

Canadian Churchman

ESTABLISHED 1871

The Church of England Weekly Illustrated
Family Newspaper

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

Vol. 42.

TORONTO, CANADA, THURSDAY, FEBRUARY 18th, 1915.

No. 7.


TELEPHONE, MAIN 1054
CHARLES EVANS-LEWIS
Barrister, Solicitor, Notary, etc.
Room 508 Lumsden Building
6 Adelaide Street, East TORONTO

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

EASTER ANTHEMS AND CAROLS
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.

JUST PUBLISHED
75c.
GOD AND THE WAR
Some lessons of the present crisis.
BY
Dr. Paterson - Smyth,
AUTHOR OF
THE GOSPEL OF THE
HEREAFTER,
Now in its 10th edition.
Hodder & Stoughton
LONDON NEW YORK TORONTO

Broken and Worn Church Silver Can Be Repaired
If your Church has any Silver Vessels or Fittings which, because of ill-repair, have been placed to one side as useless, you should write us, that we might tell you at what small cost they can be restored to original beauty and usefulness.
Ecclesiastical Department.
Henry Birks & Sons, Ltd.
MONTREAL.



BRUCE'S SEEDS For 1915 Established 1850
Like the Highland Regiments of the British Army, of whose glorious record we are so proud, Bruce's Seeds have established a record "SECOND TO NONE". The name Bruce in connection with Seeds sets the standard for quality. For 65 years we have served the Canadian Farmer, Gardener, and Amateur so well, that from a small beginning this business has grown to large proportions, doing business from coast to coast, and outside Canada.
Our success is owing to our thorough knowledge of the business and the requirements of this country, attained through our long experience, and to the extreme care exercised in every department; to the excellence of our stocks, which are unequalled in quality, and our high-class growers, who have been in the business for generations; also to our thorough testing for germination, our careful system of packing and our prompt attention to orders. In seeds more than anything it pays to buy the best; do not buy Seeds you know nothing about; cheap Seeds are dear, if you obtain them for nothing.
Our 112 page Catalogue of Seeds, Plants, Bulbs, Poultry Supplies and Garden Implements, full of valuable information, is now ready and will be mailed free to all applicants.
JOHN A. BRUCE & CO. LTD., Hamilton, Ont.



Harcourt & Son
Write for particulars of our
Cassocks and Surplices
For Clergy and Choirs.
103 King St., W.
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


A Corporate Executor
Thirty-three years experience in acting as executors for large and small estates, proves that, compared with individual executors, a reliable corporate executor is more efficient, more economical and more profitable to the estate. Let us send you a free booklet on Wills.
THE
TORONTO GENERAL TRUSTS CORPORATION
Assets under Administration, \$67,421,000.99.

New Books
Discovery and Revelation
A new volume in "The Layman's Library." By the Rev. H. F. HAMILTON, D.D.
Price 90c. Net.
God and the War
Some Lessons of the Present Crisis. By ARCHDEACON PATERSON SMYTH, D.D.
Price 75c. Net.
Upper Canada Tract Society
JAMES M. ROBERTSON, Depository
2 Richmond Street East, Toronto

ESTABLISHED 1856
P. BURNS & CO., LIMITED
Wholesale and Retail Dealers in
COAL AND WOOD
HEAD OFFICE: 49 King Street East, Toronto
OFFICE AND YARDS: BATHURST ST. Telephone Adel. 1908 & 1908 PRINCESS ST. MORROW AVE. Telephone Junction 3786.
TELEPHONE MAIN 181 AND 182 LOGAN AVE. Telephone Gerrard 181 DUPONT Hillcrest 1825

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

Communion Wine
St. Augustine Registered
\$1.50 Gallon \$4.50 Case
Container 25c.
D. G. STUART
Phone M. 1329 391 Church St.



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

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



Mail Contract

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 26th of March, 1915, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, twenty-four times per week each way, between UNIONVILLE and GRAND TRUNK RAILWAY STATION, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of UNIONVILLE, and at the office of the Post Office Inspector, TORONTO.

A. SUTHERLAND,
Post Office Inspector.

POST OFFICE INSPECTOR'S OFFICE,
TORONTO, FEB. 9TH, 1915.

52 A.—5m.—25-7-13.

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

H. A. MACDONELL,
Director of Colonization,
Parliament Buildings,
TORONTO, Ont.

HON. JAS. S. DUFF,
Minister of Agriculture,
Parliament Buildings,
TORONTO, Ont.



Much Heat—Little Ash
Rogers', the Quality Coal

ELIAS ROGERS CO. LTD.

28 W. King St., Toronto

PRINTING

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

WM. SMITH & SON
CHESLEY - ONT.

Manufacturers of
Church Pews and
Church Furniture
Send for illustrated folder.

Stained Glass Windows

for MEMORIAL
and GENERAL
CHURCH pur-
poses, designed and made in the
McCausland Studios, ensure PER-
MANENCY, HIGHEST ARTISTIC TREAT-
MENT and SATISFACTION.
Full information on request

Robert McCausland Limited
Established 1856
141-143 Spadina Ave., Toronto

DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St., E., has kindly agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.

FITZ CURE CO.
P.O. Box 214, Toronto.

DO NOT FORGET

OUR ADDRESS IS
62 Church St., Toronto

N.W. COR. OF COURT ST.

OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing
Co. of Canada, Limited.

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.

Two pamphlets in particular are recommended to the notice of those contemplating Life Insurance. They are

The Report for 1914 Results of Maturing Policies 1915

issued by The Great-West Life. The one tells of a notably prosperous year—and the reasons why. The other contains scores of these unquestionable arguments—actual Policy returns.

The
Great-West Life
Assurance Company
HEAD OFFICE - WINNIPEG

"Trouble Proof."

When you go to the expense of putting a new organ in your church you want the expense to end there.

KARN Church Organs

are so well constructed that they rarely cause trouble or expense after once installed. They are "trouble proof"—no money spent every little while on repairs.

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

Your Reading This Shows Its Value!

So, Mr. Advertiser, this is the best way to reach the best class of homes in Canada and to place your commodity, whatever it may be, where sure of being weighed and considered, not hurriedly cast aside.

A paper read by every member of the family, and then mailed on to a friend to again be read with interest.

Remember, too, that unlike the daily paper a weekly stands in the library or living room until the following week's paper arrives and then goes on file and so increases the value of your advertising space seven-fold.

Careful advertisers are realizing more and more, that at less cost and in less space, they can secure splendid results by appealing to the thoughtful reading community through such a medium as "The Canadian Churchman," the outstanding paper of the great Anglican Church.

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.

1. **Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

2. **Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

3. **The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

4. **Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

5. **Discontinuance.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

6. **Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. The extended date will appear on the address label on the second issue of the paper in the month following payment of subscription.

7. **Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

8. **Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.
 Address all communications.

EVERLYN MACRAE,

Publisher.

PHONE ADELAIDE 2850.

New Offices—8 Sheppard Street, Toronto.

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

SECOND SUNDAY IN LENT.

(February 28th.)

Holy Communion: 255, 257, 263, 515.
 Processional: 125, 314, 318, 623.
 Offertory: 114, 123, 421, 503.
 Children: 509, 695, 722, 731.
 General: 117, 496, 500, 633.

The Outlook

Canadians at the Front

There seems little doubt that the first Canadian Contingent has been almost entirely transferred to France from Salisbury Plain, and this means that we must soon expect a list of casualties. Losses in this war are terribly heavy, and with a division of more than 25,000 Canadians people in this country will naturally have to face the serious results of the fighting. But the spirit with which the awful suffering and loss is being met in England will find its counterpart in Canada, because it is well known that the very existence of our Empire depends upon the issue of the present struggle. War to most people in Canada is only a thing of past history, but now that we have to face it as a present reality, we must look up to the Source of all strength for grace to meet every circumstance. This will be a time when the Church will be able to render effective service by sympathy and intercession, and we know that prayer will be heard and answered.

The Y.M.C.A.

No organization has come to the front so remarkably during the last few months as the Y.M.C.A. in England. The Bishop of Colchester, in dedicating a hut for the troops, testified to the splendid work being done by the Y.M.C.A. all over the kingdom. He said that no one realized before the war how finely the Association would rise to the occasion, and it seemed to him that the great difference between England and Germany was that in their religion the leaders of German thought

left out Christ. It is well known that several Association workers are with the Canadian troops at the front, and there is every likelihood that their work will be as much appreciated as that of the English Association. It is hoped and much to be desired that as the outcome of all this striking service our Church will be able to support the Y.M.C.A. in the future more thoroughly than it has done in the past. The founder, Sir George Williams, was a devoted Churchman, and whenever Churchmen take their part in this work the result is invariably satisfactory all round.

Good News From Spain

Some time ago we referred to the condemnation of Colonel Labrador, who, refusing to attend Mass, was sentenced by a Court-Martial, but was subsequently pardoned, though not properly reinstated. We are now glad to be able to say, thanks to the influence of two of his friends, members of the Spanish Parliament, that he has been fully reinstated in his honourable military position, and the Minister of the Navy has brought in a Bill, making attendance at the Mass optional on the part of the judges of the Court-Martial, and also removing all unfavourable notes in military documents for non-Roman Catholic men who have infringed the article which requires attendance at Mass. Thus Colonel Labrador is now in a position to be legally eligible to receive a much-coveted medal of merit, and but for the intervention of the two members of Parliament it is pretty certain that years would have passed before the great step could have been taken on behalf of religious liberty for which Spain has waited for so long. This is, indeed, good news, and will, we trust, be effective towards the spread of the Gospel in that land. It is another indication that men cannot tolerate any restriction on their civil liberty by reason of their religion. The predominant note of the Gospel is freedom, both for the individual and the community, and this, whether in the State or in the Church.

Indian Chaplains

It is interesting to observe the latest step in the direction of removing State control from Church appointments. Hitherto all nominations to Indian Chaplaincies were made by the Government, subject to the approval of the Bishop of London, but now a Board of three members has been appointed, one nominated by the Archbishop of Canterbury, the second by the Metropolitan of India, and the third by the India Office. This Board will select and recommend to the Secretary of State, who still retains the right of appointment. The new arrangement will prove very satisfactory in comparison with the old, and will ensure a much better selection of men for this important duty. It is gratifying to observe this new procedure, which will have wider results than perhaps were originally intended.

The Tract

Tracts are not yet gone out of use, for they are still published in large numbers, but it may be questioned whether Christian people fully realize the opportunity thereby afforded for effective service. The power of the printed page is admitted by all, and if a tract is only well written and well gotten up, it is calculated to be of genuine help on the side of the Gospel. The very impersonal nature of the tract really proves an advantage, and even with all the reading that we have to do, there is ample room for this work of testimony. A young Frenchman, who had been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read

it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the lady abess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

What is Unitarianism?

This is a question often asked, and it calls for an answer. There are different grades of Unitarianism, reaching from something like bare Theism up to a view of Christ which corresponds with that of the Arianism of old, regarding our Lord as more than man and less than God. But all phases agree in rejecting the Deity of Christ, and on this account it is obviously impossible for a Churchman to allow any compromise or extend any fellowship. There are few things sadder than the history of the later years of Martineau, the great Unitarian. He frankly admitted that in his devotions he was helped most of all by the Evangelical hymns and not the Unitarian ones, and yet his writings show that he went distinctly farther away from the beliefs about Christ and the Bible held in his earlier years. As the Bishop of Durham has well said: "A Saviour not quite God is a bridge broken at the farther end."

Extremes Meet

Some months ago we called attention to the action of an English Roman Catholic Bishop with one of his clergy. The sequel is interesting, and is best understood by giving a general account of the clergyman in question. Dr. G. S. Hitchcock was educated at Trinity College, Dublin, took orders in the Anglican Church, seceded to the Unitarians and then went over to the Roman Catholic Church. But he was not ordained until after seven years of study, as a result of which he took the degree of Licentiate and Doctor of Sacred Scripture. A few months ago there was trouble due to Dr. Hitchcock publishing articles without submitting them to his Bishop. He was suspended and now he has returned to the ministry of his former Unitarian Church. It is sad to think of the way he has gone the round and travelled from one extreme to another. And yet it may be remembered that Roman Catholic intellectuals in their revulsion from the rigidity of the Roman system usually fly to extremes. Sometimes this is Unitarianism, as with Dr. Hitchcock; at other times it is aggressive rationalism, as with Mr. McCabe, and yet again to a sort of blank theism as with M. Loisy. It only shows how far men can go when once they leave the simplicity and purity of personal Scriptural Christianity.

An Acute Comment

Professor Margoliouth, the great Oxford scholar, in the course of a review of a new edition of a work on Apologetics, makes the following comment:—

A page and a half are devoted to the criticism of the Old Testament, that criticism being in the author's opinion still so immature that it is impossible to speak very positively about its results. If, after

so many generations of critics it be still immature, the chance of its ever reaching maturity would seem to be slender. The results which are enumerated contain little that is sensational, and seem to be somewhat vague except where they are conservative.

This goes to the very heart of the subject, for, as the Professor suggests, it is astonishing that after so long a time criticism should still be regarded as "immature." This is only another way of saying that we are still waiting for what are called "assured results" of Old Testament Criticism, for, as a well-known Critic said not so long ago, the points that were supposed to be settled twenty years ago are still open. And they are likely to remain open, because recent research has raised quite a number of problems, and put the whole subject once more into the melting-pot. It is curious that many who have accepted wholesale the modern German view of the Old Testament are apparently unconscious of the striking inroads of conservative scholarship during the last five years, proving once more that what is new is not necessarily true, and that what is true is not new.

Spiritual Comradeship

Among the most interesting accounts of the war are the letters published in the English "Methodist Recorder" and reproduced in the Canadian "Christian Guardian" by a Methodist Chaplain, the Rev. O. S. Watkins. After a fairly wide experience of letters and articles from the Front, these articles of Mr. Watkins stand out from most of the others by their fascinating interest and thrilling inspiration. From time to time he speaks of the fellowship he enjoys with one whom he calls "my brother Chaplain," the Rev. D. P. Winnifith, of the Church of England. Mr. Watkins remarks how grateful he has been for this, and "how precious to us both were the rare occasions when we could gather a congregation and unite with our men in public worship and thanksgiving." We wish it were possible to reproduce at length some of Mr. Watkins' impressive stories, but our present object is to call attention to the way in which the war is bringing together men of various Churches, and uniting them in one solid body of religious interest and sympathy. For this reason it was a great satisfaction to observe in connection with the recent Week of Prayer that various Churches in Toronto united in their intercessions by meeting in different buildings in turn and getting clergymen of other denominations than their own to speak. The war will not have been wholly in vain if it makes us concentrate more and more on the things on which we agree, and think less and less of those on which we differ.

Why Study the Old Testament?

The re-commencement in Genesis of the Sunday Lessons calls fresh attention to the question at the head of this paper. Many people seem to look upon the Old Testament as a book that has long been out of date. While rightly regarding it as the inspired Word of God, they respect it chiefly because of its honourable past and the sacred associations that cluster round it. It is esteemed in much the same way as an aged grandparent in a family where he is shown all due respect, and is venerated for his years and worthy past; but where no present usefulness or advantage to the family among whom he lives is expected of him. Thus many appear to feel about the Old Testament. It is to them a sacred book; they reverence it, give it

house-room ungrudgingly, contribute cheerfully to the Bible Society to help publish it in foreign tongues, and in many other ways show their respect for the old book. Its language is considered to be sometimes not wholly refined or suited to the delicate and discriminating tastes of the present generation, but this is apologized for, and patronizingly ascribed to the "different ideas of ancient times." It may be read sometimes, but is rarely studied.

It is our present purpose to show why it should be not merely read and revered, but studied, diligently, eagerly, patiently, prayerfully, and with purpose of heart. The reasons are as various as they are weighty. The Old Testament books of the Bible are repeatedly referred to as the Word of God and as Scripture, both in themselves and by Christ and His Apostles. So, being the Word of God, it should be the constant study of the child of God. It is his Father's Word: should he not, therefore, give its every statement his most careful attention, even though it be directly addressed to distant relatives of the family rather than to himself? Let us not make the like mistake with reference to the things written in the Old Testament Scriptures, even though they were addressed primarily to the Jews, and consist largely of Hebrew history, poetry, and legislative records. A Christian who does not study the Old Testament is sure to have very narrow views of the purposes of God, and is really not much better in this respect than the Jew who refuses to examine the New.

There is profit in the study of the Old Testament, which is another good reason why it should be done. The Apostle asserts also that "whatsoever things were written aforetime (in the Old Testament) were written for our learning, that we through patience and comfort of the Scriptures might have hope." And he declares that what is recorded of the Jews in the Old Testament is "written for our admonition, upon whom the ends of the world are come." We, like the Psalmist may, by the words of God's lips, as recorded in the Old Testament, keep ourselves from the paths of the destroyer (Ps. xvii. 4).

Intimately connected with the above reason is another: the Old Testament should be studied by Christians, because of the numerous types of New Testament truths contained in it. Through all these ancient books we have what has been called God's great picture gallery, a veritable jewel-casket, filled with figures, types, and emblems of unmistakable significance and richest import. But these treasures are hid from the eyes of those who will spend no time in search of them. They are to be both blamed and pitied for their loss.

Christians should seek an intimate knowledge of the Old Testament because of its prophecies concerning the Jew and the land of Palestine, the Gentile nations and the earth, the coming judgments and the blessing in store for this groaning creation. Many of these prophecies are full of the most minute detail, and do much toward strengthening our faith and stimulating our zeal. Those already fulfilled, as well as those now coming to pass, notably those concerning the return of the Jews to the Holy Land, and connected events, furnish the soldier of Christ with a most powerful weapon with which to meet the attacks that are frequently made on the authenticity and inspiration of our ancient heritage, handed down to us from "Moses and the prophets."

Bound up with this is another reason the Christian has for becoming familiar by study with the Old Testament portion of the Word of God. It will furnish him with ability to meet the attempts to impugn the authority of and destroy faith in these old-time "Scriptures of truth." Knowledge of the actual con-

tents of the Old Testament books is often very shallow, and even a child could often show this if, like Timothy, he was instructed in these Scriptures. Groundless assertions are made before people who are appallingly ignorant of the Bible; and it is this general ignorance concerning the Old Testament that has given men the opportunity of which they have taken full advantage. But they fail utterly to shake or move those Christians who know their Bibles from Moses to Malachi. The fallaciousness of their statements is readily perceived by the devout student of Old Testament Scripture, and he is not deceived by their show of learning. When the expounders of the most recent theories have said their worst and boldest, the student of the Old Testament calmly says, like David in his Golden Alphabet, "O how I love Thy law; it is my meditation all the day."

The most important reason for studying the Old Testament Scripture is because they testify of Christ (John v. 39). Many seem to think that we have in the four Gospels all that may be known of Christ in this present world. They are much mistaken. "In all the Scriptures concerning Himself" He expounded to the two on their way to Emmaus. "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). The direct references to Christ in the Old Testament are numerous and full. How much the Christian misses of Christ when he omits to study it!

The little pocket Testament is all right to carry about with us during the day, to be read when opportunity offers or used in service when occasion occurs. But for study we must have a whole Bible, with both Old and New Testaments. Never let us slight the Old, though, like the New, it may contain many things "hard to be understood." The Spirit of God will help us to grasp the meaning, for it is His office to take of the things of Christ and show them unto us. And as these "things of Christ" are in the Old Testament as well as in the New, we may expect His gracious assistance in the understanding of them. "Back to Christ!" is a specious cry of the present day. Yes, but we must go further back than the four Gospels. We must go back through the prophets, back through the Psalms, back to the very beginning of the Word of God, where we read of Christ, the promised Seed of the woman, the divine Deliverer from the woes of sin. "Beginning at Moses," He spake of "the things concerning Himself." One of the greatest needs to-day is a deeper interest in and a more ardent desire for the living Word of God in the older portion of His Book. It is ancient, but by no means antiquated. If old, it is not decrepit; it still goes forth, working its wonders and proving by its marvellous virility and power that it is in very truth the Word of God, "quick and powerful, sharper than any two-edged sword."

A PRAYER.

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for You
Must needs be done for—others.

Let self be crucified and slain,
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the Crown I've won,
While thinking still of—others.

THE WAR AND CHRISTIAN UNITY

An Address Delivered by the Rev. Allan P. Shatford, M.A., Rector of the Church of St. James the Apostle, at a Meeting of the Church Unity League, Montreal, on January 13th, 1915.

WE are not met to-night in order to emphasize our "unhappy divisions." I am thoroughly in sympathy with all those who hold, that during this war we ought to forget, as far as possible, our differences. There ought not to be manifested in any sphere the least sectarianism. But it would be a pity if we did not keep our eyes open for any lessons that God has to teach us by this war. Our hearts ought to be sensitive to any impression which His Divine Hand is seeking to place upon us. And so I have been trying to gather for myself at this time a few lessons that the war is emphasizing on the subject of Christian Unity. Three of these I offer to you now in the very simplest manner possible.

We were all concerned with the significant statement made by Bishop Brent in an address at Manila before a congregation of the Protestant Bodies. He is a man of rare judgment and calm deliberation, not accustomed to extravagant utterances. Yet he said that "if the Churches had been united this war would never have happened." In other words, this war is one of the fruits of our Church divisions. It is a serious charge to make—it is a profound emphasis upon the need of unity. But let me briefly mention my three lessons.

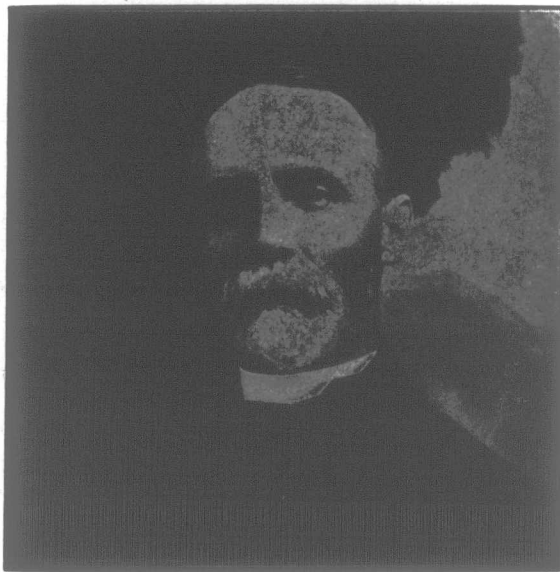
(1) *Crisis draws us together.* Before war was declared there was strife within our borders. To such an intense state was it manifested that many were looking for civil war as the only possible result. Within twenty-four hours after the declaration of war, internal strife had been silenced and the Empire was a unit. There has been nothing finer in all this terrific world-struggle than the way it has manifested the unity of the British Empire. Party politics has been hushed, sectional jealousies have been dissipated, unrest has been quieted, and everywhere there has been a gathering of forces to face a common foe. It is always true that a crisis makes us forget our petty troubles and shows the necessity of unity. A house on fire will draw people together and make them forget social differences. A child's life in danger will knit together classes hitherto widely separated. A crisis makes for unity. Now if we can make the Churches realize that there is a crisis on in the religious world, it will surely put a stop to our sectarianism and pull us together. From the Mission Field the cry is urgent that a grave crisis is upon us. No one communion can meet it—all the Churches solidly banded together will barely suffice to cope with the situation. The time is critical beyond words to exaggerate. It will be tragic if we do not get together now and meet the opportunity. At home the crisis is not less. This war has thrust upon us the blind folly of working at cross purposes. When the strife is over, we shall need the accumulated wisdom and strength of all the Churches in order to discharge the tremendous responsibility that will face us. And now is the time for us to get together and prepare ourselves for that time.

(2) *The Emphasis upon points of agreement.* Not a word is being said to-day about National differences or disagreements, though these of course exist. The leaders of the opposition in our government have agreed to cancel all engagements of a public character where party debate would be manifested. The opposing forces in Ireland have agreed to put their differences aside during the war. Even the Suffragettes have declared a truce. All the emphasis is upon national agreements. Can the Churches not learn a lesson here? Why is it that at any meeting our differences always come to the surface? At any joint meeting of the Christian Communions almost the first subject to engage the attention is Church Order or Church Government. Of course these are important but they are not of the first importance. Is it not amazing that we are not more careful to talk of our agreements, for after all these are the essential and primary things? To think too much of our differences inevitably drives us farther apart. To talk about the solemn things upon which we are agreed creates an atmosphere of love and binds us closer together. In the Empire to-day our

thoughts are busy with the central things of honour, righteousness, justice, and so we have forgotten our domestic troubles. In the Church let us think of God, and Christ, of awful sin and glorious redemption, of Calvary and the Empty Tomb. These are central, and whilst we think upon these common heritages our hearts will warm towards each other. The spokes of the wheel get closer together as they draw towards the hub. We have been living too much on the circumference, and so have been far apart. As we draw towards Christ Who is the centre, we must get closer together.

THE NEW ARCHBISHOP

THE RIGHT REV. CLARENDON L. WORRELL, D.D., Lord Bishop of Nova Scotia, was, on the 10th inst., at a meeting convened in All Saints' Cathedral, Halifax, N.S., unanimously elected Archbishop of the recently-formed Ecclesiastical Province of Canada, which includes the four civil Provinces of Nova Scotia, New Brunswick, Prince Edward Island and Quebec. The Archbishop-Elect was ordained deacon and priest in 1881 and 1884 respectively, and he spent practically the whole of his clerical life in the Diocese of Ontario at Gananoque,



Morrisburg, Brockville and Kingston. For some years he was Professor of English Literature at the Royal Military College, Kingston, and also in the first place, Rector of St. Luke's, and afterwards Rector of St. George's Cathedral, and Dean of Ontario. He was also for a time Prolocutor of the Provincial Synod of Canada. Dr. Worrell was consecrated in Christ Church Cathedral, Montreal, on St. Luke's Day (October 18th), 1904, and therefore he has but just recently celebrated the 10th anniversary of his elevation to the Episcopate. He succeeded the Right Rev. Dr. Courtney, the present Rector of St. James', New York, as the Bishop of Nova Scotia.

(3) *One step at a time.* When we were arranging the Week of Prayer not long since, there were those who declined to join with us because they could not approve of the general platform of the Evangelical Alliance, under whose auspices the Prayer-week was ordered. It is in no spirit of condemnation that we ask these conscientious persons, "Was it necessary to approve the whole programme of the Alliance in order to come together in prayer? Is it not enough that we all believe in prayer?" Here is where I feel that we are committing a great blunder. Men will not take the least step in Christian Unity until the whole way is clear to them. They are afraid to move lest the least advancement should commit them to something more serious further on. If God reveals one step to me, I must take it. Perhaps He is waiting until I take that step before He shows me the next one.

"I do not ask to see
The distant scene: one step enough for me."
Here again the war is teaching us. Did the Allies refuse to enter upon this war until they had approved of each other's programme? They

were agreed about one thing—that Prussian Militarism must be crushed—and so they took that one step together. Did the warring factions in Ireland wait until they could approve of the whole policy of the British Government before they said with one splendid cry, "We are behind you in this war." One step at a time. Upon that principle discoveries have been made, civilizations established, and the world has moved forward slowly but surely. Perhaps if we can stand together in any one single cause, our very communion may show us other places of contact and thus other steps may be taken. The only way to reach the ultimate goal is one step at a time.

These seem to me to be a few lessons that the present war is teaching us. If we are careful to heed them and to shape our future conduct upon them and so the Churches of Christ should be drawn together in active sympathy and co-operation, who shall say that the war was too high a price to pay for so glorious a consummation?

WAR POEMS

We append an instalment of verse relating to the war gathered from various papers.

TALL.

(The authorities, says a German wireless story, have taken prisoner an English ambulance soldier on whose person were found 1,423 purses, which he had stolen from wounded Germans!)

We caught an English soldier,
That is an English thief—
For of the robber nations
Foul England is the chief—
And fourteen hundred purses—
A pretty little haul—
From Germans he had looted
And on him had them all.

Eight hundred in his pockets,
Two hundred up each sleeve;
And in his mouth a dozen
To twenty we believe;
His ears were bulging with them,
They glinted in his hair;
His gloves were crammed, each finger
Accounting for a pair.

The rest of them he'd swallowed,
"It can't be true!" you say
But that's because you know not
The grasping English way—
No tale that's told about them
Need ever be untrue,
For what to us seems marvellous
Is just what they would do.

A. W. B. ("Daily Chronicle".)

THE BATTLE OF

(For recitation at recruiting meetings.)

Oh! but it was a glorious fight,
We opened fire at (blank) a.m.
The (asterisks) were on our right,
And fairly waded into them;
And then the batteries in the rear
Began to (long incision here).

We fixed our bayonets for a charge,
And slowly crept up (censored) hill,
Our casualties were fairly large,
Because of the (suppressed until
The end of war), but then the (blank)
Crept round (blue-pencilled) on our flank.

We rushed their trenches with a shout,
And fairly got them on the run;
Poor (name deleted) was knocked out,
But not until the hill was won.
Oh! 'Twas a famous victory,
At — on — — — A.D.
Vance Palmer ("Daily Chronicle").

HOME THOUGHTS FROM THE TRENCHES.

Amidst the many "hymns of hate" sung in Germany—and in this country—the following lines in "Punch," are a refreshing change:—

Old mother mine, at times I find
Pauses when fighting's done
That make me lonesome and inclined
To think of those I left behind—
And most of all of one.

At home you're knitting woolly things—
They're meant for me for choice;
There's rain outside, the kettle sings
In sobs and frolics till it brings
Whispers that seem a voice.

Cheer up! I'm calling, far away;
And wireless, you can hear.
Cheer up! you know you'd have me stay
And keep on trying day by day;
We're winning, never fear.

Although to have me back's your prayer—
I'm willing it should be—
You'd never breathe a word to spare
Yourself, and stop me playing fair;
You're braver far than me.

So let your dear face twist a smile
The way it used to do;
And keep on cheery all the while,
Rememb'ring hating's not your style—
Germans have mothers too.

And when the work is through, and when
I'm coming home to find
The one who sent me out, ah! then
I'll make you (bless you) laugh again,
Old sweetheart left behind.

"MY SON, MY ELDEST SON."

Yes—he is gone—there is the message—see!
Slain by a Prussian bullet as he led
The men that loved him—dying—cheered them
on—

My son—my eldest son. So be it, God!
This is no time for tears—no time to mourn,
No time for sombre draperies of woe.
Let the aggressors weep! for they have sinned
The sin of Satan—Lust of power and pride—
Mean envy of their neighbours' weal—a plot
Hatched amidst glozing smiles and prate of peace
Through the false years—until the Day—the Day
When all this kneeling at the Devil's feet
Should win the world—Ay, let them weep!

But we!
With eyes undimmed march on—our mourning
robes
Be-jewelled by the deeds of those that die,
Lustre on lustre—till no sable patch
Peeps through their brilliance.

In the years to come,
When we have done our work, and God's own
peace

The Peace of Justice, Mercy, Righteousness,
Like the still radiance of a summer's dawn,
With tranquil glory floods a troubled world—
Why then, perhaps, in the old hall at home,
Where once I dreamed my eldest-born should
stand

The master, as I stand the master now,
Our eyes, my wife, shall meet and gleam, and
mark

Niched on the walls in sanctity of pride,
Hal's sword, Dick's medal, and the cross he won
Yet never wore—That is the time for tears—
Drawn from a well of love deep down—deep down,
Deep as the mystery of immortal souls—
That is the time for tears—Not now—Not now!
—B., in "The Times."

ARE THE PEOPLE AT HOME PRAYING?

The boys are all ready for a crack with the Padre, writes a Chaplain, eager for news (even though our war news is a week late), glad above all when it is a talk about God. It may sound strange, but that is the one thing they count on before you say, "Good-bye till to-morrow." These men have been in the valley of the shadow, and found that God was there with them. One lad of the 1st South Wales Borderers, a born humourist (when he sticks his identification medal in his eye and twirls his moustache he might be a "regular London west-end 'knut'"), said to me all of a sudden—"Padre, I never knew what it was to pray before. We went into the trenches at the Aisne singing, 'You made me do it, you know you made me do it,' but once we got there man by man we got down on our knees till you could have heard the whole regiment praying. Now I pray always, for I believe in it." And if they pray they ask if the people at home are praying for the boys who are doing their bit out here. It is a great honour to be allowed to speak to and to pray with such men. No wonder the doctors and nurses are ceaseless in their devotion. As the nurse said, "You can't help slaving for them, they are so grateful and good." They are, and they are game to the end.—"Scottish Chronicle."

THE SPECIAL PRAYER USED ON PEACE SUNDAY.

(Prepared by His Grace the Archbishop of Rupert's Land.)

O Lord God Who rulest the nations of the earth, we bless Thy Holy Name that Thou hast caused us to live in peace for an Hundred Years with our neighbours, and we pray Thee to continue this Thy mercy to us and to bind us ever more closely together in concord and brotherly love. We beseech Thee also to grant Thy blessing to Thy servants, our Sovereign Lord King George, and the President of the United States of America, to their Councils and to all who are put in authority under them. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces and the Legislators of the Empire, that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations, through Jesus Christ our Lord. Amen.

A Lenten Litany

That it may please Thee to grant me by Thy Holy Spirit to hear ever more clearly Thy voice calling me to a deeper devotion to Thy service:
O Lord, hear my prayer.

For grace to respond with my whole heart to Thy call:
O Lord, hear my prayer.

For a continual sense of Thy abiding presence and Thy over-ruling guidance in my daily life:
O Lord, hear my prayer.

For the illuminating grace of Thy Holy Spirit, that I may be guided to use for Thee every power and every opportunity Thou hast given me
O Lord, hear my prayer.

For spiritual insight to realize more fully my influence on others and grace to use it only and always for Thee:
O Lord, hear my prayer.

For wisdom, taught of love, to understand the needs of my friends, and grace to help them by prayer and sympathy:
O Lord, hear my prayer.

For a daily renewal of the spirit of true joy which the sense of Thy abiding Presence alone can give, that all the joys of my life may be sanctified in Thee:
O Lord, hear my prayer.

For a steadfast heart to meet with constant cheerfulness the anxieties and trials of my life as Thy way of sanctification for me:
O Lord, hear my prayer.

For a right judgment in giving to each duty its due place and proportion, that my days may be ordered in accordance with Thy Divine Will:
O Lord, hear my prayer.

For grace to make the spirit with which I fulfil all social duties one with the spirit of my inmost life and prayers:
O Lord, hear my prayer.

For grace to refrain from the unkind word and the "unkind silence":
O Lord, hear my prayer.

For a spirit of willing self-denial, that I may give gladly and freely for the work of Thy Church at home and abroad:
O Lord, hear my prayer.

For a truer penitence, a firmer faith, a deeper devotion, a more perfect love:
O Lord, hear my prayer.

For a fuller apprehension of Thine infinite love for me, of the power of prayer, of the joy of spiritual things, of the glory that shall be revealed:
O Lord, hear my prayer.

STRAY THOUGHTS

From a Woman's Standpoint.

IT is a discouraging task, we think, trying to prevent people reaping the misery which they themselves have sown. We say "deserving poor." I wonder just what is meant by that phrase. In this beautiful land of ours, the thrifty, honest, capable worker will not be classed

among "the poor." The settlement districts are filled with people who lack some or all of these qualities, it matters not to what strata of society they once belonged. The outcast son of a stately home and the scum of a London street have this common bond—the bond of incapacity.

Drink we are told causes half the misery, or perhaps three-fourths of it. It may be so, but we are tempted to think that the absolute ignorance of the women is responsible for much. Our schools teach a great deal, but there is one thing they do not teach. They do not teach a girl how to get the value of a dollar for a dollar. In no time in her life is she taught to judge goods or look to the future, and the result is strait ruin. Presently she finds herself a wife and mother. The pay brought home by her husband on Saturday night slips right through her fingers and nobody seems to get any benefit. Bye-and-bye the man takes to throwing it away himself. Then the slum and "the poor." Drink is then put down as the cause, but—was it drink?

The hunger wolf prowls about the city and enters many a home not reached by the city relief or Church organizations, no matter how well conducted these organizations may be; the door is fast shut against charity, but the gaunt wolf sits on the doorstep and will force a way in presently. He is careful about the doors marked "the poor"; he is apt to get chased from there, here he may bide his time.

The Rector has asked us to pay a "friendly call" to Mr. and Mrs. Blank. We get out, taking our way swiftly through the thickly-populated district now known as "settlement." We knock at the door of a large brick house; ten years ago it was a doctor's home, to-day it shelters thirty-seven souls. We climb up to the attic and rap at the back room door. It is opened by a gentleman—yes, a gentleman—and we stand face to face with one of the hardest problems Canada is ever to meet, the penniless, useless, younger son of a good English family. We are asked in and Mr. Blank offers us seats (one broken chair and a soap box). Mrs. Blank regrets that the kettle is not boiling so that we might have a cup of tea. Mr. and Mrs. Blank proceed to entertain us, assuming that patronizing attitude which English people of a certain type usually adopt, much to the detriment of Canadian patience and temper. We listen with becoming meekness to words of wisdom and are instructed and put right on many subjects. We did not see the one ring gas stove, the deal table, the three heavy stoneware plates and cups. We did not even notice that the attic was cold and two babies barefooted, or yet that the parents' faces had the look which only hunger gives. We go presently, but leave our cards. There is but one thing to do—namely, cultivate friendship, and on festivals send useful gifts tied with ribbon or send a bill with the most abject apology, saying we did not know what the children would like. Alas for Mr. Blank, he had culture, education, travel, brains, and yet—well, we knew where these qualifications were needed and a salary of two thousand dollars a year paid for them. We were asked to "look around," yet—we left him to the problem of supporting himself, his wife, and two children on eight dollars a week. Why? In the first place the same thing which made him worthless in England would make him worthless here; and in the second place, his absolute contempt for Canada would prevent him ever learning how to make use of his knowledge in this country. We reported that we found no one capable of filling the position and the wolf sits quietly at the threshold.

One morning we were strolling about getting copy in a big department store. At a counter near a clerk suddenly staggers and sits down. We thought we knew the sign in her face. "Come with us and have a cup of hot tea, the morning has been tiring." We see a flush and an eager look as the dear little girl says, "thank you." We get the tea and the story too. "Pay cut down to six dollars a week. Board, laundry and clothes to pay for, lost rubbers yesterday, had to buy new pair. They took the last cent, could not get a meal until she got her pay envelope this afternoon." The gaunt wolf stalks through Belgium, but he snarls in a very unpleasant manner very close to our skirts, sometimes. The individual with the keen eye and resourceful nature never had such opportunities for development as now. There is work which can be done by the individual only, societies cannot touch it. In many cases only one can chase the wolf, only one can save the baby's life, or the young girl's honour, only one may know that the grey wolf came and snapped as he passed.

L. A. B.

Brotherhood annals are now actually in course of operation. The first to be formed was that in the first Canadian Overseas Contingent, and to Sgt. H. C. Higham, of Toronto, belongs the credit of its organization. Sgt. Higham was seized, very early in his military experience, with the urgent necessity for a greater measure of spiritual work being undertaken amongst the men in his contingent, and he took the matter so much to heart that he resigned his stripes as sergeant so that he might have more time to devote to carrying on spiritual work in the ranks. In a letter recently received from Salisbury Plain he mentioned that he has received the offer to go to Netheraven Hospital, but at the time of writing was not decided whether to accept the offer or not. The spiritual work is going on very slowly but surely, and we have some splendid men working with him. Accompanying the letter was a list of 35 men who were living up to the Brotherhood rules of "Prayer and Service" on Salisbury Plain. The second Chapter has just been formed amongst the troops training in Toronto for the second contingent, and a very successful organization meeting was held, with about 16 members present, all of whom were connected with either Senior or Junior Chapters in their home town at some time or other. The honour of being Director of the new Chapter has fallen to Sgt. Eric Machell, late a member of Trinity College Chapter, and with such leadership its success is assured. Pte Starr becomes Vice-Director and Sgt. Fairweather, Secretary. Mr. P. J. Dykes, Secretary in Charge of the camp, was elected Honorary Director. The first work which will be undertaken by the new Chapter is concentration upon the early Communion Service, which is held in the Brotherhood Reading-room every Sunday morning at 7 a.m. Large, white cards containing an announcement of the time and place are being printed and will be posted in conspicuous places in the different bunk-houses every Friday night and taken down again after the service is over on Sunday. In this way it will be a constant reminder to the men. The boys are quite enthusiastic about the undertaking, and while no attempt is made to minimize the hard work ahead, the fullest confidence is expressed in their ability to do some good work.

The Churchwoman

OTTAWA.—The service at February's Board meeting was conducted by the Rev. Robert Palmer, of St. John's Church, Ottawa, who gave an address on "The Kingdom of Heaven" from the Sermon on the Mount. The President told of having had a pleasing interview with the Principal of the Shingwauk Home, Sault Ste. Marie, and of the invaluable help gained through Miss Botterell's advent. Miss Susie Cassels has been made a diocesan life member by the Girls' Branch of All Saints', Ottawa. As the 15th of February marked the "entering into rest" of the late Caroline Greene, the Board was asked to join in special prayers, these being read by the first Vice-President. The W.A. Branches of St. Matthias, Ottawa, have given the Bible and Prayer Book for the Pas Church memorial. The Extra-Cent-a-Day money, \$22, was voted towards the building of a church and reading-room at Atlas Copper Mines, Yukon diocese. The Babies' Branch reports twenty new members. Six large bales have been sent out during the month. It has been arranged to hold the diocesan annual on May 17th, 18th, 19th and 20th in the Lauder Memorial Hall. The meeting closed with the singing of the National Anthem.

HAMILTON.—ST. THOMAS'.—The monthly meeting of the Board of the Diocesan W.A. was held in this parish, February 3rd. Holy Communion was celebrated in the church at 10 a.m. by the Rector, the Rev. Mr. Etherington, who gave an address on "The Coming of the Kingdom." The business meeting was held in the schoolhouse. Minutes of the last meeting were read and confirmed. The Dorcas Secretary reported the shipment of five bales; expenditure on the same, \$110. There are 13 boys and one girl still needing clothing. The Junior Secretary said a new branch had been formed at St. Luke's, with 22 members. Literature Committee received \$75; expended \$55. E. C. D. received \$158; expended \$36. The Treasurer received \$600; expended \$288. Miss Jacobs gave an interesting report on the work in the north-east part of the city. The Dispensary had to be moved from the St. James' rooms, as so many came for treatment there was not sufficient accommodation to receive them. The next Board meeting will be held on March 1st at 7:30 p.m., when it is hoped Miss Trent will address the meeting. The an-

nual meeting will be held on April 27th, 28th and 29th. Papers were read on "The Religion of the Sikhs" and "Current Events in Palestine." Fifty dollars was voted to the General Appeal Fund.

TORONTO.—THE MOTHERS' UNION.—A meeting was held in St. Simon's Parish House on February 8th, Mrs. Walker presiding. After the business had been discussed Miss Saunders gave an inspiring address on "Training that they may be able to stand." The speaker dwelt on the need for definiteness of aim in training for the battle of life; that like soldiers the boys and girls may be able to stand firm, and also to withstand to resist evil. She pleaded for broadness in Bible teaching, for a deeper interest in the great events happening around us, that their lessons may inspire to further effort, and above all that the spiritual aim of training be ever kept in view, that our young people may "stand fast in the Lord." After the thanks of the meeting had been tendered to Miss Saunders, the Council held a brief meeting and elected Mrs. Ogden Jones as President.

Church News

PREFERMENTS AND APPOINTMENTS.

CHADWICK, Rev. F. A. P., Rector of St. Paul's, Vancouver, to be Rector of St. John's, Victoria, B.C. (Diocese of Columbia.)

DOWDELL, Rev. T. S., Incumbent of Sydenham, to be Rector of Merrickville.

LYONS, Rev. John, Rector of Roslin, to be Rector of Burritt's Rapids.

WOODCOCK, Rev. F. D., R.D., Rector of Holy Trinity, Brockville, to be Chaplain to the Bishop of Kingston. (Diocese of Ontario.)

NOVA SCOTIA.

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

HALIFAX.—The subject of Missions will certainly be brought forcibly before all the Church people of Nova Scotia. No less than 16 deputing bodies have been constituted to visit practically every parish and Mission of the diocese and to try to awaken the people to a new interest in the missionary endeavour of the Church.

ST. PAUL'S HALL.—The Rev. J. A. Winfield gave an interesting lecture in this Hall on the subject of "Babylon: Its Origin, Rise and Fall, and what we know of it To-day." The Ven. Archdeacon Armitage presided. The lecturer proceeded to give a description of the head of the Persian Gulf, which comprised an area of 200,000 square miles, where every kind of vegetable and animal life abounded, and here the cradle of the race existed. The cities built there were also described, chief being Nineveh and Babylon. In speaking of Nimrod, who was a mighty hunter before the Lord, he told how he gained an ascendancy over his fellowman, and at his death was deified. The name of Nimrod signifies "one that rules," and he it was that caused the Tower of Babel to be erected. The graphic description of his life and death was very interesting, as was also the city of Babylon, with its walls, squares, streets, and the hanging gardens, erected to gratify his queen, Amita, who longed to return to her own country. In speaking of Cyrus and Darius besieging Babylon, he pointed out that according to prophecy it was taken by strategy, and how Cyrus diverted the course of the river, so that his soldiers marched in the bed of the river, and found the sluice-gates open leading to the city, and that night was King Belshazzar slain, as prophesied in the Book of Daniel. He concluded by referring to the recent excavations and discoveries, these all revealing or attesting the accuracy of the Word of God.

Y.M.C.A.—On the afternoon of the 7th, Dean Llwyd gave the address in the Assembly Hall before a large audience on the subject of "What I believe about God."

FREDERICTON.

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

ST. JOHN.—CHURCH OF ENGLAND INSTITUTE.—A brief service was held on the evening of the 5th inst., the Bishop of the diocese officiating, at which this renovated building was dedicated. At the same time the Bishop unveiled a tablet to the memory of the founder of

the original Institute, the late Archdeacon Brigstocke. This was inscribed:—"In memory of the Rev. F. M. J. Brigstocke, M.A., D.D., Founder of this Church of England Institute, Jan. 25, 1876, and president until his death, March 3, 1899. Erected at the dedication of this building, Feb. 5, 1915." Recent alterations have made the building admirably suited to various requirements of a diocesan character, but there are yet some requirements in the matter of furnishings to be provided. The building was the munificent gift of the Hon. W. H. Thorne and Mr. Arthur T. Thorne, and prominent Churchmen contributed to a fund for the necessary alterations. At the close of the service of dedication, the Bishop called upon Dr. Campbell, of Hampton, to address those present. Dr. Campbell's remarks were reminiscent of the many associations he had had with the late Archdeacon Brigstocke. They had been, he said, serving on many committees together, and had been co-governors of King's College. The Archdeacon was not always a man easy to get on with, but his views were sound and sincere. He was a man of strong feeling and of fearless and sturdy action. Apart from the Institute he had interested himself in the general work of the community of St. John. Dr. Campbell specially mentioned the Seamen's Mission and the Home for Incurables, in which the Archdeacon was interested. It was in 1876 that the Church of England Institute was founded, and in 1880 it was somewhat extended by the addition of associate membership. Dr. Campbell said he had favoured making the Institute co-extensive in its work with the diocese of Fredericton, but the Archdeacon had strenuously opposed. "And, after all these years," went on the speaker, "I have come to the conclusion that the late Archdeacon was right and that it was on clear evidence that he had opposed it. He saw farther than I did." Dr. Campbell made a graceful reference, in the course of his address, to the generous gift of the Messrs. Thorne. He further remarked that now the Church people of the diocese would have a place in their midst which is admirably suited to be the centre of the many Church activities of both city and diocese.

CENTREVILLE.—The clergy of the Ruridecanal Chapter of Woodstock met here last month, and at the service, the Rev. R. M. Fenton made the address. At the business meeting an interesting paper was read by the Rev. J. W. B. Done, entitled, "A Hindrance and a Possible Help." It dealt in a vigorous manner with the problems of religious education in a Canadian parish as they appear to Englishmen.

GAGETOWN.—ST. JOHN'S.—A handsome Communion set, the gift of the Junior Branch of the W.A. of this parish, has been made to Summerhill Church, and a white satin frontal for the Holy Table has been given by an anonymous lady.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The annual service of the Diocesan Woman's Auxiliary was held in the Cathedral at 9:30 a.m., February 11th. Morning Prayer was read by the Rev. C. R. Eardley Wilmot, and the sermon preached by the Rev. A. R. Beverley. This was followed by the service of Holy Communion, when there were many communicants.

ST. MATTHEW'S.—The Right Rev. Lennox Williams paid his first official visit to this church on Sunday evening, February 7th. In closing his sermon the Bishop spoke as follows:—"I cannot close my sermon without telling you that it is a very real pleasure to me to be able to come and take part in your worship this evening. I am glad that my first visit, now that I am your Bishop, has been paid here to St. Matthew's Church for many reasons. First, if I may be allowed to strike a personal note, because your church is very dear to me. Here I used to come as a boy with my father and mother to worship on a Sunday evening. Here I was ordained deacon and priest. Here I worked for the first 13 years of my ministry as Curate and Rector, and formed many close ties of friendship which no amount of time can break. And then I am glad to come to you first because you have shown such loyal affection to me at the time when I have been called to the sacred episcopate and have presented me with gifts which I value very highly. Many of you I know were present at my consecration and enthronement on the Feast of the Conversion of St. Paul, those services so impressive (to me almost overwhelmingly oppressive). I venture to think that the dignity and

solemnity which made those services unspeakably inspiring, will ever remain fresh in the memory of all those who were privileged to be present. I ask you earnestly to continue to uphold me by your prayers, that the power of God's grace may enable me to be a faithful Chief Pastor of this diocese. I am also glad to come to you, first because my friend, your Rector, and a Canon of my Cathedral, is away from you, doing difficult and trying duty in His Master's service as well as in the service of his country. You alone of all the parishes of the diocese have the privilege and honour of being represented by your Rector in the armies of the Empire at this critical time. It is my earnest desire and prayer that

this parish and church may prosper, and that all its spiritual activities may go forward with ever-increasing efficiency, and that God's choicest blessings may be poured out upon you all."

ST. MICHAEL'S.—The Rev. E. A. Dunn has returned from England.

ASSOCIATION OF CHURCH HELPERS.—The 24th annual meeting of this Society was held in this city last month. The following officers were elected:—President, Mrs. E. L. Sewell; vice-president, Cathedral, Miss Anderson; vice-president, St. Matthew's, Mrs. James Laurie; vice-president, St. Michael's, Miss Amy Burstall; secretary, Miss Boswell.

DIocese OF MONTREAL

JOHN CRAGG FARTHING, D.D., BISHOP, MONTREAL.

SYNOD OF MONTREAL.—The Diocesan Synod, convened on the 9th inst. in this city, on which day the Bishop, Dr. Farthing, delivered his annual Charge. In it he dwelt at some length upon the war and strongly condemned the system of graft and corruption in the Dominion, Provincial and municipal politics. The Bishop said in part:—"We proudly say we stand for righteousness in this war, and I feel sure we do. But why should we be ready to fight for righteousness on the high seas and on the battlefields of Europe and make such great sacrifice both of life and substance for it, and yet be so callous and indifferent about righteousness here in Montreal, in this Province, and in the Dominion? We see how loathsome unrighteousness is in the Germans, but let us remember that it is equally so in ourselves. It is grand to see all classes, men and women, uniting to further a war for righteousness. Why should there not be equal unity and zeal for the furtherance of righteousness in our own land? It is a delightful rest amidst the tumult even of war that political partisanship has been silent in order that all may unite in advancing war measures for the sake of righteousness. Why should not political parties call a truce to their partisan strife, to unite their forces to further righteousness in our own land? Here we see corruption and graft to such an extent and on so large a scale that the good name of Canada is endangered. We see it in Dominion politics and in provincial, and it seems to flourish most in municipal matters. Why should we, in the name of commonsense, be so indignant at unrighteousness in the Germans and so complacent about it among ourselves? Surely we shall have sacrificed and suffered in vain in this war, if we do not learn to love the truth, righteousness and honour for which we fight. We shall proclaim ourselves arrant hypocrites before the world if we continue to tolerate the corruption and dishonour which has so often sullied the name of Canada." The Bishop went on to point out the great responsibility of the Church in this time of trial. "The Church's sons have been brave enough to face death for the cause of righteousness, and the Church must be brave enough to fight the enemies of righteousness here at home, whether they be rich or poor, high or low, whether in social, political or commercial life, with the same spirit of sacrifice, the same sense of honour and the same love of God and country as they have shown in the battles of the Empire. We can never make the influence of the Church felt unless the members thereof attend the services with regularity and frequency," said the Bishop. "The habit has been growing among many, and especially among the educated people, of going to Church once a day. This is most regrettable. It is a distinct loss to their own souls. But the practice has become so general and so well recognized that it is powerfully affecting the custom of society. Not only do many not attend the evening service themselves; they are making it most difficult for others to do so. The hour for the Sunday night supper has been fixed so that it is impossible for the servants, dependants and guests in these homes to attend the evening service. It is a good old custom, and one most helpful, to invite young men and women who are away from home to spend the Sunday evening, and thus enjoy a glimpse of 'home life.' But why should the hour for such gracious hospitality be fixed so that they have to make the choice between the service of God at His Church or to enjoy the home-like hospitality of honoured friends? With all earnestness, I would ask every member of the Church to so regulate their households that they help the work of the Church by encouraging the young, and even the older, people to attend the worship of God, and not throw a hindrance in the way. I am sure that most of

this is done thoughtlessly, and that when their Bishop calls attention to it they will not continue a custom which seriously affects the lives of many men and women, and is impeding the work of the Church." The Bishop declared that the primary cause which produced the condition making the war possible was religious. There has been more or less friction in all ages between philosophy and theology, but where theology remained loyal to truth, it has minimized the evil effects of a false philosophy. Modern German philosophy of life had created a selfish monster who owes no allegiance to any God save himself. Had German theology remained true this pernicious philosophy would have been counterbalanced, but German theology had surrendered to German philosophy, had become rationalistic and material. The great analytic brain of the German had been at work criticizing the origin and construction of revealed religion and had become violently antagonistic of the Gospel to the Catholic Faith. "The hopeful thing," the Bishop said, "was that the Church (whatever individuals, however highly placed, may have done and said), remained absolutely loyal to the Faith 'once for all delivered to the saints.'" During the year the Bishop has confirmed 1,236 persons or 226 more than last year, 39 of these were at the Valcartier Camp. The clerical roll of the diocese showed a net gain of seven, there being now 140 on the roll. The Bishop was glad to announce that the expected diminution of the Church Funds due to the increased calls for the patriotic and similar funds, had not materialized. More money had been given for Church purposes than in the previous year.

Quite the outstanding feature was the presence of the Most Rev. Archbishop Germanos Shaady, Metropolitan of Baalbek, Syria, who, accompanied by two priests of the Greek Orthodox Church, paid the Synod a fraternal visit. He was given a most hearty reception. The Bishop, in voicing the general sentiment of the Synod, welcomed the Archbishop very warmly. The Archbishop in reply addressed the Synod in Arabic, Najeeb Tabal acting as interpreter. The Syrian Churchman said he regarded it as a great pleasure and honour to be present at an assembly of the Church in Canada, and hoped that some day the two Churches would be under one leadership. Archbishop Shaady, who was accompanied by the Rev. Agapios Gholam, Rector of the Syrian-Greek Orthodox Cathedral in Canada, wore his black robes, with two jewelled crosses hung about his neck. Officers of the Synod were elected as follows: Clerical Secretary, the Rev. Canon Baylis; Lay Secretary, W. L. Bond, K.C.; Treasurer, George Durnford; Auditor, George A. Savage; Assistant Secretary, the Rev. F. L. Whitley. A credit cash balance of \$34,476—more than double the amount in hand last year—was reported by Mr. G. Durnford, Treasurer of the diocese. The Synod adopted the report, and also confirmed two canons dealing with financial matters. By one, clergymen's widows will receive from the diocesan fund \$400 a year instead of \$300; and orphans of clergymen will be allowed \$40 instead of \$30 a year. By the other the premium payable to the fund by a clergyman whose age exceeds that of his wife by five years or more is reduced. Bishop Farthing declared that these canons are operative immediately. The Synod voted another \$1,000 for suburban work. The Very Rev. Dean Evans presented the report of the missionary committee. The diocesan mission fund benefited by \$17,178 during 1914, as compared with \$15,124 during 1913. The M.S.C.C. also raised more money, the \$15,672 obtained being \$441 more than in 1913. The Rev. Principal Rexford presented the report of the Sunday School Association, emphasis being laid on the importance of

the summer school at Lennoxville. A special meeting devoted to missionary and Sunday School subjects was held in the Synod Hall on Wednesday evening, the speakers being the Rev. R. A. Hiltz, Rural Dean Robinson and the Rev. D. L. Neugevirtz. The result of the elections for committees were as follows: Provincial Synod, Clerical—Rev. Arthur French, Very Rev. Dean Evans, Rev. Dr. Abbott-Smith, Ven. Archdeacon Naylor, Ven. Archdeacon Paterson Smyth, Rev. H. E. Horsey, Rev. H. M. Little, Rev. Canon Carmichael, Rev. Canon Rexford, Rev. J. J. Willis, Rev. Rural Dean Robinson. Lay—Mr. J. G. Brock, Dr. Lansing Lewis, Mr. R. H. Buchanan, Dr. L. H. Davidson, Mr. Edgar Judge, Mr. H. J. Mudge, Mr. E. Goff Penny, Mr. A. P. Tippet, Mr. W. H. Robinson, Mr. W. S. Campbell, Mr. A. P. Willis. General Synod, Clerical—Very Rev. Dean Evans, Rev. Dr. Abbott-Smith, Rev. Arthur French, Ven. Archdeacon Paterson-Smyth, Ven. Archdeacon Naylor, Rev. H. M. Little, Rev. Canon Rexford, Rev. Rural Dean Lewis. Lay—Sir Melbourne Tait, Mr. J. G. Brock, Mr. R. H. Buchanan, Dr. L. H. Davidson, Dr. Lansing Lewis, Mr. E. Goff Penny, Mr. A. P. Tippet, Mr. H. J. Mudge.

RURI-DECANAL MEETINGS.—Various annual Ruri-decanal meetings have been held throughout the diocese during the past month.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Rev. Sydenham Lindsay, B.A., has resigned his position as a Curate of this Cathedral, and expects to leave Kingston for Montreal at the end of this month.

ST. JAMES'.—Sergeant-Major Scott of the 21st Battalion, who is a member of the choir, was recently presented by his fellow members with an address and a handsome wristlet watch, in token of the high esteem in which he is held by them. The address was read by Mrs. Williamson and the presentation made by Miss Bertha Ainslie.

HUMANE SOCIETY.—The annual meeting of the local Branch of this Society was held last week in the Cathedral Hall and Bishop Bidwell was one of the speakers. His address was specially to children.

ST. PAUL'S.—On the evening of the 7th inst., the Rev. Canon Tucker, the Rector of St. Paul's Cathedral, London, Ont., preached to a large congregation in this church from the text, "The seed is the Word of God." On the morning of the same day Canon Tucker preached the University sermon in Convocation Hall, before the members of Queen's University.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto preached in this Cathedral a "Peace Sermon" on Sunday morning last, in connection with the thanksgiving commemoration of the hundred years of peace between the British Empire and the United States.

ST. PAUL'S.—Archdeacon Cody gave an illustrated lecture on "The Cathedrals of England" in the Parish Hall, on Wednesday evening of last week.

More than fifteen hundred men of all ranks, including the members of the second and third contingents and the Cadet Corps, turned out for the special church parade of the Queen's Own Rifles to St. Paul's Church last Sunday afternoon. The church was appropriately decorated with bunting and flags. The Rector, the Ven. Archdeacon Cody, gave an inspiring patriotic sermon on the words:—"When thou goest forth against thine enemies then keep thee from every wicked thing," Deut. 23: 9. He spoke at some length upon the war and the wonderful system of espionage which had been evolved by the Germans, also their unscrupulous methods of warfare. He declared that the Germans had used the methods of the secret assassin and the atrocities of Attila had been bettered and even surpassed in Belgium. In face of this it would be idle to underestimate the strength of the enemy. The speaker declared that every man must do his

duty whether at home or at the front. Germany's hatred of England was increasing. She showed some pity for France and affected a contempt for Russia, but for the English there was a deep-seated hatred that grew more bitter daily. We as Christians could not return that hatred, but we could hate the methods employed. So far as the war had gone, England had much to be thankful for. She still held command of the seas and history told us that those who had command of the seas would in the end be victorious. England was fighting for her honour as was little Belgium. The latter had everything to lose and nothing to gain by thwarting the War Lord, but she did it because honour was more dear to her than dishonour. The Archdeacon attributed much of the success which had attended the Allies to the action of those in authority in prohibiting the use of intoxicants. He urged all to remember that sober, steady men could accomplish more than those whose heads were muddled by drink. Also that this was a war for upholding the Empire and all the high ideals it represented. The fight was by no means near the end. Men and more men were needed. Those words were written in letters of blood and fire. Addressing those who will soon be leaving for the front, he urged them to remember they were offering themselves in a righteous cause. A cause that was worthy. It represented the things that counted in life. A nation that kept its plighted word and its honour clean, though it might suffer, always grew stronger. They were about to face the test of manhood and courage, the cause was worthy, let each one be worthy of the cause. To do that

bunting and flags, the flags of the Allies being very much in evidence. Large British and American flags were draped on either side of the chancel, reminding those who were present that the day was "Peace Sunday."

ST. CYPRIAN'S.—The Bishop of Toronto preached in this church last Sunday evening. Taking as his subject, "Councils of Peace," Bishop Sweeny reviewed the century of peace between Great Britain and the United States. In that time there had been occasions when the relations between the two nations were a little strained, but diplomacy and sanity, superior counsels and better judgment, prevailed. Referring to the visit of ex-President William H. Taft, the Bishop commended the broadness and diplomacy of his utterances, and expressed the hope that the hundred years of peace would become a thousand. The two great English-speaking nations could, by their co-operation, bring about the betterment of the whole human race. When the present conflict was over the best thought of mankind, the strongest influence the world can command would have to be consulted to prevent a recurrence of such a calamity as this war had been. Such prevention of war might be made effective by the constitution of some tribunal to which the nations of the world could bring their real or imaginary grievances, the judgment of which would be binding upon all nations. That, he declared, would reduce the danger of war to a minimum. "The highest thought and influence of mankind must inevitably result in the extinction of militarism and

cial Archivist of Ontario, the subject of whose lecture will be "The Keltic Church in Scotland and its Missionary Work."

The annual concert of the Trinity College Glee Club took place before a large and enthusiastic audience in Convocation Hall on Monday evening last. The concert was a great success in every way, as it was certain to be under the direction of Mr. Francis Coombs. At the close of the concert, Professor Macklem and Professor Young were the hosts at a most enjoyable social hour.

CHURCH OF ENGLAND S.S. ASSOCIATION.—The annual meeting of this Association was held on the 15th in the schoolhouse of Holy Trinity, when short addresses on various subjects were given by Miss Mairs, Miss Summerhayes, Miss Metcalfe and Miss Adele Nordheimer, and Messrs. Turney, C. Bell and C. C. Stenhouse. Presentation of diplomas took place as well as medals and prizes, reports were read and the election of officers for the ensuing year also took place. There was a large attendance. The presentation of certificates and medals was made by the Bishop of Toronto, who presided.

GEORGINA HOUSE.—The annual meeting of the Georgina House Association was held in the House on the 9th inst., the Bishop of Toronto presiding. Very encouraging reports were presented. Despite the financial depression of the past six months the running expenses of the House had been met by the income received; the half-yearly payments had all been met, which was a matter of congratulation, and the House and equipment having been turned over to the management only last year, so it had in reality been self-supporting. Extension work had been undertaken by establishing Spadina Lodge, at Spadina Avenue. The superintendent's report was most gratifying. There were no cases of illness to report during the year. The girls by concerts and plays had contributed over \$200 to the Ship Fund and Belgian Relief. There were now 126 regular boarders in the house and 187 transients had been accommodated during the year. Mrs. H. D. Warren, who is chairman of Spadina Lodge committee, presented a statement of the splendid work being accomplished at the home. Here girls who are without work or friends, or those discouraged in their hunt for employment, are given a home. A lunch room has been opened which is proving a great success, as it really carries the food expense of the lodge. Thirty-eight women were there, 12 without support, and to date 5,704 meals had been served. Donations received were \$331 and money paid in amounted to \$389. It is the sincere wish of the association that Spadina Lodge may become a permanent Georgina House, as it fills a need in the part of the city where it is located. This very splendid report was supplemented by Miss Kennedy, the superintendent in charge of the lodge, who told of many sad cases that had been helped since the house opened. An appeal was made for table linen, this being a need not filled. Mrs. Broughall's presidential address was full of hope for the future work of the association, and thankfulness for past blessings that had been enjoyed. The total subscriptions to the Building Fund were \$39,225.80. The sum of \$3,284 had been spent on the furnishing of the home. The speakers at this meeting were Messrs. Kammerer and Noel Marshall and the Bishop of Toronto. The present officers were all re-elected. On the 22nd inst., Georgina House will celebrate its sixth birthday.

BIBLE TRAINING SCHOOL.—The 75th annual meeting of the Upper Canada Bible Society was held in this building on Tuesday evening last, and one of the principal speakers thereat was the Rev. Dr. Griffith Thomas, of Wycliffe College, who gave an address on "The Bible on the Battlefield."

EGLINTON.—A very profitable meeting of the Ruri-decanal Chapter of West York was held here on the 8th and 9th inst., the Rector of which parish is an associate member. On Monday there was a fairly well-attended Sunday School meeting. Addresses were given by Miss Morley on "The Teacher," and Rev. E. G. Burges Browne on "The Graded System." Both were accorded a hearty vote of thanks for their interesting and instructive addresses. On Tuesday morning the Holy Communion was celebrated by the Rural Dean, assisted by the Rector of the parish. The Rural Dean led the Devotional Hour, the reading being Acts 3: 1-10, after which a careful and well-thought out address was given by Rev. T. G. McGonigle, on the subject, "The Holy Eucharist." In the afternoon, Rev. E. C. Cayley read a paper on "Taking our Bearings in Faith and Thought." A resolution was adopted expressing regret at the departure from the deanery of Rev. E. J. McKittrick. The next meeting of the

IN A MILITARY PRISON

AS most Canadians know, old Fort Henry, Kingston, long in disuse as a fortress, has been turned into a military prison for German and Austrian suspects. All the comforts and consideration which Britain tries, where possible, to give her prisoners of war, have been theirs, and spiritual assistance, under the oversight of the Bishop of Kingston, has also been freely offered.

But it remained for his Lordship, out of a large charity, to give them the highest privilege of Christmas Day. Going over between services, and taking with him the Fair Linen used in his Cathedral Church of St. George the Martyr (the Garrison Church from the earliest days of British rule in Canada), and a silver chalice, given by some American friends to the Rev. Henry Wilson, a former Curate.

He expected that ten or twelve might avail themselves of the Holy Sacrament, but ninety men pressed forward, and so crowded was the congregation that the communicants were compelled to receive the Elements standing.

they should remember the words of his text, and keep themselves clean and pure. He concluded with a fervent invocation to the Almighty to protect and keep them, and expressed the hope that they might return to home and loved ones after the war was over. Every available inch of standing room in the large church was filled and numbers of people had to be turned away.

ST. BARNABAS.—The Rev. F. D. Tyner, M.A., who was for some years in charge of this church, and who for the past six years has been Rector of St. Andrew's, Omaha, Neb., has been appointed to the important parish of St. Mark's, Minneapolis, and he will commence his duties there on Sunday next. Mr. Tyner is a graduate of Trinity College, Toronto.

ST. LUKE'S.—The Rector of this parish, the Rev. G. F. B. Doherty, is suffering from a threatened attack of appendicitis, and he is confined to the house. We are pleased to be able to say that Mr. Doherty is doing well and is making satisfactory progress towards recovery. On Sunday morning last the Rev. Professor Morris, of Trinity College, officiated, and in the evening, the Rev. Professor Boyle, of Trinity College, read the Prayers, the Right Rev. Dr. Bidwell, the Bishop of Kingston, being the preacher. The Rev. R. F. Forde, Curate of St. Matthew's, took the Communion Service on Ash Wednesday morning, and on Sunday next the Rev. W. Bushell, Rector of St. Clement's, will preach in the morning and the Right Rev. Dr. Reeve, Assistant Bishop of Toronto, in the evening. On Sunday last the church was tastefully decorated with

The Bishop celebrated according to the Lutheran rite, and in the German tongue; and ninety of the Empire's enemies realized that morning that Christmas goodwill is more than a name to England's Church, and that her Bishops are shepherds whose joy it is to feed a scattered flock.

Few heard of the Bishop's kindness, a kindness made all the more touching when it is known that his brother, an officer in an English regiment, has been at the front from the outbreak of the war, and that another member of his family was one of the first to fall in action.

The incident is only now given to the light because the knowledge of such things is ennobling to our people, and an inspiration to the best. It is but one of many high lights that have been thrown on the British spirit in this, the nation's greatest and most grievous war. It is by such deeds of mercy, far from sight and sound of carnage, as well as by the immortal heroisms of the battlefield, that the national character is revealed.—By G. C. Mary White.

a greater emphasis than ever on the ethics of treaties and their inviolability," he said. In closing, the Bishop asked that in the hearts of the people there would be no end to supplications to the Prince of Peace until the ideal of everlasting peace on earth was reached.

ST. AUGUSTINE'S.—The 12th anniversary of the re-opening of this church was fittingly celebrated on Sunday last. The Rev. Dr. Boyle, of Trinity College, preached at the morning service, and at the close of the evening service; a short recital of sacred music was given by the choir and the orchestra.

ST. THOMAS.—A most interesting lecture on "The Royal Navy," which was illustrated by limelight views, was given by the Rector, the Rev. C. Ensor Sharp, in the Parish House, on Tuesday evening last. During the evening a pleasing musical programme was rendered. There was a large audience present and the proceeds were handed over to Lady Jellicoe's Fund for the men of the Royal Navy.

CHURCH OF THE EPIPHANY.—Mr. Ivan Panin, author, scholar, lecturer, converted Russian Nihilist, will deliver a series of Bible Readings for the deepening of the Spiritual Life in the school house, at 3.30 p.m. February 22nd, The One Means; 23rd, The One Name; 24th, The One Comforter; 25th, The One Book; 26th, The One Faith. All interested will be welcomed.

TRINITY COLLEGE.—The second of the special course of lectures will be given in Convocation Hall on Saturday afternoon next, the lecturer being Dr. Alexander Fraser, the Provin-

Chapter will be held at Lloydtown on the same Monday and Tuesday of May.

BALMY BEACH.—ST. AIDAN'S.—A lecture was given by Mr. H. J. Osborn, entitled, "England To-day and Conditions in War Time," to the members of the Men's Club of this church, at the schoolhouse on Tuesday evening last.

WHITBY.—ALL SAINTS'.—Mrs. Walker, of Brooklin, Ont., has been appointed organist of this church.

WESTON.—ST. JOHN'S.—Under the auspices of the local Branch of the W.A., a very pleasant evening was spent in the schoolhouse by a number of people on the evening of Shrove Tuesday, during which an address was given by Dr. Burt-Sherrett, entitled, "Sidelights of Life." An excellent musical programme was also provided.

ORILLIA.—ST. JAMES'.—The Rev. Canon Gould, the General Secretary of the M.S.C.C., preached in this church both morning and evening on Sunday last. On the previous afternoon he addressed the Women's Canadian Club on the subject of, "The Imperial Aspects of the Present Crisis."

COBOURG.—ST. PETER'S.—The Rev. F. J. Sawers, M.A., the new Rector of this church, has been most heartily welcomed by the members of the congregation.

NIAGARA.

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

ORANGEVILLE.—ST. MARK'S.—The annual Men's Banquet was held on the 5th inst., and it was the most successful in the history of this church. The schoolroom was elaborately decorated with flags and bunting; the tables were well filled, and the speeches were of a very high order. Dr. Jas. Henry presided. The principal address of the evening was given by Rev. Prof. G. M. Wrong, M.A., of the University of Toronto, on the theme, "Why Germany went to War." The banquet was held under the auspices of the W.A.

PORT ROBINSON.—ST. PAUL'S.—The Bishop of the diocese dedicated a new Parish Hall on the 10th inst., which has been presented to the parish by Mrs. Maw, of Toronto, who was a former resident of this place. The building cost \$6,000, and it makes a handsome and valuable addition to the church property. A large number of people were present at the dedication service.

HURON.

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

BRANTFORD.—GRACE CHURCH.—The annual supper of the members of this Branch of the A.Y.P.A. was held in the schoolhouse on the 9th inst. The Rector, the Ven. Archdeacon Mackenzie, presided. The toast "Our Sunday School" was responded to by Rev. Paterson Smyth. During the course of his address a very pleasing event transpired when he presented Mr. F. Myring, president of the Grace Church A.Y.P.A., with a life-sized photograph of the Rector. Rev. Paterson Smyth referred to long service and good work accomplished by Mr. Myring during his lengthy career with the Association. The toast list was interspersed by vocal and instrumental selections, all of which were acceptably rendered.

ST. THOMAS.—ST. JOHN'S.—The Rector completed a series of Wednesday evening talks, extending over three months, on "The Signs of the Times" and the "Second Advent of Our Lord." Mrs. W. Little gave a very instructive travel talk on "The Wonders of the Mammoth Cave, Kentucky," before the members of the A.Y.P.A. The talk was illustrated by aid of the microscope.

CLANDEBOYE.—ST. JAMES'.—On February 11th, Rev. W. F. Brownlee, a former Rector of this parish, gave an address before the A.Y.P.A. on the events connected with the second coming of Christ; a former address on the same subject being given in December.

RUPERT'S LAND.

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

WINNIPEG.—ST. THOMAS'.—The annual vestry meeting took place in this parish lately, when the following gentlemen were appointed and elected churchwardens respectively for the ensuing year:—Messrs. S. Gosling and J. Wilkinson.

HOLY TRINITY.—The annual prize-giving in connection with the S.S. Association, was held

in Trinity Hall, on the 4th inst., the Archbishop presiding, the Rev. W. A. Fyles presenting the teachers and scholars to him for their award.

RIVERS.—The Rev. S. D. Thomas, the Rector of this parish, has been appointed the special agent for the consolidation of schools for the Provincial Education Department. He will take the place of the Rev. J. A. Beatty, who has gone to the front as a Chaplain.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

CALGARY.—The Bishop is arranging to attend the consecration of Dean Doull, in Victoria, B.C., on February 24th. The Bishop's youngest son, Mr. Ernest Pinkham, who read law in London, England, last winter, is a lieutenant in the 31st Battalion, in training at the Victoria Park here. The Rev. H. M. Henderson, Rector of Claresholm, is in the General Hospital, Calgary. He has been successfully operated upon for appendicitis. On Sexagesima Sunday the Bishop preached twice and celebrated Holy Communion in St. Benedict's Church, High River, Rev. T. B. Winter, B.A., Rector. On Quinquagesima Sunday he took the services at Claresholm and Stavely.

EDMONTON.

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

EDMONTON.—HOLY TRINITY.—The annual meeting of this parish was held on January 18th, and the different reports presented showed the past year to have been the most successful one in the history of the church. The Rector, Rev. C. Carruthers, B.A., in his annual report, drew attention to the fact that already 40 men have gone from this parish to the war. Beautiful gifts made during the year towards the furnishing of the new church included a reredos, chancel chairs and chancel screens from Miss Orde, and a lovely Axminster carpet for chancel and aisles from Mrs. Sache and daughters. Miss Orde, a most generous supporter of this church, has also given as a New Year gift to the church \$1,000. The election of officers at the annual meeting resulted as follows: Wardens, Messrs. G. A. Miller and W. J. Birnie-Browne. Delegates to Synod, Magistrate Downes, F. A. Beddard, Mr. W. J. Birnie-Browne.

COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—The Bishop of Columbia has appointed the Rev. F. A. P. Chadwick, Rector of St. Paul's, Vancouver, to be Rector of this parish, in succession to the late Rev. P. Jenns.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

ATLIN.—ST. MARTIN'S.—Captain Hathorn, R.N.R., a well-known retired naval officer, who resides here, and who, as a licensed Lay-Reader, conducts the services on Sunday in this church, has written lately to the Bishop as follows:—"I am already mourning the loss of a dear nephew, Lieut. G. H. V. Hathorn, who was on board H.M.S. 'Formidable'; and I have also lost three cousins killed in action. I have four other nephews under training for the front; in fact, every available man in my family, like many others in England, has taken up arms against the common enemy."

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S.—Very impressive services of intercession on behalf of our national cause were held in the Cathedral Church on Sunday, January 3. At the morning service Bishop Stringer preached and assisted in the administration of the Holy Communion. In the evening the seating capacity of the church was more than taxed by a large congregation. The service was conducted by the Bishop, and the Rector preached. The entire collections which amounted to \$90.50 were devoted to the Belgian Relief Fund and the Red Cross Society.

Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for, owing to increasing pressure on our space, preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is, of course, understood that we are not to be held responsible for the opinions of correspondents.

AMERICANS AND THE WAR.

Sir,—If in your paper you could find room for the accompanying appeal of the British American Relief Fund, or any part of it, you would greatly help what we believe to be a most worthy cause, and would place under a heavy obligation the ladies and gentlemen who are working for it, and the men for whom they make this appeal.

I need not assure you that any help in the way of publicity you can give the Fund, I would consider a personal kindness, and would make me extremely grateful. Richard Harding Davis.

An Appeal.

The men of Great Britain with their Allies are fighting not only for their own existence and to restore Belgium, but against the domination of militarism throughout the world.

From the English, Scotch and Irish many millions of our countrymen are descended. We speak the same language; our traditions, standards and ideals are the same.

In behalf of the soldiers and sailors at the front and in the hospitals the British American War Relief Fund issues this appeal to those who in this struggle sympathize with Great Britain.

It asks for warm clothing, comforts and necessities.

The articles required are mufflers, wristlets, socks, (size 10 or 11), woolen gloves (size 9 and 10), abdominal belts, woolen helmets, coloured handkerchiefs, woolen underdrawers, undershirts, cardigan jackets, sweaters, and tobacco, and for the hospitals, old linen, bandages, antiseptic gauze and anesthetics.

The society has been in existence only since October 20, but contributions have been received from nearly each state of the United States, from Canada and the West Indies.

The articles already forwarded have been acknowledged by Lord Kitchener in the following cablegram:

"First consignment of gifts from women of America for British on active service, received with much appreciation and gratitude. Letter follows.

"KITCHENER,
"Secretary of State for War."

Any cash donation will be used in the purchase of these articles.

In order that your contribution may benefit those in America as well as those abroad, all articles will be purchased here.

No money will be sent out of this country.

Through the co-operation of British Steamship Lines all consignments are delivered in England free of charge, and the British War Office guarantees prompt delivery to the men at the front and in the hospitals.

All contributions in kind, and all communications to be addressed to Mrs. Ralph Sanger, British American War Relief Fund, 200 Fifth Avenue, New York, and all money contributions will be gladly received at the same address by Mr. Henry J. Whitehouse.

The Fund is under the patronage of the Presidents of St. Andrew's Society, the St. George's Society, the St. David's Society and the Canadian Society.

DRINK MUST GO.

Sir,—The editors of the "Technical World" say, "Emperors, business men, social reformers, are all agreed upon one thing, alcoholic drinks work positive harm. A single glass of beer lessens a man's efficiency 7 per cent. Imagine then what larger quantities of wine, gin or whiskey will do. The up-to-date employer will not keep men who drink even in moderation. The Secretary of the Navy will not allow them on our warships; every commander in the field to-day in Europe is leading a sober army. Everywhere the brains of the world recognize that alcoholic liquors weaken both muscle and mind power."

For many years the people have been demanding of the Provincial Government that the use of alcoholic liquors for beverage purposes be prohibited, but so far without any result worth mentioning from either of the political parties. Local prohibition wherever it has been given a fair trial has proved to be a great blessing to the community, but is handicapped by some wet municipalities close at hand. But even under those adverse circumstances, it has been such a benefit that the people would not go back to license, except in a very few exceptional cases. Even in Toronto Junction and other places where liquor can be had by crossing the street, it has worked great good. This shows that if a bunch of men are passing a saloon they may go in; whereas if they have to go round a block for it, only the old chronic drinkers will do so.

H. Arnott, M.B., M.C.P.S.

CHRISTIANITY AND WAR.

Sir,—I was much interested in reading your article in the issue of January 28th, under the caption of "The Sword."

In my opinion, your arguments are not only interesting, but also logical and clearly expressed. May I hope you may find space for the following remarks on what is practically the same subject, and has long needed elucidation, as there has been no little confusion of thought in many minds about it. We expect a scheme for the universe to be fully worked out in our short lives.

Too many forget that the present dispensation is only tentative in its character. It is worse than useless to look now for perfection; and even in the millennial age many are not going to do right willingly for we are told, that, though Christ will reign in absolute righteousness, He will also rule with a rod of iron and break in pieces as a potter's vessel all who oppose themselves to Him. It is not till after the final judgment, in the new heaven and the new earth, when sin and Satan are finally overcome and punished with everlasting destruction, that we are taught to look for absolute perfection and endless peace. Christ promises us peace then, but not till then. He warns us that there will be wars and rumours of wars; that nation shall rise against nation and kingdom against kingdom. And says plainly, "think not that I am come to send peace on the earth, I came not to send peace but a sword." The war between good and evil is still on, and will be on till Satan's final overthrow after the millennial reign.

There is much confusion of thought on the subject of war. It is true, the Church on earth is a Church militant, but its warfare is spiritual. It fights not against its fellowmen, but against sin, the world and the devil, as its Master did; and, as a Church we do not engage in war. But for the rest of this dispensation, at least, we Christians occupy a dual position. We are subjects of a kingdom which is not of this world, the kingdom of Christ's Church; and we are also severally subjects of another kingdom, which is of this world. It is in this capacity that it may become our duty as Christian men to engage in war. For St. Paul's words clearly show that the civil power under which we live is God's minister to enforce justice in the world. Rom. 13: 1-7. If these words can be used of the reign of a pagan emperor, as they were, with how much greater force must they apply to us who live under a Christian king.

Again, many are too fond of blaming the Gospel for the faults of the hearers of it. The Gospel may be ever so faithfully and fearlessly preached; but, unless it is universally accepted, and its requirements universally lived up to, the desired effect will not be attained. This has never been and will not be the case even in the millennial reign of Christ, as we see by the quotation given above. The fault is in the individual and not in the Gospel or the Church who proclaims it. There is an old saying, more true, indeed, than polite, which says that "children and fools should never be shown unfinished work." And it is too generally forgotten that what the world has been looking on for well nigh two thousand years, and will be looking on for more than a thousand years yet to come, is and will be till then an unfinished work. Nothing but harm comes from looking for absolute perfection, where, from the very nature of things, perfection is impossible. Scores upon scores of sects have risen and perished after dividing and weakening the Church of Christ, by ignorantly seeking to accomplish the impossible. No little blame for the present terrible war lies at the door of those who illogically and unwisely have advocated an impossible peace. Such a vain effort is directly opposed to the Bible, which tells us very plainly, "There is no peace, saith my God, to the wicked." And not till sin and Satan have been finally overcome

and destroyed, and death and hades cast into the lake of fire can final peace be hoped for. If the present state of the world's affairs are to be taken as signs of the near approach of Christ's coming, no one can read the 13th chapter of Revelation without seeing that greater and more terrible things than we have witnessed the last few months are in store for the world. Forget not then your Saviour's warning, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. St. Luke 21: 36.

J. M. B.

BRITAIN AND ISRAEL.

Sir,—I have received your copy of paper December 10, 1914, and also of December 24th, the first containing Canon Howitt's "Prophecy and the Signs of the Times"; the latter "Anglo-Israelism," by the Rev Alfred Bareham.

My object in writing is, if possible, to have fairplay. Why curtail the answer, when a friend is being ignorantly accused?

Will you allow a third opinion, to make up what you have curtailed from Mr. Bareham's reply? I will be very brief and answer in the order Canon Howitt puts his propositions, although he dismisses each without the trouble of investigation.

1st. As to origin. "The Jews were a Semitic race, etc." So was Joseph in Egypt, but not known even to his brethren as such.

But our Canon has not read Canon Lyson's "Our British Ancestors," or Barber's "Suggestions on Ancient Britons," or Poste's "Gaulish and British Coins," or Dr. Margoliouth's "Jews in Britain." He would find abundant reason to modify his positive assertions. These prove Hebrews to have been prevalent in the British Islands in Druidic times. And even now there are 5,000 to 6,000 Hebrew roots in the English language. See also the testimony of Tyndale as to English and Hebrew.

2nd. As to religious ceremony. "Circumcision" was not practised by the Hebrews when in the wilderness of Sinai, only a space of 40 years. The time Israel (not Jews) took to arrive in Britain, going through Scythia and Europe was considerably more than this. Is it to be wondered that they lost the rite? And if they had kept it, would they not have forfeited the Grace bestowed under Christ, Phil. 3: 2, 3; Gal. 5: 2? How was Israel divorced from the law? What was the token of the Covenant? And if "put away," Isa. 54; Jer. 3, is it likely they would retain this seal? They were to lose their paths, Hos. 2: 6.

3rd. As to historical condition. The history from the Assyrian monuments, reveal the name of the House of Israel as Khumri. The Behistun Rock has the Ethnic name Sakai as a Persian translation of the Assyrian Khumri. The Sakai and Kymri are traced step by step historically, and ethnographically from the region of Arii, and from the cities of the Medes into Britain, the Kymry arriving B.C. and the Saxons A.D. Nothing is clearer to those whose eyes are not befogged with Roman, or monkish theology.

Lastly, Tarshish is Britain, but as Isa. 60: 9 tells us that Tarshish is to take the Jew back, and Isa. 18 says, it is a maritime people, of the same characteristics as the Jew; "terrible from their beginning hitherto," but from a different point of view; and Zeph. 3: 10 calls the same people "my suppliants, the daughter of my dispersed"; and things which are equal to the same thing are equal to one another, Tarshish must be Israel. And Ezek. 38 shows us Tarshish as the protector of Judah, Jer. 3: 18, Hos. 1: 2, saying it is Israel, why should we doubt any longer?

Above all, God has never promised to any other than Israel the blessings of Abraham, Isaac and Jacob, which we enjoy.

His sworn oaths, Gen. 22: 16-18; Ps. 89: 3, 25-37 can never fail. They are all fulfilled to Israel in Christ, Heb. 6: 13-18.

Canon Howitt succeeded me as Rector of St. George's, Hamilton.

L. G. A. Roberts,

Rector of Ardley, Bicester, Oxford Diocese, Commander, R.N.

23rd January, 1915.

[There was no lack of fairplay. The letter was simply too long; that was all.—Editor, "Canadian Churchman."]

SIR OLIVER LODGE AND SPIRITUALISM.

Sir,—Your correspondent, "D.C.A.," entirely evades my contention as to the triviality of the alleged "messages." Instead he launches into a denunciation of spiritualism. Now Sir Oliver

Lodge is not a spiritualist. He is a devout member of our own Church, and a believer in the divinity of our Blessed Lord. As a scientist he may express himself in a somewhat unconventional manner, but I know of no one who has done more to reinforce modern belief in an unseen world and a future state and the conscious survival of human personality than the same man, and his utterances are continually being quoted by the Bishop of London and other eminent preachers.

"D.C.A." used the familiar argument from the Bible against "wizards," etc. But such investigators as Sir Oliver Lodge, and his confederates, are striving to put the whole matter on a sane and scientific basis, and to rescue it from the charlatans and impostors, who for ages had exploited these occult laws for their own benefit, and who thus brought down upon themselves the denunciation of Holy Scripture.

"D.C.A." concludes, I notice, by simply repeating his conviction as to the triviality of the messages, without making the slightest attempt to combat my contention, which has indeed never been answered—viz., that for the purposes of identification, the more "trivial," the more convincing the "message."

I am not a spiritualist, but I believe that this is a subject that should be treated with respect. Of late years it has received increasing attention from thinkers and men of science in Europe and America, and the attitude of "D.C.A." is, I should say, at least 30 years behind the times and about on a par with that of the "distinguished scientists" whom he quotes.

Let us welcome truth from whatever quarter it comes, for God fulfils (and reveals) Himself in various ways. The point is not whether Sir Oliver Lodge is rigidly orthodox in his way of expressing his belief, but that we have a first-class scientist and many others, who are believers in the fundamentals of Christianity. This is a great advance upon the time when "Scientist" and "Unbeliever" were almost convertible terms. Sir Oliver Lodge, in my opinion, is one of the greatest living champions of the Faith, if he does use weapons of his own making.

Churchman.

[We have omitted certain personalities as at least unnecessary. The subject calls for light, not heat.—Editor, "Canadian Churchman."]

Sir,—The Lord said to the two disciples on the walk to Emmaus, "O fools and slow of heart to believe all that the prophets have spoken." That is the explanation of all false doctrine and belief. Men believe some, not all. These two men believed what led them to expect a kind of Messiah that was foreign to God's thought. If your correspondent "Churchman" believed all the Bible says about the dead he would not pay any attention to the foolish speculations and experiments of Sir O. Lodge and Co. I do not "suspend judgment" about the departed having "still actual being." The Bible statements are enough for me. Cannot the devil and his angels take note of "little trivial incidents," "schoolboy nicknames," etc., and subsequently use them, if they get any one fool enough to apply for the information. Sir O. Lodge and Co. might as well expect a man in a deep opium sleep to respond, as to expect the dead; indeed better, for possibly an opium sleeper might stir his body because of some pleasant dream he was experiencing, and cause the experimenter to think the movement was an attempt to answer him. Has "Churchman" any doubt that the Lord Jesus had "still actual being" when He was dead? I hope not, and I think not. Then why doubt it for others? Eccl. 9: 4, 5, 6, is surely clear that they cannot communicate with earth, why not believe it? I cannot understand any "convinced believer in the Christian religion" having any doubt about the "still actual being" of men after death.

Capel B. St. George.

Books and Bookmen

"Brief Forms of Prayer," an appeal for Family Worship, by Ewing Buchan. Toronto: William Briggs (50 cents net).

A little book which should be found most helpful in family worship. The prayers can be used as additional, for special thanksgiving or need, or, where only a few brief moments are possible, they will be fairly adequate because of their inclusiveness. Throughout the prayers a devout and reverent spirit is breathed. We can cordially recommend this book to those who feel the need of a collection of prayers which can be used for special as well as ordinary occasions.

"The Chief Corner Stone." Edited by W. T. Davison, D.D. London, England: Charles H. Kelly (pp. 282, 5s. net).

A Methodist "Lux Mundi" or "Foundations." Twelve "Essays towards an exposition of the Christian Faith for to-day." They cover almost the whole field, from the doctrine of Revelation to those of the Holy Spirit and Christian Experience. The volume is interesting as showing how far Methodism in England has been affected by modern scholarship. There is much that is truly valuable in the discussions and many points are treated with great freshness and force. But there are also too many concessions to the "time-spirit" to make the book entirely satisfactory to those to whom the Bible is still the plenary and supreme authority. No one really questions the necessity and right of criticism; but it is important to remember that processes are not results, and that many things now accepted by scholars are purely tentative and not final. If this proviso is kept in mind the book before us will be useful, but if it is overlooked, many will derive the impression that the "Chief Corner Stone" is not so firmly settled in Methodism as in the old days.

"The Canadian Woman's Annual and Social Service Directory." Edited by Emily P. Weaver, A. E. Weaver and E. C. Weaver, B.A. Toronto: McClelland, Goodchild and Stewart (pp. 332, \$1.00 net).

Another aspirant for public favour, and one well deserving of attention. This new annual is planned for Canadian women and social workers and includes references to the interests of women in literature, art and the professions. But its chief feature is the tabulation of information about woman's part in social questions. There are 22 sections besides appendixes and the range of information is remarkably wide and varied. Our lady readers will be particularly glad to make use of this valuable compilation, while men who are concerned with social work will find it very serviceable. It is a venture that deserves great success.

"Britain Justified: The War from the Christian Standpoint." By Frank Ballard, D.D. London, England: Charles H. Kelly (pp. 141, 1s. net).

A vigorous discussion, popular, clear and conclusive. The writer has unnecessarily introduced certain strictures against his theological opponents, but these apart, the book will repay reading by those who are perplexed about the war. It ought to convince and confirm.

Received: "The Princeton Theological Review"; "The Christian Union Quarterly"; "The Missionary Review of the World"; "Trinity University Review"; "Social Betterment"; "The War" (reprint of the great sermon by Hozley, Longmans, 3d. net); "Bible Lands" (the Quarterly Paper of the Jerusalem and the East Mission); "The Hebrew Messenger" (Church Mission to Jews in Toronto).

The Family The Soul of Hans

By Evelyn Orchard.

HANS Wesel, private in the third division of the 112th Corps from Westphalia, standing waist deep in water in the trenches, and having no feeling but a kind of torturing numbness in his lower limbs, found his brain nevertheless clearer than it had been at any moment since he had said good-bye to his mother and sisters and little Carl and Luischen at Oberau Station on the day when his corps entrained for the war.

He had now been fighting for nine weeks, had both seen and experienced things the most terrible, but had escaped unscathed.

In his own particular unit he was one of only three who had survived.

Hans did not know what he was fighting for.

In the far back golden days of August, when, with pennons flying and drums beating, they had gathered from east, west, north and south of the Fatherland at the Kaiser's bidding, they had simply been made to understand that some incredible injustice and wickedness had been wrought against the Fatherland by her enemies, chiefly the English, and that these enemies therefore must be punished and, where necessary and possible, extinguished.

They were likewise told here and there by their superiors that it would be a brief and easy job. Were not the railway carriages labelled Berlin, Paris, London, and had they not among them-

selves gleefully considered the treasures and the loot they should bring back to the Fatherland to commemorate their victory on their return?

For Luischen he had promised a brooch from London, of English workmanship, or the ring that was to make them one.

A wedding ring from London would be a unique possession in the house of Wesel, as distinguished in its way as the iron cross which the Kaiser had been lately scattering with so lavish a hand.

Perhaps it was hunger, or appalling and unrelenting fatigue of body, or merely an ever-widening experience which had helped to clear the brain of Hans from much native fog. Anyhow, as he stood there in the trench, waist deep in the muddy water of the Low Countries, he was thinking.

Now, for the men of the 112th Corps of the Westphalian Regiment it is not permissible to think. Their business is to act, to fight, to die when the moment came, all to order of the superior beings who, under the Kaiser, do the thinking for the Fatherland.

And somehow as he stood there, gripping his musket with the bayonet pointed at the unseen but ever-approaching foe, a wave of something new and strange swept over Hans Wesel, and for the first time in his four and twenty years his manhood made struggle to be heard.

Something within, a whisper of the devil his superior officer would have said, to'd him that it was a monstrous thing that thousands and thousands of innocent and helpless men who had no quarrel with one another should have to suffer the horrors of hell in order that those above them should satisfy either private or public ambition.

A monstrous thing indeed, for, as has been said, in the unit of Hans there were only now left himself and two others.

Probably within an hour there would be none. For in that inferno the firing was becoming more and more terrible, shells were bursting everywhere, the night was lit by them luridly, the whole heavens, which in times of peace, in the silent night watches, declare the glory of God, now declared only the devilry of man.

It was worse here than it had been at any time since Hans had had his baptism of fire. For not only had they an enemy in front, but from somewhere in the rear came terrific shells which mowed them down in scores. He had heard that they came from the British ships at sea. And in front were the triple foe, edging nearer and nearer; at any moment his own particular trench might be rushed.

And there arose in Hans a mighty passion, not against the enemy whom he had not seen and who had never harmed him, but against the system which had brought him and others like him into that inferno.

Mutiny was in his heart, glared heavily and fiercely in his bloodshot blue eyes; he wanted to stab and kill and murder somebody, not the legitimate prey, the enemy of the Fatherland, but his own superior officer, who had that morning kicked and spat upon him as if he had been offal under his feet.

Suddenly above the shriek and whizz of the shells came another sound like the roaring of the sea, and a mighty host, with fixed bayonets gleaming in the medley of light, stormed the trenches. Hans saw only one dark, eager face with flashing, unholy eyes in front of him, and remembered no more.

It was as if a deep sleep fell upon him, and all the horror and the pain, the awful, indescribable anguish of body and of spirit were blotted out for ever.

When he came to himself he realized that he was somewhere still in the land of the living. But there was no noise, no water, no acrid, horrible smell of carnage, nothing but peace ineffable. He tried to raise himself to look about, for there was a soft light beaming in the place where he was, but immediately someone laid a cool hand on his head and bade him very gently be still.

It was a woman's hand and a woman's voice, and for a moment an intolerable flash of joy swept over him, as the hope sprang that perhaps the war was over, and he was safely back at Oberau.

But, alas! though the hand was kind and tender, the voice was strange, and the words spoken in a tongue he did not understand conveyed no meaning to him. He was too weak to reason it out, or to grasp the fact that he was a prisoner wounded in an alien hospital camp.

Something was put to his lips, and when he had drunk he slept again another long, long sleep, and when he awoke he was both stronger and clearer, and was able to take notice of his surroundings. It was a hospital ward undoubtedly, and he was one of the many, lying on camp beds, set so closely together that almost he could touch his comrade on either side.

With eyes half-open, and not daring to move lest something strange and perhaps terrible should befall him, he endeavoured to take notes.

Nurses in dun colour, which he had seen sufficient of to localize, flitted about, and surgeons stood here and there by the beds, but Hans in his far corner was safe from observation for the moment, while he himself acutely observed. His astonishment was profound, because beyond all doubt he was in an English hospital ward, yet he was alive, lying clean and cared for in a heavenly bed, and he seemed to remember a woman's touch as soft and tender as his mother's or Luischen's. He gave it up presently, as a problem too deep for his solution. But before long the man in the bed on his right addressed him: "Hulloa, Fritz, how goes it?"

Now Hans had a brother named Fritz, whom he was supposed to resemble, and though he did not understand the other words, quite apparently the comrade by his side mistook him for his brother.

A weak smile hovered on his lips as he tried to look round and mutter, "Nicht Fritz, Hans."

Then to his surprise his comrade spoke to him in his own tongue. We will reproduce the conversation in English, however, because Donald Mackenzie's German, though his Scotch tongue gave it the good guttural roll, was not very classical. He had picked it up here and there at home, and had been studying a pocket dictionary in the trenches, perhaps that he, too, might be able to purchase a memento for home in one of the jewellery emporiums of Berlin. "So you're Hans, are ye?" said Donald cheerily. "Hans what, and where do you come from?"

"Hans Wesel, from Oberau, in Westphalia. Where am I?"

"Base hospital, somewhere, faith I don't know, old son, for mum's the word in this bally war; but anyway both you and me's getting a breathin' space."

"But if it is an English hospital, why am I not dead?" asked Hans, with a kind of patient wonder in his big blue eyes.

"Cos you've the good luck to be alive, o' course, and because we've got the best doctors and the best nurses in the world."

"But," said Hans with difficulty, "I thought they killed everybody?"

"Did you? Suppose you couldn't think different, that being your precious Kaiser's own little game," observed Donald, with some snap in his voice.

"And won't I be killed?" asked Hans, still harping on the one string.

"No, son, you won't; you'll be fed at heck and manger while your betters go without," observed the Scottie drily. "But we don't grudge it, see! That's the way we make war in our country. Queer, isn't it. But wait, and you'll see."

Hans closed his eyes to ponder on this mystery, under which his tired brain seemed to reel.

But the clearness which had come to him on that unforgettable night in the trenches, before the bayonet charge of the Highlanders put him for the moment out of his misery, began to creep back again. The soul and the mind of Hans Wesel had begun to live. In the course of the next half-hour he had asked several leading questions, and succeeded in getting rather vivid and picturesque answers, delivered without any squeamish regard to feelings on the part of Donald Mackenzie.

"Why do folk fight, Fritz?" asked Scottie, seeming to linger on the name of his own invention.

"Now you've got me! In the blood I suppose it is. I've been at fisticuffs more or less since I got into breeks, and before it, if you're to believe my mother. A good fight's the life of man; but this isn't fair fighting. It's nothing but bloody murder, Fritz, and whoever started it first has got to pay, see! We know who started it, and we're pushing for the payment just a wee bit harder every day. No offence, Fritz, lad, but your bloomin' Kaiser, see, he's the limit, the absolute bally limit."

Hans was too weak even to combat this monstrous calumny, and once more he closed his eyes. A nurse, arrested by the talking, came gliding up to reprove Scottie, who answered her with gay banter on his lips, then she spoke to Hans, and her voice, if possible, took on a softer note.

"Poor boy!" she said, as her hand touched his hot, bandaged head with the angel's touch.

"Right you are, Nurse, that's what he is, and he don't know what he's fechtin' for; said we'd stolen and robbed the Fatherland, and heaven knows what else. Stuffed with lies he's been, poor beggar, and the first thing he askit me was what for he wasn't dead, wi' a knife in him. Eh, Nurse, that's what they're fed on, pur deevils! Say, it'll be a gey big bill Weary Willie will hae to foot, we don't think."

"Lie down and be quiet, Mac," said Nurse reprovingly, and her own eyes were soft as she observed two tears creep from under the closed lids of Hans and roll slowly down his pallid cheeks.

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

The Toronto Mortgage Co.
13 Toronto Street, Toronto.
Surplus, over all liabilities to public ... \$1,229,367
3% Allowed on Deposits, withdrawable by Cheque.
4% Paid on Debentures, in all denominations, for one year and upwards.
Legal Investment for Trust Funds
Telephone Main 1221 WALTER GILLESPIE, Manager

**ACCIDENT
SICKNESS
INSURANCE**
— THE —
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

**SEASONED
SECURITIES**
This Corporation was established in 1855, and for sixty years has been steadily growing in strength and in the confidence of the depositing and investing public. In that long period there have been "hard times" as well as seasons of prosperity, but the moneys entrusted to our keeping have always been ready when called for.
The Corporation's bonds are, therefore, a "seasoned security." They are issued in accordance with the restrictive provisions of the Corporation's Charter, and also those with which the Legislature circumscribes the investment of Trust Funds. More than Ten and one-half Million Dollars of Shareholders' Money are a further pledge of their security.
These bonds may be had in sums of One Hundred Dollars and upwards.
**Canada Permanent
Mortgage Corporation**
Toronto Street, 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.

Personal & General

MOTTO FOR THE YEAR FOR OURSELVES AND OUR ALLIES.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—Zech. iv. 6.

"There is no king that can be saved by the multitude of an host; neither is any man delivered by much strength."

"A horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength."—Psalm 33, 15, 16.

"The tumult and the shouting dies—the captains and the kings depart—still stands Thine ancient sacrifice, an humble and a contrite heart. Lord God of Hosts, be with us yet, lest we forget—lest we forget.

"For heathen heart that puts her trust in reeking tube and iron shard, all valiant dust that builds on dust, and guarding, calls not Thee to guard—for frantic boast and foolish word, Thy mercy on Thy people, Lord!"
Rudyard Kipling.

Bishop Robins, of Athabasca, and Archdeacon White were in Toronto last week.

The consecration of the Very Rev. Dean Doull as Bishop of Kootenay takes place at Victoria next Wednesday.

Sergeant, to new recruit—"What religion?" "Swedenborgian." "And what on earth is that?" "Followers of Swedenborg." "Never heard of him, so look here; there's Church, Catholic, and Wesleyan. Just pick one of those three, and be quick." He picked, and the Wesleyans got the credit of that particular enlistment.

The "Great Discovery," which appeared in our issue of February 4th, was written by the Rev. Norman Maclean, and is to be published in book form with other sketches descriptive of feeling in Scotland about the war. Mr. Maclean is the author of that striking book, "Africa in Transformation," which gave a vivid personal account of the celebrated Kikuyu Conference.

J. Fannon, of Kingston, Ont., who is with Lieut.-Col. A. M. Ross, Ambulance Corps, in England, saved the life of Miss Barbara Smith, daughter of Sir James Smith, near Bustard Inn. Her horse was running away and she had only one foot in the stirrup and was hanging to the animal's mane. Fannon overtook her horse and brought it to a standstill. Sir James Smith presented him with a gold watch for his action.

Dr. H. Thwaites, who was at one time in Toronto, but who for some time past has had charge of the St. Helena's Medical Mission in Jerusalem, under the Church Missionary Council, has resigned his position in order to proceed to England, where he will join the R.A.M.C. The Right Rev. Rennie MacInnes, who was recently consecrated to the Bishopric of Jerusalem in succession to the late Bishop Blyth, is now in Cairo, and in view of the war cannot proceed to his post.

The order paper of the Manitoba Provincial House, now up for second reading, shows many new restrictions on the liquor traffic are provided for in the bill. The order-in-council requesting hotels to close bars at 7 p.m. was legalized and made permanent; authority is given to municipalities to control the number of

licenses. No liquor may be sold on Good Friday or Christmas Day as heretofore. Club licenses will be limited to cities only. Boards of License Commissioners which number four at present, are reduced to one central board.

Dr. Watts-Ditchfield is getting to be known in his diocese as a capital raconteur. Addressing the church workers at Springfield—the parish in which his official residence is situated—the Bishop related several incidents connected with his happy days at Bethnal Green. On one occasion, when the Muzzling Act was in force, he was leading a muzzled retriever along the street on a very foggy night, and he wore a respirator himself. Passing by a public house, the future Bishop heard a man say, "I didn't know parsons had to wear muzzles as well as dogs."

The committee appointed January 20th, during the visit of Mr. J. Campbell White, to consider plans for a four-day series of special meetings in Massey Hall in March, met Feb. 9th. A statement was made by Mr. Watson concerning the plan and the work that had led up to calling the committee together. It was unanimously resolved, after careful consideration, that while the committee cordially approved of such a series of meetings, and felt that they would be productive of much good, yet they believed that it would be wise to postpone them until a later date."

Fanny Crosby, the well-known blind hymn writer, died, February 12th, at her home in Bridgeport, Conn., in her 95th year. Frances Jane Crosby was born in 1820. She lost her eyesight when an infant six weeks old. After attending the Institution for the Blind in New York City for nine years, she became instructor at that institution, and continued to teach there until her marriage to Alexander Van Alstyne, a blind teacher of music, in 1858. Her best-known hymns include, "Safe in the Arms of Jesus," "Pass Me Not, O Gentle Saviour," "Jesus is Calling," and "I am Thine, O Lord," and over 6,000 hymns bear her name.

Services commemorative of one hundred years of peace were held in all the churches of Buffalo on Sunday. Mingled with prayers and hymns of thanksgiving was a deep note of supplication for peace in the Old World. Rev. R. J. Renison, D.D., of Hamilton, occupied the pulpit at special services in St. Paul's Episcopal Church. "Never," he said, "has there been such an opportunity for America to win the moral leadership of the world. If lust of power, if selfish blindness should make you take the lesser part, the opportunity never will return. But if it be known among the nations that this country stands for freedom, for justice and for brotherhood of mankind, happy shalt thou be."

A couple of incidents narrated in the House of Commons furnish an instructive insight into economic results of the war in a personal domestic aspect. Harold Baker, replying for the War Department to queries whether the Indian troops were adequately supplied with comforts, said one Indian trooper recently remarked: "All wars are good, but this one is heaven." John Ward, member for Stoke, related a conversation with a soldier's wife now drawing nineteen shillings and sixpence weekly, whereas her husband's ordinary wages as an agricultural labourer were fourteen shillings weekly. The woman declared: "I wish the war would go on forever so long as my old man does not get killed."

The fight of the Ontario W.C.T.U. against the wet canteen for the Canadian soldiers is being kept up. A strongly worded telegram was sent to Premier Sir Robert Borden by the

The Reader's Chance

IF the reader would like to increase his income he can easily do so; write us at once and arrange to act as our agent in your home town or district; we will pay you a liberal cash commission for every new subscriber you obtain. Every Anglican family in your neighbourhood should be a subscriber. Only \$1.50 a year, for an illustrated weekly Church paper, with the most instructive and interesting reading, for the clergy, the laity, the family and the boys and girls. All Churchmen need The Canadian Churchman, so write us to-day at 8 Sheppard Street, Toronto.

sub-committee, which read as follows: "It is with amazement and alarm that we learn of the re-establishment of the wet canteen in the Canadian contingent, and that the British War Office claims the consent of your Government in so doing. We desire to point out that this is poor encouragement to the mothers of Canada to give their sons in this awful war, for mothers have greater dread of the effects of strong drink upon our boys than of German bullets. We hope your Government will make an early pronouncement to show that you have kept and intend to keep faith with the mothers of Canada."

Letters dated as late as December 11th have been received by Bishop Stringer, of the Diocese of the Yukon. They contain information from the Arctic coast. Archdeacon Whittaker, who assembled most of the news at McPherson, states that no word has been received from Vilhjalmr Stefansson. Stefansson visited McPherson last winter, then returned to the Arctic shore and started over the ice last March from Herschel Island toward Banks Land. Archdeacon Whittaker says there were no tidings at Herschel from Stefansson at last reports, and he believes the explorer is lost. Anderson, chief lieutenant to Stefansson, and a party went east for Coronation Gulf in August. Stein is reported insane at Point Barrow. Phillips, a Hudson's Bay man, brought advices from Kittgagzyoot to McPherson, according to the Bishop's information, early in December.

An American writes: "Robert Bridges, the newest Poet Laureate, has been called the most retiring man in England. Even Oxford, although he lives only a few miles away, does not get many opportunities to pay its

**Church
Chimes
Peal**
Memorial Bells a Specialty.
Waltham Bell Foundry Co., Waltham, Mass., U.S.A.

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

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

Nine-Tenths Need Pebeco

Pebeco Tooth Paste is a necessity for those who have "acid-mouth"—and they are nine-tenths of the people.

You will like Pebeco. It is keen and refreshing, and it cleans the teeth beautifully.

Even if you are the tenth man who does not absolutely need it, you should use

Pebeco Tooth Paste

It is popular with men who know that their working efficiency largely depends upon the sound, healthy condition of their teeth.



"I'm a Western mining engineer. Striking Pebeco Tooth Paste was the best thing that ever happened to my teeth. They were fast going back on me. 'Brown spots' first appeared. Then came tiny cavities. Thanks to Pebeco, tooth-ills trouble me no more."

Women use it, too, who realize that teeth must be properly cared for if they are to remain beautiful.

Ten-day trial tube and acid test papers to test your mouth for acid—sent free.

LEHN & FINK

1 and 3 St. Helen Street Montreal

homage to him, for he has long ago given up his active life among the colleges. Until I had the great pleasure of visiting him at his beautiful home on Boar's Hill I did not understand the reason for his retirement. When, however, I saw the solemn beauty of the place that he has selected to spend the rest of his days in, quietly, I no longer questioned his motives. Such surroundings, I thought to myself, would make a poet out of the most commonplace man, and I could well understand his unwillingness to leave so beautiful a spot. It is one of the many silent hills that stand around Oxford, like sentries guarding the noble heritages of that hallowed university town. What the world thinks about him and his poetry is of no concern to Robert Bridges. He systematically shuns publicity, refusing to see interviewers, and it is said that he rarely reads what is published about him."

British and Foreign

At an adjourned meeting of the Convention of the Diocese of Newark the Rev. A. Marne, D.D., Rector of

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 70. Estd. 1886. BELLS for Churches are DUTY FREE. The C. S. Bell Company, Hillsboro, Ohio, U.S.A.

Trinity Church, Boston, was elected Bishop-Suffragan of Newark.

The Rev. H. Page, D.D., was consecrated Missionary Bishop of the District of Spokane in St. Paul's, Chicago, on the 28th ult. Eight Bishops took part in the consecration.

The Very Rev. P. C. Matthews was consecrated to the Bishopric of New Jersey in St. Mary's, Burlington, Vt., on the Feast of the Conversion of St. Paul. Seven Bishops took part in the consecration.

A good number of missionaries and former missionaries of the C.M.S. are serving as chaplains to the Forces at the present time, either at home or abroad. Some twenty, in all, are thus serving in addition to the Uganda missionaries and 13 of the Headquarters Staff at Salisbury Square.

After a long and distinguished service in the United States, England, Scotland and Canada, the Rt. Rev. Dr. Courtney has resigned the Rectorship of St. James', New York, his resignation to take effect on October 31st, on which date he will become Rector Emeritus. He has held this living since 1904, in which year he resigned the Bishopric of Nova Scotia.

Mr. George Lea, of Ormskirk, has just resigned his membership of the Ormskirk parish church choir, with which he has been associated for fifty-four years. Up to a few years since Mr. Lea was closely identified with the parish church Sunday Schools as scholar, teacher, and superintendent—in all, forty years. Mr. Lea is a local journalist, and this year completed his jubilee at the office of the Ormskirk "Advertiser."

At a special Convention, which was held in Burlington, Vt., very lately, the Rev. G. Y. Bliss, D.D., was elected Co-adjutor Bishop. Dr. Bliss, who was elected on the third ballot, was born in Vermont in March, 1864. He is a graduate of the University of Vermont and of the General Theological Seminary, New York, 1892, and all of his ministry has been spent in the parish of St. Paul's, Burlington, first as curate and then as Rector.

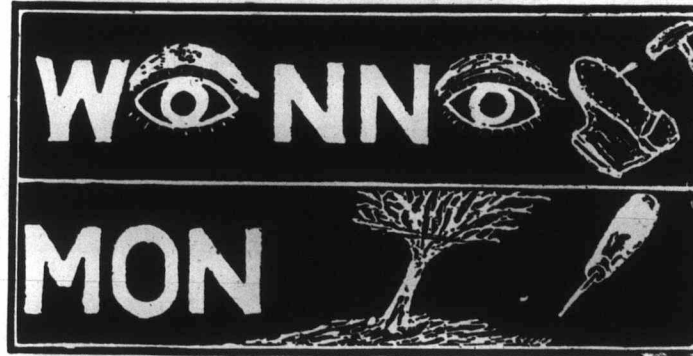
Boys and Girls

MOST LIKE THE MASTER

Mr. F. N. Charrington is one of the noblest workers in East London. The son and heir of a brewer, he sacrificed the fortune of five million dollars for the sake of Christ and conscience. The following story has just appeared:—

A poor mother wrote asking prayer that her husband might be successful in obtaining work, her chief reason being that their only child, a little girl not eleven years of age, was continually praying that her father might get work, and the mother feared it would be a shock to the child's faith if he was unsuccessful. We prayed, and the prayer was answered, the man obtaining a good situation. In sending four shillings as a thank-offering from his first wages towards "Feeding the Hungry," he wrote, in his letter: "I should like you to know what my little child thinks of your superintendent, Mr. Charrington. As you know, children say strange things. The other evening she asked me what minister I thought was the most like Jesus. As I hesitated, this is what

WORK THIS PUZZLE! WIN A PRIZE !!



\$50. CASH PRIZE

GIVEN AWAY also many other valuable prizes as premiums. The above two sketches represent TWO CITIES IN CANADA. Can you tell what they are? Surely you can solve this PUZZLE, SO DO SO. If you can make out the names of the Two Cities we will send you a BEAUTIFUL PICTURE POST CARD, FREE—also a certificate of entry in our PRIZE CONTEST closing DECEMBER 31ST, 1915. Somebody who sends for the particulars of this PRIZE CONTEST telling us WHAT TWO CITIES ARE REPRESENTED by the above Two Sketches, will receive a \$50 GOLD WATCH or \$50 IN GOLD MONEY PRIZE offered as a premium for highest efficiency in the introduction of our goods during the ensuing calendar year as stated in the entry certificate. In the event of a tie between two or more persons for the prize, a prize identical in character and value with that tied for will be given to each person tied. We will also send you a chain and watch offer besides any PRIZE YOU WIN. Try at once, it may be you. Send your answer on a post card or a letter, write your name and address plainly. Canadian Watch Co., Dept. 31 Montreal, Canada

she said: 'Why, Mr. Charrington, of course; he feeds all the people in the top gallery. The Lord Jesus fed the five thousand. Mr. Charrington does not feed quite so many, but he does it every Sunday!'

Mr. Charrington was deeply touched, and said: "This will do to die on. Put that letter under my pillow when I am dying." All this time we neither knew the name nor address of the writer; but a few days after, the mother called at the office, during Mr. Charrington's absence, and said the little girl was down with scarlet fever, and in her delirium was calling out for Mr. Charrington. When Mr. Charrington arrived, he found the child had been removed by the doctor's orders to the fever hospital at Hither Green. However, he hastened thither, only to find little Elsie's body lying cold and still in the mortuary. It was a blow from which he has not yet recovered.

From the hospital he went straight back to the one-roomed home of the grief-stricken parents, and prayed with them and their neighbours, many of whom were moved to tears. The memorial service for little Elsie was also held on a Sunday evening, the platform being draped in white; and in addition to the usual congregation, the young people from the

Children's Hall attended. Mr. Charrington presided, but was so overcome with emotion that he could pay but a brief tribute of love to the little saint who had passed away. The preacher said that twenty-four hours before Elsie died, she quoted the second and third verses of John 14: "In My Father's House are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." The dear child had left behind a bundle of hymn-sheets with her favourite verses marked, two of which I must quote:—

If I come to Jesus,
He will take my hand,
He will kindly lead me
To a better land.

There with happy children
Robed in snowy white,
I shall see my Saviour
In that world so bright.

The memory of the little child led many an anxious soul into the enquiry-room that night.

Little Elsie was buried from the Hall the following day, Mr. Charrington conducting the services both at the Hall and the grave-side.

Was Troubled for Years With Kidney Disease

And This Treatment Cured Me—This Statement Endorsed By a Baptist Minister.

The great majority of people are familiar with the extraordinary curative powers of Dr. Chase's Kidney-Liver Pills. But for the benefit of those who are not we continue to publish from day to day reports from persons who have been actually cured.

The case described in this letter was an extreme one, and the writer was in a very low condition when he began the use of these pills. The cure was so marked that Mr. Moshier's pastor did not hesitate to vouch for his statement.

By their unique combined action on the liver, kidneys and bowels, Dr. Chase's Kidney-Liver Pills cure in

complicated cases which defy the action of ordinary kidney medicines.

Mr. W. H. Moshier, Brockville, Ont., writes:—"I used Dr. Chase's Kidney-Liver Pills, and firmly believe there is no medicine to equal them. I was troubled for years with kidney disease, and this treatment has cured me. When I began the use of these pills I could only walk from my bed to a chair. Now I can go to the field and work like any other man. Dr. Chase's Kidney-Liver Pills are an excellent medicine."

This statement is certified to by the Rev. E. H. Emett, Baptist minister of Brockville, Ont.

By awakening the action of liver, kidneys and bowels Dr. Chase's Kidney-Liver Pills cure Constipation, Headaches, Chronic Indigestion, Kidney Disease, Liver Complaint and Backache. One pill a dose, 25 cents a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.



MR. MOSHIER.

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 Street - Toronto
Junior Day School, 423 Avenue Rd.

Head Mistress, Miss R. E. Churchard.
(Higher Certificate National Froebel Union.)

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

St. Agnes' School

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.

GLEN MAWR Spadina Ave. Toronto

A Boarding and Day School for Girls
Principal—Miss J. J. Stuart (successor to Miss Veale). Classical Tripos, Cambridge University, England. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart. 20

TRINITY COLLEGE SCHOOL

Residential School for Boys. Fort 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. (lat. headmaster St. Alban's School, Brockville).

THE GENERAL THEOLOGICAL SEMINARY

Chelsea Square, NEW YORK
The next Academic Year will begin on the last Wednesday in Sept.
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean.

WESTBOURNE

Residential and Day School for Girls
278 Bloor St. W., Toronto, Ont.

Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principal.
MISS M. CURLETTE, B.A.



Church Brasswork
MEMORIAL BRASSES, RAILS, VASES.
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 SPADINA ST. OTTAWA

"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. School re-opens Monday, January 11th, 1915.

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.
School re-opens September 9th. Write for Prospectus.
MRS. GEORGE DICKSON, President. MISS J. E. MACDONALD, B.A. Principal.

WYCLIFFE COLLEGE TORONTO

Principal The Revd. Canon O'Meara, LL.D.
A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.
For Calendar, particulars as to admission to the College or other information apply to the Registrar.
H. MORTIMER, Esq., ROOM 224 CONFEDERATION LIFE BLDG., TORONTO

TO OUR SUBSCRIBERS

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

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

EXAMPLE:

If label is printed 26 Nov., 13 subscriber owes 2 years to 26th Nov., 1915.
" " " 20 Feb., 14 " " 2 years to 20th Feb., 1916.

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

The Canadian Churchman
8 SHEPPARD STREET, TORONTO

Phone Adelaide 2850

Subscription, \$1.50.

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

JONES AND WILKINS

Ecclesiastical Art Workers
In Metals, Wood Carving, Stone, Tiles, etc.
Stained Glass, Mosaics, Embroidery, etc.
All enquiries and orders to be addressed to
43 Great Russell St., London, W.C. (opp. British Museum).
Also at Birmingham and Liverpool.

E. C. WHITNEY

WORDSLEY, ENGLAND
CASCOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURERS
Clergy Cascocks—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 Cascocks.—Boys', \$1.00 to \$3.70. Men's, \$1.37 to \$4.75.
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.
Ordination Outfits from \$32.08.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

Ecclesiastical Art

CHURCH EMBROIDERY
METAL WORK, WOODWORK
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

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.
Booklet, Designs and Estimates on application to
HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET LONDON, W.C. - ENGLAND



J. WIPPELL & CO. LIMITED
MANUFACTURERS OF CHURCH FURNITURE
The following Catalogues prepared and published:
(1) Embroidery and other Church Textile Work
(2) Church Furniture & Fittings in Wood & Stone
(3) Ecclesiastical Metal Work
(4) Church Lighting
(5) Communion Plates
(6) Stained Glass & Mosaic Designs for Churches
(7) Memorial Tablets and Grave-Stones
Makers of CLERICAL CLOTHING:
Cascocks, Surplices, Stoles, Hoods, etc.
Clothing, Hats, Goggles, etc.
Illustrated Price List and Patterns on application
LONDON: 28 & 29, High Street, W.C. & A. & S. DUNN, 11, Old Bailey Yard, London, E.C.4.
ENGLAND

MEMORIAL WINDOWS
ENGLISH STAINED GLASS
THE W.T. LYON GLASS