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Dominion Churchman, Church Evangelist
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Vol. 43.

TORONTO, CANADA, THURSDAY, MARCH 2nd, 1916.

No. 9.

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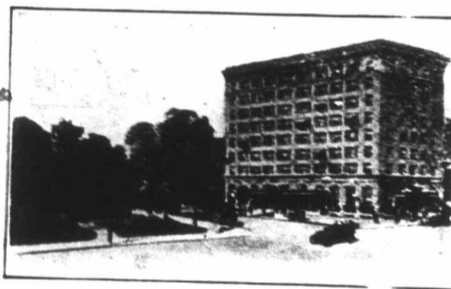
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The Calendar

The First Sunday in Lent.

The Season.—"Lent" comes from the Anglo-Saxon *Lencten*, meaning "Spring," and merely indicates the season of the year when the Fast occurs. There are no traces of Lent before the Council of Nicaea, 325; and the Fast seems to have originated in the preparation of candidates for baptism. There was great variety in the length of the Fast, which commenced with forty hours, and was gradually enlarged until it reached forty days. The connection of Lent with our Lord's time in the wilderness seems to have been an after-thought.

Ash Wednesday.—The name of the first day of Lent is derived from the practice of using ashes on the head to indicate contrition. The Collect is a prayer for penitence and forgiveness, and the words, "Who hateth nothing that thou hast made," are a rare instance of the use of the Apocrypha in a prayer (Wisdom 11:24). The direction to repeat this Collect daily during Lent dates from 1662. The Epistle is the appropriate message from the Prophet Joel calling for repentance (2:12), while the Gospel, with equal timeliness gives our Lord's teaching on Fasting (Matt. 6:16). The Proper Lessons and the Penitential Psalms further emphasize the message of the day.

The First Sunday in Lent was sometimes called "Quadragesima Sunday."

The Collect.—Dates from 1549, and was probably by Cranmer, and is in significant contrast with that in the Sarum Missal.

The Epistle.—Taken from St. Paul's account of his own life of service and suffering (2 Cor. 6:1-10).

The Gospel.—Gives our Lord's temptation in the record of St. Matthew, thus again emphasizing the special truth of Lent.

It has often been pointed out that Lent includes penitence, discipline and devotion, the former two leading up to the latter, and it is a mark of true spiritual insight and wisdom that we are left free by our Church to observe "such abstinence," that Lent may be to us a time of spiritual blessing "without the fixed, elaborate rules of other Communion." We must never forget that the Christian life of the New Testament is lived according to principle and not by rule.

Ash Wednesday. (March 8th.)

Processional: 786, 787.
General: 106, 108, 109, 113.
Holy Communion: 234, 239, 374.
Offertory: 121, 122, 123.

First Sunday in Lent. (March 12th.)

Holy Communion: 258, 318, 319, 507.
Processional: 302, 383, 377, 378.
Offertory: 110, 259, 421, 564.
Children: 92, 696, 721, 726.
General: 112, 249, 446, 667.

The Outlook

The Primate's Lenten Letter.

In former years our Mission Board was in the habit of sending to our children a Lenten letter about Missions. This year, instead, the Primate has written a personal letter, urging the special reasons why children should give as much as they possibly can to the Missions of our Church. This is the second year of the war, and it is going to cost more than ever for Mission Work. Then, too, a large number of our young men have gone forth to the battlefield and will not be here to give as they have in previous years. Our own country, especially the newer part of the West, will suffer from the absence of so many, and on this account lonely places will have to be closed, because there will be no services and no clergymen. Then, perhaps more important than all, our funds are in great need for the work of sending Missionaries into foreign lands. As the Primate tells the children, we want to let the people know about God and about His love in Christ. The whole letter is couched in delightful terms, and we feel sure that when read to our boys and girls, it will meet with the response it desires and deserves. We hope this Lent will see very much prayer and very much effort on behalf of our Mission in Canada and abroad.

British Red Cross Fund.

We have received the Report of the work done in the Province of Ontario up to January last in connection with the British Red Cross Fund. It seems that over one and a half million dollars have been contributed from various parts of the Province of Ontario. The Central Committee at first decided to ask the Province to contribute half a million dollars, and it was thought that out of this Toronto might contribute a quarter of a million, but when it was found that Toronto's contribution would exceed half a million, it was then considered possible that the Province outside of Toronto would contribute at least another half million. Those most competent to judge estimated that this amount might reach three-quarters of a million, but no one at that time could be aware of the relatively small number of municipalities which would take no part in the campaign. The result is the splendid total to which we have referred, and it is another proof that when hearts are touched, pockets will be touched also. We feel sure that this will be the case until the war is over, and that the various funds will never lack for help if the patriotic feelings of Ontario and Canada as a whole continue to express themselves in the noble way already shown in connection with this Fund. We congratulate all those who have been responsible for the effort, and we rejoice at this additional proof of genuine sympathy and absolute determination.

An Impressive Testimony.

A recent address given by a London clergyman makes the following comment:—

To me two things are amazingly clear. One is that our soldiers are wonderfully moved. The breath of the Divine Spirit is upon them, especially those serving at the front. I was really moved the other day on hearing the testimony of an aged woman, whose soldier-son had returned to France after a short furlough. In grateful wonder she exclaimed: "He prayed with me, and said he was a

changed man." Before doing so, he asked his brothers to leave the sick-room, telling them what he was about to do. Always a decent boy, he had, since in the battle-line, given himself up to God. But there is no tidal movement to God amongst civilians. The masses are still outside the Churches.

Nothing could be more striking than this experience, and we commend it to the thought and prayer of our readers, feeling sure that they will be as much interested in it as we have been and will make it a subject of definite prayer, both for England and for Canada.

A Soldier's Opinions.

We have been reading a letter addressed to Mr. G. A. Warburton, Chairman of the Executive of the Citizens' Committee, by General Logie from the Headquarters of the 2nd Military District at the Toronto Exhibition Camp. Here are his words, which speak for themselves:—

I am asked as to the result of making Niagara a dry camp last summer. I would say that it added immeasurably to discipline and to the efficiency of the men. It did so much good in every way that the men themselves, as I know from frequent conversations, were glad that drink was barred from the camp and its vicinity. They came to see that it was best. Of course, among so many men there were a few who, under present conditions, felt the deprivation, but even they acknowledged that it was for the best. Barring the liquor out was for the general good, as I heard from many sources. I make no secret of the fact that I would gladly see the whole traffic in drink done away with, both for officers and men; and civilians, rich and poor, in war time should gladly conform so that those who are moderate drinkers in peace times would feel that their friends who do not enlist are making the same sacrifice that they themselves are making.

Surely nothing could be more striking than this definite opinion of one of our leading soldiers as to the absolute necessity and blessing of temperance among our men.

"No Hope for Christianity."

Lord Rosebery, speaking recently on the war, expressed the opinion that unless Prussian Germany is utterly ruined, there will be no hope for Christianity. We understand quite clearly what is meant by these somewhat startling words, because Lord Rosebery, like ourselves, has been learning something of the mind of German preachers as revealed in some sermons preached within the past few weeks which we reproduced in our last issue. So that, judged from the standpoint of anything merely human, Lord Rosebery's words contain a very great truth. But there is another side to the whole subject, for, of course, the Christianity professed in Prussian Germany is essentially no Christianity at all. If it were anything like Christianity, there would be, indeed, "no hope" without a cataclysm involving utter destruction of Prussianism. But the true Gospel is something very different, and for this we have no fear. We remember how Eli's heart trembled for the ark of God, but we have no fear for the future of true Christianity, because it is to go forward until the Lord Himself shall come and vindicate His own truth. What we do fear, whether in Germany or elsewhere, is a Christianity which is only one of name, not of reality, for wherever this alone is found, there can be "no hope" for those who profess it.

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Do the Right.

One of the bravest Generals in the Indian Mutiny used to say, "Do the right, and scorn the consequences." Henry Clay, the great American statesman, once, in conversation with a friend, indicated a political scheme he intended to adopt. His friend, on hearing it, said, "It will ruin your prospects for the Presidency." "Is it right?" answered Clay. "Yes, undoubtedly right," said his friend. "Then," responded Clay, "I would rather be right than be President." The brave man will choose the right path, and then stick to it in spite of all opposition. This is the only way to be happy. Pilate was ruined by his indecision.

"Why Germany will be Defeated."

This is the title of a striking little pamphlet written by a German, who has been for twenty years a naturalized British subject, but who has retained many of his associations with his native land. He writes as one who not only desires England's victory, but cannot even think that German victory is possible. He argues from the assumption that evil cannot be victorious, though he does not seem to have remembered that Germany's ally, Turkey, has been victorious for centuries over Christian races and has exercised a grinding tyranny. But the value of the book lies in the picture drawn, by one who is clearly well acquainted with Germany, of the collapse of Christianity for many years past and the entire triumph of materialism and self-indulgence. He asserts fearlessly that the ultimate reason for the war is that the ideas of self-indulgence have triumphed absolutely, especially in Prussia, and that the war is intended to gain for Germany greater opportunities for that dominating self-indulgence which is theirs, now that faith is lost. The writer gives a terrible picture of the triumph of the materialistic scientist, Haeckel, by whom it is assumed beyond all question that the Christian idea of life is hopelessly lost. At the same time critical scholarship has been attacking the Scriptures and discrediting the documents of the Bible. The writer draws this conclusion among others:—

"Whether we like it or not, and whether we believe it or not, the Christ, the Son of God, stands at the cross-roads of life. . . . Rob Christ of His supernatural claim and origin and transfer Him wholly to the sphere of the natural and the human, and you will by that act not only remove the foundation-stone upon which the entire Christian system reposes, but you will with it rob the soul of its highest hopes and its noblest prerogatives—you will once more lose the key to the true solution of the terrible problem of human life. To all intents and purposes you will become a pagan, however good and moral you may endeavour to be."

This is only another way of saying that righteous living depends on righteous thinking, and righteous thinking on a belief in the presence and authority of Divine revelation.

LENT

Lent is something more than a part of the Church calendar; it is the essential spirit of the Christian Gospel. All life should bear a Lenten tinge. And yet there is something wrong in any exaggeration of the season itself, for it is possible to live the year through with no thought but self-gratification, and then suddenly introduce a revised way of life for forty days. Someone, with a mixture of irony and good sense, has represented Lent as a time when the worldling takes breath to enter upon the world's madness with more

zest. Any attempted break in life is dangerous, and usually hinders the exceptional from becoming the rule. For true Christians Lent is but the spirit of all proper Christian experience. The greatest difficulty anyone experiences is in making the exceptional into the rule of faith, for we need an experience which is chronic and habitual. If Lent is to be a factor making for holiness, it must cease to be a season of the returning year, and become a spirit of the consecrated life. Lent, to many, means self-denial, and the great test of the man who would follow the Lord Jesus is that he should take up his cross daily and deny himself. It is not enough that he should do it for forty days, and then revert to his former mode of life. If his following is to be close and constant, he must pass beyond the yearly festival to the daily experience.

The difficulty, in the main, is in understanding what self-denial really is. It is one of those catch-words which needs to be rescued from indiscriminate usage. It is not unfair to observe that much so-called self-denial is unworthy the name. Someone has said that it is impossible for an extremely rich man to understand what self-denial really means; but such a remark suggests that self-denial is merely going without certain things to which we have grown accustomed. It is misleading to attach too much importance to mere things. Doubtless, it is a good thing to eat less during Lent, to spend less on self, and deny oneself some little thing for forty days. There is nothing to be said against such an attitude, and a good deal to be said for it. And yet, Lent, in its essence, means much more than a concentration on things. Self-denial is a standpoint, an attitude. It is not something to which we work up, but something from which we work down. Self-denial is a great deal more than giving money till we feel the loss; more than a return to frugal living and spiritual thinking. It is the essential background of the Christian life from its very commencement.

It is curious that so very little attention has been paid to one word of our Lord's, "Let him deny himself." Perhaps this is the hardest thing of all. It is a law of life that we must express ourselves, and for some men, the heaviest cross is found when such expression is denied them. But self-denial, or the denial of oneself, is difficult, even when the particular mode of expression has been discovered. It is no self-denial for many Christians to abstain from intoxicating liquor as a beverage; it is no denial for many to abstain from the theatre, the dance, the whist-drive, the race-course. Even assuming that these things are lawful, while not expedient, there are many people who have a temperamental antipathy to all of them. Drink they detest on any grounds; the theatre wearies them; the dance exhausts them; the whist-drive bores them; the racecourse sickens them. Such being the case, there is no self-denial involved, and nothing has been given up for Christ.

But it is not unlikely that these very people have other tendencies, far more perilous and insidious, because not so generally discussed. There is a mood which expresses itself in vanity. Unless that mood is chastened by a Lenten hue, the whole of life will suffer. Another mood expresses itself in irritability and impatience. Henry Drummond described irritability as the vice of the virtuous. But unless the spirit of Lent affects even that mood, the Christian witness is hindered. There is also the mood which expresses itself in jealousy and envy. It would be possible to give many other suggestions; but this much is apparent: if self-denial is to be a factor in the Christian life, we must cease to give im-

portance to mere things, and recognize that self-denial is a trustful attitude of soul. When once we have come to the simple attitude of self-denial, in which, humbly and sincerely, we are prepared to make the deeper surrender to Christ, we can leave Him to arrest all those unholy tendencies which the human will, unaided, must forever fail to check.

The season of Lent, moreover, brings us face to face once more with the reality of temptation. The peril of temptation is in the fact that we make excuses for ourselves which we do not allow in the case of others. Thus we pardon our own vanity on the ground that it is tempered with common sense. But have we any grounds for knowing that such is not the case with other men? Thus, also, we pardon our irritability on the ground that we live at very high pressure, and that, generally speaking, we are kind and considerate. But do not these things apply on an almost universal scale? The solemn truth is that we have no right to excuse in ourselves what we condemn in others, though hardly a man in a hundred is prepared to show his neighbour such a degree of fairness.

Lent also brings us back to the reality of the moral world. It is full of a moral imperative, an insistent monitor or, to use the language of faith, pervaded by a blessed Holy Spirit, Who is always assuring fallen man that there is a realm where right and wrong are absolute and unalterable. Lent thus brings us back to the debt we owe to Christ, Who "suffered, being tempted." We confess to an impatience with some books which have "How to Overcome Temptation" for their subject. They give excellent rules, codes and hints; but temptation is not overcome by any of those means. We are only victorious in the strife when we see Christ coming to our aid in the hour of trial; for only He can deliver us from the snare of the fowler, and only He can enable us to tread under foot the young lion and adder. It may forever remain a mystery why our Saviour should have to pass through the wilderness on His way to the Throne, but we are sure He passed through it for our sakes. For the wilderness is no distance from the garden, and the Cross is near by, and the peaceful grave but a few yards away. And from the ground "there blossoms red, life that shall endless be."

Hymn of Penitence

LENT, 1916.

Lord, to Whom the heavy-laden
Came in troublous days of yore,
Man and woman, youth and maiden,
Here our sins we would deplore.
Every fault to Thee is clearer
Than the clouds that fleck the sky:
But no angel song is dearer
Than the contrite sinner's cry.

Here we leave our load of error,
Cast on Thee our heaviest care;
Here confess our haunting terror
Lest Thy righteous wrath we bear.
Bend our wills and make us humble,
Cleanse our unbelief and pride,
Pardon every guilty stumble,
Keep us near, Thy piercéd side.

Though our manifold transgression
Vex Thine eyes, in mercy spare.
Let the Spirit's Intercession
Reach Thine ear, and mould our prayer.
Teach us what to ask, and seeking
Grant us all we long to find.
Hush our hearts to hear, and speaking
Make us tread Thy path designed.

'Mid the din of war and passion
Guide the issue of the strife.
Crown the right, and duly fashion
From the chaos ordered life.
So with songs of triumph sounding,
From our knees in faith we rise,
Every hostile power confounding,
Which Thy way of Truth defies.

HARRINGTON C. LEES.

THE SHEPHERD OF SOULS

(A paper read at the Islington Clerical Meeting)

By the REV. CANON JOYNT, M.A., Vicar of Christ Church, Gipsy Hill, S.E.

A REVIEW of a great Judge's life in a daily paper said recently that "he was not, as so many eminent lawyers, the son of a clergyman, but of something better." This observation would, perhaps, feel more at home in the pages of Fielding or Thackeray than now when the vicarage is confessedly recruiting so abundantly the nobler employments of human life, and the sons of even the humblest parsonages are in extraordinary numbers paying the supreme sacrifice of patriotism on the war-stricken fields. But we are here neither to bury Cæsar nor to praise him, but to restate as best we may what manner of man the commissioned servants of the Church of England may be, and ought to be, especially in days which are, in every walk of life, separating "the precious from the vile."

THE ORDINATION OF SHEPHERDS.

The Church herself, in what a wooden-jointed phrase calls her formularies, makes it clear that it is primarily to be shepherds of Christ's flock that she calls her ministers. There are many indications of this.

The pastoral, rather than the sacerdotal, note is dominant, for example, in the Gospels read in the Ordering of Priests. Great would be our gain if we resolved to read on our knees, at least once in each month, these two Gospels of our priesthood. They would melt the icy coating of conventionality and perfunctoriness which sometimes, under the name of "clerical duty," seeks to pass for the shepherding of souls, while it is little more than the gibbering ghost of our first loving enthusiasm for the welfare of the flock which the Great Shepherd purchased with His Blood.

I came to the Throne with a trembling heart,
The old year was done,
"Dear Father, hast Thou a new leaf for me,
For I have spoilt this one";
And instead of that leaf so stained and blotted,
He gave me a new leaf all unspotted,
And into my sad heart smiled,
And said, "Do better now, my child."

A PASTORAL DEFINITION.

A shepherd is defined as a man who tends, feeds and protects the sheep committed to his care. Such, too, is the shepherd of souls. If he is not quite what Milton's angels were:—

Flaming ministers to watch and tend
Their earthly charge,

yet he will be, if not a "flaming minister," at least a faithful guardian who cares with a care that really gives its life for the sheep. Such shepherds are made (not born) by drinking deep and constantly of the spirit and sacrifice of the Chief Shepherd. Loving Him devotedly, and not merely theologially, they will share His travail of soul, and yearn to bring to Him that which was lost and recover for Him that fair demesne down-trodden by the ruthless hoof of sin. They have a passionate passion for souls.

With them heaven, hell, death, judgment, are great realities, and not merely themes for the academic groves where subtle theologians take their walks and talk. The good shepherd knows that his ministry is a wheel, however small, in God's great mechanism of redemption, which must do its own full part if all is not to be thrown out of gear. He remembers that the day of fire shall declare his work, of what sort it is, for the flock which is not his, but Another's. He has been converted not only from sins of the graver kind, but from love of ease, from self-seeking, from the "unhappy desire of being great," and even (may I be forgiven if I wound!) from the gabbling profanity of galloping mattins. For "*sancta sanctus sancte trahit.*" Alike in the squalid court and the mansion, in the pulpit or at the Table of Communion, by the bedside, where the beating of death's wing is drawing audibly nearer, and at the grave-head, in the intercourse of the social circle, and behind the closed door of the prayer-room, he will be always and legibly, though unobtrusively, stamped with the imprint of heaven, with the marks of one who is,

under all conditions, seeking Christ's sheep that are dispersed abroad, and is resolved "to feed and provide for the Lord's family." And yet, if we are to say full truth, "the hungry sheep look up and are not fed"—far, far too often. To prepare the food for the flock is here declared to be our plain duty, and to so prepare and present it that they will not "loathe this light bread," or, too often, heavy bread. "Feed them," says St. Bernard, "with the Word; with the life; with the fruit of consecrated speech." "A holy simplicity is mightier than unsanctified eloquence," says St. Jerome. "Your life speaks so loud that I cannot hear what you say," says another. "Truth from his lips prevailed with double sway," is Goldsmith's homage for the holy preacher. Feed them with the Divine Life. Feed them, too, with your own life. For which of us does not thankfully know that the lives of certain good men are nourishment to

our own? The Royal Academician is admitted to be one of the forty not for his skill in describing the work of other artists, but for the beauty and glory of what he has himself wrought for the temple of art. "I do" and "I am" will always carry vastly more weight than "I say."

WHO ARE THE FLOCK?

It is time to ask, Who are the flock? The little companies of the faithful who love the habitation of God's house and ask the way to Zion? Not so, says the Mother Church of England, who would spread her great loving wing as a brooding bird over not only the one in the safe shelter, but over the ninety and nine who forsake her assemblies. Else did she but faithlessly represent Him who came not to call the righteous, but the sinful; not to fondle that which is found, but to seek and to save that which was lost.

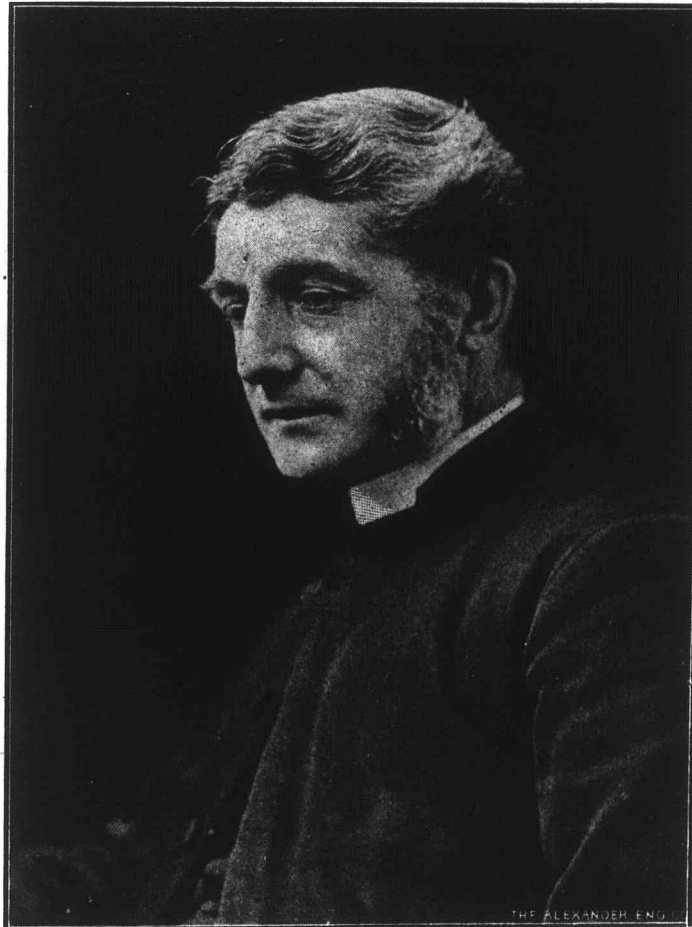
Remember that the pastorate we have for our ideal will be no weak, nerveless, hysterical thing. It will reprove, rebuke, exhort with not only long-suffering, but with dignity and authority. He must be a strong as well as a loving man, who will not fill his magazine with the phrases of flattery any more than he will call the religious papers to witness that he had an increase of twelve in his Easter communicants, and that things have greatly improved since his (presumably) incompetent predecessor handed the charge of things to him. (The shepherd who decries the man whom he succeeds ought to be obliged to wear an armet with the heraldry of conceit inscribed upon it.)

One of our most urgent needs to-day in the Church is the raising up of an order of shepherd-prophets who would "constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake." "He spake as one having authority, and not as the Scribes"—the authority surely in this case not solely that of His eternal Sonship, but of internal sincerity, reality, and consequent conviction. Conviction—that is the word. The condition of being fully convinced that what we say, what we do, what we are, is a matter of life and death to the flock. What pastoral power would we wield if we were fully convinced that on the issue of perhaps one visit in a home depended the everlasting happiness or misery of a soul! But convictions to-day are a depressed market. Those anxious to sell cheaply are very numerous; because the German has not quite disillusioned us, and we retain a lurking suspicion that to be sure of the truth of the Bible and very obedient to the commands of Christ are a mark of intellectual weakness, and that as the Olympians do not all walk in the old paths, we must not discredit ourselves by substituting "thus saith the Lord" for the peradventures of scholarship.

IN THE HOME.

In the homes of his flock the shepherd will generally be as welcome as he deserves to be. He will not forget, though he will rarely assert it in words, the sacred relationship in which he stands. Censoriousness, criticism, gossip, tale-bearing, superior or artificial airs, unreality, secularity will be put far from him, together with "Sunday voice," not to speak of downright slackness and self-indulgence. He will go before the sheep, always a little ahead of them, in prayerfulness, simplicity, other-worldliness, even as Beatrice drew Dante forward by his gaze fixed on her as she moves along a higher level than his own. Sympathy of the genuine kind, that which shares joys and sorrows not because it must, but because it cannot help it, is a "best gift to be coveted earnestly." That story of the Shumammite unconsciously contrasts two pastorates. The one puts the prophet's staff on the dead child's face. Everything is quite properly correct and orthodox and officially in order. The other closes the door upon them twain and prays; then he flung his whole great manhood on the child, his mouth on his mouth, hands on his hands, eyes upon his eyes. This he did again and again, imparting life's warmth to frozen death and giving, so to say, himself for this lamb of God's fold. To read this story and imbibe its spirit is to learn that official authority, and even a pastoral staff, may co-exist with an absolutely powerless pastorate whose incompetence is summed up in one livid sentence. "*The child is not awaked.*" "There was neither voice nor hearing."

This picture of
The late beloved Bishop of Montreal
was taken when Rector of St. George's.



A PRAYER FOR TO-DAY

(The following hymn was written by the late Bishop Carmichael, when Rector of St. George's Church, Montreal. It was written to be sung in St. George's during the Boer War. The reader will appreciate its appropriateness to present conditions.)

God of all anxious, Saviour dear,
Bring faith and comfort far and near,
Let weak hearts wait Thy Holy Will,
Speak to them gently, "Peace be Still."

God of all absent, be with those
Far from their friends, in face of foes,
Be Thou their shelter day by day,
Teach them to trust Thee and to pray.

God of all dying, be Thou near,
Make Thy Great Presence ever clear,
Bring Christ and Cross to closing eyes,
Make Christ the victory, Christ the prize.

God of all mourners, comfort send;
Of bleeding hearts, be Thou the friend,
Friend full of love with hands outspread,
Blessing the living in their dead.

God of the nations, Prince of Peace,
Make war and tumult quickly cease,
Let not our sins restrain Thy love,
Have mercy on us, God above. Amen.

PERILS AND REWARDS

Perils.—The enemy has in his quiver certain shafts labelled "Ad clerum." I can only name one or two.

(1) *Unreality.*—How easy is it to be a purveyor of the Master's goods, achieving a carefully tabulated output of sermons, visits, celebrations, and to be "busy here and there," with a high repute for organizing skill and for punctilious attention, and with it all to be a mere sepulchre full of the bones of decayed beliefs from which the heartbeat of love to the Man of Calvary has departed! This explains sometimes the intonation many give to the word "parson." Men must believe in us if we are to do them good, and the average man and woman and child may be very little versed in theology, but they are very well skilled in the assay of the metal of which the Christian shepherd is made. The measure of our genuineness as "messengers of the Church, and the glory of Christ" is what we are in secret prayer, and where no eye but the Allseeing is on us. A false, unreal ministry is the most terrible thing on earth.

(2) *Money-raising.*—This seems the almost incurable disease of the Church's system, and it is a crime against the shepherd and his flock alike, for his deterioration directly affects them—that so large a part of his time, thought, and toil should be demanded by this task, which receives no mention whatsoever in the Commission which admitted him to his ministry. It is shameful that the heavenly ideals of the greatest of human offices should be degraded by the compulsory writing of begging letters or by our having to stand, as mendicants, at the doors of the rich. This kind of work eats the heart out of many of the finer type of the Church's shepherds, lowers and vulgarizes their ideals, and disparages them in the eyes of men.

Forgive a warning finger held up (by one who has been brushing the dust from high aims rather than recording achievement) against the insidious advances of sloth, self-advertisement, a strutting orthodoxy which has no embracing arms or bowels of compassion, and the all too prevalent habit of depreciating our brethren in the ministry, and against the awful loss of a sense of mission, of holding credentials from heaven. This sense is easy to lose. Let us go back to-day like Bunyan's pilgrim, and recover it at any cost. Let us beware of the official stamp being too conspicuous on our machinery. Even an annual letter to communicants may well be supplanted by an occasional message with a more personal note in it. It would come quite untarnished by that order and punctuality which the reputation for regularity and method you have built up leads them to expect. And let us seek our Lord's pardon for that disloyalty to the Church and her children which fails to secure that every lamb of her fold is grounded in and fortified by what Charles Kingsley called the greatest of all barriers against secularism—the *Church Catechism*. As things are the lack of Confirmation candidates is in many cases fully explained by a denial to the children of their spiritual birthright, to be taught so soon as they are able to learn what a solemn vow, promise and profession they made in their baptism.

Rewards.—The rewards of the good shepherd are most often not materially or intrinsically great, but are extremely precious. To be loved, trusted, listened to, needed; to be the confidant from whose ear no secret, bright or dark, is withheld; to move alike amid squalid streets and in the dwelling-places of the great as the friend of all; to have an abundant entrance into the circles of home; and to be listened to as one who speaks with the authority which is born of study of the Word of God and of the human heart, one who knows Him Whom he represents; to be wanted in all their great moments—to be all this, and far more, it may be, without being much heard of in high ecclesiastical circles, not to say in the highest of all. He may be a true shepherd of souls quite consistently with little aptitude for three committees a day or for the many diocesan or other contrivances for drawing him from his proper tasks.

Parochialism is regrettably becoming an extinct crime. "This man is not a good preacher, but he helps me more than anyone I know on earth." This testimony was found in the aisle of a church after being dropped inadvertently by the writer, evidently a man of education, as he left the building. Such a shepherd's name may only rarely appear in newspapers, for he is incapable of sending a paragraph with the breath of plenary inspiration on it about himself or his work.

There is much that the average shepherd cannot be, but he can be humble, accessible, self-forgetful, laborious, tender, strong and carry the *stigmata* of Christ. Like Mary's gift, his life is a daily breaking of the alabaster box of self and ease, and the odour fills the air in which he walks and makes men think well of his Master if not of him.

GERMANY AND THE HIGHER CRITICISM

By Rev. Professor D. S. MARGOLIOUTH, M.A., D. Litt., F.B.A.

AT the annual conference of the Mundesley Bible Teachers' Association, which was held recently in London, Professor D. S. Margoliouth, of Oxford, gave a series of lectures on "The Consequences of the War for Biblical Study." One of the most interesting lectures of the series was the one when the Professor uttered a strong indictment against the German nation in regard to its claim to be the leader in the realm of Biblical criticism. The theologians of Great Britain, he said, had offered the German higher critics loving discipleship, so that he felt justified in looking at the whole question in the light of the German character as it had been revealed by the war. Was the nation, he asked, as a whole, or its men of learning as a whole, entitled to the trust which had been reposed in it? Did the qualities they possessed justify such confidence?

From the standpoint of the two great virtues of fidelity and justice, the Professor maintained that Germany had utterly failed by her conduct during the war. It was quite rare in history to find any Government of a great nation lend its name to positive falsehood as Germany had done. At the beginning of the war, when the Belgians were invited to abandon their neutrality the story was told to them by Germany that the Government had it on the best authority that the French intended to invade Germany by way of Belgium. Then a document in support of this was supposed to have been discovered; but on investigation it was found that the so-called "conversations" could only have been written by one accustomed to the German language. And it was clear that the document was a gross fabrication. That the Government should authorize its publication was almost inconceivable.

When one came to the virtue of justice, which was equally as important as fidelity in science and in life, Germany had failed also there. The German mind seemed incapable—as Mr. Chesterton had stated—of understanding the idea of reciprocity. It demanded neutrality on the part of Switzerland, but it demanded of Belgium that she should violate her neutrality.

But were the German scholars responsible for the acts of their Government? asked the Professor; and, in reply, he claimed that no Government could afford to violate public opinion; but no powerful voice was raised against the "Lusitania" outrage, indeed, no theologian had protested against this crime against humanity.

Such facts as these, said Dr. Margoliouth, justified us in considering whether the German scholars were really as trustworthy as so many people imagined them to be. He went on to argue that much of the confidence reposed in German scholarship was based upon superstition rather than upon actual evidence. Many accepted all statements of German theologians as absolutely accurate. Even when Dr. Baxter proved that out of sixteen references given by Professor Wellhausen, in support of a single proposition, not one of them really supported it—indeed, two of them flatly denied it—no one had the courage to say that Dr. Baxter was absolutely right. Another supposition was that all German work was thorough. Those who had studied the books very closely knew that this was not the case. Often we had what Professor Schmidt, or Professor Müller thought about a subject, with no evidence offered to support the statements. This method prevented the possibility of science or criticism making any real progress. It was evidence that mattered, not the opinion of a German theologian. Until we followed the principle laid down by Plato and judged a thing absolutely on its own merits, without paying any heed to the distinction of the person who produced it, we should not go forward in any line of research.

Another superstition was that it was only in the interests of belief that documents were altered or faked, whereas unbelief never tampered with them for its own purpose. That was an entirely mistaken view, and, indeed, anyone who studied the German hypotheses would find them break down at once unless he allowed the person who produced them to do absolutely what he liked with the text.

When these superstitions were removed, said Dr. Margoliouth, and people began to study the Bible with the belief that they had brains to exercise by themselves, and that it was not enough to give assent to the opinions of other people, it would be found that the limits of criticism of the Old Testament were somewhat circumscribed.

The Professor went on to mention some of the facts which had been discovered. The first was that there were parts of the Bible from which the supernatural element could not really be removed, however hard we tried to remove it; and that when once the existence of that feature was admitted it was hard to say at what point it stopped.

Then, again, it would be necessary before the Old Testament could be criticized or dissected, to make sure that the process which the critics undertake to exercise are really capable of prosecution. The question whether, given a document, it was possible to analyse its sources, when those sources were wholly unknown, was a difficult one, and until a person had shown he could do it we were unable to believe it could be done, for the argument usually employed was inconsistency in manner or in matter. If we examined other books this argument would not work. It was extraordinary how inconsistent authors could be; how they could contradict themselves in the same page. In regard to the use of words, it was curious how writers varied their forms of expression, using one form on one page, go on to another on the next page and then return to the first form a little later. But was this evidence that they did not write the whole book? Until we had some worthier instrument of criticism, said the lecturer in conclusion, we must regard the whole work of criticism as exceedingly uncertain and incapable of bringing about any real advance.

OPPORTUNITIES

The Work of the Scripture Gift Mission

"YOU very graciously said, 'Write me for more Gospels when you need them.' We need them desperately now at once," writes a friend to the Secretary of the Scripture Gift Mission. "A sudden influx of many thousands of young men finds us with only a dozen Gospels left. Will you try and send us at least a thousand, and do, please, if it be possible, let them be the Gospel of St. John. The distribution of the Gospels causes the boys to come to us with all kinds of requests for help in their private affairs. We deal with every man spiritually. Shall be so glad of the Gospels at once."

Needless to say, this good friend was well supplied, and this was only one, perhaps, of a hundred letters received during the week applying for grants of Gospels and Testaments.

Here is an extract from an officer's letter in Salonika:—

"From my notebook of incidents I send you the following extract, which certainly is an encouragement in this work of distribution. I visited a private in hospital who formerly lived in my old parish, and it reminded me of an excursion I had for soldiers and sailors, in which he was included. On that occasion I gave him a copy of St. John's Gospel containing Lord Roberts' message to the troops. He said this little book had been the means of his conversion. Chapter 11:1, 2 being the passage used in his case. He also showed me the Decision Form on the cover of the book, which he had signed, and said he had been singing the hymns at the end of the book."

The French and Belgian work has been much to the fore during the week and applications increase from these quarters.

We are glad to know that the soldiers themselves are applying to the Mission for grants, for there are comparatively so few Christian workers in France just now that this seems to be the best, and in some cases the only way of getting the Scriptures into the trenches.

Another French soldier, into whose hands a copy of a Gospel came, wrote asking for the four complete. These were sent to him, and he replies with many hearty thanks, and trusts that he will find what he feels he needs in the books sent.

We would urge the prayers of all our readers for the grand work which is being accomplished. Next week we hope to be able to give some details of the work in Russia and Italy.

Any communications and gifts can be sent to the Editor, or to the chairman, Rev. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, 15 The Strand, London, W.C.

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ICISM
F.B.A.

A Great Scholar

The Life of
BISHOP JOHN WORDSWORTH of Salisbury

IT is a tradition in the English Church that scholarship should be represented on the Episcopal Bench and this is likely to be continued, but it is a question sometimes whether the result works out for the best. Bishops now-a-days are often much more, or at least other, than scholars and are so taken up with administrative work that it would almost seem wiser to keep scholars to scholarship and seek out administrators for Bishops. It is certainly easy to think of several scholars who would have given books to the world which no one else could write, while very many men could have been found to fill the office of a Bishop with acceptance and even success. But as things now are, it was natural for Dr. Wordsworth, a Professor at Oxford and Canon of Rochester, to be made a Bishop. Just over thirty years ago Lord Salisbury wrote a remarkable letter in making Dr. Wordsworth the offer of the See of Salisbury. After indicating the personal grounds, he asked for an early reply, because the vacancy had already been a long one, and then came this curious plea: "If you do not accept, though it may not be easy to find a better candidate, it may not be easy to escape a worse one."

Dr. Watson, in his book*, has evidently intended to give not so much a picture of Wordsworth as a Bishop as to show his scholarship, because a good deal of space is occupied with Wordsworth's life at Oxford and elsewhere as a student and teacher. The biography does not attempt to do anything to vindicate Lord Salisbury's offer, but only to take things as they came. Those who knew the Bishop are well aware of a very different picture of his Episcopate, for any number of ludicrous stories are current which might easily have given a really inaccurate impression of a truly remarkable man. Wordsworth's learning was marvellous, and it is not surprising that Dr. Sanday wonders what would have happened, if he had been permitted to continue his Latin scholarship. All his life long he was a scholar and it may be truly said of him, as of someone else in a very different sphere, "he died learning."

While he was at Rochester as Canon, he noted an absence in that somewhat sleepy city of the signs of learning, saying, "I was never, I think, in a town of such a size . . . without a single bookseller's shop above the rank of a Christian knowledge depot." On another occasion when a clergyman had to take the Bishop to a municipal function, on the way he asked to be told where the nearest second-hand theological book-shop could be found: "So-and-so [now a Bishop] is going to be married and I must buy him a folio." Then he plunged into the basement of a bookseller's shop, and, with candle in hand and his coat covered with dust, he made his purchase, and then appeared to fulfil his engagement, when his arrival had long been given up.

His greatest literary effort was the editing of the "Vulgate," in connection with which he had as his chief helper, Dr. H. J. White, who contributes a chapter to this volume. It was well that Dr. White was put in charge of the task, for otherwise it would not have proceeded even as far as it has already. The work naturally made slow progress, because of Dr. Wordsworth's many engagements, but it was continually in his mind, and it is still proceeding under Dr. White's guidance. Dr. Wordsworth's Episcopate was a very busy one, so far as practical work was concerned, for scholarship was no excuse for ordinary labours. The Bishop was greatly interested in the cause of Reunion and on this account travelled in several countries. He conveyed the resolutions of the

Lambeth Conference of 1897 to Bishops of the Eastern Church. He took a leading part in Conference with Old Catholics in Germany and Holland and encouraged the Reform Movement in Italy. He was also interested, like his uncle before him, in reunion with Scottish Presbyterians. But perhaps his most important work in this connection was associated with the Church of Sweden, for he not only paid an official visit to that country, but afterwards went to the United States to lecture to the Swedish Colony in Michigan on the history of their Church.

He was consulted by three Archbishops of Canterbury, because of his profound learning, and it is interesting to note that his papers on several important subjects have been placed in the Archbishop's Library at Lambeth, where, for obvious reasons, they are kept secret and will not be accessible publicly in this generation. In view of his great scholarship and almost entire remoteness from time to time from ordinary affairs, it is difficult to realize that Bishop Wordsworth had a shrewd sense of humour. As an instance of his tendency to deal with matters that were not wholly practical, we may recall his question to a rural clergyman, asking him whether he could remember "any cases of the ellipse of the predicate in the Latin New Testament." We also



Salisbury Cathedral, showing part of the Chancel, the Holy Table and Reredos.

read of his going to a boy who was doing work in the garden and advising him to keep up his Latin in order that he might know the botanical names of the flowers. But on the other hand, we are told of his introduction of the Manager of a Salisbury bank at a public meeting as "our friend to whom we all owe so much," adding in a quiet tone, "at least I do."

A notice of this book in the current number of the "Church Quarterly Review," describes the Bishop as a "masterful" man and there are several proofs of this scattered throughout the pages. He would urge his own views under all circumstances and frequently lamented his failure to win people to his side. Thus, he wrote once to his wife in regard to Convocation: "I could not get my points carried, I wish I were readier in argument and more persuasive, as I am often right when others are wrong, and cannot get enough votes to carry anything." He also complained to his Chaplain: "I can prove a thing, but, ah! I cannot persuade, I cannot persuade."

Dr. Watson records several testimonies to the beauty of the Bishop's character, especially his remarkable kindness. Thus, he never failed at a little railway station to climb to the box of a one-armed signal man who sang in a village choir. A poor clergyman, who was ill and required quiet in order to have a better chance of recovery, found his young children received into the palace by the Bishop. He rendered aid to young men struggling towards the Ministry and helped clever boys in ordinary life to reach the University. One of these, the son of a railway porter, attained to the Indian Civil Service. Chancellor Bernard says that the deepest impression

he retains from his long relations and close friendship with the Bishop was that of his affectionate heart. The man is truly seen in the words which close the preface of one of his books: "To God the Giver of the great gift of human friendship, be thanks and praise." One of the last letters he ever wrote was to his wife as he was preparing addresses for a Three Hours' Service. His beautiful humility makes a special appeal:—

Trying to see a little deeper than others have done into our Saviour's heart cannot be wrong, but it seems to have in it a little danger of curiosity and vanity, if we think we know more than others. "I am not worthy, O Lord," sounds much in my ears.

This is a book to be read and enjoyed. It will enable Canadian Churchmen to see something of one of the most learned Bishops that ever sat on the English Bench.

THIS AND THAT

Thoughts of an Eastern Churchman.

I WISH I could reproduce in full an article from a recent issue of the "New York Times," entitled "As the Twig is Bent." For as many years as I can remember, the system of teaching history in the common schools in the United States, has been a standing grievance to us Canadians. We have resented its one-sidedness, its gross perversion of facts, its grotesque exaggeration

of every incident that reflected any credit upon the Americans, or discredit upon the British, and its general notorious unreliability. And this has been going on for at least a century. Now, at last, the more thoughtful and fair-minded Americans have waked up to its absurdity, and are demanding a reform. Says the "New York Times": "Hitherto the demand for a reform in the sort of teaching our children get has been based on a desire that they should learn truth for its own sake. But there are serious reasons of a public nature why they should learn truth and not falsehood. It is undeniable that a great number of our citizens never learn any history except the false history they learned at school. This falsehood does not consist

alone in the recitation of 'the things that did not happen,' but in the whole perspective. It is engrained in the mind of the child that embattled farmers had only to take their hunting weapons down from the wall to discomfit the British Empire; not easily, of course, but with no more difficulty than is found usually in wars. He learns that the war of 1812, that war of disaster on disaster, defeat on defeat, was a triumph for the United States; his attention is focused on the sea victories, not on the incessant humiliations on land. He does not know that for England, engrossed with the mighty issues of the Napoleonic wars, her fight with us was a "little war." This is admirably put and could not be improved upon, and is simply what we Britishers have contended for as far back as I can remember. The article concludes as follows: "The school histories have been criticized as foolish and untrue; they are also politically dangerous. It is not necessary to do our teaching so bluntly as Ambrose Bierce does when he speaks of the Revolution as won by 'the coalition of European Powers commonly known in American history as the valour of our forefathers,' but that phrase is not more untrue than the other conception and vastly less perilous. A nation which believes that is not in so much danger of putting its head in the lion's mouth as a nation which cherishes Bennington and the useless adventure at Stony Point as important battles and thinks its citizen soldiers were a match for British regulars."

The English "Guardian" has been celebrating its seventieth birthday, having been founded as far back as the beginning of the year 1846. The

*Life of Bishop John Wordsworth. By Dr. E. W. Watson. London and New York, \$3.75.

ITIES

Gift Mission

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"Guardian" has always seemed to me to occupy the same position in the ecclesiastical, as that held by the "Spectator" in the political world. It is the exponent of that sober, well-balanced churchmanship, so eminently characteristic of a certain type of Englishman, as the "Spectator" stands for the corresponding type in politics. The "Guardian" may be called the organ of the "Middle Churchman," as the "Spectator" is the organ of the moderately progressive Englishman, who is averse to extreme measures of every kind. The "Guardian," I suppose, would be classed as definitely, if moderately, "high," but the uncompromising exponent of a sturdy Anglicanism, which may fairly be described as distinctively Protestant, or at all events, non-Roman. One searches its columns in vain for any pro-Roman leanings. Its literary standing has always been uniformly high. Its book reviews are equal to anything in contemporary journalism, as also its articles, leading or special. The "Guardian" again, stands for all that is honourable, straightforward and reputable in Church journalism. It is emphatically, as someone recently called it, "the gentleman's Church paper," and as such is one of the institutions of the Mother Church, for which all of us may cherish a legitimate pride. Perhaps it is not too much to say that none but our own Communion could produce a journal of exactly the same character.

From time to time we are regaled with very eloquent diatribes on the "failure of the Church" as an organization, and the moral is apparently drawn that the whole thing has been and is a mistake. But talk, especially in the matter of fault-finding, is cheap. If any one can tell me of any other way of propagating Christianity, and carrying on the work of religion, than by organizing ourselves into societies, and working together on some fixed plan, I would like to know it. You might just as well talk of carrying on secular government without laws or State machinery, be-

cause politics are and have been corrupt. But who in his senses has ever seriously proposed that we should do without law or government? And yet there are people apparently silly enough to suggest that religion could be carried on and Christianity propagated without any kind of organized effort whatever. Now we know the Church has made mistakes and we may go so far as to say that corporate Christianity has been a comparative failure—so far, and considering what has been and is expected of it. But exactly the same is true of all organized secular governments. So far, they have been comparative failures. But they are none the less necessary and indispensable. The Church has made its mistakes we all know and readily acknowledge, but it is none the less necessary and indispensable, and will continue to be as long as man carries on God's work here below.

For the first time we are beginning to really feel the war. The recent legislation will have far-reaching effects, and will touch large numbers of people who up till now have not been directly and scarcely indirectly affected by the vast increase in our national expenditure. Of course this is only right. If we assume responsibilities we must take the consequences. For at least a generation we have been a singularly prosperous people and our style of living has risen by leaps and bounds. As I have already pointed out a moderate retrenchment in our personal expenditure, upon things that cannot by the wildest stretch of language be called necessities, will do us no harm, and will not really affect our rational enjoyment of life, perhaps, indeed, add to it. The margin between a comfortable living and what less than a generation ago would have been called luxury is pretty wide, and will endure material contraction before any one really suffers. The slight pinch, therefore, if even this word is warranted, which most of us will feel, will hurt nobody and need not cause any serious misgivings.

Downeaster.

CHURCHES OF BRITAIN DEMAND TEMPERANCE

Archbishop of Canterbury Moves Resolution

THIS conference, including the representatives of 12 Christian denominations in England and Wales, places on record the solemn conviction that the evils resulting from strong drink are so grave and so hurtful to the moral and spiritual life as to demand unremitting and united endeavour on the part of the Christian Churches to remove them."

This was the resolution moved by the **Archbishop of Canterbury** and adopted at a meeting in London on the 22nd ult., convened by the Temperance Council of Christian Churches. The Archbishop of Canterbury, who presided, said everyone was agreed that it was impracticable to look for general legislation on temperance, but that never before was there such wide recognition of the urgent need for temperance. By united action and co-operation, the Churches, the Archbishop said, with the splendid example of the King before them, could accomplish much.

General W. Bramwell Booth, of the Salvation Army, said the judiciary of the country as a

whole presented a most pitiable and melancholy spectacle when, while unanimously attributing an overwhelming part of crime and the poverty of the people to drinking, they went steadily on making provisions for maintaining facilities for drinking, sometimes even extending them by granting new licenses.

John St. Loe Strachey, editor and proprietor of "The Spectator," said that while newspapers were required to get along with one-third less paper than usual, nothing required in the making of beer had been subjected to restriction. The sale of intoxicants for the duration of the war, said Mr. Strachey, should be prohibited.

Lord Robert Cecil, Under-Secretary for Foreign Affairs, declared that he had been shocked by the scenes he had witnessed at the King's Cross Station, where men just returned from the front were observed under the influence of liquor. Lord Robert said he was of the opinion that legislation in the premises had failed and that temperance depended solely on the education of the public.

The Churchwoman

OBITUARY.

HAMILTON.—IN MEMORIAM.—On Monday morning, February 21, the little church of St. Mark's, by its large congregation present, bore silent testimony to the universal sorrow that marked the passing of Jane Bennetts, beloved wife of their late Rector, Canon Sutherland. The beautiful and comforting service of the Church was taken by Bishop Clark, assisted by Archdeacon Forneret, Canon Howitt and Rev. C. A. Sparling. The numerous exquisite floral offerings spoke not only of the thought of friends but of the many societies represented in Mrs. Sutherland's work. In Mrs. Sutherland's early identification with Church efforts she proved herself a most indefatigable worker, leading to success at times, what seemed the forlorn hope of many a Church activity. The W.A., of which she was a foremost member, found her ever willing to accept her share of its work and responsibility. As a member of the National Council of Women, her presence was always reckoned upon for practical suggestions and methods, while from its very first inaugural the Daughters of the Empire ever found in her a most devoted and loyal supporter. The Caxton Chapter of the I.O.D.E., of which she was a most efficient Regent, bears testimony to her powers of organization. The Aged Women's

Home, the Boys' Home and many other societies shared her interest. Strong in her convictions of right and wrong, she bravely stood by her beliefs and the Church was a great gainer by her firm upholding of the Faith. Many a downhearted and despairing one was encouraged to make another effort, strengthened by her friendship and counsel. Mrs. Sutherland is survived by Canon Sutherland, also one son, Edward, in Vancouver, and two daughters, Mary, wife of Dr. Hillis, Chicago, and Maud, wife of Lieutenant Hemming, Hamilton. Tenderly, amid the deep sorrow of her friends, she was laid to rest in God's Acre, there to await her joyful resurrection to everlasting life. "For all the Saints, who from their labours rest" Who Thee by faith before the world confess'd Thy Name, O Jesu, be for ever blest

"Alleluia."

LONDON.—IN MEMORIAM.—On Monday, February 21st, in the city of London, there passed away from this earthly scene a little old lady whose life and labours deserve to be had in lasting remembrance. She was born in Bath, England, 90 years ago and came to this country in 1851, with her husband, W. R. Forster, and settled in Springfield, near Toronto. In 1866 Mr. Forster entered the sacred ministry and laboured with great success first in Mount Forest and then in Creemore, where he died and was buried in 1887. Throughout their married life, Mrs. Forster was

a devoted helpmeet to her husband. Gentle in manner, fervent in spirit, of high culture and great strength of character, she had a great influence over all who come in contact with her. She excelled especially in Sunday School work, and many in the last day will rise to call her blessed. For the last 20 years of her life she lived with her youngest daughter, Mrs. T. G. A. Wright. She was buried on Thursday by the side of her husband. An informal service was held at the house of her son-in-law, Rev. T. G. A. Wright, in London, at which Rev. Precentor Tucker, Rector of St. Paul's Cathedral, gave the following address: A funeral is generally an occasion of sorrow. In this case it should be an occasion of rejoicing and triumph. We naturally mourn over the severing of human ties, especially those that bind us to our earthly parents. We owe so much to them; their lives are so woven into ours, that when they pass away the world can never be quite the same to us again. And the Lord is pleased to respect these human feelings, for Jesus wept at the grave of Lazarus and St. Paul admits the lawfulness of human sorrow. But in this case even the loss of a parent may well be a cause of joy and of triumph. For in the first place our departed friend had exceeded the ordinary span of human life. She had been spared to an extreme old age, having entered on her goth year. She was happy too in the manner of her departure. In full possession of all her faculties she took a keen interest in everything around her, attended regularly the services of the church on Sundays and week-days and the meetings of its societies in whose work she took an active part. Then the good hand of God was placed gently upon her in a sense of numbness that spared her all pain and suffering and after a few days she passed from unconsciousness to the sleep of the just, the sleep that knows no awaking in the present life. And what a noble life was that which has just been brought to a close! In the present age we know little of privation and hardship. Hers was the life of the pioneer missionary with all its trials and toils. But nothing could daunt that brave and gentle spirit. Neither distance, nor rain, nor snow, nor frost could make her give up an engagement. What an example and a rebuke to us in this self-indulgent age! What a debt do we not owe to the women of our country! What a debt does not the Church owe to the wives of her clergy! on whose labours the success of the Church so often rests and whose names are not even mentioned in earthly records though they are written in the Book of Life. When we grow discouraged over the apathy and selfishness that seem to reign everywhere and like Elijah we are inclined to say: "I even I only am left," the presence of such earnest and devoted workers serves to rebuke our want of faith in God and in men. And that modest, humble, consecrated life was crowned by a fitting end. I have often been deeply moved at the sight of her constant attendance at the services and at the Holy Communion. These were her greatest joy on earth. Like the aged Simeon, she waited for the consolation of Israel. And like Anna, the prophetess, the daughter of Phanuel, she was a widow of more than four score years, which departed not from the Temple but gave thanks unto the Lord and spake of Him to all them that looked for redemption in Jerusalem. And now she has passed into the nearer presence of Him whom she had loved so deeply and served so faithfully through her long life. Her memory will be a constant inspiration to us who remain behind and we shall look forward to and hasten the day of the Lord when there shall be no more parting, nor sorrow, nor death, because there shall be no more sin; where there shall be fullness of joy for evermore. Wherefore let us comfort one another with these words.

QUEBEC.—The annual meeting of the Diocesan W.A. was held in this city on the 24th and 25th ults. The Bishop preached at the opening service. Addresses were given by Miss Robins, of Kaifeng, China, and Miss Cartwright, of Toronto. The meetings were well attended and enthusiastic throughout.

DEACONESS AND MISSIONARY TRAINING HOUSE.—The Head Deaconess's report to February 16th says many institutions, particularly those of an educational character, have recently suffered serious depletion in their numbers owing to the war, not so our Deaconess House; we now number twenty-five, this, I believe, constitutes a record in our history. Of our regular students three are in direct connection with the W.A., these are the Misses Jones, Masters and Tamkin, two others are offering themselves for the foreign field. Just at present the all-absorbing interest is study. Examination time is at hand, and everything else must give way, we are hoping for good re-

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sults. A steady increase in the number of those attending our Young Women's Club and the educational classes connected with it is reported. Though immigration has to a great extent ceased, we still have some work in that connection. Some weeks ago Rev. Latouche Thompson wrote of a young English girl of fifteen who had just come to Toronto, she was coming to Morman people, and we had grave fears for her safety. She was visited by Miss Gandier and invited here, she came, and is now a regular member of the Bible Class, and attends All Saints' Church regularly with the other girls, she has found a situation with Christian people. The physical culture classes are attracting some of the particular class of factory girls whom we are most anxious to reach. The girls are most appreciative of the new club room. Mothers' Union is increasing, and will no doubt develop more rapidly later. The work among the children is more than justifying its initiation. The sewing class is quite popular, and so is the story hour, but best of all is the physical culture, at which class there is an average attendance of 23. The children are very earnest in their work, and give a very ready attention to the address which always precedes their departure. The medical work is much appreciated, Miss Bradley is doing most efficient work in the training of the students, and is gaining golden opinions from both doctors and patients. The clinics are growing, and with the district nursing present excellent opportunities for evangelistic effort. The Anglican Club was entertained here on January 25th, we had a musical programme, and before closing a most earnest address from the Rev. S. A. Selwyn, urging the young people to accept the Saviour as King. On Monday last the club met at the residence of Mrs. Griffith Thomas, she entertained us with an account of the present-day work of the McAll Mission in France. About twenty nurses from the Toronto General, and Western Hospitals responded to our invitation to a social evening last Monday. The very earnest address from Mrs. MacQueen Baldwin on "How I got to the Mission Field" resulted in several of the nurses expressing their desire to enter upon a missionary career. The Alumnae of the House met on the 5th, Mrs. Boyd, the new President, in the chair. We had the great pleasure of hearing an address from the oldest graduate of the house, Mrs. White, she told us much that was interesting concerning the work of our Church out in Honan. Miss Benbow, in addition to the evangelistic among the women of Honan, now bears the responsibility of the work of St. Mary's School, in Miss Robbins' absence. Miss I. Collins has accepted a position at Lesser Slave Lake. Our attention is very frequently directed to that period of time, not far distant, we trust, "When the war is over." All are of opinion that in that time of readjustment the women of the country will play an important part, sure we are that many eyes will turn to Canada, and once again the tide of immigration will set in. In order that we may be ready for our share of the work of reconstruction we ought to begin at once.

The medical report says we have paid 215 visits, we have held 8 clinics. Adults attending clinics, 15; children attending clinics, 67. We have done 17 dressings, and have assisted at 8 operations in private houses. There have been 8 obstetrical cases, besides which we have attended 3 pneumonia patients, one cancer patient, two infants suffering from indigestion, one with pulmonary tuberculosis, and several grippe patients.

Church News

PREFERMENTS AND APPOINTMENTS.

MACNAMARA, Rev. R., Rector of All Saints', Collingwood, to be Chaplain of the 9th Canadian Artillery Brigade, 3rd Division, with honorary rank of Captain.

BALDOCK, Rev. H. W., B.D., Rector of St. Paul's, Middlechurch, to be Rural Dean of Selkirk, Man.

McKINNEY, Rev. J. M., Incumbent of Reston, to be Rector of St. John's, Elgin, Man.

MAY, Rev. O. H., Incumbent of Phineas, Man., to be Incumbent of Reston, Man. (Diocese of Rupert's Land.)

FINN, Rev. G. N., M.A., Curate of Christ Church, Edmonton, to be Rector of Red Deer, Alberta. (Diocese of Calgary.)

COLLINS, Rev. D. W., Rector of Essex, to be Rector of the Church of the Ascension, Windsor, Ont. (Diocese of Huron.)

CRESWICK, Rev. Walter, late Rector of Brighton, Ont., to be Rector of Cookstown. (Diocese of Toronto.)

NOVA SCOTIA.

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

HALIFAX.—CLERICUS CLUB.—A meeting of this club took place on the 22nd ult., at St. George's Rectory. Rev. H. W. Cunningham read a paper on "The War in Relation to Christian Scholarship," which was followed by an interesting discussion. A welcome was extended to Rev. Noel Wilcox, Curate of All Saints' Cathedral, and also to Rev. J. E. K. Taylor, of Barbados.

THE ARCHBISHOP has issued a special Lenten letter to the Churchpeople in his diocese, in which he says in part: "The Season of Lent this year comes to us with a far more insistent call than ever before. A sharp impelling command goes forth to the Christian world to stop and think, not only, as most people are doing, of the war in general, but of what the war should be to us. It has stirred the manhood of the country to an extent not dreamed of in the way of personal sacrifice and chivalrous endeavour for the cause of the Empire. It has aroused womanhood to a sense of responsibility and drawn forth beautiful and unselfish service. In all, it has brought to the surface hitherto latent qualities which give fresh confidence in the British race. But the question to ask ourselves is, Has it brought us to a clearer recognition of God, Father, Son and Holy Spirit, and of our right relations to Him? Lent comes to us as an opportunity for answering that question, and if our answer be in the negative, the opportunity is given for something better, to put the promise of God to the test, 'Draw nigh unto Me and I will draw nigh unto thee.' How is this to be done? . . . It is not the formal turning of the nation by Act of Parliament or Synod Resolution that is alone required, but the units, that make the nation, turning in deep devotion to find an answer to the question, 'Lord what wilt Thou have me to do?' Lent, this year, must be the beginning of deep and earnest preparation for a great spiritual effort later on in the year, when, with willing mind and ready heart, all may welcome the special Mission Services that are to be held. From now on it is possible and will be profitable during the cessation from worldly excitement which Lent enjoins, to examine our lives and see where and how we may make them more like His Who gave us His life as an example to follow. Towards the close of his letter the Archbishop declared that there is much to encourage. The splendid rallying of our men and women to the cause of the Empire is an inspiration in itself. Let us leave no stone unturned to win in this struggle for freedom and justice and truth and to encourage those in the fighting line, always remembering that the one assurance of ultimate victory must come from the belief that we are on the Lord's side and therefore we may and do pray with all faith and earnestness to Him Who alone giveth the victory. Finally, my brethren, let this Lent be kept with a spirit of devotion never before reached, and let no opportunity be neglected which can bring to us a deeper and truer sense of 'Whose we are and Whom we ought to serve.'"

CHURCH OF ENGLAND INSTITUTE.—The annual meeting of the Church of England Institute took place on the 22nd ult., the president, Dr. M. A. B. Smith, in the chair. Canon Vernon, the secretary, who is now entering upon his tenth year of office, presented the annual report of the council, which referred particularly to the institute's share in the work created by the war. The officers are: Patron, the Archbishop of Nova Scotia; honorary life president, Thomas Brown; president, Dr. M. A. B. Smith; vice-presidents, R. A. Johnson, S. R. Cossey, G. E. Nichols, C. H. Harvey; treasurer, M. J. F. Bowman; secretary, Canon C. W. Vernon.

WINDSOR.—KING'S COLLEGE.—The new president, Rev. H. S. T. Boyle, D.D., was welcomed at the meeting of the Board of Governors held at St. John, on January 27th. It was decided to hold a short-term campaign to increase the endowment in about 12 to 15 months' time. Dr. Boyle hopes to come to Windsor by April 1st, but will not assume charge of the College as president until June 1st.

WOLFVILLE.—The 100th anniversary of the consecration of the parish church will fall two years hence, in 1918. As a result of a recent appeal of the Rector, the remaining debt upon the rectory has been paid off.

CORNWALLIS.—The Archbishop on a recent Sunday held a Confirmation service at the parish church, when nine candidates were presented by Rev. J. D. Hull. The same evening a Confirmation was held at Kentville and a large class was presented by Rev. T. C. Mellor.

FREDERICTON.

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

FREDERICTON.—THE PICKET MEMORIAL FUND.—The diocese of Fredericton has in this fund a unique establishment. The idea is that each day of the year should be endowed—\$50 will endow a day—in memory of some one. And the purpose of the fund is that the income shall provide a nurse in cases of illness in the families of the clergy. Already over \$4,000 of the \$10,000 required has been collected.

CHATHAM.—A joint gathering of the clergy and S.S. Teachers' Association of Chatham Deanery took place here on January 27th. The Sunday School Conference commenced with an introductory preface by Archdeacon Forsyth, followed by a paper on "The Need of Trained Teachers," by Rev. J. E. Purdie. Rev. R. A. Hiltz, who was present at the special request of the Deanery clergy, conducted a very instructive series of questions and answers dealing with S.S. work. Even-song was said at St. Mary's, when Rev. R. A. Hiltz was the preacher, his subject being "The Home and the Sunday School." On the following morning a "Quiet Hour" was conducted by the Archdeacon.

QUEBEC.

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

QUEBEC.—ST. MATTHEW'S.—During the recent illness of Rev. O. R. Kelly, the daily services were taken by Rev. Harold Peacock, Chaplain of the 33rd Battalion.

MONTREAL.

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

MONTREAL.—Following the example of the Church in England, the Bishops of Canada have asked that parish Missions be held throughout the Dominion to bring home to the people the spiritual lessons of the war. In Montreal large gatherings of clergy and laity will be held during Lent. The dates are: For the Western parishes, March 12 to 19; for the Eastern parishes, March 19 to April 2; for the Cathedral, March 19 to 26. So far as possible, experienced missionaries have been secured from various parts of Canada. A circular which has been issued by the Bishop in regard to the forthcoming Mission says: "Vigorous and successful efforts are being made throughout the Empire to organize and concentrate our physical forces during this terrible war time, and the feeling is growing throughout the Church that our spiritual forces also need to be organized and concentrated for a great united effort. For we believe that God desires us to do more than respond to the call to arms. We believe that God reigns and that the issues of this war are in His hands. We believe in the power of prayer, and we believe that this terrible crisis is in truth a 'Day of the Lord,' for breaking up the fallow ground, calling us to repentance, scattering our false ideals and showing to the world the awful results of coldness and sin, for we too, as well as Germany, are serving against Him. We find in these Christian lands, indifference to God; slackness of living; Bibles unread; prayer private, public and family unoffered; sacraments neglected; Sabbaths desecrated; religion a formality; family religion largely extinct; the love of pleasure and excitement dominant; luxurious, selfish and extravagant expenditure; intemperance, profanity, race suicide, the social evil, divorce, questionable methods in business, greed for gold, graft in high places and in low, bribery and corruption in civic and national administration, infidelity and unbelief; real, if not unspoken disbelief in the Incarnation and Resurrection of Jesus Christ. We want to be forgiven, purified and helped; we want to become through this sorrow, better men and women, more fitted for the new world that shall be after the war."

ST. STEPHEN'S.—An eight-days' Mission is at present being conducted in this church by Rev. H. M. Little.

ONTARIO.

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

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

BELLEVILLE.—CHRIST CHURCH.—Right Rev. Dr. Bidwell spent Sunday and Monday, the 20th and 21st ults., with Rural Dean Blagrove, D.D., preaching twice on Sunday in Christ Church

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and attending a Men's Supper on Monday evening. The supper was given free for the men of the congregation by the Parish Guild and about 60 were present. The men were greatly delighted to meet the Bishop and enjoyed the social intercourse with him, as well as the manly and inspiring address which his Lordship gave.

On the afternoon and evening of the 14th ult., St. Valentine Day, the Sunday School children of Christ Church at St. George's were entertained at a supper by the teachers. Over 200 children sat down to supper, after which Valentines were distributed and games enjoyed. Christ Church A.Y.P.A. meets regularly, having a membership of 40 this year.

BROCKVILLE.—ST. PAUL'S.—The congregation of this church entertained a large number of the Anglicans of the 59th Battalion on the 23rd ult. The Parish Hall was prettily decorated with flags of the allied nations, and with the new electric lights lately installed, the place presented a very bright and cheerful appearance. The proceedings commenced with a bountiful repast, which was followed by a programme of vocal and instrumental music. A most pleasant evening was spent by all present.

TORONTO.

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

William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—A series of Quiet Hours was held in this Cathedral on Monday morning last by the members of the Rural Deanery of Toronto. The Rural Dean read the Litany and the Bishop recited some special prayers. Addresses were given by Bishop Reeve and Rev. H. A. Brooke. The former founded his address on the 37th Psalm and the latter spoke on the subject of "The Apostolical Commission," taking for his text the last words of our Lord upon the earth ere He ascended into heaven: "Go ye into all the world and preach the Gospel to every creature," etc., St. Mark 16: 15.

SYNOD OFFICE.—The following prayer for children in use by the children of St. John's Church, Truro, N.S., has been approved by the Bishop for use in the diocese of Toronto: A War Prayer for Children. God bless our King, guard our sailors and soldiers, keep them brave in danger and merciful in victory. Look upon us at home, forgive us our sins, save us from selfishness and make us fit for victory; through Jesus Christ our Lord. Amen.

ST. JAMES' CATHEDRAL.—The Bishop of the diocese held a Confirmation service in this church on Sunday afternoon last, when 13 candidates were presented.

ST. PAUL'S.—The Revs. H. W. K. Mowll, of Wycliffe College, and A. D. Greene were the preachers in this church on Sunday last, morning and evening, respectively. Archdeacon Cody is at present laid aside by sickness, but he is making good progress towards recovery, according to the latest reports.

CHURCH OF THE MESSIAH.—The Bishop of Toronto preached in this church on Sunday morning last.

CHURCH OF THE EPIPHANY.—Canon O'Meara preached in this church last Sunday evening. The Vicar, Rev. Dyson Hague, is laid aside temporarily by illness, but it is hoped that he will soon be all right again.

ST. MATTHIAS.—The choir of this church was given a very pleasant outing on St. Matthias' Day. The party, under the care of the Curate, Rev. F. M. Brunton, left at 4.30 p.m. for Newmarket, where supper was served by the ladies of St. Paul's Church. At 8.15, the choir and clergy entered the church, singing "The Church's One Foundation." Choral Evensong was sung by Rev. F. M. Brunton, assisted by Rev. W. C. Turney and the Rector of St. Paul's, Rev. T. G. McGonigle, who preached. After the service words of appreciation were exchanged, and the party returned to the city.

CHURCH OF THE REDEEMER.—Revs. G. F. Saywell and H. W. K. Mowll were the preachers in this church last Sunday.

TRINITY EAST.—This church celebrated the 72nd anniversary of its dedication on Sunday last. It is one of the oldest, if not the oldest church in the city. The residential part of the city surrounded the church when it was first built, and it stood in a park. The corner-stone was laid by the late Bishop Strachan in 1843, and the church was opened the next year. The names of those who were baptized (and there were thous-

ands), as registered in the books, were parents of many families that now reside in Rosedale and College Heights. More marriages have taken place there than in any other church in the city, and difficulties have been encountered which do not often happen to any one congregation.

ST. STEPHEN'S.—Archdeacon Davidson, of Guelph, is to be the special preacher in this church on the Wednesday evenings during Lent, and Professor Cosgrave, of Trinity College, will conduct the Three Hours' service on Good Friday.

TRINITY COLLEGE.—The first lecture on Shakespeare was given in the Convocation Hall on Saturday last by Professor Brett, who, in the course of his lecture, said that Shakespeare's drama comprehended all life. Taking as his text that "All the world's a stage and all the men and women merely players," the speaker took many of the best known of Shakespearean characters and traced the inimitable power of the writer, in picturing their emotions. Women were never portrayed as a class by Shakespeare. He draws them individually. The lecturer on Saturday next will be Mr. W. D. Thomas, B.A., his subject being, "In the Days of Shakespeare."

NORWAY.—ST. JOHN'S.—Major the Rev. W. L. Baynes Reed, the Chaplain of the 75th Overseas Batt., was, on Thursday, presented by the members of his congregation with a handsome club bag. The presentation was made by Messrs. F. V. Philpot and J. N. Miller. Brief addresses were given by Archdeacon Warren, Revs. J. Bushell, C. E. Luce, H. A. Bracken and J. Stewart.

BIRCHCLIFFE.—ST. NICHOLAS.—The Building Committee report the purchase of a new site for the new church. The site is considered excellent for a church, being half an acre on the Kingston Road, and in the centre of the large district ministered to by Rev. C. E. Luce. The price is very reasonable.

COOKSTOWN.—Rev. Walter Creswick, who has been for some time past (on leave of absence) engaged in the task of organizing and directing work amongst the boys belonging to the Anglican churches in Rochester, N.Y., has returned to Canada and has been appointed by the Bishop Rector of this parish. Mr. Creswick has already commenced work at Cookstown. The Rectory is being renovated.

COLLINGWOOD.—ALL SAINTS.—Hon. Capt. the Rev. R. MacNamara left this parish on the 23rd ult., having been appointed Chaplain of the 9th Canadian Artillery Brigade, 3rd Division, that lately landed in England. Just prior to leaving two presentations were made to him. The Adult Bible Class presented him with a purse of gold, while other members of his congregation gave him a gold wrist-watch. His congregation have given him unlimited leave of absence. Canon Daniel, late of St. John's, Port Hope, will take charge of the parish during his absence.

ORILLIA.—RURAL DEANERY OF EAST SIMCOE.—A meeting of this Deanery was held February 22 and 23 in St. James' Church, Orillia, when we had the pleasure of welcoming Rev. W. H. A. French into our Deanery. A missionary address was given in the Parish Hall on the evening of the 22nd ult., by Rev. C. G. D. Browne. Holy Communion was administered by the Rector on the morning of the 23rd. At the business meeting of the Deanery the resignation of Rev. G. W. A. Roberts, recently removed to Toronto, was accepted, and Rev. H. Naylor was appointed to succeed him as secretary. A suggestion was made at the meetings of this deanery that a sufficient number of the country clergy be asked to co-operate in a holiday scheme for the summer of 1916. The idea is to engage a student to pass from one parish to another during the summer vacation and relieve the clergymen for one or two weeks, whatever period is desired. The expenses of the student be provided by the clergy joining in the scheme on the basis of length of holiday taken.

NIAGARA.

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

HAMILTON.—CHURCH OF THE ASCENSION.—Captain the Rev. R. J. Renison took his official farewell of the 86th Machine Gun Battalion on the 20th ult. There was a large turnout of the Battalion under command of Lieut.-Col. W. W. Stewart, to hear the final sermon preached to them by the Rector, who has officiated in the capacity of honorary Chaplain ever since the Battalion's inception. The new Chaplain, Captain Rev. J. B. Paulin, a Presbyterian minister, was present in uniform.

Rev. Canon Gould gave a very interesting address to the members of the Men's Club on the 23rd ult. He took as his subject Syria and Arabia,

and portrayed their importance in connection with this present war. He outlined several German military schemes, and dwelt at some length upon the building of the railway to Bagdad, showing how instead of taking the shortest route possible to the city, they were building it for strategic importance. He told of the importance of the Suez Canal as far as England was concerned and related many amusing anecdotes in reference to the Turkish railroad system. He stated that before the war there was not a single mile of double track in Turkish Asia, but that this condition was different now. In summing everything up, Canon Gould said: "Intangible and imponderable forces, vital in the termination of this war, are at work which will cause the statements of the Imperial Chancellor of Germany to be falsified." Mr. Russell T. Reilly presided.

BURLINGTON.—ST. LUKE'S.—A beautiful brass tablet, which has been placed in this church to the memory of Miss Agnes Woodburn Greer, was dedicated on the 20th ult., by Rev. F. W. Hovey.

HURON.

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

ST. THOMAS.—ST. JOHN'S.—On the 18th ult., the choir were entertained by the members of the Ladies Bible Class. One of the pleasing features of the evening was the presentation of Sergeant Foster and Private Orrell, members of the choir, who are now serving in the 91st Battalion, with fountain pens, which were given to them by their fellow members of the choir. A most pleasant evening was spent by all present.

WIARTON.—Rev. Charles K. Masters, who was called to England in January, to serve as a Chaplain in the C.E.F., has been appointed to No. 1 Canadian Casualty Hospital "somewhere in France."

ESSEX.—Rev. D. W. Collins, Rector of this parish, has been appointed to succeed Rev. W. H. Snelgrove as Rector of the Church of the Ascension, Windsor, Ont. The latter clergyman succeeded the late Canon Ridley as Rector of Trinity Church, Galt.

MERLIN.—TRINITY.—On February 20th the Bishop of the Diocese made his annual visitation to this parish and confirmed a class of thirteen presented by the Incumbent. The service was numerously attended.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Arch-
bishop and Primate, Winnipeg, Man.

WINNIPEG.—The Archbishop is now issuing a Pastoral calling for a very special effort during the Lenten Season for a spiritual uplift throughout the whole diocese. The clergy in attendance at the Retreat have returned to their parishes filled with zeal and earnestness to lead in the campaign, and great results are hoped for and prayed for in the diocese. The Archbishop held a Confirmation in St. John's Cathedral on the 20th ult., when a large class was presented, including a number of boys from St. John's College School. His Grace held a special Confirmation for adults and for soldiers in St. Matthew's Church two days later, when a class of 30 was presented by the Rector, which included also 12 soldiers prepared by Captain Rev. B. W. Pullinger, Chaplain of the 53rd Regiment. Rev. H. W. Baldock, B.D., was recently nominated to the Archbishop by the clergy of the Deanery of Selkirk as Rural Dean, in succession to the Rev. W. W. H. Thomas, who recently resigned. It is understood that His Grace has confirmed the nomination. Mr. Baldock is one of the oldest and most respected clergymen in the diocese, a man of deep spirituality, whose influence will be of great benefit in the Deanery. He is, at present, the Rector of St. Paul's, Middlechurch. Rev. J. M. McKinney has been appointed Rector of St. John's, Elgin, and is succeeded in the Incumbency at Reston by the Rev. O. H. May. Rev. H. O. N. Belford who recently resigned from Elgin, has accepted a position in the Diocese of Quebec, and left for his new sphere on February 9th.

CALGARY.

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

(The Synod of the Diocese of Calgary—Concluded.)

At a special service of intercession in the Pro-Cathedral on the 16th ult., Bishop Gray, of Edmonton, was the preacher. In the course of his sermon the Bishop said: "God's purposes are expressed in present conditions. The question is simply this: 'What is the nature of the response

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on in the Pro- Gray, of Ed- course of his purposes are he question is f the response

we must make to His call to us—what is that part we must play? There is at present a clarion call from God to His children. We must look into His face and refresh ourselves with a clearer and better understanding of His character, and thus form a higher, nobler estimate of life. The war has brought to us what we have nearly forgotten, that God is indeed our refuge in time of trouble. God's hand is over us in this present time, and there is a call to us for prayer, penitence, and intercession, to fulfil His purposes for the world at large. One of the grandest messages from the seat of war has come from a layman, who said, 'Until we can look with humblest spirit, with a prayer on our lips, we cannot count the day as won.'

On the following morning Bishop Gray made a strong personal appeal to the members for a closer unity between the Church of England people as a whole throughout the entire Province of Alberta. He said:—"Let us work shoulder to shoulder, let us have a common sense of responsibility, let there be increasing harmony between us," he continued, "for the glory of God and the good of His kingdom on earth." Chancellor Conybeare, Dean Paget and Bishop Pinkham welcomed Bishop Gray to the Synod, speaking warmly of his work in the Calgary diocese before his consecration as Bishop of Edmonton. The elections resulted as follows:—Executive Committee, Clergy—Bishop Pinkham, Dean Paget, Archdeacons Dewdney and Tims, Chancellor Conybeare (all ex-officio); Canon Gale, Canon Murrell-Wright, Rev. J. R. Gretton, Canon McMillan, Canon Stocken; Lay—Messrs. Sydney Houlton, H. N. Sheppard, E. N. Barker, R. B. Buchanan, W. A. Geddes, R. E. Fiske, Gerald Robinson, W. Parly. Delegates to General Synod:—Clergy—Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Canon Murrell-Wright, Canon McMillan, Canon Gale; substitutes, Canon Stocken, Canon Mowat, Rev. M. W. Holden, Canon James; lay delegates—Chancellor Conybeare, Sydney Houlton, Judge Jackson, W. A. Geddes, E. N. Barker, Gerald Robinson; substitutes, C. W. Peterson, W. Parly, G. S. Orde, J. W. Jowett. Delegates to Provincial Synod: Clergy—Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Canon Murrell-Wright, Canon McMillan, Canon Gale, Canon Mowat; substitutes, Canon Stocken, Rev. M. W. Holden, Canon James, Rev. C. W. E. Horne; Lay—Chancellor Conybeare, Mr. Sydney Houlton, Judge Jackson, Messrs. W. A. Geddes, E. N. Barker, Gerald Robinson, J. W. Jowett; substitutes, G. S. Orde, C. W. Peterson, W. Parly, R. E. Fiske.

EDMONTON.

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

EDMONTON NOTES.—Bishop White, of Honan, will be in this city for the annual gathering of the W.A. Other meetings of a general character are being arranged. The Bishop's visit is looked forward to with great interest.

The Bishop of Mackenzie River (Dr. Lucas), is in town on his way East.

Rev. Dr. Griffith-Thomas is expected in the city during Easter week. A conference of clergy is being arranged for.

Rev. G. N. Finn, M.A., assistant to the Rev. C. W. McKim, M.A., Christ Church, has been appointed to the important rectory of Red Deer, in the Diocese of Calgary. Before coming to Edmonton Mr. Finn spent five years in Saskatchewan. He will be much missed in Edmonton by a large circle of friends.

At the present time nine different units are recruiting in Edmonton. The city wears the appearance of a garrison town.

The Bishop is arranging to visit each parish for the purpose of holding meetings for the men and women with a view to deepening the spiritual life of the parishes.

YUKON.

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

DAWSON.—ST. PAUL'S.—At the evening service on November 28th, the following articles were dedicated in this church by Bishop Stringer: A brass cross, a pair of brass vases, two book rests, a brass alms basin, a Bishop's chair and prie-dieu, a chancel chair and prie-dieu and an oak chair for the reading desk. All the aforementioned furnishings were donated by members of St. Paul's congregation. The annual sale of work under the auspices of St. Paul W.A. was held on November 17th and proved most successful. The sale represented a year's most arduous and painstaking work by the ladies, and was worthy of the splendid patronage it received. The net proceeds amounted to approximately \$900. At a meeting held recently the members of the

W.A. voted \$500 towards the Rector's stipend, \$100 to the Red Cross Fund and \$100 to Missions. The members of the Junior W.A. had a small stall at the sale of work, from the proceeds of which they were able to defray the cost of a handsome brass bookrest recently placed in the church. Churchpeople in Dawson have begun to realize how difficult it is to obtain money from England to carry on missionary work in the Yukon, consequently, the members of St. Paul's congregation have paid the Rector's salary for the months of October, November and December, and have the sum of \$500, donated by the W.A., on hand with which to begin the New Year. The Sunday School children decided to forego their annual Christmas-tree, and instead have voted the sum of \$25 to the aid of the Serbian children.

CHURCH CAMP MISSION.—Mr. J. H. Browne, who has laboured faithfully in this Mission for the past 15 months, has returned to his home in Ireland, and Rev. F. H. Buck, of Vancouver, has taken his place, continuing the work which was begun so well by him.

THE SYNOD OF THE DIOCESE OF COLUMBIA

AUGUSTINE SCRIVEN, M.A., BISHOP, VICTORIA, B.C.

VICTORIA.—The opening service of the 16th Synod of this diocese was held on the evening of 15th ult. Those taking part in the service were the Revs. G. H. Andrews; J. W. Flinton, H. T. Archbold, and the Dean of Columbia. At the service, Dr. Scriven, the Bishop of Columbia, read his Charge, the first one which he has delivered since he was consecrated. In his address the Bishop touched on practically every phase of clerical work within the bounds of the diocese, while reference was made also to the work of the General Synod, and, as was expected, to the great shadow of war. In referring to the state of the Church in the diocese the Bishop declared that there had been no extension of the Church in the diocese during the past year. Thanks were due to the Rev. Arnold Stackhouse for the manner in which he had maintained the work in the northern mission in the wilds of Vancouver Island. The work of that Mission, it was confidently hoped, would receive a new impetus under the guidance of Archdeacon Collison. Rev. L. A. Todd had done splendid work on the West Coast Mission, depending greatly on the staunchness of his little boat in his duties; and under Rev. John Antle good work was being done in the Columbia Coast Mission also. The Bishop enumerated the many changes which had taken place in the clerical staff of the diocese during the past year, referring in this regard very specially to the advent of Dr. Schofield, of Fredericton, as the new dean. In speaking about the Indian work of the Canadian Church as a whole, the Bishop declared that it was of supreme importance, and he earnestly hoped that the M.S.C.C. in the coming year representing the Church as a whole would come to the aid of the Indian Mission. The Bishop made reference to the meeting of the last General Synod with special regard to the Revision of the Book of Common Prayer. A very brief review of his own special undertakings during the six months that he has occupied the See of Columbia included eight public and two private confirmations, with a total of 67 candidates; the dedication of a church at Port Washington, North Pender Island; a new bell at Colwood; and a new reredos at St. Mary's, Oak Bay; and the institution of Archdeacons Sweet and Collison; and of Rev. J. D. Mackenzie Naughton to Cedar Hill parish. The concluding paragraph of his Charge dealt with the present war. The Bishop said:—"Our Synod meets again, as it met last year, under the shadow of the great war. Of the outcome no one has any doubt. We cannot fail. For it cannot be that the cause for which our Empire and the Allies are fighting—truth and justice and liberty—will not be upheld. It is our duty to pray for victory and to work for it, believing that the things for which we are fighting are the things which God would have prevail upon the earth. God is calling us to a purer, more honest and higher national life." A good deal of the time of the Synod was taken up by the discussion of the Canons which were all eventually adopted. The Pension Scheme for the clergy of the diocese was approved. This scheme is being promoted by Bishop Lawrence, of Massachusetts, and a statement has been issued by Bishop Greer, of New York, with respect to the matter. The explanation is that upon payment by the parish each year of an additional 7 per cent. of the minister's salary he will receive a pension equal to one-half of his average salary during active service on his retirement at the age of 68. Annual pensions would be allowed the widow and children at his death. The pension is, in other words, a

WHITEHORSE.—CHRIST CHURCH.—OBITUARY.—Magistrate G. L. Taylor, who died on October 22nd, had been identified with this church for nearly five years. He was a man of high personal character and as such was esteemed by the community in which he spent a number of years. His capacity to see things in their right relation to each other and to himself gave breadth both to his vision and to his actions. These qualities fitted him to deal with complex affairs and rendered him a first-class magistrate. The burial was in the family plot at Bothwell, Ont.

SCHOOL NEWS.—The members of the Junior W.A. are now very busy getting a supply of work ahead. The boys carve teapot stands and picture frames, while the girls make moccasins and do all kinds of beadwork. These articles are eagerly bought by the summer tourists as souvenirs of the Yukon, and the money is voted by the children to foreign Missions in other parts of the world. The children take a lively interest in Mission work, and have decided opinions where they want their money to be spent. The School for the Blind at Gifu and the work among Eskimos are two favourites.

scheme of deferred salaries. The financial report was also adopted. The total receipts from all sources during the year totalled \$91,928.12, one of the biggest amounts being the Mission Fund of \$21,834.73, and the Bishopric Endowment Fund of \$13,393.74. At the public missionary meeting, the Bishop presiding, the speakers were Rev. F. Cowley, of Alert Bay; Rev. A. L. Todd, of Tofino, of the West Coast Mission, and Rev. Robert Connell, of the Chinese Mission. One of the most important matters dealt with and disposed of at the recent session of the Synod was the passing of a Canon conferring upon the women of the parishes the right to vote at vestry meetings, and thus a long conflict of many years' standing has been settled. The most important piece of work before the Synod was the revision of the Constitution and Canons which was undertaken by a special committee and presented by the Convener, Rev. R. Connell. Two days were devoted to this work which gave rise to many animated discussions. Among the most interesting of the recommendations was one dealing with an equitable basis for the Synod Fund, by which the parishes are graded and their assessments based upon a proportional percentage of their parochial expenditures. The Committee on Pension Fund recommended in their report a plan of insurance covering both superannuation and provision for widows and orphans. The plan calls for a contribution from the clergy of not more than 5 per cent. of their stipend, and this was accepted by them. It is hoped that next year this will be in such form as to permit of the new scheme becoming active at once. A resolution in favour of prohibitory measures for the amelioration of the evils connected with the use of intoxicants was passed unanimously, as also was one giving the Synod's adherence to the principle of a plebiscite on the prohibition question. The following officers were elected:—Executive Committee:—Clergy—Revs. Robert Connell, J. W. Flinton, F. A. P. Chadwick, H. P. Archbold, Septimus Ryall, W. E. Cockshott, S. L. Stephenson and E. G. Miller; Laymen—members, Sir Clive Phillips-Wolley, Major John Walsh, and Messrs. R. W. Perry, F. Burrell, H. S. Crotty, John Harvey, A. J. Dallain and H. W. May. Delegates to Provincial Synod:—Clergy—the Dean of Columbia, Archdeacon Collison, the Rev. R. Connell, and the Rev. F. A. P. Chadwick; Lay delegates—Chancellor Crease, Messrs. P. Wollaston, John Harvey and R. W. Perry.

Correspondence

IMMERSION.

Sir,—Your correspondent "Baptist" did well to call attention to that statement in "Our Empire." I question whether, when every passage is properly interpreted, a single reference to Immersion can be found in the New Testament. And it is interesting to be told on the authority of the author of "Baptism and Christian Archaeology," that the remains of earliest Christian art and sculpture all point to the fact that Immersion was not the ordinary method of baptism in the primitive Church. It is also well known that the earliest Baptists of Elizabeth's reign were not immersed. Our Church allows liberty, and this is as it should be, but we have no right to argue that Immersion is the only, or even the primary, Scriptural method. Veritas.

THE BISHOP OF FREDERICTON AND PROHIBITION.

Sir,—In the "Canadian Churchman" of February 24th, I notice a short editorial in "Outlook," in which special attention is drawn to the firm stand taken by the Bishop of Fredericton in his Charge to his Synod, on the subject of Prohibition—a stand at which all true friends of temperance reform must rejoice. It will doubtless be of interest to your readers to know that this action of his Lordship of Fredericton is not unique in the Canadian Episcopate. Not all of our Bishops have had an opportunity as yet of addressing their Synods on this important question, and what they may say or do on other less conspicuous occasions does not become so widely known. The Bishop of Kingston, for example, as long ago as the latter part of October, put himself very definitely and emphatically on record as being in favour of the "total abolition of the liquor traffic at least for the period of the war." At a meeting of representative citizens held for the purpose of discussing this matter, a resolution to the above effect was moved by Dr. Bidwell, Bishop of Kingston, seconded by Dr. Macgillivray, Moderator of the General Assembly of the Presbyterian Church in Canada, and passed unanimously. This was afterwards formally brought before the License Commissioners, when they visited Kingston, the Bishop being selected as the chief speaker on that occasion. His Lordship has also on more than one occasion, when addressing gatherings of his clergy, given utterance to similar views. For example, in November last, in an address, copies of which have been sent to all the clergy in the diocese, he spoke as follows to the clergy of Leeds Deanery, and the words are worthy of the attention of a wider circle of readers: "There is some evidence that the people as a whole are being unusually moved in regard to the question of the stringent diminution, or, perhaps, the entire abolition of the liquor traffic. I am of opinion that the time has now arrived when, on the ground of the call to self-sacrifice which is now ringing in our ears, and in that same spirit, we may rightly be prepared to support any movement which is free from a political bias, by which the present evils shall be removed, or at least greatly minimized. We may well now call on those who have never abused their freedom to surrender it for the welfare of their brethren. This would be the true spirit of sacrifice and in this I would have the clergy take the lead. We clergy are, I suppose, almost without exception, practically total abstainers already, and so have been perfectly unbiased in whatever stand we have taken in the past. But if we can keep this question clear of politics, then I think we should, under the circumstances, and because this is a time when willingness to undergo every kind of sacrifice is of inestimable value, be prepared to throw the weight of our active support into the scale. The people look to us as leaders, and, in my opinion, we can and should give them direct guidance in this matter now, along the lines I have suggested."

O. G. Dobbs, Archdeacon of Kingston.

CHURCH AND BIBLE.

Sir,—In reply to Mr. St. George, Dr. Salmon in his "Infallibility of the Church" (Ch. 8), says he thinks it was Dr. Hawkins, the Provost of Oriel College, Oxford, during Newman's time, who was the author of the now well-known phrase, "The Church to teach; the Bible to prove." Dean Wace in his "Principles of the Reformation," says that there is a profound fallacy in the statement and adds these words:—

Teaching, no doubt, is the function specially assigned to the Church by our Lord's commission, "Go ye and teach all nations." But if the Church would fulfil aright her mission of teaching, she must first herself be taught of God; and the only means by which she can receive that teaching is through the Holy Scriptures, under the guidance of the Spirit of God.

It need hardly be said that by the word "Church" is to be understood what the Prayer Book calls "the blessed company of all faithful people," and in particular it is necessary to be careful not to confuse "Church" with "Ministry."

Student.

THE ASSYRIAN CHRISTIANS.

Many thanks to those who have kindly contributed the following: Mrs. Boomer, \$2; "A Sympathizer," Fredericton, \$1; M. L. Blatchford, \$2. If anyone feels inclined to send a little further assistance, I shall be most glad to forward it to the Rev. F. N. Heazell. He says that things are better than they were for these people, who

have suffered all kinds of persecution and torture, hunger and privation. One of the faithful workers, Mr. Paul Shimmom, of Urmi, Persia, and one of themselves who shared with them the life of destitution, camping in the cold, is now in New York trying to procure further assistance. Kindly send anything you can spare and address: Miss Caroline Macklem, 1126 Richardson St., Victoria.

ACKNOWLEDGMENTS.

We warmly acknowledge further contributions for the Scripture Gift Mission from Mrs. E. H. Osler, Cobourg, \$5; Mrs. Wm. Reynolds, Gainsboro, \$3.50; St. John's Parish, Arichat, N.S., \$10.96.

Sir,—I enclose \$2 towards the "special outfit for one of our missionaries," and hope all the necessary amount will be sent in. Those missionaries in the extreme north should be well supported by the stay-at-home Church people, for they sacrifice so much and have to endure such great privations and loneliness.

St. Catharines. M. C.
Also for Missionary's outfit, Hamilton, \$1 and Toronto, \$1. Further sums will be gladly received.
Editor, "Canadian Churchman."

"Oracle."—Thanks for yours, but the subject is closed, at any rate, for the present.

The Family The Doctor's Big Fee

A CROWD of casual visitors had landed from the fortnightly mail-boat, and had come "right up" to see the sights of our little harbour while our mails and freight were being sorted and the usual two hours allowed to collect and put aboard any return packages or letters. The island on which the station stands is a very small one and attractions are naturally few, and custom has reconciled us to the experience, strange enough at first, of being included in the list of "sights."

A nice, cheerful group has just "done the hospital" and its appendages and were resting on the rocky hill-top, after seeing the winter dog team and examining the students' reservoir. The ever recurrent questions had been asked and patiently answered—yes, the ice was cold, but not always wet, the glare of the snow was hard on the eyes, dogs do delight to bite—and so on. Conversation flagged a little till someone enquired the names of the headlands and bays stretching away in succession beneath our view. "It all looks so grim and cold, and the people seem so scattered and so poor. Surely they can't pay a doctor's fees?" someone asked.

"That depends on what you mean by a fee. We do not expect to get blood out of a stone."

"Is all your work done for nothing, then?"

"No, not exactly for nothing. There is no product of the coast which has not been used to express gratitude and 'to help the hospital along.' Codfish is a common fee; seal skins, venison, wild ducks, bead work, embroidered skin work, feathers, firewood—nothing is too bizarre to offer."

"Do they never pay money?"

"Yes, sometimes. Of late years, a little more each year. But when we began work, they practically never got any money to pay with. The fur trading companies paid in symbols, and traded them for goods at their own prices. Values were often measured not by so many dollars, but by so many pelts. The traders gave out supplies on credit, took the fish or fur from their planters in return, and settled the balance, when there was any, in goods. Even barter was quite unusual, though some traders had a 'cash price' for produce paid down at once, besides the credit price."

"Do you think it a sound policy to be providing services, drugs and nursing, free?" chimed in a grey-bearded old fellow, evidently the philosopher of the party.

"Sometimes, sir, policies must be adopted which are rendered necessary for the time by conditions. Besides, as I have said, the people pay what they can for what we think they have, in these times, a claim on civilization for. It is they who catch the fish and fur, reaping harvests for the world's benefit—that would otherwise be lost—and they receive a very scant return."

"Well, I'm glad that you don't do it for nothing, anyhow. That would be an imposition on the workers, as well as on the subscribers."

The old gentleman seemed a bit disgruntled, so I ventured to put my viewpoint in a different way.

"Do you see that steep, rocky Cape over there, sir?" I asked. "It is the most northerly you can see."

"A great landmark, and worth the journey up here only to look at it," he answered with an enthusiasm which showed that he had a tender spot for Nature's beauties, and that even if the shell was hard the kernel was soft.

"There is a little village just behind that head. It is hidden away in a regular rift in the mountain, which forms a little cove for a safe anchorage. I had as big a fee there only two days ago as ever I received when I was practising in London." The company looked up in astonishment. But like Brer Rabbit, I lay low to see if they cared for an explanation. I thought I saw a twinkle in my critic's eye as it caught mine. "Go ahead!" was, however, all that he said.

"Deep Water 'Crik,' we call it. About half a dozen fishermen's families live there. Well, three days ago a boat came over about daylight to see if they could get a doctor. I was debating as to the advisability of leaving hospital when an old skipper from a schooner in the harbor came ashore to tell me, "It's t' old Englishman, Uncle Solomon, they calls him. He's had a bad place this twelvemonth. 'How's the wind outside?' 'Soldier's wind. Abeam both ways.' 'Think I could get back to-night?' 'Yes, by after dark.' 'Let's get right away then.'"

"But other calls delayed us before I got to the boat, and it was nearly midday before we were heading across for the Cape. Unfortunately, the wind veered as the sun sank, and 'headed' us continually. The northern current was running strong, and it was just 'duckish' when at last we entered the creek.

"The former glories of Deep Water Creek have passed away. Fortune has decreed that seals and mackerel, and even salmon, largely should not 'strike' in along that shore. Bad seasons and the wretched trading system have impoverished the fishermen. The opening of the southern mines has taken away some of the most able-bodied. Here and there a braver cottage still boasts a coat of whitewash and a bit of 'cod-oil and red dust' on the roof. But for the most part there is a sombre, dejected look about the human part of the harbor that suggests nothing but sordid poverty.

"It had commenced to rain, and we were wet, cold, and feeling generally blue as we landed at a small fish-stage, whose very cleanliness helped to depress us further, telling as it did the tale of a bad voyage. For now it ought to have reeked of fish and oil; while piles of cod-heads, instead of the cleanest of cold water, should have covered the rocks beneath. So many of our troubles are due to deficient dietary! Winter was already on our heels, and there seemed to be the shadow of hunger in the very air. Life looked hardly worth having.

"As soon, however, as we landed a black-bearded, brightfaced man of about fifty gave us such a hearty greeting, and such evident happiness lit up his peculiarly piercing eyes, it made us feel a little more cheerful, even before he had taken us into his house, where we found a cup of steaming hot tea all ready for us. That tea did not seem a whit less sweet, because 'there be ne'er a drop o' milk in t' harbour, Doctor, and molasses be scarce, too, till t' fish be dry.'"

"Everything was so clean that you could just as well have eaten off the floor. The pots and pans and tin cooking utensils shone so brightly from the walls that the flame of the tiny kerosene lamp, reflected from so many sides at once, suggested ten hundredfold the candle-power it possessed. A museum full of treasures could not have added to the charm of the simplicity of the room, which though small was ever so cozy and bright compared with the surroundings outside. Three children were playing on the hearth with a younger man, evidently their father. "No, Doctor, they aren't ours exactly," replied our host, in answer to my question, "but us took Sam as our own when he was born, and his mother lay dead, and he've been with us ever since. Those be his little ones. You remember Kate, his wife, what died in the hospital?" Yes, I remembered her very well, and the struggle we had had to save her.

"Skipper John," I said as soon as tea was over, "let's get out and see the old Englishman. He'll be tired of waiting." "You've needn't go out, Doctor. He be upstairs in bed." So upstairs—literally up the ladder—we went to find the oddest arrangement, and yet far the most serviceable under the peculiar circumstances. "Upstairs" was the triangular space between the roof and the ceiling of the ground floor. At each end was a tiny window, and the whole, windows included, had been divided longitudinally by a single layer of hand-sawn lumber, reaching up

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to the tiny cross-beams. There was no lofting, and both windows were open, so that a cool breeze was blowing right through. Cheerfulness was given by a bright, white paper which had been pasted on over everything. Bright, home-made rag mats covered the plain boards. At one end a screen of cheap cheesecloth veiled off the corner. Sitting bolt upright on a low bench, and leaning against the partition, was a very aged-looking woman, staring fixedly right in front of her, and swaying forward and back like some whirling Turkish Dervish. She ceaselessly monotoned what was intended for a hymn.

"The old gentleman sleeps over there," said the skipper's head, which was just above the floor level. He indicated the screened corner, and then bobbed down and disappeared. Skipper John was far too courteous a man to intrude. The old lady took no notice whatever as I approached. No head was visible among the rude collection of bedclothes which, with a mattress on the boards, served for the bed. 'Uncle Solomon, it's the Doctor,' I called. The mass of clothes moved and a trembling old hand came out to meet mine. 'Not so well, Uncle Solomon? No pain, I hope?' 'No pain, Doctor, thank the good Lord—and Skipper John,' he added, reverently. 'He took us in, Doctor, when the old lady and I were starving.'

"The terrible cancer in spite of which his iron constitution still kept him alive had so extended its fearful ravages that the reason for the veiled corner was at once apparent, and also the effective measures for ventilation.

"The old lady had now caught the meaning of my presence. 'He suffers a lot, Doctor, though he won't say it. If it wasn't for me singing to him, I don't know how he would bear up.' And strangely enough, even I had noticed the apparent coming down from an odd dreamy state to crude realities, as the old lady abandoned her crooning and talked of symptoms. 'But, Aunt Anne,' I said, 'you can't keep it up all night as well as all day?' No, not exactly, Doctor, but I mostly sleep very little'; and to my great astonishment she now shut up like an umbrella, and at once recommenced her mesmeric monotone.

"When the interview was over, and all my notes made and lines of action decided, I still did not feel like moving. Indeed, I was standing in a brown study, when I heard the Skipper's voice calling me. 'Be you through, Doctor?'

There be two or three as wants to see you,' it said—but it meant, 'Is there anything wrong?' The long and absolute silence might mean that the sight had been too much for me. 'There's no hurry, Doctor,' it hastened to call, however, before I could answer, for his quick ear had caught the noise of my start as I came to earth again.

"What can be the meaning of it all? I was pondering. Is there any more sense to life than to Alice in Wonderland? Are we not all a lot of 'slithy toves, that gyre and gimble in the wabe'—or worse, can we who love living only regard it as one brief tragedy?

"The clinic of Skipper John's lower room included one or two pathetic tales, and evidently my face showed discouragement. But I confess I was surprised when the last poor creature had left to find Skipper John's hand on my shoulder. 'You'll be wanting a good hot cup o' tea, I knows, Doctor. And t' wife's made you a bit o' toast, and a taste o' hot berry jam. We are so grateful you come'd, Doctor. The poor old creatures won't last long. But thanks isn't dollars, is it, Doctor?' At that minute his happy, optimistic eyes chanced to meet mine. They seemed like good deep water, and just for a minute a suspicion crossed my mind. Perhaps he knew more of the real values and troubles of life than his intellectual opportunities might suggest. 'Aren't they, Skipper?' was all I said. 'We doctors, anyhow, find them quite as scarce and sometimes much more helpful.' 'Well, Doctor,' he added, 'please God if I gets a skin t' winter I'll try and pay you for your visit anyhow. But I hasn't a cent in the world just now. The old couple has taken what little us had put by. But that won't be for long, Doctor, I'm thinking.'

"Skipper John, what relation are those people to you?"

"Well, Doctor, no relation 'zactly.'

"Do they pay nothing at all?"

"Them has nothing.'

"Why did you take them in?"

"They was homeless, Doctor, and the old lady was already blind.'

"How long have they been with you?"

"Just twelve months come Saturday.'

"Thanks, Skipper, thanks," was all I could say. But I found myself standing with my hat off in the presence of this man. I thought then, and still think, I had gotten from him one of my largest fees."—New York Churchman.

Books and Bookmen

"A Book of Prayers with Selected Bible Readings for the Home Circle," arranged by the Rev. Canon R. B. Girdlestone, M.A. London: Morgan and Scott, Ltd. (2s. net.)

This book seems to us to meet all requirements, and many will find useful the suggestions of Scripture passages for daily reading. The compilation includes prayers for two weeks, special prayers and thanksgivings, and heads of prayer for those who prefer to use their own words. A great deal of care has been bestowed on this volume. It is evidently the fruit of ripe experience, and reveals a clear grasp of what is needed. The prayers are comprehensive, simple and well fitted for their purpose. We cordially recommend the book, and feel sure that it will prove a stimulus to Family Worship, and will add to its helpfulness.

"The Story of Canada Blackie." By Anne P. L. Field. New York: E. P. Dutton and Co. (\$1.)

A story that is, to say the least, remarkable. It tells of one of the most desperate and resourceful criminals in the State of New York, who, before his death at Sing Sing, had become an absolutely transformed man, exercising an almost unique influence upon his fellow-prisoners. The letters of Blackie reveal a depth of feeling, of sympathy, and of high aspiration that is extraordinary in a man with such a history. The book is worth reading, as it teaches us never to despair of any man, by showing that even in the most unpromising of men there lie potentialities which by the help of love and trust and sympathy can often be translated into character.

"Studies in Revival." Edited by Cyril C. B. Bardsley and T. Guy Rogers. London and New York: Longmans, Green and Co. (40 cents net.)

A series of papers by representative English Churchmen on various aspects of Revival. Much that is timely and forcible will be found here. The Archbishop of Canterbury contributes a preface, showing the spiritual need created by the present war and suggesting the value of these studies, coming as they do from men of experience. Workers in Canada will find not a little that can be applied here.

Personal & General

Bishop White is going to Edmonton for the W.A. annual meetings.

Miss Cartwright, of Toronto, was present at the Quebec W.A. last week.

At the invitation of Bishop Courtney Dean Llwyd is holding a Mission at St. James' Church, New York.

Canon Daniels is taking charge of All Saints', Collingwood, during the absence of the Rev. R. MacNamara overseas.

The Bishop of Toronto has authorized a children's prayer to be used during the war in all Church schools in the diocese.

The Rev. Charles K. Masters, of Warton, is now Chaplain to No. 1 Canadian Casualty Hospital "Somewhere in France."

Women were given the right to vote in vestries in the Diocese of Columbia at the Synod meeting just held. So the movement continues to grow.

Bishop Lucas, of Mackenzie River, is expected in Toronto shortly. Much mail matter for the Bishop was destroyed in the wreck of the steamer last summer.

March the 8th is Ash Wednesday. The Lenten season should be observed this year with a great outpouring of prayer and intercession for our Empire.

"Is that interesting?" enquired one man of another who was reading a periodical. "No, it's a religious newspaper," was the response ("Canadian Churchman" is, of course, excepted.)

In many of our churches on Sunday evening last the news of the French success in repelling the German attacks on Verdun was announced from

Rennie's Seeds

FIRE NOTICE

We desire to advise our many customers that although we have suffered a very large loss in Sunday's (February 20th) fire, we have sufficient stocks stored at our warehouse at Long Branch and other warehouses in Toronto to enable us to fill orders complete and to take care of the coming season's trade. We commenced shipping on the 21st at noon, and orders will be handled in our usual prompt manner.

Rennie's Seeds

Head Office
Toronto, Can.

All our Branches have been supplied with their season's requirements

the pulpit and prayers of thanksgiving offered.

The degree of D.D. has been conferred by Oxford University upon Right Rev. A. Scriven, M.A., Oriel College, Bishop of Columbia, and Right Rev. A. J. Doull, M.A., Oriel College, Bishop of Kootenay

"Northern Lights," the appropriately named Diocesan magazine of the Diocese of the Yukon, just to hand, was set up and printed by Frederick Boss, Alfred Ellis and David Elias, of the Choooutla Indian School. It does them great credit.

Mrs. Tamar Weaver, who was born on the same day of the month and year of the late Queen Victoria, died February 16th at her home, Bayham Township, near Port Burwell, aged ninety-seven years. The deceased was born on the farm where she lived.

Miss Evans, of Bishop Strachan School, gave a most interesting address on the "Teacher" at the Toronto Sunday School Association an-

nual meeting. She dealt with the need of knowledge: first, of the subject; second, of the children; third, of the spiritual.

"A Journey to Peace River Crossing" shows how Bishop and Mrs. Robins, together with the Rev. W. Minshaw, made the trip under difficult conditions. We in Eastern Canada do not half appreciate the work of our noble representatives in the great North-West. The story will be found under Diocese of Athabasca.

A man who was in the habit of stuttering was asked why he did so. "That's my p-p-peculiarity," returned the man. "Everybody has his p-p-peculiarities." "I have none," asserted the other. "Don't you s-s-stir your tea with your right h-h-hand?" "Yes." "Well, t-t-that's your p-p-peculiarity. Most p-p-people use a s-s-spoon."

Officer casualty lists for January show that the British army lost 310 officers killed, 647 wounded and 40

missing—a total of 1,024. The casualties since the beginning of the war aggregate 23,087, of which 7,157 have been killed or died, 14,158 wounded and 1,772 missing. Brig.-General Fitton and six Lieutenant-Colonels were killed and Brig.-General Harvey wounded.

In the list of New Year's honours it is mentioned that Colonel George Strachan Cartwright, Royal Engineers, has "for services rendered in connection with military operations in the field" been made a companion of the Order of the Bath (C.B.). Colonel Cartwright is a son of the Rev. Conway Cartwright, formerly of Kingston, now of Vancouver. He has served in England, India, and Halifax, Nova Scotia, with distinction.

"The world is now filled with sadness and privation, yet we go on almost heedless of the great moral and economic lessons taught by this terrific war," says Sir W. F. Barrett in the "Spectator." "As a nation we need more chastisement before we can hope to win victory or attain a lasting peace. A nurse at one of our large military hospitals writes: 'Our Christmas was clouded by so many of the men getting drunk.'"

Referring to Captain the Rev. A. P. Shatford's speech at Canada Lodge, A.F. and A.M., London, Eng., February 22nd, the weekly journal, "Canada," says: "Could it have been heard by the German military staff, it must have filled them with a chill foreboding of the inevitable doom of German militarism. It was the real voice of Canada, expressed by a Churchman and a soldier, who, after witnessing months of warfare, remains supremely confident."

In August an appeal was issued to "Missionaries and their friends" in

Only Fine, Flavoury Teas
are used to produce the famous

"SALADA"

blends. Every leaf is fresh, fragrant
full of its natural deliciousness. Sold
in sealed packets only. B 107

India, Burma, and Ceylon to unite in presenting a motor ambulance to the St. John Ambulance Association. The response was £725. The Christian lepers of Almora sent Rs. 9, as the result of a day's complete fast, and in the case of several poor Indian congregations, they gave out of their poverty far beyond the expectation of their leaders. The first to subscribe were the Metropolitan of India (Dr. Lefroy, of Calcutta) and the Bishop of Lahore.

A corporal in the R.A.M.C. in France writes: "I had to go to take a message for two miles, and saw the most touching thing happen. I got a ride in an ambulance car, and in it were four patients, one of whom was very severely wounded. He had been singing hymns most of the way, when all at once he said: 'I'm going to die; have you got a Bible?' I said 'Yes,' and got out the Testament. He said, 'I only want to hold it,' and almost as soon as he got it into his hands he died."

Upon the outbreak of war with Turkey, the Rev. W. A. Wigram, D.D., acting Chaplain of the Crimean Memorial Church at Constantinople, volunteered to stay at his post. It may be remembered that shortly after the beginning of our attack upon the Gallipoli Peninsula, the Turks selected fifty Allied subjects in Constantinople and took them to the battle area for the purpose of exposing them to our fire. This atrocity was prevented mainly by the intervention of the American Ambassador. After the vic-

tims had been selected, Dr. Wigram came forward and volunteered to take the place of one of them. His proposal being assented to, he accompanied the party to the Straits, devoting himself to furthering their spiritual and material welfare, "in circumstances," so the narrator of the incident says, "which were not always pleasant, and might at any moment have become dangerous." Dr. Wigram, who is the head of the Assyrian Mission, is a son of the late Canon Wigram, of St. Alban's.

The Secretary for Sunday School work among Moslems gives the following interesting account: "Last Sunday I went with Dr. and Mrs. Zwemer to the new Sunday School which they began this autumn in Mahmasha, a crowded Cairo tenement district, entirely Mohammedan. A very small room has been rented and is used for a day school during the week and as a Sunday School on Sundays. After the Sunday School Dr. Zwemer preached a brief sermon in the simplest and yet in the most forceful way. Men kept coming in during the service until the little room was crowded to overflowing. I think about ninety were present. They were simply spellbound listening to Dr. Zwemer's appeal. After this we went to the Government elementary school, and the principal and teachers were most hospitable. All were, without exception, Mohammedans. I showed the principal a copy of the 'Boy's Life of David Livingstone,' and I asked if we might

give copies to all the pupils, and he said there was no objection whatever. It seemed wonderful that we were allowed such freedom. As we passed down the street afterward, a Moslem coffee-shop keeper, who had been present at Dr. Zwemer's preaching, called us in and invited us to drink a cup of coffee. A crowd of men gathered round in the shop, and Dr. Zwemer gave them a great many good things to think about, illustrating from his travels in Arabia.

British and Foreign

Lieutenant-Colonel the Rev. R. H. Steacy, Director of the Chaplain Service of the Canadian Overseas Forces, preached in St. Margaret's, Westminster, on a recent Sunday evening to a crowded congregation.

The death is announced of Sir George Clement Martin, organist of St. Paul's Cathedral, London, Eng., since 1888. He was born in 1844, and was a well-known composer, most of his works being sacred music.

The Rev. N. Kynaston Gaskell, senior curate of St. Gabriel's, Warwick Square, S.W., a few days ago baptized twins born in different years! The elder was born shortly before midnight on December 31st, 1915, and the younger at about 12.15 a.m. on January 1st, 1916. Surely this is a record!

The Rev. Reginald J. Campbell, formerly pastor of the City Temple in London, was ordained to the diaconate by the Bishop of Birmingham on the 24th February. Mr. Campbell is to be attached to the staff of the Birmingham Cathedral, having returned to the Church of England after an interval of twenty years in the Nonconformist ministry.

By special request of the Bishop of London, the Rev. A. W. Gough, Vicar of Brompton, S.W., is undertaking a visit to the Church in Canada. He will open his Mission in Quebec Cathedral on Ash Wednesday, preaching there also on the First and Second Sundays in Lent. He will afterwards proceed to Ottawa, Montreal (St. John's), and other cities in Eastern Canada, finishing up with addresses to the various Canadian Clubs in New York.

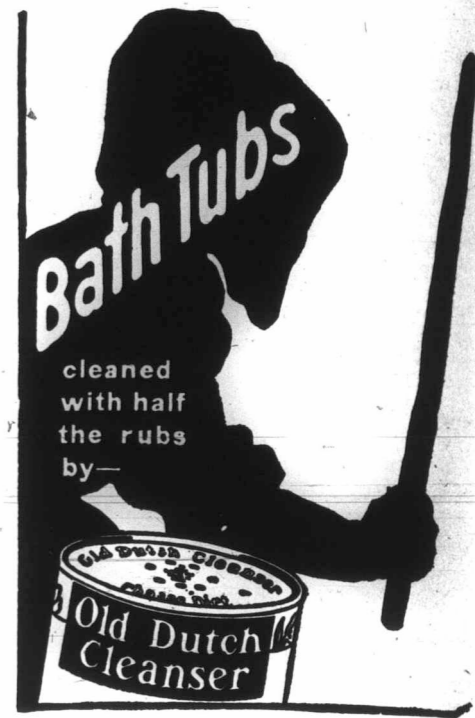
The Senate of the University of Cambridge has elected Dr. Vincent Henry Stanton, Ely Professor of Divinity, to the Regius Professorship of Divinity, vacant by the resignation of Dr. Swete. The new Professor was born in 1846 at Victoria, Hong Kong, where his father held the office of Colonial Chaplain. Entered at Trinity College in 1866, he graduated in 1870 as 20th Wrangler with a Second Class in the Classical Tripos, being subsequently elected to a Fellowship at his College, of which he became Senior Dean, Divinity Lecturer, etc. He is the author of various theological works.

The Bishop of Birmingham, writing immediately after his return from a visit to the scene of warfare in France, feels all the more keenly the absolute need for Birmingham, and, indeed, the whole of England, to be stirred to further effort. "It is idle," he writes, "to deny that there is a deeper conception of all that this terrible time means for humanity in those countries which are feeling the barbarism of the Prussian invader. It seems almost impossible to rouse

NOTICES UNDER THE HEADINGS OF
BIRTHS, MARRIAGES AND DEATHS
25 CENTS EACH INSERTION

DEATH NOTICE

PIGOTT—In Rochester, N.Y., on the 25th ult., Rev. W. J. Piggott, aged 80 years. Funeral at the residence of his son, 330 Barrington Street. The deceased clergyman was a missionary in the Diocese of Niagara for nearly 20 years.



England to a burning patriotism; in other words, to a knowledge of the curse which a German victory would bring. It is only in our land that we haggle as to the terms upon which we are prepared to stake our all upon our country's safety. It is criminal to send our magnificent manhood out to suffering, if not to death, and then not to do all we can to shorten the time of their trial. Provide them to the uttermost with every necessary aid to warfare; blockade absolutely our enemy countries; sacrifice gladly our leisure and our gold; commend our cause to the God of Battles; and then, before 1917 dawns, though peace may not be declared, still the world will know where victory is going to dwell."

Boys and Girls

"IT MIGHT HAVE BEEN WORSE"

A worthy septuagenarian Vicar had an old, trusted servant, who had been in his service for about forty years as gardener and coachman. The servant's name was John. John thought that his master was the best clergyman in the Church of England, and the Vicar also thought there was no other servant as good as John. The Vicar, being a bachelor, often shared his troubles with John, who had a happy knack of looking at the bright side of every trouble, and his invariable remark was, "Oh, master, it might have been worse."

The Vicar eventually got a bit tired of this commodity, and said to himself, "I shall try to get behind John in this matter." So one day the Vicar went out to the garden and said, "John, I had a dreadful dream last night. I dreamt I was led into the land of the lost, and the place was indescribably horrible, and for a time I could not find my way out, neither could I breathe the atmosphere." John faced his master with great reverence, and replied just as he had done scores of times before:—

"Oh, master, it might have been very much worse."

"Oh, John," said the Vicar, "how

A few drops of Campana's Italian balm rubbed over the hands and face after washing, and before thoroughly drying, will prevent chapping. For sale by all druggists, 25 cents the bottle. A special size sample bottle sent postpaid on receipt of ten cents in coin or stamps, by E. G. West & Company, 80 George Street, Toronto.

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can you say such a thing? What could be worse?"

Old John had a twinkle in his eye, and replied, "It might have been true, sir; true, sir; and not a dream!"

NOTHING LIKE TITHING!

"I'm just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't even give us a cake for our missionary supper."

"Why, daughter! I never heard of Mrs. Grant being selfish. I think she's considered a very liberal woman."

"Well, she's not. All the girls say the same thing. She never yet has given to us for a supper or fair, and now we do so want to raise the money for our co-worker in India. Don't you think she might have helped, mother?"

"What reason did she give for not helping?"

"Oh, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?" replied Ella, as she drew off her gloves and removed her hat.

"Let us see," suggested her mother. "You are included in the family for church giving, and father pays that. He also furnishes you with everything you need and allows you ten dollars a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No, mother, I never did. Sometimes I've given a quarter and sometime a dime; but more often nothing. There are always girls to treat, and some little extras to buy, and the money slips out of my hands."

"Well, that is one dollar you could give each month. Then there was the twenty-six dollars your Aunt Amy sent for a birthday gift. I suppose you did not think of tithing that, either."

Ella's face was redder than ever as she again answered, "No."

"That brings the amount up to three dollars and a half that might be credited to you. And about the five dollars that the boys gave you? That makes four dollars you might have given. Perhaps, daughter, it will be well for the young people to take up the subject of tithing, and study it. I'm sure you can learn a beautiful lesson."

A few days later, Ella and a young friend were calling at the Old Ladies' Home, where they often carried flowers, fruit and magazines to the inmates. They were chatting brightly when they heard the noise of several automobiles, and, looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant sent her cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends 'em every week. She don't know we know who sends 'em, though. She don't want us to know, but ain't she grand?"

Ella and her friend walked thought-

fully away, and presently stopped at the home of a young girl who did beautiful embroidery for sale.

"Oh, girls!" she exclaimed, enthusiastically, "do come in: I've some money for the Missionary Circle. I've been tithing. Mrs. Grant, she's my best customer, you know, told me about it. Of course, I knew they did in Bible times; but I never thought I had anything to tithing. Now, whenever I make a sale, I put in a little book what the tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me

happy. I can't keep any in it, though, for I hear so many calls for help from different places."

Her laugh tinkled out musically.

The two girls thanked her for her generous donation, and again started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little, foolish things. My allowance comes to-night. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the Mission Circle were gathered in their

room at the church. On the table before them lay an amount of money.

"Who'd ever dreamed such a pile of money could come from a few tithes?" laughed Ella. "And here's a cheque for one hundred dollars from Mrs. Grant, and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl. "It's really pinched me, often, to do it; but after I began I never failed to put aside one-tenth of everything that came my way. And I never was so happy in my life."

Hardening of the Arteries

An Interesting Explanation of How This Dreaded Condition is Brought About.

You take out the garden hose in the spring, turn on the water, and if the rubber has got hard and brittle the tubing bursts and water spurts out in all directions.

The arteries of the human body may be likened to small rubber pipes, which go everywhere through the body and carry blood to the hands and feet, as well as to the nerves, muscles and vital organs. They carry all the blood in the human system, and if this blood is burdened with the poisons left over when the liver and kidneys are not properly performing their filtering work, these poisons form a deposit on the inside walls of the arteries.

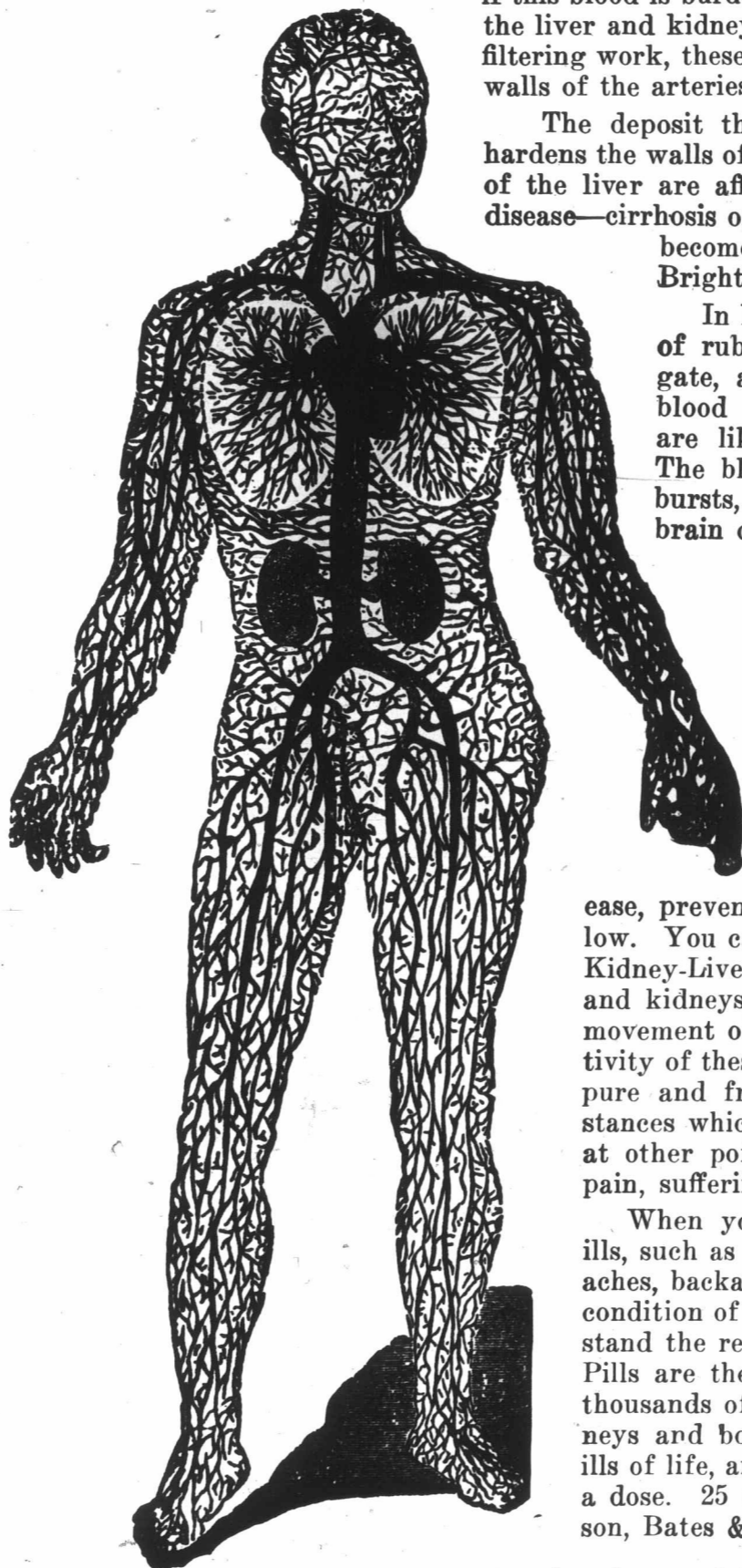
The deposit thus formed gradually thickens and hardens the walls of the arteries. The tiny blood vessels of the liver are affected, and thence comes that fatal disease—cirrhosis of the liver. The cells of the kidneys become starved for want of blood, and Bright's disease gets its start.

In health the arteries have the elasticity of rubber, and expand, contract or elongate, as required by the demands of the blood pressure. Hardened, the arteries are like so much brittle rubber tubing. The blood pressure comes on, the tubing bursts, and the resulting blood clot on the brain causes apoplexy.

It will be plainly seen that the cause of trouble is in the inefficient condition of the liver and kidneys. When these filtering organs are kept healthy and active, and the bowels regular in the removal of waste matter, there is no chance for such dreadful conditions as hardening of the arteries bring about.

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