us who is ashamed to drop upon his knees and pray at any moment, for we face death all the time. We have a Chaplain who comes up into the front line every day, no matter how dangerous and rough things may be; in fact he always makes for the most dangerous places on principle. One day during a particularly hot bombardment, instead of leaving the trenches, 'the padre,' as he is called, strode up and down the line cheering and helping. Wherever the bombardment was strongest that place became his objective, and it was noticed that it slackened off as soon as he reached the locality. Daily he comes down the line, giving away sweets and cigarettes with a cheering word. He is an elderly man, and when we ask him why he comes into danger as he does, when there is no call, he tells us that he has no wife, his family is grown up, and so he feels he can be better spared than many. They say that he is a Leeds parson, but that he has been in the Colonies. He is always glad to give Communion to Nonconformists. All the men worship him. I shall try to find out his name, but at present he is 'the padre'—the simplest, finest gentleman I have ever met, and he has stood the test."

This is a delightful testimony, and shows clearly that with the right sort of Chaplain the influence on men in the trenches will be immediate and permanent. Such an attitude will do more than anything else to commend the Christian religion to the soldiers when they come back from the war.

M. S.

THE WORD "PROTESTANT."

Sir,—It may be that my mind is very obtuse; but even in the interpretation of the 39 Articles, I can only agree with Dr. Hodge, the famous Presbyterian divine, who in his "Systematic Theology" writes thus: "The great characteristic of a large and representative class of the learned theologians of the Church of England during the 17th and 18th centuries, was that they derived their theology from the Bible through the medium of the Fathers. Whereas the theologians of the Continent drew their doctrines immediately from the Bible; and this makes the difference between Biblical and patristical Christianity; to common eyes between twilight and noon."

I am thus at a loss to understand why I have given my "solemn assent to essential Protestantism," because I signed the Articles. For I certainly think Dr. Hodge is correct in his definition of the position of myself and others, that it is fundamentally opposed to Protestantism, and that our theological standpoint as a Church is historically based on an appeal to the voice of the primitive Church—i.e., to a church governed by Catholic ideals; as are the 39 Articles.

The recent remarks of the Bishop of Carlisle are so thoroughly in agreement with Dr. Hodge's conclusion, that I cannot see why the Bishop re-

mains any longer in a church which ever appeals to the patristic (otherwise Catholic) interpretation of the Gospel message.

Protestants can never "ex animo" accept Article VIII. "Of the three Creeds." It is a Catholic statement that the Church teaches, the Bible proves. And two of these Creeds are in the main an abomination to large sections of Protestantism. The Bishop seeks to rehabilitate that Continental Protestantism which, cuckoo like, still rears its brood in the Church of England, but which our Reformers in 1662 definitely rejected when they refused to agree "to the substantive of the Protestant religion." George Bousfield.

"THE THREE CURSES."

Sir,—"Morphine, Cocaine and Alcohol—and the worst of these is Alcohol." The above is the heading of an article in the last bulletin issued by the Board of Health of Toronto. It goes on to say, "Of the various habit-forming drugs, alcohol stands out as pre-eminently the greatest universal curse to humanity and has practically no redeeming features. In the light of modern knowledge alcohol which once occupied a prominent place in the treatment of disease is becoming more and more discredited every year. The role played by this drug in lowering our resisting power to disease; in the lowering of efficiency and in the actual production of organic disease of the liver, kidneys, heart, arteries and nervous system as we pointed out in our February issue, is such as to make it essentially a problem of preventive medicine and one demanding immediate action by administrators of Public Health.

This arch-enemy of mankind is accomplishing its devastating influence by a dual action. In the first place through the economic effects on the home—diminishing as it does and at times entirely cutting off the revenue of the home. Even the moderate drinker, who takes a glass or two of beer or whiskey on his way home from work, robs his wife and family of the equivalent of a loaf or two of bread or a quart of milk, a family which at its best with a full income has probably only enough to keep soul and body together.

Pneumonia is fatal to alcoholics. The lowering of their vitality and resisting power consequently predisposes them to disease. The alcoholics themselves have much less resisting powers to disease than have the abstainers. This is especially true in pneumonia and blood poisoning. The heavy drinker who contracts pneumonia should not lose an hour in settling his affairs, as he will in all probability be unconscious with delirium within 24 or 48 hours from the time his disease is diagnosed.

In the second place, we have the influence of alcohol on the drinkers forcefully presented by life insurance companies. Statistics prepared by R. H. Moore, Actuary of the United Kingdom Temperance and General Insurance Company shows that the death rate among moderate drinkers was 35 per cent. higher than among abstainers.

English insurance companies found by their statistics running over 40 years that abstainers have a death rate of 23 per cent. less than non-abstainers. In 1892 Mr. Dillon Gouge, Public Actuary in South Australia, found that the non-abstainers had almost double the amount of sickness that the abstainers had."

Let every one "do his bit" in spreading these Truths. H. Arnott, M.B., M.C.P.S.

TORONTO FREE HOSPITAL FOR CONSUMPTIVES.

Sir,—Let me thank you for having inserted a "cut" of the "Church and Assembly Hall" at the above hospital in a recent issue. The cost of this building is \$5,800, together with \$500 for electric fixtures, a total of \$6,300. Subscriptions have been received as follows: Methodists, \$1,970; Roman Catholics, \$1,000; Presbyterians, \$300; Baptists, \$110; Anglicans, \$110; Woman's Club, \$500; total, \$3,990; balance to collect, \$2,310; making up the total of \$6,300. There are at present more Anglicans (106) in the hospital than members of any other communion.

The Rev. G. M. Barrow worked faithfully in this hospital as Chaplain until receiving his appointment as Chaplain to one of the Overseas Battalions. The Rev. Wm. Rollo, of Trinity College, is now Chaplain, and being able to give more time, the work is now on a better footing. May I ask for contributions towards the balance due on the "Church and Assembly Hall" that the members of the Church of England in the hospital may realize that we, who are more fortunate, have a true sympathy for those afflicted with this terrible disease and are anxious to give them every spiritual help we can. Contributions may be sent to the Rev. Lawrence Skey, St. Anne's

Rectory, Dufferin Street; to the Rev. Wm. Rollo, Trinity College; or to the undersigned, 408 Brunswick Avenue. Chas. L. Ingles.

ACKNOWLEDGMENT.

Dear Sir,—Your kind letter and enclosure of \$10 just to hand, and I thank you again most sincerely for your help in this connection.

It is a surprise to me to find that good people still have my letter in mind so long after its date of publication, and I am encouraged thereby to hope that the object I had in mind when writing—namely, diocesan inquiry into the financial conditions of men trying to live on the minimum salary—may yet be realized.

As opportunity presents itself, please express to the giver, my sincere appreciation of the kindness shown, and assure him that the gift will be wisely expended.

"Exhausted."

ACKNOWLEDGMENTS.

For Bibles, Rev. L. A. Dixon in Mesopotamia, A. F. Robertson, \$5; R. C. Sparrow, \$2.

For Scripture Gift Mission, additional, Miss Stockdale, 50 cents; Rev. W. Johnson, \$1; "J.B.M.," \$2; Mrs. P. Hysop, \$5; E. A. Goulding, \$2; R. B. Knight, \$5; Geo. T. Ham, \$1.50.

The above amounts will be forwarded in due course. Editor, "Canadian Churchman."

Books and Bookmen

"A Divine Forecast of Jewish History." By David Baron. London: Morgan and Scott, Ltd. (6d. net.)

The second edition of a little work showing that in the Jews we have one of the greatest proofs of the supernatural element in Scripture. The author is a well-known Jewish Mission worker, and his knowledge of Scripture and history are constantly in evidence in this thoughtful, helpful and conclusive booklet.

"The Larger Church." By the Rev. John J. Lanier, B.D. Vol. 1, "Why I am a Christian" (\$1). Vol. 2, "Religion of the Thinking Man" (\$1.25). Vol. 3, "Prayer, the Soul's Sincere Desire" (\$1). Fredericksburg, Va.: J. J. Lanier.

Some questions of real moment are discussed in these books in an interesting and illuminating manner. They cover a wide field, including such subjects as Eternal Life, Miracles, the Sabbath and Sunday, Confirmation, the Nature of the Church, the Theological Implications of Modern Philosophy, the Rationale of Prayer, and so on. We shall certainly not agree with many of the writer's conclusions. For instance, he seems to us to confuse theological terms, while his view of the source of authority is extremely vague and altogether unsatisfactory, as is his definition of the word Christian. Yet he compels thought, and one can pick out much that is true and suggestive. Mr. Lanier is evidently a wide reader and an original thinker. He looks at many of the theological problems of the day from new points of view, chiefly in an endeavour to find a workable basis for Church Union. It may be questioned, however, whether in his attempt he has not departed from dogmas considered essential by all the great Christian bodies.

"The Constructive Quarterly." December, 1915. New York: G. H. Doran Co. (\$2.50 yearly, 75 cents the copy.)

The editor, Mr. McBee, continues to justify the sub-title of this interesting and valuable Quarterly as "A Journal of the Faith, Work and Thought of Christendom." Here, side by side, are articles by Roman Catholics, members of the Greek Church, Extreme Anglicans, Evangelical Anglicans and non-Episcopal Christians of various churches. Nothing could be more significant of the definite divisions of Christendom than the articles in this number, and yet at the same time there are evident and earnest desires towards a unity. Dr. Manning, of New York, opens with an article on "The Protestant Episcopal Church and Christian Unity," to which reference has already been made in our columns. He summarily closes the door to any unity except that which involves submission to Episcopal ordination. Similar views are found in other articles. In the opposite camp are articles by E. C. Dewick on "Evangelicalism in the Church of England"; J. W. Buckham on "Unifying Theology"; and by N. Micklem on "Fellowships of Hope." There are also discussions of the war from various standpoints. It is difficult, if not impossible, to find any "common denominator" in these articles, except the very general one of belief in God in Christ, but it is always valuable to look at things

from the standpoint of others, and, on this account alone, Mr. McBee's Quarterly will always be welcomed.

"The Manhood of the Master." By Harry Emerson Fosdick; "The Meaning of Prayer." By Harry Emerson Fosdick; "Christianity and Amusements." By Richard Henry Edwards; "Christ in Everyday Life." By Edward Increase Bosworth; "Paul in Everyday Life." By John Douglas Adam. New York: Association Press. (50 cents each.)

These little books are arranged for daily reading and meditation, with a passage of Scripture followed by personal comments. While they contain an immense amount of most admirable and helpful teaching, it must be admitted that they almost entirely lack one thing, the absence of which prevents them from being a thorough presentation of the New Testament Gospel. They are all mainly concerned with ideals and these are stated with uncommon freshness and forcefulness, but the great lack is a true emphasis on the Holy Spirit as the source and guarantee of Divine grace. We are being made familiar to-day with appeals through voice and pen, for trust, love, sympathy and ethics, but we ought to know at the same time how these things are to be realized. Imitation of Christ is not necessarily obedience, and without Divine grace all our appeals and ideals will fail to become realized, for, to use a well-known phrase, it is like asking people to lift themselves by their own waistbands. What we need to offer men is not only the appeal but the gift of grace. This is the real Gospel and if only these books emphasized this they would be simply perfect for their purpose. As it is, thoughtful and earnest readers will have to supply this element for themselves, though for the sake of readers who do not discriminate, it would have been better if this inadequacy had been met. Within their own limits they are so admirable that it makes us wish that this emphasis on Divine grace through the Holy Spirit could have been more thoroughly evident. The only one that deals with it in anything like prominence is Dr. Adam's "Paul in Everyday Life." We are sorry to notice in "The Manhood of the Master" a serious statement implying that our Lord had in Him the capacity for sin, and felt the enticement of evil. It is surprising that this position is justified by a quotation from Hebrews that our Lord was "in all points tempted like as we are," for no notice whatever is taken of the two significant words which immediately follow, "apart from sin." That is to say, our Lord's temptation was in every respect like ours, apart from the one thing which we possess and He did not—namely, sin. It is a great mistake to think that our Lord's temptations were not real simply because He was sinless within. Then, too, as several writers point out, our Lord could not have been our Redeemer if He had possessed in Himself any such capacity and inward struggle as is here indicated.

"Why not Buddhism?" By Frank Ballard, D.D. London: C. H. Kelly. (1d.)

The latest issue of a series dealing with various aspects of modern thought. It puts the matter very clearly and definitely, and shows how utterly impossible it is for any thinking person to accept the Buddhist position. The booklet deserves wide circulation.

### The Family INVISIBLE CORDS

Dr. R. F. Horton has just related an interesting experience. He says: I am sent away for rest of the voice and sea-air, and I find myself in a place on the north of the Isle of Wight, where I stayed twenty-five years ago, when I went one day with my friend, A. L. S., to the Needles. We took a boat from Alum Bay, and rowed round the rocks. On the other side of the point was another bay—Scatchard's Bay, I think it was called; and we proposed to leave the boat and climb the cliff, and so return to Freshwater in time for the coach. "Can we get up the cliff?" we asked. "Easily," said the boatman. "It looks steep," we demurred. "I've been up it," said he, "with a ten-inch plank on my back." We started the ascent, I in front, and soon found that we were on a path so dizzy that there was nothing for it but to turn one's face to the cliffs and press on without looking back. When I reached the top I sat down trembling for my friend. I could not see him on the cliff's face, and I wondered how I could return and tell his wife if anything should happen. At last, to my relief, he appeared. As we walked back to Freshwater we both confessed that we had felt ourselves in peril, and then we talked about telepathy, a subject on which some interesting let-

ters had just appeared in the "Spectator." When we got back to the north side of the island my friend's wife met him with unusual joy, and told him that at three o'clock she had been on the beach with the children, when she was seized with a strange anxiety about him. She got up and walked about, agitated beyond self-control, and, as I gathered, prayed for him. In a quarter of an hour her fear was banished, and she returned to the children in peace. That was exactly the quarter of an hour that my friend was on the face of the cliff in Scatchard's Bay. This was one of the first things which woke me to the fact that we are held to those whom we love by invisible cords, along which thoughts and feelings pass easily when we are separated one from another. There are conscious incursions into our consciousness from minds that are far away. And we are permitted in prayer and faith to succour those who are out of sight, perhaps even more effectively than if we were on the spot.

## THE QUESTION

LILLIE A. BROOKS.

With wearied tread, some day, our troops  
will come—  
I know not when;  
And joyous throngs will wave and wildly cheer  
Them home again.

Can I that day stand near to watch them pass,  
With conscience free,  
And know that none are absent from the ranks  
Because of me?

Shall I know none lie lone on foreign fields  
In death's long sleep;  
Shall no wife watch, sad-eyed, the coming  
home,  
Or children weep.

Because I did not do my prayerful best  
To aid skilled men,  
Who, Christ-like, bind the wounds and coax  
Life's flame  
To glow again?

Or shall I know I gave of all my goods  
But beggar's dole?  
Shall guilt at having failed to do my part  
Then crush my soul?

Shall conscience say that self stood first of all,  
Not country's need;  
Where should have been the patriot's love  
and zeal  
Stood coward's greed?

With blood-stained flags and scarlet battle  
wounds  
Our men will come—  
Can I be glad or must I silent stand,  
By shame made dumb?

## When Memory Awakened

An unusually appealing bit of fiction having to do with the war is that below from the pen of Sir John Ervine, the English writer. It first appeared in the Manchester Guardian.

Sometimes when the days were warm young Mrs. Mutter would put a shawl about the old woman's shoulders and tie a pink sunbonnet under her chin and then lead her to the chair outside the door of the cottage for an hour or two. I sometimes saw her sitting there, with two gnarled fingers twisted in her lap while she nodded her head and mumbled incoherently to herself, and several times I said, "Good morning" to her. She never made any answer to me, however, nor did she appear to see me, and so, after a while, I did as others did—passed her without speaking. She never moved from the chair, nor did she ever look about her.

She sat staring steadfastly in front of her as if her head were fixed in one position. Sometimes the children playing in the street would take flying leaps across the little brook which runs down the side of the steep street, and their yells would startle her, causing her to look up in a bewildered fashion.

Young Mutter, who is the old woman's grandson, used to sit beside his grandmother in the sunshine and read the newspaper to her, though she made no response to what he said. "She doesn't take any interest in the war," he said to

me one day. "I read bits to 'er about the Germans, but she doesn't pay any 'eed to it. You'll think she'd be interested to 'ear about the fighting!"

His wife, greatly excited, came to the door and told me that a band of soldiers were coming to the village during the following week, a hundred of them, headed by a band, in order to get recruits for the army. "I've never seen a hundred soldiers marchin' together before," she said. "An' them 'avin' a band, too, an' officers on 'orseback, makin' speeches!"

Her husband smiled indulgently at her. "I've seen thousands of soldiers," he said, "all at once. Thousands of 'em, marchin' together an' keepin' step gran', too, an' 'eaps of officers on 'orseback."

"'Er 'usband—e was my gran'father—was killed in the Crimea War, sir," young Mutter continued, "an' she never overed it proper. A good old age she is too—of course, she would be, 'er bein' married at the time of the Crimea War. I try to tell 'er about the war—the one that's on now, I mean—but she doesn't take any interest in it, an' it's not to be expected at 'er age. Do you granny?" He leaned over toward the old woman and shouted in her ear. "There's a war on," he added in a loud voice. "Do you 'ear me? A war! Fightin'!"

The old woman turned toward him for a moment, and then turned away again without speaking.

The villagers organized a tea fund to provide a meal for the soldiers, and on the morning on which they were to arrive Mrs. Mutter could scarcely be still, she was so excited. "Hi, granny," she said, "the soldiers are comin'. Do you 'ear me? Soldiers! Wi' a band an' officers on 'orseback!"

"What's the good of talkin' to 'er about them?" her husband said. "She doesn't take no notice of anything now!"

The old woman looked at her grandson's wife in a vague way for a few moments and then said feebly. "Soldiers?"

"Yes, granny, soldiers. Gran' soldiers marchin'!"

"Soldiers?" said the old woman, and then she turned away again and looked straight in front of her.

"She's took notice at last." Young Mutter exclaimed. "It's wonderful the way the soldiers excites every one. Florrie 'ere can't keep quiet, an' the kids in the street's wild about 'em, an' now granny's gettin' flurried over them."

Mrs. Mutter rose from the old woman's side and turned to us. "I 'eard Jimmy Morgan's goin' to enlist," she said.

"It'll be gran' to see 'im comin' forward when the officer calls out for men. 'E says 'e won't 'ang back. The minute the officer calls out, 'e'll step up an' say 'e's ready to join up. Me an' Min's made up our minds to gi' 'im a cheer. Proper nice 'e'll look in 'is khaki."

The old woman clutched hold of her skirt and pulled it. "Soldiers?" she said, and then "Red coats?"

"Yes, granny, soldiers, but they don't wear red coats no more. It's khaki now, granny, not like it was in your days. They're comin' in village this afternoon, an' Jimmy Morgan's goin' to join up wi' 'em, an' they'll 'ave tea in village 'all!"

The old woman still held her skirts and mumbled "Soldiers" and "Redcoats." Young Mutter turned to me and began to talk about the war. "It's goin' to be a 'ard fight," he said. "They Germans is tough customers."

I nodded my head. "The Russians don't seem to be doin' much, do they? I thought at first by the way the papers went on that the Russians would settle the 'ole affair themselves, but they don't seem to be doin' much!"

The old woman turned her head to him. "Rooshians," she said, and I wondered why she pronounced the name so differently from her grandson. "The Rooshians!" she said, and nodded vigorously.

"Yes, granny, that's right," her grandson replied. "We're fightin' wi' the Russians an' the French."

"Fightin' wi' the Rooshians," she mumbled. "Ay! The soldiers went to fight the Rooshians!"

An' 'e's gone too. 'E's a soldier, and 'e's gone to fight the Rooshians. Cruel cold it be in them parts, where the Rooshians are! 'E told me it 'ud be cold in them parts, an' it was cold. Proper cold it was!"

Young Mutter put his hand to his mouth and whispered to me. "She's wanderin', sir. She thinks it's the Crimea War."

The old woman rambled on. "E come 'ome, an' he said he 'got to go an' fight the Rooshians, an' I cried, but it wasn't no good. 'E 'ad to go. The soldiers come for 'im, an' 'e went."

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We could hear the sound of the soldiers' band in the distance, and we listened to it while the old woman muttered over and over again. "E said it 'ud be proper cold, an' it was cold!" As the sound of the bugles and drums came near, and the people ran up the village street to meet the soldiers, the old woman began to move uneasily. Then she looked up and listened. The soldiers had entered the village. Presently the men turned the corner of the main street, and the shouting and cheering rattled down to us.

The old woman put out her hands as if to hold some one.

"Don't 'ee go," she said, catching hold of her grandson. "The redcoats is comin' for 'ee, but don't 'ee go. It be proper cold out there in them parts wi' them Rooshians, an' don't 'ee go wi' un!"

The soldiers came down the street, tramping steadily in time with the band, and the women and children cheered and waved to them, and the men

shouted greetings to them. Then they formed up before the village hall and the rector welcomed them to the village, and said that he hoped the eligible young men would respond to the call of their King and country. There were many more speeches, and then Jimmy Morgan went forward and offered himself.

I looked back at young Mutter's cottage. The old woman had risen slightly in her chair and she was holding out her hands. There was a queer look of anguish in her dull eyes and I could see that her fallen lips were moving. But I could not hear what she was saying, for the bugles began to blow, and the soldiers marched into the village hall.

**FOR MEN ONLY**

The men who need public and social worship will never, as a rule, seek it unless the men who think they do not need it set the example, and

join in it. There is, in my judgment, no more commanding public duty than attendance at church on Sunday. The greater the man's influence, the more sufficient he may be to himself, the greater and more imperative the duty. I do not believe there ever was a man who attended church constantly through life, or who brought his children to church in their youth, or who was taken by his parents to church in his own youth, who ever regretted it as he looked back.—Senator George F. Hoar.

"Each Sunday, I come home feeling that the hour is well spent when the deeper things are presented to a man that he may think about them. The truth of the business is that the hope of the country is in the men who have in them a sense of obligation to a higher power that gives them a feeling of responsibility and of altruism, and an absence of self-regard; for these are the qualities that lead us to call them religious men."—Ex-President Taft.

**Personal & General**

**BACKSLIDING.**

**FIRST SUNDAY.**

The day is bright,  
Our hearts are light,  
How can we go to church!

The days of rain  
Are not in vain.

Holy, they to the Lord remain.

With chauffeur and wife,  
As happy as life,

Our children with us, too,  
For the sun does shine  
And the road is fine—

What else could a churchman do?

**SECOND SUNDAY.**

The day is dreary,  
The rain uncheery,  
How can we go to church!

The days of light  
Are all just right.

Holy, they to the Lord of might.

We'll doze by the fire  
And think of the choir,  
The children may stay at home, too,  
For the day that's dreary  
Makes us all so weary—

What else could church-folks do?

The New Year was ushered in with much prayer. May it be continued without ceasing throughout 1916.

Canon and Mrs. Bryan have gone to Palm Beach, Florida, for their annual rest.

The Rev. J. Hughes Jones, of Weston, left this week for a visit to England.

Bishop and Mrs. White, of Honan, are moving to 10 Glen Road, Rosedale, Toronto, for the winter.

Rev. W. F. Rushbrook, superintendent of the Prince Rupert Coast Mission, is visiting Toronto.

No announcement can as yet be made as to the successor of Dr. Boyle on the professorial staff of Trinity College.

The Right Rev. William Day Reeve, D.D., was born in England on January 3rd, 1844; we congratulate the Bishop on passing another milestone.

The Duke of Connaught has forwarded to the honorary treasurer a second donation of \$2,500 to the Canadian Patriotic Fund.

Sir Robert Borden, who is still suffering from la grippe, is feeling better, but he will be confined to his house for several days more.

The Rev. J. E. Woodall has been appointed by Bishop Anderson, Archdeacon of Timiskaming and Examining Chaplain for the diocese of Moosonee.

Both Canon Scott, of Quebec, and the Rev. J. Pringle, Canadian Chaplains, are mentioned for distinguished service at the front by Sir John French in a late dispatch.

The Bishop of Toronto and Mrs. Sweeny did not hold the customary New Year's reception, the day being

set apart for special prayer and intercession on behalf of the allies.

Dr. J. Golden, of Fowler, California, an old subscriber, has sent us a touch of the Sunny South in the form of orange leaves and olive leaves. These thoughtful remembrances are very pleasing.

The late Captain George Leicester Ingles, of Toronto, has been again remembered by the erection of a chapel attached to the Canadian stationary hospital in France, which has been dedicated to his memory.

Push on the Prize Contest. You still have until February 1st to win out. Another contestant sent in a list of eight new subscribers last week. Keep the good work going. Why should not you, good reader, win one of the prizes?

With a view to arousing the interest of the Jewish population of the city in the "Big Brother Movement," a meeting was held last week in the schoolroom of the Holy Blossom Synagogue. Addresses were made by Mr. Commissioner Boyd, of the Juvenile Court, Rabbi Jacobs, Mr. F. E. Robson and others.

Toronto is the centre of a district from which one-fifth of Canada's total expeditionary force has been recruited. It cannot be said that the city has been wanting in fighting spirit. It surely will not be wanting in whatever it can do to increase the staying power which is so vital for the titanic task of defeating this enemy.

On Sunday, December 26, Madame Melba sang in Ottawa in the little church of St. Bartholomew. Her voice, modulated to this little church, was particularly beautiful in Liza Lehmann's "Magdalen at Michael's Gate." Their Royal Highnesses the Duke and Duchess of Connaught and the Princess Patricia, also attended the Christmas morning service, Madame Melba accompanying the Royal party.

Yuan Shi Kai, president of China, who has accepted the proffer of an emperor's crown upon "request" of various elements in the nation, entered the palace in the imperial yellow chair, sat on the throne and was announced as "his imperial majesty," at the New Year's Day reception, given for Chinese officials. He is already addressed as emperor by the Chinese, although the formal coronation ceremony has not taken place.

The Bishop of London writes: There is one tremendous item of national expenditure that the ordinary citizen can help to diminish. That is the £160,000,000 spent annually on drink. Even if £50,000,000 could be taken off this expenditure and invested in the war loan it would be an appreciable help toward something every patriotic citizen ought to be absolutely set upon—that is, the winning of the war. During the first six months of 1915 the nation spent on drink £88,084,000, as opposed to £80,154,000 in the first six months of 1914.

A horse's prayer has been composed by Mr. John J. Broderick, Cornwall, Ont., to be posted up in the stables of his company. To judge from the appearance of the horses of the company this kindness and consideration for their dumb friends already prevails amongst the employees; but Mr. Broderick's thoughtful reminder will help to strengthen it. Following are the words of the prayer: "Please be kind to me; I work hard for you; Feed, water and care for me; Don't beat me or overload me; I try to carry you and your burden without a murmur, And wait patiently for you long hours of the morning. Look at my feet for rusty nails before putting me in stable."

Dr. E. L. T. Troxell, assistant curator of the Museum of the University of Michigan, has just returned from the Bad Lands of the Dakotas, where he discovered a perfect mountable skeleton of a mesohippus, a three-toed horse, which roamed that country two million years ago, and a partial skeleton of a pliosippus, a one-toed horse, which lived one million years after the mesohippus was extinct. The pliosippus is the connecting link between the mesohippus and the modern horse. Dr. Troxell's discovery of the pliosippus is the only one on record. Speaking of the pliosippus fossil recently, Dr. Troxell said: "It is the biggest fossil find in years. Its discovery will be extremely valuable to science, for it will clear up a long-disputed question as to whether the pliosippus had one or three toes on each hind foot."

The Bishop of London in his New Year letter says: "We believe that there is a real struggle going on between light and darkness; between Christianity and paganism; between chivalry and brutality. Then so long as we refuse to identify the darkness, paganism and brutality with all the individuals among our foes and acknowledge the courage and steadfastness with which they fight for a bad cause, we get a real light to start the New Year. Anything in such a war is better than a premature peace—leaving it all to be done over again by our children. God Himself through the war is speaking to the whole world. We believe fully that we are instruments in the hands of God, who wills through us and our allies to have the freedom of the world. But are we worthy instruments? We are looking for something beyond the consolidation and safety of the British Empire; we are looking for the consolidation and final triumph of the Kingdom of God."

**British and Foreign**

Rev. Canon Barnes-Lawrence, who has been for the past 25 years Vicar of St. Michael's, Blackheath, has been appointed Vicar of St. John's, Bournemouth, Bournemouth, Hants, in succession to Rev. A. J. Kennedy.

Finn, the comedian, once stumbled over a lot of woodenware in front of a store, whereupon the shopkeeper cried: "You came near 'kicking the bucket' that time, mister." "Oh no," said Finn, quite complacently, "I only turned a little pale."

The Rev. W. J. Conybeare, Rector of Newington, has been appointed to succeed the new Bishop of Newcastle as Rector of Southwell Cathedral. Mr. Conybeare was Domestic Chaplain to Archbishop Temple, and for a short time to the present Primate.

The consecration of Archdeacon Moore, B.D., as Bishop of Kilmore and Ardagh, took place on St. Andrew's Day in St. Patrick's Cathedral, Armagh. The consecrating Bishops were the Lord Primate, the Bishop of Meath, the Bishop of Down, the Bishop of Clogher and the Bishop of Tuam. The sermon was preached by the Rev. Canon Boyd, M.A., Rector of Kilronan, diocese of Ardagh.

In a letter from the fighting line in France, published in the London "Times," the following passage occurs: "One of our Chaplains did a splendid thing. He went out after the wounded with the bearers, right up to the German wire. There were two, however, dying who could not be got away, and begged him not to leave them. 'Of course, I won't,' he said,

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**Won't shrink  
Woollens**

MADE IN CANADA.

and stayed there all night; but they died. He ought to get a V.C."

In 1539 the Bible was printed by two printers, Grafton and Whitchurch, and they fixed a price of twelve shillings for bound copies and ten shillings for unbound. In the twentieth century this would be equivalent to forty-five and thirty-seven dollars, respectively. But in 1541, the price had fallen to twenty-three dollars, according to an old record. The ancient manuscripts are now worth more than their weight in gold. One recently announced in a bookseller's catalogue, was priced at \$5,000. There are not over 150 of them in existence, and they rank among the most precious of literary treasures.

An amusing story of how he won the title of being the champion coconut shier among the clergy is told by the Bishop of Chelmsford. He informed a gathering of clergymen, that when vicar of Bethnal Green he took a party of workmen to Epping Forest and was there challenged to have a shy at the coconuts. He accepted and, paying his sixpence, was given seven balls. Then something happened which would not happen again were he to live to be as old as Methuselah. With those seven balls he knocked off seven coconuts. He

has lived on the reputation of that feat ever since, and when anyone asked him to have a coconut shy, he said, "You go and knock seven off with seven balls and then I will speak to you."

Chapped Hands—Rough Skin—Sore Lips—cured by Campana's Italian Balm. Send four cents in stamps for postage on the free trial size, mentioning this paper, to the distributors for Canada—E. G. West and Co., Wholesale Druggists, 80 George Street, Toronto, Canada.

## Boys and Girls

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

By Robert Milliken, Regina, Sask.

"WHY, Teddy, what is the matter?" asked his mother, as Teddy Hallam came rushing into the house one afternoon just after school. "You look as if something terrible had happened."

"Oh, mother," said Teddy, evidently too much excited to think about his looks, "you remember that beautifully carved puzzle-box that Arthur Williams had sent him as a birthday present from his uncle in China?"

"Yes," said his mother, "I remember you telling me something about it"

"Well, you know he lost it some time ago, or didn't I tell you about that?"

"No, Teddy, you didn't say anything about that; I supposed he still had it."

"No; he lost it quite a long time ago. You see, mother, it was this way. We were all very much interested in that box. We liked to look at it and try our hands at opening it. So Arthur used to carry it around a great deal with him. But one day the box suddenly disappeared, and no one seemed to know just where it had gone. Arthur had been showing it to some of us at the afternoon recess, and had, he thought, dropped it back into his pocket when school was called, thinking no more about it until he got home, and when he went to put it away it was not there."

"Well, but Teddy," said his mother, "what has all this to do with you, and why should you be so excited over it?"

"Just wait a minute, mother," answered the boy, who seemed to get more serious all the time, and who was evidently having a hard time to keep back the tears. "Of course, you can understand that Arthur made a great fuss about his loss, looking everywhere and asking everyone about it, but could get no trace of it anywhere. When he told the principal, in whose room most of us were, he thought it must have dropped somehow out of Arthur's pocket as he was going home, and didn't do anything more than just ask the boys if any of them heard anything about it to see that it was returned to the owner."

"Did you boys yourselves think that Arthur had dropped it in this way?" asked his mother, now deeply interested in her son's story.

"No," said Teddy, "we felt pretty sure that if it had fallen anywhere

around someone would have found it, and something would have come out about it. It was such an uncommon box, and everybody knew whose it was, and no one would have cared to keep it, as they would be sure to be found out in the end."

"Had you any suspicions among yourselves as to who might have taken it?"

"Yes," was the hesitating answer of Teddy. "You know that at the beginning of the term the trustees of our school appointed Mark Fisher to look after the school building during the year. He was to attend to the sweeping and dusting after hours, and in the winter time start fires. They did this because he needed the place so badly. His father was dead, and he had brothers and sisters younger than himself. Besides this, his mother wished to keep him at school a little longer, but could not afford it unless some kind of help was given them, and this was the best way to do it."

"And so," continued Teddy, "as Mark Fisher was next to Arthur in class, and as he was around the building every day after the rest of us had gone, we thought that perhaps he knew something about it. But he denied it so often and crossed his heart that he hadn't seen it that the boys began to think that they had made a mistake, and that he really knew nothing about it."

"But, Teddy," said his mother, now getting very serious and moved to ask the question, not only by his words, but by something she thought she saw in her boy's eyes, "did you know who had the box?"

"Yes, mother," was the quick reply, "I did. I suspected Mark at once, and the very next night I forgot one of the books that I needed for my home-work the next day, and went back for it. There was no one around when I went in, but just as I was turning to come away I happened to look out of the window, and there stood Fisher, and in his hand the very thing that we had been looking for all day. As he was at the back of the building he evidently felt himself perfectly safe. I was in a hurry, so did not stop, but thought, of course, that Arthur would have his box the next morning. You can imagine how surprised I was to hear Mark say, as I came up to the group of boys the next morning, that he knew nothing of the box."

"But why didn't you tell someone about it?" asked his mother, looking at him, it must be confessed, somewhat reproachfully. "You might at least have spoken to me."

"Well, you see, mother," said Teddy, apparently quite unconscious that he had been doing anything very great, "if I had said anything it might have come out somehow, and Mark would not only have lost the place, but very likely would have been put out of the school. I could not bear to think of how his mother would feel. You know how you would feel, mother, if anything like that would happen to me."

"Yes, I know, my boy. I think it would break your mother's heart, and



I am proud of my son that he could be so strong and manly, even if he is only a little past twelve. But has it not come out yet?"

"Yes, it has," sobbed Teddy, no longer able to control the tears, although striving his very best to keep them back. "It all came out to-day, and the boys are blaming me."

"Blaming you," repeated his mother, incredulously. "Surely they would not think that you would do a thing like that?"

"Well, you see, it was like this. We were forgetting all about it, and Arthur had about given up any hope of getting it again until to-day, when the whole thing has been stirred up and is now worse than ever. A number of us boys were playing ball in the school-yard, and, as it was warm, some of us took off our coats and threw them together in a heap on the grass. When the bell rang there was a general scramble for our clothes. Just as one of the boys was picking up his he happened to look at the next one, and there, peeping out of the corner of the pocket, was the long-lost box. In the hurry of throwing down the jacket it had rolled out just enough to show where it was."

"Of course, the boy who saw it called the attention of the others to what he had seen, and together they waited to see whose the coat was. I was a little late, having been at the other end of the playground when the bell rang, and so I came up in a great hurry, never dreaming that anything was wrong, snatched up my jacket and got into the line as quickly as possible."

"I noticed some of the boys looking rather queerly at me, but did not think anything about it until recess. Then the boys began to gather around me and look at me in such a

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way that I began to feel that something must be wrong.

"Teddy Hallam," says one of them at last, "I never thought you'd do that kind of thing."

"What kind of thing?" I asked him.

"Now don't begin to try and make us believe that you don't know what we mean. Didn't you take Arthur Williams' puzzle box?"

"I never took anything," I said, "and I'll lick the first boy that says I did."

"Don't be so cocksure," said another boy. "I saw it myself in your pocket."

"Turn out your pockets and let us see," said all the boys together.

"You know, mother," continued Teddy, "I felt perfectly innocent and so did just as they said, and you may imagine how I felt when there, sure enough, in one of my pockets was the long-lost box. How it came there I can't even imagine. I didn't know what to say, and stood looking like a fool, until Arthur came forward with such a look of disappointment and disgust and took it out of my hand. Then they all turned away and left me, and have scarcely looked at me or spoken to me ever since."

"And oh, mother," he went on, as the full consequences of his position began to dawn more clearly upon him, "what will I do?" I can't stand it, and I can't go back to school. If I say now that I saw Mark Fisher with it the boys will not believe me. They will think that I am only saying that to get him into trouble and clear myself. Nobody will ever believe me again, mother, will they?" and in his imagination the boy saw himself an outcast, shunned and suspected for all time.

His mother realized to the full the gravity of the situation in which her boy had been so strangely placed. She felt even more keenly than he did—because she was looking at it from a larger experience—something of what he would have to suffer before the guilty party was found out, if, indeed, anything to relieve it would ever come to light. Still she did not want him to begin to tell tales now that he had kept it so long and so manfully to himself, and besides, she knew, just as he had said, that the chances were very few would believe him. She knew, too, that it would never do for him to stay away from school. That would be cowardly, and would look as if he were guilty. Then he could not afford to get behind in his studies. So she reasoned with him, showing him just what he would have to do, and next morning got him to start off to school as usual.

We can imagine for ourselves what kind of a time Teddy had from that on. He was made to suffer all kinds of slights and little, petty persecutions at the hands of the boys, some of the meaner ones making it especially uncomfortable for him at every possible opportunity. If he proposed to play some special game, the way he used to do when he was a leader among them, very few were willing to join him in it, and the ones who did, did it more because they pitied

him than anything else. Sometimes, when he went to join a group of boys who were standing together, it cut him to the heart to hear someone whisper—of course, loud enough for him to catch it—"Look out for your pockets, boys."

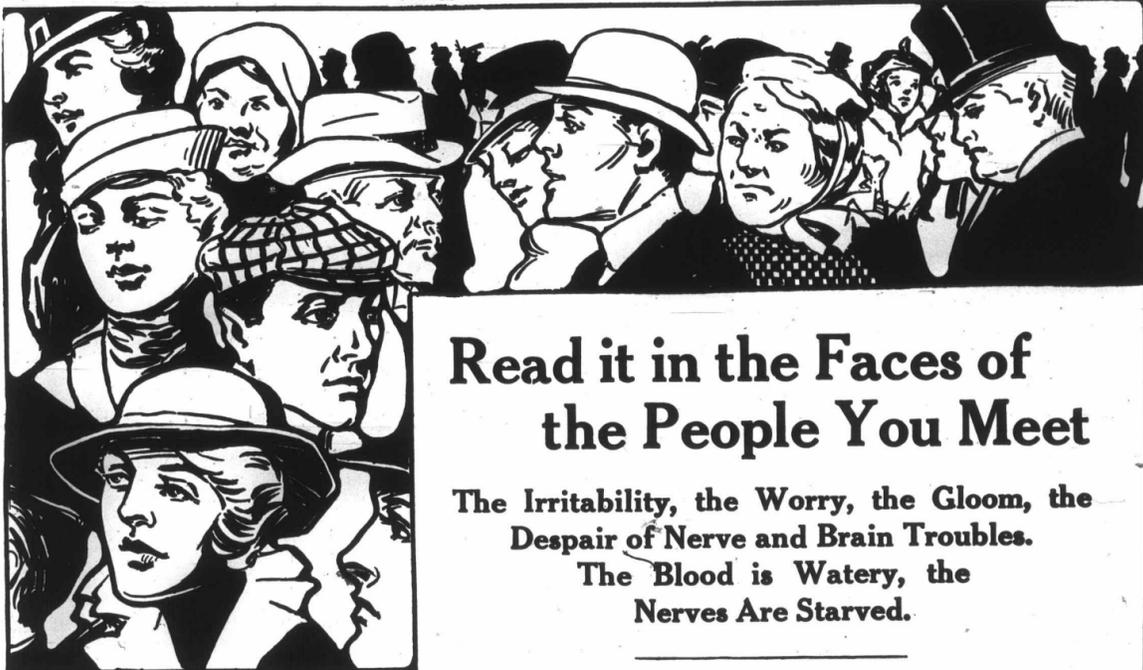
Even his teacher seemed to join with the rest, becoming very cool towards him and never asking him to do anything, whereas before Teddy had been one of his favourite pupils. For a boy like him, manly as he was and sensitive as he was, this kind of

thing was simply awful. It is no wonder that many a time he felt as if he couldn't stand it a day longer.

Time and again, when some of them had been especially nasty to him and kept putting it up to him "to confess like a man that he had stolen the box," he would come home from school dejected and nearly broken-hearted, and, throwing himself down on the sitting-room floor, where his mother was, would exclaim, "Mother, I cannot, I cannot stand it." Indeed, if it had not been for her

sympathy, her constant help and comfort, it is doubtful whether he would have been able to hold out as long as he did. But Teddy had a wise as well as a loving mother, and she was anxious that her boy should be strong and brave and self-forgetful, as well as being kind and good. But, in spite of all, the time continued to pass until Christmas came, and in the excitement of holidays and presents the school trouble was, for the moment, forgotten.

(To be Concluded.)



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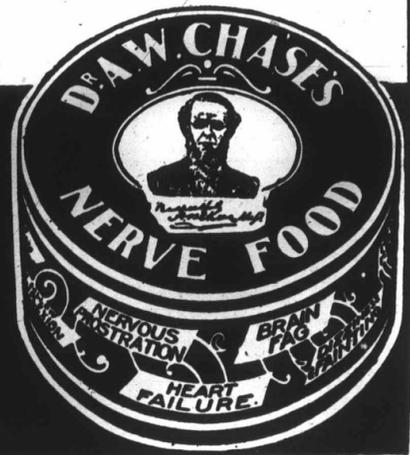
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