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CONTENTS

The Christian Year	Very Rev. D. T. Owen, D.D.
Wrecked Churches	Editor
Presentation of Christ in Modern Times	Ven. F. C. C. Heathcote
Through Fire and Through Water	Rev. J. B. McCullagh
Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	"Spectator"
Polytheism and Polygamy	"Marcus Mann"
Prayer Book Studies	Rev. Dyson Hague, M.A.

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Personal & General

His Grace the Archbishop of York will conduct the Three Hours' Service on Good Friday in Trinity Church, New York.

Miss Dorothea Bidwell, the eldest daughter of the Bishop of Ontario, will shortly leave for England to work as a V.A.D.

The Bishop of Fredericton, the Right Rev. Dr. Richardson, preached in Westminster Abbey on a recent Sunday evening.

The Archbishop of Nova Scotia was the special Lenten preacher at Trinity Church, New York, on February 18-21, both days inclusive.

Archdeacon Davidson, Rector of Guelph, was the special preacher at the noon-day services at Holy Trinity Church, Toronto, last week.

The Rev. Joseph Fennell, of Toronto, who has been ill for some time past, is now better and is slowly recovering his health once more.

Dr. Grenfell, of Labrador, has been obliged to cancel the remainder of his engagements in Canada on account of illness and he has gone south to recuperate.

It is an interesting fact that more than three-quarters of the voluntary contributions to the London Hospital Fund in 1917 was donated by members of the Church of England.

The Rev. L. J. Donaldson, Rector of Trinity Church, Halifax, is at present in Toronto in the interests of the fund it is hoped to be able to raise for the restoration of the ruined churches.

The Rev. L. J. Donaldson, the Rector of Trinity Church, Halifax, N.S., preached in St. Simon's Church, on Sunday morning last, his subject being "The Halifax Disaster." At the evening service the Rev. Provost Macklem, the first Rector of St. Simon's, was the preacher.

Rev. A. G. Wilken, Chaplain, formerly of the diocese of Qu'Appelle, who was taken prisoner some time ago, has been released and has arrived in Holland from Germany. During his imprisonment he has conducted theological classes for other prisoners who were reading for Holy Orders.

With the approval of the King the Distinguished Service Order has been conferred upon Lieut.-Comdr. A. G. Tippet, R.N., and the Military Cross upon Capt. J. A. Tippet, R.A.M.C. Both men are nephews of Mr. W. H. Tippet, Toronto, and Mr. Arthur P. Tippet, Montreal, where they have other relatives.

Major John Cecil has been awarded the Military Cross. Major Cecil is the third son of the Bishop of Exeter and Lady Florence Cecil, and has been on the Salonika Front. It will be remembered that all the Bishop's sons have been in the army, two of them having sacrificed their lives. The second son has been twice wounded.

The Revs. W. Earp and F. S. Ford, of the Kangra Mission in India, are both in Toronto at present. They will be available for deputation work in that city and neighbourhood during the month of March, and clergy who would like to secure a visit from either can make arrangements by telephoning the offices of the M.S.C.C.

Pte. Arthur Brooke, son of Rev. H. A. Brooke, Vicar of Christ Church, Deer Park, Toronto, is back home again. He is a student of Trinity College, Toronto, '18, and went overseas with the 19th Battalion. After 16 months at the front he was wounded and was for several months in an English hospital before being invalided home to Canada.

The Rev. Robert Le Roy Harris, was consecrated Bishop-Coadjutor of Marquette, Mich., in St. Mark's, Toledo, Ohio, of which he had been Rector for the past nine years. Six Bishops and one Archbishop, the Most Rev. George Thorneloe, Archbishop of Algoma and Metropolitan of Ontario, took part in the act of consecration. The sermon was preached by the Bishop of Michigan. The consecration took place on February 7th.

The pyramids of Egypt are thirty-eight in number, and stretch for some fifty geographical miles along the western reach of the Nile valley, just where the Libian desert and the cultivated land struggle for extension, or from nearly opposite Heliopolis to past the site of Memphis. Of the whole number, only one, the first, most northern, or "Great Pyramid," is a true pyramid; thirty-four are mere imitations—i.e., only approximately true—while the remaining three scarcely deserve to be classed as pyramids at all.

The consecration of Canon White as Bishop of Newfoundland has once more been postponed and it will now take place (D.V.), at St. John's, Newfoundland, on Sunday, March 10th. The Bishops of Montreal and Quebec are expected to accompany the Archbishop of Nova Scotia to Newfoundland as previously arranged, but the Bishop of Toronto has been obliged, owing to the further change of date and the difficulty of once again rearranging the dates of his own diocesan engagements, to withdraw his promise of being present and taking part in the service.

In a letter received in London from the Bishop of Jerusalem, he gives some interesting particulars of his work among the British troops during the period preceding the operations which culminated in the surrender of the Holy City. He states that it was a standing joke in the camp that now that the Bishop was on his way to Jerusalem a big push must be made to clear the way for him. In the space of four days he confirmed 296 officers and men, and on one day he lectured upon Palestine for over an hour, with General Allenby in the chair.

The Synod of the diocese of South Tokyo, Japan, when it meets in March will have before it the important proposition of the election of a Japanese priest to the Bishopric. Bishop Cecil considers that the time has come when a Japanese diocesan Bishop should be consecrated. To facilitate this scheme he proposes to resign his See. But he further suggests that he himself should become Suffragan in his old diocese to the new Japanese Bishop of South Tokyo. He confesses with sorrow that after eight years he knows he will never learn the Japanese language adequately. Moreover, as Suffragan, he could assist greatly, and especially in relation to the Europeans in the diocese. The General Synod of the Nippon Sei Kokwai has given its approval, so have the Archbishop of Canterbury and the presiding Bishop of the United States. Bishop Cecil was formerly Bishop of Dorking, England, and at the time of the Pan-Anglican Congress in 1908, offered himself for work in the Mission field, and this fresh offer to take a subordinate position in his own diocese, is only further evidence of the spirit which animates him.

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Canadian Churchman

Toronto, February 28th, 1918.

The Christian Year

The Fourth Sunday in Lent, March 10, 1918.

God's method of working in human life is one of the many lessons illustrated by the wonderful passage which constitutes to-day's Gospel.

Five loaves and two small fishes made up the whole supply for five thousand people. It seemed impossible to Philip that the situation could be met with their poor means, and while to St. Andrew there appeared to be enough for a few, yet the feeding of the multitude was to him also quite out of the question. And they were both right so long as they forgot the One Who said, "Whence shall we buy bread that these may eat?" The pitiful little supply placed in His hands became more than sufficient for all their need. "Which things," to borrow St. Paul's words in to-day's Epistle, "are an allegory"—an allegory, indeed, reminding us of what may be accomplished with our "pitifully imperfect best," if we place it in His hands. They gave Him the best they had, and, insufficient to cope with the situation as it appeared, they found it would do. Here is the simple secret for turning our poor gifts, insufficient supplies and meagre opportunities into great instruments of usefulness and blessing. It is not the greatness of the gifts we possess that matters most. It is the fullness of their surrender and the quality of the faith with which we trust them into His hands. In His hands five loaves and two small fishes are such an abundant supply for five thousand people that they "filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." This is something to be remembered in regard to our Lenten devotions and self-discipline. Whatever we may be doing during Lent, whatever special opportunities we may be having, we must make sure that we put them into His hands.

But there is another phase of the lesson which is brought out in the Gospel. How was the food distributed to the companies of people sitting on the hillside? Was the bread conveyed by miraculous means to each person? No. Then did the Saviour Himself walk up and down through the waiting crowds, and with His own hands give to each his share? No; neither of these pictures are the ones given to us in the story. What is the picture? Through the crowds of hungry people there moved humble men giving out the bread and fish to the Lord's guests. "And Jesus took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to them that were set down." The use of human instruments is one of the basic characteristics of God's method of working upon earth. The miraculous disappears at the earliest possible moment. No miracle is worked when ordinary means will do.

The Redeemer's use of the human instrument, His respect for the work that men can do, His willingness to use it at every turn, and more, His undoubted resolution to limit Himself and His power on many occasions to the human response, and His willingness to co-operate with us should make us realize our solemn responsibility as co-workers with Him.

Editorial

WRECKED CHURCHES.

The appalling disaster in Halifax harbour on December 6th last was a very heavy blow to the Church life of that city and the adjoining town of Dartmouth. There are six Anglican parishes in Halifax, including the Cathedral, one of which, St. Mark's, had three church buildings, two being on the outskirts of the city. Dartmouth had two churches, but only one parish. There was another small church across what is known as the North-West Arm, St. Augustine's, connected with the Cathedral, making a total of eleven church buildings. Of these, three, besides two comparatively new and up-to-date parish halls, were completely destroyed and all the others more or less wrecked. Old St. Paul's, the mother church of the city, and the oldest Church of England building in Canada, was almost miraculously preserved, and suffered the least. Not even its memorial windows were broken, although two tablets on either side one window were loosened from the wall. The Cathedral, although further away from the explosion, was caught in its sweep. All its large windows were completely destroyed, besides considerable other damage, amounting, in all, to some \$25,000.

An official appraiser has been engaged and we expect to be able next week to give the result of his work.

The cost of reconstruction will be even greater, however, than the value of the buildings destroyed as they were all wooden structures. In the case of at least one church (Trinity) brick must be used in rebuilding, as this is required by the city's fire regulations, and even in the case of the others it is the part of wisdom to use a more durable and more fireproof material than wood. In addition to this, advantage should be taken of the situation to provide for future growth, especially in the newer districts in Dartmouth as well as in Halifax.

As to the financial situation, it has been announced unofficially that the Dominion Government will probably make good the loss to some extent, but the Archbishop of Nova Scotia estimates that at least \$150,000, over and above Government aid, will be required. A generous response was made to relieve the suffering and destitution caused by the explosion, and it was realized that it was a calamity that affected every part of the allied countries. The Church has shared in this terrible misfortune, and is now appealing to Church people in other parts of Canada to come to its assistance. The mother diocese of the Dominion has suffered a staggering blow at the very heart of its activities. It has given freely in years gone by to other portions of the Church and will do so again. In the meantime it calls for help, and we are convinced that the generous, patriotic and statesmanlike members of our beloved Church can be depended on to respond generously to the call. The Primate has signified his desire that the Church throughout the Dominion should help provide the funds needed. Up to the present we have been unable to give our readers anything like an adequate estimate of the needs, but now that they are more clearly known, we have no hesitation what-

ever in urging you to render every assistance in your power.

The "Canadian Churchman" will be pleased to forward any money that is sent to it. It would save time and expense, however, if this were sent direct to the Archbishop, the Most Rev. C. L. Worrell, Halifax, N.S.

* * * * *

We drew attention several months ago to the serious nature of the school situation in the Province of Saskatchewan. In times of peace certain evils flourish, and it seems to require a great calamity to open our eyes to what is taking place. The question of allowing more than one language will have to be fought out in more than one province. It is a question that should be settled at the time that newcomers arrive, and should not be left to be fought over several years after they have been in the country.

* * * * *

The result of the vote of the soldiers overseas is now being made known and as was expected will increase the majority of the Union Government considerably. This government has, with the exception of the two provinces of Quebec and Prince Edward Island, the vast majority of the people of Canada behind it. It has no easy road ahead of it, but the cause at stake is great enough to make men forget petty and personal matters. We regret that there should be any exceptions at such a time and we hope that the people of the two provinces referred to will come to realize their mistake.

* * * * *

The President of the American Bar Association, addressing the Empire Club in Toronto, gave expression to some very valuable thoughts. "We have erected," said he, "instead of the crucified Son of God, Whose whole life was a sacrifice, and Whose death was an atonement, the image of a false humanity, which looks upon suffering, physical suffering especially, as a great evil, and death the greatest—a religion of humanitarianism." He claimed that the lack of a virile Christian faith was responsible in great measure for the present war, and it is only by making the ideals of Christianity all-powerful that we can hope to make impossible a repetition of such a war.

* * * * *

The appointment of the Dean of Durham, Dr. Hensley Henson, to the Bishopric of Hereford, has created a great deal of discussion in the Church in England. The orthodoxy of the Bishop-elect, particularly with regard to certain sections of the Creeds, was called into question. However, his reply to a letter from the Archbishop of Canterbury seemed to give the quietus to the discussion and the consecration was proceeded with. The bearing of the whole situation on the relation of the State to the Church in the matter of such appointments, and of the Church as a whole to the interpretation of its Creeds, gives to it a much wider significance. The former is a matter that concerns the Church in the Motherland but the latter is one of general concern and will have to be faced by the Church in all parts of the world. There can be no doubt that the experiences through which the world is passing at present will affect the forms in which we give expression to our faith. We need to be careful that we do not over-emphasize the form and lose sight of the underlying truth, and we need also to get clearer in our minds the real truths on which we stand.

The Presentation of Christ in Modern Times

Paper read by Ven. F. C. C. Heathcote at a meeting of the New Westminster Clerical Society held in Christ Church, Vancouver, January 24th, 1918.

THE subject given me for my paper is, "The Presentation of Christ in Modern Times." The title suggests what I believe to be true, that the Christ of revelation and history, the beginning and end of our faith, "The same yesterday, to-day and forever," is viewed in a special way and understood differently by various people and succeeding generations, and that, therefore, each age requires its own presentation and its own message. This has been described for us in immortal language:—

"An age of intellectual confusion saw in the portraiture of the Gospels the ideal of the great Teacher and Prophet of humankind, the Healer of human error. It judged rightly, but that was only part. The monastic spirit saw in it the warrant and the suggestion of a life of self-devoted poverty. Who can doubt that there was much to justify it? Who can doubt that the reality was something far wider than the purest type of the monastic life? The Reformation saw in Him the great improver, the breaker of the bonds of servitude, the quickener of the dead letter of the Gospel, the stern rebuker of a religion which had forgotten His Spirit. And, doubtless, He was all this, only He was infinitely more. And now in modern times there is the disposition to dwell on Him as the ideal exemplar of perfect manhood: great in truth, great in the power of goodness, great in His justice and forbearance, great in using and yet being above the world, great in infinite love, and the opener of men's hearts to one another. He is all this, and it is infinitely precious. We may glorify Him for it and exalt Him as much as we can, but even yet He will far exceed."

He will far exceed! Yes, under the inspiration of God the Holy Ghost, of Whom our Lord said, "He shall glorify me, for He shall take of mine, and shall declare it unto you." Succeeding generations have been granted a vision of the Christ in increasing fullness. Until to-day, with the splendid inheritance of past visions, and under the pressure of our own peculiar needs we stand before the fullest Christ ever revealed to men. May we not hope that out of the catastrophe that has come upon the earth we may gather a still greater vision? "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

"Ring out the old, ring in the new,
Ring in the Christ that is to be."

The real problem to-day is not how the modern Church may be made to accept all the thought of the past, but how it may so use this as the better to enable it to interpret the Christian Gospel and the person of the Christ in terms which the present age can understand.

Undoubtedly, the emphasis of orthodox Christianity at the present time is placed upon the Incarnation. We insist upon the belief that God always was the Father of all His children. That His Father-love is unsatisfied unless He be in full fellowship with them. His love is an eternal love, and the restoration of fellowship "until God be all in all" was no afterthought. There is no past or future with God. The Eternal "I Am" had planned from the foundation of the world the overcoming of sin, which is the great obstacle to fellowship. He did not delay. At the first moment, when He could get a foothold in the life of

humanity, He did. "For us men and for our salvation He came down from Heaven, and was made man." How precarious that foothold was is known to every Bible reader. "Jesus Christ, the Incarnate Son of God," was delivered into a world of sinners, by whom hostility was manifested from almost the earliest moment. The life lived on earth for thirty-three years manifested two things:—

1. God's own character.

2. The means whereby that character might be imparted to His children.

We insist to-day on the love of God because we know it, as revealed to us in the life of Christ; a human life which was put at the disposal of men and offered to God, culminating in the highest act of self-sacrifice, the death of the Cross, which, on the one hand, wrought our redemption, and made possible our reconciliation with God; and, on the other hand, showed forever that the character of God's children is meant to be identical with the character of the Father. The Resurrection from this point of view was at once the vindication of the life of Christ and the earnest of men's victory through Him.

To St. John the centre of everything in the Kingdom of God is the *Lamb*, as though it had been slain.

The self-sacrifice of God is our dominant religious thought. Love in sacrifice is the noblest thought of the world to-day. What other thought inspired the famous words of President Wilson when he summed up in one sentence the reason why the American people were accepting the gage of battle, "The world must be safe for Democracy. To such a task we can dedicate our lives, our fortunes—everything we are, everything we have—with the pride of those who know the day is come when America is privileged to spend her blood and fight for the principles that gave her birth."

"When we speak of the Christ of any age or any time, or any section of the Christian Church, we do not mean that we divide the Body of Christ, or that we split up the personality of Christ; we only mean that His appeal to men and to human consciousness is so varied that no two persons ever see Him quite in the same way. Men and communities alike approach Him, as it were, from different points of view, and, therefore, every man and every age has his or its Christ. He is the supreme necessity for every age."

In spite of many misunderstandings, the Christ appeals to all sorts and conditions of men. The student in arms says, whether the men are Churchmen or no, they all look on Jesus as on their side. He is a reality. "Let knowledge grow from more to more"; He will never be set aside. The Christ Who really lived, and lives—Who gave Himself for men before the eyes of His generation—gives Himself utterly to ours. The same in heart and soul, yesterday and to-day. But here we must face this saddening and puzzling fact, that the Church, whose mission it is to present the Christ to men and gain their allegiance to Him, has apparently lost much of her power to achieve this end. She somehow has, in the eyes of men, separated herself from her Christ and Lord, Whose mystical Body she is. The world questions whether the Church truly presents the Christ it reads of in the Gospels.

I think it is true to say that the people of our generation are at heart religious. It is

conceded that amongst women there is a clear manifestation of this, and, if we can depend upon the accuracy of the reports which we get from men who are able to judge of the attitude of our soldiers, who form part of the greatest conglomeration of male humanity ever gathered together in the history of the world, we may believe that the ordinary man of to-day, however much he is trying to hide it, is really religious. But our presentation of Christ does not seem to lead to a very wide movement back to the Church in any section of the community. I think we may say frankly that the situation is a difficult one. Let us consider some of these difficulties:—

1. We live in an age of intellectual confusion, and I doubt whether the Church's presentation is intellectually clear and definite. "If the trumpet give an uncertain voice, who shall prepare himself for war?" We must admit that there has been some uncertainty. For the last sixty years the Church has been defending the Faith, which has been challenged by—

(a) The new science.

(b) Investigation in various directions.

(c) Criticism.

(d) She has been forced to meet an actual assault on the ground of her futility and inability to square her faith with the facts of life.

The spirit of investigation was very fully aroused and at work during the last century. In every direction the questions How? When? Why? were being urged. A matter of such momentous importance as religion could not escape the questions of the age. The sign of the age was the question mark!

To go no further back, in 1859 Darwin appeared with a gift book, which was destined to reconstruct thought very generally. His hypothesis seemed to be antagonistic to the Bible account of the creation and of the origin of man, an account which was thought to have New Testament endorsement. Darwin was bitterly opposed by the leaders of Christianity. Essays and reviews written by seven men, of whom six were priests of the Church, with the object of relating religion to the new thought, were met with an hostile reception. In this case "the powers that be" were in a position to persecute some of the contributors to that book.

The hypothesis of Evolution, in a modified form, is generally accepted to-day. Countless Christian preachers accept it. But the world has not failed to recognize a volte face. Like St. Paul, "What we once persecuted, we now preach." The spirit of enquiry proceeded to encompass the Bible, and the Church's attitude was again unfortunate. Colenso startled England with his book on the Epistle to the Romans and his critical studies on the Pentateuch. He was tried for heresy. A scandal arose, which caused scars on the South African Church which remain to this day. His view of the Atonement was not the accepted one. He did not think that the sacrifice of Christ was vicarious in the sense of being substitutional. In the Pentateuch he found difficulties not to be reconciled with the Mosaic authorship. He was excommunicated. Perhaps the majority of Church people approved, but Driver's "Genesis" and Gore's "Romans" practically teach and interpret along lines similar to those of Colenso, and they receive general acceptance (*vide* "Creed of Christian," page 53).

The attitude of regarding the Bible as a supernatural book, whose origin it was sacrificial to investigate, was widely adopted. But criticism went on all the same: first, the lower criticism, dealing with the text, resulting in the Revised Version; and second, the Higher Criticism, which dissected the books of the Bible and shattered some of the old traditional beliefs of the Church as to author-

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NEW BOOKS

The Christian Doctrine of Reconciliation.

By Principal James Denney. Hodder & Stoughton, Upper Canada Tract Society, Toronto. (240 pp.; \$2.00 net.)

Few books have been awaited with more poignant interest than this posthumous work of Dr. Denney. It is his legacy to the world of New Testament scholarship. Sadly for us this book completes his series of studies on the Atonement. His name will always be connected with the vindication of the Pauline doctrine.

The first thing that strikes you about the book is its completeness of outlook and reference. The next thing is the anxiety to present an inclusive standpoint. Dr. Denney has not enjoyed the prospect of setting other thinkers in definite alignment against his ideas. He attempts to show, and succeeds, we think, that other views of the Atonement except that of St. Paul's lack the fullness which St. Paul's has. He is aware of the objection that St. Paul's language, if not his ideas, are under the limitation of the forensic metaphor, but he lifts the discussion by discovering the universal in the particular. This book is a much more successful interpretation of the Atonement to the modern mind than his previous works. He has lost none of his definiteness, but he has gained in mellowness.

His chapters are headed: The Experimental Basis of the Doctrine; Reconciliation in the Thought of the Past; The New Testament Doctrine of Reconciliation; The Need of Reconciliation; Reconciliation as Achieved by Christ; and Reconciliation as Realized in Human Life.

In the first chapter Dr. Denney deprecates the error of speaking of the death of Christ as a thing by itself which could be studied, appreciated and even preached apart either from Jesus or His life. Equally he sees the error of attempting to estimate Jesus even in His character of reconciler apart from His Cross and Passion.

In the second chapter he gives a discerning and an illuminating review of past theories of the Atonement. It is necessary to take the hard reading in this chapter to properly appreciate Dr. Denney's attitude. He is not trying to rehabilitate the Satisfaction theory.

The third chapter on the New Testament Doctrine is one to which the reader eagerly turns. He reminds us that the lesson of forgiveness from the parables like the Prodigal Son is that forgiveness is free, but not that it is unconditional. God does not forgive the impenitent. He has a forcible word to say regarding the meaning of God's Righteousness. He differs with Sanday and Headlam. To think of this referring solely to the character of God's Righteousness is to ignore the distinction between man as he would be without sin and sinful man as he is. He feels that there is a decided danger in representing that Salvation is something we are entitled to count upon and that God would lose more than we if a way of salvation were not found. This is not the temper of the Apostles. The wonder of salvation was never so dulled for them that they could even seem to take it for granted. On the other hand Dr. Denney is aware of the danger of speaking of the imputation of Righteousness in such a way as makes it a moral nullity. There is inspiration as well as imputation. Imputation is immediately creative, inspiring and energizing in the highest degree.

"To say that Paul is unintelligible, or that he presents Christianity in a way that does it every kind of injustice, is to fly in the face of history and experience. It is not historical scholarship that is wanted for the understanding of him, neither is it the insight of genius; it is despair. Paul did not preach for scholars or philosophers but for sinners."

We wish we had space to give many points of detailed exegesis which will come as a relief to some preachers. For instance, regarding Romans 5: 13, he does not dismiss the connection between sin and death as mythological, because he finds that to Paul death was not the physical fact but the moral bearing of the fact.

In his last chapter he addresses himself to the task of removing the appearance of unreality under which the Pauline doctrine has been conceived by those who disagree with it, and, indeed, which sometimes those who agree with it give to it. It is not an unrelated thing. The believer is brought into an ethical fellowship with Christ and is reconciled to love as the law of life. The reconciliation is in itself a reconciling power delivering from the social results of selfishness.

Read the book and you will be convinced of the modern applicability of the ideas of God's Righteousness, Sin, Faith and the cycle of other ideas which were a power for New Testament times.

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Fourth Sunday in Lent, March 10th, 1918

Subject:

The Stilling of the Tempest. St. Mark 4: 35-41.

THE events of this lesson took place on the evening of the day on which Jesus spoke the Parables which we have recently studied. After a long day of teaching by the seaside He desired to cross the lake to find rest and quiet on the other side. It was the constant custom of Jesus to retire from time to time to some secluded spot for communion with the Father and for quiet converse with the Twelve. This habit of His is a valuable example to ourselves. He trained His Apostles to seek such retirement. If it were valuable for them, it is needful for us. The Church acts upon this principle in setting aside the season of Lent as a special time for seeking in quiet ways the blessings which come from meditation, prayer and special devotion. The strongest Christians gain their strength in the hours when they are alone with God.

1. **The embarkation** was quickly made after the multitude had been dismissed. No time was taken for refreshment or change of clothing, but, after His hard day's work, "they took Him even as He was in the ship." Other little ships accompanied them, and they set out for the other side, seeking rest. Jesus was so weary that He threw Himself down on the leathern cushion in the stern of the boat and was soon fast asleep.

2. **The Sudden Storm.**—One of those violent storms which come suddenly upon that lake swept down upon them. "The waves were dashing into the boat, so that it was getting full." Even the experienced fishermen were afraid. They awakened Jesus and said, "Master, carest Thou not that we perish?" In the fear and excitement of that hour the faith of the disciples failed. They had seen great wonders wrought in the healing of the sick and the casting out of demons. They must have thought that Jesus could do something for them. Hence, they made their appeal to Him. Strong faith would have made them calm, trustful and assured. Little faith only made them appeal blindly to Him. It was enough to make them turn to the true source of help (St. Matt. 8: 26).

3. **The Power of Jesus over all Forces.**—The disciples in that boat received a new manifestation of the power of Jesus. He rebuked the wind and the sea with the same authority as that by which He had rebuked disease. It was necessary that His disciples should have convincing proof of His power in all realms. The arrangement of the Gospels for the Sundays after the Epiphany (of which this narrative is one) shows the progressive manifestation of the Divine power and authority of our Lord. The faith of the disciples was undoubtedly strengthened and their reverence was increased by the stilling of the storm. "What manner of man is this, that even the wind and the sea obey Him?"

4. **The Rebuke of Little Faith.**—Our Lord turned to the disciples in the boat and chided them for the failure of their faith in the time of danger. "How is it that ye have no faith?" St. Matthew reports His words, "O ye of little faith!" They had no faith sufficient for the occasion. It was only little faith in a time when great faith was required. Yet, after all, little faith is better than being altogether without faith. Bunyan very quaintly tells what happened to one whom he calls "Little-Faith": "All the King's subjects are not his champions. . . . Is it meet to think that a little child should handle Goliath as David did, or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little. This man was one of the weak, and, therefore, he went to the wall."

5. **The Symbolism of this Miracle.**—No miracle of Jesus has been used in symbolic teaching more than this one. For the individual Christian it may serve to teach that, as one passes over the "waves of this troublesome world," calm and peace may be found in the presence of the Saviour, and that with Him is safety as well as peace.

For the Church there is the strong support that comes from believing what Jesus said, "The gates of hell shall not prevail against it." Though, like the ship on the storm-tossed sea, the Church may experience many perils, and sometimes littleness of faith within, yet where Jesus is and where men turn to Him for help, calm and safety shall be found. The mistake men make is in regarding the tumult and the storm rather than the Master Who is within.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A PAMPHLET entitled "S.O.S." has come to hand from England, which indicates that the waste of food through the breweries of Great Britain is not only causing anxiety among the people of this continent who are conserving and producing, but among the thoughtful people of the British Isles as well. Here is one of the striking statements contained in this booklet, which deserves serious consideration: "Sir Arthur Yapp begs us on our honour to save 180,000,000 weekly rations a year to avoid compulsion. That will put us right. Every household in the country is to be upset, every bite of bread is to be regulated by law to save 180,000,000 bread rations a year. But there are 3,000 breweries, destroying 270,000,000 bread rations a year, and by shutting them up the whole question would be solved, with 90,000,000 rations to spare. Remember, when you are forbidden by law to give your child another piece of bread that the bread you might . . . have given it has gone to a brewer's vat. Had our government done in August, 1914, what the government of Canada has done, we could have had a good reserve of 5,000,000 tons." How this business affects the North American continent is set forth in the following striking phrases: "The ships that fly the British flag are life and death to our Allies, but they are being wasted on drink. The Drink Fleet since war began has been equal to seventy-five ships of 6,000 tons working all the time. Such ships, used for food, will make four voyages each in a year, so that we have lost by drink 900 voyages of wheat ships." The author quotes the striking words of Sir William Hearst, Premier of Ontario, when his government was enacting the war prohibition Act as follows: "Surely we, as a young country in the making, must so shape our legislation that no government of this country will have to make the admission the government of Britain has had to make, and be as that government, impotent to remove the evil. The situation in the Old Land to-day speaks to us in this New Land in tones of thunder to avoid the path that land has taken, and to shake off that which hampers progress in peace and may destroy entirely in war." It is an oft-told tale that the British are a peculiar people. They have been brought up on beer, it is said, and it is as much a part of their daily food, and quite as harmless, as milk or coffee, or any of the other necessities of life. "To rob the poor man of his beer" would be regarded as the withdrawal of the last symbol of liberty. The author of this pamphlet, who is English of the English, takes a different view. He says: "The government talks of Labour, but there is not a responsible Labour leader in the United Kingdom who would not stop Drink to-morrow to give our people bread. The government has never asked Labour. The only definite appeals that have been made to Labour have been overwhelmingly in favour of prohibition." Speaking of war profiteering, the following remarkable statement will be of interest to our readers: "In proportion to its energy and the money paid to Labour, the Drink Traffic has made more money out of hindering the war than any other trade has made out of helping it. While small tradesmen have been ruined, brewery shares have gone up 800 and 900 per cent. It is a slander on Labour to say it will betray us to Germany if we take away its beer. What Labour is tired of is profiteering, and the day the government stops profiteering it will put a stop to Labour Unrest. But the government does not stop it. It gave back to this trade last year in the record year of its prosperity £1,000,000 of taxation."

"Spectator" feels that he has given enough from this pamphlet, which was written by Arthur Mee, the well-known writer, and the editor of that wonderful series of volumes known in almost every household, "The Child's Book of Knowledge." He has, however, not given too much, for it is vastly important that the citizens of Canada and the United States should know the conditions in England and the feelings of dismay that have laid hold of thinking people in the British Isles. The London "Spectator," one of the most influential publications in the United Kingdom, associated by political and social affiliations with the great conservative elements of the country, has been among the most uncompromising advocates of wartime prohibition, or the minimizing of the evil to the last degree. It is absolutely useless and childish for some lieutenant-colonel to stand

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Polytheism and Polygamy

THE site of the first Mormon Temple on British soil was dedicated four years ago at Cardston, Southern Alberta, by Joseph F. Smith, the President of the Mormon "Church." A temple rivalling that at Salt Lake City is planned. The Mormon "Church" already holds over 122,000 acres west of Cardston. When they gain possession of the Blood Indian Reserve, a huge block of the finest land, they will possess nearly every acre of the section bounded by the Lethbridge main line of the Canadian Pacific Railway on the north and the branch to Coutts on the east, with British Columbia and the international line forming the other boundaries. The Indians' consent requires to be gained to the sale of their land, but that will be won if money can buy it. Outside this section they have large settlements as far east as Grassy Lake and as far north as Calgary. Two-thirds of their fifteen thousand members in Canada are in this district. There are a half dozen small towns in Southern Alberta so completely under the domination of the Mormons that there are no services for divine worship held other than their own. It is very evident that the aim of the Salt Lake headquarters is to make Southern Alberta the Canadian "Utah."

Polygamy is the objection that at once springs to the mind of the Christian patriot when this state of affairs is reviewed. There is nothing more subversive of the moral and social well-being of a people than plural marriages. In spite of the statements of the Mormons in Canada that they do not practise polygamy, our faith in a Mormon's word has been destroyed ever since President Smith, under oath, stated that polygamy had ceased and was forbidden, and yet he testified later that he had lived continuously with five women and had had eleven children. One realizes that "spiritual" marriages are not always counted as polygamous. There is not the slightest doubt that in Utah to-day polygamy is taught and practised, though, perhaps, under some other "religious" term. Some men have their "wives" living in Utah, and regularly visited their other families in Wyoming and Idaho. The outcry against polygamy has caused some of the Mormons to resort to "clandestine" plural marriages, so that it has been found impossible to get unmarried women to testify against the fathers of their children for fear they should stain the honour of some of the officials of the "Church." The Salt Lake City "Tribune," an opposition paper, has published a list of two hundred and twenty-four known cases in the last seven years of new polygamy, with details. We do not imagine that the Canadian colony is actuated by ideals very far different from those of the parent society.

The political bane of Mormonism is written so large on the history of some of the Western States that he who runs may read. Slowly, to-day, in Utah there is being gained by the "Gentiles" some power and influence, but the real centre of influence is still in the Mormon government. As an organization they can so easily exercise it, for their organization is second to none, except, perhaps, the Roman Catholic Church. They have an elaborate system of Deacons, two kinds of Priests, Bishops, elders, seventy apostles and High Priests. A boy starts at the bottom of the ladder as a Deacon while he is still in his teens. By thirty years of age he will reach the rank of the Melchizedek priesthood, if he acquits himself to the satisfaction of his superiors. This gives him powers and privileges never granted to mortals on earth before. The country is divided into wards and stakes, instead of parishes and dioceses. The Mormons have thus at their hand a thorough organization of persons who are controlled by the most terrible sanctions. Disobedience could be contemplated only by the man who thought of leaving the society. It is clear what a great danger, politically and socially, there is in allowing them to segregate themselves in a special locality.

It is a wonder that any society with such a history as the Church of the Latter Day Saints of Jesus Christ, the name which the Mormons prefer, is able at all to gather any converts. To pass over the ordinary lists of murder, theft, highway robbery and assault, and not to mention such trifling things as defrauding, misrepresentation and the like, there are pages of their past which are simply dreadful. The Mountain Mea-

dows massacre, when more than one hundred men, women and children were slaughtered in cold blood by Indians and Mormons, who incited the Indians. Bishop Lee was afterwards executed by the United States Government for this fiendish thing. Lee confessed complicity in the crime, but said he was sacrificed to save higher officials. The "Danites," a secret body of masked horsemen, who watched the mountain passes to prevent the escape of the disaffected, have to answer for a series of murders and disappearances which would discredit even an Apache. The coming of the railway greatly interfered with this closed community practice. Some of the faithful, foreseeing this when the railway was being surveyed, petitioned their religious head, Brigham Young, to prevent it. "D— a religion which can't stand one railway, anyway," was his reply. But a thorough and embarrassing system of espionage is kept upon travellers to-day in Utah, particularly those known to be hostile to Mormonism.

Polytheism is one of the teachings of their system, though that is not generally known. "As man is, God once was; as God is, man may become," is set forward as the supreme aphorism of Mormonism. It expresses their idea of eternal progress. Even God the Father is subject to this eternal progress. "There was a time when our Father was not God. Who, then, was God? His Father, do you say? Then there must have been a time when He, too, was not God." So we have a line of successive Gods stretching from the dawn of time to the present. The Mormons defend this unlimited polytheism by a reference to the Christian truth of "the Father and the Son." The God now reigning is called "Jehovah," and the Mormons pride themselves on keeping close to what they call the "Bible type" of God. He is the perfected man. He has a physical, intellectual, social, moral and spiritual personality. We can best know God by studying man, because "man is made in God's image." The ideas of God which are set forth in the Old Testament are particularly the delight of the Mormons. The anthropomorphisms are taken as the highest truths. The higher teachings of Christ are not emphasized. This explains how Brigham Young could say, "Adam is our Father and our God, and the only God with whom we have to do." Some thoughtful Mormons have tried to explain this away by suggesting that Adam will forever preside over the world that he peopled. The explanation at least shows their embarrassment.

We are prepared for a strange idea of Jesus Christ by the foregoing. It is taught that He attained to "Godhood" by the principle of eternal progress, or psychic evolution. Christ is called eternal God only as "eternal is one of the categories of the power that makes Him God." He is not the only one Who has been made God, for "an infinite number of psychic beings have attained this supreme rank."

There is no need for any Atonement, because the Fall was deliberately chosen by Adam. He was not deceived as Eve was. But he realized that he could be the Father of mortal men only if he fell, so "Adam fell that men might be and men are that they might have joy."

Prayer is saved from being a bother to God by a system of efficient organization. "Ninety-nine per cent. of the millions of prayers are probably passed upon by our guardian angels; only the very few require councils of greater wisdom, such as Jesus Christ or God," is the explanation of a professor in the Utah University.

Blood-atonement is a dreadful doctrine, which was actually in practice at the time of the "Reformation" (1855). It means that it is better to kill an apostate to save him rather than allow him to live for his condemnation. A Mormon is forbidden to shed *innocent blood*, but blood that is innocent flows only in Mormon veins.

George Washington was baptized in the Mormon Church, and most of the notables of the world. (We have not heard whether the Popes of Rome have been.) This was accomplished by proxy-baptism. It is absolutely necessary for salvation that a man should be baptized by a member of the Mormon priesthood. Any Mormon friend can make arrangements for you by proxy. One of their writers (Roberts) says there are as many as 2,500 proxy baptisms in some months. Members are exhorted to thus become leaders of a spiritual progeny and pay the necessary fees for each baptism.

Celestial marriages and marriages "for eternity only" are the abominations of Mormonism. The idea of eternal progress is at the bottom of the idea. A man will get his rank of godhead in heaven according to the size of his family, among other things. Since man is made in God's image, therefore it is grossly inferred that procreation continues hereafter. But no marriages are made in heaven, as Jesus Christ said. So

up and wave the whole question aside as "bosh," and proclaim that everything is lovely, Canadians are safe and Britons are saints! This is not a question of the ability of Canadians to take care of themselves in England. If England were alone involved in this problem we should certainly hold our peace and leave Britons alone to work out their own problems. It is a far wider question than that. It involves the feeding of our men who go into the fighting areas of France. It involves the feeding of Great Britain and our Allies that victory may be possible, and it involves every farm and farmer, every man and woman that is to delve and weed in the vacant lots of our cities and towns that more food may be produced and more sent overseas, where it is so sorely needed. If Arthur Mee's statements are correct, then what is the situation that faces our grain-growers on this continent? They will naturally ask themselves, What proportion of our labours will minister to the unavoidable necessities of hunger and what to the avoidable and unnecessary demands of thirst? It will require a fleet of forty wheat ships, working all the year, each carrying 6,000 tons of grain, to transport America's contribution to the vats of the British breweries! Put it in another way. If last year's entire exportable crop went into food for our Empire and our Allies, probably every additional pound of grain that can be produced this year by extra labour and extra cultivation will be required for the British breweries, and will be so used. The amount they call for is 1,000,000 tons—tons, remember, not pounds! For the men on the prairies and in the older provinces, who have bent their backs to the greater burden of production, for the men and women of the towns and cities who, in the early morning and dewy evening, have cultivated their vegetable plots that more room on the farm land might be left for grain, it becomes a very personal question as to what is the destiny of that product.

* * * *

When England is at war, Canada is at war, and when England starves, Canada must suffer with her. The graves of our dead in France and the heroism of our living give us the right to say much in regard to both the conditions of war and peace. The curtailment of our own food and the suppression of our own Drink entitle us to say much regarding the disposal of what we withhold from our own children. They who are fighting for bread as against beer in England would welcome the official support of Canada and the United States. England is particularly sensitive of the good opinion of this continent, and we know that America has very definitely indicated the necessity of settling the Irish question, a subject much more out of the way than the one we are discussing. No good citizen should slacken his hand for a moment in the way of production, but while he works our government should insist that Great Britain is bound to eliminate this very manifest waste, as we have already done to our benefit in more senses than one.

It is needless to say to our readers that the case that is here presented is in no sense a propaganda for the moral reformation of England. That is an entirely different question, and the responsibility for their conduct and habits does not rest on us. There are, however, 300,000 good Canadians in England and France, and we want to see that they are properly fed. The British people must have food, else the whole cause for which we fight may be lost and we shall perish in the ruins. When, therefore, we send them food we have a right to say that it ought not to be turned into drink. This in no way affects the ration of rum that is dealt out to the fighting men as a tonic. It is purely a matter of business, looking to the conserving of our resources for the final overthrow of the enemy. It is no temperance society talk, but a war measure of increasing importance in a conflict of endurance.

Spectator.

* * *

In his youth the man in this story didn't believe there was a God. But certain experiences caused him to change his mind. He is a successful manufacturer of cutlery. Following is his simple, straight-from-the-shoulder explanation of why he knows there is a God: "It takes a girl in my factory about two days to learn to put the seventeen parts of a meat chopper together. Is it possible as I look upon the stars, each with its separate orbit all balanced so wonderfully in space, that they just happened; that by a billion years of tumbling about they finally arranged themselves? I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper."—"The American Magazine."

1918. WEEK Interest

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provision for indulgence must be made while here. Any woman in the world may be annexed for the heavenly harem of a Mormon by a celestial marriage, wherein his "wife" is married again to him as a proxy for the person desired. Women must be "sealed" to some man and to one man only, otherwise they will not be saved. Heaven is this earth, which by the eternal progress of man will some day evolve the thoroughly socialized future, made up of physical, mental, moral and spiritual activities.

The Book of Mormon and the Book of Doctrine and Covenants are the two authoritative documents. "The Pearl of Great Price," containing the translation of the Book of Abraham, which was written by Abraham himself, seeks to supply ancient authority for polytheism and polygamy. Bishop Spaulding's exposure of the fallacies of this book five years ago, has undermined its influence. But the Mormons still believe in the story of Joseph Smith finding and translating the book of golden plates covered with hieroglyphics. It states that the aborigines of this continent were connected with the Jews (an idea which was prevalent about 1830), and that after the Resurrection Jesus appeared on this continent and founded a church. Its resemblance to a story by a minister named Solomon Spaulding, called the "Manuscript found," has never been satisfactorily explained by the Mormons.

The strength of Mormonism lies in its ability to give to all questions a "pat" answer, which satisfies or chloroforms an ignorant mind. The industrial co-operation, the beginning of heaven here and now, is a talking point of their elders seeking members. But converts who come from Great Britain and Europe says that Mormonism in Alberta and Utah are very different from the glowing pictures painted by their missionaries. The tithing system enables the "Church" to keep a strangle-hold on the average members. Poverty is a deterrent to polygamy. The practice of dictating a member's location, occupation and movements, gives a tremendous power.

The missionary activity of the "Church" is remarkable. About two thousand young men, travelling "without purse or scrip" are working to-day. One is inclined to smile at this propaganda, but three weeks ago the city of Toronto was covered with Mormon pamphlets.

This article does not make pleasant reading. Enough has been said to show that it is time we, as Canadians, were aroused to the significance of what is taking place in our own borders. It is foolish to allow the cause to gather strength before it is checked.

Care must be taken not to confuse the Reformed Church of the Latter Day Saints, called the "Josephites," with the Utah organization. This branch does not believe in polygamy, blood-atonement or proxy baptism. But they accept the Book of Mormon as a standard of faith.

MARCUS MANN.



The first battalion of the new Jewish regiment marched through the streets of the East End of the city of London proper, England, on February 4th, and had an inspiring reception. They looked sturdy and marched well. There were official reviews by the Lord Mayor and others, and speeches at a luncheon which followed. The battalion carried Union Jacks, also two Zionist flags of blue and white, with the shield of King David, bearing a Yiddish inscription: "If I forget thee, O Jerusalem, let my right hand forget her cunning." The Guards band played "Hatikvah"—the hope—now recognized as the Jewish national melody. The battalion is going abroad. * * * *

Prayer Book Studies

By Dyson Hague.

THE WORDS OF ADMINISTRATION

THE democratic genius of the Church of England, and the determination to square the service with the teaching of Scripture is everywhere in evidence throughout our Communion Service. Take, for instance, the Rubric before the words of administration. Those three little words, "in both kinds," tell in themselves, the victory of the Church of England over a thousand years of wrong. Our Blessed Saviour said most emphatically: "Drink of it, all of you," and some of the earlier Roman Popes declared the withholding of the cup to be a Manichaean heresy and sacrilege. Yet for hundreds of years the theological delusion that the whole of Christ's Body, Soul and Divinity were in each element, and the infatuated priestly fear that the transubstantiated element of blood might possibly be spilled, led to the administration of a mutilated sacrament to the laity (if indeed it is a sacrament at all, which is very doubtful, as Bishop Harold Browne of Winchester showed) and only the consecrated wafer was given to the laity. But in 1548 and 1549 the Church of England, with splendid courage, took its own strong line of national action, and restored to the people of England's Church, the sacrament of our Blessed Lord as it was instituted by Himself, and in defiance of the practice of that mighty Church which had transgressed the commandment of God by its traditions, gave both the bread and wine to each communicant, clerical and lay. It is interesting to read Article 30, and see how the doctrinal teaching of the article is brought into practical effect by the rubric. Take again the three little words also, "into their hands." They are of great interest historically. It must be remembered that when the reformers came to the administration of the Holy Communion they were exploring in an almost unexplored region. There was nothing at all like what they wanted in this part of the Office in the Mass Service of the Church of Rome. In the Church of Rome it was the custom to put the wafer onto the tongue of the communicant, that is into their mouths, never to deliver it into the hand. The reformers seemed to have been in a sort of dilemma. On the one hand they had the primitive custom to show that the elements in the Early Church were put into the people's hands. But on the other hand they had the priest's tradition of the abuse of the sacrament, and of the danger of its being conveyed secretly away and abused. So they effected a compromise and added a post-Communion rubric in the Prayer Book of 1549 to the effect that the people might receive the sacrament of Christ's Body in their mouths, at the Priest's hand. In the first revision of the Prayer Book three years afterwards this was altered into, "he shall deliver it to the people in their hands"; and to-day in every Prayer Book throughout the world it is ordered that the bread and the cup is to be put into the hands of the people as they meekly kneel. In his very original and interesting study on this subject, Bishop Dowden points out in a somewhat reductio ad absurdum disquisition that the almost universal idea both of clergy and laity that "into their hands" involves the necessity of the reception of the bread by both hands, and not simply by the fingers and thumb of one, is not supported either by the language of the Prayer Book or by the universal primitive practice. If "into their hands" in

In Both Kinds.

1552 and 1662 means into their two hands, then "into their mouths" in 1549, must mean into their two mouths! and not, as it evidently does mean, into the mouth of each. To insist upon the communicant taking the bread into two hands as if it were the command of the Church, would be as unwarranted as the action of the Bishop, who is said to have insisted upon the communicant receiving the bread between the thumb and the fingers, and who paused and repeated, "Take"—"Take"—again and again until the communicant took it according to his wishes.

Into Their Hands.

The words of administration are, we might say, not only one of the peculiar features, but one of the glories of the Church of England. Repeated a million times every week in the year, they have become endeared to every Anglican by a thousand sweet and tender associations. It was a happy moment when by almost a flash of inspiration the first compilers of our Prayer Book resolved to introduce as a law of England's Church the practice of repeating suggestive and appealing words as the sacrament is delivered to each kneeling communicant. But it was a happier moment in the history of the Church of England when in the reign of Queen Elizabeth in the year 1559, the two forms of 1549 and 1552 were united in their present combination. The reader must remember that for a thousand years or so, the English Churchman never heard anything like what we call the words of administration. As they knelt in the Mass Service at the altar rail and put out their tongue to receive the wafer in the Eucharist, no word was spoken to any one by the Priest, nor is there any trace of any formula for the delivery of the sacrament in the Church in any section of the pre-Reformation Anglican Church. In the pre-medieval Church the bread and the cup seem to have been both delivered with a short formula, at least in the Asiatic and African sections. In the Clementine liturgy, for instance, (Cresswell's edition, p. 70), these words occur with regard to the communication of the people. Let the Bishop give the oblation, saying: "The body of Christ." And let him who receives say, "Amen." And let the Deacon hold the cup and administering it, say: "The blood of Christ, the cup of life." In the Ethiopic Church Order after the fraction of bread it was to be distributed with the formula: "This is the heavenly bread, the Body of our Lord Jesus Christ;" and the cup with the words: "This is the Blood of our Lord Jesus Christ," the communicant to respond in each case, "Amen." In the Syrian Liturgy, the words of administration were: "The body of Christ, the blood of Christ, the cup of life."

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In the North African liturgy the words, according to Augustine were: "The body of Christ" with the answer, "Amen"; "the blood of Christ" with the answer, "Amen"; or possibly this longer form: "Receive and eat the body of Christ"; "receive and drink the blood of Christ." In the anonymous de Sacramentis found in the works of St. Ambrose, it seems that the formula of administration was simply "Corpus Christi," with the response "Amen." It is evident from this multiplied witness that there was a form for the delivery of the Sacrament. But it is also historically certain that for centuries the Roman Church employed no such form. When, and where, and how, and why, and wherefore, the Church of Rome determined that no formula should be employed, will probably never be known. The only relic of the primitive formula through the middle ages was a form in the Sarum and York Manuals for the communi-

cating of the sick in the following words: "The body of our Lord Jesus Christ keep your body and soul to eternal life. Amen." But when the reformers determined to restore the primitive custom of saying words of administration to the communicant, they added five words, which not only transformed the whole intention and meaning of the administrative formula, but restored to our beloved Church the truth of the Sacrament, as it is in Christ and in His Holy Word. The words they added were these: "Which was given for thee;" "which was shed for thee." Now this is a wonderful thing. Wonderful for its originality and Anglican daring, and wonderful for its spiritual discernment of truth.

An Epoch-making Change.

For by the addition of these words they brought home to each heart in the solemn moment of the reception of the sacrament two wonderful truths. First.—That the body of our Lord Jesus Christ which was given on Calvary's cross and Christ's Blood that was shed is of everlasting efficacy, and that that Great Sacrifice is of power to preserve both body and soul unto everlasting life. Second.—That that Body which was given over eighteen centuries ago was given for "thee," and that the Blood of our Lord Jesus Christ which was shed on Calvary's Cross over 1800 years ago was shed for "thee," the Church thus bringing home to each individual heart the long-buried truth of the personal application, and the personal appropriation by faith of the redemption that was consummated once for all. Or, as the Bishop of Durham has beautifully pointed out: There lies between the two parts of the words of administration a chasm of 1,800 years of time. That is, there is set forth in the first half the great Transaction of the Ages, the Finished Work of Christ upon the Cross. "The Body of our Lord Jesus Christ which (over 1,800 years ago) was given for thee, and the Blood of our Lord Jesus Christ which (over 1,800 years ago) was shed for thee, preserve thy body and soul, etc. Then in the second half there is set forth the fine truth of the personal appropriation of Christ by faith in the words: Take and eat this, that is, this Bread, this consecrated Bread; drink this, this consecrated Cup in remembrance that Christ died for thee, and feed on Him (not on bread), in thine heart (not in thy mouth), by faith (not by mastication), with thanksgiving. Eucharistic indeed may the heart of each Churchman ever be as he thinks of the beauty and simplicity of the service that by the grace of God he enjoys in the communion service of the Church of England, by reason of the Spirit-taught, Spirit-led achievement of the reformers of the Church of England.

M.S.C.C.

Dr. Westgate has recently undergone another serious operation in Ireland.

Dr. Thwaites, of the St. Helena's Medical Mission in Jerusalem, who since the outbreak of war has been with the Royal Army Medical Service has been ordered to Jerusalem. This will enable him to get in first-hand touch with his former work.

Mrs. Dr. Cummings, associate editor of the "Mission World," has been ill lately.

Miss Nora Bowman, of the diocese of Mid-Japan, is returning home on furlough with the Rev. and Mrs. Cooper Robinson. They are expected after Easter.

The Rev. A. J. Vale, of the diocese of Mackenzie River, is engaged in deputation work in Eastern Canada. He will visit the dioceses of Nova Scotia, Fredericton and Quebec.

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Correspondence

THE COMMON CUP.

Sir,—Do the Bishops and clergy know that large numbers of our communicants are receiving in the denominational churches because they will not use the common cup?

Are there not thousands of good Christian people who, by using the individual cup and unfermented wine refuse to run the risk of spreading disease and drunkenness? Then what, may I ask, is the reason that the Anglican Church does not follow the good example of all other denominations?

Commonsense.

PAROCHIAL VISITING.

Sir,—Having lately heard several clergymen say that "they have only time to visit the sick and those bereaved," and another "that their congregations are not going to be spoon-fed," I would like to hear the views of your readers on this very important branch of Church work. I am afraid it is getting more or less put on one side. I cannot imagine anything more disastrous to the Church if this is to become a general condition.

No one disputes that the Church has lost touch with the masses. Now, is the Church going to lose touch with its members?

If we cannot have as many services, let us do without them, and let other work be done by the laity, but let the shepherd of souls go in and out amongst his flock is the firm opinion of

Anxious.

THE FORUM.

Sir,—In your issue of February 7, Prof. Michell, of Kingston, asks correspondents to state their objections to the Forum movement. I trust others will do so. For myself, I feel in a maze about it. On the one hand, to old-fashioned people to attend a Forum meeting on Sunday evening, seems like a breach of the fourth commandment. It is all very well for those who have always opposed Sabbath keeping to welcome the Forum, but for those who believe in the Church as a Divine institution and the ten commandments as binding, the rise of this movement is another matter. The Forum movement has given new life to all sorts of attempts to secularize the Lord's Day. "Sacred" concerts to raise funds for soldiers' comforts have become more secular and less sacred ever since the war

opened. All sorts of meetings claiming a charitable or patriotic purpose are now crowding Sunday. In Ottawa at the present time there is a strong protest against the action of the Lord's Day Alliance in closing the toboggan slide at Rockcliffe on Sundays. It is claimed that, while running, this slide took in \$100 per Sunday which was handed over to the Red Cross and that the Red Cross will lose \$500 by the closing of the slide. Those of us who have experienced the slavery of working seven days per week, look askance at any agency which tends to break down the barriers which fence off the Lord's Day. During the past three weeks Ottawa churches have been urged to combine with the object of closing up some of them to save fuel. While this movement received the endorsement of the newspapers, the "Ottawa Citizen," the great advocate of the Forum in eastern Ontario, made the following plea which I commend to the attention of Prof. Michell:—

"The People's Forum is not a religious organization, so far as church religion is concerned. But it may fairly claim to be educational. It is to be hoped that the Forum does not come under the fuel controller's ban. In a long week-end of enforced idleness, the Forum should be an influence for good. While it might need a few extra shovelfuls of coal to warm up the hall for an hour or two, there is something to be said for the saving of fuel in the hereafter; and the people who have no church should not be forced to wander in an intellectual no-man's land between Saturday and Tuesday."

So much for that side, but on the other, as Prof. Michell says, if people go to the Forum who will not go to church, is the Church going to allow them to be taken in hand by atheists and anarchists and theosophists and convinced that the Christian Church cares nothing for the social condition of the people. If Prof. Michell again spoke in Ottawa Forum, personally, in my present state of mind, I should feel that I ought not to go to hear him, but I am not at all sure that if Prof. Michell received an invitation to speak, he would be doing right in refusing to do so, even though it were distasteful to him. It is a big question, and if the Church is not to be pushed into a corner, she must answer such questions. I trust many will discuss it in your columns.

Ottawa Churchman.

EARLY CANON LAW.

Sir,—Will you allow me, for the benefit of those who have to consult the early canon law of the Church, to call attention to Rev. Dr. John Fulton's collection, which appeared more than forty-five years ago under the title, "Index Canonum?" It is not as well known as it ought to be. It contains the Greek text and English translation, side by side, of the canons of the four General Councils (Niceæ, Constantinople, Ephesus, Chalcedon), the Apostolical canons, and the canons of the Provincial Councils approved at Chalcedon (Ancyra, Neo-Cæsarea, Gangra, Antioch, Laodicea). The whole is carefully digested, and the canons on any point can be quickly found by consulting this digest. To all this there is added valuable introductory matter describing these councils and their canons, and the organization, doctrine, worship and discipline of the primitive Church. His observations on many matters that are still under discussion in the Church are the weighty pronouncements of an expert. Let a few examples suffice:—

"Apostolical Canons.—The canons called apostolical, though there is not the slightest evidence that they were written in the age of the apostles, are of very high antiquity, and Beveridge clearly shows that they have grown up into general acceptance in successive Synods; that they have been gath-

ered into one collection by some unknown hand before the termination of the second century, or certainly at latest, in the first part of the third; and that before the Council of Niceæ they were recognized as universally obligatory everywhere throughout the Church. . . . Like the common law of England, these canons were accounted in the universal Church as of such antiquity that the memory of man ran not to the contrary; and thus they were accepted from the Council of Niceæ downwards as a fundamental portion of the canons of the Catholic Church." (Fulton, pp. 51, 2.)

"Ordination of Deaconesses.—Concerning the ordination of deaconesses, there has been much dispute among the learned, some affirming and some denying that they were always regularly ordained by the imposition of the hands of the Bishop. Bingham shows convincingly that they did receive imposition of hands, and that not merely in the way of benediction, but as an actual consecration of them to their office in the Church. . . . It is to be observed that the ordination or consecration of the deaconesses conveyed to them no power to execute any part of the priestly ministry." (Fulton, pp. 24, 5.)

"The Authority of General Councils.—What, then, is the test of the authority of General Councils? Simply, their general recognition as true General Councils, and the general reception of their doctrines and decrees throughout the universal Church. By this test every General Council stands or falls. By this test the doctrines of the six great Councils of Niceæ, Constantinople, Ephesus, Chalcedon, and the second and third of Constantinople stand, being to this day undisputed by any Catholic Church." (Fulton, pp. 53, 4.)

"Confession.—It is needless to observe to the attentive reader of these canons that they contain no trace, however slight, of any compulsory or obligatory confessions required from members of the Church on any occasions or for any reasons whatever. . . . to the curious, these documents are not without some indications of a voluntary opening of spiritual griefs to an appointed minister of God." (Fulton, p. 41.)

T. G. A. Wright.

London, Feb. 13th, 1918.

CHRISTIAN SCIENCE AND THE BIBLE.

Sir,—A special article, "Christian Science and the Bible," in your issue of November 22, 1917, makes a comparison which would not satisfy any Christian Scientist, and surely the point of view of Christian Science should be presented on such a subject over against the view of one who is looking at it from the outside. Your writer begins with the avowed purpose of showing the difference between Christian Science and the teachings of the Bible, and this is unfair to Christian Science because it is presuming that the standard of Bible teaching is other than that of Christian Science. What is this supposed standard of doctrine? Is it that of one of the numerous Christian sects, or is it some residuum of Christian faith, found by eliminating the distinctive doctrines of the sects? Surely the writer must admit the desirability of some standard of "the Faith once for all delivered to the saints," and further thought will grant that a scientific standard of Christianity, the Science of Christianity, the demonstrable Christianity of Christ Jesus is the desideratum. Had the writer investigated the claim of Christian Science to be scientific Christianity, by seeking first its Biblical basis, his experience might have been that of other students who have found the presupposed differences dissolved into thin air. In Christian Science, Mrs. Eddy's experience is

Progress of the War

February 18th.—Monday—Germany resumes war on Russia.

February 20th.—Wednesday—Germans push forward in Russia without opposition.

February 22nd.—Friday—British take city of Jericho.

February 23rd.—Saturday—Russia yields to German demands.

verified, as stated thus: "The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated." ("Science and Health with Key to the Scriptures," page 110.)

In saying that Mrs. Eddy grasped the great truth of the influence of mind over body, your writer has not recognized that Mrs. Eddy did not appeal to the influence of the human mind but of the Divine Mind, that she observes the distinction made by St. Paul between "the carnal mind which is enmity against God," and the mind that was in Christ Jesus. Christian Science bases its demonstration upon this Divine mind; God, not on mental suggestion nor on any other trick of the human or mortal mind. Furthermore, as Jesus taught that it is the Spirit that quickeneth, and that the flesh profiteth nothing, so Christian Science exalts spirit, not flesh or body. At the same time Christian Science does not ignore the spiritual body or consciousness, which "is the temple of the Holy Ghost." In the same way, matter is regarded as profiting nothing, having in it no life, substance nor intelligence. This is corroborated by the theories of modern physicists who reduce matter to force or ions. One of the most distinguished of them has said that matter is explained by being explained away. Of course all this takes us very far from the commonsense view of things, which believes what it sees, but so does the commonly accepted statement is that the earth is round and revolves around the sun. Millions of people believed it to be flat but their commonsense did not determine the facts of the case. Neither does the denial of Christian Science by millions alter its spiritual truth.

God is All and God is Mind, and there is no delusion in mind. "God is light, and in him is no darkness at all," wrote St. John. It is only to the material sense of things that darkness seems real. It is only to the deluded, unspiritual sense, that delusion seems real. It is deceived and deceiving, unreal mentality, false belief, no part of the Divine Allness. As a sane and sober state of mind excludes the d.t.'s, and other abnormalities, so the Divine mind excludes whatever is not good, pure and real.

Christ Jesus came to do the will of the Father, and he went about destroying disease and sin. Was he destroying realities, God-made entities? Far from it, but the false beliefs which held mortals in bondage He did destroy by the truth, the knowledge of which ever destroys falsehood and gives freedom. (John 8: 32.)

Jesus did not use drugs, and if the clay ointment on the blind man's eyes were curative, what was the significance of going immediately to wash it off? Where is the efficacy of the clay now? Was it not the obedience to the Divine Principle enunciated by Jesus, that brought sight to the man?

It is not by faith in man's will that Christian Science heals, but by the understanding that God is infinite good, whose law is holiness and health. "Morals have only to submit to the law of God, come into sympathy with it, and to let His will be done." ("Miscellaneous Writings,"

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by Mrs. Eddy, page 208.) The spiritualized consciousness is healthy. The full office of Christ Jesus is thus recognized and restored by Christian Science. Its progress proves that it is for the needy. It is not a cold message nor apart from the Bible, but the healing, living Gospel, representing Spirit as the source of all good.
 George R. Lowe,
 Christian Science Committee on Publication for Ontario,
 February 4, 1918.

Sir,—I am obliged to you for sending on to me the official reply received last week to my article of last November on "Christian Science and the Bible." If you feel willing to print this in your valuable paper, I hope you will also insert these few lines of my own by way of comment on the official reply of the Christian Science Committee on Publication. I have taken their reply from the beginning and worked through to the end.

In paragraph 1 the point is raised that I ought not to presume the standard of Christian Science teachings to be other than that of the Bible, because that is unfair to Christian Science. My reply is that if the presumption is untrue, Christian Science need not be afraid of it, for the truth will always prevail. But if it is really true, as I try to prove later on, then there is every reason for Christian Science to be nervous, for Mrs. Eddy claimed: "The Bible was my only textbook."

May I add that the fact that she claims to have derived all her teachings from the Bible must not be accepted as proof that they are all in the Bible? My own study of her book has led me to the conclusion that only some of her teachings are taken from the Bible.

In paragraph 2 it is objected that I did not recognize Mrs. Eddy's appeal as being to the Divine mind, rather than to the human mind. Quite true. It was unnecessary for the point at issue. My words were: "Another great truth that she has grasped is the great influence of the mind over the body. The Bible teaches this too." It is surely idle to disagree with me where I admit that Christian Science and the Bible are in agreement.

A subtle error is found a little further down. The writer, Mr. George R. Lowe, says: "Christian Science does not ignore the spiritual body or consciousness, which 'is the Temple of the Holy Ghost.'" This is a statement not found in the Bible. What is found is in the paragraph in 1 Cor. 6: 12-20. The writer, St. Paul, is discussing the delicate subject of purity with the small body of Christians then living in the debauched and licentious heathen city of Corinth. He says that Christians should flee from the sin of fornication for two reasons: (1) that our physical bodies are "Members of Christ"; (2) that our physical bodies are "A Temple of the Holy Ghost which is in you." If we are told in reply that he was not really thinking of the physical body, but of the spiritual, then we must also believe that he was not thinking of physical fornication, but of spiritual. But this is at variance with the whole context, besides being utterly absurd. So when Christian Science claims that it is the spiritual body which is a "Temple of the Holy Ghost," it is making another claim than that of the Bible.

Further down we read: "Matter is regarded as profiting nothing having

in it no life. . . . Surely, the passage of St. Paul's just quoted shows the Bible as teaching that in our physical bodies there is life, and more than mere animal life there is even the presence of the Holy Spirit. Hence flesh and blood, matter liable eventually to decay, has in it to-day both life and the Spirit of God. Here Christian Science and the Bible may be somewhat at variance.

In paragraph 3 we read: "God is All and God is Mind." This may be Mrs. Eddy's belief, but it is nowhere to be found in the Bible. We do find that God is Light, God is Love, God is (a) Spirit, but nowhere that God is All, nor God is Mind. Her assumption must not be mistaken for proof. She clearly departs from the Bible here.

In paragraph 4 we read: "Christ Jesus went about destroying disease and sin." But the Bible pictures Him as healing disease and forgiving sin. There is a difference.

Again, "Was He destroying realities, God-made entities?" Here is a subtle error. It is assumed that all realities are God-made. Thus we are asked to admit that God made sin, disease and death. But nowhere in the Bible do we find this view; we are only taught that He permits these things to exist for a time. Yet they will all be swept away by His Son, the Lord Jesus Christ. "The last enemy that shall be abolished is death," 1 Cor. 15: 26.

In paragraph 5 we read: "Was it not obedience to the Divine principle enunciated by Jesus, that brought sight to the (blind) man?" Why so? It is surely more sensible and simple and Scriptural to say: "Was it not obedience to the Divine Person that brought sight?" It is not Scriptural to substitute a Principle for a Person. He obeyed a Person when he went and washed the clay from his eyes. This clearly goes to prove my contention that the faith taught by Mrs. Eddy and that taught in the Bible for healing the sick are not quite the same. One is faith in an idea (that sickness does not really exist). The other is faith in a Person—(Christ Jesus the Lord).

In writing these comments I have not referred to science and health. I have simply taken the official reply to my article at its face value, and answered it point by point. It does not answer nearly all the points which I raised. That is a pity; for ignoring objections is not meeting them. But in those points that are officially answered it is quite clear that my presumption was correct—that the teachings of Christian Science and the Bible are not always the same. It is a great pity that no official reply was made to my contention that Christian Science only offers to sin-sick men and women a phantom Christ. That is the cold message that chills the heart. A Christ who is God and Man, a real person who saves from real sin and real death, is the Saviour whom the needy are longing for. That is the need of these troublous days. How true was the remark of that famous Bishop: "A Christ not quite a Saviour is like a bridge broken at its farthest point."

C. E. Luce.
 Birchcliff, Ont., Feb. 12, 1918.

THE RETURNED SOLDIER.

Sir,—I sympathize with your efforts to arouse the Church to do something for the returned soldier. I would just call the attention of those unreasonable optimists who believed the whole Church would be revitalized when the soldiers who had faced death came back, to the fact that the soldiers are back. I am informed that practically as many soldiers have been returned from overseas as formed our first contingent. Some people appeared to think that the seriousness and horrors

of war would send the men back singing the Psalms and holding revival meetings. There is no evidence of a revival among the men, and on the other hand the Church has not made any preparation to deal with the great problem they represent. The letters of Donald Hankey and of scores of Chaplains show us how little the Church succeeded in giving these men a grip on vital Christianity before they went away, and is the Church not to endeavour to repair this when they have returned?
 Frank Fairfield.

Church News

Ryan, Rev. C. M. B., Rector of Tweed, to be Rector of Burritt's Rapids. (Diocese of Ontario.)

Clarke, Rev. C. E., incumbent of Coldwater, Ont., to be Rector of Campbellford, Ont. (Diocese of Toronto.)

Conserving Coal at Orillia.

St. James' Parish House in Orillia has been closed for the time being, and the coal on hand has been utilized to help relieve the stringency. The Sunday School is meeting in the church, which is heated with soft coal. The meetings during the week are held in the parish room, which is heated by a wood stove, and requires but very little fuel.

The Columbia Coast Mission.

The annual meeting of the Board of the Columbia Coast Mission was held in Victoria on February 8th, the Bishop of Columbia presiding. There was a large number of members present, both from Vancouver and Victoria. The very interesting report of the secretary-treasurer, Mr. T. F. Barton, was read and discussed, and the fact that a balance in favour of the Mission was shown caused great satisfaction, but the superintendent pointed out that the whole amount could not be used in wiping off liabilities, as it was the result of over rigid economy, and much of it would be used for new apparatus and equipment, sadly needed in the hospitals. The purchase of two X-ray machines were even then being negotiated. The secretary-treasurer's report showed total receipts for hospitals \$20,368.67, and hospital expenditures \$22,762.55; total receipts for church work \$4,851.73, and church work expenditures \$6,870.40; total liabilities, \$1,732.85. The superintendent's report of the work was discussed at length. He reported a very busy year in two of the hospitals, St. Michael's, Rock Bay, in charge of Dr. R. L. Beadles, and St. George's, Alert Bay, in charge of Dr. A. W. McCordick. Columbia Hospital, Van Anda, in charge of Dr. C. F. Downman, had a light year, but a good deal of outdoor work had been done. The work of the Columbia was described. The distribution of literature, first aid rendered and religious services held. A plan to affiliate one or all the Mission hospitals with the Royal Jubilee Hospital, of Victoria, as training schools, was discussed and passed favorably upon. Plans to expand the work by the addition of new members to the staff also came up for discussion and were left to the superintendent to carry out. Great satisfaction was expressed regarding the condition of affairs and the general outlook, and hearty votes of thanks were passed to the various institutions which had lent their aid, and to the Rev. Mr. Houghton, financial agent; Mr. Barton, secretary-treasurer; and to the superintendent for their successful year's work. A most interesting lantern lecture was given in the Cathedral Schoolroom in the evening of the same day, by the Rev. J. Antle, illustrating the various features of the work of the Mission. The Bishop

acted as chairman, and the Dean also assisted in entertaining the large and enthusiastic audience who were present.

A Sermon on a Timely Topic.

"Men or things?" was the emphatic question put to the congregation of Christ Church Cathedral, Montreal, on Sunday, February 17th, by the Vicar, the Rev. Herbert Symonds, in a sermon on the evils of materialism. "Which does the nation as a whole, care for, which does it put first, 'Men or Things?'" he asked. "Is the nation more careful to produce wheat, iron, coal, lumber, cheese, horses, and cattle, than it is to produce healthy men and women, with an opportunity to live contented lives? There are some tremendous problems along this line, problems of health and housing, tremendous and all important questions. I think that, as a nation, we are putting the material things first. We are wonderfully proud of our mountains, our forest, our prairies and our water power. We sing the glories of Canada, but we did not make them. We can, if we will, make men and women. I would that every great office and factory would hang upon its walls this slogan: 'Men before things.' How can the supreme national ideal be achieved? By the laity themselves. I think we must more and more alter our ideas about church going and sermon hearing, until we get a higher idea of worship. The Church must not be an end in itself, it must be a source of inspiration and spiritual guidance. It must teach and inspire, but it is for the people to carry out the ideals. It is my conviction they are going to do it. I have never felt so optimistic about the future as I feel to-day. I believe that there never were so many people as there are to-day who are men of goodwill, seeking truth, honour and justice. But I am afraid that the churches are not helping as much as they should; indeed, we are hindering sometimes in our exclusiveness about doctrines which once were alive but are dead and decayed to-day. Men are beginning to feel that the real thing is outside the Church. Perhaps what I am saying seems visionary. Let me come down out of the clouds to the solid earth. All this social reform is going to cost a lot of money. Society is so constituted that it cannot be done without it. A vastly larger proportion of the world's profits must be devoted to the common good, by voluntary giving, or some other method. 'Are there not great dangers attendant on this?' you say. Well, you know what we are spending on the war, or rather you don't know, because no one can even imagine it. When normal times come again, give us for the common good, for construction not for destruction, give us money not to be spent on shells in Flanders and France, but on bread and houses and comfort, food and health, sweet content and national unity, on mutual love of rich and poor, give us one-hundredth part of what we spend in war."

Lieut. Herbert Boyd Dies at Peterborough.

Lieut. Herbert Boyd passed away at Nicholl's Hospital, Peterborough, after an operation for appendicitis, and indirectly from shock received while at the front. The late Lieut. Herbert Cust Boyd was a son of Mr. W. T. C. Boyd, of Bobcaygeon. He was a graduate of the Royal Military College, and in the fall of 1916 was granted a commission in the Mechanical Transport Service of the British Army. Shortly before the recent severe fighting around Passchedaale he was transferred to the King's Own Yorkshire Light Infantry Regiment. He was slightly gassed and shell shocked at Passchedaale. Lieut. Boyd was the last surviving son of Mr. W. T. C.

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Boyd, at present residing in Peterborough. The eldest son, Thornton, who was at the front with the Princess Patricia's, was killed in the earlier stages of the war, and the second son was accidentally drowned in Pigeon Lake last October. Three sisters survive.

Rev. J. B. Fotheringham at All Saints', Hamilton.

Rev. J. B. Fotheringham, Rector of Grace Church, Brantford, preached at a special Lenten service, which was held in this church on February 15th. In the course of his sermon he said that an attempt to settle the world's affairs after the war without a recognition of God would result in only a temporary peace. Mere force could not succeed. He declared that personal failure, failure of the Church in its mission to claim every field of life for Jesus Christ, and failure in national events, was due to the failure to recognize God in the world. The realization of God imminent was only possible by prayer. Despite sneers and claims of hypocrisy, the man who prayed for victory and peace was generally the man who would get out and work for those ends. The Lenten exercises were prescribed by the Church in order that individuals might gain that control over their lives which would incline them to prayer.

Memorial Service at Trinity, Cornwall.

A very large congregation attended the memorial service at Trinity Church on Sunday evening, February 10th, for two members of the congregation who had made the supreme sacrifice on the blood-stained fields of France and Flanders—Flight Lieut. George Gallinger, son of Mr. and Mrs. H. L. Gallinger, and Sergt. Herbert Kinghorn, son of Mr. and Mrs. Arthur Kinghorn. The service throughout was very impressive, and hymns appropriate to the occasion were rendered by the choir. The service was conducted by Rev. W. Netten, the Rector, who, in the course of his sermon made an appropriate reference to the two deceased soldiers.

A Generous Sunday School.

The Sunday School of Holy Trinity Church, Lucan, Ont. (diocese of Huron), contributed the sum of \$40 for the relief of Armenian and Syrian children, on Sunday, January 31st. They also contributed \$35 towards Red Cross work.

Port Arthur Notes.

There passed away on Friday, February 8th in the General Hospital, Mrs. A. W. Thompson, wife of Sheriff Thompson, and one of the pioneers of Church life in Port Arthur. Mother of two gallant sons who went to the front and made the supreme sacrifice, Mrs. Thompson had been ailing ever since news that her boys were missing in September, 1916, had reached her. The funeral took place to St. John's Church, Tuesday afternoon, February 12th, and was very largely attended, many members of the judicial and legal profession attending from both cities, showing a tribute of respect to the bereaved husband, who has been sheriff for the district of Thunder Bay for the past 28 years. The service was fully choral, Rev. John Leigh officiating. Mrs. Thompson is also survived by two sisters, both of whom were present at the funeral, Mrs. A. S. Wink, city librarian, Port Arthur, and Mrs. J. W. Morrow, of Medicine Hat. Mrs. B. G. Howard, of Cranbrook, is the only daughter, and she arrived a few days before her mother's death. Two married sons, living in Port Arthur, also survive. Mrs. Thompson was a

daughter of the late Rev. James Herald, of this city. She was a past president of St. John's W.A., and took a deep interest in Church affairs, being a regular attendant at the church services, when her health would permit.

Friday evening last, the first Friday in Lent, Rev. John Leigh commenced his series of lantern services in St. John's Parish Hall. The building was packed with a reverent crowd of worshippers. The singing was led by a piano, many members of the choir attending and being of material assistance. Hymns, Psalms, lessons, canticles and prayers were all thrown on the screen, and Mr. Leigh took for his subject "A Bad Bargain," drawing illustrated lessons from the betrayal of our Lord by Judas Iscariot. The lantern services will be continued every Friday evening, and it is safe to say that future services will have to be attended early in order to secure a seat.

The church Sunday services are maintaining their high record of attendance. The seating accommodation of the church is sorely taxed every Sunday evening as the result of Mr. Leigh's attractive sermons and his unique way of dealing with popular subjects. The work of the choir is also highly commendable, and the short organ recitals given for half an hour before the evening service are proving very popular.

Together with a Lenten pastoral from the priest-in-charge, 400 Lenten self-denial boxes have been distributed round the parish, and will be returned at the children's service Easter Day. It is expected that by this means a large sum will be realized.

Tuesday evening, February 12th, the third of the fortnightly lectures to the men of St. John's congregation was given by Mr. H. S. H. Goodier, organist and choirmaster of the church, his subject being "The City of London." Illustrated, with over fifty superb lantern views, the subject proved very entertaining. Mr. Goodier gave his lecture again to the pupils of the Collegiate Institute Wednesday afternoon, the 13th, and again on Monday evening, February 18th, under the auspices of the Girls' Auxiliary, in the Parish Hall of St. Paul's, Fort William.

Mrs. P. J. Fisher, wife of Corporal P. J. Fisher, who is a member of St. John's choir, a returned soldier and a veteran of the South African war, died suddenly of heart failure on Monday night, February 11th. The funeral took place from St. John's Church, Thursday afternoon. Corporal Fisher, who enlisted at Kingston, is a very valued member of St. John's choir, his son Henry also being in the choir. There survive the husband and three children, Henry, 13; Mabel, 11; and Fred, 9. Corporal Fisher, who wears two medals for the South African campaign, had his foot and leg disabled at Vimy Ridge, and has been invalided home.

The wedding took place in St. John's Church, on Tuesday evening, February 12th, of Miss Mary Marnoni ("Nonie") Alexander, daughter of Mr. and Mrs. James Alexander, to John Alfred Luck of Fort William. The service was choral, and the choir was reinforced by members of the Girls' Auxiliary, of which Miss Alexander was a valued member. Rev. John Leigh officiated. Miss Alexander, who for many years has been a faithful employee of the Port Arthur Shipbuilding Company, was made the recipient of a very handsome purse of gold from the company on the occasion of her marriage, J. F. Paige, general manager, making the presentation. Mr. and Mrs. Luck, who were the recipients of many valuable gifts, will reside in Fort William.

Douglas Hooper.

The death of this well-known and highly honoured missionary on January 3rd, recalls old days in East Africa. Douglas Hooper was a Cambridge graduate in the early eighties, when he was living a fast and godless life. But the sudden death, by an accident, of an intimate friend, caused him to pause in his wild career. Old memories of Gospel teaching were revived by the power of the Holy Spirit, he yielded himself to the Power, and when, the very next day, some of his old companions came to fetch him for some wild excursion, he had only to point to the word he had written large on his wall "Christ," when they left him. Hooper at once entered heartily into the evangelical work carried on by the more earnest undergraduates, and soon became a leader. Then came the great movement for the China Inland Mission, when the "Cambridge Seven" (Stanley Smith and P. T. Studd, leaders) enlisted for work. Gladly would they have welcomed Hooper, but he had already heard the call to East Africa, for which Mission he sailed in May, 1885. Hooper had private means; not only did he go out as honorary worker, but he took two or three young fellows with him at his own charges. He went at first to the district afterwards known as German East Africa, and began work near where Tabora is now built, the last place of confinement of our own missionaries before they were liberated by British troops in October, 1916. Here he remained with other missionaries, till the Germans coming into the district, brought perils to all the Missions and death to some workers. Hooper himself was seized by an Arab chief and kept in painful confinement till released through the efforts of some French Roman Catholic missionaries, backed by a cable from Lord Salisbury. In 1889 Hooper visited England on a recruiting expedition and to his influence Africa owes the brilliant scholar and devoted missionary Pilkington, who gave Uganda its vernacular Bible, was the first leader in that Pentecostal time when Europeans and natives alike received that wonderful blessing which led to such red-hot missionary effort out there and who finally laid down his life, ministering to the native troops during the rebellion of the Soudanese in Uganda. George Baskerville, now Archdeacon, another who shared in that Pentecostal season, also joined the staff at that time with others. Exeter Hall, so well known in connection with missionary work, was used for the first time for a "Dismissal" meeting, when two famous parties, for East and West Africa, respectively, were "dismissed," Hooper's party being for the East. While that meeting was being held in London, Alex. Mackay, that great lay missionary, was dying in Uganda! It was during this visit home that Hooper married. Bishop Tucker ordained Hooper deacon and priest. At that time no women were allowed to undertake the long and dangerous journey to Uganda, so the Hoopers settled at Jilore, north of Mombasa, where they worked among a people of much lower civilization than the Baganda. Here, after two years Mrs. Hooper laid down her life, leaving behind her the memory of a character noted for its sweetness, devotion and love for the souls of others. In due time Mr. Hooper married again; his second wife being a qualified surgeon. For 20 years she tended him and the sick natives with unfailing skill and devotion. For the greater part of that time he was sadly crippled and a great sufferer, probably the results of his cruel imprisonment by the Arab. The last few years were spent in the Kikuyu district, where two years ago, he was joined by his son, Rev. H. D. Hooper, who has also consecrated his life to East Africa. So the work will be carried on by one of the same name and "workers together with God" may keep by their

intercession, remembering the special wants of that land so lately disturbed by war, and praying that God may so overrule the Council of Empire that the work of the Gospel may be carried on unimpeded by political changes and troubles.

A Member of the Advisory Board.

Rev. George W. Tebbs, the acting Rector of the Church of the Ascension, Hamilton, during Rev. Dr. Renison's absence overseas, has been requested to act as one of four Anglican representatives on the Provincial Advisory Committee in connection with the boys' work in the Dominion. This work will be somewhat along the lines followed in the big conventions held a short time ago in this city and in St. Catharines. Various organizations throughout the Dominion have combined in this work, it being the belief that in unity was strength, and wonderful good is being accomplished among the lads of the 'teen age. Mr. Tebbs has for some time been an enthusiastic worker in the Boy Scout movement, being the local commissioner, and having charge of the work in this city. The appointment, which he has accepted, will in no way interfere with his regular church duties.

Red Deer Notes.

The Rev. C. W. G. Moore, M.A., a former Rector of the parish of St. Luke's, Red Deer, Alta. (diocese of Calgary), who is acting as Chaplain with the Imperial forces, has recently been awarded medals for devotion and bravery.

The Rev. Fanning Harris, also a former Rector of Red Deer, was severely wounded at the front, while administering the last rites to a fallen comrade, and after several months' suffering, succumbed to his injuries.

The Rev. G. N. Finn, who succeeded Mr. Harris as Rector of Red Deer, has joined the Royal Field Artillery and is now a member of the 78th Battery at Calgary. He is designated as Gunner G. N. Finn and his number is 1,251,426. Having to give up the ministry on account of throat trouble, he did the next best thing by offering his services to his country. His many friends hope that he may become strong and rugged under military training and that he may be spared to resume his ministerial work.

Special services were held in St. Luke's Church, Red Deer, on Sunday, February 10th, conducted by the Bishop of Calgary, when the Rev. Gordon Matthews was inducted as Rector of the Church. The form and order of the new revised Prayer Book of the Church was used by the Bishop. The Rector, after having been presented with the keys of the church by the people's warden, Mr. T. S. Miller, signifying the members' acceptance of Mr. Matthews as their minister, was then conducted by the Bishop, attended by the churchwardens, down the chancel to the font, and then back to the lectern, reading desk, pulpit and Holy Table, being at each station charged by the Bishop that it is the duty of the minister frequently to admonish the people to say public prayer, to study God's Holy Word, to preach God's Holy Word and to diligently and frequently celebrate Holy Communion. Then turning to the congregation, the Bishop said it was the duty of the people to afford to their minister all needful help and encouragement in his work and to give of their substance to his support, so that being free from all worldly anxieties, he may devote himself to the preaching of God's Holy Word and the ministration of the sacraments. At the close of this solemn and impressive service, Dr. Pinkham preached a heart-searching sermon from St. Luke 27: 27. "I am among you as

he that serveth," showing that Christ, during all His ministry was the servant of all, and it behoves us, as His followers, to take Him as our example. Drawing upon his own long and rich experience of 50 years' service in the Western Provinces, 31 of them as a Bishop, he showed how necessary it is that not only the minister, but the members would be willing to serve, where they now are, if the churches and Christianity would obtain their rightful place in the world's affairs to-day. There has been a general feeling of regret that the Rev. G. N. Finn was obliged by throat trouble to relinquish the charge of St. Luke's, but the parish is looking forward to an increased prosperity and usefulness under the leadership of the new Rector, who comes with a splendid record of past service and who has already made his people feel at home with him.

The Reformation.

A course of lectures on the "Reformation," under the auspices of the A.Y.P.A. of Christ Church Cathedral, Hamilton, has been arranged for the next five weeks. On February 21st, Rev. C. V. Pilcher, M.A., B.D., of Toronto spoke on "Causes of the Reformation." On February 28th, the Rev. F. H. Cosgrave, M.A., B.D., of Trinity College, Toronto, will be the speaker, his subject being "Heroes of the Reformation."

Special Service.

A special musical service was given in Christ Church Cathedral, Hamilton, last Sunday evening, when the story of the Cross and Christ's Love was told in song by the Cathedral choir. The music was as follows: Chorus, "The King of Love my Shepherd is," taken from a cantata composed by Mr. H. A. Fricker, the new conductor of the Mendelssohn choir of Toronto; anthem, "There is a Green Hill," by Gounod; chorus, "Blessed Jesu, Fount of Mercy," from Dvorak's "Stabat Mater," and a motet, "Come Unto Him," by Gounod. There was a shortened evensong and Dean Owen preached.

Saskatchewan Notes.

The Rev. G. H. Holmes, who was offered the rectorship of Elstow, has decided to remain in the incumbency of Hardisty.

The Rev. R. F. Macdougall has accepted the offer of Elstow and expects to remove their very shortly.

The young child of Rev. G. A. Harding has received serious injury from falling into a pan of hot ashes. It is feared that it will lose the toes of one foot.

The Rev. A. Love is giving fortnightly services in a part of the incumbency of Lindsay, pending an appointment there. He has had to reduce services at Stanleyville and John Smith's Reserve to do so.

At the January meeting of the Board of Governors of Emmanuel College, Saskatoon, it was decided to "carry on" next winter in spite of the reduction in the number of students.

The Bishop expects to hold a special ordination to the diaconate on the first Sunday in May in Saskatoon, for the members of the graduating class of Emmanuel College. Those graduating are G. W. Legge, E. H. Maddocks and T. W. Kirkbride.

Overseas Prayer Book Fund.

The Bishop of Toronto again requests contributions to the "Overseas Prayer Book Fund," having received

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from the principal Chaplain a request for three thousand more copies. All contributions for the purpose, if sent to the Synod Office, 60 Front St. West, or to the See House, 112 Howland Ave., will be gratefully acknowledged.

Brotherhood Men Meet.

A special meeting of Toronto members of the Brotherhood of St. Andrew was held in St. Luke's Parish Hall, on Monday evening last. The chief business of the meeting was the reformation of the Toronto Local Assembly which had become disorganized since the outbreak of war.

New Brunswick Church Doings.

The Rev. A. J. Vale has completed his missionary deputation work in St. John City, closing with addresses in St. John's and St. Jude's churches last Sunday. Mr. Vale left on Monday evening for Quebec, where he is to address a large gathering of Church people. The gain in keeping the deputation within a limited district has been evident in the case of Mr. Vale's visit to us. He has been able to reach every part of the area assigned to him, to get more intimately into touch with the people, and consequently to awaken a far greater interest than he could have done, should he have attempted to cover more territory. This experience should henceforth guide those having charge of the arranging of the itineraries of our deputations.

The Revs. Dr. Boyle, Canon Vernon, J. H. A. Holmes and R. M. Fenton are coming to St. John and will take part in the campaign on behalf of King's College, in the month of March. They with some of the local clergy, will address each of the city congregations on the subject in hand. The law school graduates and undergraduates are taking a most active part in the campaign. It would appear as though King's were coming into her own at last so far as this city is concerned.

The Rev. Craig W. Nichols has declined the parish of Shediac. In every way that promising parish would have proved an excellent field for a man of Mr. Nichols' energy and enthusiasm; and the good people of Shediac have been unfortunate in not being able to secure his services. But Westfield had something to say about their impending loss. When it was learned that there was the possibility of their Rector leaving, a canvass was made of the whole parish, a petition was drawn up and signed by every Churchman, and increased contributions were pledged, the result being that when Mr. Nichols came back from his visit to Shediac he was met with the petition, an increase in stipend of \$300, and a most earnest plea that he would remain in his present sphere of work. This action

on the part of his people has led him to feel that he should certainly not think of leaving them.

Westfield stands as a lesson to many of our clergy and parishes in the diocese. A few years ago Westfield came to the Board of Missions asking to be again placed on the Board as a Mission, that it might receive a grant towards making up its Rector's stipend. Just about that time Mr. Nichols took charge of the parish. The real membership of the parish has not increased in the last few years. But it was resolved to depend entirely upon the voluntary contributions, adopting the duplex envelope, and proper financial system, disposing of all other means, such as teas and sales, for raising funds. Through careful and diligent adherence to these resolves Westfield—really one of our weaker country parishes—is able to offer its Rector a stipend of \$1,200. Won't more of our clergy and of our parishes show sufficient faith and adopt like methods? If they would, we are confident that many parishes would soon become free and independent of the Board of Missions, and have the right to elect their Rector.

The report presented at the forty-second annual meeting of the Church of England Institute told of a most successful year's work. The members were glad to know that the increased cost of maintenance, which the institute shares with everyone else, did not cause any deficit. During the year a bequest of \$1,000 was received from the estate of the late Miss A. C. Symonds and invested in Victory bonds. The president and council were elected for the ensuing year. A most interesting report was read by Mrs. J. H. McAvity on the work of the Ladies' Association. The hand of war was seen even in this, for the art and needlework committee was transformed into a home-cooking committee. The Ladies' Association, among many other good works, send Christmas boxes to poor Sunday Schools and bring the joy of Christmas to the little children; they give an Easter treat to the sick in our hospitals besides giving flowers to the wards and singing hymns on Sunday afternoons. Thus they bring to the sick and needy the glad message of two great feasts in the Church year.

Bishop of Fredericton Visits New Brunswick Soldiers.

A former Gagetown, N.B., boy who was wounded while in the 26th Battalion, and again while in the 4th Battalion, writes as follows of the visit of the Bishop of Fredericton to the Canadian Ontario General Hospital, Orpington, Kent, where the young war veteran is now an orderly. "We had the Bishop of Fredericton here yesterday, and he preached a very nice sermon, and everyone enjoyed it. It was about Pontius Pilate and the traitors to Christ, and I don't think I

ever heard a sermon like it before. I can tell you, I went out of the hall a happy man and a changed man. I wanted to see him when it was over, but he got away too quick for me. I can remember when he confirmed me in the Gagetown church and I suppose you remember as well. I would like to have had a talk with him and I was very disappointed, but I hope to be able to run across him again. He is going up to Scotland this week, going around to all the Canadian camps. I received the parcel from the Women's Institute and would you kindly give my hearty thanks to them all, and I hope you may all see the end of the war this year."

Red Cross Work in All Saints', Toronto.

The annual report of All Saints' Red Cross Society shows that through the year 5,315 articles have been made. The list contains the following:—600 surgical dressings, 1,200 mouth wipes, 11 splint pads, 455 compresses, 210 T-bandages, 83 many-tailed bandages, 389 amputation bandages, 20 pneumonia jackets, 34 hot-water bottle covers, 55 trench caps, 154 pair convalescent slippers, 103 suits pyjamas, 570 pillow cases, 331 personal property bags, 200 Red Cross kit bags, 196 towels, 18 wash-cloths, 70 suits gauze underwear, and 585 pairs socks. 198 parcels have been sent to men overseas at cost of \$494.79. To Halifax for relief work was sent \$100 and 5 large cases of clothing. \$25 were sent for Christmas cheer to men in hospital, \$10 for picnic for returned men and \$200 given for Red Cross kit bags. The total receipts were \$1,816.33, and expenditures \$1,321.39.

QUEBEC NOTES.

Cathedral of the Holy Trinity.

The following is the programme of services for men on the Friday evenings in Lent:—February 15th, the Ven. Archdeacon Paterson-Smythe, D.D., Rector of St. George's Church, Montreal, "Canada's Birthday Psalm." February 22nd, the Rev. W. W. Craig, B.D., Rector of St. Martin's Church, Montreal. March 1st, the Rev. James E. Fee, M.A., Rector of All Saints' Church, Montreal, "The Church and Social Service." March 8th, the Ven. Archdeacon MacKay, B.D., Rector of All Saints' Church, Ottawa, "The Coming Deliverance." March 15th, the Rt. Rev. the Lord Bishop of Ottawa, "A Challenge to Christian Manhood." March 22nd, the Rev. G. F. Hibbard, M.A., St. Malachie: Diocese of Quebec, "Where We Stand."

Trinity Church.

A bad fire broke out in Trinity Church during service on the morning of February 3rd. The damage sustained will make necessary the complete redecoration of the interior of the Church. This is being proceeded with at once.

St. Matthew's.

Owing to the fuel shortage St. Matthew's has closed its Parish Hall and is carrying on its parochial activities in the church vestry and in private houses.

Rural Dean Hockley and Family Given Presents.

On leaving Kinmount (diocese of Toronto), for Streetsville, after 6½ years' duty, the Rev. Rural Dean Hockley and family were the recipients of much kindness. St. Luke's, Burnt River, at the Ash Wednesday service presented an address and purse; the schoolhouse

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congregations of Union Creek and Watson's Siding did likewise; and their were individual gifts from Kinmount people. Considering the blocked roads the efforts were all the more appreciated. Splendid scope for constructive work awaits Mr. Hockley's successor.

Vestry Meeting, Christ Church, Dartmouth, N.S.

The annual vestry meeting of this church was held on February 19. There was a large attendance. Rev. Noel Wilcox, of Christ Church, and Rev. Canon Vernon of Emmanuel Church, briefly addressed the meeting as to the year's work of their respective churches. Wardens, Messrs. J. L. Harrison and J. L. Wilson. Delegates to Synod, Messrs. J. L. Wilson, P. Johnston. Substitutes, Messrs. H. D. Romans, G. D. Wilson. Rev. Dr. Harris, who has been holding services at Preston and Woodside, gave a very interesting description of work at these places. Rev. Noel Wilcox, J. L. Harrison and J. L. Wilson and wardens of Christ Church, Rev. Canon Vernon, W. J. Smith, C. Faulkner and wardens of Emmanuel Church and C. W. Waterfield, vestry clerk, were appointed a committee to look after Emmanuel Church as to re-building, providing services, and all other matters in connection with the church. Mr. J. L. Wilson, churchwarden, on behalf of the Rector, wardens and vestry, presented Rev. Canon Vernon, who gives up active work at Emmanuel Church on March 1st, and who wrote the very interesting history of the church in connection with the centenary held last July, with a handsome leather travelling bag. Canon Vernon thanked the vestry for their great kindness, and assured them that he did not intend to fail to keep in touch with the people of the north end, among whom he had ministered for the last few years, or the interest he had taken in the work of Christ Church generally. The meeting was one of the best ever held by the church, and when the church is reconstructed, there is no doubt but that it will go on better than ever before.

Mission at St. Margaret's, West Hamilton.

The Rev. R. P. McKim, of St. John, N.B., conducted a most helpful and fruitful mission at St. Margaret's Church, West Hamilton, during the week, February 10-17, inclusive. Each Sunday he spoke at 11 a.m. and 7 p.m., at 2 p.m. to a Bible Class for men and women, and at 4 p.m. to a mass meeting for men. During the week, except Saturday, a devotional meeting was held at 3 p.m., and an evangelistic meeting at 8 p.m. At the end of the first week the people were very desirous of having Mr. McKim stay with them a second week, as many had received very definite blessings. Mr. McKim consented to remain and has been mightily used during the second week. Many requests for thanksgiving were handed in and among them some because of salva-

tion. There were also many requests for prayer, for protection of loved ones, for restoration of health, for the salvation of souls and the deepening of the spiritual life. The Mission has been a decided uplift. It has brought home to some the need of Christ, and has roused the redeemed to more zealous work, who have already made definite offers for service. The choir proved faithful and helped Mr. McKim loyally at the meetings. The concluding meetings were held on Sunday, February 24th. Mr. McKim has gone to St. George's, Hamilton, where he will take Sunday services for three weeks and conduct an evangelistic Mission during the last week.

From the Pacific Coast.

Addressing the Anglican Clericus in Latimer Hall, Vancouver, B.C., on Monday, February 11th, Mr. J. H. McVety declared that sooner or later the Church will be forced to "line up" with either capital or labor. He contended that one of the greatest problems to overcome was the wide gap which existed between the Church and labour. "This was caused," he said, "by the failure of the Church to realize its vital importance to labour. The Church practically confined its efforts to caring for the spiritual welfare of labour, consequently, it was not to be wondered at, if labour, faced with problems concerning its existence, did not pay much attention to any appeal from the pulpit." Despite the statement by a member of the audience that the Church was neutral regarding capital and labour, and would always remain so, Mr. McVety said that eventually the Church must line up with one or the other. Regarding the Oriental immigration problem, the speaker stated that this was one of the phases of the labour situation of importance to the Church. Labour was opposed to the bringing in of Japanese, Chinese and Hindus, particularly the class brought here as indentured labour, a proposal which was considered at the present time. With labour so unalterably opposed to Oriental immigration he could not understand how the Church could refrain from taking a stand on the question, if it desired to secure labour in its fold.

An interesting lecture, illustrated with the latest war pictures in connection with aviation, was given on Tuesday evening, February 12th, at the Anglican Chinese Mission, 331 Georgia Street. British, Belgian, French and German monoplanes, biplanes and Zeppelins were pictured, and the Chinese clergyman giving the lecture explained minutely the working of each craft.

The Right Honourable Andrew Bonar Law, Chancellor of the Exchequer, speaking in the House of Commons on February 20th, said that the average daily expenditure during the four weeks ending February 16th, was \$31,920,000.

Sunday School Examinations ADVENT, 1917.

The reports from the Diocesan Examiners in the Advent Examinations for Sunday School pupils have been received and are, on the whole, most encouraging.

The number of applications for papers was slightly larger than in 1916, the total being 1,777, as against 1,759. These applications represent 17 dioceses and were divided amongst the three grades as follows: Junior, 600; Middle, 712; Senior, 465.

Of the candidates whose papers were submitted to the various Diocesan Examiners, 47 obtained a first-class, 211 a second-class and 191 a third-class. Thus the total number entitled to receive certificates was 449. These were divided amongst the dioceses as follows: Algoma, 1; Calgary, 12; Fredericton, 11; Huron, 32; Montreal, 1; Moosonee, 3; New Westminster, 8; Niagara, 13; Nova Scotia, 19; Ontario, 11; Quebec, 16; Rupert's Land, 192; Saskatchewan, 38; Toronto, 92.

Some of the dioceses showed a considerable increase over 1916, notably the dioceses of Nova Scotia, Saskatchewan and Toronto.

The largest number of candidates from any one parish was 42, the Church of St. Mary the Virgin, Toronto, again capturing this honour; St. George's Church, Owen Sound, came next with 26 candidates.

According to the new regulations governing the conduct of the examinations, only the best set of papers in each grade is submitted by each diocese to the Central Board of Examiners, and this solely for the purpose of determining who are entitled to the medals for general competition. Moreover, no papers are submitted in competition for these medals unless they have been ranked as first-class by the Diocesan Examiners. Seventeen sets of papers were received in this connection, and, after careful examination, the Central Board awarded the medals to the following:—

Junior Grade.—Ivy Miller, St. Saviour's Church, Vancouver, diocese of New Westminster, of which the Rev. S. Fea is Rector, with the following marks: Scripture, 100; Prayer Book, 98; general average, 99.

Middle Grade.—Selwyn Miller, St. Saviour's Church, Vancouver, diocese of New Westminster, with the following marks: Scripture, 98; Prayer Book, 94; general average, 96.

Senior Grade.—Lilian Hodgins, St. Michael and All Angels', Toronto, diocese of Toronto, of which the Rev. W. J. Brain is Rector, with the following marks: Scripture, 92; Prayer Book, 99; general average, 95½.

We extend to these the hearty congratulations of the Commission. This work reflects great credit on themselves, their instructors and the schools they represent.

Since the beginning of the war no fewer than 45,000,000 separate pieces of military wearing apparel are said to have been taken up from the battlefields, and, passing through an army of workers, are either rendered usable again or "converted" into cash through sale as rags.

Some years ago, at a Chess Congress held at Canterbury, the Archbishop said in a few words of welcome to the members of the Congress: "I have had something to do with Kings and Queens; I have lived in three castles; and I am almost the only man living who is both a Bishop and a Knight." Rumour adds that a listener remarked: "But you have never put out any of your things to Pawn."

Serbian Culture

Evidence of what the Serbians might have become, but for Turkish oppression, and of what they may yet become, when their country is restored, is to be found in the career of the little republic of Dubrovnik or Ragusa, on the Adriatic, which, though a part of the Serbian Empire, never became subject to the Turks. Its position facing on the sea, with a mountain wall behind, was favourable for both defence and independent development, and Ragusa became a commercial republic like Venice. She built ships for the world, as the Clyde shipyards do to-day. The most powerful "argosies" in the Spanish Armada, hailed from Ragusa, from which the very word argosy is derived. Her trading seems to have been of wider reach than that of Venice. In 1596, there was an encounter between twelve of her three-masters and a British fleet in the Indian Ocean, to reach which in those days meant a voyage round the Cape. We hear also of a commercial treaty between Cromwell and the little republic.

So much for the adventurous energy of the race, and the indications when Serbia gets the outlet on the sea, for which she has so long been striving, she will make good use of it. But the most startling exhibition of character by the Serbians of Ragusa was in sociological directions. Their municipal organization, in the fourteenth century, comprised a city police and a board of sanitation, what time the rest of Europe was having visitations of The Plague because sanitation was unknown. They started the first loan bank and the first foundling hospital known to history. Anti-slavery found a voice with them four hundred years before Wilberforce raised his voice for it in England. In 1415 their governing body voted it to be "base and contrary to humanity . . . that the human form, made after the image and similitude of our Creator, should be turned to mercenary profit and sold as if it were a brute beast." They were free in Dubrovnik, and political refugees took refuge there; as in our times they have done in England.

Such activity of mind as this was of course favourable to the production of letters and the arts. There were poets and learned men among the Ragusans, and a world famous astronomer and mathematician. In point of architecture, Freeman, the historian, a capable critic, thinks the place "may hold its head high among the artistic regions of the world." This was said of the buildings that survived the earthquake of 1667, which laid a great part of the city in ruins. Her days of greatness ended then; but the republic continued to exist as a republic until Napoleon, when in 1808 he took on the Dalmatian coast, declared the republic to be at an end.

One of the most novel incidents of the Day of Prayer was the composition and singing of three Psalms composed on Old Testament models by the assistant keeper of the library of the British Museum. They were sung at Wimbledon, in Surrey, at a service in preparation for the Day of Intercession. They have the spirit and rhythm of the Psalter. "They fight against those who love war; they fight, and by faith in God they shall prevail. Let us praise God for these men: let us remember them before Him all our days. Let us care for the widows and orphans; and for the men who come home maimed." The Psalms were well received, but the wisdom of following the experiment may be doubted. No modern Psalms can be put upon the level of the Hebrew Psalter, with its historical associations and its appeal to the devotions of Christian people.

Dimbie's Dustman Tales

By M. O. TAYLOR

No. 1

DIMBIE had the most beautiful Mummie you ever saw. She was all soft and cuddly, and had no nasty pins to scratch her or hard buttons to hurt her little face when she nestled up close to her. But the most lovely thing about this Mummie of Dimbie's was that she always put her little girl to bed her own self, and—when she was good—told her a beautiful good-night story. So, when Dimbie was tucked up in her white bed, Mummie would say:—

"Pull the little blinds down," which means, of course, "Shut your eyes up tight."

So, now you pretend your are Dimbie and this will be Dimbie's mother talking, and we'll begin.

Little Golden Eye

Once upon a time, my darling, there was a little daisy called Golden Eye. Now, when the Spring Fairy came along and woke all the flowers up, poor, little Golden Eye (who was tinier and weaker than the others) found it very hard to push her little head up through the earth, but when she did get there and saw all her brothers and sisters standing up so straight and looking so bright and pretty, she felt so tired and small that she wished she could creep down into the kind, brown earth again and hide herself from everyone, and she just folded her little, white dress round her and hung her head, and never even saw how warm and bright the sun was or heard the little blades of grass whispering:—

"Grow, grow, grow."

Presently, two busy bees came flying by looking for "pollen." You know that is the soft, yellow stuff that comes off on to our fingers when we touch the lilies, and even on our noses when we smell the honeysuckle. Now, the flowers love the bees, because they know so much about the big world, and fly so far that they can tell them all sorts of wonderful things; and when Golden Eye saw them coming she just peeked through a corner of her little, white dress, and wished ever so hard that they would come and talk to her, and one even did stop and say:—

"See, brother! Here is a new little daisy. Let's stop and tell her about this beautiful world, and perhaps she will give us some honey."

But the other said: "Oh, no! Why, she hasn't any pretty colours on her frock, and isn't even trying to grow like the others. I think she's a very cross thing to hide her face like that."

Earn money knitting at home

Many women using Auto-Knitters at home can earn \$1 or \$2 per day, knitting hosiery. The work is pleasant and easily learned, and gives one steady employment the year round. Write to-day to Auto-Knitter Hosiery (Canada) Co., Ltd. Desk 213 D, 257 College Street, Toronto, and enclose a 3c stamp for particulars as more workers are needed at once.

MENEELY & CO. WATERLIET
(West Troy), N. Y.
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER **BELLS**

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

Of course this made poor, little Golden Eye feel very sad, because she wasn't really cross, you know, only shy and frightened, so she drew her dress still closer round her and cried and cried.

By-and-by, a big, kind mother bee came along, and when she saw her looking so white and sad she stopped and said:—

"Hello, hello! What silly little flower is this that is hiding her face from our beautiful sun? What's the matter, child? Tell me."

Then Golden Eye told the big, kind mother bee that she was afraid to show her face to the other flowers, because she was so small and tiny, and she was sure they would laugh at her, and she knew she was no use, because even the bees (who are so kind) wouldn't speak to her. And when she had finished the mother bee said:—

"Now, you've been a very, very silly little flower. How can you expect to be big and strong and pretty if you don't try to grow? You know God sent all of you into this world just to make it lovely for those big things called men and women and children, and if the others hid themselves like you are doing, how dull and sad the world would be. Now, just shake out your dress; stand up straight; look at the beautiful sun, and he will soon teach you how to grow; and don't be a foolish little daisy any more," and away she flew.

Then little Golden Eye shyly shook out her dress, lifted her face to the sun, and bravely tried to grow. And when the old sun saw her smiling up so sweetly, he sent down some sunbeams to play with her, and they danced all round her, splashed her face with gold, and left pretty pink footmarks on the edge of her dress. They were so bright and warm and kind that Golden Eye felt quite big and strong, stood up straighter than ever, and grew and grew and grew, and when the sunbeams were thinking of going to bed, the two bees came flying back again, and as they came near Golden Eye they stopped, and this is what they said:—

"There, brother, is the daisy you wouldn't let me speak to. Oh! see how beautiful she is. What a lot of gold she has. Hurry, hurry; our bags are not quite full, and perhaps she will give us some honey."

So they flew to Golden Eye and whispered:—

"Ah! dear daisy, you are so beautiful. Your frock is one of the prettiest in the field, and we know your honey would be very sweet. Will you please give us a little as our bags are not quite full?"

Oh, how proud Golden Eye felt as she opened wide her little cupboard and said:—

"Dear bees, take all you want. I love to feel you need me."

And the bees said:—

"Thank you, sweet little flower."

Then they sat beside her and whispered of all the beautiful things that are in this big world of ours, and when they flew away Golden Eye looked all round at the sky and trees and flowers, and last of all at the dear sun, who was shining a good-night. Then she, too, folded her pretty frock round her, shut her Golden Eye, and felt glad that she had tried to grow.

Fine for Fair Faces

You can't paint the lily nor adorn the rose;
You can't better the best, that everyone knows.
There's just one specific that will make faces fair—
"Campana's Italian Balm,"—of imitations beware.

Used intelligently will preserve the best, and improve the worst complexion. 35c. at good drug stores. Anywhere by mail, 35c.—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

"THROUGH FIRE AND THROUGH WATER."

(Continued from page 133.)

Towards evening, in the dim misty light, like a thief, like a panther stalking its prey, the water bounded forth from the forest at the back of the town, and, following a natural depression in the ground, sprang fair at the back of the mission-house. In ten short minutes the basement was full, and everything therein swished about in a churning of liquid mud. "Tables and shelves—tables and shelves." O simpleton! where is your *pons asinorum*? Presently the two seething volumes of water met, beat up against each other for a time in competition, and then, uniting their forces, started in climbing over every obstacle the live long night. And what a night! From the mountains reverberated the rumblings of continual avalanches; from the river came the noise as of one hundred Manchester expresses, ever hurrying, but never getting, by; now and then dogs could be heard howling, and men shouting; lights twinkled here and there over the dark widening flood, as Indians tried to get somewhere in their canoes. boom-bang-crash went the big cottonwood trees as, undermined by the sapping torrent, they pitched forward into the swirl of death; and down over all fell sheets of water, not rain, from the heavens! Isolated in the midst of all this horror of desolation stood the mission-house, and the children fast asleep. "For so He giveth His beloved sleep."

On Monday, the longed-for dawn was announced by our Leghorn chattering in the attic, where the fowls had been bestowled. Good bird—faithful bird! He could not see the brightening sky with the physical eye, but something inside of him, corresponding and responding to the roseate hues, exulted—and he crowed! As for us, we found it hard to be cheerful; neither by faith nor by instinct, could we exult. Our pitiful little attempts at a crow, for the children's sake, resulted only in croaks; for the water was still rising (two inches per hour), and there was enough snow on the mountains to keep up that rate of increase for days to come. It was not only possible, but extremely probable that— But when the mind got thus far, we turned aside from the reflection, and, leaning back into the comfortable fellowship of the Spirit, enjoyed the peace of God which passeth all understanding. Soon after dawn, when the mists and shadows of the night began to dissociate themselves from the surface of the waters, Amos and I (he is our mission helper, and stayed by us), perceived a wavering light approaching from behind the church; it turned out to be William Gogag, in his canoe, our first visitor, coming to enquire after the welfare of the mission party. We had Miss Capper and Miss Sturges with us, ladies who, formerly missionaries in Syria, are in the service of the Indian Department, and had just arrived the week before to take up their duties, the former as Field Matron of the district, and the latter as teacher of the Indian Day School at Aiyansh. We learned from William that most of the Indians had got away safely during the night, and that a small fleet of motor boats were cruising about the village, clearing out the houses and freighting their cargoes up to Gitlakdamiks, where the ground is high and above danger from flood.

The efforts, in nearly every case vain, alas! of the domestic animals to save themselves were agonizing to witness. Between the mission-house and the church there is (or was) a small grassy mead, where the animals loved to congregate in the evenings, where the calves skipped about, and the colts raced each other; and now, from the

various places in the woods where the rising deluge caught them, they came swimming and struggling to the scene of old and happy associations; and there, circling round and round, panting and snorting, try for a bit of solid ground on which to stand. Alas! there was no resting place for their feet, and one after the other they went down to rise no more. Smaller animals, particularly mice, which we were hoping the waters would have destroyed from off the face of the earth, fared better. A potatoe pit, over which an adventurous colony of field mice had established proprietary rights, and which the weasels had annexed as a protectorate, having become inundated with water, the mice took refuge on a floating piece of wood. Two ermines, who had been hunting in the pit, fled for safety also to the same piece of wood. And there they were, all drawn up in a wondering line of perfect amity—eight vermin and two ermine! The dogs of the village, left to their own devices, found safe and even comfortable diggings on floating logs. It was interesting to see them. Some floated down our way, and were incorporated into a small island of flotsam and jetsam which had been formed by the wire fencing of the mission premises.

On the second day of the flood, when the water was over ten feet in the house, a canoe arrived with three men in the afternoon to take us up to Gitlakdamiks. The deluge being still in the ascendant we decided to avail ourselves of this opportunity, and go. Throwing, therefore, our blankets together and an assortment of provisions, pots, pans, etc., we stepped off the verandah into the canoe, and poled and paddled our way along the road and among the trees to Gitlakdamiks. Here we took refuge in the church, which was already filled with people and piles of alms. The chancel, however, was free, and in that we "shook down" for the night. With terra firma once again beneath our feet, came a change of spirit—the envy of those who could afford the luxury of lacrymal comfort, passed away, and the mission party was able to enjoy its supper. Then we gathered around the organ, Miss Gambles playing, and sang hymns, offered our evening prayer, and, rolling ourselves into our respective blankets, with glad and thankful hearts, sought repose. The shrill jabber of excited women, the deep-throated protestations of wearied men, the squalling of children and the crying of babies eventually died down into a low disordered chorus of snorts and snores, some of them original enough to make a man's fortune (as they say) if he could only reproduce them in a conscious state. And over all this incongruously rose the high, deep-shadowed cedar roof, the slender pillars with their graceful arches, resolving their outlines, in the dim cloisteral light, into a vision of Alhambresque beauty as we fell asleep.

Next morning at daybreak (the third day of the flood), the joyful news was passed up to the church that the waters were stayed; and two hours later, a fall of two inches was reported. "Hurrah! the enemy is in full retreat." After breakfast, we decided to return to Aiyansh, while there was yet water enough to float us back over the road by which we came, as it would not be safe to go down by river for some days yet. On arrival at the mission-house we were met at the door by a young heifer, who seemed delighted to see us, and tinkled her bell to give us welcome. She must have done some good swimming—in water over sixteen feet deep and running swiftly—to make good her landing at our front door. And there she was, reciprocating our glad eye, as we rejoiced over one animal saved, at any rate. On the verandah we found a deposit of mud two inches deep, left by the water which had further risen to the extent of six inches and subsided again during our absence. When we saw this we were almost reluct-

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ant to enter the house, for fear of what we might see, for the verandah and the first floor (second floor really) are on the same level. Our fears were justified: there was just as much mud on the floors of the rooms inside as there was on the verandah outside. All this we had to clean up before we could even sit down to a meal. The linoleum in three rooms, the passages and the hall had to be taken up and scrubbed in the flood outside. Then the floors had to be washed and swabbed, meals cooked, and arrangements made for obtaining much needed rest and sleep that night. When all this was done, and the house began to take on the atmosphere of home again, wearied nature thought it was time to sit up and take notice. And so, one after the other we slipped into the slough of physical infirmity, with as many ailments to our credit as there were individuals in the party! As for myself, I was just a "crock," and as weak-hearted as a willow wand. Fire one can fight, and, perhaps, subdue or control; but what is one to do with a flood?

On Thursday we began to see dry land again, and Oh, what a revelation of brute-force-ruthlessness was then unfolded to our view! I have seen the picture of a war-wrecked village in France, and Aiyansh looked very much like that—dead animals mingled with wreckage wherever one gazed. The saw mill, planked roads, fences, bridges, and all small out-buildings and wood piles were swept away, and the debris scattered all over the country. Some large houses were entirely moved on, and brought to a standstill on new sites by a more firmly established building or tree. Potato pits, with their treasured stores of tubers, were ripped up and the contents scattered abroad. Barns full of precious hay (value, \$50 per ton), were waltzed around as the currents listed, one being plumped right down in the road to Gitlakdamiks! Everything that could not pass unscathed through water and mud, such as food in boxes, barrels, bags and packages, stored in our basement or frost-proof provision room, was rendered worthless. My printing office, which included our backwoods library, my study with all the books I had acquired since the burning of the mission-house, and my general work-room, was entirely submerged for eight days. The machinery can be cleaned and the type can be recovered

by washing it out of the mud as you wash gold, but everything else is reduced to a muddy pulp. We had just completed the provisioning of the ship for the next twelve-months' voyage, and all arrangements had been made as to the disposal of things for the winter's work, when the flood came. So you see, it is not the submarine alone that can knock the bottom out of the floor barrel! As to our root cellar, we are hoping to be able to salvage our potatoes, etc., but it will take us all our time. As God tempers the wind to the shorn lamb, so He tempered the flood to us—our firewood was not all washed away, the fencing of our yard held it. Had that gone, we should indeed have been broken, and that without remedy.

I went up and examined the walls of the Naas as soon as possible, where the river had made a breach above Aiyansh, and came back with the conviction that nature has hardly left us sufficient time to take down our shacks and get out, before putting into operation a vast scheme of erosion for the conversion of Aiyansh into a net-work of sandbars and mud flats. I judge that two more freshets will be sufficient to break down the distance (15 rods) that remains between the river (new breach) and a small lake from which a channel (or natural depression in the ground) runs right through the village at the back of the church. Another breach, now an open cutting full of water, from top to bottom, will rip through in front of the church and the mission-house, thus causing the formation on which the village stands to revert to what it must have been in prehistoric times. All this is hard to explain without a map, but the appended diagram will serve to make it clear.

After having studied the diagram you will readily understand that Aiyansh has been served with immediate "notice to quit." But we do hope that nature will kindly give us a few years of grace in which to comply. At a general council meeting the Indians have decided to move away from this place as soon as possible, to pull down every building and re-erect the same at Gitlakdamiks, making Aiyansh and that place one community with one interest, one mission, one church and school. Thus, at last, after thirty-five years of vain striving to bring about such amalgamation, the impossible has become not only possible but imperative. How wonder-

ful—that we should have to go through fire and through water to reach the answer to our prayers.

This brings the consideration of the problem into the missionary field of view. Actuated by good missionary sense, as stated above, it has always been my desire to see the Gitlakdamiks and the Gitaiyansh merged into one flock and shepherded in one fold. I have made attempts in my time (five) to bring this union into being. For it has always been quite evident to me that both Christian development and the real interests of civilization have suffered—every attempt at serious progress has been baffled, and the growth of knowledge has been stunted—by the petty antagonisms of two families (as it were) seeking to live independent lives in one set of rooms. The attempt to keep them in distinct atmospheres by means of screens and fences, so as to prevent the conflict of interests or the crossing of purposes, failed, as it was bound to do. I can imagine, therefore, no greater good falling to the lot of these people than the cutting out and leaving behind of all their differences and disagreements.

The Gitlakdamiks are keen, and more than willing, they have opened the door; the Gitaiyansh are willing and keen, the river has pushed them towards the open door. I have heard it said that "an open door in front, and a definite push from behind indicate the leading of the Spirit," and I believe, from my observance of spiritual law in the natural world, that this is a very wonderful truth. This means the burning of a considerable quantity of powder, but, thank God, not for the work of destruction, nor for the wasting of human life, but for construction and the saving of human souls. Before the war, we may have hesitated before the estimates of expenditure, but now—what does a torpedo cost? a high explosive shell for a big gun? Take the full cost of the war in pounds shillings and pence, divide it by the number of men killed. I think you will find the killing of a man (just one man) costs quite a few thousand pounds. For that is the aim and end (though not the final cause) of the war, as far as the burning of powder is concerned. I will, therefore, stand bravely (if I can) in the sanctuary around which cluster so many heavenly memories, and say: "You must be taken down, you must be removed." I will comfort myself with the thought that this is not death, but translation; not a step backwards or downwards, but a going forward and upward to higher service. Yes, the church must come down, but that does not mean the scrapping of the materials. It means that out of these materials the church at Gitlakdamiks shall be enlarged and completed. It means the materializing of a parish hall, such as the one that was burned five years ago, through the loss of which the work has suffered very much. But, first in order of removal comes the new mission-house; it must be also taken down, the materials carted up to Gitlakdamiks and re-erected there. Nothing will be lost; for, although we may have to replace some things (shingles, for instance), we shall use the old for outbuildings, woodhouses, etc. Operations on the mission-house should be commenced next spring and completed within the year. We have just decided upon the new site at Gitlakdamiks, one hundred feet above our present level, where I always wanted to have the mission buildings from the very first, and for the goodwill of which place I paid \$35 thirty-five years ago. The little premises have long since disappeared, but the hope (a good, sound missionary hope) has never faded.

This communication is headed, "Through Fire and Through Water," but that means nothing at all if the wealthy place be not added thereto. We don't crave much, really; a "healthy" place would do, and it is for each reader to say whether the

text shall be completed or no. I have faith to believe that you will complete it; that our united prayers for this Upper Naas Indian Mission, offered for so many years, will be fully answered—nay, are being fully answered now, to the glory of God and the eternal welfare of the Indian people. As I write, the first Indian house to be moved is now on the way to Damiks.

With the approval, and by the advice of my Diocesan, I send out this S.O.S. radiogram to all friends of our Indian work in England and Canada, in the assurance that many will pick up the signal and respond. This is not for the material assistance of individual Indians—the Indian Department will see to that part—and I may say, in passing, that the Indians are hoping that Government assistance may take the form of a new steam saw and planing mill, to enable them to rebuild properly after moving—but, rather for the Mission and the missionary, is this appeal made, for we are entirely dependent upon you to enable us to cope with, and master an unforeseen situation. As to the expense of moving the mission-house and church, I am not quoting any figure; for I do not yet know how it will "pan out," but I do know that the more liberal the response, the nearer it will approximate to the amount required.

JAMES B. MCCULLAGH.

Aiyansh, 12th December, 1917.

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