

Canadian Churchman

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and Church Record (Incor.)

Vol. 42.

TORONTO, CANADA, THURSDAY, JANUARY 28th, 1915.

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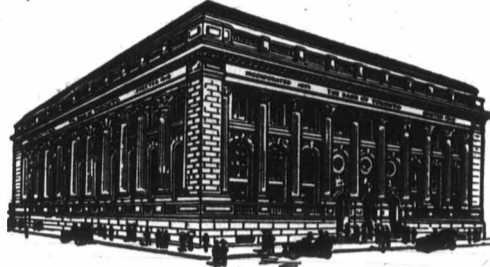
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The Outlook

Anglo-American Peace

The Archbishop of Rupert's Land, our Primate, and the Presiding Bishop of the Protestant Episcopal Church of the United States, have prepared a form of service for use in the Thanksgiving Services to be held in Canadian and American Churches on Quinquagesima Sunday, February 14th, in commemoration of the hundred years of peace between the British Empire and the United States of America. The Primate has prepared a special prayer, and the programme of the Services contains an admirable summary of the history. The programme is issued by the Canadian Peace Centenary Association, Hope Chambers, Ottawa, and the responsive reading and answers suggested can be obtained in leaflet form for congregational use from the Jackson Press of Toronto, 73 Adelaide Street West, Toronto (75 cents per hundred, postage paid). Churches and Sunday Schools are included in these suggestions, and the idea of holding such a service is endorsed by representative men of various communities. The following is the letter from the Archbishop of Rupert's Land and speaks for itself:—

"I very heartily approve of the proposed celebration in February next of the one hundred years of peace with the United States. It will also be a pleasure to me to arrange with my brother Bishops for a suitable service to be held in all our churches on the day appointed. I have heard that it has been thought by some that on account of the lamentable war, in which, as an Empire, we are engaged, this centenary service had better not take

place. My own view is that, just because of this war, with all its sad circumstances and bitter results, it is all the greater reason for thanking God for the long period of peace that we have enjoyed with the great neighbouring Republic along our borders. I am looking forward to a very general and whole-hearted observance of the day by the people of our Church, and I hope to do all in my power to further the very laudable object."

Anglo-German Theology

Several expressions of opinion have recently been made as to the effect of the war on the theological situation. For a long time the relationship between the scholars of Germany and Great Britain was very close; and, indeed, in some respects much of theology in England and Scotland was a mere echo of German teaching, and there was real danger of our theology becoming Germanized. The Principal of Mansfield College, Oxford, Dr. Selbie, expresses the hope that the war will give a great stimulus to more original work in Britain among Biblical and theological scholars. In Germany religion and theology have been kept entirely separate, and this is one of the most serious dangers in any country. The two must be kept together, because when we are concerned with theology we are dealing with that which affects both God and man. A representative Methodist layman well known in Canada, Sir Robert Perks, has also given utterance to a characteristic and true opinion of the present situation,—

Is it not time that our professors of theology put their German standard of ethics on the top shelves of their libraries, and took down the neglected Puritan and the Evangelical writers? For half a century we have heard nothing from these good men except wild praise of German Theological research and German Higher Criticism. They have lumbered up their minds, bewildering both themselves and their students, with the highly speculative theories of these pseudo-erudite men. Many a young preacher has been driven to doubt and ineffectiveness by German Theology. If the Methodist ministers will forget their German teaching they will be better preachers, more useful citizens, and will have truer conceptions of civil and religious liberty.

These words are equally true of Anglicans, and what is needed beyond all else is that we should determine to be as thorough in our work as the Germans, and at the same time realize that we are dealing with the deep things of God. The whole tendency of German theology is to minimize, and often ignore the supernatural and the spiritual; and it is much to be hoped that one result of the war will be to bring us back again to the great fundamental realities of the Christian religion, which have been far too much overlooked in recent theological thought.

Drink and the War

In a letter to the "Times" General Bramwell Booth has pointed out that drinking is steadily increasing, and with it other evils quite as serious, if not more so. He adds that the scenes to be witnessed in England in the vicinity of some of the camps "are so disgraceful that one must suffer much before publicly referring to them." He rightly urges that it is very unfair that men who, under the influence of the highest motives have been induced to join the colours, should be subjected to fierce temptations which are permitted, and could be largely prevented. He,

therefore, suggests that the serving of drink to men in uniform should be prohibited to any licensed seller. The military authorities make ample provision for the supply of such alcohol as is still believed to be necessary; and the men ought not to be tempted to take more. Many people in Canada were grieved that the dry canteen to which we have become accustomed here was not continued on Salisbury Plain; and a recent testimony by a leading military authority shows the immense value of a return to the Canadian attitude. It is much to be regretted that at a time like this, when so many serious and sobering influences are at work, the British Government cannot do, if only temporarily, what has been done in Russia in regard to vodka and in France in regard to absinthe. It is evident that earnest appeals like those from Lord Roberts and Lord Kitchener are not enough, and for this reason the Government should pass the legislation necessary for the situation. It is much to be hoped that when the British Parliament assembles, efforts will be made to bring this about. It is unfair and unjust to men, to say nothing of women and the general public, to subject to temptation those who have so gallantly come forward in defence of their native land.

Things to Be Remembered

In a thoughtful article some months ago an English journal called attention to three non-material forces which held sway last summer in modern Europe before the War broke out. These are the exact words:—

The first was the slowly developing influence of democracy. The second was the personal guarantee of the existence of the small Powers by the great, an influence visible even in the welter of the Balkan War. The third was the rise of internationalism, the first dim embodiment of the reign and forms of inter-State law. Germany has trampled on every one of them.

These three things need still to be borne in mind, even though we may think that the end of the War is not in sight. Democracy will once more assert itself when this conflict is over. Small Powers will be as important as ever, perhaps more important by reason of what has happened to Belgium and Serbia. Internationalism will again be in the ascendant; and nations will inevitably take steps to insist upon a proper observance of law between State and State. While, therefore, we must necessarily prosecute the War to the very end, it will be well worth our while recalling from time to time some of the principles which will be emphasized when peace once more reigns.

Roman Catholicism and the War

We welcome every testimony to the reality and power of true religion, but it is impossible to avoid noticing that many interests are at work to utilize the war for the advantage of Roman Catholicism. Stories in our papers and pictures of incidents in France and Belgium are all made the most of; and, while we gladly give credit to all that is being done, it is unfair to forget that our own Church and other Protestant communities are also hard at work, and doing splendid service for the cause of religion and philanthropy. We rejoice in every indication in France of a revived concern for religion, as opposed to atheism; but we cannot but realize that Roman Catholicism does not represent pure, unadulterated Christianity. It is unutterably sad to read the letter of a man from the West of Ireland, who is now bravely serving his country, writing to his wife that his "hope

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is in the Blessed Virgin" that he will not be buried in France, and asking her to get for him the "Scapular of the Blessed Virgin blessed," and to tell him "what prayers he will have to repeat every day." The letter gives no idea of any true conception of our Blessed Lord, and is ample evidence of the profound need for spreading abroad the pure light of the Gospel. We do not wish any particular form of the Christian religion exploited by this war, and for this reason we equally deplore the recent comparison between Anglicans and Nonconformists in England among those who are enlisting. This is not a time for invidious comparisons, but only for setting forward the true Gospel of a personal Christ for a personal sinner among all the soldiers and sailors engaged in this conflict. Denominationalism will easily take care of itself if only the soul is brought into spiritual contact with Christ.

THE SWORD

When St. Peter cut off the ear of the servant of the High Priest our Lord charged him to put up his sword into its place, saying that "All they that take the sword shall perish with the sword." But a little while before, when instructing His disciples how to meet emergencies when He, their Master, should be no longer with them, Christ said: "He that hath no sword, let him sell his cloak and buy one." What are we to make of this apparent contradiction? What is the teaching underlying these references to perishing with the sword, and using it. Is there any true Christian doctrine of war? Many people are declaring that this present conflict between Christian nations is a proof that the claim of Christianity to have a message from God which will bring peace to mankind is utterly baseless. What are we to say to this?

Is it possible that the Church of Christ has been so intent on preaching peace that it has neglected the various signs indicative of war? Is it possible that we have preached non-resistance without regard to other possibilities of human nature? Is it true to say that our Lord unconditionally condemns all war? Or are there situations in which Christian men may be compelled to resort to the use of force? Now that men are enlisting by thousands, many people feel great reluctance in going forward or urging others to go forward, and it seems to them that England is engaged in a work which cannot have the sanction and blessing of our Master. All this constitutes a call to clear thinking, and the absence of all confusion. When we read that "All they that take the sword shall perish with the sword," it seems at once to settle our Lord's attitude to war until we read the other side, "He that hath no sword, let him sell his cloak and buy one." When, however, these two sayings are put side by side, we readily see that Christ's teaching was not concerned with definite precepts and detailed rules for particular situations. He enunciated deep, broad principles and vital issues; and having done so, He left His people to exercise their sanctified judgment in regard to precise lines of action. The Holy Spirit is given to us for the express purpose of enabling us to apply the principles of the Word of God to ordinary living.

Those who are unable to sanction a Christian "buying a sword," adduce Christ's word about non-resistance to evil. Hebrew justice had urged men to take "an eye for an eye and a tooth for a tooth," but Christ said: "Resist not him that is evil." The whole context shows that He is laying down principles

for guidance, and not dealing with detailed precepts. The man who is attacked must not be angry and retaliate; and he is to do this for the purpose of overcoming with good the evil of the aggressive one. It is obvious that the actions inculcated by our Lord, if performed grudgingly with hatred in the heart, could not possibly be of the true nature of non-resistance. But if we go further, and assume the possibility of the aggressor becoming still more angry and exacting, it may be argued that resistance becomes a positive duty.

Then, too, we have to face our Lord's example. It is true that at His trial He was submissive, and in Gethsemane He refused to offer any resistance. This has led to a recent writer depicting "Christ in Khaki" and "the Son of God with a machine-gun," as though this settled the question once and for ever. But the writer has evidently forgotten our Lord's action with the whip of small cords; and just as His teaching is concerned not with precepts, but with principles, so His example does not consist in the imitation of external practices, but in the adoption of its true spirit; and we make bold to say that those men who in self-sacrifice are now endangering their lives for their country, are really acting in imitation of the example of Christ.

The question has recently been raised as to whether and under what circumstances a Christian can "buy a sword." A four-fold answer has been given: (1) A Christian ought to draw the sword when the rights of men are invaded. None of us lives to himself, and as citizens of a nation we are, as Christians, compelled to respect life, property, and freedom. But if another nation ruthlessly invades the State which is the protector of our rights, we must surely be prepared to resist the invader. And if the rights of a smaller nation, like Belgium, whose integrity we have guaranteed, be attacked, surely the same obligation rests upon every true Christian, and it cannot be wrong to discharge so sacred a trust. (2) Then, a Christian ought to draw the sword when the righteousness of the cause is assured. In opposition to tyranny nations have a right to unite and bring the domination to an end, notwithstanding the loss. It is intolerable that tyrannical aggrandizement be exercised at the cost of peaceful, unoffending nations. To resist such intolerable tyranny is eminently righteous and Christian. (3) Then, too, the Christian is justified in drawing the sword when the resources of peace are exhausted, when the enemy still refuses to lay aside his hatred, and insists upon an unprovoked attack. Every impartial reader of the official papers during the last few months must admit that no resistance was threatened by England until all methods of peace had failed. It cannot be contrary to the spirit of Christ to resist the attack of those who obstinately refuse to lay aside their ill-will when met in the spirit of peace. (4) And a Christian can draw the sword if and when his individual conscience is clear. Our Lord always respected the rights of conscience, and in the last resort it rests with the individual Christian to say whether he believes any particular war encroaches on human liberty, deserves the witness of righteousness, and is undertaken only when all other means have been exhausted. When these four tests are met a Christian ought to be ready to draw the sword.

Of course, when drawn he will wield it in the right spirit. Although, as a soldier, he will endeavour to do his duty with skill and courage, yet it will be under the guiding principle of Christ, Who said, "Love your enemies." This does not mean, "Thou shalt not

fight thine enemy," but it does mean resisting an enemy's assault both with courage and love. He who thus wields the sword will not harbour any resentment or hatred, and will be enabled to maintain his true faith and Christ-like spirit.

There is no doubt whatever about the serious danger of militarism; and while there is no justifiable reason on the ground of religion why a Christian may not under the circumstances now mentioned take the sword, yet this must not be done in the spirit of material confidence. While the Christian soldier may have to fight, it must be with meekness and with the entire absence of anything un-Christ-like. He will do his duty with simple trust in God, and will place no reliance in his arms alone. Those who criticize the Christian men taking part in this war as those who deny faith, and express belief in force, are altogether wide of the mark. This is assuredly not true of the spirit in which England is engaging in this awful conflict. Faith in God never requires that either an individual or a community should allow tyranny to rise over their heads without offering any resistance. On the contrary, faith in God is often to be shown by the strength put into genuine conflict. We are accustomed to speak of "the man behind the gun," but as we contemplate such a war as that which ended the ambitions of Napoleon the Great, it is impossible to avoid thinking of what has been called "the God behind the man." For this reason it is no mere Old Testament statement, now superseded by one that is in entire accord with the essential spirit of Christianity when a believer is able to say: "Blessed be God, my Rock, Who teacheth my hands to war and my fingers to fight."

HYMN OF INTERCESSION.

Tune, Bishopgarth, Sir A. Sullivan.

O God eternal! Rock of might!
Our Hope and our Salvation!
Hear Thou our cry, defend the right,
And bless this praying nation.
Firm and united now we stand
In bonds no foe shall sever,
O pour Thy mercy on our land
For ever and for ever!

For God, for country, and for King,
We give in fullest measure,
The whole wide Empire joins to bring
Its men, its arms, its treasure.
Yet Thou alone canst bless the gift
And make it all availing;
And thus to Thee our hearts we lift
For strength and pow'r prevailing.

In Thee, O Lord, we put our trust,
Our Shield and our Protection,
Believing that our cause is just
We claim Thy sure direction.
We wake and watch by sea and shore,
But Thou Thy guard art keeping,
From this time forth for evermore,
Our God and Guide unsleeping.

Grant us Thy peace, O Lord of peace,
Though wind and storm be raging;
May war and tumult quickly cease,
All wrath and strife assuaging.
Nerve Thou our faith, our courage raise
To calm and strong endeavour,
That we may give Thee all the praise
For ever and for ever!

Mary Bradford Whiting.

(The authoress permits this intercession hymn to be reprinted for use at Intercession Services.)

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Preaching Christ



By the Rev. Canon Cox, M.A.
Vicar of Christ Church, Cheltenham, and Honorary
Canon of Gloucester Cathedral.

Preached at the Bishop of Gloucester's Ordination

"Christ in you the hope of glory: Whom we preach."—
Coloss. i. 27, 28.

The first page of St. Paul's Epistle to the Church at Colosse abounds in statements of primary importance with regard to the Gospel of Christ as St. Paul proclaimed it. I could hardly invite your attention on an occasion like the present to a passage more momentous. It is rich in great spiritual themes which break like majestic billows in the sunshine upon the shore of our admiration and awe, bringing to us the treasures of the glory of the Gospel of Christ amid the adoring thanksgiving of believing men.

To state briefly the context of the passage, after the prelude and the prayer with which the letter opens, the Father's gifts of grace through the Blessed Son are set forth. The Father (1: 13) has delivered us from the power of darkness, and translated us into the Kingdom of the Son of His Love. In the Son we have as a present possession redemption through His Blood, even the forgiveness of sins (1: 14). In the next paragraph (15-18) is unfolded the glory of the Son in His relation to the Father, the Universe, and the Church. In words that constitute a veritable anthem of the Incarnate Logos, He is proclaimed as the visible representation of the unseen God, as the Firstborn of all creation, as the absolute Heir of the Father, begotten before the ages, the Head of the Body, the Church, the Beginning, the Firstborn from the dead; that in all things He might have the pre-eminence. St. Paul claims for the Person of Christ absolute supremacy. From this vision of the glory of the Person of the Son of God we pass (19-22) to a sublime statement of the work of the Reconciling Redeemer. In Him all fulness dwells, and in the body of His flesh, through death, He reconciles the whole Universe to the Father, having made peace through the blood of His Cross. "And ye Gentiles," says the Apostle, are included in the terms of this peace. In the Body of Christ, Who died on the Cross, ye are reconciled to Him. That reconciling and redeeming work is set forth, he goes on to say, in the Gospel, which is thereby a Gospel of hope for an otherwise lost world. Let them not be moved away from the hope contained in the Gospel. Of that Gospel Paul is a minister and preacher. Further, St. Paul has been made a minister "to fulfil the Word of God," that is to bring the purpose of God to full completion, for God has been pleased to make known the riches of His Glory to the whole Gentile world; and the wealth of that now revealed mystery is centred in this, that Christ is actually in you, ye Gentiles, "the hope of glory, Whom we preach," "that I might preach among the Gentiles the unsearchable riches of Christ." Well might the Apostle preach such a Christ; well might he seek to teach the true wisdom of God, in contrast to, and to correct the strange and mistaken claims to, a higher wisdom and knowledge by which the Christians at Colosse were beset. Well might he strive and toil according to the mighty inworking of the energizing power of the Holy Spirit within him, as he lived and worked and suffered with the view of presenting every man in full spiritual development before Christ at His Coming.

From this abundant declaration of truth of the first order and importance in God's Revelation, let me fasten upon three points for our immediate exhortation.

1. Let us too preach Christ. "Christ in you the hope of glory; Whom we preach."
2. Let us preach Him in the power of the Holy Spirit. "According to the power that worketh in me in power."
3. Let us discover at the outset of our ministry that spiritual power is dependent on prayer, if I may draw in at this point a kindred clause from the fourth chapter of the epistle where St. Paul employs the same word to express the hard work of striving in respect to the conflict of prayer as he employs in the last verse of chapter 1. "Always striving . . . in prayers" (4: 12), as also "How greatly I strive for you" (2: 1).

1. Preach Christ. 2. Preach Him in power. 3. Prayer brings power.

I. PREACH CHRIST.

(1) Preach the Reconciling Christ.

"Whom we preach." Then let us preach Him; not only about Him, but Himself—the Living Person, even as this chapter sets Him forth; the

sole Revealer of God's Love and Grace, the Lord of all, the Fountain of life to all that lives, the Reconciler of God to men, and of men to God, by the Blood of the Cross. The Hope of humanity, Christ for us, by whom the guilt and condemnation and power of sin is taken away, by Whose perfect Righteousness sin is covered, and counted as if it had never been. Christ for us; and therefore there is no condemnation for them that are "in Christ." "Whom we preach." "We preach Christ crucified," "Christ the Wisdom of God and the Power of God," "Whom we preach." "I am ready to preach the Gospel to you that are at Rome also; for I am not ashamed of the Gospel of Christ; for it is the Power of God unto salvation." "Whom we preach"; "for though we or an angel from heaven preach any other Gospel, let him be anathema." "Whom we preach." "For we preach not ourselves but Christ Jesus the Lord, Who hath given to us the ministry of Reconciliation; to wit, that God was in Christ reconciling the world unto Himself."

"Whom we preach," who are called to be messengers, watchmen, stewards of the Lord that men may be saved through Christ for ever.

"Whom we preach," for "we are ambassadors for Christ. Therefore on behalf of Christ, as though God were entreating by us, we beseech men on behalf of Christ. Be reconciled to God. Him Who knew no sin God made to be sin on our behalf, that we might become the righteousness of God in Him."

Upon which statement Richard Hooker says, "I must take heed what I say, but the Apostle saith, 'God made Him to be sin that we might be made the righteousness of God in Him.' Let it be counted folly or frenzy or fury whatsoever. It is our wisdom. It is our comfort. We care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of men, and that men are made the righteousness of God."

Brethren, there is one religious problem in the world—the existence of sin; and one religious solution of it—the Atonement.

Preach, therefore, the Reconciling Christ.

(2) Preach the Risen Christ.

Then go on to proclaim the Risen Christ. "For if, when we were enemies we were reconciled to God by the Death of His Son, much more being reconciled we shall be saved in His Life." "Whom we preach." "For I delivered unto you first of all . . . how that Christ died for our sins according to the Scriptures . . . and that He hath been raised according to the Scriptures."

"There can be no salvation from sin unless there is a living Saviour. This explains the emphasis laid by the Apostle on the Resurrection. But the Living Saviour can only be a Saviour because He has died. This explains the emphasis laid on the Cross. The Christian believes in a Living Lord or he could not believe at all; but he believes in a Living Lord Who died an atoning death, for no other can hold the faith of a soul under the doom of sin." (Denney.)

(3) Preach the Reigning Christ.

Besides the Reconciling and Risen Christ, preach the Reigning Christ. Christ for us on the Cross. Christ for us at the right hand of the Father—the High Priest King upon the Throne. Our Advocate, Who "is able to save to the uttermost all that come unto God by Him, seeing that He ever liveth to make intercession for them."

(4) Preach the Residing Christ.

Preach Him as the Indwelling Christ. "Christ in you." "That Christ may dwell"—that is, permanently reside—"in your hearts by faith." Christ Who said in view of the Cross, the Resurrection, and the coming of the Holy Spirit on the Day of Pentecost: "If a man love Me, he will keep my sayings, and My Father will love him, and We will come unto him and make Our abode with him."

The indwelling of Christ in the Christian is presented to us as a normal—nay, as a necessary—fact of all living Christianity. He dwells in the believer as the Sanctifying Christ by His Holy Spirit. And the effect of the presence of the Indwelling Christ is that He is "the Hope of Glory." Christ in the sanctuary of the heart of a yielded and consecrated Christian is the Hope of glory, carrying with Him the certainty of everlasting fruition in the heavenly state.

Preach therefore the Indwelling Christ. "I will come in to him, and sup with him, and he with Me."

(5) Preach the Returning Christ.

"Christ in you the hope of glory Whom we preach, admonishing every man and instructing every man that we may present every man" mature and developed to the Lord when He returns for His Church.

This is a note of Apostolic preaching and teaching which needs reviving among us to-day. It is in his last and pastoral epistles St. Paul writes of the crown which the Lord will give "to all those who love His appearing." His return was a matter of joyful expectation. Those in whom Christ dwells will ever be looking for that blessed hope, and the appearing of the glory of the great God and our Saviour Jesus Christ.

The standard of holy living and sacrificial service are sure to be raised—for there is no truth that is more practical in its effects—if "the Hope of Glory," the Lord Jesus Christ, Who is our Hope, fills our spiritual horizon. It will prove a mighty incentive to the Church's missionary enterprise. And if you would bring the message of deepest and surest comfort and hope to broken hearts, when war and sorrow have brought untold desolation to so many near to us, speak to them of the "Maranatha," "the Lord is coming!" as the Christians spoke to one another in Apostolic days. No sorrow of earth can quite overwhelm if we believe the sure promise, "I will come again and receive you unto Myself; that where I am, there ye may be also." And in every Holy Communion feast be it always remembered that "we do show forth the Lord's death until He come."

II. PREACH CHRIST IN POWER.

But we must preach Him in power. "According to the working which worketh in me in power." Power is St. Paul's favourite word. With its correlatives it occurs seventy times in his epistles.

"We must not only tell the word, but we must make the word tell," "in demonstration of the Spirit and of power," "not in the wisdom of men, but in the power of God." In order to do this we must wait in earnest persistent believing prayer for the Promise of the Father, until we "be endued with power from on high." We must pray to be "baptized with the Holy Spirit," to be "filled with (or 'in') the Holy Spirit." Such a spiritual baptism will affect not only our preaching of Christ but our whole life and character as pastors and teachers, as "ministers of God's Word and Sacraments."

The fulness of the Holy Spirit will also save us from the snares and pitfalls of the minister—laziness, carelessness, inconsistencies, seeking for popularity or public approval, craving for crowded audiences, being influenced by unspiritual aims. "Spiritual men for spiritual work by spiritual methods." Let that be your determination before God from the outset. Such a course will never be popular; but it is sure to bear the marks of the Cross, and that is true blessedness.

Seek that power, fulfil the conditions of its attainment, and you will become humble, trustful, missionary-hearted, and prayerful for—

III. PRAYER IS POWER.

Spiritual power is mainly dependent on prayer. "Always striving in prayers"—"Diligent prayer" is the phrase of our Catechism. "Earnest prayer for the Holy Spirit," that of our Ordinal. Power derived from any other source, be it that of a gifted personality, or natural and intellectual accomplishments, is not for a moment what is meant. I would utilize the closing moments of this address in pressing upon myself and upon you the primary condition of a spiritually effective ministry, after the heart and life have been absolutely surrendered to God—namely, prayer, which is so inseparably allied in spiritual experience (as you will observe in our Ordinal) with the daily study of God's Word. Just as through this awful war God is seeking to teach this nation that if Germany is to be "beaten to her knees," as the phrase is, in order that the liberties of the world, and the very existence of the Church on earth may remain inviolable, England must be beaten to her knees in another sense; so also in the ceaseless conflict with the powers of evil, the Church on earth, and most of all we who are its commissioned ministers, must continually realize that prayer and intercession—that high work, that holy work, that hard work—is the essential condition of power. The Church may be looking for better methods; but God looks for better men—even Spirit-filled men, men of prayer. God needs; and His Church must have men who will "give

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Recent Student Movements in China

By the Rev. W. E. TAYLOR, Ph.D., Shanghai.

THE series of evangelistic meetings which have been held in 14 cities through China this Fall, began in Tientsin on September 16th. The large Honan Guildhall was crowded to the doors with over 2,000 students and several hundred were turned away. In addition to the daily meetings for students, a special meeting was held for some 1,500 schoolboys from about 20 institutions, while 1,800 business men attended a meeting held specially for the merchants and gentry. Meetings were also held for women students. On the last day a total of over a thousand inquirers expressed their desire to join Bible Classes and have since actually done so. Last year, after the meetings in this city, 500 Confucian students were enrolled in Bible Classes which were conducted among the students in every one of the 14 Government colleges and higher institutions in Tientsin, while over 200 of these students were received by the Churches either by baptism or as probationers requesting admission to the Church.

The next week was filled with meetings in the old conservative capital of Peking. The city was entered "in weakness, and in fear and in much trembling." A great door and effectual was opened unto us, but there were many adversaries. God answered prayer in a marvellous manner. President Yuan Shih-kai received the speaker and expressed deep interest in the meetings. The Vice-President of the Republic, General Li Yuan-hung, gave the speaker a special luncheon and requested him to address his family and guests. The Ministry of the Interior granted a site for a pavilion for the evangelistic meetings within the Forbidden City itself. This pavilion was just in front of the Imperial Palace. It was placed next to the sacred altar where the emperor annually worshipped the "Spirits of the Land. It seemed of strange significance that near the spot where the emperor prayed to an "unknown God" for fruitful harvests for his people, we should have the priceless privilege of proclaiming God as Father and Jesus Christ as Saviour at the beginning of this great spiritual harvest among the students and leaders of China. While the Ministry of the Interior gave the site, the Ministry of War granted 200 tents from the army to make the pavilion rainproof. The Minister of Education granted a half-holiday to all the Government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day 4,000 students crowded the hall and listened with earnest attention. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than 3,000, as Mr. Eddy spoke on the sins which are undermining China's individual and national life. On the third night he spoke for over an hour on Jesus Christ, the only Hope of China. More than a thousand men signed cards as inquirers to join Bible Classes from more than a score of colleges in the city.

The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative centre of China. At one meeting held for inquirers, who were deemed near the point of decision for the Christian life, there were present one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who is providing free education for several hundred students and distributing the Bible to hundreds in the capital. In this small group, there were three men of prominent official position who had all been baptized and become earnest Christian workers during the year.

From North China, Mr. Eddy went to Changsha, the capital of Hunan. Twenty years ago, Hunan with over 20 millions of people was without a single missionary or Christian. What a change to-day! Near the Confucian Temple, a great pavilion had been erected for the meetings in the grounds given by the Governor himself. Three thousand students were admitted to the meeting by ticket, the Governor's band was in attendance and his hearty message of greeting in approval of the meetings was read to the students by the leading Government College President, who was in the chair.

Typical of the change wrought in this city and province in one short decade was the interpreter at the meetings. His father had been Governor

in four provinces in China. His uncle, Marquis Tseng, was Chinese Minister to England, France, Germany and Russia. His grandfather was Tseng Kuo-fan, China's great statesman of the century. Four years ago he was a young Confucian atheist. He was baptized last Christmas Day. Now he was standing in the great pavilion speaking to that immense throng of students and boldly testifying to Jesus Christ as his own Saviour and the only hope of China.

At Hangchow, the Confucian owners granted the use of the largest theatre for three afternoons, cancelling an important engagement and refusing to take several hundred dollars a day which was the usual charge. On the opening afternoon one hour before the advertised time for beginning, the theatre was crowded with over 2,500 students and business men, while outside 2,000 more were standing patiently for an hour waiting their turn to get in. After the first address to the first audience, the theatre was emptied from the side doors, and instantly filled to overflowing when the address was repeated. The Military Governor, who was to have taken the chair, but was detained by illness, sent his representative. On the second day, the theatre was again filled with 2,500 students and again 2,000 were kept outside waiting their turn to get in for the second meeting. The Civil Governor granted a half holiday to the students for three successive days to attend the meetings and on the second day his representative took the chair. More than a thousand students enrolled themselves as investigators of the Bible teaching. The Government College principals invited the Christian committee to a banquet, thanking Mr. Eddy for helping them in their work for the students and received cordially an address in which he asked for the opening of the Government schools to volunteer Bible classes. The next night the Military Governor, the Civil Governor and the officials invited the speaker and a group of Christian workers to a banquet. After dinner, the Governor requested Mr. Eddy to address them. He then for an hour presented Christ as the only hope of China, quoting the instance of Sergius Paulus, Roman Governor, who believed when the Gospel was presented to him. Two men stood out as leaders in that group of officials. There was the young Governor, Chu Jui, less than 35 years of age, now a General in the army and a ruler of 17 millions, in this enlightened province. Beside him, sat his young Secretary of State, Mr. S. T. Wen. A few years ago, this young man was a Confucian atheist, knowing little of Christianity. An officer in the navy, he became later secretary to several Governors. Three years ago, he came to this Province to act as Minister for Foreign Affairs and Secretary of State for the Government. Together these men saved their province from the threatened rebellion of 1913 and stood loyal. Together they have worked seriously for their city and their Province, making real advances in education and better government. While the interpreter was speaking with the Governor, Mr. Eddy turned to the Secretary of State and said to him:—"The Ethiopian official said to Philip, after he had heard the Gospel, 'What doth hinder me to be baptized?' I ask you, 'Will you become a Christian?' He said, 'I will.'"

Mr. Wen has since applied for baptism and for permission to join the Church. On the following day this fearless man took the chair at the meeting and stated publicly before the immense audience that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. He is probably the strongest man in his province to-day. Fulfilling the request of Yuan Shih-kai, the young Governor and his Secretary of State ordered prayer for the peace of Europe and the world to be offered in all cities of his province. Truly the Kingdom is coming in China.

[Note.—We have been regretfully compelled to omit a considerable portion of Dr. Taylor's interesting article, but enough has been said to call forth our heartfelt praise and earnest prayer.—Editor, "Canadian Churchman."]

Fight like a good soldier, and if thou sometimes fall through frailty, take again greater strength than before trusting in My more abundant grace.—Thomas à Kempis.

THE LITANY A Study in War Times

By the REV. DYSON HAGUE, M.A.

IT has been often said of late that some of the greatest movements in the history of the Church have originated in times of war. Take a well-known instance. A little more than a century ago Europe was in the welter of most fearful battles, and the blight and terror of war came even to the United States and Canada. But out of those awful days God brought some of the greatest religious movements that the modern Church has known, and spiritual blessings unprecedented. The Bible Society, the Church Missionary Society, and other great religious activities sprang directly from those days of conflict. Or to take other illustrations. It is probably not generally known to Churchmen that two of the most salient features of our Liturgy also owe their birth directly to war movements. It was after the terrific wars of the fifth century that the great Confession of Faith, popularly known as the Athanasian Creed, was formulated. The south-westward invasion of the Goths and Vandals which submerged in its course the civilization of Italy, Spain and Gaul with cruelties and savagery that would rival the German atrocities in Belgium, were the originating cause of that marvellous Confession of the Faith. And however unsuited for popular recitation and liable to criticism on account of certain clauses that great Cantic may be, it will ever remain as the most magnificent summary of the Christology of the Church, as well as the noblest human compendium of the doctrine of the Trinity. But what perhaps is most interesting of all to Churchmen is the fact that our Litany emerged amidst clouds of war. A little over 370 years ago the shadows of awful war overclouded England. On the north, England was at war with Scotland; to the south, England was at war with France; and both these wars were marked by peculiar ferocity and cruelty. King Henry VIII. was hardly what we would call a religious man. At times he was unconscionably brutal, and generally supremely selfish; but he had a strong vein of religion in his character, and as Bishop Dowden has pointed out in his admirable work on the workmanship of the Prayer-Book, his anxiety with regard to his people and the Church during that war time led to his consultation with the Archbishop as to the best means of securing a national invocation of God's mercy. They thought that it would be a good thing to arrange for Litany services to be conducted in every parish in the realm. But, of course, at that time a service such as ours was unknown, and as the only processional or Litany prayers were in Latin, the people didn't understand what they were saying or doing. It was felt that the Litany in English would be a great blessing. Accordingly the Litany was drawn up in English, probably by Cranmer, and with the exception of three or four sentences was published in 1544 in precisely the form in which we have it to-day. It was a wonderful creation, a noble tribute to Cranmer's Anglican originality. One of the great statesmen of the day, who had never heard anything like it in his life, said that it was "The goodliest hearing that ever was in this realm." To hear a service in English was indeed a captivating innovation. It endeared religion to the mass of Church people. It made them feel that Church worship was not the monopoly of the clerics and the learned; for the common people were now able, as the King put it, "to pray like reasonable beings in their own language." But what makes it especially interesting to us to-day is to know that it was a terrible war that gave birth to this our beautiful Litany. Our God, who is ever able and willing to bring light out of darkness and good out of evil, used the miserable state of England, plagued as it was with cruel war and hatreds, as the birth-time for this wonderful service. Bishop Dowden draws attention to two or three sentences in the Litany that gather an emphasis of interest from this viewpoint of historical origination. Take, for instance, the sentences in the prayer for the King:—"That it may please Thee to be his defender and helper, giving him the victory over all his enemies." At the time that was written Henry VIII. was just going to lead the English army into France for war, and the Archbishop had asked the people to pray for "Our most dear and Sovereign Lord, that it may please Almighty God to send His Holy angels to be his keeper and defender." Then, again, with regard to the sentence near the end in the Suffrages:—"From our enemies defend us, O Christ." What a light is thrown upon it when we remember that it was

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AN INDIAN KESWICK

The Sialkote Convention of 1914.

By MISS A. E. DEBLOIS, M.S.C.C., Kangra, India.

WHAT the words "Keswick" and "Northfield" mean to many of God's people in England and America, so the name "Sialkote" has come to mean to many of His children in India. In this Punjab military station, where our King's soldiers train and drill in preparation for earthly warfare, here also gather together, year by year, some of the Indian soldiers of the Heavenly King to learn more of the secret of strength in the great fight against the powers of darkness. Now that the Convention of 1914 is over, to many Indian Christians, and to some Europeans, comes the remembrance of a large and shady compound dotted over with tents, and in which are several buildings, given over for the time being by their kind owners to the Convention visitors. From September 23rd to September 30th, 1914, over 1,400 Indian Christians, and about 90 missionaries met together in Sialkote to spend a week in learning more of the deep things of God. Love and joy were the strong characteristics of the daily life in the Convention Camp. Nothing seemed to be a trouble to those in charge of the arrangements. In everything the words, "By love serve one another," were carried out. The meals were so arranged that there was no confusion in spite of the large number present. In the very minutest detail, the result of much prayer could be seen.

In the meetings, "Jesus Himself stood in the midst." The "Church" was the great subject of the Convention. In some of the morning Bible Readings, Pádri Labhu Mal, an Indian clergyman, showed what the Church is, her relation to Christ, and her responsibility for the world. Professor Roy, an Indian lecturer in one of the Colleges, depicted her as a Light, a Garden and a Temple. The messages from these Bible Readings were strong and convincing. At three of the English meetings in the afternoons, the Rev. R. H. A. Haslam, of the Canadian Church Mission in Kangra, took for his subject, The Church in relation to her Lord—His Body; His Building and His Bride. The near relationship of the Church to her Head, and the preciousness of that Church to Him; the Church as His Building; the strong, deep love which she, as the Bride, should show to her Bridegroom, and the attitude of preparation and expectancy in which she should live as His Coming draweth nigh, were brought out in the power of the Holy Spirit by the speaker. The Rev. Pengwern Jones, of the Welsh Mission in Assam, gave powerful addresses at the other English meetings on the "Indwelling Christ." He showed that the Holy Spirit's work was never to exalt Himself, but to lift Christ up, and to prepare the believer's heart for His abode. When the Lord's presence filled the whole being, then love would be the ruling principle. In Christian life and service, a consciousness of power was not needed, but a consciousness of the Presence of Jesus Christ.

The sectional meetings drew each to their own group, Punjabi women, girls, young women, Zenana workers, boys, men, mothers and children. The solemn message, given by the Rev. Pengwern Jones, to the young women's meeting on the Sunday afternoon will never be forgotten. The possibility of being counted among God's chosen ones, as Judas Iscariot was, and even to be known as a worker for Christ, and yet not to be a real, sincere follower of His on account of sin in the heart and life, came as a warning message from God Himself, and surely must have led to deep searching of soul, and a casting away by the Holy Spirit's power of everything ques-

tionable or knowingly sinful. Mr. Jones' other addresses to young women on some of the Helpers at the Cross of Jesus, and his words on the giving of the life for others in the power of the abundant life in Christ, came as needed lessons.

The evening meetings in the big tent were largely attended, and the singing of the Punjabi Zaburs (Psalms) by the large audience of Indian Christians was most impressive. The messages each night were strong appeals to live absolutely for God. The last evening brought an earnest plea from Mr. Chitamber, an Indian clergyman from Lucknow. This plea was for more real witness bearing in the Indian Church. On the Convention Sunday the Bishop of Lahore was present, and gave a clear and impressive address, both morning and evening. The morning subject carried out the thought of Christ as the corner stone, with Christians as Living Stones in His Church. In the evening a strong missionary appeal was made.

Much prayer had been offered beforehand for



THE SIALKOTE "KESWICK" (PUNJAB, INDIA.)

The Canadian Churchman.

the Sialkote Convention of 1914, and during its session the prayer rooms were occupied by men and women of God, who earnestly asked for His blessing. What is the result to be? In the address which Mr. Dalgetty, of the Church of Scotland Mission, gave at the last English meeting, he seemed to clinch the teaching of the whole Convention. The uplift received during that week was not for the present. As the descent from the Mount of Transfiguration meant to the Lord and to His Disciples the meeting with the Demoniac boy, so the coming away from Sialkote to the ordinary routine of daily life, would be sure to mean trials and tests; and Satan himself would try to snatch away the blessing received. But, in the power of the Holy Spirit, the members of the Indian Church can stand firm, and can stretch out a strong arm of help to the struggling masses around. May the Sialkote Convention of 1914 send its blessing far and wide throughout India.

To say each morning, "I must have things weariful, painful, to bear to-day, and they shall all be offered up beforehand as my heart's sacrifice; they shall be, not fought against, but received calmly and as welcome, for His sake who suffers them to come," gives a dignity, a purpose, may, a very joy to what otherwise is all cheerless annoyance.—H. L. Sidney Lear.

THIS AND THAT

Thoughts of an Eastern Churchman

IN no respect has the tremendous programme of the last century in what, in a good sense, may be called "humanitarianism," been more evident than in the treatment of our soldiers' families in war time. Here is an anecdote I got from my father, who got it from his father, as coming under his own experience. During the great Napoleonic war, a young man with a wife and child was "pressed" for naval service. His wife reduced to literal starvation stole a loaf; was arrested, tried, and sentenced to death. The sentence was duly carried out. The woman went to the scaffold, nursing her baby, which was taken out of her arms as she began to ascend the fatal ladder. And this happened within the memory of a man whom I distinctly remember. When I was a boy the English workhouses were full of the veterans of the French war, and thousands of them begged their bread on the English high roads, after the disbanding in 1815. We do things differently to-day, although at this very moment there is in the poor house of this Nova Scotian county a fine old Irish veteran of the Crimean War and the Indian Mutiny, who fought at the Battle of Inkerman. It is true that he has a pension of one and sixpence a day, which goes towards his support, but it is not enough to save him from being a partial pauper.

Quite a number of our clergy have, I understand, enlisted in Kitchener's new army. There has been much controversy on the subject, and mostly, as far as I can gather, adverse. I must say that I find it impossible to see how any man who takes his ministry seriously, could possibly take such a step. I can quite understand how a clergyman at a pinch might lawfully take up arms. There are circumstances where it might be his duty to do so. But to deliberately become a professional soldier is quite another thing. There are at least a score of ways in which a clergyman can help his country at a time like this, without shouldering a rifle. To some men of a certain temperament, it may be hard to resist the temptation to get into the fighting line. But this is certainly a case where a sworn servant of the Prince of Peace should exercise a little self-denial. This war has surely brought enough scandal upon Christianity as it is,

without the added scandal of ministers of Christ deliberately going into the business of man-slaying. The case of the French clergy is different. They are forced into the conflict, and are, I believe, under a dispensation, and will find it necessary, I presume, to reconcile themselves with the Church, after the war is over, or otherwise remain permanently disqualified. And then again their country has been invaded. With England actually invaded, the case might be different. But even then the clergy would find ample employment in the hospitals.

I am, I must frankly admit, being steadily forced to the conclusion that universal military conscription is the right and proper course for every modern state. I am not saying that the voluntary system, as a system, has altogether failed in England. The response so far as I can judge, has been good, and the stream of recruits appears to be keeping fairly well up. But the whole system is based on a wrong principle. A country might just as well attempt to subsist on "voluntary" taxation. A poor woman in England, when recently asked to influence her son to enlist, hit the nail on the head by asking, "Why should my son go to war and my neighbour's son get off?" Why, indeed? Imagine meetings being held to coax people to pay taxes! At a recruiting meeting held in England, it is

reported someone shouted out, "If the Government wants us why doesn't it order us out. We'll come." Conscriptio is only the practical application of the universally accepted principle that it is the duty of every able-bodied male citizen to defend his country. Now the State presses every other universal principle into universal application. Why not this? Our present system tends to silly and unjust distinctions. It exalts the volunteer into a hero, and brands the man, who, quite possibly, from some perfectly valid and respectable reason hangs back, as a "slacker" and a poltroon. It is not fair for the State to throw such a tremendous responsibility on private individuals. There are, I believe, to-day, hundreds of thousands of men in England who would go without a murmur to the front, if they felt certain that the whole eligible male population of the country was in the same position as themselves, and were liable to be called to the colours. But as long as military service is made to depend on personal convenience, the influence of friends or relations, temperament, and the hundred and one private considerations that are bound to govern the individual, there are certain to be large

numbers of men with the making of excellent soldiers in them, who will hold back. Conscriptio again is a truly democratic system. It puts all men on the same level.

We hear a great deal at all times, but especially at present, of the innumerable calls upon our benevolence. There are the poor who are always with us, the Church, Missions, and now the Belgians and the Red Cross, and there is a tendency in some quarters to restiveness under these appeals. The thing has gone too far, some declare or feel like declaring, and the country cannot stand it. A halt will soon have to be called and so forth. Of course there always has been and always will be, a class who talk in this strain on a sort of fixed principle, they must have their grumble, but just at present they are apt to be more in evidence, and there does seem to be some superficial justification for these complaints, and some people, ordinarily unresponsive to them, are impressed. But when one considers the vast sums of money annually spent in what are mere luxuries, and often useless and sometimes hurt-

ful luxuries at that, what solid ground is there for complaints. It is only a matter of giving out of our abundance. The fact of the matter is that we Canadians have become a rich and luxurious people, who spend huge sums on our own passing enjoyment and upon things which, by the utmost stretch of language, cannot be called necessities. All that we have so far given or have been asked to give, simply amounts to a very modest tax upon this quite unnecessary, and often harmful, expenditure. Let any elderly couple who have been married a third of a century or less, look back to their early housekeeping and contrast its modest demands with that of to-day, and they will see half-a-dozen ways in which they can materially curtail this extravagant outlay, without in the least diminishing their real comfort. The country, I am convinced, is quite rich enough to stand all these appeals and others, without suffering in the slightest degree. We could, as a people, easily afford to spend at least 25 per cent. less upon our own amusement, and be the gainers ourselves in the end, mentally, morally and physically.

Downeaster.

PREACHING CHRIST.

(Continued from Page 53).

themselves continually to the Word of God and prayer." If Christ's own ministry was characterized by "strong crying and tears," shall we be satisfied to pray only according to the standards around us? Talking to men for God is a great thing, but talking to God for men is greater still. The fervent labour of prayer is the first thing, the second thing, and the third thing for the minister of Christ. "Praying in the Holy Spirit."

It will control all else. It will put right and keep right all else in the character and conduct of life. Such prayer is intensely practical, for "the greatest practical resolves which have enriched and beautified human life in Christian times have been arrived at in prayer." Prayer will invest with a quiet peace and power all your activities. It will help you to discover that rush and work, and endless routine must never be allowed to steal the time which is due to quiet waiting upon God.

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Brethren, your calling is very holy. Your work is very difficult. But you have as your allies the Father's love, the grace of Christ, and the companionship of the Holy Spirit. Preach Christ in the power of the Holy Spirit and always labour fervently in prayers. Care for nothing but the glory of Christ and the salvation of mankind. So shall you present every man in full spiritual development, "perfect in Christ Jesus."

THE LITANY.

(Continued from Page 54).

composed in a time of war, with a special reference to our national foes. In this light, too, the last prayer but one is so beautifully suggestive in which we say to our Heavenly Father:—"We humbly beseech thee, O Father. . . . for the glory of Thy Name (not, as it was in the old Roman days, 'by the intercession of the Saints') turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy." Think, too, of the significance of the words—"From battle and murder, and from sudden death," and of the Christlike meaning of the petition—"That it may please Thee to forgive our enemies," in the light of war times, and especially just now with such enemies as the malicious Germans with their Chant of Hate. As we use the Litany from time to time, may it not help us as Churchmen to remember that this wonderful service of pleading prayer was drawn up for Church people in just such a time of war as this, and that it was intended to express, and should ever express, intense and tremendously earnest praying. It never should be uttered or engaged in unadvisedly, lightly, or formally.

The Churchwoman

MONTREAL.—The first Diocesan Board meeting of 1915 was held in the Parish Hall of St.

Stephen's Church, and was very well attended. The diocesan president, after prayer and Scripture reading, welcomed Mrs. Gibbons, a sister of Bishop DuVernet, and a former worker in Japan, amongst us, also three new life members, Mrs. Dart, of St. Lambert; Miss Westover and Miss Clara Davidson, both of Frelighsburg. An interesting letter was read from Dr. Minnie Gomery, who is doing a quiet, but an excellent work at Islamabad, India. A legacy of \$500 from the late Mrs. Stanley Bagg was announced and added to the Memorial Fund, and a resolution of deep appreciation of this mark of interest in W.A. work was passed by a standing vote. The Dorcas secretary reported eight bales sent out, one to Wawanosh Home, one to Gordon School, two to Dynevor Hospital, etc., besides three Christmas trees. An interesting account was given of Mrs. Brown's work at Red Pheasants and Stony Reserves, in a letter from herself and another from the general Dorcas secretary, who had been visiting her, and who tells of self-denying work cheerfully done. We were glad to send one or two comforts to her, as suggested by Miss Halson. Twenty minutes were given to "Current Events," which proved most interesting. It is saddening to hear of large numbers of children in India ready to be taught and no teachers forthcoming. The devotional address was taken by Dean Evans and was very helpful. The secretary of literature told of members willing to speak at meetings if desired; also of Mission study class work, etc. The secretary for Little Helpers reported on the growth of her work and described a charming Christmas entertainment for the little ones at St. George's. The Zenana secretary told of 200 inmates in the Katnai Nawara Famine Orphanage, 22 of whom are supported by this diocese, and in a letter of January 6th, they were getting up a concert for the war fund. An interesting discussion followed on the national awakening of India, to which papers were contributed by various members.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The quarterly meeting of the Diocesan Board of the W.A. was held in the schoolhouse on the 15th inst., the president, Miss Turner, in the chair. Miss Paul read a short devotional paper on "The Law of the Kingdom." The treasurer's report showed receipts \$143.15; and disbursements \$86.05. The E.C.D.F. amounted to \$33.85, part of which was expended on a portable Communion Service for Courtenay, the balance being given to the needs of Alert Bay. A letter of thanks was read from the Rev. A. Edwards, of Alberta, for the sum of \$174.70. A number of reports were read from the various branches, all of which were of a satisfactory character. A Corporate Communion was held in the Cathedral on the 25th (the Feast of the Conversion of St. Paul), at which the Dean was the preacher. The next meeting of the Board will be held on February 19th, in St. John's schoolhouse.

COLUMBIA.

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

VICTORIA.—CHRIST CHURCH CATHEDRAL.—At the consecration of the Very Rev. A. J. Doull, M.A., to the new Bishopric of Kootenay (which is to take place in this Cathedral on February 24th, the Feast of St. Matthias), the Rev. Canon Plumtre, the Rector of St. James' Cathedral, Toronto, will preach the sermon.

Church News

PREFERMENTS AND APPOINTMENTS.

JARVIS, the Rev. Victor R., Curate of the Church of the Epiphany, Toronto, to act as locum tenens at St. John's (the Stone Church), St. John, N.B. (Diocese of Fredericton.)

NOVA SCOTIA.

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

HALIFAX.—The annual vestry meetings were held in this city on the 18th inst., when the various reports and financial statements were presented.

ALL SAINTS' CATHEDRAL.—Receipts, \$14,574.91; disbursements, \$14,423.50.

ST. PAUL'S.—Receipts, \$13,937.73; disbursements, \$13,794.90. Wardens: C. A. Evans, D. M. Owen. Delegates to Synod: Chancellor Harris, D. W. Owen, K.C. Substitutes: W. J. Clayton, H. E. Mahon.

ST. MATTHIAS.—The annual vestry meeting was held on the 18th inst. It was most harmonious and much business was transacted. Total receipts for year were \$7,207.04. The following officers were elected for ensuing year:—Wardens—Messrs. A. E. B. Dauphinee and G. J. Hilchey; delegates to Synod—W. G. Morgan and G. E. M. Stephens; substitutes—A. E. B. Dauphinee and H. D. Romans. All the reports were very satisfactory and encouraging and the year was by far the most successful in the history of the church; the total receipts being nearly \$2,000 in excess of last year. A resolution was passed appointing a committee to consider the building of a rectory on a prominent site adjoining the church. The report of the Sunday School secretary was particularly gratifying, showing a large average increase over last year. The highest attendance for any one Sunday was reached on January 10th when 340 were present, the total enrollment in all departments being 625.

CHURCH OF ENGLAND INSTITUTE.—This Institute, which has been completely restored and renovated after the fire of October 27th and presents an exceedingly attractive appearance, was re-opened on the evening of January 21st, by a very pleasant "At Home." The visitors were received by Dr. M. A. B. Smith and Mrs. Smith, and by Canon Vernon and Mrs. Vernon. Opportunity was given the visitors to examine the building throughout. There was an excellent attendance. Prayers were offered by Ven. Archdeacon Armitage. President Smith briefly outlined the work of restoration, paid a tribute to the Fabric Committee, and especially its chairman, Mr. R. A. Johnson, and spoke of the value and work of the institute. The secretary then read the following letter from the Bishop, who was unavoidably absent, as he was on his way to Quebec for the consecration of the new Bishop of that diocese:—"My dear Canon Vernon,—I regret very much that I shall not be able to be present on Thursday evening at the re-opening of the Institute. I shall at that time, I expect, be well on my way to Quebec, whither I go for an important duty. I wish to congratulate you on the success-

ful accomplishment of the needful work in connection with the building, and to wish you a long continuance of renewed prosperity. I know how much the fire has interfered with the arrangements for the season's work at the institute; but I feel sure that your energy will be rewarded by progress all along the line. May God bless you and all connected with the institute and may it continue to be the useful and important factor it has long been in the general product of the Church's advancement. I am, Very truly yours, Clare L., Nova Scotia." Very Rev. Dean Llwyd then gave an inspiring and eloquent address, in which he heartily congratulated the management of the institute upon the quick and satisfactory way in which the work of restoration had been carried out. He spoke of the great usefulness of the institute to the diocese and the city, both as a centre of activity and as a Church club. He paid tributes to the excellent work of the Diocesan Office, to the value and influence of Church work, the helpfulness of the institute's Advent and Lenten lectures and the great usefulness of its reading and recreation rooms. The secretary, in brief remarks, paid a special tribute to the work of Mr. R. A. Johnson, Messrs. Thomas Brown and T. I. D. Moffatt and Mr. William Davis. He also heartily thanked the authorities of St. Paul's for the use of accommodation in the Parish Hall, for offices and reading room, and the Cathedral for the use of St. Luke's Hall for various meetings. Speaking of the needs of the institute, the secretary pointed out the desirability and the advantage of membership, and the need of some further contributions to complete the payment of the mortgage, if possible by the end of the month. He also emphasized the need of endowment by means of legacies of such a work as that carried on by the institute. An excellent programme was then rendered.

FREDERICTON.

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

ST. JOHN.—ST. JOHN'S (THE STONE CHURCH).—The Rev. Victor Jarvis, Curate of the Church of the Epiphany, Toronto, has been appointed locum tenens of this parish during the absence of the Rector, the Rev. G. A. Kuhring, who is going to the front as a Chaplain with the 2nd Contingent. Mr. Jarvis will enter upon his new duties in about one month's time. It is of interest to note that both Mr. Kuhring and his two sons have volunteered for service at the front.

MONCTON.—A meeting of the Board of Governors of King's College, Windsor, N.S., took place in the basement of St. George's Church, on the 20th inst., the Bishop of Nova Scotia presiding. Amongst others present were the Bishop of Fredericton and the Rev. Canon Powell, the President of the College. The reports of the various committees were received and showed the affairs of the college to be in a very satisfactory condition. Large additions have been made to the endowment fund and capital account, and the extension fund has been generously and systematically maintained. The next meeting will be held at Windsor, N.S., in May next. The committee for the appointment of a new President reported progress.

QUEBEC.

CONSECRATION OF THE NEW BISHOP.

(By our own Correspondent.)

The Very Rev. Dr. Williams, the Dean of Quebec, was duly consecrated in the Cathedral Church of the Holy Trinity on Monday last, the 25th inst. (the Feast of the Conversion of St. Paul). Nine Bishops, including Archbishop Hamilton, the late Metropolitan, took part in the act of consecration. The Bishop of Nova Scotia, the Acting Metropolitan, was the consecrator. The sermon was preached by Archbishop Hamilton. The presentors were the Bishops of Fredericton and Montreal. The Epistoler was the Bishop of Ontario and the Gospeler the Right Rev. F. Courtenay, D.D., late Bishop of Nova Scotia. The Litany was sung by the Bishop of Kingston. A large number of the diocesan clergy attended the service in their robes. In the evening of the same day, the newly-consecrated Bishop was duly enthroned, installed and inducted as the Bishop of the Diocese in the Cathedral, the ceremony being duly performed by the Acting-Metropolitan, in the presence of a very large congregation. The address at this service was given by the Bishop of Montreal.

On the 21st inst., the Bishop-Elect at a public meeting of the Church people, was made the re-

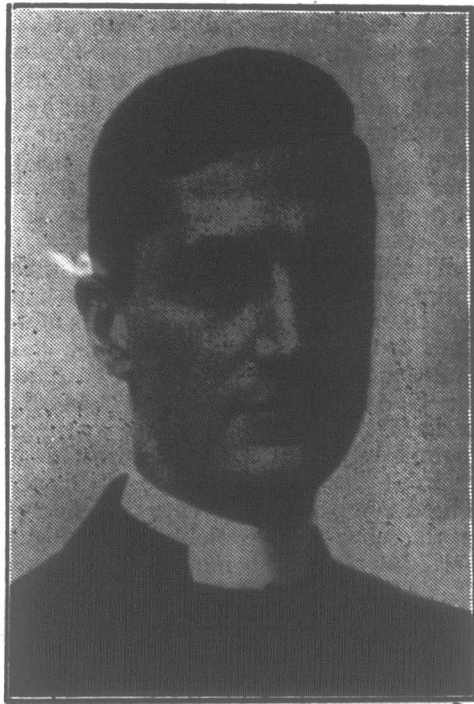
ipient of a number of interesting presentations. The congregation of the Cathedral presented him with an episcopal ring, a set of episcopal robes and a well-filled purse of gold, all of which were accompanied by an illuminated address; and Mrs. Williams was presented with a beautiful bouquet of roses. The Ven. Archdeacon Balfour, on behalf of the clergy of the diocese and some lay-friends of the Bishop-Elect, presented him with a Pectoral Cross and Chain, and the congregation of St. Matthew's presented him with a handsome set of episcopal vestments and a purse of gold. In the course of a somewhat lengthy address, the Bishop-Elect suitably acknowledged these various gifts.

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—The preachers at the Cathedral on Sunday, January 24th were:—At 11 a.m., the Right Rev. John Richardson, D.D., Bishop of Fredericton; and at 7 p.m., the Right Rev. E. J. Bidwell, D.D., Bishop of Kingston.

ST. MATTHEW'S.—On January 24th, the Most Rev. Archbishop Hamilton preached at the morning service and the Bishop of Fredericton at the evening service.

TRINITY.—The Bishop of Toronto preached in this church on Sunday, January 24th, at the evening service.

ST. PETER'S.—Archbishop Hamilton, formerly Rector of this church, preached at the evening service, January 24th.



THE REV. R. B. GROBB, M.A.,
Rector of All Saints, Peterborough, Ont.

TORONTO.

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

THE BISHOP'S MOVEMENTS.—The Bishop of Toronto left his see city on the 20th, to go to Kingston, where he attended a meeting of the House of Bishops of the Province of Ontario on the following days. From thence he travelled to Quebec, taking part Monday in the consecration of the Very Rev. Dean Williams, as Bishop of Quebec. The Bishop returned to Toronto about the middle of this week.

ST. PAUL'S.—In the course of his sermon on Sunday morning last, the Ven. Archdeacon Cody, in speaking on the subject, "Wake up, Canada," called upon all Canadians to wake up to the realization that the war was striking at themselves. Canada must give to Kitchener and General French every man she can. He thought that the recruiting could not be very large in rural districts, as it would depopulate the farming community. He pleaded for a campaign of education on the war to bring the call home to the young men of Canada. Singing "Tipperary" at hockey matches was not enough. Dr. Cody in the course of his remarks commented strongly on the silence of the United States in the face of broken treaties and the destruction of civilization.

CHURCH OF THE ASCENSION.—The fourth annual meeting of this branch of the A.Y.P.A. was held on the 26th inst.

CHURCH OF THE EPIPHANY.—"Russia and the War" was the subject of the address of Mr. Ivan Panin at the meeting of the Men's Club last

Thursday, and conditions in Russia both before and since war began, were a revelation to the immense audience present. About 200 men of the 19th and 20th Battalions were present with the band of the 36th, and their selections were greatly appreciated. The programmes provided for these regular visits now of "our soldier boys," are always given with a decided "uplift" in them that keeps the Church's sacred work in the hearts of the men, and must prove most helpful.

ST. SIMON'S.—The Ven. Archdeacon Paterson Smyth, Rector of St. George's, Montreal, will preach in this church on Sunday evening next.

PETERBOROUGH.—ALL SAINTS'.—The Bishop of Toronto visited this parish on the 14th inst., and on the evening of that day he dedicated the new chancel and vestry which, for the past nine months, have been in the course of erection, while for the three weeks preceding this service, the interior of the nave has undergone a process of thorough cleaning and renovation. It is now one of the most beautiful churches in this diocese. Assisting the Bishop, besides the Rector, Rev. R. Grobb, M.A., were Ven. Archdeacon Warren, Rural Dean W. E. Pickford, Rev. W. L. Armitage, Rev. C. W. Holdsworth, Rev. Canon Davidson, Rev. F. J. Sawers, M.A., Rev. Jas. Price and Rev. E. Soward. The choir was reinforced by a number of the members of St. John's choir, and the singing was both hearty and effective. The Bishop, who preached, in the course of his sermon dealt with the many manifestations of Christ, his power, his wisdom, his goodness and his patience. "In these," the Bishop said, "our Lord Jesus Christ left an example for us to follow." Dating from 1875 the work covers a period of nearly 40 years, and the church as it stands to-day is the fulfilment of many first hopes and the result of the efforts of many faithful workers, some of whom are not living to see the splendid fruition of their labours. The work was begun under the late Rev. J. W. R. Beck, M.A., Rector of Peterborough, having with him the Rev. W. C. Allen, M.A., now of Millbrook. At that time services and Sunday School were held in a little brick building on Dalhousie Street, near Rubidge Street. This work, however, lapsed for a time, but was taken up with renewed vigour in 1882, chiefly along the line of the Sunday School, which comprised about 15 of the religiously uncared-for children of the neighbourhood, a great contrast to the Sunday School of to-day with over 300 on the roll besides a church congregation of over 400 families. The cost of the building, including the furniture, and exclusive of the tower, is \$45,000. On the three Sundays following the dedicatory services, the special preachers in this church were the Rev. Professor Griffith Thomas and the Rev. Dr. O'Meara, of Wycliffe College, Toronto, and the Ven. Archdeacon Perry, M.A., of St. Catharines, respectively. The work in this parish is proceeding most satisfactorily under the fostering care of the present Rector, the Rev. R. B. Grobb, M.A., and both he and his people are to be warmly congratulated upon the successful issue of this undertaking.

ST. MARTIN'S-IN-THE-FIELD.—Work on this new church at the corner of Conduit and Woodville Avenue, is progressing rapidly, the interior remaining to be finished. The new building will be a handsome one when completed, and will occupy a place in the centre of a much-populated district. It is suggested that when it is opened the boundaries of the parish as it now stands, will have to be changed to embrace the new area west of the new church.

GRACE CHURCH.—The Rev. J. S. Broughall, M.A., the Rector of this church, who had heard of the North Sea battle, read the special prayer at last Sunday night's service for victory at sea—the same prayer, by the way, that was read after the defeat of the Spanish Armada.

ST. AUGUSTINE'S.—On Sunday last, it having been the last Sunday in the Christmas season, the final carol service was sung at this church. Among the numbers given were Gounod's miniature choral symphony, "Bethlehem," Dyke's "Sleep, Holy Babe," Steggall's "Like Silver Lamps," all with orchestral accompaniment.

WYCLIFFE COLLEGE.—The annual oratorical contest of this college was held last week in the Convocation Hall. Mr. J. M. Smith presided, and the judges were Prof. B. R. Keys and Rev. T. G. Wallace. Mr. S. K. Stiles, of the Church of the Epiphany, won the contest. A musical programme was also enjoyed.

DR. MOTT.—A number of the leaders and supporters of the Foreign Mission Boards of Canada and the representatives of the different churches and colleges of Toronto gave a luncheon on Monday last, to Dr. John R. Mott, chairman

of the Continuation Committee of the Edinburgh World Missionary Conference. The chair was occupied by N. W. Rowell, K.C., supported by the Premier of the Province. The gathering was a very representative one. The meeting was arranged by the secretaries of the Canadian Mission Boards. The subject of the address was "War and Missions." The address was of most profound importance and interest.

A.Y.P.A.—The fourth annual rally was held at the Church of the Ascension, Richmond Street West, on Tuesday evening last. The speaker was the Ven. Archdeacon J. Paterson Smyth, D.D., of Montreal.

LORNE PARK.—ST. PAUL'S.—On Sunday, the 17th inst., the opening of this Mission Hall by the Rector, the Rev. H. V. Thompson, took place. The building of this hall is surely a sign of the times. In spite of hard times and war, this artistic yet simple building (36 x 18) was erected entirely by voluntary help. To Mr. L. A. Hamilton, brother of the Bishop of Mid-Japan, and the residents of this fruit-growing district, great credit is due. Mr. Hamilton granted the land, and together with workers from Erindale (Lorne Park's "Parent"), and many residents locally, finished the building for opening purposes last week. Surely such work done for the love of the cause at such a time is a sign of earnestness and purpose which is gripping people in this year of grace. The opening services were most encouraging. The morning service saw 60 present and 20 Communicants. The Rector preached. In the evening a service was held, such as Canon Dixon conducts at Trinity East, Toronto; lantern slides throwing the various portions of Evening Prayer on the sheet. Then followed a series of slides illustrating the first missionary journey of St. Paul. Mr. Hamilton took the service which was greatly appreciated. This is a new era for Lorne Park. The district is only 20 miles from Toronto, and yet up till now no edifice of any kind could the Church of England call her own. Now we go ahead, confident that God is with us, and that He will abundantly bless us.

TRINITY COLLEGE.—At the annual oratorical contest held last Thursday, Mr. G. F. Kingston, M.A., was the successful orator of the occasion. A very successful programme was carried out.

TORONTO UNIVERSITY.—Mr. John R. Mott, the world leader of the Students' Volunteer Movement, addressed a very large number of the members and Faculty of the University in Convocation Hall on Sunday morning last, his subject being, "The Desirability of More Think on Religion." Every available seat in the large building was taken long before the service commenced. In the course of his address, the speaker declared that there is "a universal shrinkage from working out opinions in the realm of religion in a purely intellectual way." A tendency towards superficiality in the realm of thought had to be combated. Lives were broken up into so many pieces through countless interruptions that one is unable to follow the natural trend as completely as one should. There is universal danger that religion will pass away from having a large place in this generation. We are content to take our opinions second-hand—anywhere except from our own thinking. There are reasons why we should give very thorough thinking to the question of religion, it is worthy of our best thought since it deals with the meaning of life, because it holds in prominence the central figure in history—the Christ, and for the reason that it deals with the transformation of society. The mind must exert itself at its best to pierce these subjects to their depth. In view of what the followers of other religions do in the name of their faith, it is not strange that Christ demands that we should worship Him in truth, that is by the mind." More thinking was needed in order that men should become better guides for their comrades. He said that he had great confidence in a doubter who was willing to use his brain steadily to solve the problems confronting him, and he stated that such a man was practically certain to arrive nearer a perfect understanding of the truths of Christ. "There is a need not only for men to deal with social, but also with racial problems. The need is acutely felt for a generation pouring out of the universities that will grapple with the great problems of nations." The speaker expressed appreciation for the religious value of the universities. The speaker concluded by a plea to make religion a reality, changing life where it needed changing. It took courage to reconstruct a life. In the afternoon Dr. Mott addressed a large number of women and women students in the same hall, the president of the University occupying the chair. His subject was, "The Re-

ality of Jesus Christ." In the evening he spoke again in the same place on "The Power of Christ."

ST. ANNE'S.—At the semi-monthly meeting of the Men's Association of this church, which was held in the Parish Hall on Monday evening last, the Rev. R. N. Millman, the congregation's own missionary in Japan, gave an address.

SCRIPTURE UNION.—The annual meeting was held at the Deaconess House last week; the attendance was good. The churches represented were: Messiah, Epiphany, St. Peter's, St. Clement's, Ascension and Trinity. Mr. Richardson gave the address, after which the certificates were presented.

SILVERTHORNE.—CALVARY CHURCH.—On Sunday, 10th inst., this new Mission church was formally opened for Divine service by the Bishop of the diocese. The service was very simple, yet beautiful and impressive. Immediately on entering the church the Rector of the parish, Rev. A. J. Reid, Rev. E. J. McKittrick, Curate-in-Charge, Mr. Hind, representing the mother church of St. Mark's, West Toronto, and Messrs. Wm. Ball and Cobourn, representing the congregation, requested the Bishop to formally open and set apart the building. His Lordship then offered the dedication prayers and declared the building open for worship. The dedicatory part of the service was followed by shortened evensong, with special psalms and lessons. Rev. E. J. McKittrick said a few words expressing the pleasure of both himself and the congregation at the presence with them of the Bishop and the Rector of the parish, for the special purpose of opening their new building, and on behalf of the congregation thanked all those churches and individuals who, by their gifts or labour, had made the undertaking a success, also congratulating the Rector on the opening of the third church in his parish. The Rector then gave a resumé of the history of the work from its inception. In closing, the Bishop expressed the pleasure it gave him to open the church, and his satisfaction with the way in which the work had been carried out, and he then gave the congregation as their motto the words taken from the Book of Exodus, "Go forward," and exhorted them to go forward to great things for God and His Church. The building is 60 ft. x 24 ft. and is so arranged that the chancel may be completely shut off by folding doors and the nave used for social purposes during the week. The Bishop in conferring the name "Calvary" on the church, mentioned that it was the only church bearing that name in the diocese of Toronto.

SCARBORO'.—CHURCH OF THE EPIPHANY.—A supper and Christmas tree entertainment was given in the Mission Hall to a number of poor children and their mothers on Monday, January 18th. Warm sweater coats and dresses were given to the children and aprons to the mothers. The congregation supplied all things needed for the supper. Through the generous gift of the Church of the Redeemer, Toronto, of presents and money, many unfortunate ones were made happy. A food and a clothing depot have been opened in this district, to which the Church of the Redeemer has also sent many bundles of new and second-hand clothing.

BIRCHCLIFFE.—ST. NICHOLAS'.—A well-attended meeting of the Men's Association of this church was addressed on Friday evening last in the Parish Hall, by Ex-Controller Simpson, whose theme was: "Brotherhood and Socialism."

ORILLIA.—ST. JAMES'.—Professor W. H. Griffith Thomas, D.D., will preach at both services in this church on January 31st.

MONTREAL.

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

MONTREAL.—The Rev. Professor Wrong, of Toronto University, gave an address before the Canadian Club in this city on the 18th inst., on the subject of "Possible Terms of Peace." The Professor outlined what would be the demands of the two groups of belligerent powers in the event of victory and gave a number of suggestions for smashing the Prussian control of Germany, one of them being the elimination of the Hohenzollern element from the peace negotiations. The necessity of absolute unity of purpose of the British empire on a defence scheme was strongly dwelt upon by the speaker. He stated that it was an illusion to think Germany can be starved out; she can only be broken by hard fighting. She could not be easily made a republic, because she was intensely monarchical in spirit. It was an il-

lusion to think of disarmament. Britain would not be willing to give up command of the sea. Professor Wrong then outlined the terms of peace Britain might exact. They included the rehabilitation of Belgium, the first establishment of the small nations of Europe, the rectification of the French frontier, and the smashing of Prussian militarism. Russia intended to make her access to the Mediterranean secure and to improve her position on the Baltic. The speaker declared that Germany beaten would still be a powerful state. He suggested that the allies, if victorious, should take away Germany's colonies in the same way as France's were detached in 1763. Some of them should be given to Italy. The present ruling caste in Germany—Prussia—must be broken. He believed that when the time for peace negotiations came, the allies should refuse to treat with the Hohenzollern dynasty. If this was refused, the allies could threaten that without the Hohenzollerns the peace terms would be easy—with them they would be stern and rigorous.

ONTARIO.

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

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

THE HOUSE OF BISHOPS.

At the meeting of the House of Bishops of the Province of Ontario, held at "Bishopscourt," in this city on the 21st inst., it was decided not to accept the resignation of Bishop Thorneloe of the See of Algoma. Bishop Thorneloe's resignation was tendered on his election to the See of Ottawa. The resolution passed was:—"The House of Bishops, in session assembled, after full and careful consideration of the whole question, relating to the resignation of Bishop Thorneloe of the See of Algoma, on his election to the See of Ottawa, resolved by vote taken in accordance with the Canon, not to accept Bishop Thorneloe's resignation of the See of Algoma." This means that the Diocesan Synod of Ottawa will now have to take steps for the election of another Bishop, as the House of Bishops refused to accept the resignation of Bishop Thorneloe.

KINGSTON.—ST. PAUL'S.—On the evening of the 17th, the Ven. Archdeacon Dobbs preached in this church to a large congregation. His subject was "Missions," both domestic and foreign.

ST. JAMES'.—This branch of the A.Y.P.A. held a most pleasant reception in their school-house on the 19th inst., when the parochial members entertained those belonging to St. Luke's. An enjoyable musical programme was rendered and short speeches were made by the Revs. T. W. Tarney, J. O. Crisp and Mr. Carroll. The singing of the National Anthem brought the evening to a successful close.

Y.M.C.A.—The Rev. Canon Fitzgerald, M.A., gave an interesting address to the members of the Bible Class of this institution, on the evening of the 18th inst. His subject was "The Present War."

TWEED.—ST. JAMES'.—A branch of the A.Y.P.A. was formed in this parish on the 18th inst. Officers elected were:—Hon. president, Rev. O. Glen Lloyd; president, H. F. Corbett; vice-president, E. Walker.

BELLEVILLE.—OBITUARY.—The Rev. William Fleming, a retired clergyman, died at the residence of his son in this city on Sunday last in his 87th year. The deceased clergyman was a native of County Carlow, Ireland. In his early thirties he was ordained to the ministry, and for nearly 40 years he laboured in the cause of the Church, retiring 17 years ago. His charges were at Roslin, Osgoode, Smith, March, Vankleek Hill, Hillier, Ashton and Shannonville. He was the oldest clergyman in the diocese of Ontario, and educated and put four young men through a course of training for the ministry. He leaves his wife and one daughter, Mrs. Raffajovich, Toronto, and one son, W. T. Fleming, Belleville, besides three brothers and one sister in Ottawa.

OTTAWA.

CORNWALL.—CHURCH OF THE GOOD SHEPHERD.—The annual missionary service was held in this church on the 24th inst., when the Rev. C. O. Carson, R.D., of Morrisburg, was the preacher.

TRINITY.—A similar service was held in this church on the same date, the preacher being the Rev. C. O. Carson, R.D.

NIAGARA.

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

ORANGEVILLE.—ST. MARK'S.—On the 17th inst., a grand new pipe organ, which has recently been installed in this church, was dedicated by the Rector, the Rev. G. W. Tebbs, and used for the first time. The cost of the instrument was in the neighbourhood of \$2,100, and its purchase was made possibly owing to the munificence of Mr. Andrew Carnegie, who gave \$1,000, conditional on an equal amount being raised by the Rector. This large sum, and more, has been secured by the personal efforts of the Rev. G. W. Tebbs, mostly from former parishioners, who took a keen delight in helping along so inspiring an idea. At both of the services the church was well filled and in the evening numbers of people were unable to obtain an entrance. The Rector preached at both services, which were, as a whole, particularly hearty and impressive. The organ was built by Edward Lye and Sons, and it is the finest organ in the county. Mr. Arthur H. Lye played at each of the services. The offertory, which was for the organ fund, amounted to almost \$100. On the following evening Mr. Lye gave a recital on the organ, which was largely attended and at which the Rector gave a short address.

HURON.

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

BRANTFORD.—ST. JUDE'S.—On the evening of the 18th inst., the annual banquet of the A.Y.P.A. was held in the schoolhouse, which was appropriately decorated for the occasion. During the evening speeches were made by the Rev. R. S. W. Howard, the Diocesan A.Y.P.A. secretary, and Messrs. Foster and Raymond. A pleasing musical programme was also given. There was a large attendance and a pleasant evening was spent by all who were present.

ST. JAMES'.—The Rev. E. Softley was duly inducted as Rector of this church on the evening of Sunday, the 17th inst., the service being performed by the Ven. Archdeacon McKenzie, the Rector of Grace Church.

LUCAN.—HOLY TRINITY.—This church was only consecrated by the Bishop of the diocese on the 17th inst., and on the following evening the annual gathering of the congregation took place in the basement of the church, when the fifth anniversary of the opening of the new church was celebrated. During the evening a supper was served and afterwards the Rector, the Rev. W. Lowe, was presented with an address and a purse of \$125 in gold. Mr. Herbert Hodgins, the people's warden, read the address and made the presentation to which the Rev. W. Lowe replied in felicitous terms. Amongst the visiting clergy present, all of whom made short addresses, were Rev. Canon Craig and Revs. A. Carlisle and J. B. Fotheringham, of Goderich.

RUPERT'S LAND.

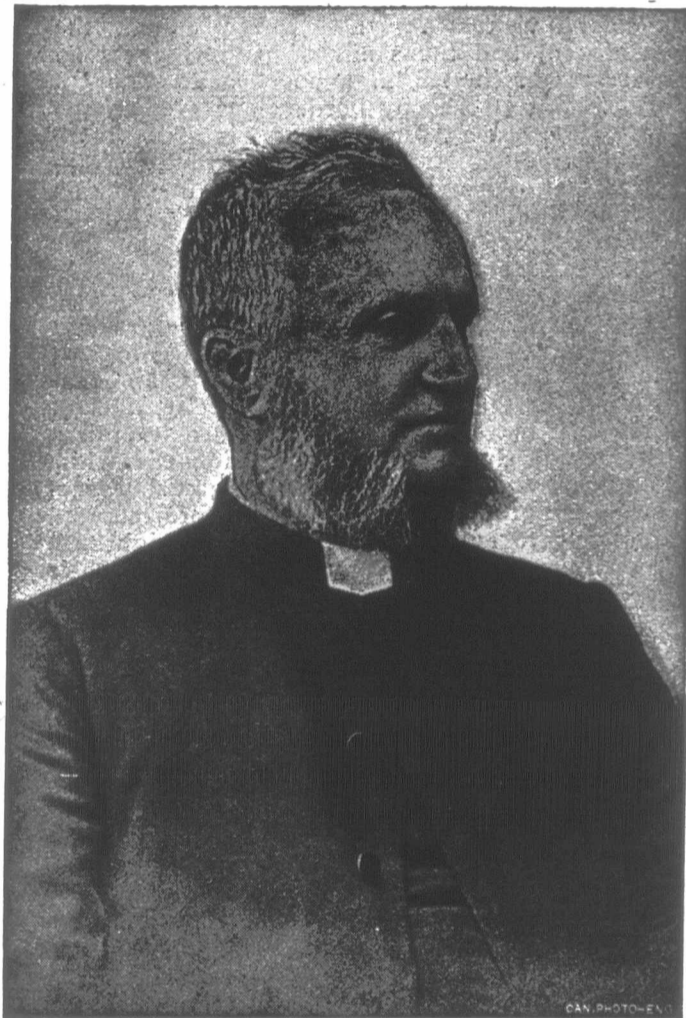
Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

WINNIPEG.—Several churches in this city held their annual vestry meetings on the 18th inst.

WINNIPEG.—The Executive Committee of the diocese met last week and transacted a considerable amount of very important business. The Rev. H. L. Roy was re-appointed Assistant-General Missionary, and it is expected that the Rev. W. H. Thomas will accept the office of General Missionary permanently. Nothing has been more gratifying than the appreciation which has been generally shown for the work of the General Missionary and his assistant during the past year. The report submitted by Mr. Thomas to the Committee was a most satisfactory one. The amount raised in the diocese this year for missionary purposes was larger than that raised in any other year in the history of the diocese, amounting to \$20,600 for Home Missions, and about \$7,000 for M.S.C.C. For St. John's College a sum exceeding \$2,000 was realized, and the earnings on trust funds were greatly in excess of any previous record. This latter fact reflects great credit upon the careful work done by the Rev. Canon Jeffery. A sub-committee was appointed to consider the situation existing throughout the diocese regarding fire insurance on Church property.

ST. MICHAEL AND ALL ANGELS'.—Wardens—Messrs. Welsford and Everett. The financial report presented was a satisfactory one. It is hoped in the near future to erect a new church, which shall be more in keeping with the beauty

CHURCH OF THE REDEEMER.—OBITUARY.—The Rev. Canon Henry Septimus Jones, one of the best-known clergymen in Toronto, died at his residence in Toronto, on last Sunday evening, in the 85th year of his age. Born at Portsmouth, England, in 1830, Mr. Jones was one of the few persons surviving who witnessed the Coronation of Queen Victoria, and he remembered being held in his father's arms to see the Duke of Wellington. His father, Rev. James Jones, at the age of 57, emigrated to Canada and started his labours as a missionary in the Eastern Townships. He died at the age of 92. He had been an intimate friend of the late Archbishop Bond, of Montreal. Of the 15 children, three of the sons entered the ministry, Septimus, the seventh son, as his name indicated, being ordained by the Bishop of Quebec, in 1853. He served as a missionary in Gaspé for a little time, then went to the United States, being in Philadelphia when the war broke out. He then moved to Canada, settling first in Cobourg, where he was under the late Bishop Bethune. Then he moved to Belleville, becoming Curate for the father of Miss Grier, for years the well-known Principal of the Bishop Strachan School, who lately retired from that position. Mr. Jones then established a church of his own, Christ Church, building the first of five such edifices which have stood to his credit in Canada. In 1870 he moved to Toronto, becoming Curate at St. Paul's, under Rev. Saltern



THE REV. CANON HENRY SEPTIMUS JONES, M.A.

Picture Taken Some Years Ago.

Givens. When that parish was divided, the schoolhouse was moved over to the "Potter's Field" at the head of North Street, and he became the first Rector of the new Church of the Redeemer on the corner of North and Bloor Streets. He enlarged the church twice, and in 1877 built the new and handsome edifice which now stands at the corner of Bloor Street and Avenue Road, also the schoolhouse. The deceased clergyman was for a number of years one of the leading members of the Diocesan Synod, and he was also for a long time a lecturer in Apologetics at Wycliffe College, an institution which he helped to found. He retired from active ministerial work in 1902, in which year he suffered from a stroke of paralysis. He has, however, despite that fact, been remarkably well and active for his age, and he rendered valuable aid in the compilation of the present Church Hymnal. On his retirement from active work the late Archbishop Sweatman appointed him to a Canonry in St. Alban's Cathedral. In 1862 Canon Jones married Miss Eliza Bruce Hutton, and they celebrated their golden wedding on April 28th, 1912. Six children have been born to them of whom all survive but the second son, Morton, late of Lethbridge, Alta. Mrs. Jones is still hale and hearty at the age of 79. The children are:—James Edmund, of Toronto, bar-

ristler, the secretary of the Church Hymn Book Committee; Harry, of Calgary; Miss Kathleen, New York; Edith, wife of Egmond Gunther, of this city; and Miss E. Frances Jones, so well known in Woman's Auxiliary and Young Women's work, living at home. The funeral service took place on Tuesday from the Church of the Redeemer and a very large number attended the obsequies, the officiating clergy being the Rev. C. J. James, M.A., the Rector of the church, the Rev. Provost Macklem, of Trinity College, Bishop Reeve, and the Rev. Dyson Hague. The body of the deceased clergyman was laid to rest in the cemetery at Mount Pleasant. A deputation of the staff and students of Wycliffe College attended the funeral, at which also were present a large number of the city clergy.

of the service, for which this church has become famous.

ST. MATTHEW'S.—Wardens—Messrs. J. L. Elgin and W. Smith. The receipts were as follows:—Envelope offerings, \$6,023.80; open offertory, \$5,471.20; Sunday School contributions, \$1,920; Woman's Auxiliary, \$780; total from parish work of all sources, \$16,352.

On Wednesday evening of last week the W.A. of this church entertained the officers and men of the 27th Battalion Winnipeg Rifles, to the number of about 1,100. An excellent programme was provided by some of the best talent in the city, and undaunted by even so large a number of men, the ladies provided refreshments at the close of the programme. It was a great undertaking well carried out, which was much appreciated by the men.

ALL SAINTS'.—Wardens—Messrs. E. W. Robinson and H. B. Shaw. Total receipts, \$13,835. In spite of the year being three months short, every department of the finances showed a gratifying increase. The rectory has been enlarged, and a cottage purchased for the caretaker; all the apportionments for Missions and extra parochial objects have been fully met. For Missions in the diocese \$2,000 were given; for M.S.C.C., \$670; for St. John's College, \$500; for work among the poor in north end of city, \$425. These objects and others of a similar character received the sum of \$4,466. In addition to the work done in repairs, the church property has been levelled, lawns made, and a tennis court built. The present financial position of All Saints' is excellent; the only debt being one incurred on capital account for \$6,292, and the assets exceed the liabilities by \$138,302. The Rector's report referred, inter alia, to the growth in the spiritual life of the parish. The Sunday School has doubled its numbers. Touching reference was also made to the large number of members now serving in the first and second Contingents.

ST. PETER'S.—Wardens—Messrs. F. Hunter and S. T. Harris. The financial report presented was an excellent one and most encouraging in every way.

ST. ANNE'S.—The annual vestry meeting of this parish was held on the evening of the 13th inst., the Rev. Canon Murray, the Rector, presiding. Wardens—Mr. T. J. Watts and Mr. Councilor Sly. Delegates to Synod—Messrs. F. Watts and J. Dawson. During the evening the Rev. Canon Murray, on behalf of the congregation, presented Mr. Fred Watts, the voluntary organist, with a beautifully-bound copy of the Hymn Book as a token of their esteem and regard. He has filled this position since the parish was organized, now nearly three years ago.

Correspondence

THE REAL QUESTION.

Sir,—The following from a contemporary seems to me to be a point well taken:—

"There is something essentially wrong in the questions, 'Is it any harm to do this?' or, 'Is it any harm to do that?' on Sunday. Our thought should be not how much enjoyment or amusement can I safely take? How close to the wind can I sail? but rather, How may I best honour my Lord, and how best promote my spiritual health? We may well feel then that the more quietly Sunday is spent the better. It is not that Sunday golf or cricket are wrong or sinful, but simply that the excitement and unrest involved in such competitions, as also in much travelling, is not conducive to spiritual good, and therefore not honouring the Lord. The Sabbatarian cannot say that the man who drives his own motor

is causing either his manservant or his beast to labour, but he may fairly say that the excess of motor travelling on Sundays is not conducive to that peaceful mind either in the driver or the public, which is desirable on Sunday.

"There is a popular impression derived mainly from Charles Dickens and other popular novelists of the 19th century, that the old-fashioned, quiet Sunday was an unspeakable horror and burden to the children of their early days.

"It may have been so to some extent in exceptional cases, but it may safely be said that the majority of people over 60, when looking back to the days of their childhood, when much strictness prevailed, will, if they are sincere, be ready to admit that the quiet, humdrum Sunday, with little spiritual tasks and a walk with the parents, was neither a burden nor a weariness, but a refreshing rest after the week of school and energetic play, and that they felt far fresher and happier on Monday morning than their successors do in these freer days."

Yours,

Irishman.

IS OUR CHURCH PROTESTANT?

Sir,—Allow me to point out to Ernest Cary, whose letter appeared in your paper of 7th January, that the Anglican Church is not a branch of the Catholic Church, any more than Scotland is a branch of the United Kingdom, or Ontario a branch of the Dominion of Canada. It is an integral part of the Catholic Church, which is a very different thing. Jesus Christ founded one Church, and one only, and of that Church all who hold the Christian faith and live the Christian life are members. Hence it is the Catholic Church, for the meaning of Catholic is universal, comprehensive, embracing all. Reference to its Greek form, *Katholikos*, shows this, derived as it is from *Kata*, entirely, and *holos*, whole. All Protestants may not be Catholics, but all those who hold the Christian faith and live the Christian life, certainly are, for Christianity is a life as well as a belief.

Presbyterians, Methodists, Congregationalists, Roman Catholics, Greek Catholics, Anglican Catholics, Episcopalian Protestants, and very many others, are unquestionably members of the Holy Catholic Church, provided they hold the faith and lead the life its membership requires. What that faith and life are is clearly stated and defined in the New Testament.

On religious matters, apart from the faith and the life, the Apostles themselves differed, but respecting these there was complete unanimity.

Ed. Harper Wade.

LADY JELICOE'S APPEAL.

Sir,—I will be glad if you can find space for the following.

Yours truly,

Frank E. Hodgins.

Mr. Justice Hodgins would like it to be known to all contributors that both Lady Jellicoe and the Ladies' Emergency Committee of the Navy League have written acknowledging in the warmest terms the money for sea-boots and oilskins, and the comforts for the sailors already sent.

They both desire to express their thanks, and have asked to have this widely known.

Nine cases containing 3,060 woollen articles, and \$539.50 in money, have already gone from Toronto, and others have sent direct. The comforts are distributed to the ships by the Ladies' Committee, presided over by Lord Charles Beresford. They despatch nightly 50 to 100 bundles to the various ships, whose whereabouts are confidentially made known to them. The money goes direct to Lady Jellicoe for sea-boots and oilskins.

These Canadian offerings, though only "a drop in the bucket" are aiding in the continued well-being of the North Sea Fleet, every ship of which is striped bare, and keeps one-third of its complement always on watch. Some idea of the task confronting the British Navy—"whereon," according to the Articles of War, "under the good providence of God, the wealth, safety and strength of the kingdom chiefly depend"—may be formed by considering its extent.

It is compelled (1) to watch with increasing vigilance night and day, the two outlets from the North Sea—many hundreds of miles apart—the English Channel to the south and the wide stretch of several miles between Scotland and Norway to the north; (2) to maintain a patrol or line of scouts from Denmark to Holland, so as to prevent a surprise attack; (3) to stop and examine all merchant shipping passing through those waters; (4) to convoy English troops and supply ships to France; (5) to chase and destroy German commerce raiders; (6) to watch all neutral ports in which German merchant ships are lying; (7) to prevent the

invasion of England by Germany by guarding a tremendous length of English coast line, so that the menace to the German fleet, transports and supply ships will be so great that raids will be few and far between, and so that the time spent by the raiding fleets will be insufficient to land the troops, artillery and supplies; (8) to prevent the Belgian ports from being used as submarine bases, and to assist the extreme left of the Allies on the Belgian coast; (9) to keep several hundred trawlers engaged in dragging for mines laid by ships flying a neutral flag, and to lay mines themselves off the German coast.

Any further contributions, either in comforts or money, will be gladly forwarded by Mr. Justice Hodgins, if sent to him at 9 Dale Avenue, Toronto.

THE POOR OF EARLSCOURT AND SILVERTHORN DISTRICTS.

Sir,—Every city church just now has its pressing problem of poor relief, but there are special circumstances affecting districts on the northern borders of our city which I feel sure the charitably disposed will be glad to have brought to their notice.

The special circumstances affecting my own are these: half or less of our territory is within the city and half or more outside.

For the poor within the city limits we can at least, thanks to the splendid organization of the House of Industry, obtain orders for the elementary necessities of life—a little coal, groceries, bread and soup; and only those who like myself are official visitors for the "House," know the tons of coal and thousands of pounds of bread which are distributed in a poor parish like St. Mark's. But at the city borders our privilege to issue orders ceases, for the House is a city institution, supported largely by civic grants. What is to be done then for the family in distress on the other side of the line in Earls Court, Caledonia and Silverthorn, covered by our Mission churches of St. Chad's and Calvary?

"Down Town" has its problems, but it has also its generous helpers. Who will help us with ours? Who will give a ton or a quarter of a ton of coal or supply orders for groceries and bread, that those outside the city who are of the city, but not in the city may have as considerate a treatment as legitimate claimants upon the "House"? While committees and deputations and organizing secretaries are proposing and criticizing projects and plans to give every man a job, etc., might not the really earnest, charitably disposed enable their own denominational ministers to do the work that is nearest to them—and do it now. Very little overlapping need be feared, thanks to the practical work of our "Neighbourhood Worker's Associations." Here, where the Rev. P. Bryce, of the Methodist Church and myself, cover very much the same ground with our various organizations, we are in constant communication and co-operation, and each of us would rejoice in the other's exchequer being as full as our own. I append the addresses of myself and my assistants. We will personally investigate each case, and every dollar entrusted to us will be most carefully expended. A. J. Reid, Rector of St. Mark's, 946 St. Claren's Ave.; H. Snarth, Curate for Earls Court District, 122 Westmount; E. J. McKittrick, Curate for Silverthorne District, 27 Hounslow Heath.

Yours truly,

A. J. Reid.

READING THE CREED.

Sir,—Your issue of January 14th gives a letter from "Dignitary," under the heading, "Reading the Creed." This is a plea, "for a correct and intelligent reading of 'God of God, Light of Light, very God of very God' in the Nicene Creed."

It is quite evident that your correspondent is referring to the recitation of the Creed in the Office of Holy Communion. May I suggest that our Book of Common Prayer does not contemplate any "reading" of the Creed. Apart from the lessons from the Old and the New Testaments there is very little ordered to be "read" in the course of the Offices of the Church. The rubric which stands at the beginning of "Morning Prayer" directs the "reading" of some one or more sentences of the Scriptures; and, in the Communion Office, a rubric directs the "reading" of the Epistle and of the Gospels. This latter rubric immediately precedes, in our Prayer Book, the Nicene Creed, and the concluding words are these: "And the Gospel ended, shall be sung or said the Creed following."

So then, the Creed is to be "sung or said," and this is a very different thing from its being "read." I am making no pedantic distinction, as I desire to point out. Your correspondent's argument seems to be that the Creed shall be so read

in the presence of the congregation that the people may derive instruction as to the meaning of the terms, "God of God, Light of Light, very God of very God." I submit that the Church orders the Creed to be "sung or said" because its recitation is an act of worship towards God, and that it is of no consequence whatever how the words are emphasized. That the people have a right to expect from the clergy an exposition of the meaning of the phraseology of the Creed, I readily admit. Such exposition, however, can be given at Catechisms, or even in sermons, but certainly not in conjunction with the solemn recitation of the Creed as forming part of an act of worship. There is no room for rhetoric in any part of the Divine Service, and I know of few things more distracting and disagreeable than having to hear the Ten Commandments not "rehearsed," as they are directed to be, but fairly preached to the people as though they were being heard for the first time.

Sutherland Macklem.

[We insert the above letter, but our correspondent has quite obviously misconceived the letter of "Dignitary." By "reading the Creed," "Dignitary," of course, meant what the Rubric states as "saying" the Creed and not the Creed "read in the presence of the congregation that the people may derive instruction as to the meaning of the terms." "Dignitary" simply and rightly put in a plea for proper enunciation in the use of the Creed by emphasis on "of" in the sense of "from," as the original clearly indicates. There was no thought of any exposition "in conjunction with the solemn recitation of the Creed," but only that proper and intelligent recitation which should form part of every "act of worship." And so the last sentence of the above letter entirely falls to the ground.—Editor, Canadian Churchman.]

Books and Bookmen

"The Values of the Cross," by the Rev. W. Yorke Fausset, M.A. London, England: S.P.C.K. (1s. 6d. net).

A course of six Lenten addresses. The author is very definite in his insistence upon the culpability of sin, and the absolute efficacy of the Cross to atone for sin and to lift men into that relationship towards God which makes spiritual victory possible. He also shows how the Cross throws light upon the mystery of pain, and, indeed, upon all the perplexities of human life. For many readers the book will be rather spoiled by its going beyond what the Scripture teaches, especially in the address on Immortality. The author's "pious speculation" will not meet with the approval of every member of the Church of England, even though the "Faith of the Church" is appealed to as his authority. Yet there is an undoubted note of spirituality running through the addresses. The clergy would find a good deal of suggestive material for their Lenten preaching.

"Saints of Yesterday," by J. Flew, Ph.D., London, Charles H. Kelly, (pp. 215, 2s. 6d. net).

A series of sermon-lectures addressed to young men and women, month by month, in the ordinary course of the author's ministry. They represent an attempt to show that the Christian religion is still able to accomplish in men and women of the modern world what it was able to do for the Apostles and others in New Testament times. There are fifteen lectures, each taking a well-known name, like Henry Drummond, Archbishop Leighton, Lord Shaftesbury, General Gordon, St. Francis of Assisi, Henry Martyn, F. W. Robertson, and others. Thus various professions and grades of life are brought under contribution to show the fact and power of Christian graces and virtues. The book is one of the freshest we have read for some time, and preachers will do well to make careful note of it, and use its admirable suggestions for similar addresses. It is impossible to speak too highly of this truly spiritual and forcible work. Young people who listen to the teaching given here cannot help being benefited, and also provided with the best possible answer to modern denials of religion, by being shown that "the men who count for most in the world's life and work are those who are most absolutely under the sway and dominion of Jesus Christ."

Received:—Canadian Monthly; The Mission Field (monthly organ of the S.P.G.); The Bible Champion (monthly organ of the Bible League); Greater Britain Messenger (Colonial and Continental Church Society); London City Mission Magazine; Church Intelligencer; The Neglected Continent (Evangelical Union of South America); Canadian War.

Personal & General

The Very Rev. Dean Doull, of Columbia, will be consecrated Bishop of Kootenay on February 24th.

The Rev. John Tate, of Thessalon, sailed for England on the 22nd inst., on a three months' leave of absence.

A famous cathedral in Italy, the cornerstone of which was laid 637 years ago, only recently was completed.

The Rev. Victor R. Jarvis, of the Epiphany, Toronto, is to take charge of the Stone Church, St. John, N.B., during Mr. Kuhring's absence as Chaplain to the troops.

There was a splendid turnout at the Anglican L.M.M. Supper on Tuesday, at St. James' Parish Hall. The addresses of Canon Gould, Mr. L. A. Hamilton, and the Rev. C. H. Shortt were most helpful.

The fine poem, "The Call," which appeared last week in the Toronto daily papers, was by Lieut. Dudley Hagarty, now with the Canadian Contingent in England, grand son of Chief Justice Hagarty.

A son was born January 20th to Lady Edwina, daughter of the late Lord Roberts, and wife of Major Lewin. Lady Lewin is heiress to the title after her sister, Lady Aileen Mary. The title will eventually descend to the child just born.

Mr. Percy D. Ham, the son of Dr. Albert Ham, was overcome with an attack of nervous prostration at the close of the National Chorus Concert on Tuesday of last week. We are pleased to say that from the latest accounts he is making excellent progress towards recovery.

Mr. Healey Willan, F.R.C.O., began a series of three organ recitals in St. Paul's Church, January 23rd, at 4.30 p.m. The programme for the first recital was from the works of Belgian composers, the second will be from French composers, and the third from Russian composers.

The sinking of the German armoured cruiser "Bluecher" by Admiral Beatty's squadron is a cause for great thankfulness to all Britishers. This running fight on Sunday last once again proved the wakefulness and fitness of our navy. This is the second win for Vice-Admiral Sir David Beatty.

The infant son of Lieut.-Col. Sir Hamar and Lady Greenwood was christened in the chapel of the crypt of the House of Commons, England, recently. The ceremony was performed by Archdeacon Wilberforce, Chaplain of the House of Commons. The sponsors were the Solicitor-General, Sir Stanley Buckmaster, Sir Gilbert Parker, M.P., Mr. Kenneth Mackenzie, and Miss Gladys Greenwood. The child received the name of David Henry Hamar.

The new Egyptian flag, which has just been hoisted on the Government building for the first time with the announcement of Egypt's divorce from Turkish suzerainty, bears three white crescents with their backs to the staff, each with a five-pointed white star between the horns, on a red field. This flag was formerly the personal standard of the Khedive, and now takes the place of the former national flag, which was distinguished from the Turkish flag by a star of five instead of six points.

We can see no reasonable excuse for the employment of about 2,600 men and teams on Sunday last in the removal of snow from the streets of Toronto; a great deal of the work could have been done on Saturday, no harm would have been done by the

HANDING DOWN.

BY HAROLD BEGBIE.

*Soldier, what are you writing
By the side of your cooling gun?
Sir, since I'm stopped from fighting,
A word to my little son.*

*Tell me the thing you've written
For I love the writer's art:
Sir, that to be a Briton
Is worth a broken heart.*

*Show me so fine a letter
That you write in the trench's mud:
Sir, you could read it better
Were it not for the stain of blood.*

*Soldier, tell me your story—
Your eyes grow bright and wide:
Sir, it's a taste of glory
To think of the young one's pride!*

Would you like to be a soldier, little Tommy-all-my-own,
Would you like to tip the Kaiser off his high and mighty throne,
Would you like to be with father in a well-dug British trench,
Knocking spots off German generals and saluting General French?

Would I like to be with Tommy, little Tommy-all-my-own,
Would I give a month of Sundays just to see how he has grown?
Yes! I'd like to be a dustman in the poorest London streets
For the chance of seeing Tommy with a gumboil made of sweets.

If you want to be where I am, then I want to be with you,
But I'm here to show a tyrant that a Briton's word is true:
We must stand by little Belgium, we must fight till fighting ends,
We must show the foes of Britain that we don't desert our friends.

Don't you go and think, my Tommy, little Tommy-all-my-own,
That we're squabbling here for nothing, that we're growling for a bone:
We are here for Britain's honour, for our freedom, for our peace,
And we're also here, my Tommy, that these wicked wars may cease.

Don't you say that I am funky, don't you say that I am sick,
Boy, I'm half afraid to tell you, but I love it when it's thick—
When the shells come screaming, bursting, and the whistling bullets wail:
God forgive me, but I love it, and I fight with tooth and nail.

But it's after-looking round us, missing friends, and finding dead,
It is then the British soldier gets a fancy in his head:
And he swears by God in heaven that the man who starts a war,
Should go swimming into judgment down a cataract of gore.

That's what makes us such great fighters, and I'd have you be the same;
Love your country like a good 'un, hold your head up, play the game,
Be a straight and pleasant neighbour, be a cool unruffled man,
But when bullies want a thrashing, why you thrash 'em all you can.

While you say your prayers, my Tommy, little Tommy-all-my-own,
Asking God to save your daddy, I send this one to His Throne:—
Save my little lad from slaughter, guard his heart and mind from wrong,
Keep him sweet and kind and gentle, yes, but make him awful strong.

Good night, my little Tommy, here's your daddy's good-bye kiss,
Don't forget what I have told you, and remember also this—
If I don't come back to see you I shall die without a groan,
For it's great to fall for freedom, little Tommy-all-my-own.

—(Daily Chronicle).

balance of the work waiting until Monday, when the same employment and wages would reach the unemployed; and unnecessary work on the Lord's Day avoided. We take no exception to the necessary part of the work, but we do most strongly to the unnecessary.

"Is Mr. Bradley in?" asked the visitor. "He is not, sorr," responded the Irish servitor. "Shure, he won't be back till eleven." "Where is he gone?" "He's gone to take a ride in his interim." "In his which?" "In his interim, sorr, so he said. Sorra a wan of me knows phwat it means, but it's a fashionable name for a carriage, I'm thinking. Half-an-hour ago

he says to Michael, I'm expecting Gafficks here this morning, but it's likely hé won't be along for a while yet, so I will just go down in the interim, says he, and with that he druv off in the carriage."

"People do not go to church to knit, but to take part in the service," said the secretary of the Archbishop of Canterbury, in reply to a question which has been put to almost every parson in England by patriotic women. In order that the work for the men in khaki might not be relaxed, it was proposed that the women be allowed to knit during sermon time. "People go to church to pray, sing, listen to the lessons and the sermon,"

continued the secretary. "If nothing is going on, they had better be on their knees praying for the soldiers on the battlefield and for themselves."

King George personally made up a deficiency of about £8,000 to cover the cost of the Christmas gift sent by Princess Mary to the British army and navy, consisting of pipes, tobacco and cigarettes, contained in a handsome brass box. The idea originated with Princess Mary. Contracts amounted to £154,000. The total sum collected by the Princess when the fund closed amounted to £148,000, and about £2,000 went in office expenses, printing and advertising. Sir Ernest Cassel offered to make up the deficiency, but the King decided not to accept the offer and to make it good out of his own pocket.

Sir John Jellicoe, when a captain, was once aroused very hastily in the middle of the night by the officer of the watch, who stated in great excitement that the ship was on fire near the magazine. "If that is so," said Jellicoe, "we shall soon know about it." The officer rushed back to the scene of danger, and again returned, saying, "You need not be afraid, sir; the fire is extinguished." "Afraid!" replied Jellicoe. "What do you mean by that, sir, I never was afraid in my life." And looking the officer full in the face, he added, "Pray, how does a man feel when he is afraid? I need not ask how he looks."

Assistant Paymaster Wakeford, one of the few survivors of the formidable, furnishes the latest instance of a remarkable series of escapes from disaster experienced by members of his family. His father and brother were among the Empress of Ireland survivors. Mr. Wakeford, Sr., a passenger, was exhausted after swimming for forty-five minutes, when he was rescued by his son, an assistant purser of the ship. Mrs. Edmunds, an octogenarian aunt of Francis Wakeford, was the only survivor of the Bennett family, killed in the Scarborough bombardment. A third son of Mr. Wakeford, in the army, escaped injury in a recent motor smash.

A young lady in Chicago wrote to a friend in the Toronto Public Library recently for a list of ten of the best works of fiction she had read during the last year. The recipient of the letter, a young lady well known for her ready wit, sent the following list: "The Truth About Germany: Facts About the War," by Dr. Von Bethmann-Hollweg, and other Teutonic romancists; "The Secrets of the German War Office," a fine piece of imaginative writing by Dr. Karl Graves; "England as Germany's Vassal," a fairy tale by Von Bernhardi; "The Fatherland," running serially in New York; "The Vital Issue," also published serially in New York; "On to Paris via Sayville, R.I.," by Ambassador von Bernstorff; "Called Back! a Trench-ant Tale," by Von Kluk; "The Mailed Fist, or Returned for Better Direction," by William Hohenzollern; "The Uneaten Paris Dinner, or The Wrong Goose Cooked," by Franz von Speed; "Everything Normal in Berlin," by Sir Roger Casement.

There has been issued this Christmas time a wonderful book, called King Albert's book, a tribute from many people of many nations to Belgium. In Hall Caine's introduction he says: "Never before, perhaps, have so many illustrious names been inscribed within the covers of a single volume, but King Albert's Book has a significance which even transcends its distinction. Out of the storm of battle a great new spirit of brotherhood, has been born into the world, calling together the scattered and divided parts of it, writing them in a single mind, a single sentiment, a

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British and Foreign
CUBA'S NEW BISHOP.

The consecration of the Ven. H. R. Hulse, Archdeacon of Orange, as the Bishop for the missionary diocese of Cuba took place in the Cathedral of St. John the Divine, New York, on the 12th inst. This was the first consecration service which has up to the present time been held in this Cathedral. Fourteen Bishops took part in the act of consecration, one of whom was the Right Rev. Prince de Landes-Berghes et de Rache, an Old Catholic Bishop. The participation of an Old Catholic Bishop in the consecration of a Bishop of the Anglican Communion was a most notable event. With one possible exception it is the only occasion of its kind since the Reformation. The newly-consecrated Bishop preached in the Cathedral on the following Sunday. He expects to leave for his new field of labour early next month.

Mrs. French, a wealthy resident of Davenport, Iowa, recently deceased, has left the sum of \$50,000 to found a Church hospital at Davenport.

Preaching recently at the opening, after extensive restoration, of Conisborough Church, the Bishop of Sheffield said that it was rather a coincidence that from 1275 to 1537 the Bishop of Lewes appointed the Vicars of Conisborough, and now, since his (Dr. Burrows') enthronement, that right returned to him as the late Bishop of Lewes in his new capacity as Bishop of the new Sheffield diocese. The fact that the castle stood in noble ruins, while their church had been admirably restored, was one of great significance to those who tried to think out the plans and purposes of Almighty God.

The explanation of the coat of arms of Glasgow is curious. On it are an oak tree with a bell hanging on one of its branches, a bird at the top of the tree, and a salmon, with a ring in its mouth, at the base. St. Kentigern, in the seventh century, took up his abode on the site of the present city of Glasgow. Upon an oak in the clearing he hung a bell to summon the savages to worship, hence the oak and bell. A queen, having formed an attachment to a soldier, gave him a precious ring, which the king had given her. The king, aware of the fact, stole upon the soldier in sleep, abstracted the ring, threw it into the Clyde, and then asked the queen for it. The queen, in alarm, applied to St. Kentigern, who went to the Clyde, caught a salmon with the ring in its mouth, handed it to the queen, and was thus the means of restoring peace to the Royal couple.

THE FIVE MISSIONARY PENNIES

Five children came once to the missionary box, and they all brought a penny. Now, pennies are certainly all like each other, and yet they may have a very different value. The first child threw a penny carelessly into the box, never thinking of what it was intended for, and then went away. But an angel who stood behind the missionary box said, "That is a thoughtless tin penny; it is not worth much in the scales of God." The second child came, examined his penny, and looked around to see if anyone was watching. When he saw two eyes directed on him he threw the penny into the box. But the angel said, "This is a copper penny; it shines like gold, but it is given from vanity; it is worth nothing in God's scales." The third came and threw his penny in without love or heart, and sighed, "I must certainly give it." And the angel said, "This is an iron penny; it certainly weighs something, but it is not of much value." The fourth came and laid his penny down and said, "The poor people without Jesus, ah! I pity them." "That is a silver penny," said the angel; "that is, indeed, worth something." Now came the fifth child, put his penny in and said, "Oh, my dear Saviour, Thou art mine and I will be Thine, and all that I am or have shall belong to Thee." And the angel said, "That is a golden penny."

AN ESKIMO HOSTESS

All eyes lately have been turned to the Arctic regions where the much disputed Pole has been conquered at last. The following account of how an Eskimo "young woman" plays the part of hostess, will doubtless interest many of our readers:—

"This is the way an Eskimo lady sits at the head of her table and dispenses hospitality, and these are the delicate items in her bill of fare.

"No matter how early you cap awake in the morning, you will always find the mistress of the house already up; that is, her position has changed from reclining to sitting. But as soon as she observes that you are really awake, she hands you a small piece of meat to steady your nerves until breakfast time.

"Then she goes into the next apartment, which is merely an enclosure for keeping the dogs away from the stores, and after fifteen minutes of pounding and chopping, returns with the breakfast.

"A large, flat wooden tray is placed on the floor, and the landlady takes her position at one end, in the attitude elegantly described as squatting. The family and their guests gather around the board on either side, lying flat on their stomachs with their heads toward the breakfast and their feet out.

"The first course is some frozen weeds, mixed with seal oil and eaten with small portions of fresh blubber, which the lady of the house cuts with a large chopping knife,



"The next course is walrus meat. This is also cut up by the presiding lady, and is served with no stinting hand. At this portion of the meal, the one who can swallow the largest piece without chewing has the advantage, and the only way to get even with him is to keep one piece in your mouth and two in your hand.

"After this joint has been thoroughly discussed, there comes a large piece of walrus hide, which has a small portion of blubber attached to it, and the hair still on the outside. It is about an inch thick and very tough, so that it is impossible to affect it by chewing. It is therefore cut into small pieces by the hostess, and finishes the meal. Really it is the most palatable dish of all."

OUT THE WINDOW

By William Norris Burr.

It seemed as if the whole troop of children's diseases had deliberately planned to pounce upon Fred Farley

Neuralgia of the Heart

This Letter Tells of Wonderful Change Effected by Dr. Chase's Nerve Food.

Mr. James G. Clark, Fosterville, York County, N.B., writes:—"I have been a great sufferer from what the doctors said was neuralgia of the heart. The pain started in the back of the neck and worked down into the region of the heart. Though I had taken a lot of medicine of one kind and another, I could not get anything to help me until I used Dr. Chase's Nerve Food.

"When I began this treatment I could not rest in bed, except by sitting upright, on account of the dreadful pains about the heart and the quick, loud beating. The change which Dr. Chase's Nerve Food has made in my condition is wonderful. It has entirely overcome these symptoms, and is making me strong and well. If this statement will help to relieve the suffering of others, you are at liberty to use it."

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January 28, 1915.

at about the same time. First came measles, then whooping-cough, and now it was mumps.

Fred was a young husky, however, and well prepared to meet such tormentors and put them to rout within as short a time as could be expected.

"I am glad they are just coming along one right after another, if I've got to have them at all," he said to mother one day. "Now I'm through with three of them, or will be as soon as old mumps leaves. But I'm getting pretty tired of being shut up in the house. I don't know what to do with myself, only to look out the window."

"Let's look out the window together and see what is going on outside," said Grandmother Hewitt.

Fred was fortunate in having a grandmother who had been president of a young ladies' seminary, who had travelled abroad, and who had learned to make good use of her eyes.

"Let's make a list of some of the things to be seen to-day from this window," continued grandmother, handing him pencil and scratch-pad. "You do the writing."

"Well," she went on, "what is that perched on the top of Mr. Haskell's chimney?"

"Mocking-bird," answered Fred.

"Head the list, then, with mocking-bird," said grandmother. "What is he doing?"

"Singing, like as not; but I can't hear him with the window closed and these bunches so near my ears," replied Fred.

"Now what is he doing" asked grandmother again, as the bird seemed to toss himself up into the air, wings spread, and then dropped back to the chimney-top.

"Dancing for joy, I guess," was Fred's answer.

"Good!" exclaimed grandmother. "Put it all down: 'Mocking-bird, on a chimney-top across the way, singing, dancing for joy.' He is just deliriously happy, I imagine, and his ecstasy carries him right off his feet. Now let's see what more he can give us for our notes. Do you notice anything peculiar about his wings as he spreads them?"

"White on them, and across, like bars," Fred replied.

"You will be taking high honours as an observer one of these days," commended grandmother. "Now watch Sir Mocker a little longer while I write a letter. He may stay on that chimney-top more or less all day, and possibly all night, for when he once gets well started with his medley-song he hardly knows how to stop. I hear him, or some relative of his, frequently when I am awake at night. Make a note of all his antics—if you can. And Sir Mocker is only one of many interesting objects to be seen from a window by a shut-in boy."

"But not all shut-in boys have a grandmother to tell them about things," responded Fred.

Grandmother smiled. "Columbus set sail on a voyage of discovery," was all she said.

Fred spent the rest of the forenoon making notes concerning things to be seen from his window, and wondering just what grandmother meant by that remark about Columbus.

Pomona, Cal.

"Edgehill"

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I want them to know about the Automatic Air Cushion Rupture Appliance that I make for children who are afflicted in this way.



The Brooks Appliance Cured His Rupture. Now He is As Sound And Whole As If He Had Never Been Ruptured.

My appliance can be put on any child with perfect safety to the little one. For growing children there is nothing better to be had—no matter how much you pay—than my Appliance. I want the parents or others who may have children in their care to understand that there should be no delay in getting proper help for ruptured children. Every day that the rupture is allowed to go on without the right means of correcting it—just so much harder will it be for the child to get rid of it. No ruptured child can ever be free from the thought of the rupture and it is not fair to any child not to have an equal chance with other children.



The above is C. E. Brooks, of Marshall, Mich., the Inventor, who has been curing rupture for over 30 years. If ruptured write him today.

If you have tried most everything else come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you may also read. Fill out free coupon below and mail today. It's well worth your time whether you try my appliance or not.

No matter what we may wish to think—ruptured children do not have an equal chance. Common trusses do not help.

Thousands of men and women know that from their own experience with such trusses, But it is not necessary for children to wear harsh, cumbersome, steel trusses any more.

You may have had to wear something like this but don't make your child do it. Give the child something better.

My Appliance is better and I want to prove it to you

I will make an Appliance to the child's measure, send it on TRIAL—put it into your hands to see and use and then you can say whether it is what I claim or not.

The Automatic Air Cushion conforms with every movement of the child; there is an even, gentle pressure which gradually binds the broken parts together—as you would bind a broken limb and then no matter how much the child jumps, runs, rolls over or falls down—the pressure is kept up just the same—always drawing the parts to gether.

Write me today and get all the information—send the coupon.

Others Failed But The Appliance Cured

C. E. Brooks, Marshall, Mich.

Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him three months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully, WM. PATTERSON. No. 717 S. Main St., Akron, O.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body, and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunates who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely, JAMES A. BRITTON. 80 Spring St., Bethlehem, Pa.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Ten Reasons Why

You Should Send for Brooks' Rupture Appliance

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Cured at the Age of 76

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age 76 years I regard as remarkable.

Very sincerely yours, SAM A. HOOVER. High Point, N.C.

Child Cured in Four Months

C. E. Brooks,

Dear Sir:—The baby's rupture is altogether cured, thanks to your appliance and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.

Yours very truly, ANDREW EGGENBERGER. 21 Janson St., Dubuque, Iowa.

Confederate Veteran Cured

Commerce, Ga., R. F. D. No. 11.

Mr. C. E. Brooks, Dear Sir:—I am glad to tell you that I am now sound and well and can plough or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely, H. D. BANKS.

Free Information Coupon

C. E. BROOKS, 1998A State St., Marshall, Mich.

Please send me by mail, in plain wrapper, your illustrated book and full information about your Appliance for the cure of rupture.

Name..... City..... R.F.D..... Province.....