

# Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated  
Family Newspaper

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



Vol. 12.

TORONTO, CANADA, THURSDAY, APRIL 8th, 1915.

No 14.

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

**LOCUM TENENS**—Wanted.  
Rev. J. Spencer, St. George, N.B. Write

**WANTED**—Clergyman as Assistant in a large Country Parish. Apply, giving particulars, to "Rector of Cavan," Millbrook, Ont.

**WANTED**—A Clergyman, Retired or with considerable spare time, anywhere in Canada, to place a well-known Church paper in the homes of Church people. A sure method of increasing his finances. Fifty per cent. commission paid. Apply Box 4, Canadian Churchman 8 Sheppard St., Toronto.

**FURNISHED RESIDENCE**  
—To rent for the summer, tennis court, telephone, piano, gas and electricity, fifty dollars per month. Parkdale, near cars. Apply Mr. Macrae, Canadian Churchman Office. Phone Parkdale 3187.

TELEPHONE, MAIN 1054  
**CHARLES EVANS-LEWIS**  
Barrister, Solicitor, Notary, etc.  
Room 508 LUMSDEN BUILDING  
6 ADELAIDE STREET, EAST TORONTO

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

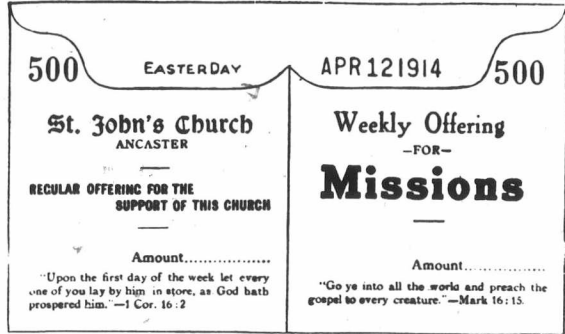
**NEW VOLUME**  
OF  
**SERMONS**  
BY  
**PROF. ROBT. LAW., D.D.**  
KNOX COLLEGE, TORONTO.  
**"THE EMOTIONS OF JESUS."**

This book is "treasure trove." Beneath the quiet discussion of each of the topics there will be found the scholar's knowledge, sustaining with the gathered facts the argument and the challenge of the preacher. One will look in vain for "the purple patch"—there is no "eloquence" so-called—but here and there the words gleam and glow, leaving in their track a luminous atmosphere which both heartens and enlightens. Perhaps the chief characteristic of the volume is a certain quiet wisdom which must be the result of long and patient and interested acquaintance with the "mind of Christ."

160 Pages. Cloth, 60c. net.  
Sent Post Paid

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

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



**HAVE** you ordered your Envelope Supplies yet? If not send your order at once. We will ship the day following receipt of order. We have a splendid line of Service

Records, Confirmation and Marriage Certificates, etc., as well as Stock Envelopes for all special offerings.  
Send for Samples.

**THE CHURCH ENVELOPE COMPANY**  
Our field is exclusively the Church of England in Canada  
Phone Main 7128. 109 JARVIS STREET, TORONTO



WE carry in stock a full range of the best shapes in Clerical Hats and Collars.  
Write for Circular.  
**HARCOURT & SON**  
103 King Street West, Toronto

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

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

**WHITSUNTIDE AND GENERAL ANTHEMS**  
Morning and Evening Services, Communion Services, Organ Voluntaries, for Pipe or Reed Organ, and  
**GENERAL MUSICAL SUPPLIES**  
Music sent on Approval to Clergy or Choir Leaders.  
**Anglo-Canadian Music Co.**  
144 Victoria Street, Toronto.

Pure Ice Exclusively  
Highest Grade Coal  
**GRENADIER ICE AND COAL CO.**  
CHAPMANS, LIMITED  
Head Office:  
Confederation Life Bldg.  
17 QUEEN ST. EAST  
E. W. TRENT, Sec'y-Treas.

JUST PUBLISHED.  
**THE DOOR OF HEAVEN**  
By REV. A. E. BURGETT, M.A.  
A Manual for Holy Communion and Daily Use.  
Suitable for those recently confirmed.  
ILLUSTRATED.  
Price 15 cents, postage extra.  
May be obtained from  
**The Church Book Room**  
RICHMOND ST., TORONTO

**"Billy" Sunday is certain of this—**  
"Next to my faith in God, that which will give me assurance and comfort when I come to leave this world is to remember that I have provided for my wife and children by Life Insurance."  
No question about the soundness of this doctrine, you say. No. But have you acted upon it? That's the point! If not, why not to-day?—and, if a total abstainer, in a Company that grants special terms and rates to applicants of this class?  
**The Manufacturers Life Insurance Company**  
HEAD OFFICE, - - TORONTO  
King and Yonge Streets  
Write for booklet "Total Abstainers vs. Moderate Drinkers." The information may surprise you. It is free. A postcard to-day will do.


ESTABLISHED 1856  
**P. BURNS & CO., LIMITED**  
Wholesale and Retail Dealers in  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
OFFICE AND YARDS—  
BATHURST ST. Telephone Adel. 1968 & 1996  
PRINCESS ST. Main 190  
MORROW AVE. Telephone Junction 3786.  
TELEPHONE MAIN 181 AND 182  
LOGAN AVE. Telephone Gerrard 151  
DUPONT Hillcrest 1825

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



**LONDON & LANCASHIRE FIRE INSURANCE COMPANY LIMITED**

Security, \$29,600,000.



Always clean, free-burning, economical. Try it.

**ELIAS ROGERS CO. LTD.**

28 W. King St., Toronto

The present Business of The Great-West Life shows that there is certainly no decline in the demand for good Life Insurance.

The times urge Life Insurance — safest of investments

The **Great-West Life Assurance Company**

HEAD OFFICE - WINNIPEG

5% to 7%

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request

**BRENT, NOXON & CO.**  
(Members Toronto Stock Exchange)  
Dominion Bank Building, Toronto

When to make a Will

The time to make a Will is when a man is in sound mind and body and with unimpaired faculties. A Will does not necessarily bind the Testator, but can be changed at any time. Illness or suffering may prevent making a Will, so the best advice as to when to make a Will is DO IT AT ONCE and appoint as your Executor and Trustee—

THE **TORONTO GENERAL TRUSTS CORPORATION**

HON. FEATHERSTON OSLER, K.C., PRESIDENT.  
J. W. LANGMUIR, Vice-President      A. D. LANGMUIR, General Manager.  
HON. J. J. FOY, K.C., Vice-President      W. G. WATSON, Asst. General Manager.

Capital and Reserve, \$3,100,000.00      Assets, \$67,421,090.99.

TORONTO      OTTAWA      WINNIPEG      SASKATOON

Oldest Established Undertaker in Toronto. 1869

Our Motto of Success—  
"Courteous and Sincere Service."

**DANIEL STONE**

525 Sherbourne St. Phone North 28

**WM. SMITH & SON**  
CHESLEY - ONT.

Manufacturers of  
**Church Pews and Church Furniture**

Send for illustrated folder.

**MONUMENTS**

If you are considering the purchasing of a monument, see us before you decide. BEST STOCK, BEST DESIGNS AND BEST PRICES IN CITY.

**McINTOSH GRANITE CO., LTD.**  
Phone North 1248. 1119 Yonge St., Toronto

**Communion Wine**  
St. Augustine Registered

\$1.75 Gallon      \$5.50 Case

Container 25c.      D. G. STUART  
Phone M. 1329      391 Church St.

**PRINTING**

**GOWANLOCK PTG. CO., LTD.**  
103 Adelaide Street West  
FOR PRICES Phone A. 129

**THE HOME BANK OF CANADA**  
ORIGINAL CHARTER 1854.

Branches and Connections throughout Canada.

**NINE BRANCHES IN TORONTO.**

**CHURCH BELLS SCHOOL**

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



**Church Chime Bells**  
Memorial Bells a Specialty.  
Mediano Bell Foundry Co., Baltimore, Md., U.S.A.

The **LOCK** That  **PROTECTS** You

WHEN you decide to put a new roof on that barn, see that you make it a "GEORGE" Steel Shingle Roof. You can lay a roof of "GEORGE" Shingles in one-third the time it takes for Cedar Shingles. What's more your "GEORGE" Shingle

Roof will last three times as long. It only takes 25 of these big "GEORGE" Shingles to cover the same surface as 1000 Cedar Shingles will cover. In a roofer's square of 100 sq. ft. you have only 100 ft. of seams to join—only 75 nails to drive.

**Pedlar's "GEORGE" Shingle**

is the shingle for the modern barn. Not only does it save labor, time and nails, but its construction makes it impervious to the elements. It has a lock that protects you, absolutely, from snow, wind, hail, rain, fire and lightning. (See illustration above.) Note that the nailing flange on the right is completely covered by the next shingle. Nails cannot pull out, because the whole roof is practically one piece of metal.

All four sides of each shingle are securely sealed. Once it is laid it is there to stay. A "Pedlarized" Roof cannot leak—cannot burn—cannot rot—cannot rust—never needs painting—and is always clean. Use our "OSHAWA" (16 in. x 20 in.) Shingle for your dwellings and smaller buildings. This Shingle is identical with the "George" Shingle in everything but size.

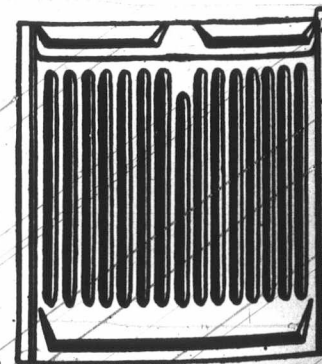
MADE IN CANADA

Write To-Day for Free Booklet and get our quotations on Galvanized Corrugated Iron Siding or Roofing, Corro Crimp Roofing, Silo Covers, Culverts (Riveted and Nestable), Eaves Trough and Conductor Pipe, Finials and Ornaments, Metal Ceilings. Literature sent Free upon request. Ask for Catalogue "C. H." Address:

**THE PEDLAR PEOPLE Limited**

ESTABLISHED 1861

Executive Office and Factories: **OSHAWA, CANADA**  
MONTREAL      TORONTO      WINNIPEG      OTTAWA      LONDON      CHATHAM



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

# Canadian Churchman

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

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

## ADVERTISING RATES PER LINE, 15c.

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

**EVELYN MACRAE,**  
Publisher.  
PHONE ADELAIDE 2850.  
New Offices—8 Sheppard Street, Toronto.

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 262, 249, 259.  
Processional: 163, 168, 172, 173.  
Offertory: 157, 159, 167, 440.  
Children: 612, 715, 718, 730.  
General: 158, 160, 164, 790.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.  
Processional: 50, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

## The Outlook

### Archbishops in Canada

Bishop DuVernet's recent letter and the one in our correspondence columns to-day have had great point given to them by the deadlock which occurred at the recent meeting of the Bishops of the Province of Ontario. The failure to elect an Archbishop was astonishing, and has been the subject of much comment in the papers and in private conversation. This is not to be wondered at, because with only seven Bishops present the deadlock naturally offered scope for abundant sarcasm, and although necessarily baseless, conclusions as to the proceedings were drawn, which, to say the least, were detrimental to the best interests of our Church. But perhaps the failure will not be in vain if it calls renewed attention to Bishop DuVernet's letter and to the unwisdom of having four Archbishops in our Church in Canada. With only two in England (and even there York was not originally intended) it seems surprising that Canada should have four, and it makes people say that we shall need three Houses in our General Synod, one for Archbishops alone. We suppose it is now too late to revert to the true ideal of having only one Archbishop (with three other Metropolitans) for the whole Dominion, but at least we might be content with two Archbishops, and these preferably always stationary at Rupert's Land and Ottawa. As it is, the office is becoming cheapened and our Church is made the subject of gibes which, in our present condition, we can ill afford to endure. Distances require four Provinces and, with them, Metropolitans, but certainly not four Archbishops. We crave for our Church everything that makes for spiritual efficiency and progress, but it is impossible to

think that certain recent events in connection with Archbishop elections have been a help in this direction.

### A Deep Disgrace

The revelations at Ottawa in connection with the military enquiry are sad reading. Inordinate profits made on materials for the forces, a large cheque returned only when the delinquency was discovered, excessive prices for articles, provision of inferior goods—all these things are most depressing, and they reveal a state of affairs hardly credible and certainly most discreditable. Indeed, there is scarcely an item of our war supplies that is not in some way affected with "graft." Well may the Ottawa Citizen say: "There is a maggot eating at the heart of Canadian national life." If men are ready to make unwarrantable profits out of the nation at a time when it is at grips with a great foe, the depths of degradation are almost sounded. Patriotism is utterly non-existent, to say nothing of morality. A tremendous responsibility rests upon the Churches at this time to uphold and insist upon the highest ideals and to help to crush out corruption. These revelations are more than enough to make us hang our heads with shame, but the discovery will not be fruitless if we are thereby enabled to set our house in order and to insist upon absolute purity in municipal and national affairs.

### Where Honour is Due

It is only bare justice to call attention to the other side of the shield in connection with these army goods. It is said that the largest batch of condemned army boots came from a Toronto factory. It is gratifying to note that from a Toronto shoe factory also came a citizen who refused to make a dishonest profit by supplying the Government with soldiers' boots that were not suitable. The member of the firm said nothing about this until he was examined on oath as a witness in the enquiry. He went to Ottawa by invitation in the expectation of putting in a tender. He saw the chief boot Inspector who showed him a lot of samples of what would be required. When the merchant asked whether these were the boots which were to be made and was told they were, he refused to make them at any price, saying that he did not want to make money out of men's lives since he could not make the boots conscientiously for men going to war. The most saddening feature in this testimony is that the chief boot Inspector was told, as far back as August last, that the boots supplied to the soldiers were not suitable for army wear and yet the same boots are still being supplied by manufacturers. It would seem as though there were still plenty of people in the Dominion both willing and eager to make money out of men's lives. The manufacturer who thus refused to do inferior work with inferior material and all inferior for the purpose intended is deserving of all honour, and his testimony, like that of another witness who carried through a great contract for automobiles without charging anything for himself for salary, deserves to be placed on record in striking contrast to those whose contemptible actions are worthy, not merely of blame, but even of condign punishment at the hands of the law.

### Pleas for Abstinence

Sir Edward Clarke has appealed to the clergy of the Church of England to abstain from all intoxicating drink as long as the war lasts, and he believes that many laymen will follow their example in such a patriotic act of self-denial. A very large proportion of clergy are already total abstainers and we believe that

Sir Edward Clarke's letter will find a hearty response from the rest. But it is evident that the matter will have to go much farther than the clergy before the evil in England is set right. Mr. Lloyd George's latest utterances about the "lure of drink" have not yet been taken to heart by the workmen whose excesses are delaying military and naval work and thus tending to prolong the war. It is much to be hoped that England will follow the example of Russia and France and insist upon total prohibition, at any rate, for the duration of the war. Then Canada and Australia will pretty certainly follow suit. Meanwhile it behoves all Christian men, clergy and laity, not only to abstain, but to plead with others to do likewise. The Empire needs to be made to feel the profound seriousness of the situation. Nationally and morally the greatest interests are at stake, and the question of intoxicating drink cuts at the root of much that is of the highest importance to-day.

### Clergy and Laity

One of the correspondents in the "Times," the Rev. W. Temple, son of the late Archbishop of Canterbury, has adduced a curious reason why Clergy should not enlist, and he called this "conclusive." He urged that as officers of an International Society, the Catholic Church, it is impossible for the Clergy to undertake anything so purely national and sectional as fighting in an army. Anything weaker or more really absurd than this contention has perhaps never been written, and it is a marvel that it should have come from one who is regarded as a thoughtful and able Clergyman. Nothing is so objectionable to the ordinary Englishman as the argument that the laity are under different orders and laws from the Clergy, as though the latter are members of a separate caste. Men rightly ask, if the officer is not allowed to go, why should the private be urged to enlist? Any exemption from responsibility because of position is rightly intolerable to ordinary English people and, as it has been rightly pointed out, it is duty, not caste, that makes Clergymen stay at home. The Clergy are as brave a body of men as any others, and are ready to stay at home or go to the front as they are permitted and called. But to say that a Clergyman is not to go because he is an officer of the Catholic Church, while the ordinary lay Christian may go, is too puerile and inconclusive to merit serious consideration. The New Testament knows nothing of any such vital distinction, and what is law for one Christian is law for all.

### Roman Catholics and Missions

In that interesting and valuable paper "The Church Gazette" for this month reference is made to an important book by Canon C. H. Robinson, Editorial Secretary of the S.P.G., entitled "The Missionary Prospect." Among other papers surveying the mission field, Canon Robinson gives particulars of Roman Catholic Missions that deserve attention. In dealing with India he writes: "If the standard of life and conduct of the Roman Catholic Indian converts be low, it is lower still in South America where, in most instances, no missions other than those of the Roman Church exist." Another striking point is the way in which other Christian missions are developing in comparison with those of the Roman Catholic Church. The total number of Christian adherents to-day is about 15,000,000, of whom about 9,000,000 belong to the Roman Church, but Canon Robinson points out that if the comparative rates of progress be maintained "in a little more than a decade the number of Christian adherents connected with these other Christian missions will surpass in number those connected with

of  
life  
in  
od  
life  
any  
UNIPBG  
1914  
NE  
forth 28  
TS  
ND BBST  
O., LTD.  
Toronto  
SCHOOL  
Donation  
BLLS for  
The C. S.  
, U.S.A.

You

the Roman missions." As "The Church Gazette" aptly says, these are not the statements of a Protestant controversialist but of a responsible leader in a Society which refused to be officially represented at Edinburgh. There are many more statements of this type to which we shall probably refer later on. Meanwhile, it is well for us to be reminded on authority that does not admit of question of facts like these, which tell their own story.

### The Bampton Lectures

One of the best-known lectureships is that associated with the name of John Bampton at Oxford. Nearly all other Lectureships on both sides of the Atlantic have been modelled on the Bampton Foundation. The original intention was a series of eight lectures in support of the Faith, some subject being taken that was thought to be confirmatory of the Christian religion. The subject this year is the Atonement, and is being delivered by Dr. Rashdall, a well-known Oxford scholar. But the curious thing is that so far from it being confirmatory of the Faith, it is practically destructive of it. Reports and comments from High Church and Evangelical sources bear testimony to this. Canon Rashdall, while admitting that St. Paul teaches expiation, considers this is an element that the modern conscience cannot accept, and he urges that there are some things in the teaching of St. Paul "which we must either reject altogether or understand with very considerable freedom of interpretation." So reports the "Guardian," in giving an account of the third lecture. If it were not so serious it would be almost diverting to think of the Bampton Lectureship being given over to the virtual destruction of the Faith which the originator intended to preserve and support. It is, therefore, unutterably sad that those who were responsible for the appointment should have selected so rationalistic and impossible a lecturer. They might have known from Canon Rashdall's earlier pronouncements what to expect from him, especially on such a subject as the Atonement. It is breadth of this kind that gives opportunity for the sneer that nowadays anything can be believed and taught in the Church of England. While, therefore, all earnest Church people who love the truth as it is found in the New Testament and who still believe, in spite of Canon Rashdall, in the unique authority and inspiration of St. Paul will give attention to these lectures, they will learn from them by contrast what Christian truth is, and will feel more and more determined to follow the example and counsel of the apostle to "contend earnestly for the Faith once delivered to the saints."

### The Resurrection and Purity

By THE LATE REV. N. JONES, M.A.

(We print another helpful Easter Meditation by the late Principal of Moore College, Sydney, Australia.)

Purity is a leading characteristic of the Christian's risen life; and our Church brings it before us on the First Sunday after Easter. Doubtless the subject was suggested by the old associations of the day. It was on this Sunday that those who had been baptized on the previous Easter Even laid aside their white baptismal robes, after having worn them for the last time. No longer would they have this outward emblem to remind them of the obligations of their profession, and so the Church in her services laid special emphasis on the fact that though they no longer wore the white

robe, yet they were to aim at maintaining the garments of the soul in spotless purity.

This is the burden of our petition in the Collect. We pray for purity of life: "That we may always serve Thee in pureness of living and truth." It is important to notice how the devotional parts of our Prayer Book are fenced around with doctrinal safeguards. We see it in this Collect as we do in all those which were composed, or adapted from older sources. As we read the opening words, we seem to hear the warning that purity can only be the portion of those who have already found peace. This is a great characteristic truth emphasized by the Church. So here the opening words of our Collect ring out in language clear and unmistakable, the ground of our peace, "Christ died for our sins, and rose again for our justification." These words clearly refer to the last verse of Romans iv., "Who was delivered for our offences, and raised again for our justification." The inference from this follows in the very next verse (Rom. v. 1.), "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." The Collect thus reminds us of the ground of our peace, before it goes on to lead us in the pursuit of purity. Let us lay this to heart, lest any of us fall into the error of trying to raise the structure of a holy life before we have laid the foundation of reconciliation with God.

With this caution, we will go on to consider our theme, Purity of Life, as defined in the words of the Collect. The petition is based upon I. Cor. v. 7 and 8, "Christ our Passover is sacrificed for us, therefore let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

There is the negative side of purity. "Grant us so to put away the leaven of malice and wickedness." We have an allusion here to a significant Jewish custom. In the seven days which followed the Feast of the Passover, the Jews held themselves bound to keep absolutely clear of every kind of leaven; and in order to effect a thorough riddance of it, they searched their houses, taking lighted candles and looking into every corner and crevice. All that was found was burned to ensure its utter destruction. This custom furnishes a striking image of the thoroughness with which we should put away sin. Leaven is constantly used in Scripture as a figure of evil, and its metaphorical application here is placed beyond question by the words to which it is subjoined, "the leaven of malice and wickedness." This spiritual leaven must receive no quarter. Taking the candle of the Word, we must search into every secret corner of the heart; nay rather we must cry, "Search me, O God, and know my heart: try and know my thoughts, and see if there be any wicked way in me." We must cry to the Holy Ghost to come as fire, and purge our hearts.

Thou who at Pentecost didst fall,  
Do Thou my sins consume.  
Come, Holy Ghost, to Thee I call;  
Spirit of Burning come.

There is its positive side. "That we may always serve Thee in pureness of living and truth."

This life is described as continuous. "That we may always serve Thee." The verse in I. Cor. v., upon which the petition in this Collect is based, has a very instructive change of tense which does not come out in the English version. It might be rendered thus, "Christ our Passover was once for all sacrificed for us, therefore let us keep perpetual feast; not with the old leaven, . . . but with the unleavened bread," etc. We are justified in seeing in the word "always" a reference to this. Our Feast of Unleavened Bread is to be an unbroken and

continuous one; the leaven of sin is to be put away permanently, that our purity of life may be perpetual. This life is described in terms of deep expressiveness; "pureness of living and truth." The words in I. Cor. v. 8 are "sincerity and truth," but the compilers of the Collect probably intended their language to convey the same meaning. The word "sincerity" stands for a Greek word of uncertain derivation; it may be connected with the ideas of sifting or winnowing, or it may point to that which has been tested by the sun's rays and thus found to be genuine; but in any case, a sincere life is a life which has been subjected to a searching test, and has stood that test. Truth is coupled with sincerity, and well it may be; purity of doctrine and purity of life are closely connected. Our Lord bade His disciples beware of the leaven of the Pharisees and Sadducees—meaning their false doctrine; and of this we may be certain that if we would maintain purity of life, we must be grounded in the truth. Thus we see how far-reaching is the prayer of our Collect to-day; it leads us to aim at a lofty ideal, it teaches us to pray that we may live a life of continual purity.

Our subject is further enforced by the opening verses of the Epistle (I. John v. 4). From them we learn two things. First, that whatsoever is born of God overcometh the world. "Under the title of 'the world,'" says Westcott, "St. John gathers up the sum of all the limited transitory powers opposed to God which make obedience difficult." Purity of life cannot be maintained unless we gain the victory over these. But as partakers of Christ's life, victory is our portion—"whatsoever is born of God overcometh." Next, that "faith" is the condition of the overcoming life; "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

The Gospel (John xx. 19) does not bear directly on our theme. It is connected with the subject of Peace rather than with that of Purity. Still the picture it presents to us, of Jesus standing in the midst of His people, is full of significance. The assured presence of the Lord carries with it the obligation of continual purity. "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee" (Deut. xxiii. 14).

### GOD OF OUR FATHERS

God of our fathers at whose call  
We now before Thy footstool fall;  
Whose grace has made our Empire strong.  
Through love of right, and hate of wrong.  
In this dark hour we plead with Thee  
For Britain's cause on land and sea.

Not for the lust of war we fight,  
But for the triumph of the right;  
The strife we hate is on us thrust,  
Our aims are pure, our cause is just;  
So strong in faith we plead with Thee  
For Britain's cause on land and sea.

Asleep beneath Thine ample dome,  
With many a tender dream of home;  
Or charging in the dust and glare,  
With war bolts hurtling through the air;  
In this dark hour we plead with Thee  
For Britain's sons on land and sea.

If wounded in the dreadful fray,  
Be thou their comfort and their stay;  
If dying, may they, in their pain,  
Behold the Lamb for sinners slain;  
In this dark hour we plead with Thee  
For Britain's sons on land and sea.

And soon, O Blessed Prince of Peace,  
Bring in the days when War shall cease,  
And men and brothers shall unite,  
To fill the world with love and light;  
Meanwhile, O Lord, we plead with Thee  
For Britain's cause on land and sea.

# BELGIAN REFUGEES IN ENGLAND

## How the Walloons Came To Canterbury

**T**HIS is not the first time there have been Belgian refugees in England. Those who are interested in history remember another sanguinary occasion upon which the people of the Low Countries flocked across the Channel and over the North Sea to shelter themselves from the "terror that fieth by day," and which "walketh in the night-season," the terror of the elementary fighting instinct plus weapons of warfare.

In the days of Philip II. of Spain, a persecuted, protesting people were driven out of the south and southeastern district of the Netherlands by the bloody "religious campaigns of Alva" and that, practically speaking, simultaneously with the flight of a similar body driven out of France by the horrors attendant upon the massacre of St. Bartholomew. These Belgians, or Netherlanders, were by race Walloons. The French were known as Huguenots.

The population of Belgium is mainly divided between two races. The Walloons, almost exclusively confined to the basin of the Meuse River; and the Flemings (about five-eighths of the whole) in the basin of the Scheldt.

A crypt is many chapels clustered under and supporting the Choir. It is of the Crypt of Canterbury I am going to talk.

Canterbury is a thoroughly English community. How comes it then that one reads such patronymics as Lefevre, Despaigne, le Houcq du Bois, and so on all mixed up with the more familiar Tapley, Hodge, Jenkins and what not. Why do we find villas and manor-houses whose gate and door-posts bear French mottoes and Flemish mottoes, together with heraldic devices in which the quarterings are ornamented in some cases with Flemish and in some with French symbols?

The answer to both questions is to be found in the dark, old Crypt of the Cathedral, where it is to be read as plain as eyes can see.

If you had been with me in the Chantry of the Black Prince you would have seen that ancient shrine of a faith now almost obsolete in Canterbury, is fitted up after a comfortable modern fashion as a place of Protestant worship. And you would have learned that there, every Sunday afternoon, service is held by a congregation whose members are made up to a large extent of descendants of the very people whom the Prince overcame at Poitiers. The whirligig of time has had its revenges!

This fact brings us to our original question of the Walloon and Huguenot emigrations to England; those emigrations which for several centuries had such an effect upon the social and the commercial life of southeastern England, and in particular upon Canterbury.

The Walloons and the Huguenots of that day were most of them weavers; weavers of "bays" and "sayes," weavers of serges, taffetas, bombazines, ribbons, laces, fringes and other fine silks and woollen stuffs. In fact, these people may be said to have originated the high-class weaving trade in England; for while the English themselves had carried on the manufacture of certain grades of the work, they had done nothing at all to be compared to the result accomplished by the "strangers."

Therefore they were welcomed to English shores, and though forbidden to make such cloths as the English made, they were in every other way encouraged and assisted. Various municipal grants or bonuses were allowed them for the maintenance

of their halls and workshops. They were comfortably housed. Finally Queen Elizabeth herself accorded them the use of the Crypt of the Cathedral for their worship.

Of course at the time the usual jealousies and complaints came to the front. The cry "England for the Englanders" was raised in London especially, where native craftsmen had many hard things to say on the subject of alien labour. Indeed, so serious were the disputes which arose in consequence of what was looked upon as unjust

bury alone, the textiles turned out being of the rarest and most costly description.

Orders from court flowed in and as the English have always been rather lavish in the matter of following the fashion set in "high places," it was not long before every woman in the land whose husband could afford her the luxury and whose social position gave her the legal warrant for its wearing, was set upon a brocade, or a bombazine such as they wove in Canterbury and would give her good man no peace until he bought it for her.

All this sounds idyllic. A people persecuted for religion's sake, received with open arms, allowed to worship according to the dictates of conscience, and permitted, nay encouraged, to carry on their own especial industrial pursuits to their own immediate benefit; and all this on the shores of an alien country.

But alas for poor humanity. Years filled with change and turmoil followed for the English as well as for their guests until the troublesome days of Charles I. arrived. Then along came Archbishop Laud, with orders that all "foreigners" must resort to the parish churches to hear service and sermons, and further that all ministers with their congregations of those alien born must use the liturgy of the Book of Common Prayer, faithfully translated into French.

Laud eventually paid for his fanaticism with his head and in the indictment that brought him to the Tower his treatment of these foreign "Protestants" was especially noted. After that, during the Commonwealth, the "strangers" were permitted to return to their former customs.

But the apple of discord had been thrown and so one is not surprised shortly afterwards to learn that these people, once so united in their beliefs and in their aspirations, rapidly split up into factions. There arrived mighty disputes on matters of doctrine, trials for heresy and all the rest. In fact, the meetings of the "strangers" soon became so uproarious that magistrates were forced to interfere and prohibit their services. So the Crypt at Canterbury was closed to them.

At length, in September, 1662, the King informed the mayor and aldermen of the city that the "scandalous divisions existing for twenty years past among the Walloons, endangering the peace of the town, must come to an end," and ordered that the communicants under Pastor Peter Jarmon, who were ready to submit to the use of the liturgy of the Church of England in their own language, were to be sanctioned, but that the Separatists were to be stopped from meeting.

Disputes and attempts to compromise continued for a while. Then the conformists swallowed up the non-conformists and once more a "united" congregation worshipped in the undercroft of the Cathedral.

That congregation, or rather the descendant congregation, worships in the same place to-day, and it was interesting to me to know, when I was in Canterbury, that their pastor was neither a native Frenchman nor a Huguenot born in England, but a "Canuck" from our own Province of Quebec.

The history of the Canterbury weavers from the days of King Charles has been the history of the hand-weaving trade in England. Nothing could stop the inrush of textiles from abroad. Nothing could stop machine production when finally machine production came. The blood of the trade ran sluggish, cold and watery for a while; it suffered from commercial anæmia. At length it ceased to circulate. After that no weaving was done in Canterbury for generations.

It will be interesting to watch the industrial destiny of the Walloon and French refugees of to-day.—(Fanfan, in "London Free Press.")

The Choir of Canterbury Cathedral looking east, showing the Archbishop's Throne on the south side of the choir and the pulpit on the north side.



The Canadian Churchman.

The Fort Garry Horse attended service at Canterbury Cathedral on Palm Sunday. They marched to the Cathedral attended by a British cavalry band. Colonel Paterson and other officers were mounted. The Archbishop, who preached, said:—

**"You are Canadians, at once sons of the British Empire and citizens of a great Dominion with a boundless future, and incalculable possibilities for its limitless and innumerable people, who are to be. Canada is rightly atrob in these years with young life; it is the boyhood time of a mighty nation."**

competition, that at last the woolcombers of Belgium were obliged to form a union to protect themselves against the new and unexpected kind of persecution which surrounded them in England.

For all this, the "strangers" prospered. So much, indeed, did they prosper that at one time over a thousand looms were at work in Canter-

## THIS AND THAT

Thoughts of an Eastern Churchman.

SOME difficulty, I understand, is being experienced in filling the position of President of King's College, Windsor. The individual whose name has for some time been freely mentioned, is now, I fear, ineligible. The matter will probably be finally decided at the annual meeting of the Board, to be held next May. The percentage of students of King's who have gone to the front has been very large indeed, and I doubt if it is equalled by any other Canadian college.

Speaking generally of the matter of enlistment, while the response in some respects has, so far, been fairly good, it has, to speak frankly, some very disappointing features. In the first place, so far as I can see, the response from the rural districts has been practically nil. This is the case down here, and I see the same complaint is being made regarding Ontario. Up to the present the farming class of Canada has apparently remained unaffected by the tremendous issues involved in the war. Very much the same thing can be said of the majority of our small towns. In the average small town, say below five thousand in population, there are droves of young men of excellent physique, the great proportion of whom are out of regular employment during the winter, to whom the idea of offering themselves for the service of the Empire has apparently never once presented itself. Every day of my life I see great hulking, young, unmarried men loafing about our street corners, who at present are living upon somebody else's earnings, and who have no other visible means of support. The very large percentage of British-born recruits in the forces already sent to Europe is, to put it plainly, not creditable to Canada. We get enthusiastic about our "brave Canadians," and talk about their "fine physique," and how they "compared favourably" with the regulars in this respect, quite oblivious of the fact that at least eight out of ten of these "Canadians" were born in England, Ireland and Scotland. Then again our genuine Canadian-born recruits are largely drawn from one class. Recruiting in Canada has not as yet, to speak the plain truth, attained the dimensions of a really national movement. And it never will until the matter is brought before the masses of the people, as it has been done in England, by the holding of meetings, the distribution of leaflets and posters and military parades here and there in the small towns and rural districts. I have written this in no captious spirit, but as the father and grandfather of native-born Canadians, and as one keenly jealous of the fair fame of our beloved country, and fully conscious of the fact that the present backwardness of our young Canadians is due to no lack of manhood, but simply to the fact that no real effective appeal has been made to them as yet.

The present war, among other of its by-products, is going to greatly affect, if not wholly revolutionize, the relationship between the Government and labour in England. With the Government operating railroads, steamships, the various engineering plants, and a large number of factories engaged in the production of war material, a tremendous impetus will be given to the movement in favour of the State assuming the control of all public utilities. For the time, at all events, purely private ownership of these utilities has evidently been found inadequate to meet public needs, and it may be that this may result in the ending, or the beginning of the ending, of the private ownership of the more important national industries. As it is, tens of thousands of workmen are now Government employees. The late labour unrest in England is explained by a recent writer in an English Church paper, as resulting from the enormous fortunes which it is asserted are being made by Government contractors. The cost of living is rising, but wages remain stationary, while employers, so it is claimed, are coining money. The dissatisfaction, under the circumstances, can hardly be wondered at. This probably is the real reason why the Government has taken over so many industries.

How much harder we make life for ourselves by our self-inflicted sufferings, by needlessly brooding over the past and future, by our foolish jealousy of others, by a morbid sensitiveness to slights, by extravagant expectations, by overrating and (sometimes) by underrating ourselves, by impatience, by suspiciousness of others' motives and intentions. Taking them as a whole, I

should say that at least 75 per cent. of our sufferings are self-inflicted, and therefore preventable, very largely, if not wholly. This is the experience of thousands who have outgrown them. The capacity for outgrowing the attitude and outlook that produces these self-inflicted sufferings, is the measure of a man's usefulness and worth in the community. The victim of them makes himself a nuisance. And then, as far as the individual is concerned, how foolish to make life harder than it is.

We generally get what we earnestly and wholeheartedly desire. If, for instance, we really and unreservedly desire to give up some evil habit, the probability is that we will achieve our purpose. The trouble is that so many people have a divided mind. They would like to conquer their lower selves, but they have none of that enthusiasm for self-mastery that carries a man forward with a rush. They never can get into a white heat. They lack the absolute unqualified conviction that the thing is altogether and entirely desirable. They are held back by what the French, with their customary force and clarity of language, call some "arriere pensee"—some "arresting thought." They are not quite sure that the game is worth the candle. It is worth a good deal, but not absolute self-surrender, and so they just stop short. Their minds are turned towards, but not immovably "set" on righteousness. This is true in all other connections. The measure of our success is our capacity for letting ourselves go. People fail, absolutely or relatively, not so much from lack of ability or energy, as from an incapacity for making up their minds to one course. As a matter of fact, isn't it your experience that the people who really know what they want, get what they want. The question, therefore, for each of us is: "Is my mind 'set' on righteousness. Am I sure of what I want?"

Downeaster.

## England in Time of War CHURCH AND CAMP

Influence of Religion on Recruiting

IN many places of worship a bright Union Jack is now displayed as the visible expression of the Church's insistence on the duty of every Christian man to respond to his country's call. Throughout the land, in churches and chapels alike, the leaders of the nation's religious life are using all their influence to impress upon their people the duty of self-sacrifice. That the churches have used their influence in this direction with great success is evident. The list of members of the congregation in many places of worship show that the men accustomed to live in close touch with the religious organizations of the country have not been slow to seek commissions or to join the ranks. Their response to the call to arms is also apparent in the absence of young men from the congregations. Many churches find themselves deprived of almost all the adult members of the choir, while Sunday School teachers, servers, and church workers of various kinds are much fewer. When on furlough many of these men reappear in their accustomed places in church or chapel, had the presence of men in khaki enforces the high place which patriotism occupies in their conception of Christianity.

### CLERGY AT THE FRONT.

Soon after the outbreak of the war a number of the younger clergy wished to obtain commissions or to enlist in the ranks. But the proposal that the clergy should volunteer as combatants was not favoured by the ecclesiastical authorities. The Archbishop of Canterbury recognized the *prima facie* arguments used by the younger clergy in support of such action, but concluded that fighting was incompatible with Holy Orders. He rejoiced, however, that so many of the clergy had offered to serve as Chaplains in the Navy and Army, and indeed the offers have been far more than could be accepted. In some cases the clergy have gone to France and Belgium entirely at their own or their friends' expense, to render to the soldiers what spiritual aid they could. Others, with the Archbishop's assent, have enlisted in the Army Medical Corps and are devoting themselves to the sick and wounded. Various Nonconformist ministers have joined as combatants. Candidates for ordination have been free to join the forces. They have readily responded to the call to arms. The number of students in the theological colleges consequently has been greatly reduced, and the enlistment of theological students is a serious matter for the Church. For many years now the number of men offering them-

selves for ordination in the Church of England has shown a tendency to decrease, and the great reduction caused by the war may quite seriously affect the Church's efficiency. On the other hand, the young men will gain greatly by their experience.

### WORK AMONG YOUNG MEN.

It is impossible to give an adequate account of the valuable work done by the different Churches in providing men for the Army through the various Lads' Brigades and Boy Scouts. The Boys' Brigade is the senior and largest of these organizations; it has many branches throughout the Empire, with a present total strength of 115,000. Many of its members have enlisted. The Church Lads' Brigade had in 1913 a membership of 60,000, besides two junior organizations, the Church Scout Patrols and the Church Lads' Brigade Training Corps. It has also contributed a very large number of recruits. In London, the Diocesan Church Lads' Brigade, which forms part of the Cadet Force of the country, sent practically every officer eligible, and nearly every cadet of 17 years of age to join the Regular forces soon after the declaration of war. Many of these have been in action, and the following casualties have been reported:—Killed, two; wounded, 32; missing, six; invalided, five; prisoners, two. These Boys' Brigades have become very popular. Besides those already mentioned there are the Jewish Lads' Brigade, the Catholic Boys' Brigade, the Boys' Life Brigade, and the Boys' Naval Brigade. Three of the new V.C.'s have been won by former Brigade lads. On behalf of all these admirable organizations the Lord Mayor of London has issued an appeal for financial support, pointing out that 225,000 of those now serving with the colours have been prepared for their work by one or other of these organizations. He also states that officers are required in place of those serving in the Army to continue the training of the lads too young to enlist.

Again, the religious bodies throughout the country have done much for the welfare and comfort of the men who are on active service. The work of the Young Men's Christian Association has been quite admirable, and it is impossible to place too high a value on its care for the men and the energy with which it has pursued a generous and noble policy with conspicuous success. It has a friendly rival in the Church Army, which is also at work in a large number of military stations, providing spiritual ministrations as well as recreation tents for the men. It is also doing much on behalf of the wounded in France. The Church of England Soldiers' and Sailors' Institutes' Association also devotes its funds to the benefit of those who have joined the Forces. In the towns and villages where the new Army is being trained the local representatives of the various religious bodies are uniting in honourable association to provide every kind of assistance, both spiritual and bodily, for the men. In this work they have attained a unity of spirit and friendly co-operation which can have no small influence for good in the religious life of the whole community.

The following figures, obtained from the official report of the Army Council, give the religious denominations of the non-commissioned officers and men on the regimental strength of the several arms of the Service on October 1, 1913:—Out of a total of 228,421 men, 161,232, or about 70 per cent., declared themselves to be members of the Church of England; 33,662, or 15 per cent., were Roman Catholics; 15,971, or about 7 per cent., were Presbyterians; 9,755, or 4 per cent., were Wesleyans; whilst 5,526, or 2 per cent., were Baptists, Congregationalists, or members of other Christian bodies. Mohammedans and Hindus numbered 2,039, and Jews 236. Dr. Maonamara, Secretary to the Admiralty, gave the following figures with regard to the Royal Navy some two years ago:—Church of England, 93,598; Roman Catholic, 10,644; Wesleyan, 8,528; Presbyterians, 4,039; Baptists, 1,969; Congregationalists, 1,201; other bodies, 1,370; Mohammedans, 685; Jews, 49.

No reference, however slight, to the work of the Churches in the war can ignore the efforts among the soldiers' and sailors' families. These are frequently very poor and quickly affected by a crisis. The clergy, ministers, and their fellow-workers in the poor parts of great towns have been much exercised as to how to help the women and children who, in the absence of their husbands and older sons, are oppressed with many anxieties and in special danger of seeking release from their troubles in ways which may only tend to make them worse. By the provision of clubs for recreation and amusement, by personal visitation in their houses, as well as by definitely religious services, a great work is being done among soldiers' wives and their families of immense service to the community as a whole.—("The Times.")

# STAINER'S "CRUCIFIXION"

## St. James' Cathedral Choir, Tuesday, March 30th, 1915. By YENMITA.

**B**ACH'S "Passion"; Gounod's "Redemption"; and Stainer's "Crucifixion," are possibly the three best known, and most frequently presented of musical works dealing with the events of Holy Week.

One of this group will outlive the other two; and that one is the youngest and "simplest" of the three—Stainer's "Crucifixion."

*Hearing; Feeling; and Reflecting.* A philosopher has said: "The entirely cultured are those who see (or hear), feel, and reflect."

In the light of this, the comparative failure of Bach and Gounod to embalm, for all time, in the hearts of mankind, a picture of Divine Love, is explained.

*Bach.*—It may be high treason to Art of the academic order, but I suggest that a tolerable voice, (of something just under two octaves!) and a mathematically proportioned sense of rhythm, is all that is necessary to render Bach's vocalism to perfection.

Bach's religion, according to his St. Matthew, and St. John Passion music, demands for interpretation intellect, firstly, secondly and thirdly. If emotion be crowded out, its absence will be noted without regret.

Bach's Devotion in music appeals to my pagan sense as a syllogistically designed, poetically phrased, and tunefully modulated utterance proceeding from the teeth outward. In comparison, Stainer's Devotion—throughout the "Crucifixion"—is the Lord's Prayer, coming straight from the heart of a truthful man.

*Gounod.*—A successful "interpretation" of Gounod's "Redemption" depends largely upon a temperament that is neurotic; and that has come to a full knowledge of its morbid degeneracy. For the expression of the same, provision is made in abundant chromatic melodies, and harmonic minor modes.

These Bach and Gounod "qualifications" may be secured at a minimum expenditure of spiritual warfare of the heroic type. Bach's Passion music, polyphonic and fugal, certainly compels you to listen; Gounod's "Redemption," with its self-pitying chromatic modulations, will make you feel; but with these sensations the impressions end. For both are artistic attempts to paint objectively, that which is purely subjective.

*Stainer's "Crucifixion."*—Stainer's "Crucifixion" presents the central fact of our religion subjectively. And because of this the composer achieves, by diatonic simplicity, what Bach and Gounod vainly strive after through the gamut of every known, or new created, device of tortuous intricacy and prodigal tone variety. It may be urged that it is absurd to measure the worth of so "small" a work against the "mighty masterpieces" of Bach and Gounod. I answer that the "Crucifixion" is not small with the littleness that is at once the centre, the diameter, and the circumference of an insignificant circle. The "Crucifixion" is a segment of a mighty circle that girdles the universe!

St. James' Cathedral, on Tuesday evening in Holy Week, was filled with a congregation assembled to hear Stainer's work. A glance around at the faces of that congregation satisfied you that it was no "concert" audience gathered there. It was Reverence—the parent of Reflection—that held them, and it was fitting that Stainer's masterpiece was the medium of their silent worship. Many musicians in that congregation shared the "popular notion" that the "Crucifixion" had few claims to greatness, when compared with the "Passion" of Bach, or Gounod's "Redemption." Thanks to its manner of rendering at St. James'

under Dr. Ham, that illusion is gone! To them the "Crucifixion" has now come into its own, never to lose the first place in their regard.

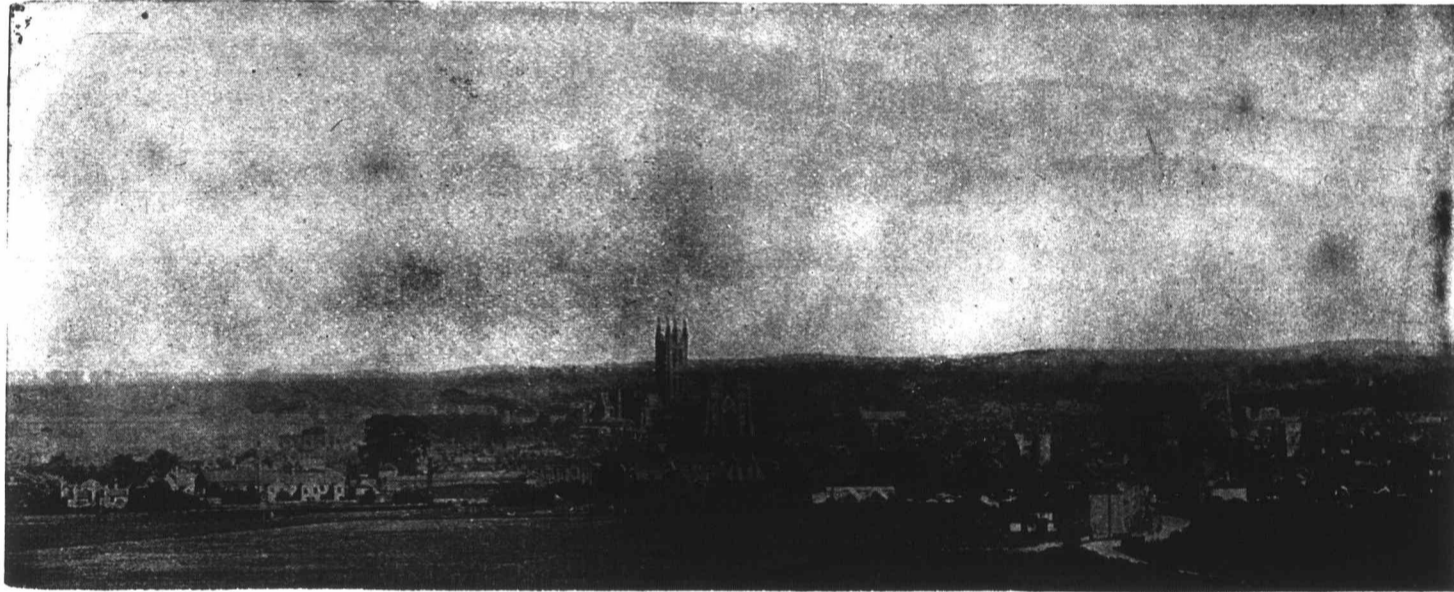
*St. James' Cathedral Choir.*—St. James' Cathedral Choir, Toronto, has no better in the Old Country. This I tell my friends across the Atlantic many times, and—when telling them of the "Crucifixion"—I shall have to repeat the statement.

I have remarked little—yet profound—details, in phrase and nuance, lovingly observed throughout the Choral Service of St. James', that are missed in Westminster Abbey; St. Paul's, Peterboro', Lichfield, Durham, and Manchester Cathedrals; York Minster, and the Royal Chapels!

The very "Amen's" of St. James' are an artistic revelation, an inspiration and incentive to devotion.

It was this beautiful observance of "trifles" (of which, by the way, Religion and Art, as well as Life is made up!) that characterized the "Crucifixion" last week. Thanks to this, wedded to technique well nigh perfect, in enunciation and tone, the first chorus of the work, "Jesu! Lord Jesu!" was a Litany instinct with humanity and its greatest need.

"Fling wide the gates!" was sung with a



The Canadian Churchman.

Distant view of Canterbury Cathedral from St. Thomas' Hill. (See page 217)

dignity that challenged, from the first bar, the materialism that merely dramatic declamation would insolently read into the score.

"God so loved the world," was perfectly meditative and reflective.

*"Is it nothing to you?"*—Hear this chorus sung a hundred times—as the writer has—under ordinary conditions, and you will hear an insistent accent upon the first syllable of "NOTHING," repeated, ad nauseam, throughout the chorus, vulgarly suggesting conscious martyrdom on the part of the Divine Questioner. Hear St. James' Choir!

It lingered, the tenderest fraction of a breath, upon the SECOND syllable of the word, at once putting the question in a manner so Divinely forgetful of self, that the answer was already echoing in the consciences of the hearers. This is higher than Art. It is Art-illuminated Religion.

*The St. James' Standard.*—I cannot finish without once again reminding my fellow Churchmen—and fellow music lovers in our Church—how much, how very much, our Dominion owes Dr. Ham for the work he is doing in Art and Religion, and Religious Art. The good seed he has sown, and is nurturing, at St. James' must yield a rich harvest for the future of our beloved Canada.

Every Churchman who reflects must recognize how largely sensationalism in our Church music is answerable for the encroachment of materialism upon our religion to-day.

But the recollection of the congregation at St. James' last Tuesday, and the music they heard, plainly tells us to have faith that, once ideals are set before them, all those who hear and feel may also come to reflect.

Dr. Ham is of the right British stock, and in his firm hands the loftiest of our traditions will be preserved for our Colonial Church.

The names and deeds of musicians don't, as yet,

burden the pages of Britain's glorious history;—neither do those of the mothers of our heroes, for the matter of that. Perhaps when our historians lift their eyes a trifle above the mortal level, the work of the Divine will be more faithfully recorded. Then our Empire Builders of Music will live on the printed page, as well as in our hearts.

## Some Personal Experiences

By a Young Clergyman.

(The following extracts from a recent letter have been sent to us for publication.)

**I** AM writing to tell you that things have altered. It is all over now, and I have come out on the right side and in the right way. After I had served my two years in an Evangelical curacy, I felt at liberty to strike out and seek a sphere of work after my own heart. This I did, and found it (or rather, thought I did) in the "sphere" had Five out of the "Six Points" appertaining to it, so I felt that I had reached the promised land at last. For a time all went well, and then inner dissatisfaction made itself evident again. The man I was with remained inside the Prayer Book for his services and forms of prayer, whatever else he might do for his ceremonial, and at the same time was cautious about making positive statements of any sort, in an extreme degree. After thinking things over I came to the conclusion that the one thing necessary was definiteness, and that the only way of peace was to go where the Catholic Faith was taught in all its fullness. Here I was dead right,

though not in the way I thought. I took another curacy, where they had the "real thing," without any Anglican adulterations to mar the perfection of Catholic Faith and Practice. Needless to say this was a "Six Point" place. I went to this sphere of labour, arriving on a Thursday night. I was in the curacy parts of three days, and on Saturday night was away again, having cleared out for good. What I had seen had been quite enough.

The pure and unadulterated Romanism had so sickened me, that I saw clearly that whatever else might or might not be the spirit of the Prayer Book, that at all events was not. Further, the hard routine-like way of going on, and the innumerable minutiae of ceremonial, made me see that whatever the New Testament taught or did not teach, that at all events could not be harmonized with it. So I came away without delay, with only one notion in my mind: that whatever God's Truth might or might not be, Ritualism as a mode of presenting it, was clean off the map. That was as far as I had then got.

The second of the two curacies was one which represented the high watermark of "Catholicism." In addition to all the "Six Points," they had daily Mass and Angelus, to say nothing of the Vicar being "Vicar" of the local Ward of the Society of the Sacred Cross. Thus there was nothing left to be desired, except for men of the type of a curate of whom I heard the other day. "My religion," said he, "is not the religion of the Tabernacle, but that of the Monstrance." In saying this I desire to meet in advance of the feeling that might be at the back of certain minds, "Ah! he wasn't satisfied, because he only played about with it, and didn't go the whole hog."

The long strain had by that time quite finished me (it had been going on for seven years), so after getting away I had to rest and patch up. This done I set to work, reading, praying and thinking a few things out afresh. Needless to say I am still at this, but in the meantime I have got things squared up, and know at last the meaning of peace. I am exceedingly thankful that after all the upset, I have landed on my feet, that is to say, in the Church of England as an Evangelical, where I should have landed long ago if I had only listened to those who knew what they were talking about. In this connection, I re-

England he great seriously er hand, r experi-

count of Churches ough the of these roughout of 115, ed. The mbership ons, the ads' Bri- istributed a don, the rms part- ractically cadet of ces soon ese have ties have 32; mis- ). These ilar. Be- he Jewish gade, the Brigade. by former admirable n has is- nting out e colours e or other that offi- ng in the lads too

hout the and com- rice. The ssociation ossible to e men and e generous cess. It , which is litary sta- as well as also doing nce. The ors' Insti- ds to the orces. In Army is es of the nonourable assistance, 1. In this spirit and small in- the whole

n the offi- religious ed officers of the sev- 1913:—Out out 70 per ers of the cent., were per cent., ent., were were Bap- s of other d Hindus laonamara, following some two 8; Roman sbyterians, ists, 1,291; ; Jews, 49- work of the orts among ese are fre- by a crisis- workers in been much and child- sbands and y anxieties lease from ly tend to f clubs for l visitation ly religious among sol- nse service Times.")

member a talk we had, when you said that all the difficulties I had mentioned to you arose from a lack of knowledge of Christ as Saviour and Lord. That remark seemed at the time to be a mere pious platitude, but after the experience of the past months, I can see that it was very near the mark. It seems to me that the whole thing hinges round the Person and Work of Christ, and that once when a man gets that fixed, the other things fit it. It also seems to me that the spell (for indeed its subtle influence amounts to a spell) of Ritualism as such, starts from a wrong conception of the Person of Christ, and maintains its hold by means of incorrect theories as to the continuation of the work of the Incarnation.

It is a great thing to have got the whole trouble settled. Of course the waste of time has been appalling, and there is nothing to be said in its favour, except that it has given me a great measure of sympathy with those in like case. An interesting example of this happened the other day. When in — for a few hours, I ran across a great friend of mine who was there also only for a few hours. He had taken up with extreme views about the same time, and very much in like manner as I had. He too had come up against the same difficulty—viz., that Ritualism does not, will not, and cannot satisfy. He was contemplating seeking satisfaction in Rome, and was, as a matter of fact, in — in order to see —, with a view to finding out what more there was to be said for the Anglican Communion, when he ran across me apparently by chance. — does not appear to have been of much help to him. The "Three Branch Theory" has a nasty trick of collapsing at the most unexpected moments, as you know. However, we had a tremendous talk. He was so impressed by the fact that I had found peace, but was still in the Church of England, that it suggested the possibility at all events of his doing ditto. The whole episode has given him furiously to think, and as he has never read anything from the Evangelical point of view, he is willing to read and investigate.

At present I am working here and am enjoying life hugely. You will, of course, understand that I have only recently begun to live in the real sense of the word. One result of the change has been an entirely different outlook with regard to Foreign Missions. It is strange how the fact of getting things right at the centre alters everything else. So it has been in this case. My old interest in the Jewish question (which had waned under the influence of Vernon Staley and others) has revived stronger than ever, and similarly with much else. All I can say is that God has been far better to me than I deserve.

## Church News

### FORT WILLIAM.

House of Bishops will meet on April 14th.  
M.S.C.C. will meet on April 15th.  
S.S. Commission will meet on April 12th and 13th.

### PREFERMENTS AND APPOINTMENTS.

McCOMB, Rev. A. W. E., M.A., Senior Curate of St. Andrew's, Croydon, to be Rector of Onswen and Delaware, Grand River Reserve. (Huron.)

TURNELL, Rev. C. M., M.A., Curate of St. Saviour's, Woolcott Park, Bristol, to be Principal of the Mohawk Institution and Incumbent of St. Paul's, Mohawk Reserve, Brantford. (Huron.)

### NOVA SCOTIA.

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

HALIFAX.—TRINITY.—A missionary play was presented in the Parish Hall on the evening of the 25th ult., entitled "The Open Window," before a large and an appreciative audience. The play was preceded by a musical programme, as also a missionary reading and recitation and it was repeated during this (Easter) week.

ST. PAUL'S.—The Archbishop of Nova Scotia held a Confirmation service in this church on the evening of Palm Sunday. The service is an annual event in this church on that day. A very large number of candidates were confirmed. During the service, Archdeacon Armitage, Rector of St. Paul's, referred to his Grace's visit as the first official act in St. Paul's since his recent elevation, and extended to him the congratulations and

kind wishes of the parish. The Archbishop, in thanking the Rector and congregation, stated that it was always a pleasure to visit the church, and said he always followed with interest the many and splendid activities which characterize this busy congregation.

ALL SAINTS' CATHEDRAL.—Mr. G. F. Austen, the organist of this Cathedral, is shortly leaving for England. On the evening of the 25th ult., he was presented with an address and a purse of gold by the choir, and a short time previous to this he was presented with a purse of gold by the choir boys. Mr. Theodore Sanger, A.C.O., who has been organist at the Cathedral at Calgary, will succeed him. Mr. Austen has accepted the position of organist at Axminster in England.

WOLFVILLE.—In the quaint and historic old Presbyterian burial ground the honoured remains of Mrs. Eunice Borden, mother of the Prime Minister of Canada, were laid to rest, March 31st, with simple ceremonies. The body was attended to the grave by her three sons, Sir Robert, William J., and Harold C. Borden, and by people from the whole countryside, and a large delegation from Halifax. The funeral service held at the old homestead began at 3 o'clock, conducted by Rev. R. F. Dixon, Rector of Wolfville, a member of whose church Mrs. Borden was. Mr. Dixon was assisted by Rev. C. W. Miller, minister of the Presbyterian Church. The beautiful hymns were "Lead, Kindly Light," "Peace, Perfect Peace," and "Asleep in Jesus." The service at the house over, friends took a last look at the face of the beloved departed and the cortege moved up the hill to the burial ground, under the shadow of the Covenanters' Church erected more than a century ago. There they laid to rest in peace the body of Mrs. Borden beside the remains of her husband, who died 15 years ago. Sir Robert Borden left in the evening by special train for Ottawa, accompanied by his brother.

### FREDERICTON.

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

CANTERBURY STATION.—The Mission held here by the Bishop of Fredericton was a great success. The services were well attended and much appreciated. On Friday, the last day of the Mission, we had the following services: Holy Communion at 9; unexpectedly at 11.30 a funeral (a young man being crushed to death in Seattle and body brought home for burial); 4.30, women's service; 5.30, baptismal service, two young men being the candidates; 6, Confirmation, these two men and three women being confirmed. Every part of the parish was represented, except Meductic. One man drove 22 miles and attended two services; two persons drove 14 miles and were at two services; 33 came by train from Benton, 11 miles away. Those "not of us" were well pleased with the soul-stirring addresses of the Bishop. It was really a "holy week," and Friday was a "good" Friday. If ever the Bishop returns for another Mission, Trinity Church will have to be greatly enlarged to accommodate the number wishing to hear him.

### QUEBEC.

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

QUEBEC.—TRINITY.—The Bishop of Quebec visited this church on Sunday, March 28th, when 18 candidates were presented by the Rector, the Rev. A. R. Beverley, for confirmation.

ST. MATTHEW'S.—Sixteen candidates were confirmed by the Bishop on Sunday afternoon, March 28th. This church was the scene of a rather unique service recently, when mass, according to the liturgy of the Russian Orthodox Church, was celebrated by Rev. Father Vladimir Sakovich, of Montreal, assisted by the Russian Orthodox priest of Lachine, both of whom are visiting Quebec in the interest of their people. A Russian colony has recently been formed in Quebec, and it is for the purpose of getting into touch with them that the two priests came to Quebec. The service was a very inspiring one, and was attended by over one hundred people of Russian nationality. During the course of the service a sermon was preached by Rev. Father Sakovich, while Rev. A. R. Kelley, assistant of St. Matthew's, through an interpreter, made a brief address to the congregation. Following the service the two visiting priests called upon his Lordship Bishop Williams, and paid their respects to him.

### MONTREAL.

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

MONTREAL.—ST. THOMAS'.—The Bishop of the diocese visited this parish lately and administered the Apostolic rite of Confirmation to 30 persons, presented by the Rector, Canon Renaud. The Bishop was attended by the Rev. J. S. Ereaux, as acting Chaplain, and the Rev. Edward Morris, assistant. The service was somewhat delayed by the extinguishing of the electric lights, caused by a defective fuse. This, however, did not deter his Lordship from proceeding with the solemn service of the "Laying on of Hands," and subsequently delivering an earnest address to the candidates, which also appealed strongly to the congregation generally, pressing upon all the duty of prayer, study, worship and service. At the close the Bishop gave to each candidate his usual confirmation card, and also a Bible presented by Major A. Hamilton Gault, of the Princess Patricias, now at the front. Major Gault has followed the loving example of his father in donating Bibles to St. Thomas' confirmation class, which have been given for the last 25 years. The Bishop brought the service to a close with a special prayer of intercession for those engaged in this terrible war.

### OTTAWA.

OTTAWA.—In a letter received from the Right Rev. J. C. Roper, Bishop of Columbia and Bishop-Elect of Ottawa, he states that he hopes to be in Ottawa as soon as he possibly can after Whitsunday, the date of which falls this year on May 23rd.

ST. BARTHOLOMEW'S.—A memorial service for the late Colonel Farquhar, of the Princess Patricia's Light Infantry, was held in this church on the evening of the 29th ult. The service was attended by their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia and the ladies and gentlemen of their suite. The service consisted of special hymns and psalms, and an appropriate sermon by the Rev. Canon Hanington, of St. Bartholomew's, in which he referred to the heroic sacrifice of the Colonel and the glory of dying for one's country in a just cause. Col. Edwards, accompanied by three officers, commanded a company of about 100 men of the 38th Battalion, who marched from Lansdowne Park, headed by a band.

ST. GEORGE'S.—The annual Confirmation service was held in this church on Sunday evening, March 28th. The service was taken by Archbishop Hamilton in the absence of Bishop-Elect Roper. Sixty-nine candidates were presented by the Rector, Rev. J. M. Snowdon. The Archbishop spoke earnestly to the young people, urging upon them a faithful and regular attendance at the Holy Communion.

ST. MATTHEW'S.—Large and devout congregations attended and joined in the services of Holy Week and Easter, whilst one of the very noticeable features of the services, was the large number of men present. The "Three Hours' Devotion" on Good Friday was conducted by the Rector, the Rev. G. S. Anderson, and was a most solemn and impressive service, many remaining throughout the three hours. Some of the special features of the Easter services were the very large number of communicants, over 700; the excellent music, under the able leadership of Mr. Wallace Payn, organist; and the beautiful Easter flowers. Nearly 500 children and young people attended the Children's Service at 3 p.m., when two infants were baptized.

### ONTARIO.

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

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

KINGSTON.—The following are the Bishop of Kingston's engagements:—April 13-16, attend meeting of the Sunday School Commission and the General Board of Missions at Fort William; April 18, Confirmation, St. John's Church, Portsmouth; April 25, Confirmation, St. Paul's Church, Kingston; May 2, Tamworth, Marlbank and Enterprise; May 4, Odessa, Morven, Bath; May 5, Fredericksburg, Adolphustown; May 6, Gosport; May 7, Marysburg, Milford; May 9, Picton; May 10, Gerow Gore, Wellington; May 11, Hillier, Consecration, Carrying Place; May 12, Roblin's Mills; May 16, Kingsford, Shelby; May 18, Amherst Island, Stella; May 18, Emerald; May 23,





Gospel for the day read as a Lesson, followed by intercessions for relatives of members now serving the Empire. The Rev. H. A. Brooke gave a very impressive address, pleading for absolute sincerity in a mother who undertakes to teach the religion of Jesus Christ to a child, for in exact ratio to the example set will the little one "hate" or "love religion bye-and-bye." The hymns were chosen with a sense of fitness for this service, the one in all the year for which all members meet in their Parish Church to remember the

"Pure and lowly man,  
The favoured of the Lord";

and the prayer for "loved ones in their absence" have no doubt a depth of meaning for many at this sad time. The old, familiar strains of "Abide with Me" have a note of peace and comfort as they echoed around the house of God. Canon Plumptre then enrolled some new members. The Council invite members to make use of the library, where books may be borrowed, and where there are publications for sale which may assist mothers in home teaching. A collection in future will be taken up and devoted to the enlargement of the library.

The April 12th meeting will be the last for the season at St. James' Cathedral. A special Litany of Intercession for the relations of those at the Front will be offered. Will those interested kindly send in their names to Mrs. Wallis, 12 Elmscourt Apartments, Irwin Avenue.

**ST. GEORGE'S.—OBITUARY.**—The death of Miss Mary Augusta (Minnie) Boulton, daughter of the late John Boulton, occurred very suddenly Sunday morning, from pneumonia. She was ill only a few days. Miss Boulton was the eldest of six daughters: Mrs. Gilpin Brown, now living in England; Mrs. R. Kenrick, Toronto; Miss Grace, Miss Amy, and Miss Edith Boulton, all living in the old family residence in Grange Avenue. Her uncle, the late Arthur Boulton, was the first husband of the late Mrs. Goldwin Smith, of the Grange. Miss Boulton was for many years president and secretary of the Girls' Friendly Society, and deeply interested in Church work, being a member of the Church of St. George the Martyr.

**HOLY TRINITY.**—"Internal and External Proof of the Resurrection" was the theme of the sermon by Rev. Canon Powell, D.D., Rector-Designate of Holy Trinity on Easter Day. He showed that the Gospel story of the Resurrection was based on absolute facts, and that it was written without embellishments. It was no mere romance, written by clever men, years after the Saviour's sojourn on earth, but a record of actual events by men associated with Him in His life and work. It was written and produced by the Evangelists at a time when the wonderful teachings of Jesus were fresh in men's minds. Had that story not been true and incontrovertible, it would have been promptly contradicted and its authors denounced as impostors. Because it was absolutely true, the story had lived down through the ages, bringing with it hope and salvation to the human race. There was nothing so sane and simple as the story of the Resurrection, and it was a story all must accept and believe.

**TRINITY EAST.**—The choir of this church sang Maunder's Cantata "Olivet to Calvary" on Good Friday evening. This cantata was illustrated by 100 limelight views representative of the best masters in Europe; these pictures helped to make the cantata both interesting and instructive. At the close of the service an offertory was taken up for the work amongst the Jews.

**C. OF E. SUNDAY SCHOOL ASSOCIATION.**—A Children's service, in connection with this association, will be held in St. Alban's Cathedral on Saturday, April 17th, at 4 p.m., at which the Ven. Archdeacon Davidson, the Rector of Guelph, will give the address. On the following Monday, the annual service of this association will be held in the Cathedral.

**WYCLIFFE.—COMMENCEMENT.**—On Tuesday last in the Sheraton Memorial Hall, there was a very large gathering in connection with the closing of the academic year of the College. The President, Dr. N. W. Hoyles, K.C., presided, the Bishop of Toronto read the Scripture lesson and offered prayer. After statements were presented by Principal O'Meara and the Treasurer, Prof. Cotton, made the report on the results of the examinations, and the prizes were given, Archdeacon Cody, in his usual happy manner, presented the class to receive their well-earned diplomas. The Rev. N. M. Abraham, M.A., of Travancore, India, was presented by Dr. Griffith Thomas, for his theological degree, and the Rev. Walter Ellis, M.A., Vancouver, by Prof. Hallam. The addresses of the evening were made by the Right Rev. Dr. Bidwell and Mr. R. W. Allin, M.A.

**MOUNT DENIS.—CHURCH OF THE GOOD SHEPHERD.**—The Rev. T. G. Wallace, Rector of St. Stephen's, conducted the Three Hours' service in this church on Good Friday.

**CHESTER.—ST. BARNABAS.**—A meeting was held on March 15th. The Rev. F. E. Powell introduced the speaker, Mrs. Wallis, who explained the work of the Mothers' Union. She stated that, as young life is surrounded by good or evil influence, so will the career of the future men or women be one that uplifts others, or the reverse. On March 25th there was a celebration of the Holy Communion, after which the Rector enrolled five new members, and admitted to this Branch others who had been enrolled in various parts of the Empire.

#### NIAGARA.

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

**HAMILTON.—ST. PETER'S.**—On Wednesday evening of last week, his Lordship Bishop Clark administered the rite of Confirmation to a class of 37. The Bishop commented on the exceptionally large number in the class and spoke briefly of the different motives which actuated people to accept confirmation. Many were confirmed solely because they thought it was the right thing to do to make an impression on their Church-going friends. They were confirmed without giving the matter the consideration which it deserved and without any preparation. Others were confirmed because they had decided to consecrate their lives to God. These always proved a blessing and a strength to the Church, and he hoped that those who had just been confirmed were actuated solely by the latter motive. In conclusion, he exhorted all to take an active part in Church endeavour by being constant in attendance.

**CHURCH OF THE ASCENSION.**—Good Friday was solemnly and fittingly commemorated in many of the local churches. Special services were held, many of these being of three hours' duration, from noon until 3 o'clock. At the Church of the Ascension, the Rector, Rev. Dr. Renison, interspersed the prayers with seven addresses, choosing as his subject the last seven words of Christ on the cross. The service was well attended.

#### HURON.

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

**LONDON.**—Two clerical veterans of Huron diocese passed to their rest during the week before Palm Sunday—Rev. D. Beaumont, long known in connection with Bible Society work and kindred movements, and Canon Downie, noted as a church builder and organizer, and more recently founder of the Sunday School paper, "Our Empire." Both have left fragrant memories behind them.

**ST. JAMES'.**—On Easter Day the Rev. Principal Waller, of Huron College, preached at the evening service to a large congregation.

**OBITUARY.**—The Rev. Dr. Beaumont, the oldest clergyman in respect of years and service in the diocese of Huron, died in this city on the 24th ult., after a residence therein of 45 years, in his 87th year. He was one of the oldest clergymen in Canada and for some years past had retired from the active ministry of the Church.

**ST. DAVID'S.**—The Rev. Prof. Wright, of Huron College, preached in this church on Easter Day at the morning service.

**ANGLICAN MEN'S UNION.**—The regular monthly meeting of the "Men's Union," a society of London Churchmen, clergy and laity, was held at Cronyn Hall, London, March 25th. The next meeting on April 22nd (fourth Thursday of the month) will be addressed by Rev. G. M. Cox.

**PORT STANLEY.**—Bishop Williams, of Huron, paid a glowing tribute to the late Canon Downie in the following terms:—"By his death, the diocese of Huron has lost one of its best and most widely-known clergy. In the early days of the diocese he did some splendid pioneer work in the parishes along the shore of Lake Erie, between Morpeth and Amherstburg. Afterwards, he served in Lucan, Berlin, Watford and lastly at Port Stanley. For many years Canon Downie had specialized in Sunday School work. He was chairman of the Sunday School Committee of the Diocese of Huron for many years, and since the organization of the Sunday School Commission for the whole of Canada, Canon Downie at once sprang into prominence in its deliberations and work, and became indeed one of its most valued members. It was while engaged on the Sunday School Commission that he conceived the idea of starting a

Sunday School newspaper suitable for use in the Sunday Schools of the Church of England throughout the British Empire, and by his tact and indomitable courage and persistency succeeded in carrying it out. The 'Empire Magazine,' which is now used by Church of England Sunday Schools throughout the world, was the idea and the work of Canon Downie. Few men can lay claim to so great a distinction. By his death the diocese of Huron loses one of its most capable, genial and successful parish priests, and the Church of England in Canada and throughout the British Empire one of its most devoted and able Sunday School workers. Owing to his genial temperament and sterling worth as a man, he was universally beloved by all who had the privilege of knowing him."

**MELBOURNE.**—This congregation, which is without a pastor, has been efficiently served for a year past by Mr. Davis, a student of Huron College, and a steady interest has been maintained. A class of confirmation candidates was recently presented to the Bishop.

**CHATHAM.—HOLY TRINITY.**—Professor Reithdorf, of Woodstock Baptist College, lectured to this congregation on "The Underlying Causes of the War, or the Curse of Militarism in Germany." Mr. Reithdorf's lectures have attracted the attention of Sir Robert Borden and many public men, and he is doing a good service to Canada, especially in German communities, in presenting to his own German compatriots, some plain, unvarnished truths of the mischief wrought by the war party in Germany. He has lectured no less than five times in Berlin, and in Tavistock and other German centres, and has already attracted the attention of some of the leading Canadian clubs of the Dominion. He is doing a valuable work for the Empire.

**BRANTFORD.**—"The Flower of Empire," a patriotic illustrated lecture, by Rev. W. J. Spence, of Chatham, will be given at an early date in this city. This lecture has been given in many places, and is a timely and inspiring deliverance for a war time such as this.

**ST. THOMAS.—TRINITY A.Y.P.A.**—The annual meeting of this Branch of the A.Y.P.A. took place on the 29th ult. There was a good attendance. There is at present a membership of 68, with an average attendance of 35.

#### RUPERT'S LAND.

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

**WINNIPEG.—GRACE CHURCH.**—Miss Annie Johnston, who has been for some years a prominent and valued member of the choir, recently resigned. She will be leaving very shortly for England to take up the work of a nurse in connection with the Red Cross. Miss Johnston was presented with a wrist watch by the choir and a black club bag, with ivory fittings, together with a cheque, by the members of the congregation as a whole.

**MOTHERS' UNION.**—The annual service of the Rupert's Land Diocesan Branch of this Society was held in St. John's Pro-Cathedral on the 25th ult. (the Feast of the Annunciation). The Rev. W. M. Loucks gave the address, and in the course of it he emphasized the three objects of the Union, which are: To uphold the sanctity of marriage; to awaken in mothers of all classes a sense of their great responsibility as mothers in the training of their boys and girls (the future fathers and mothers of the Empire); to organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life. The music was led by Mrs. J. W. Matheson, the Diocesan President of the Mothers' Union. After the service an At Home was held to the members at Bishops Court.

**AGRICULTURAL BARRACKS.**—Divine service was held in the large dining-room of this building on the morning of the 28th ult., when the 27th Battalion, over 1,100 men, paraded in full strength. The Rev. R. B. McElheran, Rector of St. Matthew's, officiated, and he preached from the text, St. John 15: 10, "Away with Him." At this service the men sang with fine effect the new hymn presented to them by Lieut.-Col. C. W. Rowley, of the 100th Regiment—a magnificent and inspiring hymn set to the tune of "Eternal Father, Strong to Save," and named, "A British Hymn."

**COLUMBIA.**

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The Bishop, Right Rev. Dr. Roper, preached at both services in the Cathedral on Palm Sunday.

A Branch of the Red Cross Society was organized at the Empress Hotel, in this city, on the evening of the 25th ult. At this meeting the Bishop of Columbia, who was requested by the meeting to take the chair, gave a very interesting and comprehensive resume of the aims and objects of the Canadian Red Cross Society, and pointed out the more immediate service which might be given by the formation of a local branch of this organization.

The monthly meeting of the Diocesan Board of the W.A. was held in St. Saviour's Schoolhouse on the 19th ult. The Leaflet Secretary reported 400 subscribers. Seven boxes of books were sent to the Columbia Coast mission. Miss Roper, who is in the city on holiday, gave an interesting talk of the work in the Girls' School, Alert Bay. The noon hour address was given by Rev. Robert Connell, whose subject was "The Kingdom of Heaven." It was decided, on vote of the meeting, to arrange for a meeting for Miss Trent, a missionary from Nagoya, Japan, in August. At the afternoon session Mrs. Greene, of Penticton, spoke on the Haida Mission and of the effort to build up the work of the Church among the many isolated districts of the Diocese of Kootenay. It was reported that the extra-cent-a-day receipts were \$20, \$5 of which was voted for Prayer Books for the Rev. W. Hitchcox mission. The Treasurer of the Babies' Branch reported receipts amounting to \$63.35 and disbursements of \$19. The Rev. C. G. Hepburn gave a very interesting account of the work accomplished by the Columbia Coast Mission. The meeting closed with the reading of an excellent paper by Mrs. Dixon on the literature work of the W.A.

**Correspondence**

**THE CREE LANGUAGE.**

Sir,—I am subscribing for your paper for one year. Enclosed you will find the amount. I am a Cree Indian and cannot speak English. I will be very glad if you can print in the English alphabet or Cree syllabic some things in Cree that I may be able to read. Kindly try to put in a bit of Cree (if possible) every other number sent. And oblige, S. S.

[Alas! our education does not extend to the Cree language or we would gladly respond to our brother's request. We must, therefore, ask him to be satisfied with English and learn that as soon as he can.—Editor, C. C.]

**OUR PRESIDING BISHOPS.**

Sir,—I am sorry to find that Bishop DuVernet's thoughtful letter upon the responsibilities and duties of the chief Bishops of our ecclesiastical provinces has not evoked a correspondence.

I cannot pretend to cover the ground, but with the desire that others better qualified should do so I confine this communication to the name attached to the office. I recall some letters long ago upon the anomaly of a dignity hopping about from one diocese to another, subverting all associations with the church history to the bewilderment of people of other nations at finding Archbishops of Ottawa, Toronto or Ontario followed by plain Bishops at these sees, while the pre-eminence would go to the holder of another see. Surely something better could be devised. What occurs to me is that the title of the head of the various ecclesiastical provinces should be that of a certain place, say, Toronto, while the holder of that see should have another title such as York. I would prefer that our chief dignity in Canada should always be Archbishop of Rupert's Land, the successor of our head in that diocese should be Bishop of, say, Winnipeg, while his successor as Primate would be always Archbishop of Rupert's Land.

But as Bishop DuVernet points out, the heads of the provinces should have some other title than Archbishop. Instead of Metropolitan let us point out that across the lines we have the presiding Bishop, and in Scotland there is no difficulty. There the House of Bishops selects the head, who remains Bishop of his own diocese, Glasgow, Argyle, Aberdeen, or as the case may be, with the

additional title of Primus—thus there can be no confusion. There are other confusions to be avoided than the name. G. M. Rae.

[This is an important point, on which we comment editorially. We hope other letters will come. Editor, Canadian Churchman].

**COMMUNION WITH THE EASTERN CHURCH.**

Sir,—Mr. Holmsted's letter is somewhat wide of the mark, for while it is in parts so obvious that no one could possibly object to his comments, yet in others it fails to grasp the situation.

1. No one seriously doubts that the Anglican Church is "only part of the Holy Catholic Church." We leave it to Roman Catholics to claim to be the whole.

2. While we have no special right "either to settle or to alter the faith of the Church," we have both the right and the duty to bear witness to what we believe to be primitive and catholic because of its fundamental agreement with Holy Scripture. We only accept the Creeds because they are warranted by the Bible (Article VIII.).

3. As to the duty of loyalty to the "undivided Church," all depends upon what this means. The Church was not divided until the eleventh century, but the fundamental difference between East and West involved in the Filioque clause dates from a much earlier time. And even the number of seven sacraments which is declared so strongly by the Eastern Church is far later than the division of East and West and is a Western doctrine which has crept into the East. (Headlam's "History, Authority and Theology," p. 171). While, therefore, it will not be necessary to impose the Thirty-Nine Articles as such, yet the fundamental principle of Article VI. must be observed in any real approach to unity. Unless we agree on the supremacy of Holy Scripture as the rule of faith and practice there does not seem to be any likelihood of union.

4. As to the interpolation of the Nicene Creed, your article correctly stated the position that while the East is right in its history, the West is not really wrong in its doctrine. I did not read your article as implying an insistence on the interpolation, but only as stating the fact that we as part of Western Christendom have received as expressive of doctrine. The matter is decidedly one for mutual consideration and it may prove to be quite proper to omit the clause from the Creed while strongly insisting upon the doctrine being conserved. Mr. Holmsted may not be aware that thoughtful scholars of various Anglican schools, like Moberly and the present Bishop of Durham, are of opinion that much of the spiritual dryness and lack of progress in the Eastern Church is due to the absence of any association between the Son and the Spirit in the Eastern Creed.

5. Mr. Holmsted is of opinion that a good deal of "foolish nonsense" has been uttered in regard to the number of the sacraments, and that the question is one merely of words. Some Churchmen agree with him in this respect, while others are entirely opposed to him. Certainly, if there is no definition of a sacrament at all, then there can be no reason for stopping at seven, but as both the East and Rome agree in their insistence on seven (neither more or less), we of the Anglican Church are perfectly justified in framing a definition which limits the idea of a sacrament to two ordinances. The alternatives are either two, or else an extension to all sacred ceremonies. It is absurd and impossible to limit the number to seven. Our Church is opposed to Mr. Holmsted's view that any of the five ordinances mentioned in the Article are to be regarded as sacraments.

6. Mr. Holmsted is of opinion that Transubstantiation is no ground for separation between the churches. Although he may be of this opinion,

Rome thinks very differently, and so all Mr. Holmsted's contentions really go for nothing. Facts are too strong for him.

7. As to Icons. Here again, Mr. Holmsted's idea, however interesting, is not to the point, because it is not in agreement with the Eastern teaching about Icons.

8. But the chief point of objection to Mr. Holmsted's letter is that he seems to suggest Anglicanism is averse from union because it seeks to impose impossible conditions. This is not the case, for the truth is that the matter rests largely with the Eastern Church rather than with us. The following words from Dr. Headlam sum up the situation, and until these words are properly faced by the Eastern Church any thought of our reunion is beyond the bounds of possibility.

"This attitude of the Eastern Church is, and will be until it is changed, the greatest hindrance to reunion. It thinks and says that it has never changed. It says that the Church is infallible, and thinks that it is the Church. Until it will approach the points of difference between it and other communions in a different spirit—unless it is prepared, if necessary, to admit that it has been wrong, and that the Church of God is a far greater and wider body than its own community, and that God's Spirit has worked and worked with force and power in a far wider sphere, all real progress, anything beyond friendly intercourse (and for every act of friendship between Christian bodies we should be thankful) must be impossible." (p. 182). Anglican.

**DR. ORR ON THE OLD TESTAMENT.**

Sir,—Downeaster is a bit late in recommending Orr's book on the Old Testament, because it has been out almost ten years. But "better late than never," and he certainly could not have recommended a finer book on the Old Testament. It was the first English work to stem the tide of rationalistic criticism, and has never been seriously answered by any critical scholar. I hope Downeaster's words will be the means of calling renewed attention to what he rightly describes as "by far the best defence of the antiquity, and therefore genuineness of the Old Testament."

A. E.

**THE ENGLISH CHURCH.**

Sir,—"Student" has been led astray by Hole, Pollard et al, who have fallen into the usual historical difficulty. It takes a man a long time to realize past conditions, and there are few scholars who attain to the necessary detachment from the influences of their own day, sufficient to make them trustworthy historians. Usurpation always brings in its train a certain array of facts, which have the same relation to historical realities as the wave does to the ocean. Evidences of activity they are, but they are not the depths, nor the continental currents which are the ocean proper.

"Magna Carta" is the product of its times; it is the natural fruition of the final fusion of Saxon and Norman which practically ended in John's reign. As then the English race entered into its heritage, so did the Church, "Holy Church" of Stephen and Henry I., become in the "Great Charter," "The Church of England."

That Archbishop Langton should have been the instrument of this change, is one of those unforeseen things that meet us once in a while in the life of nations. A creature of Innocent III., he came to be one of those his erstwhile patron cordially detested. He it was who introduced to the Barons, the charter of Henry I., and persuaded them to make it the basis of their demands; and it was Langton who is responsible for changing the "Holy Church" of Henry's Charter to "Ecclesia Anglicana."

The Great Charter opens with a preamble which refers to the exaltation of "Holy Church." He describes himself as "Cardinal of the Holy Roman Church," a perfectly correct description of the name of that church; as also is the "Church of England" the proper title of the Church whose liberties he was called upon to defend.

His attitude to the Papal Claims may perhaps be seen in the place and description of Pandulph and his titles. Last-named of ecclesiastical personages in the preamble to the Charter, he is called "The Pope's Subdeacon and Servant." Yet he was the same man who, but a few months before, had, on behalf of the Pope, received the submission on his-bended knees of the recreant King. How are the mighty fallen! The first then, in a document, "Student" et al hold, means bondage to the Pope and severance from the nation, he has now taken the place of the last.

If the intention of the Charter was to bind the nation tighter to the Pope's chariot wheels, why did Langton refuse the request of the King to

The  
**Thornton-Smith Co.**  
undertake the  
**Mural Decoration of  
Churches**  
in any part of the Dominion.  
**STUDIOS:**  
11 King Street West - Toronto

remit the matter to the Pope, and why also did Innocent proclaim the Charter void, and command the excommunication of the Barons? Why, if he wished to further the Pope's interests, did Langton disobey the Papal decree, and though other Bishops, who were suspended with him for this contumacious conduct, paid their fines, did he refuse to acknowledge that he had done wrong in forcing the King to sign the Charter? I wonder if there was a large strain of Saxon blood in Langton?

What was the Church of England to be free from? Say "Student" and others: from the power of the King. Partly so. But did not Langton have to inhibit Pandulph for infringing on the rights and privileges of ecclesiastical patrons and Bishops, etc., etc.? It is hard to believe that Pandulph is the real push in that long list of episcopal and other worthies whose names head the "Magna Carta," and that Langton was only a "tulchan" leader.

One may perhaps also remind "Student" that after some seventy-six clauses, including one which makes John's Charter of February of that same year a part of the Great Charter, (this, by the way, had been confirmed by the Pope), the Charter goes on: "Wherefore we will and firmly enjoin that the Church of England shall be free." That "wherefore" is a sweeping word, and implies that the Church had some interest in the national liberties granted by the charter.

In the words of a new patriotic song we may ask, "What is all the row about?" if the Charter is to be read as "Student" et al would have it; as a document having every intention of destroying the liberty of the Church of England.

I am afraid Mr. Pollard's argument re the Reformation change is of the same type as that we have been discussing. It happens that not only was Paul the same in body as Saul, but that he was also intellectually the same as before his conversion. He held to the truth of the realities of the law until his death; his fight was not against the divinely-inspired and canonical system, but against that Rabbinical teaching which had largely reduced Judaism to a lifeless formalism. He accepted the leadership of Jesus, but he did not change that teaching of His which is altogether based upon the Law and the Prophets. Neither did the Church of England change its mind as to the underlying verities of the Catholic Faith. It merely dropped the lifeless Rabbinism of scholastic theology.

I do not generally write long letters so kindly excuse this, which the subject renders necessary.

Perhaps we can best sum up the peculiar actions of Langton and the Pope, by standing with Cardinal Manning when reminded of the Pope's detestation of the charter, and declaring with the Cardinal, "that the Pope in all probability had not read the charter, and therefore acted as he did."—Q. E. D. Geo. Bousfield.

## The Family

### AUNT TILDY AND THE HOME-COMING

An Easter Story.

Hope Daring.

MAURICE GARDENER reined up his horse before a tiny, whitewashed cabin that stood beneath a tall cedar. "Hello, Aunt Tildy!" he called. "Hello!"

The door stood open. A table, chairs, and various other household articles were ranged about the yard, while bedding and pieces of old carpet hung upon a line that was stretched from one corner of the house to a dwarfed pear tree. As Mr. Gardener called the second time, an old woman appeared in the doorway. She was spare and bowed. At sight of the man on horseback, she laughed gleefully.

"For land sakes! If it haint Mr. Maurice! I'm right glad to see you!"

She hastened forward, and Maurice bent down, to take her toil-hardened hand.

"Thank you, Aunt Tildy. It seems good to have someone welcome you home, for I have come to Cedar Vale to stay. Can you go up and help my men get the house ready for me? Or are you cleaning house yourself?"

"I reckon I've never failed a Gardener yet, Mr. Maurice, and I won't begin with you. I'm not 'xactly cleanin', but you know next Sunday's Easter, and I want everything I've got to be up to its very best then. But I'm all through but puttin' things back, so I can go right up. To-

day's Wednesday; we can get ready fur Easter all right. But what are you comin' home to stay fur, Mr. Maurice? I reckoned you'd always go on, makin' newspapers."

"I've given out, Aunt Tildy. The doctors say it is overwork, and that I must rest a couple of years. And I am just forty-five. Well, perhaps I should be thankful that I have a home to come to."

"Yes, you ought to be thankful, sir. And there's jest you two."

"There is just myself; I am alone in the world, Aunt Tildy. Come up as soon as you can."

He rode on. His way led between fields, some bare and brown, ready for the next season's crop, others already covered with fresh, green grass. These were the fields of Cedar Vale Farm. The house stood a little further on, a rambling, red-brick structure, whose wide front veranda was overgrown with a tangle of ivy and honeysuckle vines. Tall, black-green cedars grew on each side of the drive, which led through the neglected grounds up to the house. The farm was surrounded by a few others, and they and a tiny village filled the valley, around which towered low, wooded mountains.

Maurice's grave face lightened as he looked at the house. He had been born there, as had his father and his grandfather. At the age of twenty-five he had stood at the grave of his young wife in the little cemetery, whose marble headstones he could even then see, gleaming on a distant hillside. Then he had gone out into the world, to win success as a journalist. Five years later his parents had died, leaving him the guardian of his sister Ruby, a girl of seventeen. He had taken her to New York, where, for a time, they had been ideally happy. Slowly he had won his way, while Ruby had enjoyed house-keeping in a modern flat and carried on her study of music. Then, one winter day, she had told Maurice that she had decided to marry Richard Lee.

The brother was very angry. Richard was a friend of Ruby's youth, brilliant, but wild and unprincipled. The girl had to choose between the two, and she took her lover rather than her brother. The Lees went back to their native village to live. Life had been hard for Ruby. She had been a widow for four years, living only a mile away from her old home and earning her own and her little son's bread with her needle.

Maurice went spurring up the drive, resolutely shutting the thoughts of his sister out of his mind. His two servants—Sam, a negro cook, and Tompkins, Maurice's efficient "man"—were already on the veranda, waiting for their employer to unlock the door. A wagon laden with supplies was in sight, traversing the road over which Maurice had just ridden.

The days that followed were busy ones. Two negro women were called to Aunt Tildy's aid. There was scrubbing, relaying of carpets, washing of windows, and polishing of furniture. All day the windows stood open, that the sunlight might flood the rooms and the fresh spring breeze sweep through them. The vines and trees were trimmed, the lawn raked, flower-beds spaded up, and rubbish burned.

Maurice spent much time out of doors. It was late March, but the sunlight fell, warm and golden, over the sheltered valley. On some of the trees the buds were beginning to swell, the larches and cedars beckoned with swaying, green fingers, dandelions gemmed the borders of the highway, and, here and there, the bluets began to open their eyes—a promise of the azure wave that would soon sweep over the secluded nooks where the tiny flowers grew.

To the man so unexpectedly summoned from an intellectual life of many interests, the voice of nature spoke with all the charm of his boyhood days. He climbed the hills, to gaze down over the valley, with its tiny village, winding river, and fertile fields. Not satisfied with reviewing the past, he planned a vigorous campaign upon his own farm. His mind often went back to the past, when, a happy-hearted boy, he had looked at the low, mist-crowned mountain peaks, and thought that beyond them lay for him fame and joy.

"And now, when my mental powers are at their zenith, I am forced to come back here, to find utter loneliness," he said to himself, bitterly, as, on Saturday evening, he was returning from a long stroll.

He ascended the front steps and entered at the great double doors. A wood fire crackled in the stone fireplace of the hall. Before it, on a tiger skin, stood an easy chair. Papers and magazines littered a round table that was close at hand, and a vase of golden daffodils was on the mantel. Aunt Tildy was bustling about,

flecking off imaginary specks of dust, with a long peacock-feather brush.

"Jest draw up to the fire, Mr. Maurice," she said, genially. "I reckon you's done tired out, fur you've ben a trampin' fur hours. Well, everything in the rooms we've tackled is ready for Easter, right peart-like and nice."

"Why do you plan to have such things ready for Easter?" Maurice asked idly.

The old woman advanced and stood on the tiger skin. She looked down at Maurice Gardener with much the same kindly tolerance she had bestowed upon his boyish pranks when he was a lad of ten.

"Humph! I reckon there are some things you don't learn, even in New York. Mr. Maurice, your poor, dear ma, she learned you to give your best to God. I hope as how you haint forgot, but I don't know. To-morrow is His day, the day He come back from bein' dead, and we ought to give Him our best—yes, our best."

There was a moment's silence. Maurice sat still, staring into the flames. Suddenly Tildy asked:—

"Do you 'member, Mr. Maurice, how Miss Ruby used to sing all the old hymns on Easter mornin' And how she used to carry flowers—the best ones—up to the graveyard. Yes, folks ought to give God their best on Easter, and love is best. It was love that made Him come back on that day, but I reckon as how some folks has done forgot."

She started to leave the room. Maurice spoke in his usual even voice.

"Tell Tompkins I will have dinner served here, before the fire. The dining-room is too big and empty for a man to sit down in, alone."

Tildy went on, to carry the message as she had been bidden. Maurice tossed over the papers, vainly trying to interest himself in them, until his dinner was served. He was, at the same time, both an indulgent and an exacting employer; both Sam and Tompkins served him well and gladly.

The master of Cedar Vale ate but very little of the finely cooked and daintily served meal that was spread before him. When Tompkins had cleared away, Maurice ordered his portable desk brought and resolutely addressed himself to the task of writing letters. He wrote on until the clock struck ten, and then went up to his room.

The mental labour to which he had held himself had left him nervously wide-awake. He tossed about, unable to sleep. It was of Aunt Tildy's words that he continued to think. One should give his best to God on Easter, and one's best was love.

It was a simple creed. In a way it was Maurice Gardener's. Or, rather, it had once been his, and, in the stress of life, in impatience because his plans had been overthrown, his hold upon it had weakened. Yet it was a vital truth; his mind and his heart acknowledged that.

Just as the golden glory of sunrise was beginning to flood the earth, Maurice was roused from a broken slumber by the sound of the village church bell. He sat up in bed, his heart thrilling with a passionate longing for all that that sound had once meant to him.

Five minutes later he was letting himself out of the front door. He went down the drive and struck off across the fields at a brisk pace.

The air throbbed with the message of the sweet-toned bell. "He is risen! He is risen!" Unconsciously Maurice Gardener's lips framed the words, while his heart opened for the entrance of the Christ.

When he reached the village it was not to the church that he turned. Instead he made his way to a little, white cottage that stood at one end of the wide, straggling main street. The gate into the little yard was open. A woman, who was gathering a great sheaf of narcissus blooms, looked up. It was a sweet, dark, high-bred face that was uplifted, strangely like that of the man who was approaching.

"Maurice! My brother!" and Ruby Lee sprang forward, dropping the snowy blossoms at her feet.

Maurice drew his sister close in his arms. "Ruby, dear, can you forgive the past? I have come to take you home, to your home and mine. Our faithful old Aunt Tildy has laboured to prepare the old house for Easter, because she says what one has should be at its best then. The best preparation for Cedar Vale and its master will be to open its doors for you and your boy—yes, and for love."

As brother and sister clung together, the church bell again pealed out, "Christ, the Lord, is risen!"

# Our New Duplex Envelope

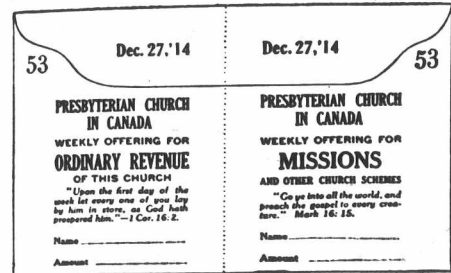
(Made only by Dominion Envelope Co., Limited)

With special style flap, allowing number to be printed on body of envelope and new pin hole perforation is only perfect Duplex Envelope made. Buy from an envelope manufacturer who is satisfied with a fair profit, not from jobbers, with two profits added.

## Bonus 1/2c. Set on Duplex Envelopes

All orders will be filled at 1/2c. set less than following prices, printed two colors. Delivery date at customers' convenience.

DUPLEX (2 1/2 x 4 1/2)		
25 to 49 sets	- -	12 1/2 c.
50 " 99 "	- -	11 1/2 c.
100 " 199 "	- -	10 1/2 c.
200 " 299 "	- -	9 1/2 c.
300 " 399 "	- -	8 1/2 c.
400 " 499 "	- -	8c.
500 " 799 "	- -	7 1/2 c.
800 " 1,000 "	- -	7 1/4 c.
Over 1,000 "	- -	7c.



### WEEKLY OFFERING

WEEKLY OFFERING (2 1/2 x 3 1/2)		
25 to 49 sets	- -	8 1/2 c.
50 " 99 "	- -	7c.
100 " 199 "	- -	6 3/4 c.
200 " 299 "	- -	6 1/2 c.
300 " 399 "	- -	6 1/4 c.
400 " 1,000 "	- -	6c.
1,000 and over	- -	5 1/2 c.

Ministers please put above bonus and prices before your envelope secretary and save money for your church. Our envelope, style, paper and perforation are superior to all other makes. We are not in combine to keep prices high but were the first company to reduce prices. Now above offer is second reduction.

No extra charge for printing in two colors. Send in your orders now to ensure prompt delivery. **DOMINION ENVELOPE CO., LIMITED** 90-98 Ontario Street, Toronto, Ont.

## Personal & General

The Easter Vestries were largely attended and splendid results reported in many instances.

"I am not a hero; you will find them in our trenches," said Albert, the King of the Belgians, at his headquarters in the field in an interview last week.

The Canadian Ladies' Association connected with the valuable work of the McAll Mission in France has just elected Mrs. Griffith Thomas as its president.

We note with interest that Major A. Hamilton Gault, of Montreal, presented Bibles to St. Thomas' Confirmation Class; his father for twenty-five years always made this gift to each candidate.

In accordance with his request, Baron Rothschild, who died last week, was buried shortly after noon, April 2nd, at the Willesden Jewish Cemetery. His Majesty King George was represented at the funeral.

The memorial to the late Bishop Dunn, of Quebec, being erected in the Church of All Saints at South Acton, England, will complete the east end of the church in accordance with the late Bishop's plans to add a side chapel.

Two thousand butchers' shops have been closed in England since the beginning of the war. The increased

prices of meats and the effort in most households to economize closely, has been the cause for the decreased consumption.

On the nomination of Hon. Walter Scott, the Rt. Rev. Bishop Harding, of Qu'Appelle, has been appointed Vice-President, for the Province of Saskatchewan, of the British and Foreign Sailors Society. Patron: His Majesty the King.

"Your Honour," said the arrested chauffeur, "I tried to warn the man, but the horn would not work." "Then why did you not slacken speed, rather than run him down?" A light seemed to dawn upon the prisoner, "That's one on me, I never thought of that."

Sir Thomas Lipton says: "One can scarcely imagine the terrible ravages of typhus in Serbia. It is far worse than typhoid fever and even worse than the black plague. The lives of 192 doctors have already been sacrificed in hospital work there."

All bars were closed on Good Friday. A new law which came into effect since last year makes Good Friday a "dry" holiday. All bars and shops must now remain closed. This is the first enforcement of the Good Friday measure. The other "dry" holiday in the year is Christmas Day.

Governor Davidson, of Newfoundland, was officially notified of the safe arrival at Liverpool on March 30th of the SS. "Orduna," with 250 soldiers and 75 naval reservists of the Newfoundland contingent. The colony

has furnished 1,000 soldiers and an equal number of sailors for service overseas.

Invitations are out for the marriage of Janet, daughter of Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, and Mrs. Anderson, to George Florian Boyes, M.D., of Toronto, which will take place on April 5th in the Cathedral of St. Peter and St. Paul, Chicago. Bishop Anderson was at one time Rector of the parish at Beachburg, Ont., in the Diocese of Ottawa.

The many friends in Canada of the Ven. Archdeacon Madden, of Southport, Liverpool, will be sorry to learn of the death of his only son, Lieut. T. Hylton Madden, who was killed in action at the last British advance in the vicinity of Neuve Chapelle. Lieut. Madden was only 19 years of age. He was gazetted to the 1st Battalion of the King's Liverpool Regiment and took part in several of the attacks on the German trenches in the neighborhood of La Bassee.

The Russians are in the habit of using the following prayer for their horses before going into action. "And for these also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou has promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world, Lord have mercy."

The Feast of the Passover, which began at sundown on Monday, March 29th, lasted for eight days. This is kept as a sacred time by even the most indifferent observer among the Hebrews. In Toronto some 32,000 Jews celebrated the Passover, commemorating the deliverance of Israel from the bondage of the Egyptians over 3,000 years ago. During the first two and the last two days work is forbidden, and during the eight days nothing is eaten that contains leaven.

Speaking in Brockville last week the Hon. Arthur Meighen announced that a Brockville family had made an offer of \$100,000 to the Dominion Government to meet the expense of equipping a Canadian regiment for overseas service. It was subsequently learned that the contribution came from Mrs. G. T. Fulford, the wife of the late Senator Fulford, and her son-in-law and daughter, Mr. and Mrs. A. C. Hardy, and it is understood that it will be accepted by the Government.

It is little less than annoying to hear everyone talking about "after the war," and the "Church's opportunity." "Now is the day of salvation," and whatever has to be done to win men from sin to Christ must be done at once. The most earnest men are convinced that this is the case, and that normality dreamed of means the reign of apathy if we do not stir ourselves now. The call to immediate service is pressing and the response has not been what was expected. The nation has not grown more religious—or shall I say more God-worshipping. The great endeavour of the war has shut out of view the great adventure of faith, and if every pulpit rang with a deep and fervid note of evangelization more would be done to renew the country than by any other means. Man does not live by victory alone—he needs the presence of God in his soul.

England has to look a long way ahead in this war. She can't take any chances. She must have ammunition and men for two years more of war, and she is ordering and planning to that end. The war may be over before that, but the plans are all out for a two years' war, and the workshops will be kept busy on that programme. And to improve her production of supplies and ammunition and to get the best possible, available men for the army the British Government is being

## War Time is a Good Time

TO BRIGHTEN UP. WE HELP YOU BY "BRIGHTENING" METAL ARTICLES IN YOUR HOME, OFFICE, OR MAYBE YOUR CAR. BICYCLE FITTINGS, EVEN ON BABY'S BUGGY — ALL THESE THINGS AFTER HARD USAGE BECOME AGED, AND CAN BE RENEWED. LET US DO THE RENEWING. ESTABLISHED 1907. PHONE M. 1309.

**Acme Electro Plating Co.**  
64 Richmond St. E., TORONTO  
LARGEST FACILITIES IN CANADA

## One Reason

for the immense number of Karn Church Organs in use and for the Complete Satisfaction they give is the fact that the

# KARN Church Organ

is made by experts with many, many years' experience and from the very best materials obtainable. This accounts for the general satisfaction they give after many years' constant use.

**The Karn-Morris Piano and Organ Co., Limited**  
Head Office—Woodstock, Canada.  
Factories—Woodstock and Listowel.

## Not a Party Organ

BUT

# THE CHURCH NEWS PAPER OF ALL CANADA

"No Churchman can keep abreast of the times without The Canadian Churchman."

Its EDITORIALS fair and fearless on all questions of Church interest.

Its SPECIAL ARTICLES from the pens of its ablest sons of every shade of thought in the Anglican Communion both at home and abroad

If not already a subscriber send in your subscription by the first mail. Support the Church Paper, and by so doing support and strengthen the Church of England in Canada.

Subscribe now. Agents wanted everywhere. Liberal Commission paid.

Write us for further particulars.  
**THE CANADIAN CHURCHMAN**  
8 SHEPPARD ST., TORONTO

ESTABLISHED FOR CATALOGUE - 1856 - FREE ON APPLICATION

**BEST SEEDS** **BEST RESULTS**

SOW SIMMERS' SEEDS.

**J.A. SIMMERS LIMITED.**  
TORONTO - ONT.

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

**5% DEBENTURES**  
 CAPITAL PAID UP — \$2,560,000.00  
 ASSETS — — — \$6,440,000.00  
 RESERVE FUNDS — \$650,000.00

**STANDARD RELIANCE MORTGAGE CORPORATION**  
 Head Office, 82-88 King St. E. Toronto

**THERE'S NO PROFIT IN IDLE MONEY**  
 PLACE YOUR MONEY WHERE YOU WILL GET GOOD PROFIT WITH SECURITY.

**7%** Since the securities of this corporation were placed on the market ten years ago, a profit of seven per cent. per annum has been paid on investments. Business established twenty-eight years. Investments may be withdrawn in part or whole at any time after one year. Safe as a Mortgage. **7%**

Call at Office or write for Full Particulars and Booklet "N."  
**NATIONAL SECURITIES CORPORATION, LIMITED**  
 CONFEDERATION LIFE BUILDING. TORONTO, ONTARIO

forced to consider what radical changes in the use and sale of spirituous liquors should be made to that end. The British people are the most serious people in the world to-day—they are going to take no more chances. England is on the brink of her greatest revolution. Lloyd George, Kitchener, the King, have already entered on the work. Watch for the developments. A sober England is coming fast! A sober nation can fight and prepare for fighting better than a drinking one. Are we not right in saying, Canada must fall in line?

With the passing away of the Rev. Robert Bruce, D.D., Rector of Littledean, Gloucester, at the advanced age of eighty-one, the Church has lost one of her most remarkable pioneer missionaries to Moslems. Graduating at Trinity College, Dublin, in 1857, Dr. Bruce joined the staff of the Church Missionary Society in 1858, and left for India in the same year. At the close of ten years' labour in India, Dr. Bruce proceeded to Persia, and took up his residence at Julfa. Eventually in June, 1875, after many vicissitudes, the Persia Mission was officially sanctioned. In 1881 he brought to England his revised translation of Henry Martyn's New Testament, which, after further revision by Professor E. H. Palmer, was printed by the Bible Society. In recognition of this monumental work, the University of Dublin conferred the Degree of D.D., honoris causa, on the zealous missionary, and the University

of Oxford conferred the same honour some years later. Weakening health caused his retirement in 1893, after thirty-five years in the Mission-field, and two years afterwards he accepted the post of Lecturer in Persian at University College, London. Two years later he accepted the living of St. Nicholas', Durham, and subsequently an Honorary Canonry in the Cathedral, but in 1903 health considerations compelled him to leave Durham and to settle at Littledean, where he recently passed to his eternal rest and reward. Quiet and thoughtful in his manner, Dr. Bruce always compelled attention, and won his way to the hearts of those with whom he had to do. His whole life was an example of quiet, firm faith.

Post Office Department, Ottawa.—Re one cent war tax on letters and postcards mailed in Canada for delivery in Canada, United States or Mexico, and on letters mailed in Canada for delivery in the United Kingdom and British Possessions generally and wherever the two cent rate applies. A war tax of one cent has been imposed on each letter and postcard mailed in Canada for delivery in Canada, the United States or Mexico, and on each letter mailed in Canada for delivery in the United Kingdom and British Possessions generally, and wherever the two-cent rate applies, to become effective on and from the 15th April, 1915. This War Tax is to be prepaid by the senders by means of a War Stamp. Wherever possible,

stamps on which the words "War Tax" have been printed should be used for prepayment of the war tax, but should ordinary postage stamps be used for this purpose, they will be accepted. This War Stamp should be affixed to the upper right-hand portion of the address side. In the event of failure on the part of the sender through oversight or negligence to prepay the war tax on each letter or postcard above specified such a letter or postcard will be sent to the Dead Letter Office.

Is it not remarkable how some tea merchants reduce the quality of their teas in sympathy with the rising markets? Admittedly the auction prices of teas on the London, Calcutta and Colombo markets have risen to an extraordinary level and there seems little respite ahead. Nevertheless, we will continue to supply the public with the same high standard of quality that they have learned to rely upon in Salada packets. Salada has always been kept "up to a standard" and never "down to a price," and we will never depart from this principle which has earned us such appreciation. If market prices make it impossible to supply Salada at present prices then the cost to the retailer and consumer must go up.—The Salada Tea Company in the "Canadian Grocer."

**CHANGE OF NAME.**

By letters patent recently issued the Old Folks Home, which has for so many years carried on its work in Toronto, has been incorporated under the Ontario Companies Act as a charitable and benevolent institution without share capital; and as a memorial to the late Miss Greenshields, who was a most generous supporter of the Home and the donor of its beautiful building on University Avenue, the name of the Home has been changed. It will in future be known as "The Julia Greenshields Home."

The Home will continue to be conducted along the present lines, with the desire of affording a quiet resting place for ladies in their declining years. There are many cases of loneliness and want among persons of this class, and this is a place where at least some of them can have the care they require and deserve.

The Home is not endowed, and while it receives grants from the Province of Ontario and the city of Toronto, it has to depend to a great extent on the contributions of those who are interested in the special branch of benevolent work it is carrying on.

**British and Foreign**

Bishop Richardson, late of Zanzibar, died recently at Cambridge. He was consecrated in 1895, and resigned his See in 1900.

On Good Friday last there were 125 parochial processions and over 300 mission and lantern services held in the Diocese of London.

The Hon. and Right. Rev. E. Carr Glyn, D.D., Bishop of Peterborough, has been appointed Chaplain of the Order of St. John of Jerusalem.

Canon Mitchell, the Vicar of Prescott, Lincs., is proud of the fact that no fewer than eighty-four members of his Bible Class have joined the colours.

The Ven. T. Landey, Archdeacon of Achonry and Rector of Straide, has been appointed Rector and Dean of the Cathedral Parish of St. Patrick's, Killala.

The Rev. the Hon. Maurice Berkeley Peel, Vicar of St. Paul's, Beckenham, at present serving as a Chaplain at the front, has been mentioned in dispatches and has been awarded the Military Cross.

**RENNIE'S**

The name that assures the best quality in SEEDS, PLANTS and BULBS.

**ALACRITY TOMATO**  
 An Extra Early Red Variety  
 Developed by Experts at the Central Experimental Farm, Ottawa. Reported to be the earliest variety in existence and especially adapted for Canada, being Northern Grown. Full size packet, 15c.

Write for Catalogue.  
**Wm. RENNIE Co. Limited**  
 Adelaide and Jarvis Streets  
 TORONTO.

**Announcement**

**H. & C. Blachford LIMITED**

announce that they are now open for business in their new store 286-288 Yonge Street where you will find an especially large and attractive display of Shoes and Hosiery for Spring wear. Call on us at our

NEW ADDRESS  
**H. & C. BLACHFORD LIMITED**  
 286-288 Yonge Street

On the occasion of a great cross-country race which was held recently at Aldershot, H.M. the King acted as "starter." It is most probable that this is the first time that a British Sovereign has ever acted in such a capacity.

Alderman Radcliffe, one of Liverpool's merchant princes, died the other day, and he left a number of bequests to Church objects, including £5,000 to the Liverpool Cathedral Building Fund, and £1,000 each to the C.M.S., the S.P.G., and the British and Foreign Bible Society.

Mrs. Rosa Vetner Jeffrey Rett, who died in Lexington, Ky., recently, bequeathed the sum of \$25,000 to Christ Church Cathedral for the purchase and care of a chime of bells to the memory of her mother, Mrs. Rosa Vetner Jeffrey, the noted Kentucky poetess.

**The CANADIAN CHURCHMAN**

Any person sending in new subscribers to the Canadian Churchman will be paid a

**Liberal Commission**

Men or Women or Young People write us at once.

**THE BEST AND MOST WIDELY CIRCULATED CHURCH PAPER**

**Convenience and Efficiency In Spring House Cleaning**

Enthusiasm is the word with thousands and thousands of housewives all over Canada when speaking of the

**O-Cedar Mop Polish Mop**

They have used it and they know. Ask your neighbor. She will recommend it, or get one from your dealer at our risk. It dusts, cleans and polishes all at the one time. Makes unnecessary that backache producing bending and reaching and stooping. Picks up every grain of dust and holds it. Makes housecleaning easy and quick.

Round & Triangular 75c. \$1.00 \$1.25 \$1.50

**CHANNELL CHEMICAL CO., LIMITED**  
 369 Spadina Ave. Toronto



**EMPIRE TYPEWRITER**  
 COSTS LESS BECAUSE IT'S  
**MADE IN CANADA**  
 IT IS  
**GUARANTEED INDEFINITELY**  
 AND  
**SERVICE IS FREE**  
 RING UP  
**MAIN 6558 for a FREE TRIAL**  
**18 ADELAIDE ST. W., TORONTO**

**The Cheapest Way to Advertise."**  
 A good circular, well delivered by  
**MACRAE & MACRAE**  
 8 Sheppard Street  
 PHONE ADELAIDE 2850

The special correspondent for the "London Times" with the Russian forces, tells the following of the Grand Duke Nicholas and grafting, which should be read thoughtfully by Canadians in view of accounts from Ottawa:—"At the outbreak of the war contractors who were wont to attend on the national exchequers in hours of crisis went to the Grand Duke to talk matters over. Much to the distress of the first little company, who, with smiles and ingratiating mien came to broach the subject of supplies, they were kept waiting for

**It's dangerous to "suppose" about "Acid-Mouth"**

It is dangerous to *suppose* that you are not troubled with "acid-mouth."

But to continue to think so after scientists tell you that 95% of the people *do* have "acid-mouth" is to exhibit a "devil-may-care" rashness.

**Pebeco Tooth Paste**

overcomes "acid-mouth," the greatest *cause* of tooth decay. Pebeco also cleans and refreshes the entire oral cavity and strengthens the gums.



"Dentistry is my profession. By stopping 'acid-mouth,' Pebeco Tooth Paste has certainly taken the biggest step forward in the scientific preservation of the teeth."

The taste of Pebeco is unsweetened, undisguised. Pebeco costs more but does more. Send for free 10-day sample and "acid-mouth" papers.

Manufactured by **LEHN & FINK, New York**  
 Canadian Office:  
 1 and 3 St. Helen Street **Montreal**

hours in the ante-chambers. At last the generalissimo appeared and, ignoring the outstretched hands, addressed the gathering in one sentence as brief as it was pointed: 'Him who steals I hang! Good morning.'

Mr. Robert Davies, the zealous parish clerk at Abergale, North Wales, has four sons serving with the colours. Mr. Davies is also the teacher of a Bible Class, and it is chiefly through his influence that eleven members of the class are serving in one or other of the Forces.

**A BLACK CAT SAVED HIS LIFE**

Dogs have already had their day in this war—witness the brave, little teamsters of the Belgian machine-gun section, of which many nice things have been said, and most deservedly. It is now time for a cat to have its paragraph, and here it is.

In the ruins of a cottage which had been fiercely shelled was found, a few days ago, a French officer, wounded and unconscious. For three days he had been lying there exposed to the bitter winds that swept through the shell-riddled walls. But, in spite of wounds and exposure, he was still alive. For he had not been left entirely alone. A black cat, the familiar spirit of the cottage, was found curled up cosily fast asleep on the wounded man's breast. Seeking warmth, it had given it, and, so the doctors say, saved the officer's life.

**THE DAYS OF THE SKIPPING-ROPE**

What a little thing awakens old recollections and takes us back to those happy days when we were children and every season of the year had its delights and charms. What would we not give now to look forward to a little pleasure with the zest and eagerness that we felt then—now, when we are in the days of the sere leaf when our summer has waned and the autumn is approaching, when we have tasted of most things and realized that there is often more in anticipation than realization; that what gave us keen enjoyment at twenty now palls on our senses, and the glare of the footlights has gone, daylight is there, and the tinsel and gewgaws are not what we thought them.

But one day in the week there came to me for a few moments a brief spell of my childhood, and for that very brief time I verily believe I was in reality rejuvenated. I lived again through one of the delights of a girl's life—a delight that a boy rarely has, for boys rarely skip; and yet I have never been quite able to understand why, for it is a thoroughly exhilarating exercise, and quite as appropriate for a boy as a girl, but there it is—it is one of the delights of life that to enjoy thoroughly you must have been born a girl.

And perhaps to enjoy all the more thoroughly you must have been born a poor girl, and as spring approached and one after another of your friends came out with a new rope your every faculty was strained to cracking-point to solve the mighty problem how to

obtain a new rope for yourself. Now, if I wanted to skip, a piece of clothes-line of the desired length would suit me admirably, but then there were handles to be considered. Handles with round, hollow balls to contain the knot of the rope, and taped and polished extremities that screwed into these balls.

There were handles of all kinds and shapes, handles polished and handles painted, there were thick handles and thin handles, and long handles and short handles. And there were cheap handles and dear handles, and, being extremely poor, I always coveted the dear handles. There was all the difference in price to be considered. If I had the cheap ones it meant perhaps three or four weeks' pocket money condemned, but if I chose the dear ones, then for another two or three weeks I had to deny myself the delight of a skipping-rope or make shift with the dirty, shabby one of the last year.

It was, of course, possible to skip equally as well with that one, but the delight was not half as great; and, after all, was the joy of owning the new rope as great as the joy of anticipating the time when one would be the happy possessor of a rope that would make envious those who had not been so fortunate as to get one?

Was it not a delight for weeks before to walk round to all the shops in the neighbourhood and examine the quality and texture of the rope, and the colour and shape of the handles, and to halt in coming to a decision as to which to select; to lull one's self to sleep at night with a mental picture of skipping-ropes, and to awake in the morning still thinking about the same desired article?

And then, perhaps a week before you expected to have your desire gratified, a relative would come unexpectedly, and add to your little hoard the requisite penny to make up the amount needed. And then it would be too late that night to go out for it, and you would be so excited that sleep would be a long time coming; and next morning it would not be

Covered Buttons  
 Hemstitching • Box Pleating  
 Accordion Pleating • Kilt Pleating  
 Pleated Skirts to Order • Embroidery  
 Scalloping • Knife Pleating  
 SEND FOR ILLUSTRATED CATALOG  
**TORONTO PLEATING CO.**  
 14 BREADALBANE STREET • TORONTO  
 PHONES N. 6400 6401

**Clean Floors with Old Dutch the Sanitary Cleanser**

possible to go before school, and the morning would seem so long and the lessons so hard and dull. But at last the clock would boom forth the hour of twelve, and, released from school tasks, you would bound off to the shop and select the rope that you had decided on days before. Oh, the ecstasy of that moment, as, the centre of an admiring group, you exhibited your new skipping-rope and dilated on its beauties.

It was the sight of a little girl with a new skipping-rope that caused me to think of that joyful and ecstatic time in my early life, and just for a few moments made me a little child again.

M. A. P. P., in "The Sign."

**Gained 30 Lbs. in Few Weeks Never Felt So Well**

**Was Pale, Weak and Thin, and Had Nervous Headaches Before Using Dr. Chase's Nerve Food.**

It is truly wonderful what Dr. Chase's Nerve Food does for women who are weak, weary and run down in health. New, rich blood is what is needed in nearly all such cases, and because Dr. Chase's Nerve Food forms new blood it brings cure—not mere relief, but actual cure—in the great majority of such ailments.



With an abundance of rich, red **MRS. H. LATCH.** blood coursing through the veins the nerves are strengthened and vigor and vitality are carried to every organ of the human body. With the nerves properly nourished headaches and neuralgic pains disappear, appetite improves, digestion is good, you sleep and rest well, and gain in strength and weight.

Mrs. H. Latch, Cannington Manor, Sask., writes:—"You will remember me writing you last spring. Well, I gave up my doctor and began using Dr. Chase's Nerve Food. This treatment cured me rapidly and I was soon myself again. I was pale, thin and weak, suffered from stomach troubles and liver complaint, and frequently had sick, nervous headaches. "I was surprised to find that in a few weeks' time I had gained 30 pounds in weight. I never felt so strong and well in all my life. Headaches never bother me any more, and I am grateful for the cure. If people would only give this medicine a fair trial they would certainly be cured." Everywhere people are talking about this great food cure, which cures in Nature's way, by supplying the ingredients to form new blood, and so overcome weakness and disease by an abundance of vitality. Dr. Chase's Nerve Food, 50c a box, 6 for \$2.50, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

**Bishop Strachan School**  
 Forty-eighth Year  
 A Church Residential and Day School for Girls.  
 Full Matriculation Course.  
 Elementary Work.  
 Domestic Arts, Music, and Painting.  
 PRESIDENT: The Right Rev. the Lord Bishop of Toronto.  
 PRINCIPAL: MISS WALSH  
 VICE-PRINCIPAL: MISS NATION  
 Wykeham Hall, College St.  
 TORONTO  
 Junior Day School, 423 Avenue Rd.  
 Head Mistress, Miss R. E. Churchard.  
 (Higher Certificate National Froebel Union.)  
 School Re-opens Tuesday, April 13th, 9 a.m.  
 Boarders return Monday, April 12th.

**St. Agnes' School**  
 Belleville  
 Patron—The Lord Bishop of Ontario  
 Special Courses in Music, Art and Physical Training. Preparation for the Universities.  
 Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—  
 Miss F. E. CARROLL, Principal.

**TRINITY COLLEGE SCHOOL**  
 Residential School for Boys.  
 Port Hope, Ont.  
 Healthy situation, fireproof buildings, large gymnasium, &c. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. F. GRAHAM ORCHARD, M.A., Camb. (late headmaster St. Alban's School, Brockville).


**Alma (Ladies) College**  
 A Christian college-home, healthful situation.  
 For prospectus and terms, write the Principal  
 R. I. Warner, M.A., D.D., St. Thomas, Ont.  
 63

TELEPHONE MAIN 7404  
 We are equipped to produce  
**Printing Matter**  
 THAT WILL ATTRACT ATTENTION ANYWHERE  
 Our prices are inducing, and should attract the shrewd business man—try us.  
 The Monetary Times Printing Co. of Canada, Limited  
 62 CHURCH ST., TORONTO  
 W. CORNER OF COURT ST.

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

**MEMORIAL WINDOWS**  
 ENGLISH ANTIQUE  
**STAINED GLASS**  
 THE N.T. LYON GLASS CO.  
 141-3 CHURCH ST. TORONTO, ONT.

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

A RESIDENTIAL AND DAY SCHOOL FOR BOYS  
 TORONTO, ONT.  
  
**St. ANDREW'S COLLEGE**  
 Boys prepared for the Universities, Royal Military College and Business.  
 CALENDAR SENT ON APPLICATION  
 Re-opens after Easter Vacation, April 13, 1915.  
 Rev. D. BRUCE MACDONALD, M.A., L.L.D., Headmaster

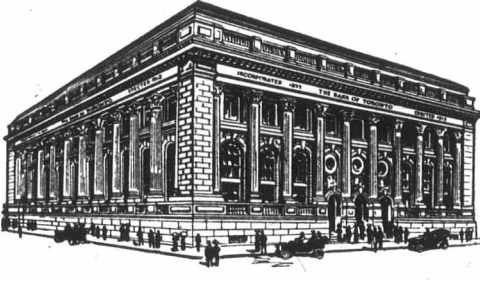
**"Edgehill"**  
 CHURCH SCHOOL FOR GIRLS, Windsor, N.S.  
 The Bishops of Nova Scotia and New Brunswick, Patrons.  
 Miss Gena Smith, Lady Principal. Eleven English Mistresses.  
 Music; French and German; Art; Domestic Science; Drill.  
 Preparation for the Universities.  
 Perfect Sanitation; Trained Nurse; Dairy; Laundry, etc.  
 Three Terms: Michaelmas (September), Lent, June.  
 For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**CHURCH OF ENGLAND**  
**DEACONESS AND MISSIONARY TRAINING HOUSE**  
 Thorough Training given. Lectures in Scripture Knowledge; Church Teaching; Medicine (by qualified physicians); Practical Nursing under supervision of Resident Nurse. Practical Christian Work. Term commences January 7th.  
 179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL

**HAVERGAL COLLEGE, WINNIPEG**  
 A Residential and Day-School for Girls with Kindergarten Department.  
 PRESIDENT:—His Grace the Archbishop of Rupert's Land.  
 Preparation for Manitoba Matriculation. Special advantages for study of Music and Art.  
 Large airy buildings with fine Assembly Hall, Studio and Gymnasium in grounds providing tennis courts, basket ball and hockey rink.  
 PRINCIPAL—Miss E. L. Jones.  
 For Calendar apply to Bursar.

**ST. MARGARET'S COLLEGE**  
 TORONTO  
 A RESIDENTIAL AND DAY SCHOOL FOR GIRLS  
 (Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.)  
 Academic Course, from Preparatory to University Matriculation, and First Year Work.  
 Music, Art, Domestic Science, Physical Education—Cricket, Tennis, Basketball, Hockey, Swimming Bath.  
 Write for Prospectus  
 MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A. Principal.

**Free Land for the Settler in New Ontario**  
 Millions of acres of virgin soil obtainable free and at a nominal cost are calling for cultivation.  
 Thousands of farmers have responded to the call of this fertile country and are being made comfortable and rich. Here, right at the door of Old Ontario, a home awaits you.  
 For full information as to terms, regulations and settlers' rates, write to  
 HON. JAS. S. DUPP, Minister of Agriculture, Parliament Buildings, TORONTO, Ont.  
 H. A. MACDONELL, Director of Colonization, Parliament Buildings, TORONTO, Ont.

**Wage-earners**  
 Keep your Savings in The Bank of Toronto, and watch your deposits and the interest added by the bank grow to a most desirable bank balance. The financial strength of this long-established, well-conducted Institution ensures safety for your money, and you will receive every courtesy, and your account careful attention.  
 ASSETS \$60,000,000  
**THE BANK OF TORONTO**  
 INCORPORATED 1855.  


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

**E. C. WHITNEY**  
 WORDSLEY, ENGLAND  
**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**  
 Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.  
 Clergy Surplices, \$1.09 to \$10.23.  
 Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.  
 Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.  
 Ordination Outfits from \$32.06.  
 ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**Ecclesiastical Art**  
 CHURCH EMBROIDERY  
 METAL WORK, WOODWORK  
 WAR MEMORIALS  
 Work from our own or other Artists' Designs executed  
 Illustrated Catalogue post free  
**CLERICAL TAILORING**  
 SUITS CASSOCKS  
 VESTMENTS SURPLICES  
 Price Lists, Patterns and Self-Measurement Forms Free  
**A. R. MOWBRAY & CO., Ltd.**  
 28 Margaret Street, London, England, and at Oxford

**J. WIPPELL & CO. LIMITED**  
 MANUFACTURERS OF  
**CHURCH FURNITURE**  
 The following Catalogues forwarded upon application  
 (1) Embroidery and other Church Textiles  
 (2) Church Furniture & Fittings in Wood & Brass  
 (3) Ecclesiastical Metal Work  
 (4) Church Lighting  
 (5) Communion Plates  
 (6) Stained Glass & Mural Decoration for Churches  
 (7) Memorial Tablets and Grave Memorials  
**Makers of CLERICAL OUTFIT.**  
 Cassocks, Surplices, Stoles, Hoods, Sashes, Cloaking, Hats, Stoles, etc.  
 Illustrated Price List and Patterns on application  
 EXETER: LONDON:  
 65 & 56, High Street, 4 & 5, Devonian St. and Cathedral Yard, Charing Cross, W.C.  
 ENGLAND

**Stained Glass Windows**  
 for MEMORIAL and GENERAL CHURCH purposes, designed and made in the McCausland Studios, ensure PERMANENCY, HIGHEST ARTISTIC TREATMENT and SATISFACTION.  
 Full information on request  
**Robert McCausland Limited**  
 Established 1856  
 141-143 Spadina Ave., Toronto

**MEMORIALS AND DOMESTIC ART GLASS**  
 DOMINION STAINED GLASS CO. LTD.  
 EST. 1851  
 380 ADELAIDE ST. W. TORONTO  
 MACKAY & BATHY, FRANKLIN