

Experience--
has demonstrated that
to buy inferior articles
is never economical.

Economy--
is spelled in capital
letters when you buy
a Mason and Risch
Piano. It's a good
Piano, the Super-
Quality Piano.

Judgment--
cool and calculate brings the deliberate preference of the
intelligent buyer to the purchase of a Mason & Risch
Piano—the Piano that measures up to the highest stand-
ard and to the full requirements demanded.

Opportunity--
gives you the privilege of buying the Mason & Risch
Piano on a "Factory to Home" plan from the nearest of
their Twenty Branch Stores, and permits you to avoid
the middleman—saving you his expense and profit.

Incidentally--
these are a few of the convincing reasons why your Piano
should be a Mason & Risch. Let us mail you illustrated
catalog and quote you prices and terms.

GOOD USED PIANOS

Write our nearest Factory Branch Store for catalog and full
details of our EASY PAYMENT PLAN, also for description
and prices of used Pianos, Player-Pianos and Organs.

"THE HOME OF THE VICTROLA"
EVERY STYLE—EVERY PRICE

AND THOUSANDS OF RECORDS
FOR YOU TO SELECT FROM

Mason & Risch—
Limited

300 PORTAGE AVENUE

WINNIPEG

Other Western Branches at Calgary, Edmonton, Lethbridge,
Moose Jaw, Regina and Saskatoon



MANTLE
DAYLITE
OIL LAMP

Complete with
Shade

\$10.00

Without Shade

\$8.25

We Save You Dealers' Profits. Our direct selling plan puts
money in your pocket by
cutting out the dealers' profits. The Daylite Lamp is the most inexpensive oil lamp
in use. Simple to operate—simply fill with Coal Oil and light. No pumping of air.
Send us your name and address with the purchase price and we will ship you the lamp.
If you are not completely satisfied with it, return the lamp within ten days and we
will promptly refund the money. A straight money-back guarantee and the Daylite
Company behind the guarantee. Write for one of these lamps today. You take no
risk whatsoever. Note our prices.

THE DAYLITE CO., BUILDERS' EXCHANGE, WINNIPEG, MAN.



WASH DAY MADE EASY for \$2.00

Don't miss this chance to get our wonderful Compress and Vacuum
Clothes Washer—best, strongest and most complete. Vacuum Washer
Will wash a tub of white or colored clothes in three minutes—will wash
anything from the finest lace to the heaviest blankets without chance of
injury. Used for rinsing, bleaching or dry cleaning with gasoline.

Abolishes labor of wash days—saves rubbing and wearing out of the
clothes, saves tired backs. A child can use it. Women discard \$20.00
machines for it. Get the best. Don't buy a cheap washer. Satisfaction
guaranteed or money refunded.

To prove to every woman that this is the best Vacuum Washer, we
will send it complete with long handle and exhaust protector, post-
paid, for only \$2.00. Order one today. Don't wait.

Agents wanted to sell these washers and other high-class articles.

GRANT & McMILLAN CO., Dept. M6, 387 Clinton St., Toronto, Ont.



6 pounds of choice Apples
Wrapped
Boxed and Posted
to FRANCE \$1.00

APPLES for SOLDIERS

**Send the Boys in France a
Real Canadian Treat**

Apples used are our highest-priced. Rosy
Red varieties. Good keepers. Simply pin a
dollar bill for each pound and address on
your list, with a card to enclose in each
box. We will do the rest. Orders accepted
for France only. Write full name, number
and address of the soldier plainly.

Co-operative Orchard Co. Summerland B.C.

The Deeper Life

On Church Councils

By Rev. S. G. Bland, D.D.

DURING the last two weeks I have
been attending a Dominion-wide
ecclesiastical assembly. I have
had the pleasure of attending
many such great church councils
representing different denominations, in
both Canada and the
United States, and am
tempted to draw some
comparisons between
these councils of our own
day and the great coun-
cils of the past.

I will attempt none in
regard to intelligence.
Debates in modern coun-
cils would show far
greater range and accu-
racy of knowledge and
more reliable and effi-
cient methods of reason-
ing, but he would be
bold who would claim
for them greater intel-
lectual power. Councils
in the early Christian
centuries and in the re-
formation period grap-
pled with great questions
and in some cases with
enduring results. Some
of the thinking in all these past times
seems to us childish, but the thinkers
were not. It was the deliberate judg-
ment of Mr. Gladstone that the men
of the middle ages were intellectually
greater men than the men of today—
in sheer brain power above us.

But, I think, there is no doubt what-
ever of the religious and ethical
advance. Modern ecclesiastical assem-
blies are far more deeply and intelli-
gently Christian than any in the past.
They understand the nature and aims
of Christianity better. They show more
of the Spirit of Christ. In frankness
and candor and courtesy and brother-
liness they far excel. Something of
warmth, occasionally even of anger,
there may be, and possibly something
of intrigue and what we may call
politics, but nothing compared with the
bitterness and the scheming we find
in great councils in the past, unless
possibly in the very earliest days of
Christianity.

I question whether there is anywhere
in the world to be found, a body of
similar size and representative char-
acter which debates with such an open
mind and such a general and disinter-
ested desire to find the right solution
as one of our modern church councils.
Macaulay once said that he had never
known a single vote changed in
the British House of Commons by any
debate. I fancy it is a rare event in
our own legislatures. I have seen our
ecclesiastical parliaments swung from
side to side by sheer force of reasoning.

But while I think, comparisons be-
tween the present church councils and
those of the past are almost wholly to
the advantage of the former, there is
one point where at least one of those
earlier councils seems to possess a superi-
ority.

The fifteenth chapter of Acts gives an
account of what is sometimes called the
first church council. The primitive
Church was in danger of being divided
over the question of the introduction
of Gentile converts. Paul and Barnabas
through their missionary labors had con-
verted to Christianity large numbers
of the heathen. The question was,
whether these non-Jewish converts
should be required to submit to the
same ceremonial regulations as the rest
of the Christians who were practically
all Jews. There was a strong feeling
among the older Christians that these
new Christians should be required to
become Jews as well as Christians. Paul
was determinedly opposed to this as an
infringement of the liberty which he,
almost alone at first, saw to be an es-
sential principle in the new faith. He
saw too, no doubt how the new faith
would be handicapped in the great
conquest which he saw awaited Chris-
tianity if divested of all the Jewish
peculiarities which the first disciples
had naturally and inevitably carried
into it.

The great question, one of the most
momentous the Christian Church has

ever confronted, was referred to the
headquarters of the new religion at
Jerusalem. The apostles and elders, and
indeed practically the whole mother
Church at Jerusalem, assembled to dis-
cuss it.



Dr. BLAND.

Feeling seems to have
run high, and there was
strenuous debate till
Peter, the acknowledged
leader of the Jewish
Church, took the deci-
sive step of announcing
that he favored the
policy of liberty for the
non-Jewish converts.
This bold and most hon-
orable stand made a
possible for Paul and
Barnabas to tell the
story of their wonderful
success among the heath-
en. Then James, the
brother of our Lord,
clinched the impression
made by the missionaries
by associating himself
with Peter. The assem-
bly, temporarily at least,
carried away by the
spirit of the hour ap-
proved the policy of freedom, and
authorized a letter to the non-Jewish
churches requesting conformity to Jew-
ish usages on some points but on the
main issue absolving them from Jewish
regulations. I have referred to this
incident because in this letter occurs
a statement which no church council
today—no Protestant council at least—
would dream of making. This first
council claims to be the mouthpiece of
the Holy Spirit. "It seemed good to the
Holy Ghost and to us," they say.
(Acts XV. 28). No Anglican Synod, no
Presbyterian Assembly, no Methodist
Conference, no Congregational Council,
would dream of making such a claim as
this for any of their resolutions. And
yet, when calmly considered, the claim
does not seem presumptuous or un-
reasonable. If there is a Divine Spirit
who guides the thought of men who
seek His help it would seem as if it
ought to be possible some times at
least to know whether His guidance has
been received. The guidance of the
Spirit would seem of much less prac-
tical value if men can never know
whether they are following it or not.
That first Christian gathering evidently
sought it and quite as clearly believed
they had it.

Perhaps the explanation of their
confidence is found in vs. 26, "It seemed
good unto us, being assembled with one
accord." They had reached unanimity,
and when a company of Christian men
have sincerely sought the guidance of
the Holy Spirit and in that spirit of
dependence have used their utmost
powers to reach a right conclusion, and
have been able to arrive at a unanimous
conclusion, are they not entitled to as-
sume that that conclusion represents
the mind of the Spirit? I do not see
how such an inference can be denied.
Humble dependence in the guidance of
the Spirit of God, due consideration of
the question, unanimity of decision,
seem to me the three conditions which
guarantee the rightness of the decision.

Our modern Church Councils do not
speak with confidence; they would not
venture to claim for their decision
divine authority, because, however they
conform to the first two conditions they
disregard the third. Church councils
follow the Parliamentary rules of
order, and if the presiding officer is of
a strict and legal turn of mind, they
follow these rules very rigidly. The
apostle Paul, except by a permitted ir-
regularity, could not speak after the
vote had been called for, nor move an
amendment after an amendment to the
amendment had already been moved,
and a majority of one settles a question
as completely as if it were a majority
of all but one. Familiarity with the
rules of debate, ingenuity and quick-
ness in taking advantage of them some-
times count for more than wisdom or
high character. Decisions reached by
various majorities after such discussion
may express the mind of the Spirit, but

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