

Canadian Churchman

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THURSDAY, FEBRUARY 14th, 1918.

No. 7.

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Personal & General

The following Chaplains are returning to Canada from overseas, namely: Revs. R. Herbert, C. R. Spencer, and F. Vipond.

To avoid the use of gasoline needed for war work, the Queen and other members of the Royal family have stored their motor cars and are using horse-drawn vehicles.

Capt. C. R. Spencer, son of Rev. Canon Spencer, of Hamilton, is returning to Canada after an illness, and nearly three years of Chaplain's work in France and England.

Captain the Rev. E. Appleyard, M.C., the recently-appointed Rector of New St. Paul's, Woodstock, Ont., has been unanimously elected honorary president of the local branch of G.W.V.A.

Roughly speaking, the war has resulted in 200,000 persons in the United Kingdom being married between August, 1914, and June, 1917, who, in the ordinary course of events, would not have married.

The Admiralty announced on the 30th ult. that since the start of the war nine British transports had been sunk and 9,000 lives lost. During the same period 11,000,000 soldiers have been transported.

The Chief Secretary for Scotland announced in the House of Commons that the Government had agreed to the conversion of Edinburgh Castle into a National War Museum to commemorate Scotland's part in the war.

It is reported that 1,406 British barristers have joined the colours, of whom 102 have been killed or have died, 32 have received the Military Cross, and 19 the Distinguished Service Order, whilst 26 have been mentioned in despatches.

Mrs. Elizabeth Nunn, Windsor, Ontario's oldest resident, died on February 2nd. She was reputed to be 105 years of age. Born in Buckinghamshire, England, Mrs. Nunn was two years old when the power of Napoleon was crushed by the British armies under the Duke of Wellington on the field of Waterloo.

The Canadian Pacific Railway Company has issued its thirty-first roll of honour, showing 85 names, of those who have been killed or wounded. Of the 5,000 C.P.R. employees who went to the front, either in fighting units or as railway engineers or members of the Construction Corps, 576 have been killed and 1,256 wounded.

The Venerable William Woodcock Hough, Honorary Canon of Southwark and Archdeacon of Kingston-on-Thames, has been nominated to be Bishop-Suffragan of Woolwich. He was formerly mathematical master at Queen Elizabeth's School, Wimborne, Curate of Hempston, Dorset, and clerical secretary for the Diocese of Rochester.

In our last issue a well-known clerical lecturer was inadvertently placed in a somewhat ridiculous position. Rev. C. B. Kenrick, of St. Philip's, Hamilton, was credited with saying in the course of an illustrated lecture that treacle was a part of the daily menu of the birds at the London Zoo. While it is true that sweet stuff plays its part in certain rations, Mr. Kenrick did not say that syrup was

fed to the birds in that institution but to the bears.

Boston's Italian Chapel. — The Chapel of St. Francis of Assisi, whose corner-stone was laid the last of November, is to be most complete and beautiful in every detail of its build and furnishing. It will be a memorial church in the fullest sense. A very beautiful altar and reredos has been given in memory of Phillips Brooks, and the Priest in charge of the Italian work in the region—the Rev. Henry C. Sartorio—has asked for the completion of the chancel by a rood-beam.

A missionary, on the eve of going to China, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'" — Missionary Outlook.

Westerham, the quaint Kentish village, which prides itself on being the birthplace of General Wolfe, has fallen into the current fashion of retrenchment. The hero's birthday should have been celebrated in Westerham this year by a banquet, as usual, but owing to the food conditions there was no ceremonial feeding. The anniversary was marked by decorating with laurel the Wolfe statue on the village green, some of the laurel having come from Quebec House, where Wolfe lived at one time.

A Roll of Honour recently unveiled in a church at Vancouver is given over entirely to recording the names of the Japanese men who, residing in Vancouver and vicinity, answered the call of the Empire for volunteers to defend the Flag. There are at present 184 names on the roll, of whom thirty-six have been killed, three are missing, seventy-seven wounded, four have returned, and the remainder are still in the firing-line. Three of them have been awarded decorations for valour, one of them, Tokuji Sato, winning the Victoria Cross.

Captain the Rev. W. R. Ramsay Armitage is now Chaplain with the 3rd Battalion (Toronto), 1st Canadian Division. He is a son of Archdeacon Armitage of Halifax, and a graduate of Wycliffe College, Toronto. He was appointed Captain, Chaplain of the 234th Battalion, but just before it went overseas the new order against Chaplains going overseas came into effect. Capt. Armitage then resigned his commission, and went over in the ranks. Later on he again received his commission, and was appointed Chaplain of No. 7 Stationary Hospital, in France.

No more heroic or stimulating record has come to light anywhere, declares the "North-Western Christian Advocate," than that presented by a little, French-speaking church in Philadelphia—the Church of St. Sauveur—down in the heart of the city. Every male member of the congregation between the ages of 17 and 50 is in the service of either the French or the American Governments. The members left behind have assumed the support of four French orphans. In addition, this little society has made splendid gifts to the Belgian Relief, Red Cross and Armenian Relief Funds. Thus do we catch some idea of the spirit that makes France immortal. A nation that begets children like that does not die.

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1918.

Canadian Churchman

Toronto, February 14th, 1918.

The Christian Year

The Second Sunday in Lent, February 24, 1918.

The power of evil met with the overcoming strength of the Conqueror, Our Saviour Christ, would seem to be the theme of the Second Sunday in Lent.

In the Gospel we are told of the girl who was "grievously vexed with a devil." It would seem as if evil were in full possession of her heart, manifesting itself in many dreadful ways. The mother in her great distress goes to Jesus Christ as He came into her country, "the coasts of Tyre and Sidon," and in spite of every apparent discouragement both from the disciples and from the Master Himself, refuses to be put off until she hears the words, "O woman, great is thy faith; be it unto thee, even as thou wilt." The power of evil is met by the power of good, and goodness proves the stronger for "her daughter was made whole from that very hour." The greatness and strength of goodness is something we should realize more than we often do. We stand discouraged in the presence of wickedness in ourselves and the world, assuming it to be so strong that it is useless to try to overcome it. Such should not be the attitude of those who believe in the Conqueror of sin, the Victorious Hero of the Wilderness of Temptation, the One before Whose face the powers of Hell flee away. We should lay to heart the confident words of St. Paul in to-day's Epistle, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more." It is true that we cannot, in the presence of evil, too much mistrust our own strength, but it is also true that we cannot too much trust His strength, Who in the wilderness wrestled with and overcame all the powers of darkness and Hell. He is a Saviour, Who can at a word banish all those enemies which surround the citadel of the soul.

In the Collect we have a prayer which should put us in the right attitude in which He can overcome evil in us. We throw ourselves on Him in faith acknowledging our own inability. "Almighty God, Who seest that we have no power of ourselves to help ourselves." The clause would seem to call up before our eyes the picture in the Gospel, the poor Syro-Phenician woman at the Saviour's feet crying, "Lord, help me." She is invincible in her helplessness; in her knowledge of her complete dependance upon Him for help, she is a type of those who through the ages come to Him in faith. It is such dependance, persistence, and faith, which win from Him the overcoming word, "O woman, great is thy faith, be it unto thee, even as thou wilt."

No gentle word is ever spoken that Christ's voice does not also speak; no meek deed is ever done that the unsummoned Vision does not there and then appear.—Henry Drummond.

Whosoever has not yet made up his mind about the great principles of religion, because he has not yet examined whether religion is certain or problematical—whosoever finds himself in this doubt, should have no more fervid business than that of ascertaining the truth.—Saurin.

Editorial

THE GOSPEL OF HATE.

Conan Doyle, the well-known novelist, is making an unenviable name for himself in England. First, as an advocate of an easy method of securing divorces, and later as a preacher of the "Gospel of Hate" towards Germany, he is the mouthpiece of a by no means small section of the English people. Nor are those who agree with him, at least in his later rôle, confined to the British Isles, as is evidenced by a column in one of our foremost Canadian dailies by one of its leading contributors. The Bishop of Winchester, who ventured to dissent from his proposal, is described by the above writer as having come off second best in the argument, and it is stated that the British Government "could follow no truer patriot, no man with a better understanding of the commonsense of the average man who speaks the English language."

The gist of the argument is that it is "useless to quote Christ while carrying on a war." He refuses to see "the distinction between hating the sin and hating the sinner." He claims that the Germans have recognized from the beginning of the war, and prior to it, the value of inculcating in soldiers and civilians alike, a hatred for their enemies, and he would have a propaganda carried on throughout England for the purpose of developing a similar spirit of hatred on the part of the British towards the Germans.

His doctrine is that, in order to fight successfully a soldier must hate his enemy. It is not unfair, however, to place side by side with this the statement of no less a man than General Byng, the hero of the November drive on the Western Front, who said: "Give me Christian young men. They endure the monotony better than non-Christian men, and their valour is unequalled in the hour of crisis." Which of the two is the more likely to be correct? If it is brutality that Conan Doyle wants, his doctrine is doubtless the correct one. If, however, it is courage, steadfastness, unselfish devotion to a just cause, loyalty and obedience to leaders, patient endurance under all conditions that is desired, experience has shown beyond the shadow of a doubt the absolute hollowness of such a doctrine. To be consistent, he would remove all Christian influences from our men at the front. The Word of God would be a closed book. The partaking of the sacrament before going "over the top" would be eliminated. In place of prayer, there would be thoughts of hate, and men would go into the presence of their Maker with cursing in their hearts.

Apart from all these facts, which we humbly suggest Conan Doyle and his friends should think over seriously, we ask how long such a doctrine would hold the forces of the Allies together? What was it rallied these around a common cause and is holding these forces together to-day but the belief that the cause was and is in harmony with God's will which is Christ's will? What is it but this very doctrine that we are fighting to-day? What right has he to construe the words of Christ as meaning that even when divine interests are at stake we are to sit down and let the enemies of God ride rough-shod over us? Let him not forget that like begets like, and that there will be a reaping after the war from the seeds sown during its progress. If he wishes to destroy the

unity of the Allied cause, if he wishes to propagate adultery with all its horrid brood, if he wishes to make the restoration of a rightful and abiding peace impossible and to drag the good name of England down into the stinking mire, let him and those who are supporting his unpatriotic, unmanly and ungodly propaganda, so influence "the powers that be" in Great Britain that they will follow his leading. Canada will not follow it, and we do not believe that the United States or even the Motherland will follow it.

The Children's Number of the Mission World reflects great credit on those responsible for it. It is attractive in appearance, has plenty of variety in the character of its reading matter, and has a good supply of illustrations. It deserves the hearty support of all members of the Church.

It has been well said that self-denial does not necessarily mean the depriving oneself of certain articles of food or certain kinds of pleasure. It may mean the doing of something usually left undone. The season of Lent is with us once more and it cannot be a difficult matter for each of us to discover some way in which we can make it of real value. We can all make a definite effort to make our religion a deeper reality in our every-day conduct. Unreality and cant are keeping scores out of the Church.

The three "heatless days" in Central Canada have apparently been a decided success. To help the situation, the weather showed the first decided inclination of the winter to be mild. Altogether it must have meant the saving of several thousand tons of fuel which are needed badly. Seldom, if ever, have Canadians been compelled to undergo greater suffering from cold, and it should prove conclusively the need of greater foresight and greater co-operation on the part of all.

It has been announced officially that United States troops are holding a sector of trenches in the Lorraine area of France and that they have already been bombarded heavily by the enemy. Our neighbour to the south has yet to go through the trying experience of long lists of casualties. We feel certain that her representatives at the front will do credit to themselves and their country and we believe also that those at home will show the same spirit of determination and the same staying power displayed by the other allied countries.

The statement of Sir Eric Geddes that "the submarine is held" is a most cheering message. It is childish to attempt to minimize the serious character of the destruction to the Allied shipping caused by German submarines. We have been told very little regarding the extent of this damage, but taking even the authorized figures of the Associated Press that the German claim of 9,000,000 tons is more than 50 per cent, too great, it still means that the quantity of food that otherwise would have been available for Great Britain and other allied countries in Europe has been seriously decreased. The First Lord of the Admiralty rightly gives warning that the number of ships must be increased if full advantage is to be taken of the success achieved thus far.

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Thoughts for the Thoughtful

Be not uneasy, discouraged, or out of humour because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge!—Marcus Aurelius.

* * * * *

The only kind of thing that is worth saying is the thing that is conceived in perfect sincerity. . . . If one does not originate it one must, at least, give it the impress of one's own inmost mind.—A. C. Benson.

* * * * *

"If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it."—George Eliot.

* * * * *

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer and by degrees the same mind will be in us that was also in Christ Jesus.—E.V.H.

* * * * *

The log book of Christopher Columbus is said to have borne repeatedly the entry, "This day we sailed on." That was all. Behind lay defeat; ahead lay hope; in the face of fear, suspicion and tradition Columbus sailed on. The lesson is one that we may lay to heart in our own lives.—Ex.

* * * * *

E'en to the ground a sparrow falleth not
Unnoticed by your Father, or forgot;
He sees the wanton strike that lays it low,
And notes the anguish from the cruel blow;
Thou art of far more value than the bird,
And thinkest thou thy plaint will not be heard?
—Retta Titus.

* * * * *

If we lift up our eyes to heaven, God's glory shineth forth; if we cast them down upon the earth, it is full of His goodness. The hills and the valleys rejoice and sing; fields, rivers, and woods resound His praise. We will think of God when we play and when we work; when we walk out and when we come in; when we sleep and when we wake; His praise shall dwell continually upon our lips.—Anna L. Barbauld.

* * * * *

I heard men speak continually of going to a "better world" rather than of its coming to them; but in that prayer which they have straight from the lips of "the Light of the World," there is not anything about going to another world; only of another government coming into this, which will constitute it a new world indeed; new heavens and new earth: "Thy Kingdom come; Thy will be done on earth as it is in heaven!"—Ruskin.

* * * * *

"Does the lily lose its sweetness
Just because its perfume sends
Gentle thrills of sensuous pleasure
To its flower-loving friends?"

"Then breathe, O breathe
Kind words where'er you can;
Their fragrance will come back to you
From some brightened fellow man.

"Does the sun lose any brightness
Just because it freely sheds
Rays of light and cheer and gladness
On a million million heads?"

"Then smile, O smile,
And every time you do
A golden gleam of sunshine
Will come dancing back to you."
Donald G. French.

The Call of the Christian Ministry

Rev. CANON SNOWDON,
Ottawa, Ontario.

And He said unto him the third time "Simon, son of Jonas, lovest thou Me?—feed My sheep." ST. JOHN 21: 17.

THE other day I came across an extract from an article by a Yale professor, the title of which was "Hungry Sheep." The writer undertook to make a new diagnosis of the Church's much-discussed malady of *male inactivity*. One sometimes wonders which is more chronic, the disease, or the varied prescriptions for its treatment. In the course of his diagnosis the professor gives it as his opinion that the fact that the Church pews contain more women than men need cause no alarm. "Women," he says, "have always taken more interest in religious organizations than men, both because they have more leisure for contemplation, and public worship appeals more to a woman's nature than to a man's. If the mere fact that a minister sees before him more brilliant hats than bald heads be a sign that the Church does not appeal to the solid intelligence of humanity, then the symphony concert and the art museum fail even more signally. It is very interesting to observe that at almost any public spectacle the number of men is in inverse ratio to the intellectual value of the performance. At vaudeville the men vastly outnumber the women, and amid the enormous throng at a prize fight there are hardly any women at all."

"Still," continues this writer, "it is unfortunate that more men do not attend Church, and it is more unfortunate for the man than for the Church. The real difficulty is not a fundamental one. It does not lie in the nature of religion or in the nature of man. Next to question of sex and the means of subsistence, the average man is more interested in religion than in any other one thing. The ordinary man is a natural theologian. He takes keen interest in constructing his God and his scheme of the universe; and the problem of life after death has always had, and probably will have, an irresistible fascination."

This statement of the general craving of the masculine nature after religion is undoubtedly true, though it is somewhat at variance with the assertion which the writer makes that "women have always taken more interest in religious organizations than men have." Christianity has always been a man's religion, and has been forwarded by men from the very outset. It is quite true that Christianity has glorified womanhood, and its precious secret has been most tenderly cherished in woman's heart, but it is none the less true that strong masculine hearts have been inspired by the power of its heroic Gospel. The old Hebrew temple allowed no place for women in its worship, except that they might climb up a balcony stair and look down on the worshipping men. Christ, the founder of Christianity, was essentially a man of strength and virility, though, like all really strong men, He was also gentle. Women, like Mary, loved to sit at His feet and to hear from His lips the story of God's love. But He chose as His intimate companions, as the ones who were to bear the brunt of the hardship in the establishment of His Church, men of a strong and hardy mould and build. He was able to appeal to such men and transform them. They were fishermen of brawny arm and bronzed cheek. To-day the ministry has been least invaded by women of any of the callings or professions. And so I think the

Yale professor is right in his contention that men are naturally deeply interested in religion.

The article to which I have referred concludes with the assertion that the main trouble in the Church to-day is not in the pews, but in the *pulpit*. "There is more Christian faith," he says, "in the average congregation than in the average preacher." "A vital Christian faith is the prime essential for a man who wishes to enter the ministry. It is worth more to him than all the learning in the world." This is perfectly true, and yet it does not answer the question why more men do not attend divine service. In the first place, multitudes of men do go to Church. In the second place, while no doubt it is quite true that many ministers have allowed themselves to preach theories and essays, and have yielded to the temptation to substitute all kinds of sensational and worldly topics for the Gospel story of God's love in Christ Jesus, yet in the main the ministry, I believe, is made up of men of faith in the unseen God and of consecrated devotion to His cause.

If we think carefully over this question of feeding the hungry sheep we shall discover that there are many kinds of sheep, and that all of them are not hungry. Some of the sheep have so long subsisted on the sunny golf green, and the road side, that they have not much appetite for the more secluded pastures of the Church yard; they do not know the rich grasses that grow there, nor the quiet waters that give wondrous rest. Others of the sheep seek satisfaction in some little, secluded cove, ignorant of how barren is the vegetation there, in comparison with what they might have; others, in their grazing have eaten the poisonous plant of materialism, and so have a craving only for that weed of bitter sweet. Some have lost their way amid a misty wilderness of new thought, and so have wandered far, and now cannot hear the voice of the Shepherd. Others are black sheep that have strayed from the fold and can only be fed with infinite care and tenderness. All these sheep, the Good Shepherd says, must be fed. No more touching or impressive picture of command was ever given than that which He gave by the early morning breakfast scene, when He made the three-fold test of love to Him, to consist in nothing else than in being true to the command "Feed My lambs." "Feed My sheep." It was what we might have expected of Him Who, when He saw the multitudes as sheep without a shepherd, was filled with compassion.

If all the sheep are not hungry, and some of them are poisoned, and some have lost their way, the problem of feeding them is a varied and difficult one. Nevertheless, there are some general principles which can be laid down. The sheep are to be fed by the presentation of a religion which seeks to make this old world a practical age. We are a nation of workers. We are founders of cities and builders of industries. To be reached, the man of to-day must be appealed to in the concrete; he must be spoken to in the language of to-day. Our generation craves an understanding of religion, a religion which seeks to make this old world a more wholesome and brotherly place in which to live, a religion which proclaims in no uncertain way the coming of the golden age, when God's Kingdom shall have come, because God's will is done on earth as it is in heaven.

Multitudes of the sheep are starving to death because they have no right understanding of what religion really is. They think it something unreal, something that is good for women and children, and to have at a funeral, but something entirely foreign to the daily life of a strong man. If only these could be brought to know that religion is nothing if not intimately connected with life, that religion is love, that religion is light, that religion is un-

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**A Little Indian Girl's
Prayer**
DEACONESS STAPLETON,
All Saints' Boarding School, Lac LaRonge, Sask.

selfish service in the name of the Divine Son of God, that the personality of Jesus Christ, Who gave Himself absolutely for the uplift of the world, is the ideal which the Gospel holds up before us. If, I say, these facts could only be realized then the sheep would rejoice to be fed. Men to-day are not greatly concerned about the petty details of doctrine and ritual. But they were probably never more ready to give themselves wholeheartedly to the service of their fellows. You have an illustration of that in their attitude to the work of the Y.M.C.A. in these war days. That institution has emphatically "made good" both at home, and on the shell-torn fields of France and Flanders, with the result that it enjoys the sympathy, confidence and support of men everywhere. The sad pity is that owing to our unhappy divisions such work has to be carried on independent of the Church, instead of by the Church, whose duty it primarily is. May God hasten the day when these divisions will be healed, so that a united Church may devote herself without let or hindrance to the work which her Master commands her to do.

But the sheep must be fed not only by a religion that is real and tangible, but also positive and logical. The sheep grow thin because of the barren nature of much of the pasturage. Definiteness of thought is conspicuously absent from much of the religious teaching of the present day. The fact that we refuse to concentrate attention on petty theological and ecclesiastical theories must not cause us to become indifferent as to the great fundamental truths of our Creed. But that is exactly the mistake that some people are making, with the result that they fall a prey to all sorts of crazy inventions which are advanced in the name of religion. For there are just as many quacks with their nostrums in the religious world, as in the medical world, beating their tom-toms and calling aloud, "This is the truth." And it is passing strange what crowds of well-meaning people are deluded thereby.

And the hungry sheep must be fed also with a religion that is spiritual in its ability to aid in the world-old search after God. The sheep may be presented with a religion that is real and tangible, that is positive and definite, that is understandable to the world of thought of to-day, and still they may starve to death, unless there is a spiritual basis underlying each and every message. The minister who makes his pulpit a mere puppet of intellectualism, where he dispenses essays on the latest things in literature, politics, theology, Bible criticism, and sociology, is prostituting his high calling. But whenever he makes things flame with the living God, he shall minister to hungry souls. You remember how St. Paul made the Gospel of social service, a veritable footpath to God. How compellingly he puts it: "He hath made of one blood all men that on earth do dwell, that they might feel after Him, if perchance they might find Him."

I have sometimes found myself looking with envious eyes as I have seen old college mates climbing to fame, wealth and position, as business men, lawyers and doctors, but ever and again comes the thought that if through me God can shine, if through me little children can laugh, and tired faces brighten, and sorely stricken souls find comfort, if through me wrong can be crushed and right exalted, if through me earth can learn the light of heaven and its love—then I am repaid a thousand-fold for any little sacrifice that I may have made. I urge upon earnest-hearted, noble-minded boys and young men—those not eligible for military service—that they conscientiously ponder the thought of the Christian ministry, as offering a pre-eminent opportunity of service to God and to human kind. These days, so full of anxiety, sorrow and bereavement call upon us as never we have been called upon before to heed the injunction of the Great Shepherd, "Lovest thou Me, feed My sheep."

To be is infinitely higher than to do; to be thoroughly true is a higher service than to spread the truth; to be pure in heart brings you nearer to God and does more for your fellowmen than a life spent in helping others to be pure; to be a Christian makes more Christians than to teach the Gospel.—Archbishop Temple.

Have faith that God always hears and answers your prayers according to what He, in His infinite wisdom, sees to be for the best good of your soul. Sometimes He keeps us for years on our knees before the time comes that He can safely give us what we pray for. If we seem to "ask and have not," remember that God sometimes answers our prayers by saying "No."—S. A. C.

MARY ANN would come to school. There was no keeping her away. Were there not two of her sisters and her brother already at the Boarding School for Indian girls and boys? Indeed, the older one, Magdelene, came along to the tepée every day with the deaconess to change the dressing of carron oil for another of her sisters (they were a big family of 10 sisters and only the one brother), who had had her face terribly burnt through falling into the fire in the middle of the tepée, in a faint, weeks before. "School," certainly sounded a very interesting place. She would go and learn, too, how to talk English and all sorts of things, for up to now not a word did she know, but her mother tongue, Cree.

So one morning she appeared in the playroom, as the girls lined up for morning school. A quaint little figure in her long, gay, cotton dress right down to the ground, and her untidy hair in a funny little screw behind. Such a contrast to the boarding-school girls, with their tidy dresses and school aprons, and well-brushed hair.

"Could she go into the school-room along with the others?" was queried half doubtfully, on her behalf. No objection being raised, in she went in line with the rest; was given a seat, and a slate, and a book, and surveyed them with great interest, as she knitted her brows and strove to unravel the mysteries of learning!

Amused at the little thing, as she didn't seem to want to go home, a seat was given her at the long tables for dinner. And afternoon school over, away she sped back to her tepée home by the lake, a stone's throw from the school.

But next morning saw her again in her place in the schoolroom. And every morning for two or three weeks she never missed,—even if she couldn't get off early. There were four babies younger than she, and babies need a deal of tending some days!

One day it was twelve o'clock before she could get off, but in she slipped into the schoolroom, just as school was being dismissed. At last they said, "Well, really, Mary Ann must come into school and be dressed like the other little girls."

So a visit to her parents gave a ready consent. "Oh, yes, she can go if she likes,—and the twins, too!" (A size smaller!) "No, they were too young, must wait till they were seven," and the Boarding School, anyway, was as full as it could hold, and always is, with some 50 or 60 boys and girls.

So Mary Ann settled into boarding school life, as unconcernedly as to the manner born. Everybody liked her, because somehow she had such a way with her. But by and by the staff were grieved when she got in with a bad little bunch, who were always being naughty, and seemed to be trying all they could to resist those who were trying to lead them in the right way. But God always answered prayer not just sometimes, but always. And what about that bad little bunch now? You may look for it in vain around the Boarding School. It seems to have vanished into thin air, somehow. Anyway, there seem to be children around these days who don't try deliberately and unitedly to be "bad," don't do more than have spasms of forgetfulness and heedlessness as one here and there gets a-wandering down into by-paths that small boys and girls get a-wandering into all the world over, ("sometimes!")

And then one day a little screw of odd bits of paper scribbled all over was thrust into the hands of the one who has charge of the girls. "What is this?" she queried. "From Mary Ann," said the little messenger, as she turned away to her duties of filling up the water pitchers in the staff bedrooms. And eyes were moist as they read the following, written across the back with,— "Please, Miss S.— collect ('correct' for all their 'r's' they will soften into 'l's') this please." "I know now that the staff are not bad. We are bad. O God forgive us."

"O God, my God, I pray for the soldiers and the sailors and for our country. Make them strong and brave to fight against the Enemies O God hearken my prayers as you did to Little woodman's son, for I am a sinful girl. My Saviour came to die for sinner. Oh How wicked when I help The girls when they doing wrong last year. But I didn't do it sometimes when they

hurts my dear Saviour. I know you will forgive me. I pray for the staff specially our principle teaches us more about thee. And make them teach us How to be Good. And I pray for Indians people to love and serve thee more, more than they are doing now.

"I am sorry when I looked at my sins last years That I did, How good you have been to me to send me just a loving kind staff. I pray for all the world, for thy dear son Jesus Christ's sake. Amen."

"O loving God change the hearts of the girls and the boys. O God you have changed a heart of *R.—, because you are a loving father through Jesus Christ. Amen."

Surely there was "joy in the Presence of the angels of God" that day, where "their angels do always behold the face of their Father which is in Heaven."

Is it "worth while" coming to live among these "children of the wilds." Yes,—ten thousand times "yes"!—is the only answer that is possible when the Saviour says: "Suffer the little children to come unto Me and forbid them not,—for of such is the Kingdom of Heaven!"

*One of the big girls in the school.

CHRISTIANITY IN CHINA.

The Rev. L. Lloyd, a Missionary of the Church Missionary Society in the Fukien Province of China for over forty years, in a recently published paper of reminiscences, gives the following items as showing the advance that Christianity has made in China. He says:—

"The Chinese are learning to value the Bible. They feel that its teaching is far above the teaching of their own wise men, and only last year a Chinese gentleman, who was not himself a Christian, bought 5,000 copies of the Bible and presented one to every high official in China.

"In the Province of Fukien there are now a Chinese Archdeacon, twenty-five Chinese clergymen, and about 650 Chinese lay workers, men and women, and more than 36,000 of the people have given up their idols, and are worshipping the true God and His Son Jesus Christ. Last year there were more than 800 baptisms at the Church Missionary Society's stations.

"You will ask how we know that these Chinese are real Christians, and I think one proof is to be found in the fact that they give a great deal of money every year for the support of the Churches to which they belong. They are, almost all of them, very poor, and earn very little money (the wages of a skilled artisan are about four shillings a week), but last year they gave in Fukien alone about ten thousand dollars (£1,250)."

TRUE AMBITION.

Every man, whether an employer or an employee, should have proper ambition, not of the sordid kind that means simply piling up dollars, but the worthier kind—an ambition to do the best he knows how. The boy that starts out with the idea that he is going to give just so much work for so much pay, will find that he has taken the wrong road, and when he has been in business a quarter of a century, he will wonder why he has not made a greater success of his life, and grumble and attribute his ill-luck to the failure of others to appreciate his efforts, when the mistake has been entirely with himself in beginning on the plan of measuring out his services according to his pay.

The truest ambition any one can have is to render the best service possible, and sooner or later the reward will come. Sometimes a good and true man may grow weary of well-doing when no reward follows, but even if then he has the knowledge of honest effort, and has such a true respect for himself in the good service he has rendered, in the sense of having performed his duty, which is in itself a high reward; and we say to man or boy who hopes for advancement in life, do not measure out your labour, but put your heart into everything you do, and so render the best service in your power.—W. B. Templeton, Selected.

You cannot serve two masters; you must serve one or the other. If your work is first with you, and your fee second, work is your master, and the lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil.—Ruskin.

The Bible Lesson

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

Second Sunday in Lent, February 24th, 1918.

Teaching by Parable.—The growth of the Kingdom
—St. Mark 4: 21-34.

VERY simple are the illustrations which our Lord used. Read the first verse of our lesson in the Revised Version and see how He enumerates the simple furnishings of a peasant's house—the lamp, the lamp-stand, the bushel, the bed. The light of the Gospel is meant to be shed abroad. It must not be hidden or kept secret. It is to fulfil its purpose in the world by being made known. Then Jesus changes the figure from that of sight to that of hearing. He had already spoken a parable about the Word. He now says, "If any man hath ears to hear let him hear." The Word and the hearer are again brought to mind. "Let him hear"—this is the way in which the Word is to be received. Then comes the warning, so needful to-day amid the strife of tongues, "Take heed what ye hear." All that is preached is not Gospel. Perhaps the mass of men were never more indiscriminate hearers than they are to-day. The most fantastic doctrines and the strangest fads have their enthusiastic hearers. Let us learn to discriminate. "All that glistens is not gold." Also, let those who teach or preach give good measure of valuable things, for "with what measure ye mete it shall be measured to you."

There are two parables concerning the Kingdom of God in this lesson.

1. The Parable of the blade, the green ear and the full corn. It is a parable about growth. The farmer sows his seed in the ground. All that he can do is then finished until the harvest comes. He cannot make the processes of growth and ripening to hasten nor can he retard them. The practical farmer does not bother about these things. He is not much concerned about the scientific study of the chemical changes that take place in Nature's great laboratory. He puts in his time with daily duties and nightly rest until the time of harvest comes.

Faith and patience describe his attitude of mind. There is the good seed and the well prepared soil and God's changing seasons and he looks confidently for results. Here is a practical lesson for ourselves. God has given us the good seed to sow. We sow it in our Sunday Schools, in our homes, and in the hearts of men and women, wherever we can. We are not responsible for the resulting harvest. That is the Holy Spirit's work. Let us not worry about that. Let us diligently sow the seed.

Growth is one of the laws of the Kingdom whether you consider the Kingdom in its character as the Grace of God in the individual life or in its wider meaning as the Kingdom of God in the world. In the individual Christian there must be growth if there is life. We must not expect unnatural and hasty results. Child Christians with all the mature experiences of adults are horrid little prigs, as unnatural as they are undesirable. It is not God's way either in nature or in grace. First the blade, then the green ear, then the ripened corn in the ear is God's plan for the development of the good seed of the Kingdom in our hearts.

The Kingdom of God in the world. How dissatisfied with it we seem to be! In times like these we are asking what is wrong with the Church? Donald Hankey and others have done good service in showing us faults that we should try to remedy, but this little parable seems to point out to us that the greatest thing that can be wrong on our part is neglecting to sow diligently the good seed. If we are faithful husbandmen we may be patient, too, knowing that the law of growth is the law of God.

2. The Parable of the grain of mustard seed. This parable sets forth the truth that small beginnings may have great endings and that, applied to the Kingdom of God, means that God has a surprisingly great end in view. That end is expressed in the golden text for this lesson, the latter part of Isaiah, 11: 9. "A grain of mustard seed" was proverbial among the Jews to express something small. Our Lord points out that so small a seed grows to a plant the greatest among garden herbs. His Kingdom had a small beginning. He did not attempt to do the great things that have been done by the power of the Kingdom since. We think of the emancipation of slaves, the elevation of womanhood, the tender

care for the sick and the unfortunate in various kinds of hospitals and asylas, and of the multitude of Christian charities in the world to-day and we remember that Jesus did not touch these questions in the large. But with what diligence did He teach those twelve men who were "with Him." The great problems He left to be solved. He sowed the seed. He had faith in the results, and He taught His followers to wait with patience and assured them of the wonders which God would work. This is the Lord's doing and it is marvellous in our eyes but the end is not yet.

Letter from the Primate to the Children of the Church

Bishop's Court,
Winnipeg, Manitoba,
January 29, 1918.

My Dear Children,—

A year ago, you will remember, I sent a letter to you about your Mission offerings during Lent. I asked that each boy and girl should try to give or obtain at least twenty-five cents during the weeks of Lent, and put it into the Lenten box for the support of our Mission in Kangra, India. As the returns are not all in yet, we do not know what the collection has amounted to, but I am told that it is a much larger sum than has ever been given by the Sunday Schools in the past. That is very nice, and I thank you very much for it.

Encouraged by the way in which you listened to my request last year, I am writing to ask you to do even better during the coming Lent. And do you know what I want you to give to this year? Not to any people in any far-off land, but for the work of Christ and the Church among our own Indians right here in Canada. You know that these Indians at one time claimed as their own all the land in this wide Dominion of ours entirely to themselves. They lived on it in their tents or wigwams and roamed over it and hunted the buffalo and deer and other wild animals, and thus made their living. When the farmers in the land where I live plough their fields, they frequently turn up arrow heads, pieces of polished bones and stones which were the implements of these Indians in those early days, and which show that many years ago these places were their camping grounds. Sometimes, also, old burying places are discovered. In the city where I live, I remember when workmen were levelling some of the higher spots in a new City Park, that they came across a lone grave of an Indian, and alongside of the skull was found a little stone smoking pipe, with a bone stem in it. They must have buried the man with the pipe in his mouth!

Well, when the white people took possession of this country, these Indians were made to give up all these fine lands and they were paid a certain amount and were placed in bands on sections of land called Indian Reserves. Now, don't you think that we owe these original dwellers in this country something? It is true that the Government is kind to them, and gives them a good deal of help, but we can never repay them for this beautiful, fertile and rich country that they had all to themselves before our forefathers came here. But, my dear children, what we owe them most is the story of Christ's love. These Indians were once heathen, worshipping idols and false gods. Even I can remember when most of them were such. But missionaries in the early days brought the light of the Gospel to them and our Church has Mission stations here and there on the Reserves I have been speaking about. It is for the support of these that I am asking the children of our Sunday School to devote their money to this year. Societies and kind friends in England used to help to keep these Missions up, but now they say that we are big enough and old enough in Canada to do this ourselves.

There is another way you can help and that is by buying a copy of the Children's Number of "The Mission World" and by selling copies to your friends. Last year the children of the Church in the United States sold one hundred thousand copies of their Children's Number.

May I ask you, then, during the coming Lent first of all to pray for our Indian Missions every Sunday in your Sunday Schools, and, secondly, to put into the Lenten box not less than twenty-five cents from each one of you to assist the Missionary Society to keep our Indian Missions going. Let the collection for 1918 be the best that has ever been made.

With all good wishes, I am,
Your affectionate friend,
S. P. Rupert's Land, Primate.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE Food Controller's "Bulletin" for January contains a continuous cry of distress regarding the food situation in Europe. Famine, starvation, lingering death for the civilian populations, and short rations for our fighting forces on the top of their manifold sufferings as soldiers in the most cruel war that ever blighted the face of the earth—that is the dismal prospect. That the situation is inconceivably grave, that our Food Controller is moved by that gravity may be accepted without discussion. The thing that weakened the appeals of the late Food Controller and will swiftly destroy the influence of the new occupant of that post, if he fails to take heed, is the apparent gulf between the conditions in Great Britain and allied countries and the effort that is being put forth in this country to meet them. If the Food Controller really feels as deeply as his words imply, the people of Canada expect that his actions will be as drastic as the situation demands. Up to the present the Canadian people have been asked to do this and that and the other thing and when people of good will obeyed they found that their obedience was negated by the indulgence of neighbours, or if there was an appreciable saving a general commendation of the people made the disobedient feel quite happy in their unnoticed selfishness. There has from the beginning been an implied conviction in the Food Controller's office that the Canadian people are inherently hostile to food control. They cannot be trusted to obey a law, just though it be, that is enacted to make effective the loyalty of the loyal. One is always conscious of a mental attitude at Ottawa that assumes that law will be resisted and public opinion will not uphold its enforcement. "Spectator" believes that such an attitude of mind is fundamentally unsound and un-Canadian. Canadians are weary of abstruse homilies on food conservation and production, they want the hand of guidance and control. They want a control that will not only set up a desired course but will affix penalties and organize the machinery for enforcing them. In spite of the initial words of the new Food "Controller" regarding the inefficacy of the "town pump point of view" "Spectator" will make a suggestion and will await with patience the reluctant acceptance of his suggestion. He would call upon Mr. Thompson to cease following, in the wilderness, the footsteps of his predecessor. That is a closed incident. He would call upon him to save an immense amount of breath in regard to the desperate need of beef and bacon overseas and enact an air-tight regulation that for the space of ten, twenty or sixty days not a pound of exportable bacon or beef should be sold or bought in Canada save by the government of Canada, to be sent where it is needed most. Thousands of families in Canada have been living for a year or more without the taste of bacon. Tens of thousands of families,—and they are they who need it most,—are using exportable beef only at rare intervals. What harm could befall this country if these items of consumption could be made available for overseas needs? The stoppage of coal is a far more drastic measure. What then is the need of tearful bulletins about Europe's needs and Canada's duty when the thing should be handled summarily if the need is really as great as the Controller says it is. Such handling would unite all Canada, the rich and the poor, in this act of sacrifice to share our food with our soldiers and civilian Allies. The writer would add one word of caution. Our sacrifice should not be made available as a luxury for favoured civilians elsewhere.

In connection with this food problem that seems so ominous are there not many sources of food supply that have not yet received serious consideration by those in authority. Has any attempt been made to cause the wild game of this country to contribute its adequate share of the food required by our citizens? Are game laws to stand in the way of feeding the hungry? There are areas in this Dominion where elk and reindeer are so plentiful that they recall the numberless heads of buffalo that grazed upon our western plains half a century ago. There are moose in New Brunswick and Northern Ontario, and cariboo in British Columbia. There are red deer almost everywhere. Finally there are fish in every lake and river in the country. Most if not all of these animals are protected by game laws which in times of peace and plenty were excellent, but in times of dearth seem to be wholly unsuitable. If it is a question of feeding our children or preserving

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fish and game for the recreation of men there can be no question of what the decision ought to be. We can get on without fishing and hunting as a sport. As a matter of fact the vast majority of our citizens are obliged to do so under any circumstances. The year 1918 will surely be the decisive year of the war, and its continuance can not, we hope, be long continued into subsequent years. This is the time to draw upon Nature's resources in the way of food. Why not sweep away the game laws, encourage the trappers and hunters to turn in game meat to the markets and allow fish to be taken at any time and sold for food? This suggestion is made on the assumption that the Food Controller means what he says when he declares that the world is approaching a famine. If such be the case we ought to have passed the stage of sentiment long before this and drawn upon every resource for food supplies.

* * * *

The Bishop of Montreal in the course of his charge to his Synod spoke strong and wise words in calling his clergy to a more faithful holding up of Christ before the people, and the people to more fully imbibe His laws. He deprecated fanciful themes and schemes and held that the unity and peace of the world must rest upon a union with Christ. The preaching of Christ is very simple perhaps and yet it is a very complex problem. Christ has been preached by those who raised no objection to slavery, Christ has been preached by those who cared little for the poor except as objects of charity. Christ has been preached by those who assumed that vested interests were very much more sacred things than the souls of men. In various generations the preaching of Christ has been made to sustain some abuse which those who suffered had to cast off without the aid of the Church. It is the through and through appreciation of Christ and His teaching, the laying of truly Christian foundations for society out of the wisdom of the Son of Man, it is the interpretation of the Spirit of Christ to the world in all its fullness and beauty that is the task of the Church to-day, and should have been the task throughout the ages. "Spectator."

* * *

HELP IN TEMPTATION.

An English naval officer told a grateful story of the way he was helped and saved from dishonour in his first experience in battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted. The officer over him saw his state and came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying in a calm, quiet, affectionate way: "Courage, my boy. You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterwards that it was as if an angel had come to him and put new strength into him. The whole burden of his agony of fear was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

It was thus that Christ is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says: "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish and you will be victorious." Then he takes our hand, and the thrill of his sympathy and of his strength comes into our heart, dispelling all fear.—J. R. Miller.

* * *

The man of faith is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest. Small-minded men regard faith as a theory; large-minded men use it as a practical working power to get things not only done, but done right.—Arthur Hadley.

* * * *

"Jesus Christ, the same yesterday, to-day, and forever." Yes, the very same to you to-night that He was to the little children when He took them up in His arms and blessed them. Not a bit different! Just as kind, just as loving, just as ready to take you up, too, and bless you, and keep you always "safe in the arms of Jesus."—Frances Ridley Havergal.

Christian Science

By the Rev. J. N. CARPENTER, D.D., Principal
of Emmanuel College, Saskatoon.

IT has become a truism among missionary workers in the East that it is more difficult to present the Gospel successfully to the Monotheistic Muhammedan, than to the polytheistic and idolatrous Hindu.

The elements of Truth held by the former people give strength to the false conceptions with which they have been overlaid. The home worker finds the same difficulty in approaching members of the Christian Science Churches. The eternal truths held by them throw their aegis over the less desirable parts; hence it is undoubtedly necessary to acknowledge first of all those good things in that system which make for strength, and on this basis of common ground to build up a structure which will cause the false to be abandoned.

I.

Benefits are undoubtedly obtained by some who follow its teaching in the way of relief from sickness and disease, both mental and bodily. The soundness of its methods is open to criticism by those who are instructed in the Art of Healing: but there are few who have touch with Christian Scientists, who do not know of cases of healing and help which bespeak a fair hearing for the claim of Christian Science to be able to heal. And here let it be carefully noted that the Christian Scientist claims to exercise this healing power, not as a magical gift, nor as the result of any deep investigation, but in continuance of the Healing Power of our Lord, of Whom it is said, that "Multitudes followed Him and He healed them all." Gifts of Healing were not His alone, but were used by His Apostles and by the early Christians. Be their methods Scriptural, or not, at least in this matter of the dispensation of Life and Health, they are working along lines similar to His great manifestations, and their aims are always to the destruction of evil and the building up of Health and Good. This aspect of Christian Science need cause us no concern. If it gives help to the suffering, whom others have failed to help, let us be grateful. Yea, verily, we may learn from them the lesson of using for our daily need the Divine Storehouse, which we so sadly neglect in our self-centred living.

II.

Character.—The Christian Scientist definitely sets before himself the aim of attaining Christ-like character. The banishment of all evil thoughts, the frequent meditation on Goodness, Truth and Beauty, tend to the elevation of character and the maintaining of an atmosphere of peace and rest which is most refreshing in these days of rush and distraction. "We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth and Love." "The Master's injunction is that we pray in Secret, and let our lives attest our sincerity." "Self-forgetfulness, purity, and affection are constant prayers." S. & H., p. 15.

III.

The systematic reading of the Bible, too, is a Tower of strength. It is true that by the intimate association of the reading of the Bible with the passages of "Science and Health" indicated by authority as explaining them, little scope is left for personal thought and application, but the fact of the reading remains, and it is thoughtful and unhurried. It is here that we find a clear parting of the ways, and it proves to be the final test between the orthodox exposition of Christ and His work, as represented in the Historic Christian churches, and the utterly novel exposition set forth by Christian Science.

S. & H. on page 497 gives as the first point of Christian Science, "As adherents of the Truth, we take the Inspired Word of the Bible as our sufficient guide to Eternal Life." On p. 55 we find this claim, "That curative mission (Christian Science) which presents the Saviour in a clearer light than mere words can possibly do, cannot be left out of Christianity." On the same page, "In the words of St. John: 'He shall give you another Comforter, that he may abide with you for ever.' This Comforter I understand to be Christian Science."

How then does Christian Science expound the Bible? It uses it largely, not, however, as the revealed Word of God, but as a book from which

selections may be called to support teaching put forth in the name of Christian Science. To illustrate this let us see how the Bible is treated. It is one of the fundamental ideas of Christian Science that man has no material existence, and this is supported by Scripture as follows. The quotations are from the Commentary on Genesis, pp. 515 ff. Gen. 1: 26. "And God said, Let us make man, etc. Man is the family name for all ideas—the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power. Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now, compare man before the mirror to his Divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original."

Gen. 2: 7. "And the Lord God (Jehovah) formed man out of the dust of the ground. . . . Is this addition to His creation real or unreal. Is it the Truth, or is it a lie concerning man and God? It must be a lie." "If one is true the other is false, for they are antagonistic." 522.

Perhaps the best method of giving a true idea of the relation of Christian Science to the Scriptures of which it professes to be the only true exponent will be to take a chapter from Science and Health, and for this purpose I have selected Chap. II. on "Atonement and Eucharist." It is a long chapter of 37 pages and contains about 60 quotations from the Bible.

The first few pages are occupied with the definition of Atonement:—"The exemplification of man's unity with God, whereby man reflects divine Truth, Life and Love." Christ's work is to demonstrate this unity, "not to release men of a single responsibility." "Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' Atonement." pp. 18, 19. The first quotation in the text may be taken as typical, p. 19. "Jesus urged the commandment, 'Thou shalt have no other gods before me,' which may be rendered: 'Thou shalt have no belief of Life as mortal, thou shalt not know evil, for there is one Life,—even God—good.'" Again on the next page, "Jesus bore our infirmities; he knew the error of mortal belief," and "with his stripes, (the rejection of error) we are healed." And St. Paul wrote, "Let us lay aside every weight . . . that is, let us lay aside material self and sense, and seek the divine Principle and Science of all Healing."

This treatment of the sacred text will surely render easy the task of Christian Science, it may quote anything and assert that it means whatever it pleases.

The chapter deals at length with the Atonement, and these extracts will indicate the general drift of the teaching. "Christians do not continue to labour and pray, expecting because of an other's goodness, suffering and triumph, that they shall reach his harmony and reward." p. 21. "Final deliverance . . . is not reached by pinning one's faith without works to another's vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, does not understand God." p. 22. "One sacrifice, however great, is insufficient to pay the debt of sin." p. 23. "The Atonement is a hard problem in Theology, but its Scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love." p. 24. "He proved by his deeds that Christian Science destroys sickness, sin and death." p. 26.

In contrast to all this let us weigh our Saviour's own words, "The Son of Man came . . . to give his life a ransom for many." Mat. 20: 28. The general line of thought is that Christ came to be the "Way-shower," that He demonstrated the Truth and Love of God, and that we must follow in His footsteps. The opposition to Christ by the Pharisees and Sadducees is a type of the persecution of the Christian Scientists by the orthodox churches.

The chapter has much of importance to say concerning the "person of Christ." "Those instructed in Christian Science have reached the glorious perception that God is the only Author of man. The Virgin-Mother conceived this idea of God, and gave to her ideal the name of Jesus,—that is Joshua or Saviour." p. 29. "Jesus was the offspring of Mary's self-conscious communion with God." p. 29. "If all . . . will preach Christ,—or Truth, to the poor,—the receptive thought,—they will bring in the Millenium." p. 34. Compare. "Christ has never left the Earth. Christ is Truth, and Truth is always here—the impersonal Saviour." Miscellaneous Writings, p. 180.

Progress of the War Prayer Book Studies

By
Dyson Hague.

February 4th. — Monday — German strikes reported to have been suppressed.

February 6th. — Wednesday — United States transport, "Tuscania," sunk off Irish coast with 2,170 soldiers on board. Less than 200 were drowned.

February 9th. — Saturday — Separate peace signed between Central Powers and Ukraine.

The chapter next deals with the question of death, suffering it allows was inevitable in the struggle with the evil teachers of the day, but according to its dogma of the Victory of Christian Science over Death it denies his death altogether. "His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb, the power of Spirit to overrule mortal material sense," p. 44. On the next page "Paul writes: 'For if, when we were enemies, we were reconciled to God by the (seeming) death of His Son.' They saw Him after his crucifixion and learned that he had not died," p. 46. Same page: "Jesus unchanged physical condition after what seemed to be death. . . ." It does not hesitate to charge our Saviour with ignorance. "Jesus bore our sins in his body. He knew the mortal errors which constitute the mortal body, and could destroy those errors; but at the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh, or his sense of material life, nor had he risen to his final demonstration of spiritual power," p. 53.

Turning to the second subject of the chapter Eucharist, we find an entire spiritualization of the sacraments, which is only natural in view of the Christian Science denial of the existence of matter. The account of the Institution is followed by these words: "The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification it is beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views," p. 32. "Our baptism is a purification from all error. Our Church is built on the one divine Principle, Love. . . . Our Eucharist is spiritual communion with the one God. Our bread, 'which cometh down from Heaven' is Truth. Our cup is the Cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers," p. 35.

In this paper no attempt has been made to give a comprehensive view of the Teachings of Christian Science. For that, reference may be made to the two works of Dr. Haldeman, the pamphlet, "An Analysis of Christian Science," and the comprehensive volume, "Christian Science in the light of Holy Scripture."

The aim has been rather to show that while Christian Science undoubtedly contains large elements of Christian life and power, it utterly fails to maintain the truth of the Word of God which abideth for ever, when it sets out to establish those doctrines which are peculiar to itself, and in holding which it has departed from the Faith once delivered to the Saints. Oh! that the Holy Spirit may enlighten their eyes, and cause them to see the folly of philosophy and vain conceit, and to turn from the Science falsely so-called, to receive the true Light, Who lighteneth every man, coming into the world.

THE FIVE STEPS UP.

WE saw in our last study the Prayer Book objective in preparation for the Lord's Supper. The extreme care that is taken to secure a body of believing participants reflects the genius of the Church of England, and this very prominent feature in the Order of the Communion of 1548, was the inauguration of a new epoch in the history of the Holy Communion in England's Church. It was really an effort to raise the practical and devotional standard of the Church to the level of its spirit and doctrine. As the very centre of the Communion service approaches the spirit of devotion becomes more tense. The meekly kneeling Churchman is led from strength to strength through five successive stages of consecration, until the climax of the actual reception of the elements is reached.

The first step is *Penitence*. It is articulated in the great General Confession, in which

The First Step — Penitence. each soul confesses its sin, and not only its sin, but its manifold sin, and not only its wickedness, but its wickedness grievously committed against God's Divine Majesty, and most justly provoking His wrath and indignation. The emphasis on sin and God's right to be indignant and wrathful at it is surprising. It seems almost like the language of exaggeration to a shallow age like this, inoculated, as it is, with Russellism and Unitarianism, and their easy conceptions of God. There is such a terrific earnestness in the language. The cries are the bitter De Profundis cries of hearts that are helpless. Rehearse for a moment the phrases: Bewail; Manifold; Grievously; Justly; Indignation; Earnestly; Heartily; Grievous; and the climax of all, the word intolerable, a word which seems to imply that no human heart can bear alone that which can only be carried by the Lamb of God. From 1549 to 1562 this General Confession was preceded by a curious rubric. It ordered that the General Confession was to be made either by one of the communicants, or by one of the ministers, or by the priest himself. It was, in fact, one of those remarkable recognitions of the priesthood of the laity, and many Churchmen to-day would doubtless like to see the practice restored, and one of the congregation given the right to lead in this confession. It would certainly be startling to some of our staid congregations to hear a layman do it.

The second step is *Pardon*. The object of the Absolution is to bring to the heart the consciousness of sin

The Second Step — Pardon. forgiveness, and the assurance and joy of personal forgiveness. It is structurally a composite. The first part is taken from the Reformation of Cologne (1543), and the latter part from the absolution of the priest by the ministers in the Sarum Missal. Historically, it is of great interest. In the Order of the Communion in 1548, it began: "Our Blessed Lord who hath left power to His Church to absolve penitent sinners from their sins," etc. But since 1549 the Absolution was changed to its present precatory form, and all reference to the power to absolve is omitted.

The next step is that of *Peace*. There are very few sweeter notes in the Prayer Book, the

The Third Step — Peace. Scripture Sentences, called the Comfortable Words. The heart that has just received the blessed message of pardon is now confirmed in its faith by the precious

promises of the Gospel. They are, indeed, Gospel comfort for all longing souls. In their quaint English, taken from the old Cranmer Version of 1549, they fall upon the listening, modern ears with a strange and uplifting pathos. They, too, were copied from the Liturgy called the Reformation of Cologne by the Prince-Archbishop Hermann (who was a friend of Cranmer's by the way, but not of the Pope, for he was excommunicated in 1546) and contained in the four texts of Scripture two of the most inspiring words of our Saviour, the very centre of all St. Paul's theology, and one of the strongest inspired sentences of St. John.

Next comes the step of *Praise*. The little sentences: Lift up your hearts; Let us give thanks; It is very meet; Therefore with angels and arch-

The Fourth Step — Praise. angels, etc., inaugurate the offering of the sacrifice of praise. Let the reader note again the true spiritual order. In the first Prayer Book of 1549 the ethical perception was at fault. And the spiritual insight was at fault, because praise should come not before but after sin confessed and forgiven. Our reformers, therefore, arranged this part of the service so that the Sursum Corda and the Ter Sanctus followed the Confession and Absolution. These are admitted by all scholars to be the oldest portions extant of the Communion service. They date from the days of Cyprian, and have survived all the variations and aberrations of the Medieval Mass service. It sounds the keynote of this section of the service with its inspiring cry: Hearts up to Heaven! and the heart answer: We hold them up (or unto) the Lord.

The five prefaces that follow, for Christmas, Easter, Ascension Sunday, Whit Sunday and Trinity, indicate the Anglican originality of our Prayer Book compilers. In the first place they reduced the number of Proper Prefaces in the Sarum Order from ten to five, and in the second place, gave an entirely new tone of clearness and beauty to the whole. Christmas and Whitsuntide Proper Prefaces are practically new, and Ascension and Trinity are nearly half new, the Easter one being slightly altered. The Ter Sanctus, or Trisagion, as it is in Greek, from its using Holy, Holy, Holy, three times, is based upon Isa. 6: 3 and Rev. 4: 8, and is a glorious hymn of praise, and the climax of the Eucharistic note before the Communion.

The fifth and last note in the preparation is the *Profession of Unworthiness*. This prayer is a wonderful feature of the service. There is no parallel to it in any mediæval or primitive Mass service, and it was probably the original composition of our Master liturgist, Archbishop Cranmer. It is called in the Scotch Liturgy the Prayer of Humble Access. Its characteristic feature is that great feature of the Church of England, the note of absolute renunciation of self-confidence, self-hope and self-trust. It sounds a death knell to the spirit of Phariseism. In the tone of Luke 8: 18 and Phil 3: 9, and in the spirit of Art. 11, 13, it lowers the soul to the very dust, and compels every prospective communicant to absolutely renounce all trust in one's own righteousness. We do not presume! We are not worthy! The historical structure of this prayer is extremely interesting. The student who contrasts our present version with the prayer in the Prayer Book of 1849, will see that it has eliminated the words, "in these holy mysteries," after the words, drink his blood—a most suggestive omission. He will also follow with keen interest the striking petition that our bodies may be made clean by His body and that our souls may be washed through His

blood. In a very learned chapter upon the subject ("Further Studies," p. 317), Bishop Dowden shows that in the Ancient Missals, both Eastern and Western, the Mozarabic, the Syriac, the Gallican, as well as in many of the great dogmatists such as Durandus and Anselm, the idea of Christ's body cleansing the body and Christ's blood washing the soul, is most specifically taught. Not only so, but he says that Becon, Cranmer's own chaplain, brings this out most clearly in his teaching on the subject. His concluding words, a paragraph with regard to the little word *so*, and his generous reference to the great wealth of accurate learning in Dimoch's work on the Eucharistic presence, deserve deep thinking. Surely the centre of the latter part of the prayer circles around the little word *so*. It is of infinite meaning. *So* truly repentant, *so* steadfastly strong in living faith, *so* full of love, *so* emptied of self, *so* absolutely trusting in God's righteousness, *so* grant us, Gracious Lord, to eat and drink.

Address Presented to Governor-General.

(See page 107.)

The deep interest of His Excellency the Governor-General of Canada in the work of the Church was clearly evidenced by his reply to the address presented to him on Thursday last, at Government House, Toronto, by the Bishop of the diocese, the Right Rev. J. Fielding Sweeny, Bishop Reeve and several members of the Executive Committee. The address, which was beautifully illuminated, assured His Excellency of the pleasure that his appointment had given members of the Church of England in Canada, and wished him and his family much happiness and blessing during their stay among us. The Bishop of Toronto, after reading the address, asked Bishop Reeve to say a few words on behalf of the clergy and Mr. Justice Hodgins on behalf of the laity. The latter referred to the effort being made at present to interest laymen of the Church in its active work, particularly in view of the serious nature of the situation being created by the war. His Excellency in reply, after thanking the Bishops and the others present for the address, assured them of his very deep interest in the work of the Church. He referred to the crisis through which the nation is passing and spoke of it as the most serious, not only of the present generation, but of its whole history. He emphasized the position that the Church must occupy in relation to this, and that, while it had doubtless held aloof from political controversies in the past, in future it must make its influence felt on the whole of our national life. In accomplishing the task that lies before it, the Church needs, he said, the active co-operation of the laity with the clergy. Laymen need to be reminded of their privileges and of their responsibilities in this regard and of the fact that they form an essential part of the Church. The Life and Liberty Movement in England was, he said, full of great potentialities and was indicative of the changes that are coming over the Church in the Motherland. The situation was doubtless, somewhat different in Canada, but even here it could not remain unaffected by what is taking place. He assured the lay members of the deputation of his desire to help on, in any way in his power, the efforts being made to stir up a deeper interest among their fellow laymen. As an evidence of this interest on his part, His Excellency has kindly consented to act as Honorary President of the National Committee of the Anglican Laymen's Missionary Movement in Canada. The deputation was very kindly entertained afterwards by Lady Hendrie and the Lieutenant-Governor, who understand fully the art of making guests feel at ease.

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NEW ARTICLES

Sir,—In reply to a friend I have read of the "Beneficial" exact group Book, as I musically work (Some one arrangement 2 to 7 into 15, a natural gest itself, but if the I might be manuscript ous to know used in Le tains some while the praise thro can explain

OBLATION

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Correspondence

NEW ARRANGEMENT FOR THE BENEDICITE.

Sir,—In response to a request from a friend I have made an arrangement of the "Benedicite," which he considers useful. I have not followed the exact grouping of the Revised Prayer Book, as I found it impossible to deal musically with a group of six verses. (Some one may give us a satisfactory arrangement.) I have divided verses 2 to 7 into two groups, and at verse 15, a natural division seemed to suggest itself. It is very close to Lent, but if the arrangement is of any use, I might be able to supply copies in manuscript. I have always been curious to know why the "Benedicite" is used in Lent. The "Te Deum" contains some of the element of prayer, while the "Benedicite" is a song of praise throughout. Perhaps some one can explain it to me.

F. G. Plummer.

OBLATIONS AND OFFERINGS.

Sir,—I have been reading with great interest and satisfaction the Prayer Book Studies, by Dyson Hague. I was specially pleased with his convincing, and to my mind, unanswerable assertions re the Church Militant Prayer, viz.: that there is "no praying for the dead" in it, and that the word "Oblations" means money offerings.

I see, however, that Mr. Holmsted does not accept Mr. Hague's definition of the meaning of "Oblations" in the prayer. Well, I would ask him to open his Latin dictionary and look up the word "offerre, offerre, obtuli, oblatum," and consider whether it is likely that when two words were adopted into the English language from the Latin, the one from the infinitive (offerre), and the other from the supine (oblatum) of the same word, there was intended to be any difference of meaning between "offering" and "oblation."

Archdeacon.

Sir,—Just a word on above, suggested by "Prayer Book Studies," of January 24th. The writer distinctly affirms "alms" to mean "money." He more distinctly affirms "oblations" also to mean "money," and that only. To the plain man this accuses the Prayer Book of a redundancy and vagueness which is disconcerting.

To the average student there is no occasion of confusing "money offerings" and "oblations of bread and wine," as has been done in above article. The oblation of bread and wine was originally selected from the

offerings of the people, in kind, for the support of the ministry, and every one offered in the supposition that of his offering at least some part of the oblation should be taken. St. Cyprian makes it a reproach to a certain rich woman, who did not offer, but partook of the offering of a poor person. St. Augustine writes: "The priest receives from thee, that which he may offer for thee." Later, the gifts of bread and wine for the general use of the Church ceased, and offerings of money substituted, but the oblation of the bread survived for a long time, and at the Reformation, the writer of the above forgot to tell us, it was ordered that each house in the parish in turn should be at charges for the celebration in its turn, and should offer, since the priest generally provided the loaf (I quote the exact words), "the just value and price of the holy loaf."

It seems plain from this, that whenever "oblations" in Reformation or pre-Reformation language at all refers to money it was that money only which provided, or was the price of, "the holy loaf," which was the real oblation, which the priest offered upon the altar.

H. O. N. Belford.
The Rectory, Danville, Quebec.

A PROTEST.

Sir,—The fact that Rev. Dyson Hague is, in his articles on the Prayer Book, at particular pains to defend those features of the Anglican Communion Service which, in the opinion of many people, constitute its weakest parts, is not my reason for troubling you with a letter. It is the desire of the "Canadian Churchman," so I have been given to understand, to endeavour to be fair to all.

While entitled to his own opinions upon the matters about which he writes, the tone of Mr. Hague's articles is such as to hurt and to vex those who differ with him. Instead of seeking points of agreement, he appears to be at pains to emphasize those on which we are unhappily divided. These are days when unity should be striven for and controversy avoided. I venture, therefore, to express the hope that Mr. Hague will cease to attack doctrines and ceremonies which are so dear to those who accept them. If, however, his conscience compels him to embark in controversy, let him do so with greater consideration for the beliefs of those who differ with him.

C. B. Kenrick.

The Churchwoman

Memorial Vases Presented to St. Cyprian's, Lethbridge.

St. Cyprian's Church, Lethbridge, Alta., has lately been made the recipient of a beautiful pair of brass vases, the gift of Dr. D. A. Taylor, in memory of his beloved wife, Edna Louise, daughter of the late John C. Price, of Havelock, New Brunswick. Mrs. Taylor passed away suddenly on January 16th, 1916, and the vases were used for the first time on January 14th, 1918, when the flowers on the Holy Table were also donated by the Doctor as a memorial. At the inception of the parish in 1910 Mrs. Taylor attached herself to it and was ever an active member and regular communicant there. For some time previous to her death she was secretary of the W.A., and by her quiet and kindly manner made herself endeared to all who knew her. The gift has been much appreciated throughout the parish.

Gift for Mrs. Plumptre.

Lady Hendrie and Lady Hearst were responsible for the idea of acknowledging Mrs. Plumptre's work in the recent patriotic campaign in To-

ronto, and on Wednesday, February 6th, a handsome leather dressing-bag, with ivory fittings, was sent to her office in the Canadian Red Cross headquarters. A letter from Lady Hendrie, which accompanied the gift, mentioned the appreciation felt by those interested in the Red Cross and patriotic causes for Mrs. Plumptre's indefatigable leadership, and their personal esteem for her work.

St. Paul's, Runnymede, W.A.

At the last meeting of the W.A. of St. Paul's Church, Runnymede, the members were addressed by Miss Nothal, of Bishop Stringer's Carcross School, diocese of Yukon. Her address was quite lengthy and was confined to missionary movements in the far north.

Niagara W.A.

The monthly meeting of the Niagara Diocesan Board of the Woman's Auxiliary was held in the school-room of Christ's Church Cathedral on Wednesday morning, February 6th, at 10.45, preceded by a celebration of the Holy Communion in the chapel at 10 o'clock, at which Very Rev. Dean Owen was the celebrant. The president, Mrs. Leather, was in the chair, and the meeting was opened by Dean Owen with prayer, after which the Dean gave the devotional address in the series of "Our Lord and the Women of the Gospel," based on St. John 8: 2-11. The recording secretary, Miss Morgan, reported two new life members. Miss Robinson, president St. Luke's Girls' Branch, made herself a member in memory of her father and mother, and Mrs. Thomson, of Mount Forest, was made a life member by her mother. Mrs. Glassco, the Dorcas secretary, reported that one bale from St. Andrew's, Grimsby, valued at \$30.85, had been sent to the Sarcee Home. Miss Woolverton in her report for the Literature Committee told of the purchase by the committee of a set of Japanese curios from Mr. Gale, of Japan. These were bought with the proceeds from the sale of the first thousand Christmas cards, and as soon as they are put into shape will be loaned to any branches desiring them. Miss Woolverton also urged the study of the Indian and Eskimo work, especially during Lent. The junior secretary, Miss Moody, called attention of junior superintendents to the fact that Miss Gaviller is asking for scrap books for the triennial meeting, illustrating the junior pledges, for which four cash prizes will be given. Particulars with regard to this will be found in The Children's Corner of the January "Leaflet." The receipts of the Extra-Cent-a-Day Fund amounted to \$162, of which \$100 was voted to the Jewish work. Twenty-seven new members have been added to the Babies' Branch this month. Mrs. Clarke's very interesting annual letter was read, telling how the money the "little helpers" had given had been expended. The treasurer's receipts were \$437.50 and expenditure \$121. Mrs. Hobson asked the city branches, which formerly gave to St. Faith's Mission, to send in any surplus funds they might have on hand when their obligations were met, either to the Pledge Fund or for the Jewish work, in order that the amounts needed may be made up. The librarian had an excellent report and recommended highly three new books which have been added to the library, viz.: The Manhood of the Master, The Splendor of God, and a very good missionary book, An Indian Priestess. The question of prayer partners for missionaries was then considered. This plan has been in operation for some time in Huron diocese, and a letter was read from Miss Bancroft, general board secretary, for prayer partners, outlining the plan and giving full particu-

lars. It was moved and carried that Miss Woolverton be appointed secretary for Niagara, and it is hoped that the branches will adopt this plan, which has proved to be of mutual benefit wherever it has been in effect. Current news was given by Miss Scott, who told in a most interesting way of the work of Miss Abdulla, a native Indian doctor, who is associated with Miss Macnaughten in her work in Kangra. The peculiar temple worship of the Goddess of Kangra was described, also the hard lot of so many of the women in this district, who are very hard workers and ill-nourished. Consequently there is a large field for medical work through ignorance and neglect. Miss Abdulla writes that the people are reached largely through the in-patients, and asks for prayers that the medical work may be the means of saving souls as well as bodies. Mrs. Spencer told of a young girl, not a member of the W.A., who felt strongly impelled to give her \$10 for the children of India. This was sent to Mrs. Rose, who has since written that the money came just at a time when it was very badly needed. The meeting was closed with the National Anthem.

King's Daughters, St. George's, Montreal.

The annual meeting of St. George's Circle of the King's Daughters was held on the 30th ult., in St. George's Parish Rooms. Satisfactory reports of the year's work were presented. Entertainments had been given in aid of Patriotic work, Red Cross meetings had been held and boxes had been sent to all the men of the parish overseas. The officers elected were: Hon. pres., Mrs. R. W. Reford; leader, Mrs. T. S. Gillespie; vice-leader, Mrs. H. E. O. Bull; recording sec., Miss K. Mudge; corresponding sec., Mrs. J. K. Garth; and treas., Mrs. Peers Davidson.

Brotherhood

The January number of "St. Andrew's Cross" of Philadelphia just received contains the following kindly editorial under the caption of "The New Brotherhood in Canada."

"Good news comes from the Canadian Brotherhood, as will be seen by reference to another page of this number of 'St. Andrew's Cross.' At the annual meeting of the Dominion Council held in Toronto last month steps were taken for the complete reorganization and improvement of the Brotherhood in the Dominion.

"As is well known by our own Brotherhood men in the States, the Canadian organization has been very badly crippled by the inroads of the war. Not only have whole Chapters enlisted for the overseas service, but in many cases they have been permanently wiped out by the fact that their members have made the supreme sacrifice.

"It is heartening to read of the new step taken and that among the important matters dealt with at this epoch-making meeting were such subjects as the Brotherhood's work among boys, the problem of shepherding the returned soldiers, the enlistment in the new Brotherhood of the strongest men in the Church, and the need of keeping before the Church in the Dominion the supreme importance of the Brotherhood and its work, as well as its right to expect the leadership of the Church's strongest men, both priests and laymen.

"Those who by association with him have learned to respect him for his abilities and to love him for his personal qualities, will regret that Mr. Alexander, after ten years of service, has believed it best to resign as President of the Brotherhood in Canada. The vacancy will not be hastily filled, neither will the new General Secretary

Church News

Preferments, Appointments and Inductions.

Lindsay, Rev. Horace, B.A., placed in charge of Church Extension Work in the Diocese of Montreal.

Medcalf, Rev. John William, A.K.C., to be Chaplain to the Convalescent Soldiers in and around the City of Montreal. (Diocese of Montreal.)

The Bishop of Ontario's Lenten Message.

In his Lenten message to the clergy and the laity, which will be read in all the churches throughout the diocese next Sunday, the Bishop of Ontario declares that the year will probably be a more fateful one for the destiny of the world than any of those immediately preceding it. The Bishop does not think the people have as yet realized the tremendous strain upon the spiritual powers of endurance and faith the war is causing, and while they set out at once with vigour to make up for their utter unpreparedness for war, they had done very little to strengthen their spiritual weakness. Out of this terrible nightmare of sorrow and suffering, the love of God will eventually shine forth, the Bishop states, but it needs faith to hold on firmly to this belief, and the approaching Lent, with its special call to repentance for past shortcomings, to renewed vitality in both prayer and worship, to self-discipline by self-denial, offers the opportunity to the people to identify themselves with His purposes. The Bishop's message concludes: "Let not our lack of faith be a hindrance. Let us offer to Him that effectual fervent prayer which availeth much, and by so doing, we shall bring about that peace for which all are longing and praying."

Bishop Richardson Visits Headquarters in France.

Rev. Dr. Neill, Moderator of the Presbyterian General Assembly of Canada, and Bishop Richardson, representing the Canadian House of Bishops, have been distinguished visitors at Canadian headquarters, where they have met the Chaplains of all denominations in a general meeting to discuss ways and means of securing closer co-operation between the churches at home and the Chaplains on the firing line. Bishop Richardson would make no statement to the Canadian Press correspondent on the measures that will probably be taken to secure such co-operation, but he expressed high appreciation of the work of the Chaplains and admiration for the splendid morale of the Canadian troops.

Oriental Mission Board for B.C.

To liven the activity and widen the scope of Oriental Mission work of the Anglican Church in British Columbia and Canada, was the object of a notable gathering of clergy and laymen in St. Paul's Hall, Jervis Street, when the Provincial Board of Missions to Orientals in British Columbia was organized. Amongst those who took part were most Rev. F. H. Du Vernet, Archbishop of British Columbia, the Right Rev. C. deB. Schofield, Bishop of British Columbia, Archdeacons Collison, Heathcote, Pugh, Beer and Sweet, representing all the Anglican dioceses in the province. Rev. Canon S. Gould, of Toronto, General Secretary of the Missionary Society of the Church of England in Canada, Rev. F. W. Cassillis Kennedy and Rev. M. Lascelles Ward, British Columbia superintendents. In addition there were present other clergymen and lay representatives from each diocese in the

province, as well as members of the W.A. Mr. G. L. Schetky was appointed secretary-treasurer and an administrative committee of nine members was chosen.

Girl Guides at Church.

The 14th Ottawa Girl Guides and 27th Ottawa Boy Scouts attended service at St. Bartholomew's Church on Sunday evening, February 3rd, when there was a large congregation. The district commissioner, Miss Kay Symes, with Capt. Black and Lieut. Tanner, of the Girl Guides, were also present. The Rector, Rev. F. H. Brewin, conducted the service and heartily welcomed the young people. His Excellency the Governor-General read the Lessons, and after the service the guides and scouts lined up outside the church, forming a guard of honour to his Excellency, who spoke a few words of encouragement to Capt. Dorothy Minter and Scoutmaster Stremer.

VANCOUVER CHURCHES.

St. Paul's.—The vestry meeting itself was a most satisfactory one. Judging from the numerous reports submitted by the Rector and wardens and officers of the many institutions of the parish, it appeared that St. Paul's had had a most successful year. The total receipts of the parish and its various organizations surpassed considerably those of any year in its history. All told, St. Paul's raised last year about \$15,000, of which \$2,250 was devoted to the cause of Missions. In addition to his printed letter, the Rector, the Rev. H. G. King, in his annual report referred to the sad loss which the parish had suffered through the death of several of its members, and in particular the late W. B. A. Ritchie, Thos. Shirley and Miss Purcell. It was pointed out in the Sunday School report, which contained some interesting statistics, that the policy of the church in holding the school in the morning rather than the afternoon was a success. One of the features of the meeting was the passing of a resolution raising the stipend of the Rector to \$3,000 per annum. In the election of officers for the ensuing year returns were by acclamation, all of the old officials being re-elected. The results were as follows: Churchwardens, Mr. E. Whitehead, renominated by the Rector, and S. H. Warnock, re-elected by the people. Lay delegates to the Synod, Messrs. W. E. Knowler, Henry Newmarch and H. G. Ross, with Messrs. G. A. Campbell, T. W. B. London and W. Highmoor as alternates.

St. Michael's.—A well-attended meeting of the vestry of this church was held. Rev. G. H. Wilson presiding. Very satisfactory reports of the year's work were presented, showing good progress in both spiritual and financial departments. The election of officers resulted as follows: Rector's warden, B. J. Moys; people's warden, G. Woodcock; church treasurer, W. E. Tripp; envelope secretary, Walter Clarke; members of church committee, Messrs. W. H. Barton, H. D'Arcy Birmingham, R. Cousins, R. Lennie Clarke and A. N. DeVaz. Lay delegates to Synod, Messrs. H. D'Arcy Birmingham, F. D. Sellers and B. J. Moys; alternates, A. P. Black, D. S. Clarke and T. V. Clarke.

St. George's.—Reports submitted at the annual meeting of the vestry of St. George's Church showed satisfactory progress. The Rector, Rev. M. H. Jackson, is at present serving the Empire overseas. The vacancy caused by the absence of the Rev. Mr. Jackson is being filled by the Rev. R. H. Trumpour, B.A. The election of officers for the ensuing year resulted as follows: Lay delegates to the Synod, Sheriff J. D. Hall, G. L. Schetky and A. J. Moys; alternates, J. McCaul, W. G. Scrim and C. T. Kendrick;

LOCH SLOY REST-HOME
Commodious house, hot water heating system, all city conveniences. Ideal winter home, very superior accommodation, just the environment in which to enjoy a needed rest. Mildest climate in Ontario. Electric car service to Hamilton. Descriptive pamphlet on application.
DRAWER 126, WINONA, ONT.

Rector's warden, W. G. Scrim; people's warden, J. McCaul; secretary-treasurer, A. J. Moys.

St. Mark's.—That 180 members of the congregation have joined the colours and are serving the Empire overseas was the statement made by the Rev. A. H. Sovereign at the annual meeting of the vestry of St. Mark's Church. Mr. Sovereign pointed out that in spite of this very serious loss, those who had been unable to go to the front had stood loyally by the church, and the statistics for 1917 showed that the past year was the banner one in the history of St. Mark's. The ordinary revenue showed an increase of 15 per cent. over the preceding year, while the offerings for Missions and diocesan funds was 55 per cent. greater than the previous season. The Sunday School contributions, which amounted to \$690, were 58 per cent. larger than in 1916. The attendance at the school also showed considerable improvement. The Parish Guild, one of the three women's organizations connected with the church, raised \$1,290 during the past year. The executive committee reported that a substantial increase in the stipend of the Rector had been granted. The following officers were elected: Rector's warden, W. L. Keate; people's warden, J. G. Bowie; lay delegates to Synod, J. A. Birmingham, G. W. Barker, J. Witcomb; alternates, G. A. D. Maillem, R. Grayston, R. Walker.

St. Mary's.—The annual vestry meeting of St. Mary's Church, Kerrisdale was held, when reports were presented by the Rector, wardens and others showing that great progress has been made by this church during the past year. It has been the best year in the history of the parish. The number of families connected with the church has increased over 20 per cent. The Sunday School has increased 100 per cent. The total amount contributed by the congregation during the year was \$2,707.96, an increase of \$1,205 over last year. Votes of thanks were passed to the Rector, Rev. G. F. C. Ciffin, the retiring wardens, Mr. F. Townley and Mr. H. Henderson. The Women's Guild, the choir and organists and the Sunday School teachers. The following officers were appointed for the ensuing year: Rector's warden, Mr. H. Henderson; people's warden, Mr. G. Crawford; lay delegates to Synod, Mr. H. Beeman, Dr. Archibald Smith, Mr. J. T. Hawthorne; alternates, Mr. Townley, Mr. Bailey and Mr. A. E. Perman.

Christ Church.—There was a large attendance of members of the congregation of Christ Church at the annual meeting of the vestry held Monday evening. The chairman, Mr. A. E. Bull was supported by Major A. P. Proctor and Mr. H. J. Cambie. The reports submitted regarding the work performed during 1917 were described as very satisfactory. The election of officers resulted as follows: People's warden, Major A. P. Proctor; treasurer, A. Kaye; advisory committee, J. K. Sutherland, G. G. McNellie, H. S. Wilson, F. G. Hurst and F. L. Beecher in addition to the treasurer, wardens, Rector, lay delegates and side-men. Messrs. H. J. Cambie, H. T. Devine and A. E. Bull were appointed delegates to attend the Synod next June with Messrs. J. K. Sutherland, F. L. Beecher and Dr. R. E. McKechnie as alternates.

St. Saviour's.—The vestry of St. Saviour's Church, Grandview, at its annual meeting decided to extend the building and appoint a committee to

be elected without careful scrutiny and deliberation in choice. For the present, Mr. Evelyn Macrae of Toronto will serve as Chairman of the newly formed Executive Committee.

In this new year of opportunity for service, the American Brotherhood welcomes once more to its side its strong companion across the border. The two Brotherhoods are so nearly alike in their work, in the character of their personnel, as well as being identical in their ideals of achievement, that when one suffers both suffer, likewise when one achieves both achieve. May God bless our brothers across the line in their renewed enthusiasm and inspiring outlook; and may they and we go forward as one great united continental army of workers.

The new Executive Committee has already met a number of times and among the many important questions dealt with were:—

(1) The future work among the boys and the intense need of Brotherhood influences in moulding them in Christian living.

(2) The problem of the returned soldiers in hospital, home and parish, and the need of the older men dealing with soldiers.

(3) The need of greater sympathy and support from the Bishops and clergy to make the Brotherhood a power for good and usefulness in the Church, it being felt that the inspiration must come from the clergy and the call for service through them, if the Brotherhood is to take its proper place and become as useful as it should be.

(4) The question of a General Secretary was considered and financial matters were carefully gone into. Council members from Halifax to Vancouver, it will be of interest to note, favor "A forward movement." Mr. James A. Catto, c/o W. R. Brock & Co., Toronto, is acting treasurer, and quotas, etc., can be forwarded to him; all other correspondence should be sent to Mr. Evelyn Macrae, 8 Sheppard Street.

The B.S.A. in Halifax.

The Cathedral Chapter of the Brotherhood of St. Andrew held their annual supper on Wednesday, January 30th, in St. Luke's Hall. The ladies of the Cathedral looked after the serving of the supper and helped the Brotherhood to make the event an altogether notable one. After supper was served short addresses were delivered by the different members of the society on well-chosen subjects, these being listened to with interest. A. B. Wiswell, a member of the Dominion Council of the Brotherhood, presided, and delivered a timely address in which he mentioned the two-fold vow of the brotherhood man; to pray daily for the spread of Christ's Kingdom among men, especially young men, and that of making an honest effort each week to bring some other man within the hearing of the Gospels. Mr. Wiswell spoke of the complete development of the young man and placed stress on the loss of service. Rev. Canon Harris and Rev. S. B. G. Wright also contributed fine addresses to the programme. Mention was made of the good work being done by the Chapter at the hospitals and public institutions of the city in addition to the immediate work of the many Cathedral activities.

Errata.—Our attention has been called to an error that appeared in the article, "Canadian Boys at the Front Live Well," by Rev. Joseph Freeman Tupper, a Canadian Chaplain at the front. The word "six" in the sentence, "There are daily services in six churches erected specially for the troops," ought not to be there. We regret very much this error.

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devise ways and means of obtaining the money necessary to enlarge the church. It was pointed out in the reports which were presented that the past year was the banner one in the history of the church. The Rector, Rev. Dr. Fea, referred to the loss the church had sustained in the death of the late William Evans and Mrs. Langdon, both prominent workers. He also made eloquent reference to the men whose names were inscribed on the honour roll of the church and those who had already paid the supreme sacrifice. He said that the attendance at services during 1917 showed an increase of nearly 3,000 over the preceding year, while the Sunday School also showed a remarkable growth. The financial statement presented by the people's warden, Mr. J. T. Hutchison, showed marked progress all along the line, while the other subsidiary reports left a credit balance. The following officers were appointed: People's warden, J. T. Hutchison; Rector's warden, Mr. Manning; envelope clerks, Messrs. Wolrige and Parker.

Annual Meeting, St. Peter's, Charlottetown.

At the adjourned annual meeting of St. Peter's Cathedral, Charlottetown, P.E.I., the report of the wardens showed that the total receipts from all sources during the past year had been \$6,635.91, of which nearly \$2,000 were for special purposes, including \$363 for prisoners of war, \$229 for the Red Cross, \$503 for Missions, \$97 for Armenian relief and \$22 for Belgian relief. All these amounts were raised by free-will offerings, and no sales, teas or concerts were held. The receipts, exclusive of the Hodgson bequest, showed an average contribution of \$11.30 per capita of the congregation. The chairman referred to the departure of the Rev. Edwin Jukes, and a committee was appointed to secure another assistant. The election of officers resulted as follows: Churchwardens, Fred. R. Foster, L. E. Brecken, J. O. Hyndman; delegates to the Synod, W. L. Cotton, L. W. Watson; substitutes, J. O. Hyndman, Lieut. H. M. Simpson; treasurer, Mr. R. V. Longwoth; envelope clerk, Miss Lily Fairclough.

Death of Rev. A. J. Bennett.

The Rev. Arnold John Bennett, who has been serving as a Chaplain with the British Imperial forces at the front, has died of fever. The deceased clergyman was for four years a member of the Railway Mission, Archbishops' Western Canada Fund, and he was stationed at Regina.

Vestry Meeting at Oak Ridges.

The annual vestry meeting of the church at this place was held on the 2nd inst. Wardens, J. Chatterley, W. H. Legge. Receipts, \$821.47. The stipend of Rev. P. R. Soanes was increased by the sum of \$75.

Splendid Record of Apsley Men.

The following letter regarding the men from the Mission of Apsley (diocese of Toronto), speaks for itself:—"To Church of England Clergman, Apsley, Ontario. My dear Sir,— I have just returned from France, and do not know who is now in charge of Apsley. I wish that you would kindly express publicly my sympathy, as Chaplain of the 93rd, with the relatives of Apsley men who have been killed or wounded. Capt. Hughes, who recruited the Apsley platoon, came over with me on the transport, and expects to visit Apsley while in this country at an early date. He speaks highly of the heroism and splendid work of the men of the Apsley platoons and of

the noble ends of those who died. With best Christmas wishes for you and your people, Faithfully yours, J. C. Davidson."

Special Choral Service at St. Paul's, Toronto.

The recent Festival of the Conversion of St. Paul, January 25th, was celebrated on the 31st ult., at St. Paul's Church, Bloor Street East, Toronto, by a selection from the music of Mendelssohn's oratorio, "St. Paul," by the choir of the church, under the direction of Mr. Healey Willan, the organist and choirmaster. The oratoria has not been heard in Toronto for many years, and the excerpts given were very welcome to the audience, the more especially as the music is, by many, considered to have a deeper religious message than that of the more popular "Elijah." The selections given represented the outstanding numbers of the work, and were expressively rendered by the choir and the solo quartette. A shortened form

of evening prayer preceded the oratoria, and as a supplementary number Mr. Healey Willan gave the Allegro Maestoso from Mendelssohn's fourth organ sonata with admirable technical and musical finish.

To His Excellency,
Victor Christian William Cavendish,
Duke of Devonshire, K.G., G.C.M.G., G.C.V.O., P.C., LL.D.,
&c., &c.

Governor-General & Commander-in-Chief of the Dominion of Canada.
May it Please Your Excellency,—

On behalf of the Synod of the Diocese of Toronto, we desire to approach Your Excellency with the assurance of our deep-seated loyalty to His Majesty the King, and our great satisfaction that Canada has been honoured by the appointment of Your Excellency as Governor of the Dominion.

It is a matter of intense gratification to every Churchman throughout Canada that so eminent and devoted a member of the Church of England should have been selected for a position which represents the link between our beloved Motherland and this Dominion at a time when so many of our communion are freely giving their lives for the maintenance of liberty, morality and humanity throughout the world.

When changes so profound and unsettling in the National life of the warring Countries are in progress, it is no slight privilege to occupy a Station of such exalted authority, and we venture to pray that Your Excellency may be abundantly blessed of God in the discharge of your high and important duties.

That your Excellency's sojourn in Canada will be fraught with great benefit to the Dominion we cannot doubt; and we would express the earnest hope that it will bring much happiness to yourself and your household.

We trust we may be permitted also to welcome, as we do with special pleasure, the return of Her Excellency the Duchess of Devonshire to this Dominion, the people of which cherish such pleasant memories of her presence here when Your Excellency's predecessor, the Marquis of Lansdowne, was Governor-General of Canada.

On Behalf of the Synod of the Diocese of Toronto,
James Toronto, President.
J. A. Worrell, Chancellor.
W. J. Brain, } Hon. Secretaries.
James Nicholson, }

Toronto, Nov. 9th, 1917.

of evening prayer preceded the oratoria, and as a supplementary number Mr. Healey Willan gave the Allegro Maestoso from Mendelssohn's fourth organ sonata with admirable technical and musical finish.

Centenary of the Birth of the Founder of the Sisterhood of St. Margaret.

The twenty-fourth of January, 1918, was the centenary of the birth of John Mason Neale, priest of the Church of England. It is not exaggeration to describe him as a versatile genius, and one of the great leaders in the Church of last century. He was great as a translator and writer of hymns, as one can see by looking at any modern hymnal. He was great as an ecclesiastical historian, his works on the Eastern Church and on the Jansenist Church of Holland, still being regarded as standards. He was great as a Biblical commentator of the mystical school, which concentrates its energies upon the spiritual values of the Scriptures. He was great as a preach-

observed in Montreal by a special celebration of the Lord's Supper, as an act of thanksgiving to God for the life and work of him, who, "being dead, still lives in Christ, and "still speaks" through his hymns and writings and through his foundation, the order of St. Margaret.

Saskatchewan Notes.

The diocese has paid in its full apportionment to M.S.C.C. for the year 1917, and slightly exceeded the \$2,935 asked. This was largely due to the special efforts made last Lent through M.S.C.C. self-denial boxes. These were not only used by Sunday School children, but were distributed by many Incumbents amongst their people and by the Diocesan authorities amongst people in vacant Missions.

The Rev. E. Hodson has just closed a successful ministry of three years at St. George's, Saskatoon. During this period a debt of \$1,200 has been

almost entirely wiped out and a considerable floating debt cleared off. Stipend was increased \$200. The W.A. has grown, until now it is said to be the largest in the diocese. There has been substantial increase in communicants. The Sunday School has trebled in numbers. Bible Classes for older boys and girls have been formed. In connection with the boys' Bible Classes a Senior and a Junior Cadet Corps, numbering 50, have been formed; and the people have been loyal and devoted to the Church. There is, of course, room for further progress, but the achievements of the past are the surest pledges of further progress in the future. Proceedings are now under way to secure a successor to Mr. Hodson.

Forty-seven candidates from this diocese wrote on the examinations of the Sunday School Commission. Of this number 40 obtained certificates, six being First Class.

By further enlistments the student body of Emmanuel College is now reduced to the number of seven. Three of these graduate in April and are to be ordained by the Bishop on the first Sunday in May.

Parishioners' Meeting, Fort Frances.

The annual parishioners' meeting was held in the Parish Room at the opening of the New Year. The meeting was well attended and for the first time in the history of the parish, the women were present and took an active part in the business proceedings. The Rector, on presenting his report, mentioned the good work which the W.A. had rendered the parish during the year, and urged those present to place the parish on a self-supporting basis. Wardens, Messrs. C. R. Fitch and A. H. Watson. After the passing of a vote of thanks to the retiring officers, a resolution was passed: "That the parish of St. John be self-supporting from January 1st, 1918." The Rector was granted an increase in stipend to meet the high cost of living.

Day of Prayer in Saskatoon.

The Day of Prayer (January 6th), set apart by the King, was duly observed in St. James' Church, Saskatoon. The Right Rev., the Bishop of Keewatin, read the King's declaration and preached an impressive sermon at the morning service. The Bishop strongly emphasized the need of the nation humbling herself before God in confession of sin and prevailing prayer. By this the way would be paved toward a real peace. At the close the Holy Communion was administered by the Bishop, assisted by the Rector, Rev. J. E. Purdie. The service was well attended and there was a large number of communicants. In the evening the Rector was the preacher, his subject being "Pleading for a Nation." The text was taken from Genesis 18: 32, 33.

The Week of Prayer, beginning January 7th, was observed by Union services in all the churches in South Saskatchewan. The first prayer meeting was held in St. James' Church and was well attended. The Rector conducted the service and the address was given by the Rev. D. S. Dix, minister of Westminster Presbyterian Church, the subject being "The God of Deliverance." On Tuesday evening the service was held in Grace Methodist Church and the address was given by Rev. J. E. Purdie on the Second Coming of Christ. The prayer meeting on Wednesday evening was held in Westminster Church and the address was given by the Rev. W. G. Kitchen, his subject being "God's presence with us." On Thursday evening the prayer meeting was held in the Disciple Church and

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ence the unprecedented times in which the world now lived. The situation was one of great moment, he declared. "How are we going to make the world safe? How are we going to save those things more dear than life itself? The war won't do it—the war is only the beginning. Education will do it. Education will do a lot of things. It may make a bad man worse, or a good man better. Probably the most highly educated nations in the world are Germany and Japan—and they are the most dangerous. Education sharpens the weapon a man uses. I am convinced that the only thing that will save the world is the life and spirit of Jesus Christ." Dr. Taylor declared that the present missionary situation in the east was fraught with boundless possibilities and opportunities. Converts were being baptized in India by the thousands, and there was a tremendous movement for democracy among the masses. This laid the Church under a heavy responsibility. Japan, said Dr. Taylor, was a nation of great possibilities—for good or for evil. He had every respect for the Japanese. They were ambitious to the point of aggressiveness. As for religion, Dr. Taylor pointed out that the question was not one of Christianity or Buddhism or Confucianism, or any other "ism," but Christianity or nothing. A wave of agnosticism, indifferentism and atheism was sweeping over Japan. It was up to the Church to supply this wonderful nation with an ideal, and that ideal was Christ. Dr. Taylor was full of enthusiasm for China. To know the Chinaman was to love him, he declared. Americans never saw the Chinese at their best. One official had told him that he regarded Christianity as the hope of China. Speaking of the splendid examples of practical Christianity on the part of Chinese converts, Dr. Taylor instanced one business man of his acquaintance in Shanghai, who shortly after his conversion stopped all child labour at his manufactory, while his British "Christian" competitors continued the practice. Briefly, Dr. Taylor outlined the wonderful work which was now going on in China. He said that the students were flocking to hear the Word of Life in thousands. There was a national reaching out, a craving for something higher, a craving which only Christianity could fill. In conclusion, Dr. Taylor urged upon his audience the need for a higher and truer ideal of service and self-sacrifice to win the world for Christ.

The Power of Song

The man who said that any one might make a nation's laws, if he might make its songs, would have rejoiced to see how the Serbians have confirmed the truth his words express. Serbian nationality has been built on song. It is not only that everybody seems to sing, and to be able to accompany his singing by playing on their primitive form of violin; it is the kind of songs they sing, and the fact that the singers make their own songs. The Serbian poetry has rhythm but no rhyme. The rhythmical habit of speech is easy to catch, and it gives a swing to the song; but attention is given mainly to the thought expressed, and upon its beauty depends the beauty of the song. Singing is the favourite amusement of the Serbians. When the members of one of the farming communities, with which the land was covered before the war, used to meet in the common hall of the community for their evening's recreation, they were sure to sing; and the songs both old and new, were mainly of their national life and history. They sing of recent events as well as of old times; indeed the newspaper correspondents said that the victories of the Balkan war

were being sung, the day after the news of them arrived; but there is one battle that is more sung of than any other theme—the battle of Kossovo, that was fought 500 years ago and was not a victory but a defeat. Was there ever a people before that kept a national spirit alive by singing of a battle that was lost? The Turks were the victors in the battle of Kossovo; and there followed it four centuries of Turkish oppression, during which the Serbs, by singing of the battle and the heroes who had fought there, kept national feeling alive, until, about a hundred years ago, they rose against the Turk and accomplished their freedom. What else could have accomplished the purpose so well? Oratory serves to rouse effort to an object that is in sight; but what can support a nation through years of hopelessness so well as song? It is not too much to say that Serbian Nationality has been built on song. It should, however, be noted that the songs were not songs of the music hall.

World Conference on Faith and Order

BULLETIN No. 16.
A World Force

ONE of the most encouraging things about the World Conference on Faith and Order is the mail received by the secretary of the Commission, appointed by the Episcopal Church to issue invitations to the Conference. Before the war the secretary was receiving about 10,000 letters and postal cards a year. But they came largely from the United States. Since the war broke out the number of letters received has decreased, for many people in the United States think the movement has been suspended by the war. It is true that so much effort has not been given by the Commission of the Episcopal Church to press the matter at home, for that is now the function of the North American Preparation Committee, organized at Garden City in January, 1917, and consisting of members of all the leading communions in North America, including the Roman Catholic, Serbian and Armenian. But the efforts of the Commission of the Episcopal Church have been directed toward securing the worldwide observance of the period, January 18th to 25th, 1918, as a season of special prayer for Christian Reunion and toward interesting influential persons in the rest of the world. Those who think the movement is in abeyance would be greatly encouraged if they could see the letters which come from every part of the globe and from Christians of every name.

Here is what came to the secretary on January 3rd, 1918: Letters from Y.M.C.A. secretaries in Massachusetts, Virginia and Ohio, from a minister of the Reformed Church in Ohio, a Congregational minister in Minnesota; a minister in New Zealand, the head of a religious order of the Episcopal Church in the United States, an American Baptist Mission in Burma, an Archbishop of the Church of England in Australia, a Bishop of the Church of England in Canada, another in an island in the South Atlantic, a prominent Free Church minister in England, a Church of England clergyman from South Africa, now a Chaplain in France, a Canadian Church of England clergyman, also a Chaplain in France, an English Doctor of Divinity, a Bishop of the Episcopal Church in Japan, a minister of the Christian Church in Kentucky, writing for himself and the three other ministers in his town, a clergyman in Iowa, writing also for himself and the pastors of the other churches in his town. All of these promise to observe the Week of Prayer for Unity. Be-

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sides, there were letters from a Greek Bishop in Crete, a Roman Catholic Archbishop in India, an eminent Roman Catholic divine in Italy, a Metropolitan of the Greek Church in Macedonia, a Roman Catholic Archbishop, a Bishop and an Apostolic Vicar in Asia, and a layman of high official connection with the Church of Greece. All these express interest in the movement. The Greek layman sends also a magazine containing a long article by him about the World Conference, and the divine in Italy a review with an article by him explaining the Mass *ad tollendum schisma*. Then there are enquiries for the literature of the movement from a Church of England clergyman in Ceylon and a lady in England. The languages used in the letters are Eng-

lish, Latin, French, Greek, and in the reviews, Italian and Greek. The officers of the Commission of the Episcopal Church take this opportunity to thank the newspapers and magazines, secular and religious, which have been good enough to print these bulletins. As a result, many requests for the literature of the movement have come to the secretary, Robert H. Gardiner, Post-office Box 436, Gardiner, Maine, who is always glad to send, gratis, pamphlets explaining the movement. But besides the direct requests for literature, the publicity which the newspapers have been kind enough to give has inspired and strengthened many a soul who longs for Christian Reunion and has promoted many local efforts to that end.

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EVERY owner of garden space must help to grow food for his family this year, as a patriotic and personal duty. It is a vital wartime necessity. He must be doubly sure the seeds he selects will produce the most vigorous possible crops. In other words, he must plant Rennie's seeds, indisputably the standard of high quality, dependability and unquestioned purity. Rennie's War Garden Seeds are pledged to help win the war.

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ROSE ISLAND
 By Lilian Leveridge

CHAPTER XXV.

Consecration.

"Love and Hope and Truth and Duty
 Guide the upward-striving soul,
 Still evolving higher beauty
 As the ages onward roll;
 Till the light of consecration
 Glorify earth's radiant clod,
 And Life's highest Incarnation—
 God in man—draw man to God!"
 —Agnes Maule Machar.

WITH a sigh of great content Barry Sutherland stretched himself luxuriantly upon the fragrant brown cushion under the pines, and gazed restfully across the calm, unruddled surface of the lake. Then, leaning upon his elbow, he opened a manuscript book and began writing rapidly. A sweet, trembling hope had of late begun to grow within him that he might yet, with his own hand, write "Finis" to that little book of his. Anyhow, it need not yet be laid away in lavender. He soon became so absorbed in his work that he did not hear a heavy step approaching, and was startled by Dave Christie's hearty greeting:—
 "Hallo, Barry! You're lookin' mighty fine—ten times better'n when you came here first. We'll have you haulin' sawlogs yet."
 Barry closed his book and laughed. "I'm feeling better than I ever expected to feel again," he said. "There must be some sort of magic about this place."
 "Course there is," returned Dave, emphatically. "Look what it has done for June. There ain't a finer-lookin' girl in the place than her now, but she was mighty peaked-lookin' when she come here first. But, say, what's the need of all that writin'? Ain't you done enough of that to last you a tack?"

Barry laughed a little self-consciously; he scarcely knew how to answer. After a moment he said, lightly, "There's no need of it, but the trouble is, I've always had a foolish notion that I could write a book, and the only way to get rid of it is to prove that it's a mistake."
 "Exactly."
 "But I suppose it would be more becoming if I gave myself to more serious thoughts."
 "What, for example?"
 "Death and judgment."
 "Tut, man! That's a foolish notion you can get rid of as quick as you like. You ain't any more likely to die than I am. I'm goin' to have Dr. Raymond, of Eldorado, come to see you. He's as good a doctor as they turn out these days, and you can depend on it that what he says goes."
 "There's no need of doctors," Barry said, "as long as I keep on gaining at this rate."
 "Well, I've sent for him, and he's comin' to-morrow, so you better be ready."
 Barry looked up quickly with a half-startled flush. "You shouldn't have done that, Dave," he exclaimed. "I've been too much expense to you already, and I'm sure I have no need of a doctor at present."
 "Now, see here," Dave interrupted, "I come here to talk business with you this mornin', and I may as well own up that I ain't forgettin' to look out for number one. I want to make use of you, and I think you're worth layin' out a little money on."
 "Make use of me! What use?"
 "It's jest this way. The young folks will be wantin' to go off to High School if they get through their exam. all right, and I can't leave Hilda here alone."
 "But June—I was thinking she'd have to give up school now."
 "It would be a pity. She's a smart kid. Robin is bound to go, and they'd like to be together—great pals, them two. I've made quite a little pile, and expect to make lots more yet, so I

won't miss it. As I was sayin', I can't leave Hilda alone, and will have to hire somebody soon to look after the place. She'd give her two eyes to have you stay, and when you get a bit stronger the work ain't any more than you can manage handy. You'd have time to write your book and prove yourself mistaken a dozen times if you like. I'll pay you well, but if any time you feel like goin' off and doin' somethin' bigger, course you're free. How does the plan strike you?"
 Barry leaned over and grasped the hard, rough hand of the "lumber boss" in his own. "Dave," he said, "you have been too kind to me and mine! If the opportunity ever comes for me to repay you, I shall not forget."
 "Tut! Hasn't your sister looked after my house and my boy all these years? And didn't I tell you I was thinkin' of number one? You needn't think I'm conferrin' any favour; it's more the other way. Do you see your way clear to stay?"
 "Yes, Dave. If my strength permits I shall gladly accept your offer. You have lifted a burden off my mind."
 "All right, then; that's settled. I'll be off now and leave you to your writin'. Don't forget the doctor to-morrow."
 In a moment Barry was left again alone. A feeling of gratitude filled his heart. Here was the future of his children and himself—if he should have a future—provided for. Here was the opportunity for literary work for which he had longed. Perhaps life was to be gracious to him after all.
 The doctor, whose opinion was the last word among Hillsdale people, to whom he sometimes came for special cases, arrived duly at Rose Island. For what seemed to Hilda and June and Robin an interminable time he was shut up with Barry in consultation.
 He came out with a cheerful, smiling countenance.
 "Miss Sutherland," he said, "I believe your brother has a good many useful years ahead of him yet. His case is very hopeful. I don't think he will ever be really robust, like Mr. Christie, for instance, and I wouldn't advise him to go chopping down trees or skidding telegraph poles; but some less strenuous occupation may be safely followed. Let him continue to take plenty of fresh air and rest and nourishment, and I think he can hold his own. There's no excuse for anybody's being sick in a place like this."
 Like "apples of gold" fell those blessed words of hope. The Angel of Death, who had seemed to be hovering over Rose Island, had spread his wings and silently stolen away. "I shall not die, but live," were the words that sang themselves into Barry's heart that day. All the shadows were lifting; and to the mirthful circle that gathered around the tea table life seemed very sweet.
 For a long time that night they sat in the moonlight listening to June's music. There was not absent from that music an underflow of sadness; for, though June and Robin were anxious to go to High School, the thought of leaving Rose Island was not an unmixed joy. Still, it was a comfort to know that Aunt Hilda and Daddy and Brownie would always be here, keeping the home bright and beautiful, and ready to welcome them on their return.
 On the following Sunday the rite of Confirmation was administered to ten young candidates in the little white church in the forest. The chancel was beautifully decked with flowers, fitting emblems of the fresh, young lives that were that day consecrated to the service of Heaven.
 Robin and June were among this number, and both young faces seemed illumined with the light of an earnest, holy purpose. All the girls were dressed in white, with fresh floral

adornments; but none looked quite so lovely as June, who was the youngest of all the group.
 Sweetly serious were those faces as they stood and listened to the Bishop's solemn question:—
 "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your Godfathers and Godmothers then undertook for you?"
 Very clear and decided came the united answer, "I do."
 After a brief prayer for grace to keep that vow, each knelt before the Bishop to receive the old apostolic rite of the "laying on of hands," so solemnly impressive and fraught with sacred meaning to all who are in earnest, so empty and futile to those who are not.
 After the closing prayers the organ began to play softly, and the kneeling congregation sang:—
 "Just as I am, Thine own to be,
 Friend of the young, Who lovest me,
 To consecrate myself to Thee,
 O Jesus Christ, I come.
 "In the glad morning of my day,
 My life to give, my vows to pay,
 With no reserve and no delay,
 With all my heart I come.
 "I would live ever in the light,
 I would work ever for the right,
 I would serve Thee with all my might,
 Therefore, to Thee I come.
 "Just as I am, young, strong and free,
 To be the best that I can be,
 For truth, and righteousness, and Thee,
 Lord of my life, I come.
 "With many dreams of fame and gold,
 Success and joy to make me hold,
 But dearer still my faith to hold,
 For my whole life, I come."
 "And for Thy sake to win renown,
 And then to take the victor's crown,
 And at Thy feet to cast it down,
 O Master, Lord, I come."
 With that consecration hymn of youth fresh upon their lips and in their hearts, June and Robin, with Daddy and Aunt Hilda and Brownie, took their homeward way.
 June thought of that hymn the following Sunday, when, for the first time she realized her ambition and played at the church service on the beautiful organ, Mr. Stratton's legacy. She was not long to perform this beloved duty after all, but when she left to go to High School her father took her place.
 Both of them—June and Robin—carried that consecration song with them out into the wide, wide world; and if their hearts were happier, their pleasures sweeter, and their laughter gladder than that of many of their fellows, perhaps this may have been the reason why.
 "Just as I am, young, strong and free,
 To be the best that I can be,
 For truth and righteousness and Thee,
 Lord of my life, I come.
 "With many dreams of fame and gold,
 Success and joy to make me hold,
 But dearer still my faith to hold,
 For my whole life, I come."
 Finis.

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THE OLD
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FOUNDRY

OTHERS.

In the morning when you wake,
Think of others.
As your way through life you take,
Think of others.
In the sunshine, in the rain,
If the way be dark or plain,
Do not strive for selfish gain—
Think of others.
In the heat and stress of day,
Work for others.
Idle not your time away,
Work for others.
Strive to help those who are weak;
Fail not some kind word to speak;
To make some burden lighter seek—
Work for others.
Let not vague rumours faith impair,
Trust in others.
Of spreading evil tales beware,
Trust in others.
Look for the good in those you meet;
Seek not the bitter, but the sweet;
Let love for others be complete—
Trust in others.
From early morn till close of day,
Live for others.
Help those you pass along the way,
Live for others.
Think not of self alone, but live
That others from you shall receive
The best of life you have to give—
Live for others.

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Boys and Girls

Dear Cousins,—Here comes my letter—a week late, but it can't be helped. You must have all been wondering about your last competition results, and I daresay you are perhaps rather impatient for them, so here they are at last.

When I set those texts I didn't think they'd be very hard to find, but evidently they must have given you some trouble, for I didn't have one that was absolutely correct. The fewest number of mistakes was three, and the largest was—guess! Some of you forget, I think, that some texts are to be found in more than one place, and so, you know, you have to be on the lookout all the time you are reading, else you miss them. I have a great many new cousins, I find, and they may not have realized that as you older ones did. I was very glad to have so many new names, and I received a number of answers from a school called Bishop Strachan's School. They were beautifully neat, but what happened, I wonder? I set thirty texts, but nobody answered more than twenty-seven, so that upset any chance of a prize or mention. It was a great pity, and I can't think how it happened. Perhaps you were all busy getting ready for your gymnasium exhibition. Was that it? You see, I know all about it, even if I do live in an office a good part of the time.

I had letters also from some of my cousins, and I am going to print some of them in a minute or two. I like the letters best of all. I had also two papers sent in from cousins who were over age. If it wasn't mentioned when the competition was set that the age limit is sixteen years, I am very sorry, but such is the case. Still, I was very glad to hear from Edith Wills and Sadie Hubbard, and I hope, they will still consider themselves my cousins. I also had a letter from someone called Gordon Fairclough, but it contained no age or address, so I couldn't do anything with it. The postmark was Hamilton, so, I suppose, you live there, Gordon, don't you? Next time, let me have age and address, won't you?

Well, I ought to get on to that prize list, I suppose, but I must ask you if you've been skating much these fine, cold days. I went out one night, and scraped along on the ice somehow for a while, but I'm not what you'd call a skater at all, though I enjoyed myself extremely. I wish I could play hockey, but if you could see my attempts, you'd think it will be a long while before that happens. And what do you think of the thaw a day or two ago? When I looked out over the city roofs, all the trees seemed made of silver lace, because the snow had melted a little and then frozen all over the branches like little pipes of ice, which shone and glistened in the sun with every colour you can think of, and when the wind blew, they rattled and tinkled like bits of glass. I could have looked at them all day, they were so pretty against the blue sky.

Good-bye now, till I see you again.
Your Affectionate Cousin,
Mike.

Paul Gardner's Letter.
Bobcaygeon, Ont.,
Jan. 29th, 1918.

Dear Cousin Mike,—I am writing to you to apologize for that competition that I sent you. I had found the references quite a while before I sent it. First of all, I did it wrong—just put in the references and did not write the texts. Then I would not have done it over on Monday, but there was a big storm on, and we were afraid that the train might get stuck, and if we did not send it then, it

might not get to you in time, so I had to hurry at it, and the writing was not very good. I like the competitions very much, but I have not very much time for them.

I go to Hill Croft Preparatory School. I boarded for a year, but, as my parents moved here, I am a day scholar now. It is about a mile from my home, so I have to start about 8.30 and get home about 4 o'clock. There is a skating rink near our place, and I often go skating. I cannot skate very well, as I only learned a year ago. My sister Ruth is just learning now. I am collecting stamps, and am quite interested in them. Are you? I have not got very many yet, but I hope to get more after a while. I am taking music lessons on the piano. I am in the Primary Grade. I used to take lessons on the organ. Well, I think I must close now, so, good-bye.

From your little friend,
Paul A. Gardner.

You know, Paul, I felt like writing to you myself for that letter. I believe you and I would be great friends. I used to collect stamps, too, but they're away off in my old home now, and I haven't seen them for a long time. I used to love my Egyptian ones best, and I used to lie on the bed and look at them till I got lost in the long-ago times they always brought before me. I love music, too, and I manage to practise a little now and then, but not much. Cousin Mikes have lots to do sometimes, and they can't do all they'd like to. But I wish you all success with your music. You'll be playing the organ in church one day, I expect, and I shouldn't be surprised if I were to hear you, too!

Henry White's Letter.

High Prairie, Alta.,
Jan. 21st, 1918.

Dear Cousin Mike,—Perhaps you will think me rather lazy, not entering the other competition. I was afraid of the Christmas-tree. It was very cold here at Christmas-time, but it did not prevent Santa Claus from visiting me. He brought me a very nice book, called "The Boy Allies," and other things.

For memorizing the Sunday School text I got first prize, which was a book called "Little Lord Fautleroy." I have read the book and like it very much.

You must have had a very interesting time watching those icicles outside your window. There are lots about here. I was pleased to enter the January competition, and hope I will get a prize.

With love from your little Cousin,
Henry P. White.

I'm afraid you weren't the only cousin who thought the Xmas tree would have been too much for them. It wouldn't really, I think. Still, I'm glad to hear from you again. I'd begun to wonder where you were. It's a good thing you aren't frozen out. We are cold enough down East, and what the Far West is like I don't want to think. I am glad you have such nice books. I know both of those you mention, and they are splendid.

Prize List for January Competition.

1. Roy Blow, age 13, Whitby, Ont.
2. Kathleen Bond, age 12, Portland, Ont.

Highly Commended in Order of Merit.

1. Paul A. Gardner, age 11, Bobcaygeon, Ont.
2. Millie Miller, age 12, Linwood, Ont.
3. Eric Goodchild, age 12, 196 Riddell Street, Woodstock, Ont.
4. Henry P. White, age 10, Church House, High Prairie, Alta.

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