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Family Newspaper



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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, MARCH 25th, 1915.

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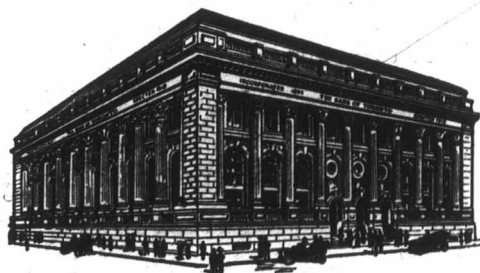


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GOOD FRIDAY.

(April 2nd.)

Hymns Suitable.

125, 129, 143, 146, 150, 496, 509, 553, 762.

EASTER DAY.

(April 4th.)

Holy Communion: 163, 252, 258, 397.

Processional: 157, 164, 168, 169.

Offertory: 159, 166, 167, 173.

Children: 691, 701, 704, 751.

General: 160, 162, 165, 170.

The Outlook

Gethsemane

Visit again "Gethsemane" and see
"The Man of Sorrows" groaning there for thee—
And interceding, too. There are but few
Admitted to that sacred scene to view
His soul's deep anguish as the hour draws nigh
When He must drink the cup of wrath and die.
Shake off thy sleep, thou ransomed sinner, see!
He bears thy punishment instead of thee.
Just pause awhile—list! for He speaks to thee:
"Canst thou not watch one little hour with
me?"

Alas! how weak is human love, again
Ye slumber on, altho' He bears that pain
And agony for thee. . . .
The agony is passed. An angel flies
From Heaven to strengthen Him—before
Him lies

The Condemnation and the Judgment Hall,
The cruel scourging and the time when all
Will flee from Him and leave Him quite alone.
There is not one to share His sorrow, none
Have pity on Him now, for none can share
In sorrow so intense: nay, He must bear
It all alone. But thou may'st follow on
And with adoring wonder gaze upon
The spotless Lamb led on, the Son of God,
Ready in sacrifice to shed His blood
Upon the cross for thee. Here take thy stand,
And ever shelter 'neath His outstretched hand.

K. E. T.

Suffering in Poland

Henri Sienkiewicz, the author of "Quo Vadis," recently gave an appalling picture of death and devastation in Poland.

"What is the position of Poland? She had nothing to do with the war. Conquered and partitioned, she is not one of the belligerent nations; yet a million and a half of her sons are fighting fratricidal

battles in the armies of three different warring States. Our country has been made the cockpit of Europe and devastated from end to end. Three-quarters of a million of our children are fighting in the Russian Army and another three-quarters of a million are bearing arms of Austria."

The article goes on to show how much of Poland has been devastated by the various troops and how terribly the civil population is suffering. Provinces once rich are now deserts and hundreds of thousands of inhabitants are in sheer destitution. In the midst of our sympathy for Belgium it will be well for us to recall the even worse horrors in Poland, and to do our utmost, however little, to stem the tide. It is inexpressibly sad to think that the word of one man, or perhaps of two men, would have prevented all this unutterable anguish.

The Greatest Enemy

During the past week two solemn warnings have been given to the Nation and Empire by Lord Kitchener and Mr. Lloyd George in regard to the drink evil. Lord Kitchener warned Parliament of the serious damage done to our nation by the temptations to drink offered by the saloons and the intemperate habits of the British workmen. Mr. Lloyd George used words that call for special emphasis:—

"Drink is doing us more damage in the war than all the German submarines put together."

It is to be hoped that these serious statements will be heeded both in England and in Canada, because in a time of national peril a danger to the efficiency of the British workmen is a danger to the British Empire. The same peril is associated with our soldiers. It is impossible for any government to trifle with that which is admittedly the greatest risk that we are running to-day. It is not merely a question of prevention and protection; it is one of the absolute necessity for safeguarding our lives, our homes and the Empire. The war has done much to shed light on the fearful damage of the drink habit, and public opinion is evidently gathering strength in its opposition to alcohol. The great newspapers on this side of the water are, one by one, refusing to publish liquor advertisements. All this is eminently satisfactory, but the problem is so vast and complex that it will require the thought and earnestness of all classes and Churches if the evil is to be overcome.

Universities and Patriotism

In the course of a speech in the House of Commons the other day Mr. Asquith, the British Premier, bore splendid testimony to the self-sacrificing patriotism of the Universities of Oxford and Cambridge. The broad fact is that these two seats of learning have sent two-thirds of their undergraduates to war service. This involves great sacrifices both to the Universities and to the men themselves. Out of 89 men at Oxford who were the flower of the athletic world last year there are no less than 80 on active service. And Cambridge is not a whit behind in this splendid enterprise. At both places examination schools, recreation grounds and college buildings are being used for hospital purposes and for Belgian and French refugees. Besides the undergraduate members who have gone to the war, the Universities have dozens of graduates who, on the completion of their University careers, entered the army or navy. This magnificent contribution to the defence of the Empire is being imitated by the Canadian Universities, and it will be seen in due course

how splendid has been the response by the cream of our intellectual and athletic life. The loss which the war must bring to the Universities will affect them for years, and, while mere material damage can be to some extent made good, nothing can give back the promising lives on which the war is levying, and for many months will continue to levy, its grim toll in men who only the other day were full of the vigour and hopefulness of youth. All honour to those who have shown such shining examples of heroic effort on behalf of country and Empire.

What Might Have Been

Some months ago a man was electrocuted in the United States for a horrible murder. Before his execution he uttered the following words to the clergyman who was with him:—

I have never done anything wrong in my life that has done me any good. If when I was a boy of fifteen years old some kind friend had put his hand upon my shoulder when evil influences were brought to bear upon me, and had given me a kind word of good advice and cheer, there would have been a different chapter from that which closes with me to-night.

This is a solemn and searching reminder of what each one of us can do to help others. The kind hand, the kind word, sympathetic love—these are possible from us all, and they are among the greatest agencies of reform. They would do much to empty our prisons and saloons, to brighten the dark places of the world and to increase the joy of heaven. It should not be difficult to extend a brotherly hand and speak a brotherly word. No one will ever be the poorer for these, while to all eternity many will be the richer. Let us, therefore, be on the lookout for opportunities. We shall find them everywhere.

Theosophy and Christianity

It has been well pointed out that few people have imitated the chameleon so closely as Mrs. Besant, and it is well that Indian missionaries should be constantly on the lookout against errors which might easily beguile unstable and unwary souls. Not only in India, but even in England and Canada there are some who have the idea that Christianity and Theosophy are quite compatible. Such people would do well to read a valuable pamphlet, entitled "The Christ of Theosophy and of the Bible," by the Rev. E. W. Thompson. His position is that Theosophy and Christianity are absolutely contrary, and he rightly claims that a man can no more be a Christian and a Theosophist than he can serve both God and mammon. The pamphlet, which can be obtained from the Christian Literature Society for India, John Street, Bedford Row, London, England, should be carefully read. Its main point is that Theosophy not only denies the historical character of our Lord, but also the necessity and possibility of redemption, so that as the author says, "A Christian Theosophist is a contradiction in terms." Then comes the enquiry why a system with so little to commend it and accompanied by so many grave scandals should win for itself even a temporary foothold among Christian people. Mr. Thompson's answer speaks for itself and conveys a lesson quite apart from the precise point to which he refers.

Christian preachers and teachers have some need to charge themselves with defect of duty. Whenever our pulpits utter no more than excellent commonplaces and moralities and do not touch upon the deeper truths concerning Him in Whom are hid all the treasures of wisdom and

knowledge, the bolder and more spiritually minded hearers in the pew will be restless and discontented. Whenever the Church is so engrossed in the external performance of rites and ceremonies that it fails to conduct the soul through them to the presence of the loving mystical Jesus Christ and to bring it into communion with Him, it becomes lifeless and ineffective and cannot retain even those who would make profession of Christianity.

The Place of Religion

A leading scholar, Sir Henry Jones, of Glasgow, has been delivering a series of lectures at Oxford on "The Moral Complexities of the Present Situation." He recalled Heine's ideal of a German State when it existed only in fancy, and all who know the inner history of Germany recall the triumphs of research, finance, commerce and military science which it has achieved. But Sir Henry pointed out that while Germany has given her best to science her pulse has not beaten high in spiritual enterprise because she has not given her mind to it, and "where the mind is not engrossed the value of the quality is not increased, but decreased." These words have a definite bearing not merely on the moral situation created by the war, but also, and perhaps chiefly, on the conditions of ordinary life:—

Germany had given her mind to military science and her heart to militarism; her universities and schools and her servile press had taught a miserably inadequate ideal of the state and civilization, and it was inevitable that she should reap what she had sown. Religion had been ignored, and the result was patent in the present state of German mentality. There might have been a formal and deliberate teaching of religion, but that frequently had a small and even negative effect. Just as the child recognized when preached at that the teacher had on his moral uniform, so the effect of artificiality in the formal religion of a people had a small effect on conduct; and just as the child recognized unreality in false and superficial teaching, and put on defensive armour, so a people subjected to a superficial and unreal presentment of religion rejected that conception and were even influenced in a negative way. It was the moral lessons that came by the way, with casual and undesigned emphasis, that were significant and final. How was it possible that a people who had believed in and had followed the military ideal of the state could be anything but a military nation?

What is this but a strong appeal to all, especially to those who are called upon to teach and preach, to heed the old message of "God first"? "What shall it profit a man if he gain the whole world and lose his own life?"

Aiming at Results

The results that attend a good deal of preaching and teaching are admittedly small in comparison with the exertions put forth by devoted servants of Christ. May it not be that in many cases the aim is defective? "What have you hit?" asked a boy of his companion, who had just fired a carefully loaded gun. "Oh," was the reply, "I have hit nothing; you see, I didn't aim at anything particular. But wasn't it a big bang! Just look at the smoke!" It is well for us to ask ourselves occasionally: "What is the aim of our preaching and service?" After St. Peter's convicting sermon on the Day of Pentecost, the hearers "were pricked in their heart and said, Men and brethren, what shall we do?" (Acts 2:37). He not only aimed; he hit.

The Water and the Blood

Good Friday is a special opportunity for reminding ourselves of the meaning and power of the old hymn, "Rock of Ages," which speaks of the water and blood which flowed from the side of Christ.

Be of sin the double cure
Cleanse me from its guilt and power.

The Bible has much to say about the blood and the water, and it is possible that neither the one nor the other has the attention it should have from those who profess and call themselves Christians. We are told of the blood and water that came from the pierced side of the crucified Saviour (St. John xix. 34), and we remember the Apostle's reference to the water and the blood as two of the witnesses on earth (I. John, 5:8). What do these mean? What are the truths associated with them, especially for the present season?

The meaning of the blood must naturally be considered first. St. Paul speaks of Christ dying for us and thus of our being "justified by His blood" (Rom. 5:8, 9). God justifies us on the ground of our Lord's atoning Sacrifice. The blood shed on Calvary satisfies the demands of Divine righteousness and enables God to absolve the believing soul from every charge of sin. Henceforward no one can lay anything to the charge of God's elect, no accusation is possible. "It is God who justifies" (Rom. 8:33). This justification lasts, and has not to be renewed every time the believer falls into sin. Although sinning causes failure, the Christian does not cease to be "in Christ." He is still a child of God and his failure, while involving loss of fellowship, has not led to loss of relationship. The erring child of God now needs not fresh judicial cleansing by the blood, which can never be repeated, but that which the New Testament refers to as the cleansing of the water, of which we shall see the meaning later on. Meanwhile, let us dwell afresh upon the atoning Work of Christ. In Hebrews the Apostle tells us that the Jewish sacrifices could not take away sins. They were only a shadow of things to come. But the sacrifice offered by our Lord endured forever, and after He had offered one sacrifice for sins He sat down forever on the right hand of God (Heb. 10:12), thereby showing the sufficiency and permanence of His offering. The question of sin was thus settled at the Cross, and in that wonderful offering all our sins were included and covered. Christ bore our penalty and met every claim, and now the work being done forever, the believer has been perfected forever by that one offering (Heb. 10:14). Not only so, but the Holy Spirit witnesses that this is the case. God remembers our iniquities no more, for they have been blotted out as a thick cloud, never to rise up in judgment against us (Heb. 10:19). Thus the blood of Christ means the judicial cleansing of the soul, the assurance to the conscience that God is satisfied and that the offering on Calvary is the "full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." And the result of accepting this on the authority of God's Word is that the conscience is absolutely and permanently at rest (Heb. 10:2).

But what about the cleansing by water? The New Testament is equally clear about this. According to Hebrews, two things are necessary to enter into the Holiest with boldness. The guilt of the conscience must be taken away through the atoning Sacrifice, and the body must be washed with pure water (Heb. 10:22). This doubtless recalled to those Hebrew believers the consecration of the Jewish priests by the washing of water. And the spiritual counterpart of this is moral cleansing as distinct from judicial cleansing. It is the water,

of the Word (Eph. 5:26), when applied by the power of the Holy Spirit (St. John 15:3). Thus, when we are reinstated in our new position in Christ a new life is also given. This is the commencement of all practical sanctification. It is the washing to which our Lord referred on the eve of His crucifixion when He made the distinction between a washing that was never repeated and a washing that was required continually (St. John 13:10). This means that he that has been once bathed in the bath of justification does not need that to be repeated; all that he requires is to have the sins that cling to him washed day by day by the water of the Word.

This practical sanctification is connected with the intercession of our Advocate above. It is helpful if not vital to notice the difference between the Priest and the Advocate. While Christ is both of these, there is a real difference between them in practical experience. Both offices have to do with intercession but while Christ is Priest in order that we may not sin, He is Advocate for the sins that have been committed. As priest, He represents us before God and intercedes for us that we may obtain mercy and find grace in time of need (Heb. 4:14, 15). But as Advocate, He intercedes when we have sinned in order to re-establish interrupted communion. While, therefore, righteousness and propitiation always remain perfect and constitute the basis of what is done for us when we have failed through sin, yet it is important to realize that there is a distinction between relationship and fellowship, between position and condition. Righteousness, based on expiation, abides perfect, and is the foundation of everything else. But after and with expiation comes purity, and we need cleansing from defilement, if we sin from time to time. There is no necessity for us to sin (I. John 2:1), but if we should sin, there is a definite provision made by our Lord's advocacy in the presence of the Father.

And so we rejoice on Good Friday as we think of this two-fold work of our Lord. By His Atonement on the cross our sin is forgiven. By His Word applied by the Spirit we are cleansed from sins day by day. Thus the hymn is true, and our experience ought to realize it increasingly as time goes on. The atoning Sacrifice, including both our Lord's Priesthood and Advocacy, provides the "double cure," a cleansing both from "guilt and power."

ONLY TRUST HIM.

Trust in the Loving One,
Jesus thy Friend,
Who loveth thee always,
And loves to the end.

Trust in the Dying One;
Atonement He made;
He all the wrath has borne,
He thy debt paid.

Trust in the Risen One,
Mighty to save;
For He will yet destroy
Both death and the grave.

Trust in the Ascended One,
Seated on high;
Through Him to the Father
Alone we draw nigh.

Trust in the Living One:
None can thee sever
From Him who was dead
But now liveth forever.

Trust in the Coming One,
Coming for thee;
Soon with Him in glory
Safe home thou shalt be.

Trust in the Reigning One,
Never to fall;
Trust, love and praise Him,
Christ, all in all.

A PIONEER OF THE WEST

Sermon preached on the occasion of Archdeacon Fortin's Ministerial Jubilee, March 14th, by the Most Rev. the Archbishop of Rupert's Land, Primate of All Canada.

("The Everlasting Gospel."—Rev. 14: 6.)

I FELT that I should not allow anything to interfere with my being present with my friends of Holy Trinity parish and their Rector on this day. It is permitted to few men to reach an anniversary such as Archdeacon Fortin, in the providence of God, celebrates to-day—the 50th anniversary of his ordination to the ministry of the Church of God. Fancy, 50 years of almost uninterrupted active service as a commissioned ambassador of Christ, and still active, alert, and able to discharge fully his ministry. No man is admitted to Holy Orders in the Church of England until he has attained the age of 23 years, and when a half century of arduous work, involving great nervous strain, is added to that, it is rare to find a man in the full exercise of his ministry spared to observe the jubilee of his entrance upon it. As a Rector Emeritus he may maintain with him then the shadows give premonitions of an early closing in of "the night when no man can work." In the present instance our dear friend, Archdeacon Fortin, has still full possession of all his faculties, both mental and physical. With voice resonant as ever, with thought as clear and consecutive as ever, with reasoning power as keen and analytic as ever, with a command of language as copious and rich as ever, with a personal magnetism as powerful as ever, with a grace of expression as captivating as ever, with endowments of head and heart as unimpaired as ever, though full of years, he is still full of strength for God and for good in his vocation and ministry. It is truly a wonderful record of service. You are conscious of no decay, but only of a ripening; of no apparent weakening, but only of an increased winsomeness; of no failing of old-time virility, but only a mellowing. While we extend to our dear brother our very hearty felicitations to-day on the celebration of his golden wedding with the Church he has loved so warmly and served so well, we feel sure that his heart is very full of two sensations this morning. First, with that of a deep thankfulness to Almighty God for all the way He has led him and blessed him all these years; and secondly with that of a sense of the unspeakable responsibility of being allowed such a lengthened opportunity of representing God in Christ in the interests of the souls of men. During that period, my brother, how many thousands and sermons have you been privileged to preach and how many thousand prayers have you been privileged to offer? The thought must come to you to-day with an inexorable insistence. What has all this wrought for God? During this long incumbency scores of your flock have been called home; how many souls have been safely shepherded by your ministry into the fold of Christ's assured salvation? While with a full heart you look back to-day over that long retrospect of 50 years with its gleams of kindly light over it and with its spots shadowed with darkness, with its genial smiles and its glistening tears, for you have had both, we would have you, and God would have you, look forward from the retrospect so rich in experience to a prospect very rich in promise. A promise first of some years longer of work for God here, but chiefly a promise of a glorious fruition in the fields of Emmanuel's land where the welcome, "Well done, good and faithful servant" will await you. In the words of a great prayer, may our fervent wish for you be that God will support you all the days of life that remain to you until the shadows lengthen and the evening come and this busy world is hushed and the fever of life is over and your work is done, and then in His mercy grant you a safe lodging and a holy rest of peace at the last.

But, my dear friends, the Archdeacon celebrates this year, not only the 50th anniversary of his official connection with the Church generally, but also the 40th year of his rectorship of Holy Trinity parish. Instances of a ministry of that length in the same parish are not rare in the Motherland, but they are very rare in this new country of rapid change and development. Outside of a single case of one of our missionaries to the Indians, I know of no other instance of a man being Rector of the same parish for 40 consecutive years in this Western country. And what a fruitful ministry the Archdeacon's has been! What changes it has witnessed! I might speak of the extraordinary development in our city and country which has taken place during it, but it would take too long. The Arch-

deacon has seen Winnipeg grow from a small hamlet to its present commanding position among the cities of Canada. I do not know whether he ever officiated in the little log building which was the first ecclesiastical structure owned by the congregation of Holy Trinity, or whether the frame building on Portage Avenue was ready for his arrival here, but it was a day of small things, when as a bright and aggressive young clergyman, he came from the goodly city of Montreal to guide the destinies of the first Anglican parish in the city of Winnipeg, for St. John's Cathedral and St. James' Church were both then outside of the city limits. I well remember the night in 1875 when he was elected to the incumbency of the parish. I had come up to a choir practice, and after the practice I went to the parishioners' meeting. I had scarcely entered the hall, when the late Andrew Strang, who from the very beginning of the parish up to the time of his death, took such a keen interest in it, came up to me and asked whether I had a vote, for he was most anxious to secure the young man from Montreal and wished me to vote for him. I had no vote and little did I realize how very closely the young clergyman was to intertwine his life with mine in the coming years of our life and work in Winnipeg.

Well, as I have stated, the Archdeacon has seen our city, our Church, our educational system, our everything grow from that small beginning to their present proportions, and not only has he seen it all, but in the words of the old Latin poet, he can say, "Quorum magna pars fui," "of which I have played a great part." It would be interesting to trace his hand in the development, especially of this church and congregation, but there is no time to do it at present. Suffice it to say, "Si monumentum requiris circumspice," "If you want to see his monument look around you." Yes, look around at this church and all its surrounding equipment, probably the best church plant west of the Great Lakes. All this the Archdeacon, with the co-operation of a willing people, has achieved. He will leave all this as a monument of his labours, but he will leave something more enduring than bronze or bricks or mortar. He will leave an impress upon things that will outlive time, on things that are eternal, on souls he has won for Christ and on characters which he has moulded for salvation.

It would be fitting also that I should as Bishop of the diocese advert to what the Archdeacon has contributed to the upbuilding of the Church generally throughout the diocese. He has been from first to last a most useful member of all our Church Councils and with his wisdom, his courage and his strong convictions, he has done much to mould Church legislation, not only in our own diocese, but throughout the whole Ecclesiastical Province of Rupert's Land. My great predecessor, Archbishop Machray, found in him a loyal helper and a charming colleague, and I have found him the same. Not that he ever followed blindly any leader. He sometimes differed from his leaders, but he was always a fair antagonist. He fought in the open and not under cover.

No account of all that the Archdeacon has accomplished for the Church would be complete without a reference to the devoted partner of his life and labours. Mrs. Fortin has not only been a helpmeet for him, but a most efficient co-operator with him in all the activities of his ministry. With rare executive ability and with unflagging zeal she has been a worker together with him in the august co-partnership with the Divine Master whom they have unitedly served for all these long years. Rich in good works she has shared in his achievements and she ought to share in any public recognition of them.

Were the Archdeacon not present, it would not only be interesting but profitable, to enumerate the outstanding qualities of head and heart which have contributed to the eminent success which his 40 years' ministry has achieved, but I refrain from dwelling upon them in any detail. Permit me to say, however, that among the things which he consecrated to the service of God, have been the following:—A singular charm of manner; an eloquence of no mean order; a perennial cheerfulness; an unflinching optimism; a literary and especially musical taste of a high order; a fearless downrightness in expressing his convictions. But, my brethren, there is one thing that has stood him in the best stead of all, and upon it I desire to dwell somewhat fully—namely, his persistent and loyal adherence to the simple Gospel

of Christ. New fads and fancies might come and go, but they never had any place in the Archdeacon's preaching. He clung to the simple Gospel of salvation through Christ and for that reason I have chosen as my text to-day, "The Everlasting Gospel."

THIS AND THAT

Thoughts of an Eastern Churchman.

I was standing the other day at the door of a large public hall, while the audience was assembling, and watching them take their seats. At least four-fifths of them took back seats, and as the hall filled up and finally got closely packed at the back, the late comers went forward with unmistakable reluctance to the front seats. This sort of thing is universal in Canada, and I imagine, all over the continent, and is very noticeable in our churches. In nine cases out of ten there is a rush for the back seats. Why this widespread and apparently incurable modesty and diffidence? Americans and Canadians are not supposed to be chronically affected in that way. The typical "American," using the term in its widest, and, I believe, legitimate sense, is not, as a rule, of a shrinking, self-effacing disposition. At all events, if he is, he is grossly libelled. Why then is he so averse to taking the "chief seats" in the synagogue? The average Britisher, according to competent observers, isn't built that way. He doesn't crowd and pack himself away into corners, and he is not obsessed and oppressed with this morbid and excessive modesty.

For my own part I am, I must frankly acknowledge, decidedly sceptical as to this plea of modesty. It arises from a morbid self-consciousness, which in itself is a species of vanity. The plain truth of the matter is that those people, who are too "modest" and unassuming to go to the front, and who scuttle into the back seats or pews as the rabbit seeks its hole, are really absurdly over persuaded of their own importance in the eyes of others, and of the sensation their entrance creates. They have an uncomfortable feeling that they are the cynosure of hundreds of pairs of eyes, and the target for innumerable unspoken criticisms. Whereas, if the truth were known, very few people are bothering their heads about them. Contrast your own state of mind, when somebody else walks up the aisle, and the very casual, languid interest you take in him, with the intense concentrated interest you fondly imagine your own advent produces. Think it out for a moment and your dread of taking a front seat will be very considerably lessened, if not altogether dispelled.

There is a really practical side to this question as it affects the clergy. One of the most depressing duties is to preach to a congregation bunched up at the back of the church, and across an empty void of unoccupied seats. As I heard one parson once say, it is like trying to fight a man across a table, or fishing with too short a line. To me it seems like firing at a target outside of the range. You may hit it with a spent bullet, but you can do no effective work. No one, who is not accustomed to public speaking, can understand what a strain this sort of thing entails upon a speaker, and how it interferes with the effectiveness of what he says. It is not a question of the largeness or smallness of the congregation, but of its distribution and arrangement. A congregation placed up and down the church, with a certain proportion well in front is far easier to speak to, than another half as large again, packed, like herrings in a barrel, into the furthest half of the building, with a great gaping void between them and the parson, across which the unfortunate man has to painfully project himself, his hearers meanwhile huddling away from him as if they were anxious to put every possible inch between him and them. I am sure if our people generally realized how profoundly the clergy are affected in the delivery of their sermons by the arrangement of the congregations, matters would greatly mend. One front bencher is worth at least two back benchers in this respect. When next you go to church, where the pews are free, bear this in mind, and gladden the parson, especially at the evening service, by coming well up to the front, and so act like a sort of conductor or carrier between the man in the pulpit and the crowd in the back of the church.

I have been reading a book lately that should be in the hands of every clergyman of every denomination in Canada, "The Problem of the Old" (Continued on page 188.)

A LACK OF CANDIDATES

(An Address at the Annual Meeting of the Church of England Deaconess House, Toronto, March 4th, by Miss E. M. Knox, Havergal College, Toronto.)

CANADIAN women are lucky, not only in the natural wealth of the country, her wheat fields, fisheries and gold mines, but still more lucky in the fact that they themselves are in the minority, that professions are open to them, and that they are wanted on every side; and given health, brains and character, can confidently look forward to marriage, if they desire it, or if not, to the particular profession that appeals to them, being practically certain that they can not only obtain the posts they want, but also can succeed in them. Professions compete with one another for girls, rather than girls for professions. In this competition the nursing profession easily leads the way, and the supply of really able candidates for teaching, Y.W.C.A. work, or for the Deaconess Home, is comparatively small. At the present moment I am dealing with the scarcity of deaconesses and seeking to find why candidates are not pressing forward into the profession; how far the difficulty lies in the profession itself; whether in the fact that it is not widely enough known, or that the right appeal is not made for it.

After much consideration, I think the trouble resolves itself under three main heads:—Girls feel that the remuneration is inadequate; the recognition inadequate; and they do not see why three or four years are necessary for preparation.

THE SALARY QUESTION.

In these days of depression parents are determined that everyone of their girls shall have a profession so that she can support herself in case of necessity. Nursing appeals to them because a nurse gets on an average \$21 a week, with board and lodging—sufficient to support herself in case of illness, to help her family, and to secure provision for her old age. A deaconess, after she has been an equally long time in training, is attached to a church, but receives only from \$450 to \$600 a year, non-resident. Of course, we have to remember that the nurse has her off time to provide for, and that she cannot always work continuously. But a wide margin still exists between a nurse's and a deaconess's salary. And yet a deaconess is just as much exposed to infection, has as exhausting a sphere of work, and cannot concentrate herself continually on the one type of work. She may be up all night in attendance upon a sick case and next day have to take a Mothers' Meeting, or visit other sick cases, as well as take her share in the general running of a parish. The sooner we all recognize that soul-winning, whether it is in the hands of a clergyman or a deaconess, is the most responsible, delicate and exhaustive work in the world, and remunerate our clergy and deaconesses accordingly, the better for Toronto, and the better for us. "The labourer is worthy of his reward."

THE QUESTION OF RECOGNITION.

In the second place there is a lack of recognition. A nurse's work appeals to a girl, because she knows that doctors will consult her, friends and patients will be grateful; whereas if she is a deaconess she will be called upon to touch sin and sorrow in an aggravated form, and those among whom she is working may appreciate her efforts or they may not, but in any case they will have little effective chance of showing their gratitude. The nurse, as soon as her work is done, is free and throws off the strain in any way she likes, but a deaconess is lonely. Her conscience forbids her going to a theatre, so that when her work is over she has nothing but the four walls of her room, and within those four walls the shadows of the grey wolves of sin, want and pain, which she has been fighting all day long in the East End, close in upon her and haunt the little rest time allotted to her.

Christ recognized the nervous strain of spiritual work and continuously drew His disciples apart to rest with Him. We could be so much more faithful, so much more unselfish in our hospitality and effect so much more, if everyone of us who is in dead earnest, would open his or her door to a young worker in Toronto, a theological student, a deaconess, a university boy or girl, and follow their work with keenest interest—let them come and go at will, without a shadow of obligation. Such sympathy and practical hospitality would double the worker's efficiency and do much to change the tone of evangelistic life in Toronto.

THE THREE YEARS' TRAINING.

But granted that salaries could be improved, and more appreciative hospitality shown, what about the third point, which is far and away the most vital of all—viz., the practical difficulty of convincing ourselves and students as to the necessity for a three years' course of preparation? I have been asked time and again why deaconesses spend three years training in a home; why they take theological and scriptural classes; why they do not start in and work immediately, as district and parish workers time out of mind have done before them. In the first place, a deaconess's work goes deeper and reaches further than that of the district reader of 40 years ago. And in the second place, in every department of philanthropic, social and religious work, the day of the untrained worker is practically over. For effective service untrained work is like old Marley in the Christmas Carol, as dead as a door nail.

THEOLOGICAL LECTURES.

A deaconess is required to teach in Mission circles, Mothers' Meetings, and above all to take classes in a Sunday School. Have you realized the despairing ignorance of the Bible of the Canadian boy and girl of to-day? The superintendent of one of our most important Sunday Schools of boys and girls, drawn from all grades in Toronto, gave a Scripture test to his senior classes a few weeks ago, with the result that the boys and girls who had recently arrived from England got an average of from 80 to 100 per cent., the Canadian boys and girls from 15 to 0 per cent.

You say, but our Canadian Sunday Schools are better than English Sunday Schools. Granted, but in England Scripture teaching does not depend upon the Sunday School. The day school supplies the bread and the Sunday School the butter. The day school sets apart from nine to ten for prayers, roll call and Scripture teaching. During the first and best hour of the day boys and girls get Bible teaching in quiet class rooms, under trained teachers. In Canada, the Sunday School with classes crowded upon one another, untrained teachers struggle to teach the most difficult and most important of all school subjects under practically impossible conditions. What secular subject, history, arithmetic or geography, can be safely relegated to three-quarters of an hour on a Sunday afternoon under such conditions, with any prospect of decent examination or any other results?

We men and women of Canada are failing in our duty to our country and to our God, if we do not make it a foremost clause in our prayers, a foremost effort in our life, to get back the Bible into the day school. We are failing again until we get back the Bible into our day school, if we do not do our utmost to strengthen the Sunday School and amongst other methods of strengthening the Sunday School, do our best to put a trained deaconess into the midst of every Sunday School. I do not for a moment want to minimize the work of the men and women who for years have been the stand-by of our Sunday Schools. All honour and glory to them. In almost every Sunday School there are men and women on fire with love for the glory of God, who have trained themselves by their long experience and are equal to, and often, may be, far better than a trained teacher, and God only knows what we could do without them, but unfortunately their numbers are on the decrease rather than on the increase, and their place is taken by well-meaning, but too often incompetent girls and boys. Therefore, it is imperative that every large parish should have a capable deaconess, who takes one of the most important classes in the school, sets a standard to the younger teachers, and helps and influences them.

HOSPITAL TRAINING.

Granted then that Scripture training is necessary. Is the time spent in hospital training equally necessary? Unfortunately trades unions are perpetually widening the gulf between employers and employed, between the upper and lower classes of society, and rendering philanthropic and religious work increasingly more difficult. Two business men were recently speaking to me upon this subject. The one has made it his first endeavour to influence his workmen religiously for the last 30 years; the other has interested himself equally among his people,

but on philanthropic rather than religious lines. The first man told me that there was no comparison between the difficulty of influencing workmen to-day compared with the difficulty 30 years ago. He found himself dealing with a new generation who had grown up in Canada with very insufficient scriptural foundation and that he constantly lost heart in trying to get hold of them. The second man who had employed philanthropic means was even more hopeless. He said he believed the only person who could unlock the doors was a trained nurse who went in as the living personification of the love and tenderness of Jesus Christ. He intended employing such a nurse, as soon as he could afford it, among his workpeople in order to convince them of his personal interest in them and to draw them into sympathetic understanding with himself. If this is the case with a business man, surely the Church needs the poor of the parish drawn into sympathetic communion still more certainly than he does.

Must the deaconess be trained for such house to house ministration? Unhesitatingly, yes. The poor know the difference between a trained nurse and an untrained one, as swiftly as children know the difference between a trained and an untrained teacher. The three months of hospital training, which a deaconess gets, are all too short for the work which she and she alone can do in bringing the poor of the parish into softened touch with the Church they belong to.

OUR GIRLS.

Then in the third place there is the girl problem which, alas, increases in danger and difficulty from year to year. A down-town worker spoke to me a day or two ago and said that he did not know what measures would have to be taken to effect a change, for as it is the average shop girl and factory girl lives, works and breathes for the evening's amusement. She lives from evening to evening, in other words, from theatre to theatre. What kind of wife and mother will she become?

Our Settlements are striving to put healthier and more uplifting occupations before the boys and girls, but what are they among so many? Each deaconess should in her own Church house or school house try to open similar work for the girls of the parish.

THE WORK OF RELIEF.

Lastly, there is the relief problem. A man came in to the school to see me a few days ago and told me that he had come up in a motor with a chauffeur whose face was thin and grey from hunger. The man said he wanted no money and would take none, because he was once again in paid work, but he admitted that only a few days before he had hawked his fur-lined coat, which he had bought for \$24, up and down Queen Street, till he at last sold it for a dollar, and his best suit for a quarter. His children were dying for want of bread and he had to relieve them at all costs. My informant said, "why do people always give to the drunkard and wastrel, why cannot they distinguish between them and the respectable poor, and relieve cases of this kind instead of wasting money?" But the social workers reply that only those who are actually doing the work know the difficulty of it and that it takes a trained hand to distinguish between the impostor and the deserving poor, and, what is even harder, to pierce beneath the outward guise of respectability and get at real want and poverty.

THE APPEAL.

These are but four out of the many spheres of a deaconess's work. Surely that is programme enough to require at the very least three or four years' preparation.

Is it the length and the hardness of the preparation which deters our girls? Unhesitatingly, no. The difficulty and hardness appeal beyond all else. At this moment one of my girls is washing dishes in a hospital at the front and rejoicing in it; the harder the task, the greater the joy of overcoming. The difficulty of the money and the lack of recognition can, if we put ourselves to it, be overcome; so, too, can the last and most real of the difficulties, provided only the right appeal is made and the right sympathy and interest created. On what grounds ought such an appeal to be made? When Kitchener was in despair, and conscription stared England in the face, he went to the leading advertiser in London, a man never known to fail, and told him he would give any sum of money, if he could draw up an advertisement which would bring an unending stream of men into the army. The advertiser applied himself immediately, sat up all night,

(Continued on page 188.)

"WHEREVER TWO OR THREE"

Service that touched a Prussian Heart

CHARACTERS.

Minister—A Scottish Corporal.
Congregation—Three privates.
Choir—All Four (minor key).
Intruder—A German Officer.

SCENE.

Loft in a Belgian House. Battle raging in the street; houses burning.

"In all times of our tribulation, in the hour of death, and at the Day of Judgment."—Church of England Litany.

There had been a sharp engagement, and the British troops holding a village had been hur-

an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

Suddenly the corporal said: "Lads, it's time for church parade; let's bae a wee bit service here; it may be oor last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try ye're hand at the 23rd Psalm. Quiet, noo—very quiet."

therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged, and glass was smashed. But he went on:—

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

AN INTRUDER.

The corporal stood, with the book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door and they heard an exultant exclamation and then a gasp of sur-



The Canadian Churchman.

CHRIST CHURCH, BELLEVILLE. The Rev. R. C. BLAGRAVE, B.D., Rector.

Showing the Church as Recently Beautifully Decorated by the Thornton-Smith Company, of Toronto.

riedly forced by great masses of the enemy to retire. In the confusion three Scottish privates and a corporal were cut off in the streets, so they backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"LADS, IT'S TIME FOR CHURCH PARADE."

"Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; sometimes

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

"IN ALL TIMES-OF OUR TRIBULATION—"

Then the corporal began:—

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not,

prise. Not a man moved, and the corporal went calmly on.

After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realized; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.—From the United Free Church Record.

The Churchwoman

QUEBEC.—The annual meeting of the Diocesan W.A. took place in this city last month. After the opening service in the Cathedral, at which the sermon was preached by the Rev. A. R. Beverley, the members met in the Church Hall and were addressed by the Bishops of Quebec and Montreal. The reports of the officers of the various departments were of a satisfactory nature. The noon address on the second day was given by Rev. V. E. Hobart, who spoke from the text, "I, if I be lifted up, will draw all men unto Me." All the officers were re-elected for the ensuing year, with one exception, Mrs. Burstall being elected to succeed Mde. Joly de Lotbinière, as recording secretary, the resignation of the latter lady being accepted with the greatest regret.

LONDON.—The annual meeting of Diocesan W.A. was held in this city on the 9th, 10th and 11th inst. The opening service was held in St. Paul's Cathedral on the 9th, and the Bishop of the Diocese was the preacher, who chose for his text, "I am the Light of the World." The Board of Management, at which Mrs. G. B. Sage presided, dealt with a number of resolutions submitted to them by the Executive, and in most cases the matters in question were referred to the annual meeting, where they were eventually dealt with and agreed to. The first resolution to be considered recommended that in future, no missionary for which the Huron W.A. is responsible be allowed to proceed to a foreign mission field without first taking a full year's training at the Deaconess Home and Missionary Training School, Toronto, or some other institution of similar character, approved by the Bishop of the Diocese and the Huron Diocesan Board of the W.A. Missionaries must also be of the prescribed age. This was referred to the annual meeting. The matter of establishing memorial churches in the Peace River district, Athabasca Diocese, was the subject of some discussion. Mrs. Sage pointed out that when the idea was projected some years ago a small church could be built for \$250, where now \$500 was required. Referred to the annual meeting. Another matter which evoked some discussion was as to whether or not the Huron W.A. should continue to contribute \$150 towards the salary of Miss Young, missionary to Japan. Miss Gower explained that the money contributed by the local W.A. did not go directly to the support of Miss Young, and that in her opinion it could be better used in paying the diocese pledge. It was decided not to pay the \$150 this year. Another resolution which was passed directed that any change in the deanery secretaries after the annual meeting be communicated to the corresponding secretary of the auxiliary. Mrs. Anderson, missionary to India, and Mr. Weaver, missionary among the Cree Indians, were introduced and spoke briefly concerning their work. Miss Trent from Japan addressed the members of the Junior Branches of the W.A. in the afternoon, and in the evening she gave a most enjoyable illustrated lecture on "Japan." At the missionary meeting on the following day the Rev. Canon Gould, General Secretary of the M.S.C.C., gave an address on "The War and Missions," and at the afternoon session of the W.A. addresses were given by Canon Gould, Miss Trent and the Bishop. Life memberships in the W.A. were given to Mrs. Carson, Mrs. Wyckoff and Mrs. Appleyard. Officers elected were:—Hon. president, Mrs. Williams; president, Mrs. G. B. Sage; first vice-president, Mrs. De La Hooke; second vice-president, Mrs. Richardson; recording secretary, Miss Beatrice Taylor; corresponding secretary, Charlotte D. Bartlett; treasurer, Mrs. Alice Smith; Dorcas secretary, Miss A. H. Gower. The various reports of the diocesan officers showed that all the various departments of the work were in a prosperous condition. At the final meeting the most important item of business transacted was when the meeting went on record as being in favour of the appointment of a Secretary for girls' work. Several delegates spoke strongly in favour of the proposal, Mrs. Callard remarking that the girls gave more in comparison to their numbers than the women did. The proposal had to take the form of a notice of motion as the appointment will necessitate a change in the constitution of the Auxiliary. The name of Miss Olive Williams was mentioned in connection with the appointment.

Church News

PREFERMENTS AND APPOINTMENTS.

ARMITAGE, Rev. W. R. R., M.A., of the Western Canada College, licensed to officiate in the Diocese of Calgary. (Diocese of Calgary.)

ATTWOOD, Rev. W., to be Incumbent of St. Augustine's, Ogden.

DEWDNEY, Ven. Archdeacon, to be Rural Dean of Red Deer.

HOGGIN, Ven. Archdeacon, to be Rector of All Saints', with St. George's, Calgary.

SCHOFIELD, Very Rev. C. D. de V., Dean of Fredericton, to be Dean of Columbia and Rector of Christ Church Cathedral, Victoria, B.C. (Diocese of Columbia.)

TATE, Rev. A. C., to be Incumbent of Old Inisfil, etc.

TROOP, the Rev. G. Osborne, M.A., formerly Rector of St. Martin's, Montreal, and Honorary Canon of Christ Church Cathedral, to be Vicar of Felbridge, East Grinstead, Sussex. (Diocese of Chichester.)

TYRER, Rev. W. E. Spencer, one of the staff of Bishop Pinkham College, appointed temporarily clergyman-in-charge of Cochrane Mission.

NOVA SCOTIA.

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

HALIFAX.—ARCHBISHOP WORRELL.—The following resolution was passed unanimously at a meeting of the Executive Committee of Trinity College, Toronto, on February 25th, 1915:—"The Convocation of Trinity College desires to congratulate the Most Reverend Clarendon Lamb Worrell, M.A., D.C.L., upon his elevation to the high and honourable position of Metropolitan of Canada and Archbishop of Nova Scotia. Already Bishop of the oldest diocese in the Dominion, parent of the many dioceses which now bear witness to the growth and development of the Church in Canada since 1787, and a member of a family whose services to the Church and to education have distinguished it for more than half a century, it was specially fitting that Dr. Worrell should be advanced to the Metropolitanacy of Canada, making the title of Archbishop thereby attach to the original See. Remembering the close connection of the Archbishop and his family with this University during its whole history, Convocation feels that the University is honoured in honour so justly accorded to its distinguished graduate, and it rejoices in this link which binds together the Church University of the area formerly known as Upper Canada, and the Archbishop of Nova Scotia, whose Metropolitanacy includes the area once designated Lower Canada, and who presides over a See whose first Diocesan exercised jurisdiction over the whole of British North America."

ST. PAUL'S.—At the morning service on the 14th inst., Archdeacon Armitage preached on the subject of "The Problem of Suffering in Relation to the Christian Life." In the evening his subject was "First Ideas in Religion," being one of a series on "First Things First."

PORT BICKERTON.—ST. PAUL'S.—The Rev. P. F. Broughton, the Incumbent, writes as follows:—"This parish, after being vacant for some years, was resurrected six months ago. There are nine preaching places, but only three where there are any books. We have just a few Ancient and Modern Combined Hymn and Prayer Books, alas more ancient than modern. The people are extremely poor. I have bought some books and paid most of our assessment myself, as I was only here three months before the year was up and received but 50 cents for the apportionment. The lumbermen sold their wood last fall, but the mill went bankrupt, and they were not paid. The men who cut firewood for an existence have only had three days of hauling all winter, their harvest has been lost and the balance, who are fishermen, have lost the French and German lobster market. So all are feeling the pinch very acutely. I preach in schoolhouses and union buildings, and four of our own churches. It is a very old parish, kept up by St. Paul's Church, Halifax, to the extent of \$400 yearly. It is extremely hard and poor, so is vacant as much as it is occupied for that reason. I am appealing for some Hymn Books, Hymnal Companion or any selection, preferably not A. and M. Since the new Book of Common Praise, there are plenty of parishes having books behind the door or in vestry cupboard for want of better use. We would pay express charge."

QUEBEC.

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

QUEBEC.—The annual meeting of the Church Society took place last month in this city, when

the Right Rev. Dr. Williams, president, occupied the chair for the first time. The election of officers for the ensuing year resulted as follows:—President, the Bishop of Quebec; vice-pres., his Grace Archbishop Hamilton; John Hamilton, D.C.L., Chancellor of Bishop's College, Capt. W. H. Carter, R. Campbell, K.C., M.A., D.C.L., Chancellor of the diocese, Rev. Canon Shreve, M.A., D.D., Archdeacon Balfour, M.A., D.C.L. Diocesan Board—The Lord Bishop, president; elected by the Synod, Rev. Canon Shreve, D.D., Rural Dean King, M.A., Chancellor Campbell, K.C., D.C.L., James Mackinnon, Esq., Dr. James Laurie; elected by the Church Society; Rev. A. R. Kelley, Rev. A. R. Beverley, M.A., Rev. G. T. Harding, M.A., J. Hamilton, Esq., D.C.L., W. H. Wiggs, Esq., P. G. Owen, Esq.; ex-officio members, the Ven. Archdeacon of Quebec, the clerical secretary of Synod, the secretary of the Church Society, the treasurer of Synod, the treasurer of the Church Society, the lay secretary of Synod; secretary, the Ven. Archdeacon Balfour, M.A., D.C.L.

OBITUARY.—The funeral of the late Mrs. Henry Roe, the widow of the late Ven. Archdeacon Roe, who died at Sherbrooke on February 20th, took place in this city three days later, the body being brought from Sherbrooke. The funeral service was held in the Cathedral, the Bishop of Quebec officiating, assisted by Archdeacon Balfour and the Revs. C. R. Eardley Wilmot and A. E. Dunn. A large number of people attended the service, including many ladies. The body was subsequently interred at the Mount Hermon cemetery, the Bishop officiating at the graveside. Mrs. Vial is survived by one child, an only daughter, and two brothers, one of whom is a Professor at Bishop's College, Lennoxville, P.Q.

MONTREAL.

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

NORTH CLARENDON.—The Rev. C. Reid and Mrs. Reid were lately presented with useful gifts by the parishioners, the former with a handsome beaver coat and driving mitts, and the latter with a handsome coat of the same material. These timely and generous gifts were gratefully received by both the Incumbent and his wife and they are a well merited mark of the esteem and affection in which both of them are held by the people of the parish, whom they are serving so faithfully and so well.

POLTIMORE.—A handsome set of Communion linen, made by the ladies of the W.A. of St. James the Apostle, Montreal, has been presented to the church by the members of the A.Y.P.A. of Poltimore. A new steel roof has been put on the parsonage. The parsonage and Parish Hall have been painted. There is now a very complete set of parish buildings. The stipend guarantee has been increased from \$200 to \$250 and the parish at the present time is in a very flourishing condition.

ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Rev. R. S. Forneri, M.A., Rector of St. Luke's Church in this city, was duly installed as a Canon of this Cathedral at the morning service on the 14th inst., and at the request of the Bishop of the diocese, the ceremony was performed by the Very Rev. Dean Starr. The Dean later on addressed the congregation and told of the pleasure it gave him to instal the new Canon. No clergyman in the diocese had a better record of faithful and devoted service. He was ordained in 1864, and since then he had laboured in Penetanguishene, Uxbridge, Belleville, Adolphustown, Merrickville and Kingston. From 1885 to 1887, he was Rural Dean of Lennox and Addington, and in 1904 he was appointed Bishop's Chaplain. He was largely instrumental in building the beautiful United Empire Loyalist Memorial Church in Adolphustown. The Dean spoke of him as one of the best scholars in the diocese and that his kindly, devoted life was an example to all.

The Very Rev. Dean Starr gave a lecture on the present war, in St. George's Hall, on Friday evening last. A large number of people were present, including the officers and men of "C" Battery. Following the introductory part of the lecture, Dean Starr introduced a number of slides,

showing conditions throughout the territory where war was being waged, together with a number of slides of Valcartier Camp, all of which were immensely appreciated by the men and officers of the Battery.

DESERONTO.—ST. MARK'S.—The Bishop of Kingston conducted a six days' Lenten Teaching Mission in this church and parish, which was greatly blessed in every way. The interest of the people was aroused at the very first service and increased in warmth to the end of the Mission. The services, Sunday, March 14th, were most inspiring; 70 received the Holy Communion at 11 a.m. Bishop Bidwell visited the Sunday School at 3 p.m., and was introduced to the Sunday School teachers. But 4 p.m. was the climax, when the Bishop faced 200 men and gave a powerful address. "Abide with me," was well rendered by Mr. Herchimer Aylesworth, accompanied by Mr. Epps on the organ. At 7.30 p.m., the church was crowded. At the close of the sermon the Bishop was conducted to the chancel steps, where an address of appreciation and thanks was read by Mr. R. N. Irvine. The Bishop thanked the organist and choir for their splendid help during the Mission and publicly in church congratulated the congregation on the raising of their apportionment last year. During the Mission, Revs. Rural Dean Creeggan, Tyendinaga, R. W. Irving, Selby, and O. Lloyd Walker, Bannockburn, attended the services. Not only the members of the congregation of St. Mark's Church, but the townspeople generally considered the Mission a benediction to all who had the privilege of attending it. If the Bishop came again at some future time to conduct a Mission, the church would not be large enough to hold the number of people who would attend the services.

TORONTO.

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

THE HOUSE OF BISHOPS.—A meeting of the House of Bishops of the Province of Ontario will be held in the Chapter House of St. Alban's Cathedral, at 11 a.m., on Thursday, March 25th (The Feast of the Annunciation of the Blessed Virgin Mary), for the purpose of electing an Archbishop and Metropolitan for the Province. Previous to the meeting there will be a celebration of the Holy Communion in the Cathedral at 10 a.m. At 1.30 p.m., the Bishops will be entertained at luncheon in the See House.

The Bishop of Algoma will be the guest of the Bishop of Toronto at the See House during this week.

The Bishop of Montreal, who is visiting Toronto this week, in order to attend the meeting of the Executive Committee of the M.S.C.C., is a guest of the Bishop of Toronto at the See House.

THE BISHOP'S ENGAGEMENTS.—The Bishop held a Confirmation service in Christ Church, Deer Park, yesterday evening, and tomorrow evening he will hold a similar service in the Chapel of Bishop Strachan School. On Saturday the Bishop will visit Port Hope and will hold a Confirmation service in the Chapel of Trinity College School. At 8 a.m. on the following day (Palm Sunday) he will officiate at a service of the Holy Communion in the same place. At the 11 o'clock service the Bishop will preach in St. John's Church, and in the evening at 7 o'clock, he will hold a Confirmation service in St. Mark's, Parkdale.

The Bishop preached the closing sermon of his special course of Lenten addresses in St. Alban's Cathedral last Sunday morning, and in the evening he preached at the Church of the Epiphany.

ST. PAUL'S.—A most impressive memorial service was held in this church on Wednesday evening of last week in memory of the late Major G. M. Higinbotham, M.V.O., who was second in command of the third Battalion of the 1st Brigade of the Canadian Overseas Contingent, and died while on active service. He was major of the Queen's Own Rifles, and over a thousand members of the regiment were present under command of Lieut.-Col. A. G. Peuchen. Sir Henry Pellatt, hon. colonel of the regiment, was also present. Four platoons, consisting of 200 members of the Royal Canadian Yacht Club, attended. The church was decorated with huge Union Jacks and the flags of the Allies. The music was an especially impressive part of the memorial service. "Nearer, My God, to Thee," was played on the organ and by the Q.O.R. brass band and sung by the several thousand people present. This was very effective, and the church almost shook with the waves of sound. A feature of the service was the playing of the "Last Post"

by the bugle band, the buglers and drummers standing in a double line on the steps at the front of the church, and in line with the pulpit. The service was conducted by the Ven. Archdeacon Cody, Rector of the church and Chaplain of the Queen's Own Rifles. In the course of an appropriate address he paid a warm and fitting tribute to the deceased, whom he highly eulogized. The parade state totalled 1,507 men of all ranks, including members of both the second and third contingents.

CHURCH OF THE ADVENT.—On Monday evening, March 15th, the Rev. T. G. Wallace, gave an interesting and instructive lecture on St. Patrick to a large audience. This was followed by a choice programme of Irish music, rendered by Mr. Harvey S. Lloyd and local talent, with Mrs. Daintree as pianist. The chairman was Mr. W. A. Skeans, who has been deeply interested in the Mission from its inception. A voluntary collection of \$20 was given to the Building Fund.

ST. BARNABAS.—The special Mission services, which have been conducted in this church during the past week by the Rev. T. B. Clarke,

**CHURCH OF THE EPIPHANY
(SCARBORO' JUNCTION)**



The Canadian Churchman.
This handsome font, as reported in our last issue, was presented by Mr. W. Trimmel, a member of this Church; the work was executed by his own hands.

of the diocese of Huron, have been well attended. On Sunday afternoon last a mass meeting for men only was held in the church.

ST. MARY MAGDALENE.—Sir John Stainer's "Crucifixion" will be given in this church on the 29th inst., by the choir, numbering 55 voices.

ST. ANNE'S.—At the monthly meeting of the Men's Association of this parish, which was held in the Parish Hall on Monday evening last, Professor J. Squair, of the University of Toronto, gave an address entitled, "On the Trail of the Destroyer."

ST. LUKE'S.—The Rev. Harold McCausland, Curate of St. Augustine's, was the preacher at the service yesterday evening. On Sunday evening next, the preacher will be the Rev. Provost Macklem, of Trinity College.

We much regret to say that the Rev. G. F. B. Doherty had a second attack of appendicitis; he is resting easily.

The lantern service, which is to take place on the evening of Good Friday, will be held in the church and will commence at 7 o'clock.

CHURCH OF THE EPIPHANY.—With over a thousand people packed inside the church on

Sunday night, the Bishop of Toronto confirmed 55 young people, who were presented by the Rev. Dyson Hague for Confirmation. The Bishop spoke earnest words of exhortation to the class from the words, "The friend of God." After congratulating the congregation on their splendid financial showing and work of the past year, the Bishop spoke of "Abraham" to whom this text referred, and urged his hearers to a life of faithful service in their publicly made profession now being made in the presence of this great congregation as followers of the Christ and "Friends of God." Canon Bryan and the Rev. M. McKim assisted in the service.

HAVERGAL COLLEGE.—On Friday evening last the college was en fête, large numbers of people gathering together there to watch an exhibition of gymnastics, folk-dancing and games by the pupils. The guests were received by Archdeacon Cody, Dr. N. W. Hoyles, K.C., the President of the Board of Governors, and Miss Knox, the Principal of the School.

TRINITY COLLEGE.—On account of the military parade, Dr. Goggen's lecture was postponed for a week. It will take place on the 27th inst.

EMPLOYMENT.—Believing that there is not going to be very much work for out-door trades in Toronto during this year the Board of Control of Toronto has arranged that the Rev. J. A. Miller, of the Presbyterian Stranger's Department, should conduct a big campaign in sending men back to the land. This has been carried out by Mr. Miller during the past six months with very satisfactory results, more than 300 men having been sent out since last September, most of whom are giving good satisfaction. Men of the Anglican Church and of other denominations have been sent and now that a wider campaign is on, Mr. Miller is anxious to have the co-operation of the clergymen of our Church in securing places for men, married or single, on farms. His address is 109 Adelaide Street West, and telephone Adelaide 3211. Further information can be obtained from our Social and Moral Reform Secretary, the Rev. R. L. Brydges, 162 Confederation Life Building.

NIAGARA.

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

HAMILTON.—ST. PETER'S.—Mr. W. H. Wardrope, K.C., addressed the men of the congregation in the schoolhouse on the 16th inst., he delivered a very interesting address, making a strong plea for greater toleration between denominations, while urging that men of each religious organization should strive to be examples to those of other faiths, but especially to the men with whom they came in daily contact, and who professed no religious belief. The Rev. J. W. Ten Eyck, the Rector, presided.

The Rev. Canon Gould, addressed the members of the Women's Canadian Club in Hamilton at the Conservatory of Music on Monday last. His subject was "Some Wider Aspects of the Crisis."

CHURCH OF THE ASCENSION.—The Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached to the members of the Irish Protestant Benevolent Society at their annual service, which was held in this church on Sunday evening last. Members of the St. George's and St. Andrew's Societies were also present.

HURON.

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

LONDON.—ST. PAUL'S CATHEDRAL.—The Friday special preachers at St. Paul's in Lent are:—Revs. Rural Dean Robinson, F. H. Brewin, Rural Dean Perkins, Canon Downie, Archdeacon Hill, W. T. Cluff and the Bishop. Rev. Dr. Waller is conducting a series of Bible Studies on the history of the Jews every Thursday. Dr. Tucker has been giving a series of life studies of the Early Fathers on Sunday evenings, Ignatius, Chrysostom, Cyprian, Augustine, Athanasius, Ambrose and Jerome, were the characters chosen. Rev. E. Hawkins has preached on "The Seven Churches in Asia" on Wednesday evenings. The Lenten series of services in this parish is unusually elaborate, and has been greatly appreciated.

ST. MATTHEW'S.—Rev. Rural Dean Appleyard, the retiring A.Y.P.A. secretary, has had many inquiries from churches in various parts of Canada and in the United States. He is always ready to give the fullest information of the working of the A.Y.P.A., and the reports from

all points indicate steady and healthy progress. From recent inquiries from Alabama and other States, it looks as if the A.Y.P.A. will soon be as well known in the American Church as it is in Canada.

ST. THOMAS.—TRINITY.—Lent has been a busy season in this parish. The Lenten special preachers on Fridays were:—Rev. W. F. Brownlee, Canon Tucker, A. L. Beverley, S. A. Macdonnell, Prof. Wright and Canon Downie. At the Wednesday evening services, Rev. Dr. Ryerson has given a series of addresses on "The Messages to the Seven Churches in Asia." Ven. Archdeacon Hill and Miss Delamere have both been seriously disabled, but both are quite well again and as active in good works as ever.

ST. JOHN'S.—The A.Y.P.A. in this parish has had a busy winter as usual. Among the subjects on the programme we find monthly studies on Bible characters, Abraham, Isaac, Jacob, Ruth, Moses, Samuel, David, also monthly missionary studies on India, besides literary subjects and lectures on special subjects, such as "The Prayer Book," by Professor Wright, "The Second Coming of our Lord," by the Rector, Rev. W. F. Brownlee, etc. The A.Y.P.A. has proved a popular and useful branch of the Church's work in this parish.

INGERSOLL.—ST. PAUL'S.—On the 8th inst., Mr. J. L. Paterson gave an interesting lecture to the members of the A.Y.P.A. on "Belgium and the Oppressors." Mr. R. M. Borrowman presided and there was a large attendance.

BERLIN.—ST. JOHN'S.—Detachments of the 7th Canadian Rifles and the 34th Battalion, belonging to Berlin, headed by the band of the 108th Regiment, held a Church parade on the 14th, to this church. There were about 100 men in all. Large numbers of the general public attended the service and the church was crowded to the doors many people being turned away for lack of room. The sermon was preached by the Rector, the Rev. J. W. J. Andrew, from 1 Timothy 1: part of verse 18.

RUPERT'S LAND.

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

WINNIPEG.—The Archbishop of Rupert's Land has been confined to the house for some days owing to a severe attack of influenza. It is hoped that his Grace may soon be able to be about again.

At a special meeting of the Rural Deanery held in Trinity Hall last week, a splendid address was given by Professor Allen, of the University of Manitoba, on the "Relation between Science and Christianity." Professor Allen, in a most convincing manner, established the position of the Christian Church with regard to the Incarnation and the Resurrection of our Lord. At the close of the meeting a resolution was enthusiastically passed, congratulating the Ven. Archdeacon Fortin on the completion of 50 years of his work as a clergyman.

The clergy of the Rural Deanery of Winnipeg have been meeting every Monday morning during Lent for a celebration of the Holy Communion. The churches being visited are St. Luke's, Christ Church, St. Matthew's, St. Philip's and St. Peter's.

STURGEON CREEK.—The Rev. L. Swallow, Rector of this parish, presented a class of 30 candidates to the Archbishop for the Laying on of Hands on Sunday last. His Grace, in the course of his address, spoke with great appreciation of the excellent work being carried on in the parish by the Rector and his Curate, Rev. H. C. Cox.

OAK LAKE.—ST. ALBAN'S.—The Rev. C. S. Quainton, M.A., Rector of St. Matthew's Church, Brandon, is conducting a series of Lenten services in this church. From the outset these services have been well attended, but on the occasion of his third and fourth addresses on "My Forgiveness" and "My Saviour," the seating capacity of the church was inadequate for the congregation. Mr. Quainton's addresses are making a deep impression on the people of Oak Lake due largely to the personality of the man and his straightforward manner of speaking. The parish is particularly fortunate in securing such an able speaker for the season Lent, in view of the fact that the Archbishop will be here for Confirmation in May. At the next meeting of the A.Y.P.A. on Wednesday, March 17, Rev. Rural Dean Robertson, of Virden, gave an address on St. Patrick. Two patrols of Boy Scouts have been

formed in Oak Lake and the Rector of the parish, the Rev. J. A. Shirley, M.A., has been appointed the Scout Master.

CALGARY.

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

CALGARY.—At the meeting of the Executive Committee held on the 3rd inst., a resolution was unanimously adopted advising the Bishop not to call the Diocesan Synod together during this year. The following resolution was also unanimously adopted, viz.:—"That the Bishop be respectfully requested to instruct the Rural Deans to call a special Ruri-decanal meeting in their respective deaneries within the next two months, at which the financial position of the diocese shall be the main subject of discussion, with the special object of trying to secure the immediate remittance to the secretary-treasurer, of all Mission funds now in the hands of the parish authorities, and the early raising of the whole amount of the assessment for 1915, with arrears. The following churches have been dedicated:—Foremost, St. Saviour's; Hanna, All Saints'; Chancel, St. Martin's. Confirmations have been held at Pincher Creek, Arthurvale, Pine Lake, Carmangay, Nanton; Calgary: Pro-Cathedral, All Saints' and North Balmoral. The following clergy have departed or resigned:—Departures—Rev. A. H. Kennedy, Rev. R. B. Winsler, Rev. W. Lawson-Smith, Rev. W. B. Church, Rev. A. G. Wilkin, Rev. H. W. Sykes. Resignations—Rev. W. Attwood from Acme, Rev. W. R. Walker from Ogden, Rev. A. C. Tate from Harmattan. The Rev. R. E. Young, B.A., of Youngstown, in the diocese of Qu'Appelle, is priest-in-charge of All Saints', Hanna, under whom the parish of All Saints' has been organized, and an excellent church and Mission house built. A second Confirmation will be held there before the close of the present month. On January 30th, at a largely-attended meeting of the Churchwomen of Calgary, a Diocesan College Guild was formed. The Guild has been showing great activity, and is proving most useful in giving information about, and obtaining assistance for, our two colleges.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, Vancouver, B.C.

VANCOUVER.—On Monday the 15th of March, the Bishop began an Eight Days' Mission in the Parish of Kamloops. The following was the daily programme:—Celebration of Holy Communion at 8 a.m.; Children's Service in the afternoon; the Evening Mission Services. Besides which one afternoon service was held at the out-stations of St. Peter's, Goose Lake, the Tranquille Sanatorium, Campbell Creek and Savona. On the 17th of March advantage was taken of the Bishop's presence in Kamloops to have an Executive Committee Meeting of the Diocese of Cariboo. The following are the Bishop's other engagements up to Easter:—Confirmation, Canford, Nicola Valley on the 22nd; Confirmation, St. George's School, Lytton, 23rd; Confirmation, All Saints', Agassiz, 24th; meeting of the Executive Committee, Vancouver, 25th; Confirmation, St. Luke's, South Vancouver, 25th, 8 p.m.; Confirmation, St. Thomas', James Rd., South Vancouver, 26th; Confirmation, St. Mark's, Kitsilano, 28th, 11 a.m., Palm Sunday; Confirmation, St. Alban's, Burnaby, 28th, 3 p.m., Palm Sunday; Confirmation, All Saints', Vancouver, 28th, 7.30 p.m., Palm Sunday; Confirmation, St. John's, Central Park, 29th; Confirmation, St. Mary's, Sapperton, 30th; Confirmation, St. John's, North Vancouver, 31st;

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Confirmation, St. Paul's, Vancouver, April 1st; Confirmation, St. Peter's, South Vancouver, April 2nd, 8 p.m., Good Friday; Confirmation, Holy Trinity Cathedral, New Westminster, April 3rd, Easter Even. The Bishop will also take the Three Hours' Service at Holy Trinity, Vancouver, on Good Friday.

The work of the Missions to Seamen was the subject of congratulatory speeches on the 11th inst., when an At Home was held at the residence of Mrs. F. L. Beecher, under the auspices of the Woman's Auxiliary. The gathering was arranged by Mrs. Sillitoe and Bishop de Pencier presided. Mr. T. W. B. London and Mr. E. J. Leveson referred to the excellent work which the Society carries on and how it provides a real home for seafarers visiting this port. The Missions to Seamen has over a hundred stations and the flag of the Flying Angel is known all over the world. All the speakers paid a tribute to the services of the local chaplain, Rev. A. T. Pitt, who has brought the Vancouver branch to a high state of efficiency. Dr. Seager proposed a vote of thanks to the speakers.

ST. MARK'S HALL.—At the semi-annual meeting of the Women's Guild of St. Mark's Hall held on March 9, the president, Mrs. C. R. Littler, in the chair, the report for the half-year's work and statement of accounts was presented by the secretary. The sum of \$93 has been acknowledged to date in annual subscriptions, and an appeal was made for unpaid subscriptions at an early date. The Victoria branch of the guild had this winter contributed \$100 to the bursary of St. Mark's Hall, also \$35 toward general expenses and donations of house linen and preserves. All the officers were re-elected.

VANCOUVER HEIGHTS.—ST. NICHOLAS.—Archdeacon Heathcote has just finished a very successful Eight Days' Mission in this parish. The attendance both at the early Celebration of Holy Communion during the week as well as at the evening services was well sustained, and very great spiritual uplift was given to the Parish by his efforts. At the close of the services an opportunity was given to any who wished to do so to renew their Baptismal vows, thirty-five members responding.

KOOTENAY.

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

NELSON.—The coming weeks will be busy ones for the new Bishop, as his Lordship will commence a two-months' tour of the diocese, in the course of which he will visit Creston, Grand Forks, Phoenix, Greenwood, Rock Creek, Penticton, Summerland, Kelowna, Vernon, Revelstoke and Kaslo. This will take up the greater part of the time until Easter, after which Bishop Doull will go into the Windermere Valley, visiting Invermere and Golden. The journey will be extended to Fort William, where he will be present at the meeting of the coming session of the House of Bishops, at which the Primate of All Canada will preside.

COLUMBIA.

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

VICTORIA.—The Very Rev. C. deV. Schofield has been offered and has accepted the invitation to the Deanery of Columbia and rectorship of Christ Church Cathedral in succession to the new Bishop of Kootenay. He hopes to be in Victoria by May 16. Dr. Schofield was educated at the Grammar school, St. John, N.B., and at King's College, Windsor, Nova Scotia, from which he graduated with the degree of B.A. in 1895. Five years later he took his M.A. degree, and in 1911 he took his D.D. He studied at Edinburgh Theological College, and at Leeds Clergy School, the present Bishop of Gloucester, Dr. Gibson, being at the latter school while he was a student there. Dean of Fredericton, New Brunswick, since 1907, Dr. Schofield is a member of the General Synod of Canada, and is a man of scholarly attainments. He was ordained deacon in 1896, and priest in 1898, by the Bishop of Winchester. For three years, from 1896 to 1898, he was curate at Portsea, England, under Dr. Lang, the present Archbishop of York. He returned to Canada to take up the duties of rector of Hampton, New Brunswick, at the end of that period, becoming rector of Sydney, Nova Scotia, in 1904, where he remained until appointed to be Dean of Fredericton in 1908, which position he holds at the present day.

CALEDONIA.

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

METLAKATLA.—Amidst a great concourse of the Indians whom he had lived amongst and served self-sacrificingly for nearly 29 years the body of the late Rev. R. W. Gurd, a C.M.S. missionary, was on Sunday the 1st inst. carried to the grave in the churchyard at this place. The church in which he had ministered was filled to the doors with the mourners. Many friends of the late missionary's family came from Prince Rupert in the Mission launch Northern Cross, the Evelyn and the Laura F. Ven. Archdeacon Collison, Canon Rix, Rev. W. E. Collison and Rev. S. A. Larter of St. Peter's, Seal Cove, conducted the services, Archdeacon Collison paying splendid and comforting tribute to his late comrade in the campaign of Christianity here on the western outposts. A large number of people followed the coffin from the residence to the church. Six Indians, leading men of the tribes amongst which the late Mr. Gurd had ministered, bore the coffin. The mass of flowers sent in wreath and cross and spray covered the bier. As the coffin drew near to the grave the Indian band played softly. After the Benediction had been pronounced by Archdeacon Collison, the hymn, "For All Thy Saints," was sung after which those who were present dispersed slowly to their various homes. The late Rev. R. W. Gurd laboured amongst the Indian tribes of the north-west coast of British Columbia. He was Principal of the Preparatory Institution at Metlakatla under the late Bishop Ridley and for some years was the Local Secretary of the Mission. Afterwards he took charge of the Great-Kahla Mission, which he held up to within two years of his decease. On the resignation of the Rev. Canon Kean, Mr. Gurd was appointed to succeed him at Metlakatla, where he laboured almost up to the time of his death, which occurred at Metlakatla on Friday, Feb. 26th. The Bishop of Caledonia was not able to be present at the funeral on account of his absence at Victoria, whither he went to take part in the consecration of the new Bishop of Kootenay.

Correspondence

PROFESSOR POLLARD AND THE ENGLISH CHURCH.

Sir,—May I ask for a little space for the following remarks in reference to "Student's" letter in your issue of March 4th. He tells us Professor Pollard claims that the "English Reformation was an ecclesiastical counterpart of the growth of nationalities." The Professor and his student seem both to forget that the counterpart was on the other side; since the reunion of the ancient British Church and the various Missions, including Augustine's, antedated the reunion of the seven petty kingdoms into the kingdom of England by 150 years. This fact makes all the difference.

Again, when he refers to Professor Pollard's most illuminating (?) statement, that at the Reformation the Church in England became the Church of England, they are out in their dates some 300 years. Magna Charta, the basis of the civil and religious liberties of the Anglo-Saxon nations throughout the world, was obtained in A.D. 1216; whereas the end of Edward the Sixth's reign is given as 1537. This charter not only mentions the English, or Anglican, Church, but declares in its first article that she shall be free and possess in entirety her rights and other liberties. And in a number of excerpts from various ancient documents covering many years before the Reformation, the name of Ecclesia Anglicana is often and distinctly mentioned. I am afraid there are other professors than the German, who are not as careful of their facts and statements as they might be, and am sorry to see our students so easily beguiled by them. The careful student of his Bible is not surprised by it, for St. Paul distinctly warns of this danger in the latter days, see 2 Thess. 2: 8-12. And we see now only too plainly in Europe the terrible consequences in the end of this disregard of care and truthfulness in quoting facts and arguing illogically from them.

J. M. B.

EASTER DAY—HOSPITAL SERVICES.

Editor, "Canadian Churchman."
Sir,—May I again through your columns ask for the names of those men and women who are willing to forego the privilege of the midday ser-

vice in their parish church, that they may come and help us sing in the services at the Western Hospital, Bathurst Street, Toronto, on Easter Day? Will all who will come please assemble in the reception room at 10.20 a.m. on Easter Day?
Chas. L. Ingles.
408 Brunswick Ave., Toronto.

THE ENGLISH CHURCH.

Sir,—Although the latter part of Mr. Holmsted's letter answers the former and really supports the distinction made by Professor Pollard between the Church in England and the Church of England, perhaps you will allow me to make a few comments. The question is not one of names but of realities and Mr. Holmsted plainly shows the difference between the Rome of the 6th century and the 16th. The Church of England was undoubtedly called by this name before the Reformation, but there is also no doubt that as a matter of history, it was to all intents and purposes an integral part of the Church of Rome in the 16th century, unless, to use Maitland's sarcasm, we are to believe that the Church of England was Protestant before and Catholic after the Reformation. History shows quite clearly the gradual process by which the Church in or of England became associated with and assimilated to the Church of Rome. Thus legates were sent in the 8th century to renew the early friendship and to confirm the "Catholic Faith," and although these legates were not allowed to control the English Church independently of the kings, the Pope had his hold upon the Church through the pallium. As Hole in his Church History points out, "so long as the English Church continued to admit the necessity of the pallium for Metropolitan jurisdiction, she bound herself in vassalage to the Papal system" (p. 28). The Norman Conquest intensified this process and tightened the bonds, and Becket continued the same policy.

It will not be useless to point out that your readers should be on their guard against erroneous inferences that may easily be drawn from Mr. Holmsted's references to Magna Carta. It is, of course, true, that in the forefront were placed the familiar words, "the Church of England shall be free." But Stephen Langton, the leader of the Barons, was not only Archbishop of Canterbury, but Papal legate also, and in the opening clause about the Church being free, his hand is recognized. The "freedom" he meant was a severance from the nation, and bondage to the Pontiff, as Becket had held before him. Hole goes on to say that, "the entire clerical and monastic communities in England must be subject to Rome alone, must be independent of, and free from, that subordination which was called servitude to crowns and civil governments" (p. 109). It is therefore not surprising to notice that on the eve of the Reformation the Church of England as represented by its Synods acknowledged its identity with the Church of Rome, and this was the case when it was most independent of the civil powers. So that Hole can say, "we see the Church of England on its clerical side more and more separated from the civil power, from the Conquest to the Reformation; more and more identifying itself with the Church of Rome from Henry I. to the Reformation" (p. 113).

To the same effect are the words of Professor Pollard himself, who in his volume on Cranmer, speaking of Archbishop Warham, points out that his acts in consecrating Bishops were done, as he himself says, "in his capacity as commissary of the Pope and they were really the Pope's acts." Pollard comments on this "that the dependence of the English Church on Rome was therefore a reality and no mere form (p. 85), and also remarks that, "it is necessary to guard against the idea that Henry forced the Church that was previously free under a galling Erastian yoke. . . Henry, in fact, neither liberated nor enslaved the Church; he simply substituted a sole for a dual control" (pp. 84, 85).

What Pollard means is that something actually took place at the Reformation, and that this something is properly described as the difference between the Church in England and the Church of England. And he points out that this change took place "because a strong national monarchy grasped the sceptre which was slipping from the hands of the Papal hierarchy" (p. 225). One more quotation from Pollard will make this point still clearer:—

The growth of the Protestant party and the development of its religious principles in England during the reign of Henry VIII., have been somewhat obscured by modern attempts to minimize the influence of Protestantism in England, and to emphasize both the continuity of Catholic doctrine in the Church, and the

identity of the mediæval Church in England with the modern Church of England. The Church is, of course, the same Church before and after the Reformation, but then Saul and Paul were the same man before and after conversion, and proof of the identity does not refute the change. Men do not change their bodies when they change their minds, and an institution may preserve its outward form while its spirit is altered. Except for the substitution of the royal for the papal supremacy, the Church retained its organization almost intact, but the intention which underlay its forms and its formularies was profoundly modified by Cranmer himself, and by the influence of the new doctrines which are conveniently if not quite accurately described as Protestant.

I am therefore still of opinion that Professor Pollard's distinction is indeed illuminating and helps us to understand precisely what actually occurred at the Reformation.

Student.

RESTORATION OF COMMUNION WITH THE EASTERN CHURCH.

Sir,—May I be permitted to say a few words in reference to your recent article on this subject?

In considering the question of restoring communion ought not we Anglicans, in approaching the question, to realize, first, that we are only a part of the Holy Catholic Church; second, that we have no special right either to settle or to alter the Faith of the Church; third, that it is our duty as a part of the Church to be loyal and faithful to the Creed which has the sanction of the undivided Church and not seek to make a condition of communion with other Christians that they shall first accept doctrines and opinions which we have formulated, but which have not the sanction of the whole Church?—e.g., we have no right to make the acceptance of our 39 articles a condition of union.

The Creed of Nicæa has been interpolated. Why should we insist on the acceptance of the interpolation as a condition of communion? Why, on the contrary, should we not give up the interpolation, as not having been made with lawful authority? You admit the interpolation, but seem to think we ought to insist on Eastern Christians adopting it as a condition of union. Is that a right position to take?

With regard to our article regarding the number of the Sacraments, it appears to me a good deal of foolish nonsense has been uttered on that subject. The Church of England has defined "a Sacrament of the Gospel" to mean a certain thing, and according to that definition it says there are only two Sacraments; and that five other "commonly called Sacraments" are not Sacraments according to that definition, all of which may be absolutely true. But it is easily seen by anyone of ordinary commonsense, that this is after all a mere question of words, and really has not a particle of substance in it, and is a mere excuse for theological squabbling about nothing.

It must be apparent to everyone who reads the Prayer Book definition of a "Sacrament," that it does not really offer any explanation or reason whatever why the Lord's Supper and Holy Baptism are called "Sacraments." We do not find the word "Sacrament" in the New Testament, and if we look at the derivation of the word, *Sacramentum*, we find that it indicates that these holy ordinances may have been, and most likely were, first called "Sacraments," because they involved something in the nature of the obligation of an oath on the part of those who took part in them. If we regard Sacraments from this point of view, we can very readily see why Baptism was called a "Sacrament," because it was the act of being incorporated as a soldier into Christ's Army. He who is baptized incurs a sacred obligation, he becomes solemnly bound to be Christ's faithful soldier and servant until his life's end. Every time the Christian participates in the Lord's Supper, he renews his fealty to Christ, therefore Holy Communion is a Sacrament. But looking at Sacraments from this standpoint, is it not perfectly plain that when a man is confirmed, he in like manner renews his baptismal vow, and therefore Confirmation is a Sacrament? When in Holy Matrimony the sponsors promise to be faithful to each other, they in like manner undertake a solemn obligation in the nature of an oath, and matrimony is properly called a Sacrament. And the same may be said of Holy Orders, Penance and Unction. These holy ordinances are not merely in themselves means of receiving grace, but they all involve obligations in the nature of an oath on those who are the recipients, or take upon themselves the burdens involved. The supposed insurmountable difficulty of the Articles on

this point in the way of inter-communion, therefore, is really not very substantial and for any good the Article is, it might as well be withdrawn or cancelled.

With regard to the theory of Transubstantiation, as long as its acceptance is not made a condition of communion, ought even that to be an obstacle? For my part I do not believe the doctrine, but ought I for that reason to refuse to hold communion with some fellow Christian who does? It is impossible for anyone to look into every man's thoughts or opinions with whom he holds communion. For 400 years the Church in Western Europe wrangled over this doctrine. It was thought to have been settled at the Lateran Council in the 13th century, but at the Reformation we know the question was again the subject of the bitterest controversy. Can it be said to be settled even now? But notwithstanding the 400 years of controversy, there was no separation from communion on that ground. Why should there be now?

As for the use of images or icons, as long as they are used as we use picture books in the instruction of children, as helps to, and not as objects of, devotion, their use ought not to be a bar to communion, provided always that their use by us is not made a condition of inter-communion.

Perhaps the Anglican part of the Church has too much lost sight of the fact that the greater part of mankind, even in Christian lands, is not much removed from children in point of intelligence, and that to the average man and woman, a visible representation of an object brings it home to their minds a great deal more vividly than the most eloquent verbal description. Besides, on many occasions, pious thoughts may be aroused by the contemplation of an image, and even where no preacher is at hand, the image may preach a very effective sermon. Can anyone contemplate a crucifix without emotion? I am no advocate for image worship; but inter-communion with those who do use images, might lead to a less superstitious use of them than at present prevails.

If we want inter-communion we ought at least to be careful, while refusing to accept novel doctrines and practices on our part, not to seek to impose on others, doctrines and practices which are peculiar to ourselves, as conditions of union.

Our Bishops are to be commended for their invitation to the Eastern Bishop to be present at the late consecration in Quebec. It is in a line with the action of the Mother Church of England towards the Eastern and Russian Churches.

Geo. S. Holmsted.

Books and Bookmen

"A Guide to the Study of Church History," by W. J. McGlothlin, D.D. Toronto: Upper Canada Tract Society (\$1.50 net).

The new edition of a volume which has proved successful in connection with many Theological Seminaries, and which has also been widely used by individual students who have wished to know something of the great movements of the Church. The book has been thoroughly revised and considerably enlarged in the light of the best modern knowledge, and it now presents in a remarkably compact form a view of the progress of Christianity from the beginning to the present day. It indicates sources by references to some of the most important authorities, and provides the student with all the guidance he can require for thorough study. Although it covers so vast a field, there is no unnecessary detail, and the tone of the work is quite satisfactory, even though the author's denomination is well known. This is pre-eminently a book for study, and is calculated to prove true to its title. We do not know of any other work that is likely to be so useful for this purpose.

"Common Objections to Christianity," by C. L. Drawbridge, M.A. London: Robert Scott. (5s. net.)

The author has had a great deal of experience with Atheist lecturers and questions in London parks by sceptics of all schools of thought, and this has given him excellent opportunities of learning much about popular scepticism. In the course of sixteen chapters he endeavours to meet the most common objections raised by the ordinary sceptic. First of all, the standpoint of the opponent is given and then his objections are criticized. While there is no attempt to refute everything that is urged owing to the absurdity and waste of time that would be involved in giving serious attention to some of the objections, the problems here discussed are of real value and great importance, and are met with decided cogency. The book ought to prove of great service to clergy and other Christian

workers who are called upon to face objections to Christianity. They will find in it ample ammunition for all reasonable purposes. It is a book to be studied and used.

"The Door of Heaven." By the Rev. A. E. Burgett. London: England, S.P.C.K. Toronto: Church Book Room.

A little Manual of Prayer chiefly for Holy Communion and intended for young people. It is written by a worker in the diocese of Qu'Appelle and Bishop Harding contributes a brief preface. The teaching is thoughtful and earnest, though from its avoidance of close explanation of terms, it is capable of being interpreted in different ways by different types of Churchmen. Thus we should not like to think from the title that the Holy Communion is the only "door of heaven," and we consider that the use of the word "altar" in one of the hymns is the employment of a word or idea which, as it is not found in the Prayer Book, should be avoided by all loyal Churchmen. But if read with care the book should prove of service.

The Family

SOME CHURCH SYMBOLS.

The initials I.N.R.I. stand for the words Jesus Nazarenus Rex Iudæorum, "Jesus of Nazareth, King of the Jews," the accusation nailed over our Lord's head on the cross. The initials, I.H.S. are the first letters of the Greek word for Jesus, which printed in capitals is IHSOUS.

There are certain other symbols used in churches which may need explanation. The trefoil, the triangle, in variously ornamented form, etc., are symbols of the Trinity. The Alpha and Omega represent the Eternal One, who is the Beginning and the Ending, as Alpha and Omega are the first and last letters of the Greek alphabet. The dove is the familiar emblem of the Holy Spirit, the reference, of course, being to the descent of the Spirit at our Lord's baptism. The grape vine or cluster of grapes and the sheaf of wheat are natural emblems of the bread and wine. The pointed oval is a Gothic adaptation of the fish. The Greek word for fish is ichtus, and its letters were observed to form the initials of the Greek words for "Jesus Christ, Son of God, Saviour."

Among other ecclesiastical ornaments, the pelican, used often in carved work or ecclesiastical embroidery or painting, is an interesting symbol of our Saviour. The old naturalists believed that this bird was accustomed to tear open its breast in order to feed its young with its own blood; and from this came its use as an emblem of Christ, whose blood shed on Calvary gives life to the Church.

The eagle is the customary emblem employed in the lectern, where it is usually represented standing upon a globe, and bearing the Bible upon its outstretched wings. The eagle has always been regarded as the symbol of inspiration, because of its lofty, heavenward flight. Its outstretched wings in the lectern form are to remind us that the gospel is to be carried into all the world. The globe upon which the eagle stands carries out the same thought.

AN HISTORIC PRAYER BOOK.

A petition has recently been presented to the Consistory Court of London, by the vicar and church wardens of St. George's, Old Brentford, asking for a faculty to authorize the fixing of an oak box with a plate glass front, on the wall of the church, to hold a Prayer Book and the leather bag in which it was kept in the pocket of Drummer George Charles Edward Court, and the bullet by which it was struck at the Battle of the Marne. When Drummer Court, who belongs to the 1st Middlesex Regiment, was leaving for the front, his fiancée, on bidding him good-bye, gave him a small Prayer Book, and asked him to carry it in his left breast pocket. At the Battle of the Marne, Drummer Court, finding that his prayer Book seemed to press too heavily on the clasp of his braces, transferred it to his left trousers pocket. Shortly afterwards shrapnel burst near, killing six men and wounding fourteen. Drummer Court, who was unhurt, afterwards discovered a hole in his trousers, and found that the ivory back of the Prayer Book was torn, while at the bottom of a little leather bag, in which the Prayer Book was kept, lay a bullet.

As a thank-offering for his preservation, the drummer desired to present the Prayer Book, together with the damaged bag and the bullet, to be kept in St. George's Church, Old Brentford, for all time. The faculty asked for was granted.

THIS AND THAT.

(Continued from page 181.)

Testament," by the late Dr. Orr, of the United Free Church College, Glasgow. It is by far the best defence of the antiquity, and therefore genuineness of the Old Testament, I have as yet read. Dr. Orr makes it plain that the question of the historicity of Deuteronomy is really crucial to Christianity. People, he says, have reasoned or attempted to reason otherwise. It has been urged that Christianity is quite independent of the genuineness of the Old Testament: but this he shows is a mistake. The defence of the Old Testament as a substantially trustworthy history of the spiritual development of the Jewish race, is therefore one of immense importance, and no clergyman these days can afford to disregard it. One of the most striking and useful sections of this most striking and useful book is "The Old Testament from its own Point of View," in which are arranged in a sort of ascending scale the various arguments in favor of its genuineness from its general teaching and structure, as shown (e.g.) in its Organic Unity, its consistent teaching of certain great truths, its fulfilment in the New Testament, etc., etc. Dr. Orr gives special attention to the Book of Deuteronomy, which he regards as the pivotal book of Old Testament history. He deals moreover very trenchantly with many of the critics, and shows up their contradictions, their numerous wild assumptions, and their almost superstitious distrust of the bona fides of the Old Testament authors. It is a long time since I have read such a stimulating and reassuring book, and I only wish that portions of it, notably the section already referred to, could be printed in pamphlet form for general circulation. It is written in a style that any person of ordinary intelligence and education could easily follow, and would be grand reading for the thoughtful layman. There are also very valuable sections on Inspiration.

Downeaster.

A LACK OF CANDIDATES.

(Continued from page 182.)

covered a large table with advertisements which he drew up and selected one after another, till finally as morning broke he decided upon the words, "Your King and Country need you," and the dread of conscription was over and the deed was done.

YOUR KING NEEDS YOU.

Now probably not in the same words, but on the same grounds the appeal for the deaconess's work ought to be made. There is no question but that Christ our King calls, not only for workers, but for consecrated workers, and that the last is more than the first. It is only a soul on fire who can set on fire other souls. It is only a worker who has realized the loosening of her own burden of sin at the foot of the Cross who can draw others to the Cross. It is only the worker with the light of Heaven in her own life and in her face who can attract to others to seek what she has gained for herself. And it is here that some of our settlements find their hard places. They may humanize the districts in which they dwell; they may draw boys and girls from evil in some form or another, but if they cannot inspire the boy or girl drawn aside with a new life power, the innate selfishness will only gather itself anew and find some other outlet, and the last state may even be worse than the first.

It is useless to send out our deaconesses until they have had a breathing space of time for their own spiritual lives as well as for their definite training.

And lastly, there is no question but that Canada needs the clergy and needs the deaconess. All our statesmen say we are on the threshold of an unknown rush of immigration and wealth. These sudden onrushes add to the material, but do not add to the spiritual prosperity of the country. What has the boom of the last 20 years brought us? Twenty-one years ago when I came to Toronto Little Trinity seemed a very real East End of Toronto; but 21 years of wealth and prosperity have brought other East Ends, other slums, so that Little Trinity is now called the Rosedale of the East End. Given another 21 years, still more rapid years of onrush of immigration and of wealth, what new slums will be created, what new plague spots will have gathered in Canada? God grant that the condition of the Western States of America, where immigration got ahead of the Church and Christian teaching, may never be our state, and new plague spots form which may become a danger to the whole community.

Personal & General

The Bishop of Ontario and Mrs. Lennox Mills are at Mount Clemens, Mich.

Archbishop Matheson is confined to his house with a severe attack of influenza.

The satisfactory news that Saskatchewan is to banish the bar on July 1st is to hand.

Canon and Mrs. Bryan have returned from Florida greatly benefited by their long holiday.

Our old friend, Canon Osborne Troop, of Montreal, is now Vicar of Felbridge, Sussex, England.

W. B. Scott, son of Canon Scott, of Quebec, has been wounded in his right eye. He is in the hospital at Rouen.

It is hoped the services of Holy Week will be very largely attended, never was "prayer" more earnestly needed for our Empire!

Archdeacon White has returned from England and taken up the work among the Cree Indians at Athabasca. He succeeds the Rev. C. R. Weaver, who is now in Battleford.

The "Field Kitchen" was an outstanding feature in the military parade last Saturday. This is one of the three kitchens given by the Brotherhood of St. Andrew. They will prove a valuable adjunct to the comforts of our men in France.

The warm love and appreciation of their old Rector and his family, is shown by the congregation of St. Mark's, Parkdale, in the gift of a beautiful memorial window to be placed, before Easter, in the chancel, in memory of the late Captain, the Rev. George Leicester Ingles.

Canon Osborne Troop, writes "The Times," giving instances of Canadian keenness, especially in Western Canada, to help. He hears from Athabasca Landing of men having tramped a thousand miles to join colours, having had to throw away their blankets to struggle through.

Seventy ladies of the Women's Auxiliary meeting in London, Ont., were called for in motors by the McClary Manufacturing Company and taken to see the field kitchens which are being prepared as a gift from the Brotherhood of St. Andrew to the Second Canadian Contingent. They were delighted with the outfits.

The satisfaction in Canada over the fall of Przemysl is mixed with consternation over the attempt to pronounce the name in talking of the good news. An authority says it should be "Jay-meezle, with the accent on the 'meez' and giving the 'j' the soft sound, as in French, or as though it were spelled Szhay-meezle."

On a crowded car one wet miserable night not long ago, a coin was heard to drop. As nearby passengers craned their necks an old man stooped and picked it up. "Anybody lost half-a-crown?" he asked anxiously. Nine passengers hurriedly searched their pockets and shouted, "I have." "Well, I've found a penny towards it," said the old man.

Bishop Perrin, of Willesden, for many years in British Columbia, advocates stopping entirely the sale of drink between eight at night and ten the next morning. "I do say," declares the Bishop, "if the temptations of public houses and clubs were removed there would be no lack of labour and ammunition."

Princess Clementine, of Belgium, opened an Anglo-Belgian Exhibition of Pictures and Lace, organized by the Women's International Art Club, at the Grafton Galleries, London. Mrs. Hungerford Pollen's loan collection

included many pieces of heraldic laces of 14th, 15th, and 16th centuries, among them the tablecover of laces showing the lion of Scotland, believed to have been the work of Mary Queen of Scots.

The news of the death of Colonel F. D. Farquhar, commander of the Princess Patricia Canadian Light Infantry, while gallantly leading his men into action near St. Eloi, will be generally regretted among Canadians everywhere. Day by day the awful toll of human life is making us realize the terrors of the war, through the loss of splendid men from our own Canadian homes, from among both officers and privates.

Four years ago Theodor Sandys-Wensch came to Canada and joined the R.N.W.M.P. as a bugler. Of Belgian parentage, but British birth, his ambition had been to join the British army, but he was turned down at Sandhurst for defective eyesight. Though only 23 years old, he now holds a captaincy in a crack British regiment, has been recommended for the Order of Leopold, and mentioned in despatches for bravery.

Elimination of the vodka from Russia has evidently started that immense nation tea-drinking. Heavy buying by Russia of India and Ceylon teas has caused abnormal prices for these teas. From reports in the trade the Russians are buying all the India-Ceylons available and there is a likelihood of prices going still higher. Not only is the Russian army using tea in enormous quantities now, but the Kaiser long ago ordered it for his troops.

Universal sympathy is felt for Mr. and Mrs. Reginald R. Lockhart in the loss of their eldest son. At the age of 23 years, Norman B. Lockhart died on Monday last of meningitis and typhoid fever at his home in Rosedale. He was a private in No. 1 Company, 19th Battalion, C.C.F., and was taken ill in camp. A military funeral was held on Tuesday from St. Simon's Church. This makes the sixth death from this disease among the brave "boys" preparing for the front.

The death of Frank T. Bullen at the age of 56 should not pass unnoticed. Left at a little over eight years of age he went to sea with a relative to get enough to eat and for years lived a precarious life. As he grew older a desire to learn sprang up and it should never be forgotten that he owed his literary charm to continuous reading of the Bible during his spare hours. To the same source he ascribed the principles which guided him through life. The Cruise of the Cachelot is his favourite book, but all his works are full of interest and charm especially for the boys. In 1908 he was asked to stay at Sandringham to tell sea and other stories to the young people of the Royal family.

Lloyd George has been interviewed on the war, and in an article in "Pearson's Magazine" his views are given. With Sir John Simon and the Lord Chief Justice (Lord Reading), he visited the French lines. Asked what impressed him most at the front, Mr. Lloyd George replied:—"The boredom of it. It was wait, wait, wait, with nothing to do, nowhere to go. The men relieved hung about in desolate fashion, looking bored to extinction. Of course, we saw only the French." "You were not regarded as a Jingo," remarked the interviewer, "therefore, why are you so whole-souly for the war?" "Belgium!" There were resentment, passion and defiance in the very tone he said it. "The invasion of Belgium made the vital difference, so far as I was concerned, between peace and war. And I might add, the violation of Belgian neutrality turned our people from a desire for peace to an insistence on war."

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The Rev. Dr. Taylor has just been to the Philippines from Shanghai, on missionary work. He visited Bishop Brent, and saw his fine Cathedral. "Manilla," says the Doctor, "is a progressive city, with thousands of automobiles." He motored over fine new roads, 3,000 miles of which have been laid. The old Spanish churches are very fine. The Islands of the Southern Pacific are full of interest. The journey from Manilla to Hong Kong was a lovely one, over seas like a river, and the weather perfect. In Manilla the weather was tropical; although mid-winter, the thermometer was 90 degrees in the shade. "I am going to Canton," says the Doctor, "to meet missionaries and Chinese Christian Leaders to arrange a Province-wide Evangelistic Movement. This Province (Canton), has 30 million people, or four times as many as Canada. God is good to us, in allowing us to live in this generation, and in the present world situation. How good in times of war, too, to be messengers of Peace." Dr. Taylor says, we regret to hear, that Mrs. Taylor is not in the best of health.

The "News" correspondent writes: "Your correspondent has attended the

intercessional service at Westminster Abbey at noonday. He has heard, in that mighty resting place of England's noble dead, the simple prayers of the people for soldiers and sailors and men of the flying corps, for the Dominions, for the Empire, and for the King. He has wondered if there could be anything more sublime in all England. To-day, he received from Miss Adele Boulton, of Toronto, nurse at the Royal Sussex County Hospital, Brighton, the following description of another service, a service, I imagine, such as takes place nightly in hospitals all over England:—"We come off duty at nine o'clock. Sisters, nurses and probationers meet for evening service in the little hospital chapel. The service commences with the hymn, "For those in Peril on the Sea." The matron leads the service and plays the organ. She is a dear, quaint, little old lady, with her neat white cap tied under her chin, her tight-fitting black alpaca dress and dainty mull apron tied in a huge butterfly bow at the back. She is the mother of her little flock. They all adore her and are happy for the rest of the day if they meet her going to and from the wards. Her soft Eng-

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NOTICE IS HEREBY GIVEN that a Dividend of Two and One-half Per Cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending the 31st of March, 1915, being at the rate of Ten Per Cent. (10%) per annum, and that the same will be payable on and after the 1st day of April, 1915.

The Transfer Books of the Corporation will be closed from Monday, the 22nd, to Wednesday, the 31st of March, both days inclusive.

By order of the Board.

A. D. LANGMUIR,
General Manager.

Toronto, March 9th, 1915.

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lish voice leads in special prayer for the wounded and the dying. Then a moment's silence. Each white-capped head is bent low. There is a soft rustle of aprons. We rise and sing "God Save the King." Then we all file slowly out of the chapel and go up to the home, feeling inwardly that the day's hard work has not been in vain when the evening brings such peace and rest to the heart."

British and Foreign

The Rev. Canon Church, for 60 years a Prebendary of Wells Cathedral died lately in England aged 92.

On a recent Sunday morning the Bishop of Harrisburg, Penn., admitted Mr. David Yule, formerly a prominent Presbyterian minister, to the diaconate.

MADE IN CANADA

There are wheat foods and wheat foods, some "flaked," some "krumbled," some "puffed," some ground into meal—but there's only one

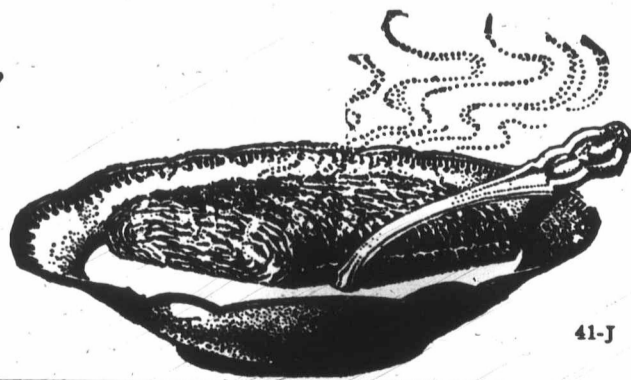
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It is made at Niagara Falls of the choicest selected Canadian whole wheat, steam-cooked, shredded and baked. It is made in little loaf form so the housewife can serve it in many ways—a staple breadstuff as well as a breakfast cereal—always pure, always the same price.

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Toronto Office:
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41-J

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

At a recently-held meeting of the Liverpool Cathedral Committee it was announced that another £44,466 will be required to complete the portion of the Cathedral now in course of construction. It is hoped that the chancel and the first transept of the Cathedral will be ready for consecration in another two and a half years.

A silver chalice, which was used for invalids' private Communion at St. Peter's Church, Bournemouth, and had been lost for over eight years, has been discovered by a gardener while digging in a garden adjoining the church. The chalice, which was given to St. Peter's in memory of the first Vicar (the Rev. A. M. Bennett), was missing in August, 1906, and no clue could be discovered. The damage which has been done to the chalice will not prevent it being used at an early date.

The income of the Archbishops' Western Canada Fund last year amounted to £14,704. Of this sum £6,585 were ear-marked by donors for special work in Western Canada. This included £700 from the parish of St. Mary, Portsea, given to the Archbishops' Fund as a thankoffering on the completion of twenty-five years' work in Portsea. Out of the annual income, £1,497 was given to the S.P.G. and C.C.C.S. respectively for their work in Western Canada. Since the Archbishops appealed in 1910, no less a sum than £30,000 has been given to these two Societies for their Western Canada work. It has now been decided by the Archbishops and the Council that this help shall cease and no further grants will be made to the societies during the remaining five years of the existence of the Fund. All efforts will be concentrated on strengthening and developing the three large missions already started at Edmonton, Regina, and Cardston. Every step will be taken to build up these missions and to accumulate a sum of money which may be used to assure the continuity of the work when the Archbishops' Fund comes to an end in five years' time.

St. Helen's Church at Worcester, England, possesses a peal of eight bells, which were cast in the time of Queen Anne, the inscriptions on which record the victories gained in that reign as follows:—

1. Blenheim.
 First is my note, and Blenheim is my name;
 For Blenheim's story will be first in fame.

2. Barcelona.
 Let me relate how Louis did bemoan
 His grandson Phillip's flight from Barcelona.

3. Ramillies.
 Deluged in blood, I, Ramillies, advance
 Britannia's glory on the fall of France.

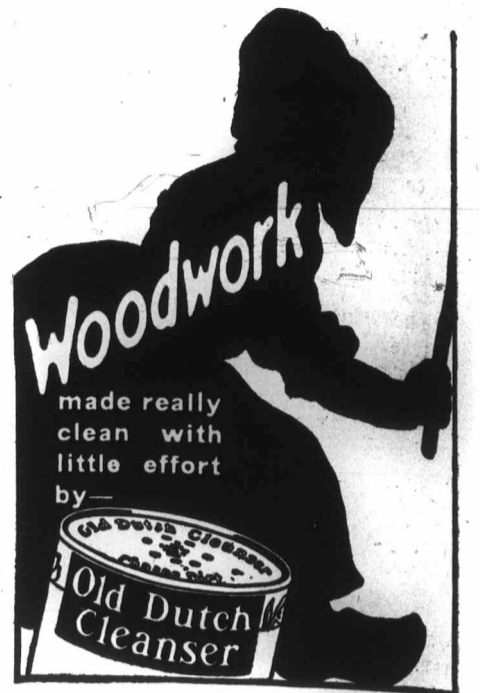
4. Menin.
 Let Menin on my sides engraven be;
 And Flanders freed from Celtic slavery.

5. Turin.
 When in harmonious peal I roundly go,
 Think on Turin, and triumph on the Po.

6. Eugene.
 With joy I hear illustrious Eugene's name;
 Favourite of fortune and the boast of fame.

TEA MARKET STILL ADVANCING.

Nothing definite can be ascertained with regard to a probable advance in package teas in Canada. But it seems to be common sense to suppose that tea men can't go on importing at high and yet higher prices every week without making some changes in their selling schedule to cover. There is nothing to do but follow Mr. Asquith's advice and "wait and see," meanwhile taking note of the handwriting on the wall.—Canadian Grower, March 19th.



Boys and Girls A SAILOR'S SONG

The shores are blind, and the seas are mined,
 The wild sou'-westers blow;
 And at our posts on stormy coasts
 We cruise and seek the foe,
 Behind their forts in sheltered ports
 Secure their ships may be;
 But the sea was made for sailor men,
 And sailors for the sea!

Through fields they sowed we clear
 a road
 In weather they don't feel;
 Long watch we keep while they can sleep
 Behind the booms of Kiel.
 They lock us out, and wait in doubt
 For orders from Berlin;
 But on the seas we hold the keys,
 The keys that lock them in.

For blows they dealt beneath the belt,
 For mines their hirelings laid,
 For things like these that spoil our seas
 We're out until we're paid.
 In safety they like captives stay,
 In danger we go free;
 But the sea was made for sailor men,
 And sailors keep the sea!
 —S. R. Lysaght, in the "Times."

I SPIED A SPIDER

The other morning, when I rose, I saw a big, black spider on my curtain. Now, I am a great respecter of spiders and believer in the luck they bring, and I would not hurt them

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give you full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 1065A Marcellus Avenue, Manasquan, N.J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

CHURCH BELLS SCHOOL

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This movement ceased for a moment, and, very lightly, I touched the loops with the tip of a pencil. The struggling immediately recommenced with greater force, and a few of the loops broke loose.

I stood watching this operation very attentively, never losing a single movement, until at length all the loops were free and took the shape of thin, spidery legs. I then shook the curtain ever so slightly, and a big, beautiful, clean spider dropped to the table beneath, leaving the old, black skin behind. The new spider was a very pale yellow colour, and its legs were stripped at long intervals with narrow brown bars. I picked up the old "shell," and found it was split down the back.

It is quite probable I shall never again behold a spider changing its skin, and it is very interesting to know how it is done.—Edith E. Pendrich.

BOBBY'S FIRST VICTORY

For over an hour Bobby had been sitting on the nursery floor playing with his most treasured possession, a box of gaily-painted soldiers.

He was a bonnie little fellow, with a mop of dark curls and lovely blue eyes, and his great ambition was to grow into a man and "be a sojer like daddy."

He had just been talking to Spot, the terrier, who appeared to take an intelligent interest in the conversation.

"Don't you wish you was a big boy like me, Spot?" he asked. "Soon myself will be a man, and then I shall be a sojer and shoot all the naughty Germans. I shan't let them shoot me, though, 'cause I don't want to be deaded, else you would be lonely without me, wouldn't you, Spot?"

Before Spot had time to reply Nurse called Bobby to come and have his tea; and, seating him in his high-chair, she began to prepare some bread-and-jam for him.

"Myself will 'pread it, Nurse! Myself will 'pread it!"

"No, dear!" said Nurse, "I will spread it for you, as you make such a mess, and will spoil your clean suit."

"Don't want you to 'pread it," screamed Bobby; "myself is a big boy, and won't made a mess!"

Finding that Nurse was firm and did not intend to let him have his own way in the matter, Bobby gave vent to a naughty fit of temper.

Kicking his feet against the table, he overturned his chair, and, clutching at the tablecloth as he fell, pulled all the things on the table on the floor with a terrible crash.

What a mess there was, to be sure! Bread-and-butter, cake and tea lay in a pulpy mass, while the strawberry jam mixed with the milk in a pool on the carpet.

Bobby's pretty picture-cup, with Teddybears dancing round it, lay broken in a dozen pieces, and over by the fender lay the saucer with a great chip off the edge.

"Oh, what a naughty boy!" exclaimed Nurse. "You really must be

punished, and must now go without your tea!"

"Myself won't be punished! Myself wants his tea!" screamed Bobby, and, dancing with temper, he trod on poor Spot.

Yelping with pain, Spot jumped up into a chair, not noticing in his haste that Tabby, the cat, was laying there asleep.

Now, Tabby was just in the middle of an interesting dream and did not like to be wakened in this hasty manner; so she spat at poor Spot and scratched his nose, which all added to the confusion.

Just then the nursery door opened, and a sharp voice said:—

"Hallo! Hallo! What is the meaning of all this noise?"

With a flushed face Nurse looked up from the floor where she was busy picking up the broken pieces, and replied:—

"Master Bobby is having one of his tantrums, sir!"

"Myself not tantrums! Nurse is welly naughty, and wouldn't let me 'pread it!"

"Robert, I am ashamed of you!" said his father. "Come with me at once!"—and, leading the little boy from the room, took him into the library and closed the door.

Sitting down in a chair, he took Bobby between his knees, and for a few moments he gazed at him in silence, which made Bobby feel very uncomfortable. Then he said:—

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"What do you want to be, Bobby, when you are a man?"

"A sojer!" promptly replied Bobby.

"And do you think the King would have disobedient soldiers in his Army?" asked his father.

Bobby hung his head and made no reply, so his father went on—

"Obedience, my little lad, is one of the first lessons a soldier has to learn; and, although you are only four years old, you are not too young to begin to learn this lesson. You must be obedient to Nurse now, and then it will come easy to you to obey orders when you are a soldier."

Then, taking the little fellow on his knee, Captain Kendall told him a story about some of the brave soldiers who were fighting for the King. He had just reached a very interesting part in his story, when Nurse knocked at the library door and said she had come to fetch Master Bobby.

For a moment Bobby's face clouded over, and he was just about to protest that he did not want to go when he remembered his father's words, and, holding up his face for a kiss, he said, cheerfully:—

"Myself will be 'bedient, and then some day myself will be a bwave sojer of the King."

"That's all right, my son," said Captain Kendall, patting him on the head. "That was a capital victory, and if you fight all your battles as well I shall be very proud of my 'bedient Bobby." G. D.

Delay means Decay—STOP "Acid-Mouth"

Every time you put off getting that tube of Pebeco you allow "Acid-Mouth" to still further complete its work of tooth destruction.

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You will find this letter interesting, and will not wonder that the writer is enthusiastic in praising this ointment.

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MRS. MASSEY.

fered with what three doctors called psoriasis. They could not help me, and one of them told-me if anyone offered to guarantee a cure for \$50.00 to keep my money, as I could not be cured. The disease spread all over me, even on my face and head, and the itching and burning was hard to bear. I used eight boxes of Dr. Chase's Ointment, and I am glad to say I am entirely cured, not a sign of a sore to be seen. I can hardly praise this ointment enough."

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