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Family Newspaper

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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, MAY 20th, 1915.

No. 20.

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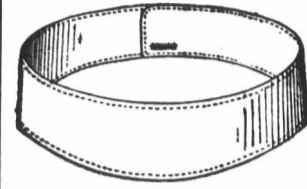
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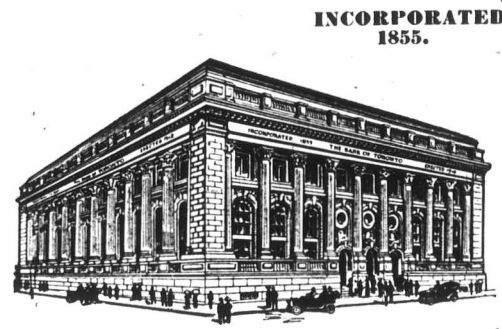
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WHITSUNDAY.

(May 23rd).

Holy Communion: 233, 234, 254, 256.
 Processional: 189, 381, 536, 625.
 Offertory: 188, 189, 274, 594.
 Children: 685, 693, 697, 708.
 General: 343, 419, 427, 428.

TRINITY SUNDAY.

May 30th.

Holy Communion: 192, 313, 440, 441.
 Processional: 416, 440, 625, 657.
 Offertory: 456, 483, 516, 631.
 Children: 214, 558, 572, 701.
 General: 1, 394, 454, 637.

The Outlook

The English Report on Belgium

Viscount Bryce, former British Ambassador at Washington, has submitted the Report of the special Government Committee in regard to the alleged atrocities in Belgium by German troops. The document is, in some respects, the most severe arraignment of the German military authorities hitherto made, and it comes with all the more force because of the well-known position of Viscount Bryce. Associated with him on the Committee were several other representative Englishmen and the findings are as definite as they are significant and truly awful. It is proved that there were, in many parts of Belgium, systematically organized massacres; that innocent civilians, men, women and children were murdered in large numbers; that wanton destruction was ordered by German officers; that elaborate provision had been made for systematic incendiarism, even where no military necessity could be alleged, and as part of a system of terrorization; and that the rules and usages of war were frequently broken, particularly by using men, women and children as a shield for advancing soldiers exposed to fire; by killing wounded and prisoners, and by the frequent abuse of the Red Cross and White Flag. Murder, pillage, and even worse, prevailed on a scale unparalleled in any war between civilized nations during the last three centuries. The Committee began the inquiry with doubt whether positive results would be obtained, but they soon found that the evidence was overwhelming and its force cumulative. The explanation seems to be that the excesses committed were ordered,

or permitted, on a system and in pursuance of a set purpose. That purpose was to strike terror into the civil population and to dishearten the Belgian troops, so as to crush down resistance. We have no doubt that the report will impress and shock the whole civilized world and, coming after the "Lusitania" tragedy, will do much to make people believe that Germany cannot be any longer regarded as within the comity of civilized nations. For the present we only make two comments. Dr. David Starr Jordan said at the opening of the war that "Europe will have to crush out Germany as a nest of snakes." These are the words of one of the most influential Peace advocates in America. The other comment will be found in "King Albert's Book" and comes from Admiral Lord Fisher: "The Lord God of recompenses shall surely requite (Jer. 51:56)."

Kikuyu

The Archbishop of Canterbury has made his pronouncement, notwithstanding the war, and although it is likely to be somewhat dwarfed by other events, it will compel earnest attention in many quarters. It is not disrespectful to say that the judgment is marked by the English Primate's customary caution, but for all this it is a significant and noteworthy document. On two of the three vital points it marks a decisive victory for the Bishops of Mombasa and Uganda, and, as such, records a real advance in the attitude of our Church. Thus, the inter-denominational conference is ratified, the entrance into our pulpits of ministers of other churches is recognized (with due precautions), the liberty of clergymen to preach in non-Anglican pulpits is also recognized, and the right of admission to Communion of non-Anglicans whose own ministers are inaccessible is admitted. But Anglicans are not to accept Communion at the hands of a non-episcopally ordained minister. It will be seen from all this that, as the "Record" points out, the crux of the position is the view that episcopacy is of the essence of the Church, and if this opinion were ultimately to prevail in the English Church, it would, of course, wreck every prospect of reunion at home and abroad and would leave our Church a miserable and comparatively small sect, isolated from every other Christian community. On this point, while the Archbishop's words are cautious, he will not allow the idea of placing outside the Church every system and every body of men who follow a different use. In regard to Communion being received by members of our Church at the hands of ministers not episcopally ordained, the question is not likely to be settled by this pronouncement, for, as it has often been pointed out, the late Queen Victoria frequently received the Holy Communion in Scotland at the hands of Presbyterian Ministers, and, unless we are greatly mistaken, the same is true of King Edward and King George. It would, therefore, be particularly interesting if this pronouncement should be regarded as condemning the regular practice of English monarchs. But, on the whole, those who plead for liberty and progress have much to be thankful for in this statement, and it need hardly be said that it goes far to support the main contentions of "The Church Unity League." It is gratifying to know that things are moving in the English Church, and while we naturally and rightly maintain our own proper ecclesiastical position we are enabled to give the right hand of fellowship in several ways to those who are not in our communion. This is essentially in harmony with St. Paul's words about "the unity of the Spirit in the bond of peace."

England and Canada

One striking instance of the remarkable differences between the English and Canadian

Churches occurred the other day. A Rector of a village in England had been invited to assist at a marriage at a Congregational church in a neighbouring town. The bridegroom was a parishioner of the former parish and naturally expressed a wish that the Rector might take part in the service. And being invited to do so by the Congregational Minister, he consented. But the Rector of the parish in which the Congregational church was, protested and the Bishop thereupon told the Rector that he had committed an illegal action and admonished him. The clergyman submitted to the Bishop and promised not to repeat the offence. It would seem to have been nothing more than a kindly act to a parishioner. A few months ago in Canada one of our most prominent dignitaries assisted a Presbyterian clergyman at a marriage in a private house because one of the couple was an Anglican and the other a Presbyterian. Not a single hint was forthcoming (at any rate publicly) that the clergyman had done anything illegal, and we do not suppose that he was even privately admonished by his Bishop. This shows the striking difference in the situation of both Churches. It is utterly sad that the Rector of that parish should have felt it necessary to go out of his way to report the matter to the Bishop, for, even though, in the eyes of the law, it was technically illegal, there is such a thing as Christian charity. But the occurrence will doubtless do something to bring about a change in the law, and we are entirely of the opinion of "The Modern Churchman" in urging that such a law should be repealed. "Talk is all very well, but our remedy in this matter lies in action." Canadian Churchmen are to be congratulated on the freer atmosphere in which they live.

A Bishop's Duty

The Bishop of Salisbury (Dr. Ridgway) has been speaking very frankly on what he considers to be the duty of the Episcopate. He does not feel bound to go from parish to parish paying repeated visits, and his idea of his position is not that of a person constantly interfering with the concerns of his people, but one who is always accessible, taking a real interest in them and their work. A Bishop should have time to think out plans, for reading, and for leisure to study what he is going to say in public. People should not have the idea that the Bishop is always to be in evidence, because this will often mean frittering away his time and achieving cheap popularity at the cost of far better work. There is no doubt of the essential truth of Dr. Ridgway's contentions. While, of course, we are naturally desirous that our Bishops should know their Clergy and parishes to the fullest possible extent, there is a real danger of their being burdened with an immense amount of trivial work which cannot minister either to spiritual power or to the good of the people. It is sometimes said that our Bishops tend more and more to be mere "Confirming-machines." It behoves us all to see that they are truly our spiritual leaders, who never speak without force and weight, and whose influence is always in the direction of spiritual uplift and blessing. Not only Bishops, but many others as well, will have to do less to do more.

Daniel and the Critics

It is well known that the Book of Daniel has been the subject of a great deal of discussion, and some people go so far as to assume as absolutely settled the late date of the book and the impossibility of it being regarded as historical. In the April number of "The Expository Times" Dr. Pinches, an eminent authority on Assyriology, refers to two tablets, duly

dated and attested, in one of which Belshazzar is mentioned and in the other Gobryas (identified with Darius) is spoken of. The details are exceedingly interesting, and according to Dr. Pinches they show that "the Book of Daniel may not be incorrect, historically, as it is commonly held to be." This is a very mild way of putting what has been known for several years past. Every fact which has come to light and also the steady growth of real knowledge constitute a confirmation of this Book which is one of the most striking justifications of the conservative position. It is an impressive fact that of all the archaeological discoveries of the last sixty years not a single one has gone to show the truth of any of the distinctive positions of the modern critical view of the Bible. Truth is indeed mighty

The Limits of Criticism

In a recent number of "The Expositor" a writer makes the following remarks:—

We have discovered at last that the New Testament cannot be kept sacrosanct from criticism. For years the Church has comforted itself with the thought: "Let criticism do its worst with the Old Testament—the New Testament at any rate is safe. Nothing can impugn its veracity or invalidate its authority." That illusion is now completely dissipated. It has been a rude shock to those who felt that criticism would never violate the sanctity of the New Testament any more than Germany would precipitate a European war, to find a race of scholars suddenly spring up and assail the inner fortress of the Christian faith—the reality of the person of Jesus.

It is a little surprising that this discovery has taken the writer so long to make, for not a few people have realized for many years past the utter impossibility of limiting criticism to the Old Testament. Similar treatment of the New was bound to come, and now that it has come, the people who are most surprised are those who have so readily accepted the modern Critical view of the Old Testament. Indeed, the writer says that "the last generation solved the problem of the Old Testament and transformed it into a new book." In our judgment, there has been no solution at all, and the only "transformation" is that in many minds the Old Testament is no longer an authoritative record of a Divine revelation. But this is not a "transformation" that can be welcomed and there can be no doubt that the very same principles are now being applied to the New Testament and will bring about the same inevitable results. It is an utter illusion, not to say delusion, that modern criticism of the purely naturalistic type can avoid impugning the veracity or invalidating the authority, either of the Old or the New Testament. All criticism, to be worthy of the name, must make room for, and constantly keep in view, the supernatural element in both parts of the Bible.

A Serious Question

The time of ordination with the settlement of men in new spheres gives special point to a typical story of a church which is located in the country, two miles from a village. It consists of twenty-five members, and not far away is another church of a few more members. In the village itself are two other churches, and all four are not very different in their beliefs. Each has a place of worship, each has a small house for the clergyman, and each maintains as full a list of services and societies as a membership under 100 in each case will allow. To one of these churches came a young man straight from the Theological Seminary. He had spent seven years in direct preparation for his work. His stipend is \$300. The mission

board of his church gives him one-third, which he receives regularly. The other \$200 he is supposed to receive from his church, but they find the amount difficult to raise in view of the expenses of maintaining the buildings. The result is that he receives this part of his stipend with great irregularity, but by living alone and doing his own cooking, and visiting around among the people, he has managed to live for a year. At no time do his congregations number fifty people, and, as is usual with a small body, they are keen about having everything done exactly as they desire. The man does not complain, but unfortunately takes everything as a matter of course. Now the question at once arises whether such a state of affairs can possibly be right. No denomination should take a young man with such a preparation and set him at so small a task. No mere handful of Christians has a right to assert itself in this way. Not only so, but no mission organization has a right to expend its money in such a method. In view, therefore, of conditions, especially in the Western part of the Dominion, the issue is at once raised whether such miserable overlapping is to be continued and whether it does not behove the leaders of the various denominations to arrive at some working agreement. One thing is perfectly certain, that under such circumstances there will be no real and abiding testimony given to the great uniting and victorious Gospel of Christ.

The Comforter

The believer is apt to lose sight of the wonderfulness of the things that belong to his "common salvation." These things may be to him as familiar as household words, but the wonder of them should abide. It is very wonderful, for instance, that he should commit his soul's eternal welfare, without the least fear or misgiving, to One whom the unbelieving world holds as dead for nineteen hundred years. It is very wonderful that he should be absolutely certain that he has a vital individual interest in an action that took place centuries ago. It is very wonderful that he should enjoy communion with the One who was the centre of that action, and that He should be to him a "living, bright reality." It is very wonderful that, apart from the study of evidences, the believer should have the unshakable conviction that the Book called the Bible is the Word of God. It is very wonderful, in short, that he should seek to "walk by faith" and to have his life governed by unseen realities which, before his conversion, seemed to him vague and uncertain, and even utopian and foolish. These are the things which he now lives for; they are to him the real things of life. All this, we repeat, is very wonderful, and would be utterly beyond explanation were we not taught in the Word to attribute it all to the presence and workings of the Holy Spirit, the One who has created us anew in Christ Jesus. It is often overlooked that the unique feature in Christianity is the Holy Ghost.

Our Lord called Him the "Comforter." In His farewell address to His sorrowing disciples He promises them another Comforter, who was to take His place when He had left them. He told them, "I will not leave you comfortless; I will come to you," that is, in the Person of the other "Comforter." It was expedient for them that He should go away, for unless He did so the Spirit would not come. The Holy Spirit, then, takes the place on earth of our absent Lord. He is to be to us all that Christ was to His disciples when among them. And far more than this, for the Lord Jesus was restricted, as to His personal presence, by His body, whereas the Holy Spirit knows no such

limitations, being present in and with every believer in every part of the world.

The English word "Comforter," as it appears to an ordinary twentieth-century reader, conveys a totally inadequate idea of the original, which means "one called to our side to help and energize." It is blessedly true, indeed, that the Spirit does minister consolation to the sorrowing heart, but He does far more. His work includes the ideas of strength, courage and cheer, as the etymology of the word "comfort" suggests. He it is who energizes the "inner man" so that we are enabled to overcome sin. He is the author of every effectual movement of soul Godward, of all spiritual strength and hope and love, of joy and praise, of every acceptable prayer, of every success in service, of every grace that manifests itself in the life. He is the other Advocate who maketh intercession for the saints according to God, who fights our battles, defeats our enemies. He is the only effectual Teacher of the things of God. What a glorious privilege to be the object of the Divine Spirit's never-failing love, watchful care, and gracious leadings! What holy confidence would be ours in our walk and service if we but trusted the Lord to quicken by the indwelling Spirit the heart's affections, stimulate the powers of the mind, and energize all the faculties of the soul. Let us honour the Holy Spirit more by recognizing His Deity and Personality, obeying His leadings and submitting to His teachings. He it is who enables us to abide in Christ, and it is as we are controlled by Him that we do not fulfil the lusts of the flesh.

In the foregoing we have merely attempted to remind the reader of some of the things which the Holy Spirit does for and in the believer. What we need is to learn to trust Him practically day by day. He has been well called, let it be said in all reverence, the "Executive of the Godhead." In this dispensation the Spirit is willingly subordinate to the Son, just as the Son became willingly subordinate to the Father. And these wonderful arrangements on the part of the Persons of the Godhead were all in order to the salvation of sinners. Well may we wonder and adore when we contemplate the marvellous grace of our Triune God.

It is impossible for the Spirit to usurp the place in our thoughts which Christ should have, for we must ever remember that the "Comforter" testifies to the Lord Jesus. Some, indeed, have become engrossed with what has been termed the "cult of the Spirit," and have become ensnared in errors of doctrine and practice. But while guarding ourselves from this mistake, let us honour the Third Person of the Blessed Trinity by constantly keeping the thought of His gracious operations at the back, so to speak, of our minds. The believer should ever be alive to the presence and energizing and guiding influences of the Holy "Comforter."

LOOKING TOWARD THE LIGHT.

I asked the robin as he sprang
From branch to branch and sweetly sang,
What made his breast so round and red.
"Twas looking toward the sun," he said.

I asked the violets sweet and blue,
Sparkling with the morning dew,
Whence came their colour. Then, so shy,
They answered, "Looking toward the sky."

I saw the roses one by one
Unfold their petals to the sun,
I asked what made their tints so bright,
They answered, "Looking toward the light."

I asked the thrush whose silvery note
Came like a song from angel's throat,
What made him sing in the twilight dim.
He answered, "Looking up to Him."

—S. D. STOCKTON.

KIKUYU

THE ARCHBISHOP OF CANTERBURY'S STATEMENT

POSTPONED till nearly two years after the date of the incidents originally responsible for the ecclesiastical storm of 1913, the Archbishop of Canterbury's judgment on the Kikuyu Conference now published in the form of a pamphlet (by Macmillan and Co.) will receive the most careful consideration from all Churchpeople.

It will be remembered that in June, 1913, the Bishops of Mombasa and Uganda took part in a

Peel and Willis, but referred the proposed scheme of federation together with the action of the Bishops to the Central Consultative Body, which is a committee of Bishops formed as the result of a resolution of the Lambeth Conference. The replies of the Consultative Body (which were in no sense binding on the Archbishop) are published in full. The Consultative Body had the advantage of long personal interviews with the three Bishops involved. Having had the advantage of

formal organization, that the conditions may be realized in which the end of our efforts and our prayers—a genuine African Church—will be shaped by the Holy Spirit of God according to His will."

The Archbishop calls attention to the large measure of agreement between both sides in the controversy which has arisen upon certain lines of policy. The Bishop of Zanzibar is as anxious as his episcopal brethren to co-operate in some way with missionaries belonging to other denominations, and has recognized the demarcation of areas wherein the duty of evangelization is assigned to different denominations. On the other hand, the Bishops of Mombasa and Uganda have declared that the Bishop of Zanzibar's proposal for a central missionary council of Episcopal and

WHEN ENGLAND AND CANADA MET.



Archbishop Bond.

Archbishop Davidson.

The Canadian Churchman

NEVER in our history have the interests of Canada and the Mother Country been more closely interwoven than they are at the present time, which renders this illustration, taken during the visit to Montreal of the Archbishop of Canterbury, who has just made his pronouncement on the Kikuyu Controversy, and of our own late venerated Archbishop, most opportune.

conference at Kikuyu in British East Africa, which was attended by about 60 missionaries representing various religious bodies at work in that area. Those present drew up a scheme of federation, designed to promote fellowship among the various religious bodies with which they were associated.

At the conclusion of the conference the Bishop of Mombasa (Dr. Peel), assisted by the Bishop of Uganda (Dr. Willis), celebrated the Holy Communion, at which the delegates, including Presbyterians, Baptists, Methodists and others, received the Sacrament in the Scottish Presbyterian Church at Kikuyu, which was the only building available for the purpose.

The Archbishop of Canterbury refused to accept a charge of heresy and schism brought by the Bishop of Zanzibar (Dr. Weston) against Bishops

this body's advice, the Archbishop has now given his decision.

CHRISTIAN UNITY.

With regard to the conference at Kikuyu the Archbishop endorses the words of the Consultative Body:—

"The Central Consultative Body heartily appreciate the fact that the main object of the Kikuyu Conference—namely, the promotion of a brotherly spirit and the adoption of practical steps towards unity—is wholly desirable. . . . All this, with the mutual consideration involved, and with the united testimony borne to the faith which is enshrined in the Apostles' and Nicene Creeds, plainly makes for unity; and it is by such methods and by such a temper, more, perhaps, than by

non-Episcopal churches in East Africa is a welcome evidence of a serious desire to grapple with a problem of which as a missionary Bishop he cannot be unconscious.

FEDERATION.

There is, the Archbishop thinks, a very real difficulty in regarding it as possible that one section of a great communion should federate itself with some of those outside without thereby compromising, or at least affecting, the life and organization of the whole communion of which it is a part. Such a federation requires a sanction which is more than local.

In following the advice of the Consultative Body the Archbishop points out that the scheme of federation provides that "for the present all re-

cognized as ministers in their own churches shall be welcomed as visitors to preach in other federated churches." The Archbishop does not think this rule in itself contravenes any obligatory principle of Church Order, but adds that care must be taken to ensure that the authority of the Diocesan Bishop be maintained.

CONFIRMATION AND COMMUNION.

With regard to the admission to the Holy Communion of Christians who have not been episcopally confirmed, the Archbishop thinks it right to leave large responsibility with the Diocesan Bishop, and adds:—

"Looking carefully at present-day facts and conditions, I have no hesitation in saying that in my opinion a Diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptized person, desires to avail himself of the opportunity of communicating at one of our Altars.

COMMUNION FROM NON-EPISCOPALIANS.

With regard to "the sanction directly or by implication given to members of the Church of England to receive the Holy Communion at the hands of Ministers not episcopally ordained," the Archbishop observes:—

"There is no branch of Christian polity the handling of which requires more reverent caution than does this. If, for the sake of securing what looks like a gain in the direction of Church unity, or of attaining in the Mission field a nearer prospect of a church in the true sense 'native,' we were to treat the question of a threefold ministry as trifling or negligible, it is obvious that we might do irreparable ill to the future life of the Church of Christ in that region of the earth. Putting the matter at its lowest, the contribution which we make to the Church of the future must be of our very best. It must, so far as we can secure it, be 'thoroughly furnished' in effectiveness of spiritual power. Consciously to be party to anything less or lower would be intolerable, because on our part it would be disloyal. I do not say that the acceptance of what has been proposed (and, as the proposers think, safeguarded) would of necessity bear that character. But the danger would be neither distant nor unreal."

THE KIKUYU COMMUNION.

The Archbishop proceeds to deal with the special celebration of the Holy Communion at the close of the Kikuyu Conference, and declares:—

"It was far from being the first time that in the Mission fields of Africa or of the Far East non-episcopal missionaries have participated in such a service, when the celebrant was a missionary Bishop or a leading Presbyterian of our own Church, and in commenting upon the action of the Bishops and clergy at Kikuyu it is unfair to forget that fact."

The service, however, was admittedly abnormal and irregular, and is liable nowadays to a degree undreamed of a few years ago, to acquire a character it never claimed, and to be looked upon as a notable "demonstration" in favour of a particular ecclesiastical policy at a time when such lines of policy are the subject of keen and almost world-wide debate. The Archbishop concludes as follows:—

"I believe that we shall act rightly, and that the wisest and strongest missionaries believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu, now that in a world of quick tidings and of ample talk they are shown to be open to the kind of misunderstandings which have arisen."

REUNION.

"The subject of reunion and intercommunion is with us day by day; it is not going to be forgotten. Our efforts are not over; we ask continuously for Divine guidance towards 'the haven where we would be.' We do not, I am persuaded, ask in vain."

SUMMARY OF THE ARCHBISHOP'S OPINION.

1. The principle, though not necessarily the details, of the scheme of federation were wholly in accord with the spirit of previous Lambeth Conferences.

2. The proposed exchange of pulpits among recognized ministers in the different churches in the Federation contravenes no principle of Church Order, provided the authority of the Diocesan Bishop is maintained and the visiting preacher duly accredited by him.

3. Similarly, there is no objection to an Anglican clergyman addressing members of other communions in their own places of worship.

4. A Diocesan Bishop acts rightly in sanctioning when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible.

5. On the other hand, no sanction can be given to the acceptance of Communion by members of the Church of England at the hands of an unepiscopally ordained minister.

6. The joint Communion Service at Kikuyu, though open to no criticism under the circumstances, must not be regarded as establishing in any way the principle of intercommunion.

THE ENGLISH CHURCH PAPERS.

[We append brief extracts from articles on the subject in the last number of each of the Church papers in England, from which Canadian Churchpeople will be able to see how the matter is regarded.—Editor, "Canadian Churchman."]

"The Guardian."

We trust they [the rulings] will have the effect of subduing the heated controversy created by the ill-advised action of the Bishop of Zanzibar.

"The Record."

We regard the Archbishop's Pronouncement as a partial, yet substantial, vindication of the action of the Bishops of Mombasa and Uganda.

"The Church Times."

The Archbishop discusses expediency. . . . It is an unsatisfactory conclusion. . . . We perceive a reluctance to face essential facts.

It is not a judgment or a decision or an opinion. It must be taken as purely provisional. . . . Meanwhile Churchmen will have to renew their resistance to the temporizing and inconsistent policy.

"The English Churchman."

On the whole, we believe it will be regarded by Evangelicals as containing a fair presentation of their case. . . . We cannot see that there is much in it which will either help or hinder the Bishops of Mombasa and Uganda. . . . And what of the Bishop of Zanzibar? He certainly gains nothing.

"The Church Family Newspaper."

We believe that in the great majority of Anglican dioceses throughout the world his Pronouncement will be thankfully received and acted on.

"The Challenge."

In several ways it definitely advances the movement towards Reunion. . . . A real step forward.

THIS AND THAT

Thoughts of an Eastern Churchman.

A WRITER in a recent number of the "Church Times" complains that the "Cinema" pictures, as they are called in England, have of late shown a marked deterioration. For some time after they started they had a real educational value, and included the plots of celebrated novels, scenery of foreign countries, historical scenes, the process of certain manufactures, animal life, etc. Now they are almost entirely taken up with "sensational photo-plays," vulgar, coarse exhibitions of low life, the adventures of criminals, and so-called funny scenes. I have noticed exactly the same thing here in Canada. There is no doubt that our Canadian "movies" are deteriorating. The really useful and educational pictures, such as already described, have almost entirely disappeared, and have been succeeded by a distinctly inferior kind. Why is this? There was apparently no demand for a change. But the trouble is that this sort of thing works in a vicious circle. The supply creates the demand. You form the taste by giving these kind of pictures, and the more you give of them the more they are demanded, and gradually people lose their taste for the more wholesome kind of picture and the evil becomes fixed.

The Bishop of London's visit to the front, so well reported in the English Church papers, was one of those happy inspirations which certainly put him in a class by himself. The Bishop is continually striking out new paths for himself, and giving new leads to others. His visit to the

troops, it is evident from private letters already received in Canada, has had an excellent effect. A resident in this town, a Baptist lady, has had a letter from her son, who is in the firing line, speaking most enthusiastically of the Bishop, and of the very impressive character of the services held by him. The good Bishop has a wonderful power of arousing enthusiasm among people. To use a familiar colloquialism, wherever he goes he makes people "sit up." This is a rare and wonderful gift, far rarer than intellectual power, this capacity for arousing a warm personal interest in any subject he may take up. It is quite undefinable; no analysis however subtle and searching can touch it, but it is one of the most real and apparent things in existence, and quite unmistakable. How is it that a few simple words from one man would be listened to and eagerly drunk in and fondly remembered, while some splendid oration from another will leave you cold? Who can say? This is one of the mysteries of that strange thing, human personality. As someone once said to me of the Bishop of London, "I could sit and listen to him for hours even if I couldn't understand a word he said." The man perhaps overestimated his own enthusiasm, as all of us do at times, but such a statement by a man of good average judgment, as my friend undoubtedly is, illustrates the wonderful attractiveness and power of the Bishop, whom I consider to-day as one of the great living forces in the Anglican Church. Sometimes I am inclined to regret that the Bishop should confine himself to work in even the greatest diocese in the world. He seems to me at times too big a man for any diocese. I would like to see him travelling the whole Anglican Communion, "reviving the Churches."

Colonel Roosevelt has been giving his ideas about "good reading" lately, in his usual breezy, interesting style. He deprecates very wisely any attempt to lay down "courses of reading." Each man, he says, must hew out his own path for himself. The book he specially loves is, he says, not the "book of the day," but the book of the "day before yesterday"—i.e., the book you read and re-read, and whose characters become your dear personal friends. This I most cordially endorse. A book that will not bear frequent readings doesn't amount to much, and is hardly worth reading once. The food that isn't worth chewing isn't worth swallowing. So it is with books. A really good book, the book that takes hold of and grips you, is more enjoyable and profitable in its second, third and fourth reading than in its first. It is a poor book you cannot go back to every two or three years and "chew." I suppose I have read in whole or in part Macaulay's "History and Essays," at least seven times, as also most of the Waverley Novels and Thackeray's novels. I think I have read some of Stevenson's novels ten times and perhaps Adam Bede. I have read all the leading English historians—Froude, Green, Freeman, etc., at least three times and hope to read them again. There is personality in books, as there is in the living man, and just as one could listen to a man like the Bishop of London saying the same thing over and over again, so there are authors one goes back to again and again with undiminished interest and affection. Take such a book for instance as the "Vicar of Wakefield"—a man might read it every two or three years of a long life, and still discover fresh beauties in it. To-day the majority of people are not book readers, they are book bolters. Most books published now are just readable and that is all, and you put them down without a sigh of regret, and generally in a few months forget that you ever read them. The book whose acquaintance is really worth renewing and improving, is rare and when found should be treasured.

A man may help others and do little for himself, he may cheer and encourage and hearten his fellow men by his brave and inspiring words, but carry a fearful heart himself. But such a man is not a failure. He will get his reward. This is true of many other things. What the world owes to its fallen leaders, to those who pointed the way that they themselves were not able to follow, who tried and failed, but whose attempt was an inspiration to others with greater strength or better fortune! It is right that the world should expect men to "practice what they preach," as the old homely saying has it. But how many honestly fail in this? Their reach is wider than their grasp (as yet), and they fail to practice (here) what they preach, but they nevertheless do a good and useful work, and they will come into their own when they have "caught up." Downeaster.

"THE WATERS OF MARAH"

By the Rev. N. Lascelles Ward, M.S.C.C.
(HONAN, CHINA.)

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter."—Exodus, xv. 23.

In the preceding verse we read that Moses brought Israel from the Red Sea, and that they went out into the wilderness of Shur. Here the Israelites are at the very beginning of those 40 years' wanderings in the wilderness, which were to prepare them for the Promised Land. During these 40 years in the wilderness, the Israelites witnessed seven great deliverances: such as, the sending of Manna, Quails, the Rock at Horeb, the defeat of Amalek. And one of the most noteworthy is this deliverance at the waters of Marah.

If we are familiar with this passage, we will remember that the Israelites had just crossed the Red Sea. No sooner had they crossed than the hosts of Pharaoh followed in hot pursuit. But when the Red Sea was filled with the horses and chariots of Pharaoh, the sea returned to his strength and drowned the struggling Egyptians. After leaving the shores of the Red Sea, the Israelites were led by a pillar of cloud by day, and by a pillar of fire by night. This pillar of fire and cloud was to give them protection, guidance and light. Where it led, there they followed. In this way, step by step, they had been led out into the wilderness of Shur. And here in our text, we have a picture of them. Hungry and thirsty, their souls were fainting in them. For three days they had been hunting in the wilderness for water to drink. They themselves were thirsty. Their wives and children were crying out for water. Their caravans were delayed, because the animals were tired. No doubt their ears were deafened by the moaning of the cattle; and their patience was being tried to the utmost by the stubbornness of the thirsty camels and mules.

After three days of suffering like this, they catch a glimpse of the waters of Marah in the distance. We can imagine how the word would be passed around; that there was water in sight. The faint-hearted would take courage. The sick ones would brace themselves up for a final effort. Even the camels and mules would scent this oasis in the desert, and would put forth every effort to get to it as quickly as possible. But alas! on their arrival, to find that the waters of Marah were bitter. How it must have broken their hearts! All their hopes dashed to the ground! All their labour and exertion for nothing! Who could drink bitter water? It would only intensify their thirst, kill some, and send the others out of their mind. "Water, water everywhere, and not a drop to drink."

On meditating upon this passage, I could not but help think how this presents exactly a picture of the Chinese people, and above all our own Province of Honan. We can only press the application in a spiritual and moral sense. Whether it be during the hot summer months of drought and famine, or during the winter months of cold winds and starvation, the Chinese present a sorry picture. And the rich Chinese are in mind and heart what the poor ones are in body. At the present time the whole Chinese nation seems to be wandering in the wilderness hungry and thirsty, with their souls fainting in them.

The bondage in Egypt may typify the many thousands of years of Chinese stagnation. Dynasty after dynasty has rolled away, but China has remained in bondage to her ancestral customs. It may be safely said that when the late Manchu Dynasty passed away, and the Republican form of government was ushered in, China entered upon her wanderings in the wilderness. And she has wandered now in the wilderness of Shur, and come to the waters of Marah. All her bright dreams have passed away, and her hopes fallen to the ground. She finds the waters of this world bitter. When she beheld them afar off, she hastened to reach them. Here, she said, is "enlightenment." Here are the waters that have made other countries progressive and strong. If we drink of these waters, we shall be refreshed, and become like other foreign countries. And China has been tasting these waters for the last three years of the Republic; and she is complaining now that they are bitter. They are the waters of Marah. Murmuring may be heard all over the country: "What are we to drink?" We have left Confucius and the Sages in Egypt, and have wandered out here into the wilderness in the hopes for something better. Are we to return to Egypt? Or, are we to press on?

This is just where a challenge is being thrown out to the Christian Church in China. Is she ready to play the part of a Moses, and cast the tree into the bitter waters? The Chinese are looking backward to the old days in "Egypt," and some even are thinking of going back. The Republic has not proved a great success; robbers are still abounding; corruption and bribery are still taken as a matter of course in official circles. Not only is China disappointed in herself, but she even sees Christian nations at war with one another.

In spite of all this, the Christian Church is to cast the Tree into these bitter waters and sweeten them. But we must remember there were many trees around Marah. We read: "And the Lord shewed him a tree." Had Moses chosen the tree himself, he might have erred in his choice. Among the number of trees around Marah, the Lord Himself chose one. And so it must be with the Christian Church. They are only to cast in that tree which the Lord doth choose. And that Tree is the Cross of Christ.

There were three crosses at Calvary. Two of them were evil, and one was good. Two were of the earth, earthy; and on them hung two criminals. The cross in the middle was of Heaven, heavenly, and on it hung the Saviour of the World. This Tree, which has sweetened the world all through these ages, is the One which is needed for the Chinese nation at the present time. The agencies of the world are casting in other trees. There is the tree of commerce and the tree of wealth; the tree of science and the tree of secular learning; the tree of armed forces and of military training. But none of these will be able to make the waters of life for the Chinese sweeter. It is only the Cross of Christ. And now, more than at any other time, is it the duty of the Christian Church to take up the challenge, and show the world how the Tree, upon which hung the Son of God, is the only method by which to sweeten the waters of Marah in China.

A New Method of Intercession

By the Rev. Samuel Trivett, Milton, P.E.I.

I DESIRE to call attention to a new and helpful way of exercising our privilege of intercessory prayer. It is the Prayer-Partner Scheme of the Church Missionary Society, of which I have just received particulars from England. I will first reproduce the substance of the circular giving a general account of the scheme.

What is a C.M.S. Prayer-Partner? It is one who on account of age, health, family relations or other circumstances cannot go in person to the foreign field, but who has solemnly set himself or herself apart to pray definitely and daily for some one C.M.S. Missionary or convert at the front.

The engagement ought to be considered as sacred and binding, just as an appointment to the field itself would be. If the further question be asked, Am I fitted for such a holy responsibility? we would answer, Yes, if you accept and fulfil the conditions laid down by the Master Himself regarding prevailing prayer.

1. Nothing between you and God (Isa. 59: 1, 2).
2. Nothing between you and any other (St. Matthew 5: 23).
3. Obeying God's commands (St. John 15: 7).
4. Asking according to His will (1 John 5: 14-16).
5. Implicit faith in His power (St. Mark 11: 22, 23).

The Prayer-Partner Scheme is carried on in the simplest possible manner. The C.M.S. keeps a list of home partners and those to whom they are linked, for its own reference only, and names are never made public. There is no fee connected with the scheme, but each applicant is asked to send stamp to cover cost of postage. The name and permanent address of the home partner is sent to the society, and then it communicates in the first place with the missionary, who then writes direct to his or her intercessor and undertakes all further responsibility. Friends wishing to be linked make personal application to the Editor of the "Gleaner," C.M. House, Salisbury

Square, London, E.C., England, by letter, and should send the name of a clergyman, or an accredited C.M.S. worker, to whom they are personally known, as referee.

It should, of course, be clearly understood, that missionaries cannot write frequently, otherwise the scheme would be adding to, rather than sharing, a burden. But workers in the field are always glad to receive letters from their home partner, and in most cases they are able to keep the latter informed of the need and topics for prayer by circular letters. There is no other literature published than the monthly prayer page of the Church Missionary "Gleaner."

I wish something could be done to take up the scheme in connection with our M.S.C.C., for I feel sure that if a similar plan could be adopted in Canada it would prove a great power in connection with missionary work. The thought of each missionary in the field having one or more Prayer-Partners in Canada, interceding with God day by day for the missionary and his or her work, would be helpful on both sides. The missionaries could give us ideas of their needs that we might remember them before the Throne of Grace.

I have just been reading, for the third time, that wonderful book, "The Ministry of Intercession," by Dr. Andrew Murray. We need, more than anything else, to "stand in the gap," and thereby to bring great blessings upon our work for God. Never before has the British nation been praying as at present and it seems as though God were calling His people to be intercessors in a very special way. We cannot tell what mighty things will be accomplished. I will therefore express the hope that the authorities of the M.S.C.C. will give this scheme their consideration and take it up in Canada. It is very simple, involving little or no organization, while its definiteness and ease of accomplishment will commend it as a splendid opportunity of doing genuine service for God.

As many of your readers have probably not seen a poem on intercession that recently appeared in the Church Missionary "Gleaner," I append it herewith:—

THREE GREAT WANTS.

Steady hands the Church is needing,
Hands uplifted unto prayer,
Steady, persevering, pleading,
If we would the vic'try share.

Steady hearts the Church is needing,
Steady in their glow of love,
Steady in the work of feeding
Lambs of God born from above.

Steady heads the Church is needing,
Steady to direct and teach,
Steady brains in danger heeding,
Waves that break upon the beach.

Steady hands the Church is needing,
Steady hearts with fire aglow,
Steady heads the signals reading,
These are wants, as all may know.

WAR STORIES

THERE are not many pathetic stories having a better lesson for all at home than this, taken from the letter of a soldier, or from the lips of a soldier—I really cannot remember which: "One day we came across a dying Hussar, who was trying to read a letter he held in his hand. He asked one of us to read it over again for him. It was a letter from his wife and children, and, though he had already read it several times in the four hours he had been lying there, he wanted to read it again. When the letter had been read again the dying man looked up for a minute or two. 'God bless them, and keep them from the workhouse,' was what he said, and then he passed away. That's the prayer that's always on the lips of our dying men, and we hope the people at home will see that it is answered as it ought to be." The Churches ought to organize for that, anyhow.

In travelling to the Midlands on Saturday afternoon, writes a correspondent, I met a young fellow who was a fine specimen of the newer type of soldier who is being sent to the front from our churches and Sunday Schools. He was going to see his widowed mother. "She doesn't know I'm coming," he said, as he gave a hearty laugh. "Does she know about your wounds?" I asked sympathetically. "No fear," he said proudly; "she knows I've got the stripe"—he was a lance-corporal—and holding up a maimed hand he said, "I shall keep this in my pocket." He showed

me the marks of a terrible wound he had got in the right leg during the retreat from Mons, and he told me that the shattered hand was caused by a bullet in the advance upon La Bassée, and he had other minor injuries. "I'm soon going back again," he added. "What! with that hand?" I cried. "Yes, I should think so," he retorted; "you don't want ten fingers to hold a rifle. I can shoot with seven, if it's to save my country—and mother." And the brave fellow smiled as he spoke.

A clever attempt to escape on the part of German officers who are prisoners at Philberds, near Maidenhead, has just been discovered. A short time ago some of the prisoners developed a liking for gardening at the rear of the mansion, and some extensive raised flower beds gave evidence of their industry. A few days ago the suspicions of the adjutant, Captain Armstrong, a British officer, were aroused, and he kept special observation, and finally called in an outsider ostensibly to lay down drain-pipes in the vicinity of the gardens. He indicated the spot where work was to begin, and very soon the workman's pick struck something hollow. It was then discovered that the German prisoners had made a tunnel

from eight to twelve yards long, two feet high and two feet wide, and that it was ingeniously cased with wood. Pads were used for resting arms and knees when at work. An ordinary fire shovel appeared to have been used in excavating the mould, the latter forming the flower-beds above. The Germans cut through the thick concrete foundation of a high brick wall, and would soon have been free men had the discovery not been made. It is supposed that most of the work was done during the night.

"They came out *as one man*." There is a huge Montenegrin porter at the British Embassy, and, of course, he gave notice when he heard of the declaration of war. His employers tried to retain him. "What can we do without you," they asked in accents of despair. "How can we ever again find a gate porter like you," The big man took these words seriously, and scratched his head with the slow, puzzled air of an illiterate peasant trying to find suitable language for (to him) a complex idea. Finally he said, "Your Empire, Effen-di, is so large that you can get another porter, but my country is so small that it can ill afford to dispense with the services of *even one man*." And away he went.

THE CHURCH IN CANADA

ONE ARCHBISHOP ONLY

Important Letter from the Bishop of Montreal

To the Editor of "The Canadian Churchman":—

Dear Sir,—The time has come when some further development must take place in the organization of the Canadian Church. Hitherto we have been gradually feeling our way in the matter of consolidation. If I gauge the feeling of the Church aright it is the desire to perfect this consolidation, and to make it of real, practical value in the work of the Church. With this in view I have given much thought to the question, and now venture to lay before the Church, through your columns, some suggestions. I do it now, because the question of the Status of Metropolitans is to be discussed at the next meeting of the General Synod, and I feel that this question is bound up in a much larger one, and should be dealt with in connection therewith, and not as a separate issue.

If the Canadian Church is to act as a unit, then the first thing necessary is that the head of the Church,

THE PRIMATE,

should have time to devote himself to the general work of the whole Church, and should not be hampered by the discharge of the exacting details of administering an ordinary diocese. At present our Primate has a large and important diocese, he has a Province to administer, which means a great deal of time, far more than people imagine; in addition to this, he has the most responsible and difficult work of Primate. The duties of the office are not clearly defined, but it is becoming more and more the practice to refer all general questions which arise to the Primate. None of us like to take a public stand which might compromise the Church, without consulting him. At present the Church does not even give him a secretary, nor pay his travelling expenses, nor contribute even a postage stamp. That the Primate has been on the verge of a break down is not to be wondered at. He is attempting the impossible. The present conditions cannot be allowed to continue. He must get relief. My suggestion would be to have a fixed

PRIMATIAL SEE.

It is obvious that having the Primate in the East, then in the West, is a disadvantage. Ottawa is the only possible place for the Primate to live. There he would be at the centre of things, representing the Church at the seat of government. There he could watch its interests, and further such legislation as the Church might be interested in. Each diocese could leave its interests in his hands to guard at the capital, and there he could speak with authority in the name of the Canadian Church.

The present dimensions of the Ottawa Diocese would tax too much his energies and time, and would not leave him free to deal with those general questions which should be his first care. It would have been greatly in the Church's interests to have had the Primate at Ottawa at this war time, whereas we have not even had a Bishop there. To give him the necessary time, I would

suggest the creation of a small diocese. The Dominion Government has long contemplated the creation of a

FEDERAL DISTRICT,

taking from the centre of the city of Ottawa a radius of ten miles. This would take in a part of the Diocese of Montreal, Hull, Aylmer and Chelsea. If the Government should not form this Federal District, I would suggest that the Church should form it into a Primatial District, and thus form the Primatial See of Ottawa. The Primate would have a diocese, but one which would not be onerous enough to prevent his giving himself to the general work of the Church. The Primate should be elected by the General Synod from among the Bishops, not limiting the selection to the Metropolitans. Personally I would have no objection to opening the selection to any priest. The only thing is that the Primate should have episcopal experience and not be an untried man.

I would not have the Primate the Metropolitan of a Province. We want him free from all local considerations. We want him to devise for

CANADA AT LARGE,

and not be tied to even the suspicion of sectionalism. With the multiplication of provinces this is of the greater importance. The Primate should be above all Provinces, to deal with them all alike. There is no possible argument why the Metropolitan of Ontario should be in Ottawa when Toronto is the seat of Provincial Government.

The Primate alone should be called Archbishop. The Archbishop with a small Primatial See at the seat of the Government of the Dominion, free to give himself to his high office. That is the dream I have. The Metropolitans of Provinces should be content with that designation. Then each Province could be left free to have a fixed Metropolitan See or not, as it might wish.

The rest of the existing diocese of Ottawa lying outside this ten-mile radius, should be formed into the Diocese of Cornwall. The Mountain bequest is still available, I understand, for the endowment of the Diocese of Cornwall. Then this new Diocese of Cornwall might take over the Counties of Pontiac and Wright, which include the Upper Ottawa and Gatineau districts, now embraced in the Archdeaconry of Clarendon. This would give some much needed relief to the rapidly growing Diocese of Montreal. For about a month during my visitation, Ottawa is my base. From there I must take my trains to reach these districts. There are certain endowments for the work of these missions, and other financial details which would have to be arranged.

This scheme would secure the full time of the Primate for his great office, and would not make the highest office a mere appendage to the work of a Diocesan Bishop. The necessary funds are mostly at hand, but the Canadian Church would gladly give sufficient money to properly equip the Primatial See. The

DIOCESE OF CORNWALL

would suffer in its missions, but as the Primatial See would have no missions practically, some arrangements could be made whereby the Primatial Diocese of Ottawa should guarantee a fixed sum each year to the work of the missions of the Diocese of Cornwall.

Pardon the length of this letter, but I felt that in putting the scheme before the Church, it was better to avoid possible misunderstandings by fullness of detail. Even now I have only set forth an outline; there are many details to work out, some of which I have considered. I shall be glad of criticism of this plan, and shall be thankful if it suggests anything that may be helpful to the Church.

Yours faithfully,

John Montreal.

Montreal Diocesan Theological College

UNDER the distressing war conditions, the programme of Convocation, at the closing of the 42nd session, assumed a purely informal character this year. The Bishop of the diocese presided and gave the usual Convocation address. The Bishop was supported by representatives of the Governing Bodies of the College. Among them were the Dean of Montreal, the Ven. Archdeacons Paterson Smyth and Norton, Rev. Dr. Charters, the Revs. Craig, Fee, Robinson, Overin, Mount and Whitley, and Messrs. Lansing Lewis, R. H. Buchanan, H. J. Mudge and E. Goff Penny. The Rev. James E. Fee, M.A., conducted the opening service.

Prizes—Testamurs and degrees were presented as follows:—Robert Reford Prize for rendering the Church service—F. C. Sutherland, M.A., and G. J. McCormack, B.A.; Garth Prize for New Testament—A. N. Withey, B.A.; Buchanan Prize for Sunday School work—A. V. Litchfield; Renouf Prize for apologetics—F. C. Sutherland, M.A.; Rev. W. B. Heeney Prize for pastoral theology—F. C. Sutherland, M.A.; Rev. Dr. Boyle's Prize for reading (intermediate)—J. Burton; Lachlan Gibb Prize for public debate—E. A. Findlay; Mrs. James Norris Prize for reading (junior)—J. T. Robbins, and the Catechism Prize, J. T. Robbins. Testamurs were presented to F. C. Sutherland, M.A., and R. B. Stevenson, B.A., and the degree of Bachelor of Divinity was conferred in absentia on R. B. Harrison, B.A., of Banff.

Principal Rexford, in presenting his report, spoke in part as follows:—"In September last we looked forward to our session with 34 names on our list, but these numbers have been reduced by volunteers for active service. We have also six registered students who are studying for advance degrees in extra mural courses. The relation of our College Classes to the war fills us with mingled feelings of pride and regret. It is only natural that an institution whose members had consecrated their lives to the service of men should be among the first to respond to the call of their country. We have been well represented in the Canadian Contingents. Our Board of Governors has the special honour of having two of its members at the front—Major Hamilton Gault, D.S.O., and Col. Carson. Five members volunteered from our classes after the session opened and six others, intending candidates, or members of our evening classes, have also withdrawn for service at the front. One of these has already yielded his life up in action; and the important services rendered by Major Hamilton Gault have been recognized by the Distinguished Service Order and reports have been received that he has been in action again and is reported wounded a second time.

"The missionary activities of our College during the past year have been well maintained. There are four candidates in waiting, who have offered themselves for service in the foreign field. The students have also been engaged in large numbers in maintaining the services of the Church in different parts of the diocese. Fifteen or 16 of our students have been engaged each Sunday in conducting services where the services of regular clergy of the Church could not be secured.

"The financial support of the College has naturally given our Finance Committee much anxiety under the present financial stress. Many of our old friends have passed away and many of our most generous supporters are actively engaged in England and on the Continent in connection with this great conflict. A large number of new friends, however, have come forward during the year and we are specially indebted for generous contributions from several of the rural parishes.

"The great strain laid upon the community generally by the war conditions; the depletion of our numbers by the volunteering of some of our best students; and the time that has been given to military matters during the past year, has naturally affected, to some extent, the standing of our classes but we have much cause for encouragement in our general results.

"We note with some feelings of pride that a member of our staff, Dr. Abbott-Smith, was approached during the past year by the authorities of the University of King's College, Windsor, N.S., and asked to accept the presidency of the University. While the offer was in many respects a tempting one, we all rejoiced when the Dean of Residence decided not to sever his connection with our institution.

"One of our number, Mr. Withey, has taken his B.A. degree at McGill this year, with First Class Honours in Classics; a second, Mr. McCormack has graduated in Arts; Mr. Sutherland has taken his Post-Graduate Course and obtained the degree of Master of Arts. One of our former students, Mr. Harrison, of Banff, Alta., has passed his examinations for Bachelor of Divinity and another former student has passed all his examinations for the degree of Doctor of Divinity, which he will receive on the completion of his thesis. Mr. F. C. Sutherland, M.A., and Mr. R. B. Stevenson, B.A., have been granted the Testamur of the College. One member of our staff, Dr. O. W. Howard, has been employing a year's leave of absence in a course of study at Harvard University."

Brotherhood St. Andrew
23 Scott St., Toronto.

Nearly 5,000 men received the following circular last week before leaving Toronto for the front. The appreciation was remarkable and the response most satisfactory in the matter of cards signed:

To the Officers and Men of Toronto Camp:—As you are about to leave on your way to the front, we wish to say we have enjoyed our association with you, and whatever small measure of service we have been able to render has been a real pleasure to us. But all pleasant intercourse need not end with the breaking up of the camp. We will follow you with our thoughts and very really with our prayers, and some of us will gladly correspond with any of you who wish. Many of you have asked for our remembrance cards, and some men in each unit will have extra copies for any who want them, or a post card to the above address will be equally effective. We would gladly include you by name with our relatives and friends at the front, whom day by day we commit to the keeping of God, our Father in Heaven, and to a very real and personal Saviour, our Lord Jesus Christ. Again, God bless and keep you every one through whatever may betide, till we meet again. Yours with sincere love and every good wish,
The Brotherhood of St. Andrew.

BROTHERHOOD OF ST. ANDREW,



I would be glad to be remembered by members of the Brotherhood in their prayers, and to hear from them when possible, while I am at the front.

Name and Rank.....
Army Address.....
Home Address.....
Assigned to.....

We think we can safely say that never in the history of the Brotherhood has such effective work been done for the Church and the Church's Master, as that done by the canteen and its numerous interests, with the admirable touch given to it by the Ladies' Committee. The results are and will be beyond calculation. The work will be carried on at Niagara as completely as possible under the different conditions.

The Churchwoman

TODMORDEN.—ST. ANDREW'S.—A new branch of the W.A. has been formed in this parish with the following officers:—Pres., Mrs. Belt; vice-pres., Mrs. Webley; secretary, Mrs. R. J. Fleming.

CORNWALL.—CHURCH OF THE GOOD SHEPHERD.—The annual meeting of the Guild was held lately. Reports very satisfactory; membership over 50; and receipts over \$200. Officers, hon. pres., Mrs. Poole; pres., Mrs. R. Runions; vice-pres., Mrs. Waldroff.

GAGETOWN.—The annual meeting of this branch of the W.A. was held lately. Officers:—Pres., Mrs. T. S. Peters; 1st vice-pres., Mrs. N. H. Otty; 2nd vice-pres., Mrs. W. H. Williamson.

Church News

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

PREFERMENTS AND APPOINTMENTS.

BREWER, Rev. R. C., to be Incumbent of Pierceville. (Diocese of Montreal.)

HOWITT, Rev. Arthur, Curate of the Church of the Ascension, Hamilton, to be Rector of Orangeville. (Diocese of Niagara.)

WINCH, Rev. H. C., Rector of Adamsville, to be Rector of Frelighsburg. (Diocese of Montreal.)

NOVA SCOTIA:

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

DALHOUSIE UNIVERSITY.—At the recently-held Commencement exercises, the Rev. Dyson Hague was the principal speaker. Mr. Hague divided his address under four heads, being the four chief assets in a man's career. These are as follow:—Reality or sincerity, modesty, intensity of purpose, and tenacity.

QUEBEC.

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

QUEBEC.—The Bishop and his family have moved into the See house, "Bishopthorpe." The house has been renovated throughout and necessary repairs effected. In addition several improvements have been made which add greatly to its comfort and convenience.

CATHEDRAL OF THE HOLY TRINITY.—At Evening Prayer on Ascension Day, the Rev. Rural Dean King was inducted into a canonry at the Cathedral. The induction service was taken part in by the Bishop of Quebec, Dean Shreve and Rev. C. R. Eardley Wilmot, Curate of the Cathedral.

On the following day, in the evening, a joint memorial service of all the Anglican churches was held in the Cathedral in the presence of a very large congregation. The service itself was a modified form of the Office of the Burial of the Dead, with special prayers introduced, while a very appropriate sermon was preached by the Dean of Quebec, who preached from the text, "Let my last end be like his," Numbers 23: 10. The Bishop was present and took part in the service. The 8th Royal Rifles, which unit has sent many of its men to the front, was represented by a detachment of 100 men in uniform in charge of Capt. Wilkinson and Lieut. Dunne, while many of its officers took seats in the body of the church. The High School Cadets had a party of 40 of its members, under the command of Capt. Harold G. Fellows, present. It is worthy of note that both the officer in charge of the 8th, Capt. Wilkinson, and the Cadets' Capt. Fellows, have brothers at the front, who are on the wounded list. The Home Guard had its representative in the person of Colonel Wm. Wood. After the sermon, the hymn, "On Resurrection morning soul and body meet again," was sung. Bishop Williams afterwards recited prayers for the victory of the Allied Arms and pronounced the Benedic-

tion. The R.C.G.A. band, under Lieut. Chas. O'Neill, rendered the "Dead March" in "Saul," after which the buglers present sounded "The Last Post." The singing of the National Anthem brought the service to a close.

MONTREAL.

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

MONTREAL.—Several of the city churches held their adjourned vestry meetings on the 10th.

CHRIST CHURCH CATHEDRAL.—Wardens, E. Goff Penny, G. R. W. Notman; delegates to Synod, E. Goff Penny and Dr. Adams. In his report, the Vicar, the Rev. Dr. Symonds, referred to the effective service of the Cathedral Red Cross group. A resolution was passed strongly approving of the action of many young men of the congregation in volunteering for active service, and expressing sympathy for those who have suffered loss.

ST. GEORGE'S.—Wardens, Messrs. H. G. Kelley and G. E. Drummond. This church will continue to occupy its present site, corner of Windsor and Osborne Streets, for three years more. The church property has been sold to a New York syndicate as a hotel site, but the plans of the purchasers have been disturbed by war conditions. Negotiations carried on since May 1, when a large payment was due on the property, have resulted in the foregoing arrangement. Mr. Joseph Tompkins, who has acted as vestry clerk of St. George's for 40 years, was presented with an illuminated address and a purse of \$500.

ST. MARY'S.—Wardens, H. Baylis and J. H. Furness; delegates to Synod, R. H. Buchanan and Cecil Wight.

ST. MARTIN'S.—Wardens, A. R. Meeker and R. Wilton; delegates to Synod, A. Hendry and C. S. Wallace.

ST. JAMES THE APOSTLE.—The Rev. A. P. Shatford, who is going to the front as Chaplain to the 24th Battalion, preached a farewell sermon on Sunday, the 9th inst. Preaching from the text: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many," the Rector said that these words contained the very heart and core of Christianity. "These words I leave with you. They will serve best to uphold the hands of those left behind to do their work here in the true spirit of unselfishness," said the preacher. "I go. Pray that I may not fail in that which is given me to do. The men with whom I go cannot fail, for they are fighting on the side of righteousness and God." Applying his text to some of the problems of the war, the speaker declared that the cross was being uplifted through the tremendous sacrifices now being made by men and women of all classes. "Though seas may roll between us, I know that we shall be together in spirit, that you will pray for me as I shall pray for you. And so, farewell." In these words the sermon was concluded. In the absence of the Rector, the affairs of the parish will be administered by Rev. F. E. Baker, with whom will be associated Rev. Canon Kittson.

CHURCH OF THE ASCENSION.—A memorial service in memory of the late Sergeant Hardwick, of the 14th Battalion, was held in this church on the 9th inst. The late Sergeant Hardwick had been a member of the congregation, holding the Bishop's license as a lay reader, and being also a member of the choir. The service was conducted by the Rev. J. L. Flanagan, the Rector, assisted by the Rev. R. W. Windsor. Two hymns, which had been chosen by Sergeant Hardwick for such an occasion, before he left for the front, were sung. A company of the 3rd Victoria Rifles attended the service.

ST. JUDE'S.—As a result of the splendid efforts of Mrs. Daniels and Miss Maguire, Cathedral leaded glass has been placed in all the windows of the nave. The effect, in contrast with the old whitewashed windows, is greatly appreciated by the congregation. A very successful entertainment was given by the Montreal West Dramatic Club on April 20th. The hall was packed to the doors. The proceeds are to be devoted to the Chancel Fund. It is hoped very soon to carry out some greatly needed alterations and decorations in the chancel.

THE ANDREW'S HOME.—Through the kindness of the Bishop and the members of the Corporation, this Home has been loaned to the Government as a Home for Convalescent Soldiers. The Home was formally opened by H.R.H. the Duke of Connaught during his recent visit to Montreal. The old Andrew's residence makes

Church Decoration

The Thornton-Smith Co.

Undertake the Decoration of Churches in any part of the Dominion.

Correspondence invited.

11 King Street West - Toronto

an ideal Convalescent Home, having large, light, airy rooms and galleries that provide for plenty of sun "baths." It has been painted and cleaned thoroughly and necessary alterations made.

CLARENCEVILLE.—This parish will celebrate its centenary next month.

FRELIGHTSBURG.—The Rev. H. C. Winch, Rector of Adamsville, has been appointed Rector of this parish, in succession to the Rev. H. A. Naylor.

PIERREVILLE.—After a long illness, the Rev. R. C. Brewer has recovered his health and has resumed active work. He has been appointed in charge of this Mission.

OTTAWA.

J. C. Roper, D.D., Bishop-Elect.

OTTAWA.—ST. GEORGE'S.—The A.Y.P.A. recently held its last meeting of the season, which took the form of an old-time concert. The programme was a long and varied one. The ladies taking part appeared in dainty costumes, dating from the time of the Elizabethan period down to the early Victorian era, with quaint open bonnets and wonderful head-dresses. All the men taking part were attired in costumes suitable to the character of by-gone times. During the evening little Miss Dorothy Lindsay presented a bouquet of Richmond roses to Miss Shaver, to whose strenuous efforts the success of the concert was largely due.

CORNWALL.—TRINITY.—The adjourned vestry meeting was held on the 10th inst. Wardens, A. E. Currie, W. Gibbens; delegate to Synod, G. C. Smith; receipts, \$4,337. During the course of the meeting, Mr. G. A. Stiles referred feelingly to the lamented death of a member of the congregation—Lieut.-Commander W. Hawthorn, R.N.R., who went down recently with his vessel on the east coast of England. He was for some years a resident of Cornwall, and in that time earned the respect and esteem of the congregation of Trinity and the citizens generally. He moved the following resolution, which was seconded by Mr. W. Gibbens, and carried by a standing vote:—"That this vestry record upon its minutes its sense of appreciation of the self-sacrifice and devotion to duty of the late Lieut.-Commander Walter Hawthorn, who has lost his life in the service of his country, and that the vestry clerk communicate to Mrs. Hawthorn the heartfelt sympathy of the vestry with her and her children in their loss." A memorial service was held on May 16th.

CRYSLER.—ST. JOHN'S.—A Branch of the Parochial Guild has been formed with ten initial members. Two members of the congregation left with the Victoria Rifles, of Montreal, in answer to Britain's call. We wish them a safe return. Under the will of the late Miss M. Johnstone, \$500 was left to the Cemetery Fund. Miss Johnstone also left a sum of money to the clergyman in charge.

TORONTO.

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

TORONTO.—THE BISHOP'S ENGAGEMENTS.—The Bishop of Toronto returned from Harrisburg, Penn., at the latter end of last week, where he preached the Convention sermon on the occasion of the 10th anniversary of the consecration of Bishop Darlington. During the present week the Bishop is holding a series of Confirmations in the western part of the diocese, commencing on Sunday last with a Confirmation at Penetanguishene and ending up on Friday with a Confirmation at Coulson's Budford.

HOLY TRINITY.—The Rev. Canon Powell, the Rector-elect, and the members of his family arrived on Saturday, and the party was welcomed at the station by the churchwardens and lay delegates. Canon Powell preached twice in this church on Sunday. He will be formally inducted as Rector at a later date.

ST. LUKE'S.—The members of the 109th Regiment attended the morning service at this church on Sunday last, when the sermon was preached by the Rev. G. F. B. Doherty, who chose for his text, "Even as the Son of Man came not to be ministered to but to minister and to give his life a ransom for many," Matthew 20: 28. There was a very large congregation present.

ST. GEORGE'S.—Mr. J. Dykes, of Trinity College, has accepted the curacy of this church,

and he hopes to be ordained to the diaconate on Trinity Sunday.

BISHOP STRACHAN SCHOOL.—Miss Evans, of St. Christopher's College, Blackheath, London, gave a series of lectures at this school during the past week. The general theme of these lectures was Sunday School work.

HAVERGAL COLLEGE.—On Friday evening last the assembly hall of this college was crowded to hear an address from Miss Knox on the subject of "The Women of the Future." Miss Knox opened her address with a very touching allusion to the five Havergal girls who have been lost in the "Lusitania," noting especially the brave action of Miss Anna Allan in giving her lifebelt to a fellow-passenger, and of Miss Dorothy Braithwaite, in leaving an overcrowded raft so that by sacrificing herself she might save others. The speaker said that the heavier the calamity on every side, the more necessary it was to look forward to and understand the coming changes in the world of women. There must be financial depression, fewer marriages, overcrowded professions and difficulty in finding self-supporting outlets for girls now in their teens. After contrasting the condition of women after the Napoleonic and Crimean wars, Miss Knox showed that the war is teaching us new lessons as to the value of hardihood and obedience, and is setting new ideals as to education before the eyes of parents and teachers. She spoke of the necessity for placing a high ideal of marriage before the girls, and of a new domestic science school, combined with artistic and technical instruction, which will be opened in September for girls over 18, and especially for graduates of Havergal College. She showed how, if only leaders could be found, new types of women's work could be developed which would be of great benefit to the community, and which, if started in Toronto, might spread throughout the whole of Canada, instancing the training of nurses for little children, on a system akin to that of the Norland nurses, combined with the training of governesses for private families, and of a central association, from which women workers (capable of first aid in all household difficulties) could be obtained.

TODMORDEN.—ST. ANDREW'S.—Every effort is being made by the finance committee of this church to enlarge the parish hall this summer. The building, which was built about eight years ago, is altogether too small to accommodate the Sunday School children, whose numbers are increasing rapidly.

NEWMARKET.—A joint memorial service for the victims of the "Lusitania" disaster was held in the Town Hall here on Sunday afternoon last, under the auspices of the local company of the Home Guards. The sermon was preached by the Rev. T. G. McGonigle, the Rector of the parish.

PORT HOPE.—TRINITY COLLEGE SCHOOL.—The 50th anniversary of the founding of this school, is being commemorated by a reunion of the Old Boys at the school on May 24th. A very attractive programme has been arranged for the day, and it is expected that a large number of the Old Boys will be present from different points in the United States and Canada. There will be among those present Rev. Dr. C. J. S. Bethune, for 30 years headmaster of the school; Dr. Arthur Jukes Johnson, the first boy on the school register; and Mr. F. C. Osler, president of the Old Boys' Association. Among those who will attend from a distance are Hon. Thos. Raymond, Mayor of Newark, N.J., and Mr. Percy C. H. Papps, Mutual Benefit Life Insurance Company.

ASHBURNHAM.—ST. LUKE'S.—An impressive memorial service was held in this church on the morning of the 9th inst., in memory of the late Heber Rogers. The service was conducted by the Rev. W. H. White.

SUNDERLAND.—OBITUARY.—On Sunday, May 16th, the Rev. A. C. Miles, B.A., Rector of Sunderland, entered into rest. At the close of heavy duties on Easter Day he was seized with pleuro-pneumonia, from which he never rallied. Mr. Miles was born at Milwaukee, Wis., in the year 1861. After completing his course in arts at Toronto University, with honours in classics, and his theological course at Wycliffe College, he was ordained in Toronto in 1885 and appointed Incumbent of the Mission of Elmvale. In 1888 he became the first Rector of St. John's, Toronto Junction, and since then he has had charge successively of the parishes of Horning's Mills, Creemore and Sunderland. His ministry was characterized by unremitting devotion to his sacred work. His sermons were instructive, heart-searching and uplifting, and as a pastor he was most attentive, sympathetic and helpful. No small measure of his soul-winning success was

due to the unfailing co-operation of his devoted wife, always foremost in Church activities. Mrs. Miles is a daughter of the late W. B. Hamilton, Esq., Collingwood, and a sister of Bishop Hamilton, of Japan.

NIAGARA.

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

ORANGEVILLE.—The Bishop has appointed the Rev. Arthur Howitt, Curate of the Church of the Ascension, Hamilton, Rector of this place in succession to the Rev. G. W. Tebbs. He will enter upon his new duties on the first Sunday in June. Mr. Howitt is the son of the Rev. Canon Howitt.

HURON.

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

LONDON.—ST. MATTHEW'S.—This church is progressing in all branches under the Rev. Rural Dean Appleyard. On a recent Thursday evening there was a social gathering held. Mr. Nicholas took the chair. Towards the end of the programme the chairman's address came, instead of at the usual preliminary place, but it was a very pleasing diversion. It being the anniversary of the Rector's birthday, the congregation took the way of showing their appreciation of his worth and work on their behalf, by presenting him with a sterling silver pocket Communion set and a handsome club travelling bag. The presentation address was read by Mr. Nicholas, and Messrs. Carson and Hitchins presented the gifts. It was as follows:—"Dear Mr. Appleyard,—The members of your flock at St. Matthew's wish to take advantage of this congregational gathering (which has chanced to fall on your birthday) to express to you our very hearty appreciation of your kindly efforts in our behalf during all the time you have been associated with us as our Rector. You may at times have felt discouraged, thinking your efforts to be in vain, or at least productive of little good, but we beg you to be of good cheer to continue, as we feel that your work has not failed, and that much good has come and will continue to come to us all, as a result of your faithfulness and unfailing kindness to us at all times. We assure you of our sympathy and appreciation, and hope that you may be long spared to carry on your work as our Shepherd to guide, or chide, or cheer us, as the case demands, and may our work together be abundantly blessed in the future. We beg you to accept these little birthday mementoes, not for their value, but because they carry with them the love and loyalty of all your people. While we hope for your benefit that this club bag may be your companion on many pleasant trips, for our sakes we hope it will always return you safely to St. Matthew's Rectory, with the wish that you may enjoy many very happy birthdays. We subscribe ourselves on behalf of every member of the congregation. Signed Harry Carson, J. H. Hitchins; the wardens, T. B. Fox, F. W. Nicholas." The Rector suitably and feelingly replied, thanking the members of his congregation for their kindly expression and gifts. The ladies of the congregation presented Mrs. Appleyard with a very nice Hymn-Book.

EAST MIDDLESEX DEANERY ASSOCIATION.—A most successful Deanery meeting was held in Bishop Cronyn Hall, lately, commencing with a Laymen's Missionary banquet. A goodly number were present and enjoyed very much addresses by Mr. Justice Hodgins, Rev. Canon Gould and the Bishop of Huron. Rural Dean Appleyard was in the chair. On the 5th inst., at the regular session of the Deanery, much interest was displayed in church extension, and it is hoped that a new Mission will result somewhere in the vicinity of Emery Street, London South. At the same time that this meeting was being held, the Deanery Association of the W.A. was held in an adjoining room. Much business was transacted. Mrs. Appleyard presided. In the afternoon a joint meeting of the members of the Deanery and the W.A. was held. An excellent address was given by Rev. Canon Gould on "The Apostolic Conception of the Church's Mission." This was followed by a most practical and helpful conference on missionary methods as to Study Classes, and the acquiring of intelligent interest in missionary work, also as to the best methods of furthering the work in the parish, conducted by Mr. R. W. Allin. The Rev. A. A. Bice spoke about the Ember Penny Scheme and showed the advantage of the system in furthering the financial support of Huron College. In the evening the Deanery Association of the A.Y.P.A. convened. The reports were very fav-

SASKATCHEWAN.

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

SASKATOON.—ST. GEORGE'S.—A pleasant time was spent in the Parish Hall on the 11th inst., when a large number of the congregation gathered on the invitation from the W.A. to wish Godspeed and a safe return to eight young men of the congregation who have joined the forces.

KOOTENAY.

Alexander John Doull, D.D., Bishop, Nelson, B.C.

VICTORIA.—The Bishop of Kootenay stayed for a few days in this city lately. On his way back from the conferences in the East, Bishop Doull stopped off at Winnipeg for a short visit.

COLUMBIA.

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

VICTORIA.—Memorial services were held at the Cathedral and in St. John's Church on May 2nd in memory of the gallant Canadian dead. The Bishop preached at the Cathedral from the text, "I am come that they might have life."

CHRIST CHURCH CATHEDRAL.—At the evening service Bishop Roper preached his farewell sermon as Bishop of Columbia. He chose for his text the words:—"Walk in wisdom towards them that are without, redeeming the time," Colossians 4: 5. The Bishop, in part, said that there were two things which he would emphasize: First, that God was never far away; He was there to sustain all mankind. Second, God was the Father, All Mighty, with power to control all; the very breath of life, permeating the universe, yet a gracious personality, moving and controlling all to a mighty purpose.

ourable and showed signs of the progress of the young people's work throughout the Deanery. The Rev. C. H. Shortt, M.A., missionary from Japan, gave a very interesting address on his work.

CHATHAM.—CHRIST CHURCH.—The 24th Regiment paraded to this church on Sunday morning last and deposited the old colours of the regiment therein for safe keeping. The ceremony was of great interest and the service was conducted by the Rev. Canon Howard, the Chaplain of the Regiment.

INGERSOLL.—ST. JAMES'.—On the 14th inst., at this church an impressive memorial service for the dead soldiers from the town and district near by was held. The Rector, Rev. R. J. M. Perkins and Rev. Ronald McLeod, of the Presbyterian Church, took part. A tribute was paid to the fallen heroes in an address by Rev. L. W. Hill and by the congregation standing, while the "Dead March" in "Saul" was played.

BRANTFORD.—GRACE CHURCH.—The death occurred at Neponsite, Rhode Island, of Rev. John Wye, eldest son of the late Mr. John Wye, of Brantford. The deceased was ordained in the diocese of Huron, and for some time worked in that diocese, but some 20 years ago he left for the United States. The funeral took place on Thursday last in this city, the service being held in this church.

A joint service of the members of the seven Anglican congregations in this place was held in this church on Ascension Day. The aggregate choirs numbered 125 voices. The sermon was preached by the Rev. Professor Cosgrave, of Trinity College, Toronto.

STRATFORD.—ST. JAMES'.—The Bishop of the diocese held a Confirmation service in this church on the 9th inst.; there were 23 candidates, who were presented by the Rev. T. W. Cluff.

ST. PAUL'S.—The Bishop held a Confirmation service in this church on the 9th inst., and confirmed 33 candidates, who were presented to him by the Rev. J. W. Hodgins.

MOOSONEE.

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

SOUTH PORCUPINE.—ST. PAUL'S.—Mr. John J. Callan, of Wycliffe College, Toronto, is now in charge. A memorial service for those recently fallen in battle was held in this church on Sunday, the 9th inst. The building was packed by worshippers of many denominations, who came to honour our heroic dead. The W.A. is undertaking the refitting and decoration of the church.

RUPERT'S LAND.

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

WINNIPEG.—ST. JOHN'S COLLEGE.—The body of the late Canon Phair, whose death by drowning in the "Lusitania" disaster was mentioned in our last issue, was buried at Birmingham on the 16th inst. The body had a lifebelt on. A wound in the head was probably the cause of death.

The late Rev. Canon E. E. M. Phair was the second son of the Ven. Archdeacon Phair. He was born at Fort Alexander in 1870, being sent to England at an early age where he was educated at the Missionary Society's School in London. He returned to Canada in 1880. In 1881 he entered St. John's College Boy's School and went through St. John's College, taking his degree in classics with first-class honours, the University scholarship and the Governor-General's medal in 1889. Later he was Lieut.-Governor Schultz's private secretary for four years. In 1895 he returned to England and studied theology at Ridley Hall, Cambridge, and was ordained in 1896 by the Bishop of Coventry, now the Bishop of Manchester. Following his ordaining he was in Birmingham as Curate of Sparbrook until 1898. For four years following this he was in charge of the parish of Stowting, Kent. In 1902 he received the appointment in pastoral theology in St. John's College, being appointed by the late Archbishop Machray. Canon Phair was a most successful lecturer and lectured at the college in classics and English.

several useful weapons. But let us keep the same ideal in front of us. Let us recognize that drink is really a poison, a grave social and national evil, undermining our strength. . . . So I do recommend that all the congregation abstain from all alcoholic liquor during the campaign. Let us 'buy up the opportunity.' When we see the result of the selfishness of drink on the national destiny we can surely act. And if a wave of sobriety follows a recognition of the fact in the present war, the dreadful conflict will not have been altogether in vain. I do not want to hinder your freedom, because I love freedom. But freedom has its responsibilities, and one of its responsibilities is to learn to abstain, to say no in order that others may not be sacrificed. How shall we accomplish this? Only by utter and complete faith in God and in Jesus Christ. By holding up a high ideal of life, the ideal contained in the inscription on General Gordon's monument in St. Paul's Cathedral: 'He was one who at all times and everywhere gave his strength to the weak; his substance to the poor; his sympathy to the suffering; and his heart to God.'

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

PRINCE RUPERT.—On the 23rd ult., at a social, which was held in the schoolhouse, the Rev. W. E. Collison delivered a lecture describing the habits and customs of the tribes of Red Indians belonging to the northern part of British Columbia. The Rev. Canon Rix, the Rector, presided.

SMITHERS.—ST. JAMES'.—On April 18th, Bishop Du Vernet preached twice in this church, and at the morning service administered the rite of Confirmation, the candidates being presented by Rev. H. G. Kingstone. This was the first Confirmation service held in Smithers and much interest was taken in it. On the Sunday previous the Bishop administered the rite of Confirmation in St. Paul's Church, at Gitwanga to six Indian candidates who were instructed by Rev. Dr. Ardagh.

HONAN.

William C. White, D.D., Bishop, Kaifeng, Honan.

CHENGHEHOW DISTRICT.—On Palm Sunday, in Chengehow Church, 11 candidates were confirmed by Bishop White. They were prepared and presented by the Rev. N. L. Ward. During the service, Bishop White spoke on the teaching of Confirmation.

CONFERENCE.—On Maundy Thursday, at 9.30 a.m., a conference of all male missionaries was held in the Bishop's House. Estimates for 1916 were drawn up, and many resolutions regarding the work were carried.

EASTER DAY.—There was a Confirmation service held in the Kaifeng City Church on Easter Day at 11 a.m. There were five candidates from St. Andrew's Boys' School, and others from St. Mary's Hall and the city of Kaifeng.

GENERAL SYNOD.—The General Synod of the Chinese Church is to be held in Shanghai, during April. The Rev. Geo. E. Simmons is going as a delegate from this diocese. The Rev. Wei Fuh-Yung, who is at present enjoying a four-months' holiday in Southern China, is also a delegate, and will meet Mr. Simmons and the Bishop in Shanghai. The Rev. Geo. E. Simmons is going home to Canada on furlough, immediately after the General Synod.

Correspondence

NOTE.—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

A GOOD EXAMPLE.

Editor, "Canadian Churchman." Dear Sir,—Genesis 41: 9. Yours faithfully,

[There was an enclosure of \$5 to pay arrears.— Editor, "Canadian Churchman."]

FARMERS AND THE RED CROSS.

Sir,—I enclose herewith a second sheet containing an appeal to farmers on behalf of the Red Cross Society.

I am grateful for the very kind and generous cordiality with which the appeal is being treated by the Press. It serves both the Red Cross Society and the farmers in helping to bring about reciprocal benefits: on one hand, succour for the sick and wounded, and, on the other hand, the nurture of the humane and patriotic spirit in those who give.

The first week in May is indicated as an appropriate time, but contributions will be welcomed both before and after that date.

Jas. W. Robertson,
Chairman.

P.S.—This morning, as I send this out, I have received, in advance of the date suggested, the first contribution, viz., \$50, from the daughter of a Quebec farmer.

Where the farmers are in touch with a local Branch of the Red Cross Society it is desirable that their contributions should be sent through the local Branch.—J. W. R.

Our country, with its Allies, is waging a great war for justice, for the protection of small nations in the enjoyment of their rights, for continued and growing freedom, and for the maintenance of its pledged word of honour. Much destruction and desolation are being caused. Lives are being lost by the thousand. Canada's first contingent is now in the thick of it. Some will fall sick; many may be wounded; some will pay the last full measure of devotion to their country and its cause.

The Red Cross Society exists to succour the sick and wounded in war. The need of Red Cross Service is great and growing greater as the war goes on. The price of progress towards lasting peace is very, very dear. It cost lives, homes, health and much besides. Canada's part in the process of payment, through giving for Red Cross work, is mercifully light and easy, even when all have given to the extent of really feeling it.

The soldiers and sailors pay the price exacted by the desolating struggle from week to week. What they paid in blood and did in sacrifice a month ago was not enough for them. Shall we say it was enough for us? What they are doing and suffering and achieving have put aside, for the time, all their thoughts and plans for individual welfare, comfort and safety. They don't hesitate to establish precedents. But they are precedents of heroic sacrifice for our country and its cause, for our principles and ideals that they may be upheld.

Farmers, individually, as well as through their Institutes, Clubs, and Cheese and Butter Factories, are in a position to help very greatly. Their business does not suffer from the war. Prices of nearly all farm products have gone up. While labour is scarce there is time to think of the boys at the front and to send the Red Cross Society a gift to be spent for the sick and wounded.

Farmers are generous in sentiment and generous in giving when their hearts and heads point the way. This is a case when they do so point, clearly, persuasively and urgently. In this crisis, in the lives of nations and in the lives of stricken soldiers, none can pray too much, do too much or give too much.

I appeal to farmers to send me sums from \$1 to \$50 during the first week in May. Every \$50 provides one additional hospital bed with the giver's name over it. By sending me about \$10,000 you would serve your country well, bring credit to yourselves, and make all of us very proud of you. For the sake of the wounded boys make the gift substantial. It will be an investment towards the recovery of some Canadian soldier who stood in our stead that our cause might be upheld.

Faithfully your friend,
JAS. W. ROBERTSON,
Chairman,
Red Cross Society at Ottawa.

A HUNDRED MILLION.

Sir,—A hundred million dollars is too much for the mind to grasp, and yet that is what the people of Canada paid for intoxicating liquors in 1914. A hundred million dollars would give every family, rich and poor, in Canada seventy dollars. Politicians have spent months of time and thousands of dollars squabbling over the expenditure of a little over a third of that sum to build a navy to defend our country. A hundred million! Why, that would probably finance Can-

ada's share in the great war. We talk about being hard up. Money is being borrowed in large sums to develop our resources and the national debt keeps piling up, and the money spent in drink would save all that and leave a balance to pay our debts. And that immense sum is spent for what even a liquor journal calls an "extravagance and a luxury."

But a hundred million is only one-half of the cost of drink. Wise men who have made a study of finance tell us that every dollar spent in drink causes a dollar's worth of loss and waste and damage to life and property.

So the cost of the liquor traffic to Canada in 1914 was nearer two hundred million. This immense drain on the finances of the country accounts for a good many things that are hard to understand.

What does the country get from the expenditure of that immense sum of money and the degradation and ruin of thousands every year? The aggregate Dominion, Provincial and municipal revenues from this traffic is less than twenty million. That is, to gain one dollar we spend ten and do untold damage to the people. No wonder Russia can finance this great war without great distress to her people.

The fact is that nearly everyone is poorer than he would otherwise be because of this traffic. I am quite satisfied that our taxes could be lowered from 30 to 50 per cent. if we were rid of this immense tax-maker. I can give the names of a large number of towns and cities that have lowered their tax rate after prohibition. Kansas City saved three hundred thousand dollars a year by closing the drinking places.

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

THE WORD "HELL."

Sir,—In Mr. Joseph Fennell's letter in the issue of April 22nd there is much that is worth weighing and thinking over. There is no doubt that the warning note is far too absent from most of our present-day preaching; but ought we not to take care that we assess words, not at the value they have acquired by modern associations, but at their etymological value? The word "hell" is a case in point. As an old English word it means nothing more than the *hidden* thing or place. As a translation of the Greek of the New Testament it represents three terms, "hades," "gehenna," and "tartarus," the last named being only used once (in 2 Pet. 2:4), and then with reference to evil angels. "Hades," I need hardly say, has no necessarily evil meaning at all, being merely the region or state of departed spirits without reference to their well-being or woe. "Gehenna" is a Jewish term, and it is uncertain how the Jews of our Lord's time understood it. Our Lord's usage of this term was undoubtedly a reference to local conditions, viz., to the valley of Hinnon, on the south side of Jerusalem, where offal and garbage from the city were constantly being consumed in slow fires, and where, it is said, the corpses of criminals were incinerated. If we examine the original language of the passages where the word "hell" occurs, it will be plain that the word has no right at all to stand in our New Testament. Let us be faithful to the undoubted warnings of Holy Scripture, but let us base our monition on grounds other than the use of the disputed and undefined term "hell."

Albert Geo. Smith.

THE CHURCH OF ENGLAND.

Sir,—Mr. Holmsted's position, as his former letters have abundantly shown, is the impossible one of accepting Roman Catholic doctrine about the Church, the Ministry and the Sacraments, while denying her authority in things national. It is interesting and suggestive, and indeed profoundly significant, that the list of Roman encroachments in the Middle Ages given by Mr. Holmsted does not contain a single point of doctrine. This ignoring of doctrine reminds me of Maitland's phrase that the Church of England was "Protestant before the Reformation and Catholic afterwards."

But Mr. Holmsted's position can only be adopted by a quiet forgetfulness of some of the most salient facts of history. Thus by the laws of 1407 and 1414 heresy was made a capital crime, the Bishops being constituted sole judges and virtually the punishers of it. Then in 1413 we know how the English hierarchy identified itself with the See of Rome in four articles headed, "The Determination of the Archbishop and Clergy." The statement of the articles was decidedly in favour of the laws of the Church of Rome as those which "Christian men ought to obey." Then, in the reign of Henry VI., Bishop Pecock in 1457 was compelled to recant, and was

afterwards deprived of his See of Chichester, for having taught otherwise than "the Holy Roman Church holdeth and teacheth." All these facts go to show the truth of the words which I quote from Hole's "Manual of English Church History":

"Here again the Church of England, so far as represented by its Synods, acknowledged its identity with the Church of Rome; just as did the 'Determination' of 1413 above mentioned. When most independent of the civil power, the hierarchy of England owned itself bound by the laws of the Church of Rome and declared its authority derived from the Popes. This was near the eve of the Reformation." (p. 113.)

But even Mr. Holmsted's history is faulty. I give one instance of this. He says that the bestowal of the pallium dated from the 12th century. I would like to refer him to the article by Prebendary Brightman in the new "Dictionary of English Church History," in which it will be seen that from Justus down to Reginald Pole the pallium was regularly conferred on the Metropolitans of Canterbury, except in two or three instances which are easily explicable. Thus from the time of Gregory the Great the bestowal of the pallium on the Archbishop from Rome, with its acceptance by him, tells its own story.

I need not further comment on Mr. Holmsted's letter; his record of facts, or rather, of his want of facts, speaks for itself.

Student.

DR. SYMONDS AND THE WAR.

Sir,—The ethical standard of the Christian Church has so long been lowered in the face of the enemy, that we have grown accustomed to a position of defeat, and have esteemed it security.

Until the Church can say to the great, the powerful, the rich, the learned, and as well to the unlettered, and the worker: you are wrong, you are under discipline until you repent, it will never conquer the world spirit. No amount of hand-shaking, or Lord's Table fellowship will avail anything.

One appreciates the spirit of Dr. Symonds' intentions, but the Christian Church is so sick and weak with its long centuries of sycophancy, that it is difficult to prescribe anything that will restore the pristine vigour of Christian discipline.

It is not Christianity that is a failure; it is the Church's long dallying with the world power, that now, when its ethical standards are deliberately flouted, prevents it from saying to the offender, "You have done wrong." Papist, Catholic and Protestant are all alike; dead failures.

Geo. Bousfield.

Books and Bookmen

"More Stories for the Sunday Kindergarten." By Hetty Lee, M.A., and Sibyl Longman. London, England: National Society's Depository. 1s. 6d. net.

A series of lessons following the Church's year, for children between the ages of five and eight years. This course could not but prove thoroughly interesting in the hands of a wise and sympathetic teacher. The stories—the majority of which are from the Bible—are well chosen, and told with freshness and clearness. The teacher who is already using another course would find many helpful illustrations, and good suggestions as to method.

"The Continuation of a Story." By Amy Wilson-Carmichael. London: Morgan and Scott. 6d. net.

A touching account of the authoress' work in South India among Temple-children. It continues delightfully a former booklet, "The Beginning of a Story," and those who have read Miss Carmichael's "Lotus Buds" will know what to expect in the account of this sad and yet splendid work. It is almost incredible to associate little children with such a life, and, for this reason, those who love Christ and the little ones will rejoice that so many are being rescued. All missionary workers should read and circulate this booklet.

"The Holy Land of Asia Minor." By the Rev. Francis E. Clark, D.D., LL.D. New York: Scribners. \$1 net.

Dr. Clark gives the record of his personal experiences and impressions of the Seven Cities of Asia. Each chapter presents a vivid contrast between their past and present. It is written

with real charm, and the descriptions help one almost to see these cities as they are. The book throws a little more light on the Messages to the Seven Churches, and we are always glad to be enabled to understand better those ancient yet ever modern and vital messages. No one will read the book without real profit.

"The Beginnings of the Church." By E. F. Scott, D.D. New York: Charles Scribner's Sons. \$1.50 net.

The purpose of this book is to treat the period between the death of our Lord and the earliest epistles of St. Paul. But in his endeavour to answer various questions that arise, the author advocates a view of the New Testament which is absolutely impossible to those who believe in the authority of the Apostolic writings. Thus, on the very first page we are told that, "within a generation the Church had apparently lost the record of its earlier history and could only replace it by a few doubtful traditions." This is only one of many such astonishing statements. The record of Acts is said to be untrustworthy at many vital points. Among other things we read that, "It may be accepted as certain that the rite of Baptism was not instituted by Jesus" (p. 164). The puzzle is that the book is written by a Professor of a Presbyterian Theological College, and it makes people ask whether this is the teaching that Presbyterian students for the Ministry receive. If so it is not surprising that many Anglican Churchmen feel afraid of "reduced Christ-

ianity," because this book is nothing else than revolutionary of all that we have hitherto associated with Presbyterianism.

The Family

SOLDIER'S LIFE SAVED BY A PRAYER BOOK.

Remarkable Incident.

How a soldier's life was saved by a Prayer Book is one of the most remarkable incidents of the war related by the Rev. T. Selby Henry, the following facts were given by the soldier himself:—"Drummer George Charles Edward Court, 1st Middlesex Regiment (known as the 'Die Hards'), left England for the Front on August 10th, 1914. When wishing him good-bye his fiancée gave him a little Prayer Book, which had, in the first place, been given to her on her twentieth birthday by her mother, who since bestowing the gift had passed to her eternal rest. 'I cannot,' the young lady said, 'afford to buy you a present; but take this book, which I so greatly treasure, and carry it in your left breast-pocket. I have written on the fly-leaf that—should anything happen to you—it is to be returned to me.' The young man promised to do as she desired. He left Southampton a few days after the declaration of war, landing at Havre.

"On the evening of September 7th the 'Die Hards' received orders to sleep in a wood at Jouarre with loaded rifles, fixed bayonets, and feet towards the harvest moon. On waking, Court was oppressed by a presentiment that he would be hit during the day. The battle of the Marne was in progress, and about noon the little Prayer Book seemed to press too heavily upon the clasp of his brace. So, for the first time, he transferred his fiancée's gift to his left trouser-pocket. Soon after he had done this, shrapnel bursting near killed six men, wounding fourteen. He afterwards discovered a hole in his trousers, the ivory back of the Prayer Book was torn, and at the bottom of the little leather bag in which he kept it lay a bullet. A further interesting point in the story is that when Court placed the book in his trouser-pocket it did not fall to the bottom, but remained lodged at the top of the pocket—thus protecting the spot where the bullet was to strike.

"On the front page of the Prayer Book is an engraving of 'Ecce Homo,' showing the Man of Sorrows and acquainted with grief, who also is the Prince of Peace, and can speak peace to men's souls even on the battlefield. Drummer Court tells us that his first prayer after the happening of this event was: 'God be merciful to me, a sinner.'

"The book has been presented by Drummer Court and his fiancée as a thank-offering to Almighty God—together with the damaged pouch and the bullet—to be kept in St. George's Church for all time."—Church Family Newspaper.

Personal & General

Bishop and Mrs. Lucas leave for Mackenzie River on May 24th.

Canon Powell and family have moved once more to Toronto, and are at the Rectory, Trinity Square.

Dr. Hubert Carleton, of Boston, General Secretary of the Brotherhood of St. Andrew in the United States, was in Toronto last week and visited the Canteen at Exhibition Camp.

Anthony F. Wilding, of New Zealand, former lawn tennis champion of Great Britain, has been killed in the fighting in the Dardanelles. Mr. Wilding was a second lieutenant in the Royal Marines.

A cable has been received that Mr. Wilfred Keeble and his wife, who were on their honeymoon, were saved when the "Lusitania" went down. Mr. Keeble is now our special advertising representative in England.

An old lady, whose grandson was about to proceed to the Black Sea, among other parting admonitions, gave him strict injunctions not to bathe in that sea, for she did not want to see him come back a nigger.

"We regret to have to announce the unexpected news of the death of the Rev. A. C. Miles, a man both well known and well beloved by a large circle of friends, to whom the news will come as a distinct shock; fuller particulars will be found in another column.

A valued old subscriber living in New Brunswick wrote last week: "I am 83 years of age and have taken the 'Canadian Churchman' nearly half of my life; best wishes for your success." We warmly appreciate the many such kind letters received by us constantly.

Another of our old subscribers, Mr. James J. Kidd, when renewing his subscription, wrote: "My son, Dr. C. B. Kidd, has gone to the war zone in France, and my youngest daughter, Jean, a graduate of Royal Victoria Hospital, Montreal, to Belgium with the Red Cross." Thus our families give of their best.

The war in Europe is having an effect on the Christian Endeavour societies of the country and the societies hope to have an effect on future wars. Dr. F. B. Meyer, of London, has sent word that on account of the war, he

will not leave England. He was to speak at the World's Convention in Chicago in July. His place will be filled by Rev. Flyod Tompkins, of Philadelphia, and other prominent American speakers.

His ship was in the Heligoland fight, and he told of the terrible power of one of our big guns. He watched, from the moment of firing, the effect of one shot. "It tore away practically the whole of the bridge and any superstructure round about, and blew up into smithereens a big gun, killing everyone anywhere near it." Of submarines and torpedoes he seemed to have a sort of contempt. "We've passed through shoals of them," he said, "but there's no need to worry. You can always see a torpedo coming."

Sir George Perley, acting Canadian High Commissioner, thanking the Dean of St. Paul's Cathedral for the recent memorial service to the fallen Canadians, writes:—"A tribute so spontaneous, rendered in a church with which the names of so many of the Empire's famous sons have been associated, will be greatly appreciated by my fellow-countrymen. On behalf of those who have fallen, and on behalf of the Canadian Government, and all Canadians, I beg gratefully to acknowledge the expression of your sympathy."

They were examining an old-fashioned shot gun of murderous build. It looked as if it would be an effective weapon against anything short of an elephant, and its owner was boasting with that scorn of fact which is allowed the successful hunter of its power. "Doesn't it kick anything?" asked one. "Oh, yes; it kicks a bit," said the proprietor, "but that's the beauty of it. Why, once I shot at a grizzly that was charging me. I missed him, and on he came. If it had not been that the gun kicked me so far back that I had time to reload, I shouldn't have been here to tell the story."

The Archbishop of Canterbury in a letter to Premier Asquith, and the Bishop of London in a sermon last Sunday, have appealed to the British Government not to make reprisals against Germany for the use of asphyxiating gases by authorizing the army to adopt similar means of attack. The letter of the Archbishop of Canterbury said:—"Most earnestly do I trust that we shall never anywhere be induced or drawn to take

a course which would lower us toward the level of those whom we are attacking." The anti-German riots also were denounced by the Archbishop and Bishop. Both offered the full power of the Church to induce every person in the kingdom to do his share in the war now raging.

From letters which are being received daily from the Front, it is evident that, whatever other comforts "Tommy" may lack, he is being well fed. "We are living like fighting-cocks," says one man in the trenches, and our French Allies have nothing but praise for the wonderful manner in which the commissariat department of the British Army has been organized. When it is considered that our troops at present consume well over a hundred tons of meat a day, and that there are something like 4,000 cooks at the Front, who have to be kept supplied with foodstuffs for Tommy, it will be obvious that the work of Quarter-Master-General Sir William Robertson, who, by the way, is an ex-ranker, and who is responsible for the feeding of the Army, is of a particularly arduous character.

Two young boys of Waxahachie, Texas, expect to leave their homes May 9, and walk to Chicago, to attend the World's Christian Endeavour Convention, which opens July 7. The boys will cover 1,250 mile-trip and bear a message of greeting from Governor Ferguson to President Wilson, who is expected to be at the convention. It is expected that a series of rallies will be held in each town in which the boys stop over night. Both boys are cornetists and will thus attract large audiences to their meetings. Both Mr. Lloyd Erwin and Lee Smith have had experiences in long hikes, so that they expect to have little difficulty in keeping up with their schedule. It is expected that at least 20,000 people will attend the convention, though so far as word has been received, no other delegation is expected to walk to the meeting.

Fair, fat, spectacled, and big-moustached, it needed not his guttural tones and Teuton accent to acquaint the hotel manager that the new arrival owed allegiance to Europe's inexhaustible surprise packet, the Kaiser. "Vrom Potsdammerburg, I vas come, sir," announced the newcomer, pleasantly. "A very fine place, sir," returned the manager, politely. "Der vas a petter." "Yes? Berlin?" "Nein. Ohm."

"Ohm? In—er—Germany, of course?" "Donner und blitzen, nein! In England—in dis gountry." "Ohm?" said the manager, thoughtfully "Ya," growled the German. "I vas come from Potsdammerburg to see Ohm. Der vas no blace like Ohm. I vas at der concert in Berlin, and I heard der great Engleesh soprano sing dot der vas no blace like Ohm, and all der Engleesh beobles in der concert gry like der leedle babies. Dot must be der vunderful blace, Ohm, to make der Engleesh beobles gry, and I dell mineself dot I vill go und see dis Ohm vor der vos no blace like. Now, sir, vich is der vay to Ohm?"

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British and Foreign

Dr. Percy-Cust, the Dean of York, is the only surviving Church dignitary who received his appointment at the hands of Lord Beaconsfield. He is a nephew of the first Earl Brownlow, and was ordained in 1851. The Dean is not only an enthusiastic archaeologist and the greatest living authority on the history of the famous Minster of which he is the custodian, but still takes an active part and keen interest in the services of the Minster.

A wooden idol with an interesting history has recently been lent to the Canterbury (New Zealand) Museum, in order that the authorities may have a cast made before the original is given to the Honolulu Museum, which specializes in these curios. This is one of the four idols erected at the burial place of Polynesian kings in the Sandwich Islands. When Captain Cook was killed by the Hawaiians, his

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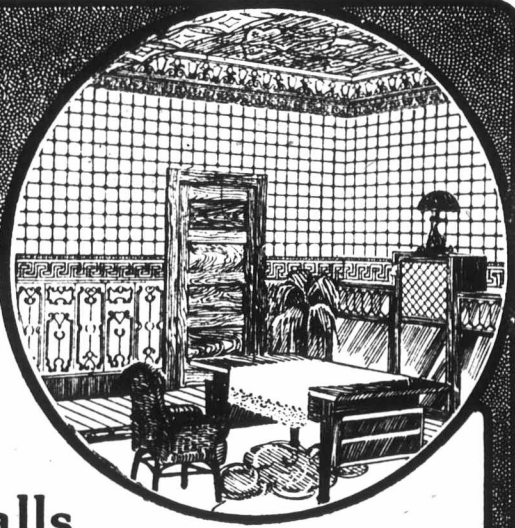
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body was taken to this burial place and received the same divine honours accorded to the Polynesian kings.

On the anniversary of the birthday of George Washington, recently, a brass plate was affixed to the north wall of the chancel of Purleigh Church bearing the following inscription:— To the glory of God and in memory of Laura Hortense Richards, the beloved wife of John Morgan Richards, of Steephill Castle, I. of W., who fell asleep August 12, 1914. This tablet is also a memorial of the re-opening of the church tower on November 9 last year by the Bishop of Chelmsford after restoration, inaugurated by her and completed during the rectorship of the Rev. R. T. Love, M.A., with the aid of subscriptions from her American compatriots, to commemorate the descent of George Washington, first President of the United States of America, from Lawrence Washington, Rector of Purleigh, 1633-43.

The Rev. W. M. L. Evans, Rector of Saxby, Lincolnshire, whose letter in the London "Times" on the agitation observed among pheasants on the morning of the North Sea battle aroused much interest, sends the following extract from a letter sent him by an A.B. on board a battleship: "Your article in the 'Times' on birds has very much struck me and my shipmates. I will just give you an incident that occurred with us in the North Sea. We have always a lot of seagulls following us about, and after meals they 'pipe down,' i.e., go to sleep. I was at a twelve-pounder gun after dinner, all our poultry having forty winks as usual, when I was startled to see them all circling round an object which proved to be the periscope of a German submarine, and I can assure you, if it had not been for the seagulls, we should have been in Davy Jones' locker."

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CONVICT JOE

I.

"BLIMY!" breathed Old Joe, thickly, as he stumbled through the Dartmoor fog. "If this don't beat potato soup, I ain't never seen the wrong side of a prison wall!"

Truly, it was a real Devonshire terror. Down there in the lowlands you could perhaps see your hand before your face. But up here, among the frowning tors of Dartmoor, the world was a meaningless white smudge.

"Give 'em the fair slip, I did," chuckled the convict. "Jest a bit of a shindy, some shoutin', a couple o' shots, and that was all. Ah, but it's a rummy go," he added, contemptively. "Like—like what? Like knockin' a man down so's to 'elp pick 'im up again arterwards, as the poets'd say. Well, I don't care. I'm a-goin' to do my little bit, and nobody ain't goin' to stop me!"

In case Old Joe's conversation may appear as bewildering as the mist in which it was uttered, let me take you into his confidence.

Joseph Blakesby, once soldier, once plumber, now convict, was escaping from Princetown Prison in order to enlist in Great Britain's new army.

Hang it all, why should the country be done out of a good fighter just because, in a fit of mad temp-

tation, he had once signed a name that was not his? And why, just because of this same mad moment, should a man eat his soul out in a cold cell, when his heart ached to join "the boys" and share their glorious privations and dangers in the trenches?

Old Joe, they called him. But he wasn't too old to grasp a gun. A dozen years ago, on the broad, endless veldt, which made even Dartmoor look insignificant by comparison, he had fought with the best of 'em—ay, he'd fought with 'em and starved with 'em, fed with 'em, and bled with 'em! Two wounds and a medal he'd come away with. The medal he had sold when the plumbing business went smash; but the old scars still remained, and one of them twinged yet in damp weather.

So old Joe, believing that his King and country needed him, made a bolt for freedom one day, determined to answer the call that rang so insistently in his ears.

As he stumbled through the mist, having given his jailers the slip, it never occurred to him that he was acting wrongly. Though freedom, once lost, spells heaven, he had not contemplated escape until he felt a call that sprang from something higher than mere selfishness. He knew that he had sinned, and was willing to take the consequences. What he could not agree to was that his country should have to take those consequences, too.

"Think I could do with a bit of a rest," he mumbled presently, after he had travelled for what seemed to him an interminable time. "Wish I was twenty years younger. 'Blimy, ain't it cold!"

He sat down gingerly. His seat crunched under him in moist indignation, oozing into a little pool through his pressure. But Old Joe enjoyed it. His head began to fall forward over his arrowed chest, and ere long he was in the British trenches, up to his knees in water, with German shells bursting all around. Dartmoor did its best to keep up the delusion, for it provided many of the actual discomforts Old Joe dreamed of, if it could not at that moment run to shot and shell.

But the muskets of the warders' scouring party were not far off.

II.

Suddenly the convict woke up with a start. A few yards away he heard soft footsteps, and he gave himself up for lost. Straining his eyes, he discerned a dim, shadowy figure, which did not appear to belong to the scouring party; moreover, the man was evidently alone. He wore ordinary civilian dress.

"S'help me, I'll risk it!" Joe mumbled. "I ain't got no chance at all if I don't change these artistic clothes of mine. Beggin' yer pardon, stranger, of course, but it's got to be done."

He rose and followed cautiously. It was a more difficult job than he had anticipated. Twice the thick mist closed upon his quarry, and the



second time it seemed as though he would never find him again. Then, for a brief space, the mist cleared a little, and he stumbled, to his surprise, against a small wooden hut. There was a light in it.

"Well, if this don't beat all," thought the convict.

Cautiously he crept to the little window. The man was now seated at a bench, writing busily. For a few moments Joe watched him. Then he slipped round to the door and entered.



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"Pleasant afternoon," he said, affably. "You don't mind me payin' you a little visit, do you?"

The writer looked up in amazement and sprang to his feet.

"Now, jest you keep calm, my hearty, and I won't hurt you," continued the convict. "All I'm after is to make a little exchange with you—y'see? I like the fashion of your clothes better'n mine, so —"

"Hands up," cried the other, sharply, "or I'll fire!"

"Blimy!" exclaimed Old Joe, as he looked down the muzzle of a revolver. "If this ain't the blamedest luck I ever struck. Fairly cornered, I am and now you wantin' to do the same in here. Well, I must take my luck!"

As he uttered the last words, his drawing manner suddenly changed. He ducked aside, then heaved himself forward. His opponent ducked, too, still covering him with the revolver. But he did not fire.

"Stop stop!" he cried. "You're too hasty. How do you know I want to hurt you?"

Old Joe blinked. He was rather puffed, and it occurred to him abruptly that he was up against a situation that needed particularly delicate handling.

"Well, I'm an escaped convict, ain't I," said Joe. "And I ain't been too pleasant."

"Tsch! That's nothing," returned the other. "I can well understand your position, and I—I think I'm sport enough to give a dog his chance."

"Dog—eh?"

"I'm sorry if you don't like the term."

"Well, I won't quarrel with it, if it's bulldog you mean. Now, see here, why didn't you fire at me? I might have had you senseless by now."

"I've told you. If you agree to leave me alone, I'll leave you."

"P'raps your pistol ain't loaded?"

"Oh, yes it is, my man."

"Fire it, an' see."

"What a fool you are!" exclaimed the man, angrily. "If I did that, it would bring up your pursuers at once!"

"You was quick to think o' that." The other flushed but instantly regained himself.

"Yes, luckily for you. Now, is it a bargain?"

"Is what a bargain?"

"Why, that I give you freedom, if you'll give me peace?"

Old Joe hesitated. Suddenly he lurched forward again.

"Steady!" cried the man.

But Joe had achieved his object, which was to obtain a clearer sight of a sheet of paper lying on the bench.

"I only wanted to shake your hand," he explained. "It's really very kind of you, s'help me, it is. Yes, it's a bargain. But see 'ere, you'd better stick where you're for a bit, or you'll meet one of them warders, and be arst awkward questions, p'raps. Twiggy? Course, you ain't seen no one; I trust yer for that. But them warders is rummy chaps, and one good turn deserves another—eh?"

"Thanks for the tip," replied his host, coolly. "Yes, I dislike being worried, but if I meet a warder, there's no knowing what I may do. So you'd better clear off, at once, before I change my mind."

"You won't change your mind," chuckled Old Joe, when he stood outside the hut. "Not while you know there's British pistols round, you German dog!"

III.

Despite his discovery, it was with a heavy heart that the convict left the hut. In his blind, groping way, he had believed that the word Duty in his case stood side by side with Escape. But now, it stood side by side with Capture, and an end to all his splendid hopes and dreams.

"Drat that spy!" he grumbled, as he struggled back in the direction whence, as far as he could determine, he had come. "I wish I'd never met 'im. He spoke English almost as good as me, but it was German writing—and he wouldn't fire that pistol. If he'd done that his own little game would have been given away. He didn't want no pistol shots!"

The fog had lifted a little, and he was able to see his way to some extent. He was wretchedly cold by now. Hunger, too, was making itself felt. But on he must go, till he ran back into the net—or dropped.

He thought that perhaps in return for this service they might grant him his release. Possibly his case would be put before the Home Secretary.

"Dear Mr. McKenna," he wrote in his mind. "All convicts aren't bad. After what I've done, will you give me a chance to prove I'm no skulk!"

In the distance he saw shadowy forms. He hurried forward with hands raised. A shot rang out.

"Winged him!" cried an approaching voice.

"Rather badly, too, I'm afraid. Didn't you see his hands were up?"

"No, poor beggar," said the first speaker, reaching the convict and kneeling by his side. "Let's have the brandy, Smith."

It was five minutes before Old Joe came around. He stared up into his captors' faces, and said feebly:—

"I was coming back. There's a German spy here."

"He's babbling!" whispered Smith.

"No, I'm not," answered Joe. "He's in a hut some way off. I found him there—German papers—comin' back to tell yer."

"That was a game thing to do, Jarvis, if it's true," said Smith.

Jarvis frowned.

"It'll go hard with you, you know, if you're playing a prank," he observed.

"Blimy!" murmured Old Joe, smiling. "I reckon it won't trouble me long 'ow 'ard it goes with me."

The men exchanged significant glances.

"Where's this place?" asked Jarvis.

"Give us a 'and, and I'll show you," replied Joe.

They lifted him up carefully. The convict gritted his teeth, and hid from them the extent of his suffering. Other men came up. In silence this strange party advanced towards the hut of the spy.



Several times it looked as though Old Joe would give out. Some of the party went ahead, but without the convict's guidance the mist proved too much for them. At last the shed was sighted.

"You stay with him, Smith," said Jarvis. "The rest of us will surround the place. Wait till we return."

Smith squatted by Old Joe, and looked at him sympathetically.

"You'll be all right in a jiffy," he said. "We'll see to that."

Joe made no response. He was listening.

"Why did you bolt?" asked Smith. "Thought you'd have been about the last man to try that silly game."

"Ah!" exclaimed the convict as a shot rang out.

Smith hurried forward. A minute or two later he returned.

"That's the end of your German," he said. "The chap was game, I must say, but we were too quick for him, or it would have been all up with Jarvis. He was a spy, right enough. We've got his papers."

"Shot him—eh?" murmured Old Joe. "Then I've outed one German, you might say. Done my little bit."

And he closed his eyes.—London Answers.

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