

Canadian Churchman

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Personal & General

Captain Meredith, son-in-law of the Bishop of Ontario, has returned to Canada on sick leave.

Cadet Roger Bidwell, of the Naval College, Halifax, has wired his father that he is safe and will arrive home at any time.

The Rev. Dr. Rexford, Montreal, was unanimously elected President of the Montreal Protestant Ministerial Association on the 10th inst.

Master Archibald Brooke Elliott, son of the Rev. Canon Elliott, Carlton Place (diocese of Ottawa), passed away last week at the age of fifteen.

Major the Rev. R. Macnamara gave a most interesting illustrated address on "Some Experiences at the Front" at St. Clement's Church, North Toronto, on Tuesday, the 11th inst.

The Rev. Wm. Minshaw, secretary of the diocese of Athabasca, has been appointed a Justice of the Peace, at Peace River, and Commissioner under the Alberta Delinquent Children Act.

Archbishop DuVernet who recently conducted a series of teaching services in St. Saviour's Church, Victoria, B.C., has returned to Prince Rupert. His addresses have been widely appreciated.

St. John's Church, London Township, celebrated its 42nd anniversary on Sunday last. The Rev. A. L. Fleming, of Toronto, was the special preacher in the morning, and Mr. Austin DuPlan in the evening.

The new organ recently installed in St. James' Church, Kingston, Ont., was played for the first time on Sunday, November 24th, and gave entire satisfaction. The Rev. Dr. O'Meara preached at both the morning and the evening services.

Miss Helen Marjorie Cartwright, daughter of the late Mr. J. L. Cartwright, K.C., Toronto, was married on the 5th inst., in St. Simon's Church, to Captain G. M. Dale, of St. Thomas, Ont. The Rev. Dr. E. C. Cayley officiated.

The Bishop of Ottawa was the preacher at the anniversary of St. Peter's Church, Sherbrooke, P.Q., on Tuesday, the 11th inst., and also chief speaker at the annual missionary meeting held in the Parish Hall the following evening.

Miss Burpe, deaconess of St. James' Cathedral, Toronto, who has taken up work with the Y.W.C.A. at Hamilton, was presented with a purse of money by the vestry of St. James and the congregation on Monday, the 10th inst. The presentation was made by the Rev. Canon Plumtre.

The Rev. Arthur Carlisle, of Windsor, Ont., addressed a large gathering of members of the A.Y.F.A. of Trinity Church, St. Thomas, on Tuesday, December 11th. He spoke of the optimism, courage and adaptability of the soldiers and paid a warm tribute to the Navy and to the British Army, Red Cross and munition works.

Cadet Kenneth Mackenzie who was injured in the face by falling glass at the Naval College in Halifax, is a son of the Rev. A. W. Mackenzie, of the Preparatory School, at Lakefield, Ont., and a nephew of Professor Mackenzie

of Toronto. We are pleased to learn that he is recovering from his injuries and that his eyes will be preserved.

The Bishop of Huron visited Galt parish on Sunday, December 9th, and confirmed a class of fifty-two candidates, half of whom were adults. The Bishop's address was exceedingly forceful and practical, based on the words, "Be ye therefore imitators of God." The class was presented by the Rector, Rev. W. H. Snelgrove.

The colours of the 56th Battalion have been returned to Calgary and were recently deposited in the Pro-Cathedral at an imposing ceremony. The Duke of Devonshire was present at the service and the Bishop of Calgary who has lost a son at the front, preached the sermon. The church was crowded by a large number of relatives of past and present members of the battalion.

The Venerable F. G. Davidson, Rector of St. George's, Guelph, for the past eleven years, has resigned this position and has accepted the position of Rector of St. Paul's Church, Regina, Sask., in the diocese of Qu'Appelle. For six years before his appointment as Rector of St. George's, he was Vicar, the Rector being the late Archdeacon Dixon, so that he has been associated with this parish for the long period of 17 years. He takes up his new work at Easter.

For the first time in eighty years five men from the diocese of Newfoundland were ordained in All Saints' Cathedral, Halifax, N.S., on December 2nd. The Rev. H. W. Cunningham, Rector of St. George's, Halifax, in his sermon referred to ordination of two candidates from Newfoundland by Bishop John Inglis, two years previous to its separation as an independent diocese. The candidates were presented by Canon Bolt, of Newfoundland, and the Rev. Canon Vernon acted as Chaplain to the Archbishop.

The Rev. H. L. Nicholson, B.A., has been appointed by the Bishop of Huron to the parish of Milverton and Elma. Rev. Mr. Nicholson is a graduate in Arts of the University of Toronto and of Wycliffe College. After graduation he became assistant at St. John's Church, Weston, which position he resigned in order to accept a military Chaplaincy with the 198th "Buffs" Battalion. Captain Nicholson was later transferred to the post of Vocational Training Officer at Whitby Military Hospital, where he rendered very valuable service as a pioneer in this important department of Government re-education of returned soldiers.

A CHRISTMAS CAROL

Dicken's immortal tale of the conversion of old Scrooge from being a grasping, hard-hearted old scamp, to becoming a genial and benevolent old gentleman, sometimes makes one feel that if the ghosts of Christmas Past, Present, and Future, would only rise up before the vision of certain modern representatives of this character, what a blessing would be conferred upon humanity.

Such a visitation is, however, now possible, through the medium of the Lantern. The darkened room intensifies the reality of Marley's ghost when the picture is thrown upon the screen. Five sets of slides depicting the Christmas Carol are among the many recent additions to the Lantern Slide Exchange of the Sunday School Commission. A reading is supplied for each Slide, thus making possible a very profitable evening's entertainment.

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Canadian Churchman

Toronto, December 20th, 1917.

The Christian Year Wrecked Churches in Halifax

The Sunday After Christmas Day,
December 30th, 1917.

EMMANUEL.

"And they shall call His name Emmanuel, which being interpreted is, God with us." "Emmanuel, God with us"—this is the secret of all true Christmas joy. The great Festival brings with it on its annual visit the assurance of the fact that God has come into human life and has shared our joys and sorrows. No wonder it is the day of happiness.

The happiest day in the year is founded on a religious event. It is strange that we should associate religion with sorrow and gloom. God is as near to us when we laugh as when we weep. Does not Christmas—with its associations of happiness—teach us that? Laughter, good cheer and merriment are as much from God as sorrow, tears and separation. We can be just as religious when we are happy as when we are sad. But Christmas happiness is based on the fact of Emmanuel. It comes to us from the sacrifice of Bethlehem. It is happiness grounded in sacrifice. All the Christmas giving is but an indication of that. The Christmas gift is a symbol of the sacrifice of the Great Giver, Who "so loved the World that He gave His Only Begotten Son," and of the love of Christ, "Who counted it not a prize to be equal with God but emptied Himself." Christmas stands for happiness based on sacrifice, and every Christmas gift is a kind of sacrament of that. Again, this happiness is based on trying to do good, and to make others happy. Our unhappy moods and tempers, our selfish hugging of our sorrows and wrongs—these are the things we banish on Christmas Day. These are just the things which bring so much sorrow into the world. When the depressed person comes into a room, gloom goes forth from him. It is all wicked and unchristian. His sorrows are not worth it. These are not the people who have the privilege of any great sorrow. Great sorrow usually elevates and softens. A great secret has been whispered to them—they have been lifted up near God's Heart. They have been where the balmy breezes blow from the Eternal Hills, and they walk almost buoyantly. Yet we all try to banish this spirit at Christmas-time. Could we not do so always? Our moods are more under our control than any of us would care to admit. The reason Christmas is a happy time is because so many people for a few days actually are Christians. May the Christmas spirit—the desire to help on the good cause of happiness generally—be extended beyond Christmas Day. Remember, the Christmas spirit is the Christian spirit! Remember that this was the spirit in the strength of which the Early Christians conquered the World. They conquered it by their laughter, their songs, their joy, their extraordinary happiness!

These times of distress constitute an opportunity for us to show that we have a religion which is meant for the wear and tear of ordinary life, a religion which stands amid the shock of these days, a religion which has in it a joy that this world can neither give nor take away. For we remember, especially at this Christmas-time, that ours is the religion of "Emmanuel, God With us." "Then was our mouth filled with laughter: and our tongue with joy."

The following information regarding the loss suffered by the Church of England in Halifax was received by the Canadian Churchman on Saturday last by telegram:—

St. Mark's (Rev. N. Lemoine)—Church, school and rector's house total loss.

Trinity (Rev. L. J. Donaldson) formerly the Garrison Chapel and built by Bishop Binney—Church and school total loss.

All Saints' Cathedral (Very Rev. J. P. D. Llwyd, Dean)—All glass gone.

St. George's (Rev. H. W. Cunningham) Old Round Church—Church, school and rectory badly wrecked.

St. Paul's (Ven. W. J. Armitage), oldest Protestant Church building in Canada, begun in 1749—Parish hall and mission hall extensive damage.

St. Matthias' (Rev. T. H. Perry), recently enlarged and new organ just installed—Church practically gone, parish hall and rector's house extensive damage.

Christ Church, Dartmouth (Rev. N. Wilcox)—Church, parish hall and rectory badly wrecked.

Emmanuel Church, North Dartmouth—Total loss.

St. John's, Fairview; St. James', head of Northwest Arm; St. Augustine, Northwest Arm; All Saints', Bedford—All glass out and badly damaged.

Church of England Institute—Badly damaged; used for some days as medical headquarters for American Red Cross and for clothing distribution. Upper portion since abandoned on account of danger.

Archbishop, all clergy and their families safe except for a few minor injuries.

Many vestrymen, a great number of parishioners of St. Mark's killed. Heavy death list among people of St. George's, Trinity, St. Paul's, St. Matthias, and Emmanuel, Dartmouth. A large proportion of the seriously wounded and homeless are Anglicans. Plenty of doctors and nurses on hand now. Food, clothing, medical supplies, and building equipment coming in splendidly for immediate needs. All clergy aiding in general relief work at hospitals, homes, and cemeteries. Money needed at the disposal of Archbishop Worrell for the relief of cases of distress known to clergy among those who will not apply for public relief; and also for the purpose of equipping temporary churches, of restoring churches and schools, and of aiding mission board funds for support of clergy in poor districts.

The above speaks for itself more loudly than any words we can use. The Canadian Churchman will gladly do anything it can to help in this terrible calamity. It will expedite matters, however, we feel certain, if assistance is sent direct either to Archbishop Worrell or to the Rev. Canon Vernon at the Church of England Institute, Halifax.

Editorial

SPIRITUAL ASPECT OF THE WAR.

By the time this number of the Canadian Churchman is in the hands of its readers, the Dominion election will be past and the question of who will control the course of events for the next four or five years will be settled. At the time of writing, however, the issue is still undecided. What we say, therefore, has no bearing on this decision, but on some of the aspects of the situation facing us as a Church.

One feature of the present election that must have occurred to many persons is the part played not only by our own bishops and clergy, but by ministers of all religious communions. The utterances of our bishops have been strong and fearless, while many of the rank and file of our clergy have taken a very active part in the campaign. For this, they have naturally laid themselves open to a certain amount of criticism, but we have no hesitation in saying that had they done otherwise the criticism against them would have been of a very much more serious character. In an ordinary election where the issues are largely of a financial character we rightly consider that it is wise for our clergy to refrain from taking any part other than to impress upon the electors the duty of exercising their franchise in a thoroughly conscientious and fearless manner. In this election, however, the paramount issue was not financial but moral and when moral issues are at stake our leaders in spiritual matters cannot remain neutral. To attempt to do so means that they lose the respect of every serious-minded person and the cause of the Church suffers.

The above only serves to emphasize the moral and spiritual aspect of the struggle in which we are engaged, and this cannot be emphasized too strongly. At the recent meeting of the Synod of the Diocese of Armagh, Ireland, the Primate of the Irish Church laid great stress upon the need of keeping the spiritual issues of the present struggle constantly in mind. "Otherwise," said he, "we can never hope to endure patiently to the end, when the end is still so far away."

That there is a growing consciousness of the moral obligation resting upon nations as well as upon individuals, is seen in the emphasis that is placed upon the righteousness of our cause. It is the one great answer to all objectors. It is that that is holding all parts of the British Empire as well as the different nations of the Allies together. It is that that more than anything else led the United States into the war. Many a meeting in connection with the present election has been opened with prayer. The vast audience that assembled recently in Toronto to listen to ex-President Roosevelt was asked to bow their heads in silent prayer following the singing of a verse of "O God Our Help in Ages Past," and in the city of London a Unionist meeting of more than 2,000 persons was opened with prayer by the Rev. Canon Tucker and all joined in repeating the Lord's Prayer. This cannot fail to exert a powerful influence on our country and it gives one great hope for the future. The place of Organized Christianity in our everyday life is being recognized more fully day by day and the responsibility resting upon it of

1917

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leading the way in the great social and moral questions facing us is being acknowledged by all.

One feature of the present situation in Canada that fills one with foreboding for the future is the racial feeling that has developed. This is most unfortunate, just as the war is most unfortunate, but if the sacrifice of the fundamental principles of our faith is to be the price of so-called peace and unity, we should not hesitate as to the answer we should give. Loyalty to these principles does not, however, necessitate bitter feelings and reckless language, and it would be criminal to say or do anything to unnecessarily widen the breach. These are days of tremendous import when every patriotic citizen should watch with scrupulous care his every act and word and should pray without ceasing that the Spirit of Righteousness will guide the course of events aright.

* * * * *

Thousands of Canadians have been praying to God to guide the course of events in connection with the election that has just taken place. Do you believe that He has answered these prayers? If so, let us not take all the credit for what has taken place. Let us thank Him for what He has done and pray for a continuance of His guidance.

* * * * *

We are exceedingly grateful for the kind reception accorded our Christmas issue. Orders for a large number of extra copies have been received and many kind things have been said about it. We have a limited supply left which we shall be glad to send to any desiring copies at ten cents each.

* * * * *

We regret exceedingly that through an oversight the name of the author of that beautiful poem in our Christmas number entitled "The Best Gift," was omitted. The Rev. H. A. West, of St. Catharines, Ont., who has at different times contributed valuable articles, is the author.

* * * * *

The Christmas issue of the Story Paper of the Sunday School Commission has been received and reflects credit upon those responsible for it. The difficulties arising from cost of paper and printing are being felt very keenly these days by every religious publication, and we are very glad that in spite of these we are able week by week to place in the hands of the boys and girls in our Sunday Schools a paper as worthy of support as that being issued by our own Church in Canada. Increased support in the form of new subscribers will enable the Commission to increase its effectiveness.

* * * * *

It is most gratifying to learn that during the past three or four months a voluntary service, with an average attendance of some fifty men out of a total of two hundred and fifty in the unit, has been held every Friday at 12.30 p.m., immediately after mess, for the Engineers' Detachment at Stanley Barracks, Toronto. As a matter of fact, there is accommodation for only fifty in the room set apart for such purposes. Nor is it the same group of men every time, as the personnel is changing continually. It is a good illustration of the fact that whatever one may find to the contrary among certain members of our overseas troops, a very large percentage are serious minded men who realize the character of the task they have undertaken and their need of divine help if they are to "carry on" to true victory.

Bible Sunday

From a Sermon by the Right Rev. J. Fielding Sweeny, D.D., at St. Alban's Cathedral, December 9th, 1917.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."
"Saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xlv.: 6 and 7 verses.

THE Bishop remarked that in continuing his course of Advent sermons on "Advent Thoughts from the Book of Revelations," his subject for the day was virtually chosen for him, not only by the Collect of 1549 for the Second Sunday in Advent upon Holy Scripture, based upon the Epistle for the day, Romans xv., 4 and 5, but also because by resolution of the Synod of this Diocese in 1913 constituting this to be "Bible Sunday." This is the Resolution upon which the clergy of this Diocese are bringing before their people on this day, the authenticity and inspiration and pre-eminence of the Word of God.

"That in this crisis of the world's history the truth of the Holy Scriptures should be attested and their authority upheld more faithfully than ever, and therefore this Synod approves the movement for the universal observance of a 'Bible Sunday' as an occasion to review the progress of the translation and circulation of the inspired Word of God; its relation to individual and national life; for reviewing the progress of Missions, and for making accessible the results of Historical and Archæological discoveries which are every year throwing fresh light on the records of Holy Writ, and that such day be the 2nd Sunday in Advent, which may be otherwise described as the third Sunday before Christmas."

Thus, in accordance with this Resolution of the Synod, the whole Anglican Church throughout the Diocese, as well as the various Protestant denominations with her, are to-day observing what we may call "Bible Sunday."

Continuing, the Bishop said: "Now, could I find any passage in the Book of Revelation more suitable for 'Bible Sunday' than that which I have selected, combining as it does, a reference to the preaching of the 'Everlasting Gospel,' and the fact of the 'Advent' in the words, 'the hour of His Judgment is come.'"

The Bishop then touched briefly upon the "Vision" of the text, the 144,000 standing upon Mount Zion with the Lamb, having His Father's name written in their foreheads, representing the very aristocracy of the Church of the Living God; "these follow the Lamb whithersoever He goeth. They are the first fruits unto God and to the Lamb."

But there are vast multitudes besides upon the earth; and there are nations and kindreds and tongues and peoples which have not yet heard the Gospel and which are not to be without their opportunity of hearing it. And so the angel is represented as flying in the zenith of heaven, bearing a scroll of that gospel "to preach unto them that dwell (R. V. Margin 'sit') upon the earth," and out beyond them to the great masses of kindreds and peoples that have yet to hear the preaching of the "Everlasting Gospel."

The preaching of the Gospel, and its bearing in relation to the end of the age, is here in confirmatory of the Word of Christ. "This Gospel must first be preached in all the world for a witness unto all nations; and then shall the end come." St. Matt. xxiv. 14.

The preaching of the "Everlasting Gospel" to-day is a part of this Vision. We are living

in the very moment of this very Vision that we are speaking about this morning. The angel is still in the zenith of heaven, and the gospel is still being preached to them that dwell on the Earth, the Holy Ghost is speaking to the Church to-day just as He spoke to Philip the Evangelist, telling His ministers to expound its truths to the individual, as He did in the case of the Eunuch of Candace, Queen of Ethiopia.

Continuing, the Bishop said: "A little book published a few years ago by Arthur J. Brown, 'The Why and How of Foreign Missions,' is at the very centre the 'Why and How' of the circulation and distribution of the word of God. 'The word of God is the auxiliary to Missions,' and apart from its preaching there can be no Missions.

"What is the 'Why' of the circulation and distribution of the Word of God? What says the Psalmist? 'Thy Word is a lamp unto my feet and a light unto my path.' Psl. cix. 105. And what saith the Christ? 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' And what His Holy Apostle? 'All scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' II. Tim. iii. 16-17. This is the adequate 'Why' of the distribution and circulation of the Word of God.

"And there is the other simple little question—the 'How' of the distribution of the Word of God. To which the answer is, 'through human instrumentality.' It is exactly parallel to the matter of preaching when the apostle puts the case in Romans x. 14, 15, 'How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?'"

"This is the work that is being done through the great and splendid Missionary Societies, the S.P.C.K., our own 'Church Bible and Prayer Book Society,' and the 'Gideons,' which aim at placing in every railway station and in every hotel room in our land a copy of the Bible; as well as the 'British and Foreign Bible Society,' represented here by the 'Upper Canada Bible Society,' the auxiliary of the Canadian and the British and Foreign Bible Societies.

"Last year, through this Chief Bible Society, 9,539,235 copies were distributed, of which 837,000 were the complete Bible, 1,903,000 New Testaments, 6,799,000 portions. For the last three years, 30 million copies of the Bible, Old Testament, or portions, have been circulated. Last year two million copies were distributed in English, one million in the languages of India, and a large number in Chinese, Japanese and the language of Corea.

"Since 1804, when it first began its work, the Society has distributed 284 millions of copies, of which 95 millions have been printed in English.

"As a member of the Canadian Society, I look with great interest from time to time into the personnel of the officials from its inception of the British and Foreign Bible Society, and notice that the long list contains the names of four Archbishops, forty-three Bishops and other dignitaries who have been, and many of whom still are identified with it, and who are amongst the strongest writers on its behalf, and champions of its cause.

"And why? Because I find that notwithstanding what other Societies have been able to do, the 'British and Foreign Bible Society' has given the Anglican Communion 167 different translations, which we could not have had for

our Missions were it not for the work of this Society. I rejoice to tell you that our own auxiliary, the Upper Canada Bible Society, has given out 350,000 khaki New Testaments to men overseas, and they will continue to give a copy to every man in khaki, whether he belongs to the Anglican Church or any other denomination, who asks for it to take with him over the sea."

Because of the difficulty in printing, and because of the great increase in the cost of paper, and of the very large demands that are being made upon it, the Bishop announced that this great Society finds itself running behind in its finances, and said that envelopes would be found at the church door, into which he hoped the congregation would place an offering worthy of so great a cause. The Bishop stated that the men at the front appreciated the generosity of the Society and valued the Word of God; those that are in distant lands also valued it, judging by the printed annual reports of the Society, and we ourselves must also value it, for with it we are to win the world for Jesus Christ.

"The Parent Society is now trying to raise a \$150,000 fund, to which the King has given £100 in order to help it over its financial difficulties, and I ask you to do what you can in this regard and see that this 'Everlasting Gospel,' which is always the same everlasting truth throughout all the ages, and to which nothing may be added and from which nothing can be taken away, is preached until the end of the age.

"And so we touch again in this 'Vision' the truth of the Advent, the Advent of Him 'Who was ordained of God to be the Judge of quick and dead.' The Gospel is to help us who dwell upon the earth to prepare to stand before Him at His coming. Therefore, we should daily pray:—

"Open Thou my eyes that I may see the wondrous things of Thy Law. Open Thou my ears that I may hear Thy Voice, O God, speaking in the words of this Book. Open Thou my mind that I may understand Thy deep things, oh God. Open Thou my heart that I may admit the Truth as it is in Jesus. Open Thou my lips that I may utter Thy sweet counsels, oh God. Open Thou my hand that I may give generously, to the distribution and circulation of Thy Word, which is the power of God unto salvation to every one that believeth." Romans 1:16."

The Bishop closed by asking what would the poor men at the front do without it? What would the sorrowing, suffering and mourning ones at home do without it? What would the stricken men and women of Halifax, victims of the great disaster do, if they had not the blessed helpful and strengthening messages of this Book? There it stands and shall stand through time as a witness to Jesus Christ, as a challenge to the Christian world to be distributed and preached for enlightenment, salvation and release "to every nation, and kindred, and tongue and people."

A NARROW ESCAPE.

The following was written by Private William Price, R.A.M.C., at the front: "Last Sunday week, about 6 p.m., a shell (Coal Boxes we call them) eight inches wide and four feet long passed through the roof and side wall of the barn in which the bearers sleep, and fell into the grounds of the hospital, where we were having a little Service; but, thank God, it didn't explode. Strange to relate, the subject of the Service was "Miracles," and this was one of the greatest, for had it come a little later there would have been several of us having food and rest in the barn. The shell smashed heavy beams, hurling them just where I should have been resting. We buried the shell, and enclosed it with a fence. This is the verse we made up and placed on it:—

"SUNDAY, SEPTEMBER 27, 1914,

"Here lies a shell of German invention,
To do us great harm was their intention;
And in striking a barn it caused great alarm,
While the troops were singing the —th Psalm.
But don't be afraid, the danger is o'er;
Still if it goes off we'll say 'au revoir.'
So now we'll conclude with love and affection,
Sincerely trusting there'll be no resurrection."

We may lay aside all anxiety and fear. So long as God has anything for us to do in the world, He will take care of us and deliver us from danger.—Henry Van Dyke.

Thoughts on the W.A. Devotional Portions

JANUARY

Mrs. C. CAMERON WALLER.

"Mary of Bethany"—St. JOHN xii. 1-8.

ONLY three incidents in the life of Mary of Bethany are recorded in the Gospels. St. Luke 10:38-42 gives as the first, when she leaves her over-anxious sister to "serve alone" in order to seize an opportunity of leisured intercourse and instruction with the Master. The very fact that Christ commended the action proves that she was not evading proper housewifely responsibilities, but had the courage to refuse to take part in unnecessary labour, when such labour involved the loss of the wonderful communion with the Saviour, the opportunity for which might not, and we know did not, occur again.

In St. John 11, she, like Martha, the loving, grieving sister, disappointed, apparently, that the Lord had not hastened to them in their trouble, but sure of His love and power to help even at that late hour.

The third, the anointing in the house of Simon the leper is told three times, St. Matt. 17:63; St. Mark 14:3; St. John 12:1, 8.

1. Beyond everything surely Mary was the woman who put first things first, realizing that the Master Himself, His work and His words had the first claim upon the heart and time of His children. Was she possibly present when Christ told His disciples to "seek first the Kingdom of God," and all that was necessary to the earthly life would be provided by the loving Father Who "knoweth that we have need of these things."

2. Mary was the woman to whom nothing was too good for Christ. A year's wages was not too much to spend, if by spending it so she could give Him pleasure. Her's was the spirit which loves to sacrifice for the loved one, nay, which does not count deprivation as sacrifice if in any way it benefits the dear one.

"The house was filled with the odour of the ointment." Something definite was accomplished, the sacrifice was not merely renunciation, it was attainment. Contrast this with the self-inflicted hardships of some mistaken Christians to whom the mere fact of sacrifice is sufficient though it result in no benefit to the one for whom it is ostensibly made. What is our Lord's attitude towards this loving, whole-hearted disciple? Were ever words of commendation more beautiful! (1) "Mary hath chosen that good part which shall not be taken away from her." (2) "Whosoever this Gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her." (3) "She hath done what she could."

After all it was not so very much. One year's wages out of a life time, one evening hour taken from the busy day, but "the Lord looketh on the heart," and He knew the love and devotion that would be always ready to listen to His voice and work for Him. The love that would take every opportunity that presented itself to do something for Him and hear something from Him, the grateful love that does not forget to thank the giver for His gifts whether the gift be the life of a beloved brother or "these things," for the earthly life of which the Father knoweth that we have need.

THE YELLOW PANSY.

("There's pansies—that's for thoughts."—Shakespeare.)

By William Watson.

Winter had swooped, a lean and hungry hawk;
It seemed an age since Summer was entombed;
Yet, in our garden, on its frozen stalk,
A yellow pansy bloomed.

'Twas Nature saying by trope and metaphor:
"Behold, when empire against empire strives,
Though all else perish, ground 'neath iron war,
The golden thought survives."

To be free from evil thoughts is God's best gift.—(Eschylus.

Fifteen Months in a Canadian Camp in England

By Norman A. MacEachern, C.F.

WHEN I was but a fortnight in England, and on my "landing leave" in London, I met a Canadian Chaplain who had been in France for a year or more, and had been through the hard fighting of '15 and the winter of '16. His story of the Front, and of his work among our brave lads in France increased my already strong desire to be across the Channel and into the thick of it all as soon as possible. If I could have guessed then, that, after fifteen months, I would still be in England, I should have been disgusted enough with the army to have resigned at once. To me, just then, it seemed that France offered the only field of work worth while, and that our sojourn in England was at best a term of patient waiting until this full opportunity of service in the army should come. I did not realize, as I do now,—and as many Chaplains who have returned from France to camp and hospital work in England freely acknowledge—that there is no sphere of work in the Chaplains' Service more pregnant with opportunities than that offered in a Training Camp in England.

Let me say at once that throughout this article I am speaking, not merely of my own work, but of the work that scores of Chaplains of all denominations and creeds are doing among the thousands of Canadian soldiers in the camps and hospitals in England. Let me also add that, while an occasional Chaplain is not able to adapt himself to army life and work, the percentage of Chaplains who can be accounted failures, is as low (at least) as that of any rank or department of service in the Canadian forces. And just here, too, I want to pay tribute to the splendid co-operation of Chaplains from all denominations of the Church. No finer unity in Christian service has been realized anywhere in our generation than in the Chaplains' work in the Canadian army.

An English camp usually accommodates from fifteen to forty thousand men, say twenty thousand for an average. To a camp of twenty thousand, there are some sixteen Chaplains allotted—one Chaplain ministering to an average of fifteen hundred men.

I hope there are not many now whose conception of that ministry is that the Chaplain preaches a ten-minute sermon to a church parade on Sunday morning, and is idle for the rest of the week. I have heard many an officer of various units say "Our Padre is the busiest man in the battalion." Even in the matter of preaching, the church parade sermon is but a small part of his work, for few Chaplains escape giving three or four addresses per week. And to deliver three or four addresses in a week to audiences ranging from fifty to three thousand men, is sufficient opportunity to employ the best preaching powers he possesses. Indeed, when one realizes as he faces a thousand, or perchance three thousand, men, on a Sunday morning, that these men are struggling against temptations, many of them lonely and sick at heart, all of them soon to take their places in the firing line, when he realizes that here, before him, is the pick of Canada's young manhood, he would have little either of the love of a patriot or the zeal of a Christian minister if such a congregation did not challenge his best. But apart from the church parade services, there are the Bible classes, organized everywhere throughout the camp, there are the mid-week services held in Y.M.C.A. huts, church huts, and often in battalion recreation or dining rooms, all of which are conducted by the Chaplains.

And before I leave this more direct ministry of the Chaplains' Service, I must mention the Communion Services. I have always loved the Sacrament of the Lord's Supper, but never have I had so much joy in its administration as to our soldiers. It may be in a bare dining-hut, where nothing suggests God or worship but the white table spread with the sacred emblems of our Lord's death, or in a Y.M.C.A. hall, or under the summer sky on a hill-side, but whenever I have sat down at the Master's Table with a company of soldiers—a few dozen, perhaps, or two or three hundred—I have always felt the power of Christ's sacrifice in greater measures than anywhere else, and I have seen no congregation so deeply moved by the Communion Service, as these congregations of strong Canadian men, going out to what may be their Calvary. And it is a great service, indeed, when a half-dozen or a score of these soldiers are received into full membership of the Church.

(Continued on page 827.)

NEW BOOKS

Chants in War.

By W. S. Pakenham-Walsh, with preface by the Archbishop of Armagh. Elliot Stock, 7 Paternoster Row, London, E.C. (90 pp.; paper, 1/6.)

The writer of this beautiful collection of verses is a son of the former well-known Bishop of Ossory, and is himself at the head of Trinity College, Fochow, China. As the title indicates the subjects are all of a serious strain. They are thoughtful and helpful, and are in many cases based on a passage from some message from the front. They are among the finest literary productions on the subject of the war.

The Major.

By Ralph Connor. McClelland, Goodchild and Stewart, Toronto. (383 pp.; cloth, \$1.40.)

Those who have read "The Sky Pilot," "The Man from Glengarry," etc., do not need to be told that "The Major" is interesting reading. From cover to cover the interest is sustained, and the fact that it leads up to the war and deals with Canadian scenes adds to the interest. Beginning with the childhood of a Canadian boy in Eastern Canada we follow him to Alberta, through College, into business life, and bid him farewell as he is leaving for the front in the capacity of Major. He hates war, but is convinced that he is in honour bound to have a share in it and gives up a good position in Chicago in order to do so. Thus the attitude not only of Germans in Western Canada but also of the United States towards the war is dealt with. The strong attachment between mother and son running throughout the story, and the intense sense of honour of the principal character which at last led him to offer his life for the cause of the Allies will undoubtedly bear fruit in the lives of juvenile readers of the book.

All Canadian Entertainment Series of Patriotic Plays, Drills and Exercises.

By Edith Lelean Groves. McClelland, Goodchild and Stewart, Toronto. (7 Canadian Plays at 25 cents each, and 8 Drills and Exercises at 15 cents each.)

During the last three years all of us have begun to realize the need of building up our country to be a worthy part of the Empire. One very potent means of accomplishing this object has come to hand in the publication of the "All Canadian Entertainment Series." All teachers know the impossibility of imparting knowledge to or implanting character in children through the lecture method. Small people learn best "by doing." True patriotism may be imbibed through the performance of the drills and plays published in these books. They fill a long-felt need in Canada for the right sort of instruction concerning our country and empire. In addition, they are most pretty and delightful in character. To teachers, a third qualification, possessed by these books, seems in this busy season, an even more desirable one. The directions given in all of them are very clear and comprehensive, and the stage furnishings and costumes required are simple and inexpensive. "Saluting the Canadian Flag," a patriotic exercise, including drill and dialogue, is very effective, and can be adapted easily to any number of children taking part in it. "A Fancy Flag Drill" (We'll Fight for the Grand Old Flag) is especially appropriate as the main drill feature of an evening's entertainment. Sixteen or twenty-four girls take part in it. It opens with a fancy march and the salute. Then follows four drill steps and a rousing patriotic song, during which a suitable drill is performed. "Holly Drill" is an original and very distinctive Christmas exercise, graceful, hearty and full of the Christmas spirit. "The Wooing of Miss Canada," a play by Edith Lelean Groves, is an especially popular one. Very skilfully is the theme worked out, that Canada is for Canadians and that no interlopers shall steal away the dower of her natural resources. "In Britannia," all England's colonies and the provinces of Canada take part to show the homage we owe Great Britain and the wonderful character of the great union. These books and others of the "Entertainment Series" are published by McClelland, Goodchild and Stewart, Toronto. They vary in price from 15 cents to 25 cents each.

THE BIBLE LESSON

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

Sunday after Christmas, December 30th, 1917.

Subject: Christ Revealed. St. Luke 2: 8-20

LAST Sunday we read from the prophet Isaiah about the coming of Light, Joy, Liberty and Peace. To-day we turn to St. Luke's account of the fulfilment of these hopes in the presence of the Lord Jesus in the world. It is the old Christmas story of Bethlehem, about the birth of the wonderful Child foretold by the prophet, "Unto us a Child is born, unto us a Son is given."

1. **The Revelation to the Shepherds.** The first message about the Saviour's birth was given to these humble men. We know but little concerning them. Their names are not told us and we hear nothing of them after the events of the "night of nights" on which they received their Revelation. We may be sure, however, that they were earnest-minded men who had that great hope of the coming King which filled the hearts of many devout Jews. God is no respecter of persons. To the lowly, pure minded and devout He makes Himself known. To people of this kind His Gospel came at the beginning and ever since its great appeal has been received by such.

2. **The Angel of the Lord.** The message of the angel brought conviction to the shepherds. They knew that he spoke as the messenger of God. The glory of the Lord shone round about them and they felt that natural fear that has always come to men who have experienced a visible manifestation from Heaven.

3. **The angel's message.** After telling them not to be afraid he gave them his message. (1) "Behold I bring you good tidings of great joy." The word "Gospel" which is so well known to us means good tidings. This was the first announcement of the Gospel. Great joy was brought to the world in the coming of the Saviour. The Shepherds tasted of that joy and many men in many lands were afterwards to receive it.

(2) The angel told them that these good tidings were to be for all people. Here, in the first announcement of the Gospel, its world-wide scope was indicated. "Thou has increased the joy," said the prophet, and the bringing of this joy to all peoples is the special duty of the Church.

(3) The source of this joy was next declared. "Unto you is born a Saviour." In any case of need the coming of a Saviour brings joy. When the British forces were besieged in Ladysmith there was great anxiety and suffering, but when the relief expedition came there was great rejoicing, not only in Ladysmith, but throughout the British Empire. The Saviour came for the sake of all men. "The Father sent the Son to be the Saviour of the world." This was the reason for the great joy proclaimed by the angel.

(4) He gave them a sign by which they were to know the Saviour. They were to go to Bethlehem and there they would "find the babe wrapped in swaddling clothes and lying in a manger."

4. **The Heavenly Choir.** When the angel had made his announcement round about him there came a multitude of the Heavenly Host. Then for the first time men heard the praises of an angel choir. "Glory to God" was the burden of their song. "On earth peace" was the promise of the song for men—Peace to men of good will. These shepherds were such men, and to them we must believe came the joy and peace of God. Like them all men of good will may have the peace of God which passeth all understanding. Last Sunday's lesson foretold Light, Joy, Liberty and Peace. To-day's lesson tells of the Glory of the Lord, and of the Saviour (Liberator), and of the joy and peace which come through Him.

5. **These practical shepherds** did not long stand in wonder at what they had seen and heard. They took counsel together and resolved at once to go to Bethlehem and find the Saviour. They came with haste and when they had found Him they made known to others the glad tidings of great joy.

Here are lessons of great value. (1) We must have experience of the Saviour for ourselves. It is not enough to hear about Him. We must find Him to know the joy which His presence gives. (2) It is our duty to make Him known to others. The Christmas spirit is the spirit of giving. We must share with others the best we have. Each one may say "Christ is my Saviour" in a personal realization of what He is to each believer. We must also say "Christ is our Saviour" for He came for the sake of the whole world, and it is our privilege to bring to others the "glad tidings of great joy."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A WORKING man entered "Spectator's" library a few days ago and asked if he might have the privilege of receiving communion in the Anglican Church. He confessed that he was not an Anglican, and the reason for his remaining without the Anglican Church was not discussed. He felt distressed and disturbed at the peril that threatens the world, and our Empire in particular at the present time. To him, he said, the Anglican Church more nearly expressed the religious life of the nation than any other and in his judgment this meant a great deal at this juncture. He thought we needed not merely individual and family expressions of our spiritual life, but that the national faith should also find its expression through the Church, and it was this conception of the Church's responsibility that had been realized more fully by Anglicans than other communions. It was because of the consciousness of peril, and the sense of the national sympathy found in the Anglican Church that he felt that he wanted to make his communion therein. This man who apparently lived as a day labourer seemed to the writer to be a much keener observer and thinker than many who are bred in the Church, and have enjoyed its privileges all their lives. He was not of English but Canadian birth, and yet he had come to the conclusion that a national church, an established church, was the ideal of a nation. The national organism, he maintained, should have a recognized medium for expressing the faith of its people. It is surely worth something to know that in the minds of thinking people outside the Church there is the realization of a fuller and more reasonable conception of the whole spiritual sphere of men's needs within the Church than elsewhere. Sometimes we think we see elements in other communions that we might safely borrow, but these, after all, are not of the essence of the matter. We should borrow and improve, adapt and modify certainly but above all presumably the problem is to work the system we have to the maximum of efficiency.

"A Canadian Mother" from Western Canada very warmly approves of "Spectator's" suggestions regarding a "Soldier's Prayer Book." She says: "I do so much wish some such book might be published for our boys. Never mind the others, their own ministers will look after them, but do let us do something for the men of the Anglican Church. One of my boys is at the front and another soon to go, and I am sure I speak for many Canadian mothers when I beg you to use all your influence to get such a book prepared as soon as possible."

"Spectator" has been in correspondence with the publishers of the "Sailors' and Soldiers' Prayer Book, U.S.A.," namely, "the Church Literature Press, New York." He has a copy of that book before him as he writes. It is a vast improvement on the English publication, and yet he thinks a few slight additions might make it still more useful and attractive. The notable things about this book are first that the Communion Service is placed at the very beginning of the book. Second, the rubrics are revised to suit the requirements of the services. For example, "Then shall the Chaplain, turning to the people," etc. "Then shall the priest stand up and turning to the men, say—" Third, Morning and Evening Prayer are not set out as separate services, but parts peculiar to each are indicated by rubric. Fourth, Collects, Epistles and Gospels are given only for Christmas, Easter, Ascension, Whitsunday and Trinity. Fifth, there are fifteen selected psalms, and the burial, which is the only occasional service, has no Scripture reading. Sixth, private prayers are given for the following occasions, "in the morning," "at night," "a soldier's prayer," "before action," "after action," "in sudden danger," "in pain," "when wounded," "for purity," etc. And finally there are seventy-three hymns, including the National Anthems or hymns of all the Allies. In the foreword of the book it is stated, "the compilers send it forth with the hope that it may be a companion, and a source of comfort, both in weary night watches and arduous day duties, when you are far from home and kin." The publishers inform "Spectator" that they expect to distribute free of charge, one million copies of this book to soldiers and nurses. On enquiry the writer learned that a Canadian edition could be published, making the necessary alterations to suit our services, at a cost of nineteen cents per copy, the

alterations being estimated as a separate charge. An edition of 20,000 copies would cost, say, \$4,000, and an edition of 10,000 would be half that amount. It is altogether likely that a purely Canadian book could be published in Canada at an even smaller cost. Are there any readers who have opinions on this matter?

* * * *

At the time of writing the Canadian elections have not been held, but "Spectator" feels safe in assuming that the Union Government will be sustained. The duty of ruling this country for the next few years will be no sinecure. There is the race problem to be met. The tenor of the campaign turned largely upon an appeal to race loyalty and it is needless to say that feelings of that kind can more easily be aroused than set aside. Firmness, wisdom, justice are needed in our statesmen as never before. This government has begun well, it now has a clear mandate from the people to go forward, and it must not falter. Let us all be made to feel that we have men of sure judgment, courage and industry, and the proof of these things should at once be manifest in deeds that now call for accomplishment. Let the government pay the people the compliment of assuming that they are not all devoted to self, wholly, but are willing to obey, if those who command show that they really know what they want and mean to get it. If Canada is not made to feel the hand of discipline and authority in these terrible days we shall have missed the compensations of war. Let us bid our new rulers go forward with confidence. We want to do the right thing and we look to them to show us what it is. We cannot stand having a law enacted in haste to-day and as hastily withdrawn to-morrow. Look well ahead and when ready go forward, and keep on going. That is the wish of the Canadian people.

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Demands upon the pulpits this week: (a) Food Controller asks the clergy to speak on food economy and production. (b) The second call of the war lecture bureau. "Spectator."

THE BISHOP OF CHELMSFORD ON REPRISALS.

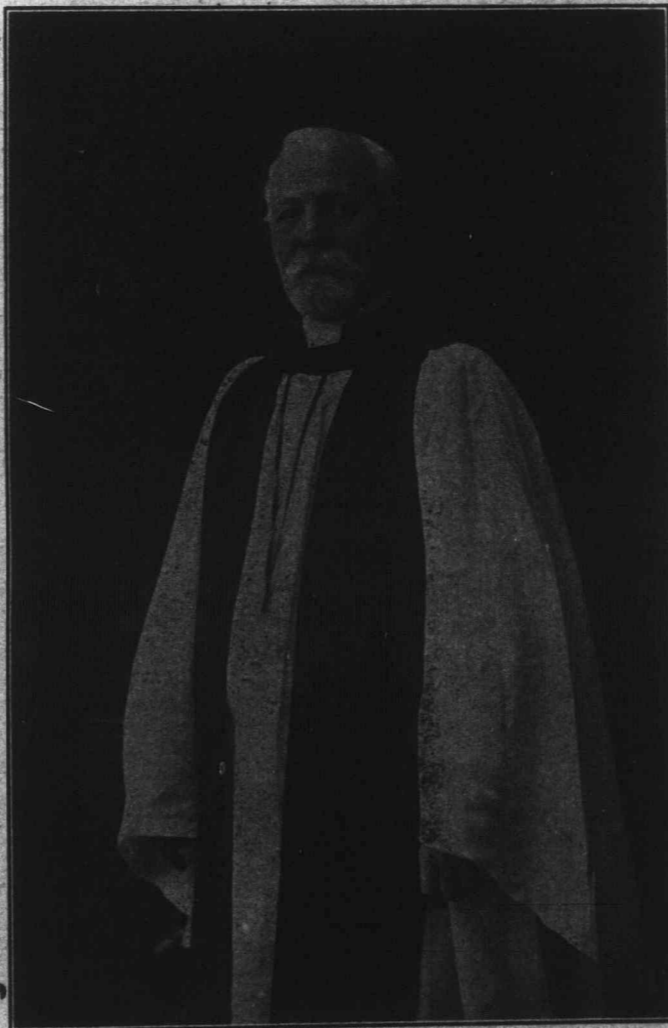
On a recent Sunday the Bishop of Chelmsford revisited his old parish of St. James-the-Less, Bethnal Green, and attended the Men's Service, at which the Labour Minister gave the address. The Bishop offered the thanks of the assembly to Mr. John Hodge, and then, speaking of the call for reprisals for the recent air raid, said they remembered that they had spoken of Germany having lost her soul. "Do not let us lose our soul," said the Bishop. "Do not let us descend into that awful arena from which we have been looking at Germany. Do we want to send our gallant men to sink a 'Lusitania?' Do we want to send our lads to put German nurses against a wall and shoot them? Do I want to send lads whom I love on a journey to Germany to drop bombs on innocent children? Surely not. For one thing, it is the height of folly. You cannot enter into competition with Germany in barbarism. All of us see now what some of us never saw before—that in the interests of humanity we must see this thing through. We must war to end war; we must fight that fighting may cease."

Because suffering is in the world we have no right to say that it is God's will it should remain there. We have grown out of many things, and we are to grow out of this. God is happy, and therefore we are destined to be happy. We shall grow happier as we grow nearer Christ. But how to be happy? I will tell you the secret. "The Kingdom of God is within you." Once realize that happiness is not to be given you by anybody, that you have the power in yourselves, and you have learnt the mighty secret, you are on the first step of the path. You may be happy; you ought to be happy. Were you to range through the universe, and live through eternity, happiness can come no nearer to you while you ask it of any as a favour, or expect it as a gift. Begin the work within. You are your own self-creator by the power which the Eternal has entrusted to you. Are you unhappy? What you lack is life. Illness, disease—moral, physical, mental—is want of life. We ought to be happy in all our activity. "Blessed is the man who has found his work and can do it," says Carlyle. Our work is the manifestation and expression of our life. No work is well done which is not done joyfully; therefore joyousness is a very element of religious service.—C. E. Beaby.

Retirement of Archdeacon Fortin

(RUPERT'S LAND NOTES)

AN active ministry of over half a century, of which forty-two years were spent in one metropolitan parish, may, perhaps, not be unprecedented in the history of the Canadian Church, but certainly is unique. It is particularly striking in Western Canada where change is the prevailing characteristic, so that the record of Venerable Archdeacon Fortin, D.D., of Holy Trinity Church, Winnipeg, is the more remarkable. When in 1875 he came as a priest of ten years' standing to a little frame mission church, Winnipeg was then in the throes of birth. His wonderful personality gripped not only the congregation, but the heart of the city as a whole, and held it with ever-increasing strength throughout the momentous changes of the succeeding years. The situation of Holy Trinity Church in the very centre of Winnipeg thus became emblematic of the position the



VEN. O. FORTIN, D.D.

Church and its Rector has held in the religious and public life of the city.

The Venerable Archdeacon has, under God, made Holy Trinity a mother church in more senses than one. With the growth of the city daughter churches have sprung from her missionary enterprises, some of them to outdistance the mother church in size, and in their turn to become the mother of new churches. St. George's to the north, St. Luke's to the south, St. Matthew's to the west and St. Philip's to the east, all had their origin in the overflowing vigour of Holy Trinity, and are proud to acknowledge her maternity. Yet with all this partition the prestige and influence of the parent has continued undiminished.

Far exceeding in value the external development of the Archdeacon's work, has been its spiritual value. His is essentially a record of the triumph of spiritual consecration. No one who ever came under his influence could fail to receive soul uplift. The wonderfully attractive sympathy and love of his ever accessible heart bound his people to him in the most intimate pastoral relationships, and removals only seemed to make these bonds more personal and invaluable. In the great events of life many came back to him for pastoral ministrations and spiritual counsel, simply through the strength of this personal bond. In every deed he was Holy Trinity.

For his was essentially a Gospel ministry. He had little place in his thought life for the ques-

tionings of modern criticism, but built constructively upon the tried foundations of the faith of his fathers. Transparent sincerity of purpose and soul, purity of heart, unceasing devotion to duty, and loyalty to his Master were the keystones of his life, and these gave undiminished efficiency to the services of a half-century ministry amid most testing conditions. Such a record will be the better appreciated when later years place it in its true perspective.

Owing to severe illness that materially lessened his bodily strength, but not his mental powers, the Archdeacon felt that the time had come for a younger man to take up the work and his resignation was reluctantly accepted by the congregation and Archbishop. He preached his farewell sermon on Sunday morning, November 25th, and a very large congregation listened with dimmed eyes to his simple but touching message.

Monday evening the auditorium of the parish house was crowded at the congregational social. Warden W. H. D'Arcy presided, and most of the clergy of the city were present. On the platform were the Lieutenant-Governor, Sir James Aikens, the Primate, Bishop Grisdale, Sir Augustus Nanton, Bruce Gordon and Dr. DuVal, an aged Presbyterian divine of the city, and all gave warmly eulogistic speeches. In his address the Primate spoke of the close unbroken friendship he had enjoyed with the Archdeacon, and of his personal regard. As Bishop he emphasized the "monumental work" of the Archdeacon both in the diocese and at Holy Trinity, and the constructive work he had done in the councils of the united church of the Dominion. Outside the Church his broadmindedness had been invaluable in sweetening the relationships of the Church with the other religious bodies of the city and province.

On behalf of the congregation Mr. Bruce Gordon presented the retiring Rector with a purse containing over \$1,000, and the organist of the church, on behalf of the choir, made a presentation of a silk umbrella. The Archdeacon in suitably replying was in a reminiscent mood, and recalled many interesting incidents. He particularly emphasized the responsibilities and need of a down-town church, and urged them to remain a strong, united congregation. At the conclusion refreshments were served and an opportunity given to say personal farewells.

Tuesday afternoon the clergy of the joint deaneries of the city met and presented the Archdeacon with a bound address, signed by every clergyman. The presentation was made by Very Rev. Dean Coombes, and the address read by Rev. J. J. Roy, the senior clergyman. The address was as follows:—

"To the Venerable Archdeacon Fortin, D.D., Rector of Holy Trinity Church, Winnipeg:—

"Venerable and Dear Sir,—We, your brother clergy of the city of Winnipeg, desire to convey to you our deep sense of the loss which our church and city, and ourselves personally, are sustaining in your retirement from the active ministry which you have maintained with unabated zeal and enthusiasm, for over forty years. As the Pastor of a great and influential church you have been identified so long and so prominently with every movement in our Church life, that we cannot adequately express how profoundly we shall miss your wise counsels and sympathetic leadership. We cordially unite with your own people in the tribute they pay to your efficient pastoral supervision, and to the power and eloquence of your spiritual admonitions from the pulpit, but particularly, and in a more personal way, we feel that your retirement will leave a gap impossible to fill both in our Church councils and in those more intimate gatherings of your brother clergy, when we shall no longer enjoy the enlightenment of your ripe experience, and the cheer and uplift of your ever ready sympathy and spiritual vision. We realize, however, that the lengthening years, which cannot conquer, it would seem, your alert buoyancy of mind and spirit, have brought a due claim for bodily rest, and our best wishes and prayers go with you, that after the burden and heat of your long day, in the good providence of God, you may be spared for many years of rest and tranquility in the evensong of life. "Yours very faithfully."

The Archdeacon left that same afternoon for California, but plans to return to Winnipeg in the spring.

If you have not crowned Jesus Lord of all, you have not crowned Him at all. He must be the supreme ruler of the life or you are not His loyal subject.—Selected.

Prayer Book Studies

By
Dyson Hague.

THE COMMUNION SERVICE AS A WHOLE.
A PREVIEW.

THE final triumph of the Reformers of the Church of England was the abolition of the Mass and the substitution of the Lord's Supper. It was the climax of a long series of battles by martyrs and thinkers against false doctrine, heresy and schismatic error. To one who thinks it is wonderful how deeply the atoning work of our Saviour is wrought into Christianity. The rock foundation of our life and hope is the atoning death and the redeeming blood of Him Who was God's Son and became man's Sin-bearer, Substitute, Sacrifice and Saviour. The two great events emphasized in the Gospels are **Christ's death** and **Christ's return**. Of these Christians are to be perpetual witnesses. So the Communion Service occupies in the Church of England a central and conspicuous position, and as long as the Church of England stands, so long will this central service emphasize this greatest of all truths. The plan of the service as a whole is unique. It evidences the constructive genius of the Spirit-led and Spirit-taught reformer's mind. There are three great sections: 1st, the Ante-communion; 2nd, the Communion proper; 3rd, the Post-communion.

The keynote of the Ante-communion section is **preparation** in the spirit of heart searching by the Word and prayer. The **Ante-Communion** keynote to the central section is **participation**, in the spirit of deeper heart searching; worship, humility and thanksgiving. The keynote to the third section, the Post-communion, is **parting** in the spirit of prayer and praise and peace.

As we enter the Service through the portals of the Ante-communion prayers, we find that the antecedent anxiety of the Church of England is that the communicant should be worthy. The service is evidently built upon the apostolic basis of 1 Cor. 11: 27-34. The Church of England is always intensely practical, and its genius has always been impatience with hypocrisy, and the determination to exclude formalism and unreality. So the service begins as it were with a series of endeavours to get the communicant right with God, and right with man. It starts with a searching of the hearts by the Lamp of God's Law, and the people on their knees pleading for mercy. The ten solemn demands of the Most High are heard by the listening ears, and each heart sends forth its cry in the illuminating light of the teaching of Christ, incline our hearts to keep this law, Heb. 8: 10. Then follows the teaching of God's Word in the Gospel and in the Epistle, the confession of personal faith according to the great demand of Romans 10: 9-10, and the hearing of God's Word in the preaching of the Gospel. The offertory, according to 1 Cor. 16: 1, which follows, is an entirely new feature of Anglican innovation; showing on the one hand that the offering and praise and prayer must be accompanied by a practical consecration of our substance to the Lord, Ex. 35: 5-21, and on the other hand that the money offerings of the people are to be presented to the Lord for His merciful acceptance, and placed upon the table. The culmination of this preparatory part is the wonderful prayer known as the Prayer for the Church Militant, so inclusively Catholic in its reach, and so tenderly pathetic in its tone. The two long addresses which follow are practically becoming obsolete.

The second part of the service, the Communion proper, is initiated by an address which is almost sublime in its spiritual setting and practical teaching. It stands as an introduction to the five steps up to the reception of the sacrament. The first step is **penitence**; the Church on its knees is led through a truly wonderful confession of the human soul. The second step is **pardon**; the glad message of the Saviour's merciful forgiveness of sins through the words of the Absolution. The third step is **peace**; the heart-strengthening words (Isa. 40: 1-2) of our blessed Saviour Christ bring calming rest to the sin-tossed, sin-burdened soul. The fourth step is **praise**. Recognize again the fineness of the ethical perception in the sequence here. The forgiven and Christ cheered hearts lift themselves up to the Lord, in archangelic praise. The fifth step is the **profession** of unworthiness, and the assumption of the attitude of the Publican. It is the repudiation of the self estimate of the Pharisee. It is the spirit of Art. 11-13. Now at last the preparation is over and we kneel, cleansed and emptied, not worthy so much as to eat of the crumbs under His table, in the presence of our God to receive the Pledges of His love, Who suffered death upon the cross for our redemption and made free by His one oblation the means once offered, the full, perfect and sufficient sacrifice and satisfaction for the sins of the whole world. The soul remembers the past; the Christ that died for me; and the blood that was shed for me; and in the faith feeds upon Him in the heart by faith with Eucharistic thanksgiving.

Here, O my Lord, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

The last part of the service, the Post-communion, consists of prayer, and praise, and parting in peace. First of all **The Post-Communion**. the great Lord's prayer, and then our sacrifice of praise and thanksgiving to God for our fellowship in the Christ's mystical body. And all through these prayers there breathes the tone of lowly consecration, and as it were the wistful cry of unworthy hearts: Oh Lord, please accept, mercifully accept our hearts; O Lord, we know we are unworthy, but please accept them, most humbly we ask Thee to accept them for Christ's sake. Don't weigh our merits, Lord, only pardon our sins. And then before we close there rises to God, after the example of our blessed Lord and Saviour, Matt. 26: 30, the Gloria in Excelsis, in which the soul seems to shrink into nothing and to take the lowest place of self-evacuation. While God is glorified, man lies empty and low, and Jesus only, Jesus only, is enthroned by the heart, most high in the glory of God the Father. Then last of all, there falls on the ear the echoes of the apostolic benediction, Phil. 4: 7, the peace of God which passeth all understanding, as the keeper and guard of heart and mind in the love of God.

A summarizing word in conclusion. Reviewing the service as a whole, we would say that its centre and objective undoubtedly is Christ crucified. Never was the teaching of the Vicarious Death of Jesus so much needed as to-day. Never was there an age when the proud and self-sufficient heart of man needed so much to behold the Lamb of God that taketh away the sin of the world. To centralize the thought upon the great transaction of Calvary and the profound teaching of 1 John 3: 16, is the

great purpose of this wonderful Communion service of the Church of England. Second. The tone of heart-searching and the flesh humbling that permeate the service from first to last is an antidote to the perennial pride of human nature. Never was there such a call for the acknowledgment of sin as to-day and the confession of sin and the dominion over sin as to-day. The practical requirement of sincerity of character and cleansing of conscience has for its evident end higher conduct and more beautiful life. And last, but not least, of all, there runs through it the thought that in all our service God should be glorified, and Christ should be deified. Christ as the King of Glory, Christ as the Lamb of God, Christ as the only Lord, Christ the One and only Saviour, is the sum and substance of the Communion service of the Church of England.

World's Conference on Faith and Order

BULLETIN No. 14

November 2, 1917.

THE suggestion made by the Commission of the American Episcopal Church on the World Conference on Faith and Order, that the period, January 18 to January 25, 1918, should be observed throughout the world as a season of special Prayer for the Reunion of Christendom, has met with cordial approval. Many letters have come from Christians of every Communion and in every quarter of the globe promising their co-operation and expressing new and deeper interest in the movement for the World Conference because, as they say, the need for the visible unity of Christians is becoming day by day more manifest. The day the first draft of this Bulletin was written, such letters were received from a Methodist Bishop in the United States, an Anglican Bishop in India, a French Roman Catholic priest in China and a Roman Catholic lady in France. Two or three days after, came letters from a Danish pastor in Copenhagen, a minister in Holland, an Anglican Bishop in South Africa, a Congregational minister in Australia, a Norwegian missionary in China and a number of others in China, England, the United States and elsewhere. Another interesting fact is that, in the six days of the week before last, four letters were received by the Secretary of the Commission, asking for literature on the subject from Chaplains in the trenches, two of them Roman Catholics—one French and one Italian—two clergymen from Australia and one from England, each letter saying that, in the trenches, the question of Christian unity is vital.

Many requests have come to the Secretary, Robert H. Gardiner, Post Office Box 436, Gardiner, Maine, for a short Manual of Prayer for Unity which has been issued by the Commission and which he will be glad to send to anyone who asks for it. The Commission has not attempted to indicate any special way in which the Week of Prayer shall be observed, for circumstances vary so much in different places. In some places there will doubtless be public union services; in others, each congregation will have special services of its own. There will be a number of small private prayer groups formed and very many individuals will observe the week in their private devotions.

It is believed that this is the first time when the whole Christian world has joined in observing the same period of prayer for the same purpose.

Canadian Boys at the Front Live Well

SOMEWHERE in France, September 24th.—One of the many questions that is asked concerning provisions made for the brave lads who enlist in the Canadian army is, "Has my boy an opportunity to attend religious services?"

My answer is "Yes." It has been my privilege to act as Chaplain during the recruiting and mobilization of troops for some months while they were in training at Aldershot, in Nova Scotia, for several months in England, over five months at the general base in France, and I have now been at the front going on four months, and am in a position to assure mothers and all concerned that everything possible is being done from a religious standpoint.

Conditions in Nova Scotia are well known by your readers and need little comment. Sunday is devoted to religious exercises. The men are given their time off. There are regular parade services and many other services provided.

In England the same holds good. Very few Canadians have duties on Sunday that interfere with going to church. There are parade services all morning, Communion services, etc., and religious rallies during the afternoon, and in the evening Y.M.C.A. and Church Army huts are packed with religious audiences, while neighbouring churches always welcome worshippers. There are daily services in six churches erected especially for the troops, and Chaplains and other religious workers are always on hand to be of any service possible.

At the base in France conditions from a religious standpoint are very similar to those already described. The officers do all in their power to enable men to attend to their religious duties and to live a manly life. The last month I spent at the base I remember was a very strenuous one. I held six services Sunday morning, commencing at 6 a.m. and ending at noon. In the afternoon, as a rule, I spoke at a religious concert and took part in a Y.M.C.A. meeting in the evening. Every morning during the week I addressed at least two drafts on their way up the line at six and seven o'clock, held Confirmation and Bible classes every afternoon, and generally spoke at some meeting in the evening. The moments between were spent visiting the men in their tents and calling on patients in the nearby hospitals or writing letters to "next of kin" for those who could not write themselves.

The foregoing does not commence to fully describe the life of a padre who keeps on the job at the base in France.

At the front the pace quickens. The padre finds that he can do many more things than were dreamed of in ordinary parish life. There is no lack of religious services at the front, and special services are arranged in a moment's notice for anyone who wishes Communion or other services than can be provided. The work of the padre is looked upon in favour by those in authority, and he is given all the privileges that conditions will allow.

May I conclude by saying that our Canadian boys not only fight well—they live well also.

Joseph Freeman Tucker,
Canadian Chaplain.

The parish of Galt, Ont., has the names of 430 men on its honour roll. Nearly 50 men have been killed or died of wounds.

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France, Septem- he many ques- ed concerning he brave lads adian army is, tunity to attend

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Canadian Churchman (Established 1871.)

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Correspondence

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—Having been in touch with the Canadian Standard Efficiency Tests since its inception, having been a mentor of various organized groups under this scheme, and also as assistant superintendent of St. Peter's Sunday School, I feel that I cannot lose this chance of giving your correspondent the benefit of my experience.

The C.S.E.T. is being successfully carried out in each of the three Anglican churches here. We have four such groups, one of them being a mentor's training class. Some of the results are: Eight young men, through the agency of this work, have undertaken the leadership (teaching) of boys' classes in their respective Sunday Schools. From the older group, 90 per cent. have gone overseas, and one to University. Definite help has been given in bringing boys to Confirmation. Each of our clergy will bear me out when I say that the C.S.E.T. has been the means of producing a great stimulus of growth to the efforts of boys and young men in various forms of Christian service, and in a marked degree. It has proved attractive to both boys and teachers for the simple fact of its application of sane methods in keeping the boys and young men in Sunday School, by stimulating the altruism of adolescence to be facts and factors of service.

The C.S.E.T. is the only efficient method that we have to-day which gives us the key to leadership for the days to come. We endeavour and are succeeding in getting our boys to see a vision of virile, Christian citizenship through the fourfold development of the boy Jesus as told in St. Luke 2:52. We are helping our boys to a knowledge of public speaking, sex education, music, art, missions, etc., in the mid-week activities. I wonder if "Superintendent" can realize what it will mean to these boys in the coming days of manhood, when the full realization comes to them that their Church stood by them to gain efficiency for them in a practical way for every phase of their "living." Our athletic events give us a point of contact with every normal boy. This feature does not predominate, but is only one of many useful incidents. The great ideal we hold up is service—Jesus was the greatest servant of mankind. When a boy He began to train for service, not only in what has been termed the "religious way," but mentally, physically and in the line of service. We tell our boys that

to gain real knowledge is a religious thing, "Jesus increased in wisdom"; to have a clean, healthy body is a religious thing, "Jesus increased in stature"; to have a knowledge of God through nature and art as well as the Bible is a religious thing, "Jesus increased in favour with God." Above all, we teach him that he "is his brother's keeper," Jesus increased in favour with man. Now these are not simply glittering generalities! These are the facts that are being demonstrated in the lines of Brockville boys. Out of these C.S.E.T. groups, we are getting workers, leaders, from the boys and young men. We are in the place where we can see ahead to a more nearly adequate supply of faithful Churchmen who do things! If the Church Lads' Brigade and the Boy Scouts are doing this same thing for the Canadian Church in a definite and nation-wide manner, I have yet to hear of it. The C.S.E.T. takes time and consecration. It is simply a question of whether the boys are worth it or not. The boy will not immediately "catch fire" with a flaming desire to serve, but just have patience, keep working, take the direction and help of the men who have made this thing a real success, and I believe that, with abundant faith in the Good Lord and prayer to back it up, that the "veriest" Thomas will have a real answer in seeing the lads make good. "Superintendent" compares the organization behind the C.S.E.T. to a huge machine and the boys, for whose benefit it was created, to a hand-cart—too much power for a small load. I take it that "Superintendent" sees this vision through a telescope. When he looked at the boy part of it he was looking through the wrong end. Surely, the youth of this nation is worth the greatest, mightiest effort that can be put forward to make it worthy of the sacrifice that their fathers and brothers make this day for the cause of the Kingdom.

J. L. Carroll.

Brockville, Ont.

Sir,— "Superintendent's" letter which appeared in your issue of November the 20th, will, I hope, provoke a profitable discussion of the C.S.E.T. Will not men who have had experience with the C.S.E.T., express in these columns their opinions as to its value? The article by Dr. Carroll, of St. Peter's Church, Brockville, which was printed in the "Canadian Churchman," some months ago, is the kind of thing that is of greatest worth. Perhaps the Rev. A. L. Beverley, of St. Mark's Church, London, and Mr. Jarvis of St. Peter's Church, Toronto, would be good enough to tell us what they think of the C.S.E.T. They have had practical and successful experience. "Superintendent" knows that the C.S.E.T. aims at developing the boy foursquare. The Church Lads' Brigade and the Boy Scouts do not, so far as I am aware, lay equal stress upon the intellectual, the physical, the spiritual and the social phases of the boy's nature. Symmetrical growth is the foundation principle of the C.S.E.T. Neither the Church Lads' Brigade, nor the Boy Scouts gives Jesus the prominence that is given Him by the C.S.E.T. The C.S.E.T. system is built upon and about Jesus as the boys' hero and model of development. This fact ought not to be forgotten when comparing the C.S.E.T. with the Church Lads' Brigade and the Boy Scouts.

The breadth of scope of the C.S.E.T., requiring great resource to arouse the interest of the boy in his symmetrical development, and requiring also an "all-round" type of leadership, is, I venture to think, the reason why this movement has been so slow to grip us. Then, again, the dearth of boy-leaders has made it difficult to carry out the mid-week activities of the C.S.E.T. programme.

Ladies may successfully teach a "teen-age boys" Sunday School class, but virile leadership is required at least for the mid-week programme. Let us remember that it was after the South African War that the Boy Scout movement took its rise. We must not look for the rapid expansion of the C.S.E.T. movement until the boys come home. Meanwhile, the propagation of the C.S.E.T. idea through Dominion, Provincial and Local Advisory Committees will not be lost time, and the energy devoted to the conducting of boys' camps and boys' conferences is accomplishing results of inestimable good.

Reader.

Sir,—If the appeal of "Superintendent" in the issue of November 20th, requires a seconder, I am very anxious to be that person. The C.S.E.T. ought to be thoroughly discussed at this time by the clergy and the leaders of boys.

It may be true that the programme is not "making any headway amongst Anglicans," even after five years of its life, but is the trouble with the proposals, or is it with the leaders. I shall be very glad if some one who has made the effort to apply this to the lives of the Anglican boys will tell us, first, how it was adapted, if it was not adopted as a whole; and second, with what success did the effort meet? I am aware of the excellent work done in the city of Brockville, and I am told that among the Presbyterians, Methodists, etc., the programme has been successfully carried out; but I am anxious to know if the Anglican system or the Anglican boys is so different that they will have not of it.

I am only an enquirer, yet may I point out to "Superintendent" that for a Church Lads' Brigade or Scouts, etc., there is needed a large group of boys, while the ideal of the Efficiency Tests is a smaller group such as a Sunday School class and that of boys who, as a rule, have outgrown the Brigade and the Scouts. To me the great difficulty is the old one of linking the daily life with the religious or rather getting lads to see that all life is religious. I am a firm believer in the boy and am persuaded that he will respond if the appeal is made properly. Is the Efficiency Tests the basis of appeal?

Montreal.

Sir,—Without hesitation I can, for myself, answer "Superintendent's" question about the C.S.E.T. "The boy,"—the wholesome, red-blooded boy—has no use for it. As a training in priggishness, unwholesome self-consciousness and goody-goodyness, nothing could be more effective. There are also dangers in the method. In the "things a boy ought to know," everything depends upon the person who effects the enlightenment, upon finding suitable opportunity, and upon choosing words and phrases adapted to the individual character and intelligence. I would not care to have the C.S.E.T. method adopted in my Sunday School, or in any boys' society for which I was personally responsible.

It seems to me that the Church in Canada is missing a grand opportunity in the Boy Scout movement. Boys all over the world have responded to the Boy Scout idea, as nobody has ever at any time followed any other movement. It appeals to all that is best in the boy and develops his sense of duty, honour, altruism, individual responsibility and usefulness to others and to himself. It is comprehensive and has contact with every interest in a boy's life. As an auxiliary to Church training and Sunday School work, as well as a means of training in good citizenship, there is nothing else as good. We are neglecting that which has gripped the imag-

Progress of the War

December 10th.—Monday—Jerusalem surrendered to British troops.

December 11th.—Tuesday—One of the largest munition plants in Germany destroyed.

December 12th.—Wednesday—Germans take 500 yards of British trenches.

December 14th.—Friday—Notwithstanding large reinforcements from the Russian front, German attacks on Western front were, with one small exception, repulsed. Heavy fighting on Italian front and enemy gains some ground.

December 15th.—Saturday—Armistice signed between Russia and Teutonic Allies. Desperate fighting continues on Italian front.

ination and seized the interests of the boy everywhere, for elaborated organization and methods which provide excellent subjects for papers, academic discussions and demonstrations at conventions, etc., and nothing else of any value.

May I say that I will gladly enter into personal correspondence with anybody interested in the Boy Scout movement.

Walter Creswick.

St. John's Rectory, Cookstown, Ont. December 1st, 1917.

Sir,—In your issue of the 15th inst., "Spectator" appears to me to adopt an entirely wrong attitude in his remarks on the Boys' Conference in connection with the C.S.E.T. programme. I apologize if I am wrong, but there seems to me a heavy strain of cynicism through all his remarks.

It was my happy privilege to be in attendance at the recent Older Boys' Conference held in Winnipeg—I went to enquire and, frankly, to criticize—I came away convinced that the C.S.E.T. programme is going to play a big part in the future of boys. My keenest regret at the Conference was the fact that our Anglican Churches took so little interest in the whole matter. Only 10 per cent. of the total attendance being Anglicans. Now, Sir, I beg to submit that, if, instead of sitting and criticizing a movement, we Anglicans were to take our fair share in the management and promotion of this C.S.E.T. and the Y.M.C.A., we should be accomplishing far more real good than by standing aside and organizing small parochial movements and clubs of our own.

Harry P. Barrett.

Sir,— "Superintendent" asks a question concerning the C.S.E.T. As a clergyman, superintendent, Scoutmaster and mentor, I answer by saying that it is a most excellent programme for boys. "Superintendent" expresses his own opinion about it and, no doubt, without having actually put it into practice. The Church Lads' Brigade and Boy Scouts are good organizations. But the Lads' Brigade has fallen by the way and the Boy Scouts does not provide the spiritual training that ought to be the aim of all Christian endeavours. The C.S.E.T. is not an organization but, as the sub-title of the hand book calls it, "An Outline Programme of Study and Activities for the Four-Fold Development of Canadian Boys." I have a troop of scouts following, for the winter months, the C.S.E.T. programme, and they accept it with enthusiasm. As soon as the whole of the Anglican Church takes this thing up for her boys, so soon shall she provide a real working programme for her lads, which is already provided in most of the other denominations. All

the organizations and all the programmes are worth nothing if the centre of all the work is not the saving of the boy's soul through the blood of Jesus Christ. If you can't keep the boy in the Church, it is because Jesus Christ hasn't his soul. The C.S.E.T. is not the power but the wire. The personality of the boy-worker, bought with a price and in whom Christ lives His Own Life, is the only thing that counts. Such a worker, by using the C.S.E.T., can become more efficient in the Lord's work.

Why there is no response from the boy after summer camps, committee meetings, etc., is because he has not received of the Grace of Christ, and there is no spiritual life in him. Any kind of work without Christ will be discouraging. But the Christian who lives by Him will fight on to win even in the face of great difficulties. Lift up Christ and you may find it possible to win some through the means of the C.S.E.T.

A. N. B.

Sir,—In reply to your correspondent who wrote asking for information as regards the value of the C.S.E.T. course for our boys of the teen age, I am glad to give the benefit of my experience. I have tried the course for the last ten months. It has proved to be the best means that I have known during my ministry of over 20 years, for keeping in touch with the boys of the teen age, retaining them in our Sunday Schools, leading them into lives of usefulness in the Church, and for developing an all-round manhood, with the best promise of making a good type of Christian citizenship. Of course, like all methods of work, there is no magic, no mystery and no charm to do away with the need for labor and careful thought in carrying it out. But I feel that the clergyman can do no greater work in his parish than to seek to train the boys who are just at the most critical period of their lives, and to get that influence with them which will make him a real comrade and friend. I find that the C.S.E.T. course embraces all that the Boy Scouts and Church Lads' Brigade offers and far more besides. I shall be glad to personally communicate with any one who wishes to get fuller information.

C. P. Muirhead.
The Rectory, Bowmanville.

Sir,—Seeing a letter in your valuable paper signed "Superintendent," with reference to the C.S.E.T., I take this opportunity of answering it, being a superintendent, who has had experience with the C.S.E.T. for over four years under our boys' work secretary. It supplies a long-felt want of a good outlined programme. In our school we have six groups all taking up this programme. What are the results—instead of losing 50 per cent. of our older boys, we are gaining 15 per cent., many of whom have not attended Sunday School for years, and we have trained four officers and five teachers and 12 have gone to the war, and at the present time 10 are taking up a special course, training for service. If I could get the address of your correspondent, I should be glad to give him any other information. I feel very badly that our Anglican churches have not taken advantage of this splendid course, which not only holds our older boys, but increases their number and trains them for service for the Master. I have attended all the conferences held in Toronto, and have urged our boys to do the same and every time good results have rebounded back on our school.

E. M. Jarvis,
Anglican Representative on the Ontario Co-operative Committee.
171 Spadina Rd., Toronto.

THE RETURNED SOLDIER.

Sir,—In your issue of July 12th, under the head of "A Crisis for the Church," you call attention to the problem of the returned soldier. The home-coming, not only to Canada, but to all other countries, of men who went from normal conditions of life to the European war must inevitably present a serious problem for the Church. It will be wise to attempt in advance to understand the real nature of this problem.

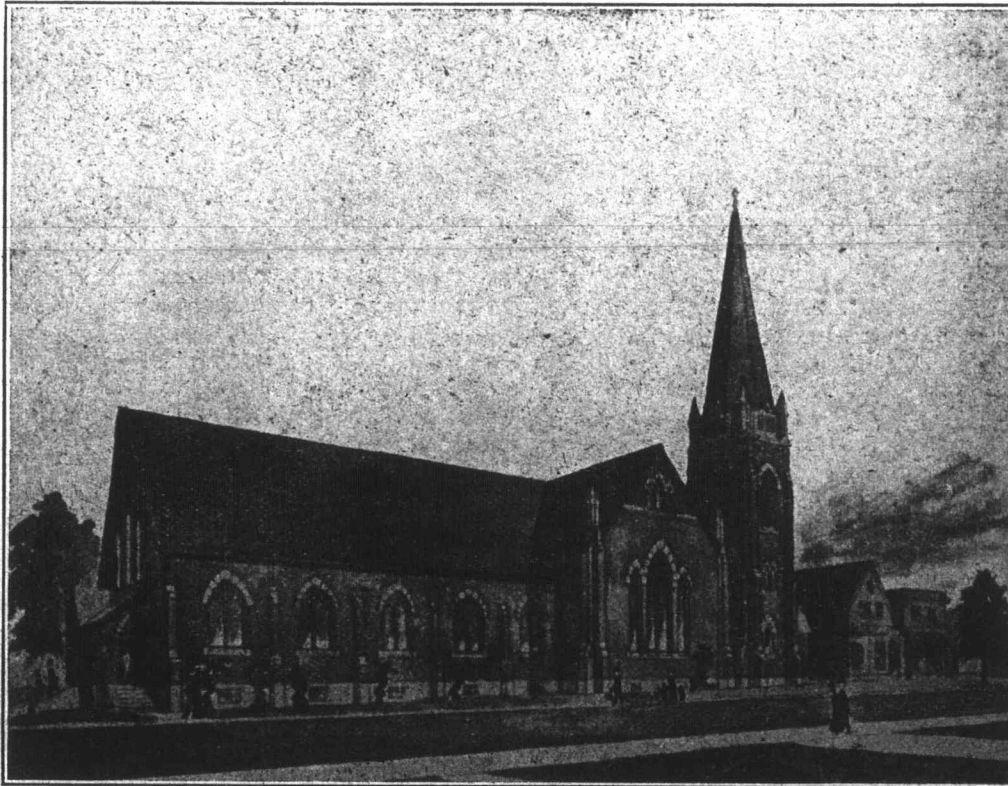
In the first place, the returned soldier presents the problem of mental reaction. As a church we will have to deal with men, whose minds have undergone an important change. However a man goes into an experience like this European war, there can be no question but that he comes out of it with convictions—of some sort. A man tends to develop a philosophy of life in such experiences. We will be dealing with men who have been changed. It is important that we shall be able to learn how a man's mind reacts in the face of experiences such as these men are returning from.

The belief has been expressed "that the experiences of the men at the front will make them more responsive to the

dier. He presents, first of all, the problem of mental reaction.

There are two other problems that are presented to the Church by the returned soldier. The problem of his re-establishment in society, in an economic sense, and the problem of maintaining in all its purity and strength, our conviction of the brotherhood of man and the solidarity of the human race in the face of the greatest refutation of it the human race has ever witnessed.

Very clearly we are entering upon an era, which may be called the social test of religion. Into our social life problems are coming which test the serviceability and reality of religion. We must demonstrate the feasibility of the Christian religion. Men and women who are clear as to their course in the domain of individual initiative, are floundering and are perplexed as to their duty when confronted with a social problem. Protestantism won the allegiance of the individual, when he was struggling to free himself from the feudal system. It had much to say about individual emancipation. It underscored the problem of the individual. To-day our problem is to emancipate ourselves from individualism and to recognize the tendency of society towards solidaristic organiza-



St. Matthias' Church, Halifax.
(See page 815.)

pleadings of a practical religion, than they were before." Let us hope it is true. However, confronting a new and important problem, we must not take any premise for granted. It is our duty to understand the mind of the returned soldier. What effect, for instance, has been registered upon his mind, as to the value of the individual? War as an institution has always held the individual very cheaply. So do other social institutions, which are brutalizing men. May we expect to find a new hardness and callousness in the returned soldier, in his attitude to the condition of the individual? Or will we find in him a new and greater respect for life and personality, a desire to intelligently resist social forces and conditions which debase men? What effect will this war experience register upon his character? Will he be a new and healthful force in social betterment movements, or will he present a new anti-social force? Has life been cheapened or deepened for him? The spiritual support of democratic institutions is a belief in the worth and sacredness of the individual. While fighting for this very conviction, can war rob men of his sense of the value of the individual? Perhaps this will illustrate the point I wish to make. It is important for the Church to understand the mind of the returned sol-

tion. The Church must follow man into the domain of his larger problems. It can do this by not spending all its energy in driving its own machinery, but by becoming a dynamo from which power and life will go out into every effort, religious and secular, which is building up the Kingdom of God. The Church does not need to create new machinery of its own, but to impart to existing secular organizations the religious ideal to bring the great fundamental social convictions of Jesus into the movements of our day.

Wm. T. Renison.
Oakland, California.

ACKNOWLEDGMENTS.

Scripture Gift Mission.
A Friend \$ 2.00
A Friend, North Bay 3.50
Armenian Relief.
A Friend, North Bay \$10.00

Over \$400 was raised at a tea and sale in St. George's Hall, Kingston, on the 6th inst. The work was done by the members of the Ladies' Aid.

The Churchwoman

G.F.S. Loses Its President.

The Girls' Friendly Society in Canada has suffered an almost irreparable loss in the death of its Central President, Mrs. Kirwan Martin, of Hamilton, which occurred on the 7th inst. Mrs. Martin had been in failing health since she underwent a severe operation last summer, and the necessity for a further operation early in December filled her friends with alarm. She made a brave struggle, but her impaired vitality was not equal to the shock, so she passed from that "fire-side of the soul—duty well done," to her final rest. Under Mrs. Martin's three years untiring supervision as Central President, the Society awakened in a marvellous way to its great responsibility and privileges. Right loyally she carried out her stewardship, bringing as invaluable gifts for service her wonderful courage, keen intellect and grasp of affairs, a most winning personality and, above all, a beautiful humility. "God give us grace so to follow her good example."

A G.F.S. Clubhouse.

A clubhouse for girls under the auspices of the Social Service Department of the Girls' Friendly Society of Toronto diocese, was opened on November 16th, at 52 St. Albans St., Toronto. The Associates in residence are Miss Nordheimer, president of the diocese, and Mrs. Alexander Gillespie, central head for Social Service, G.F.S.C.

Ottawa Diocese W.A.

Ottawa diocese is particularly blessed at present having five missionaries in her midst. Mr. Walton, of Moonson, gave a most fascinating account of his work among the Eskimos. It really was an eye opener! Then Mr. and Mrs. Trivett are doing much to increase interest in Honan. Mr. Peck, after his summer's trip has fresh news, and Miss Botterell brings word to us direct from the Shingwawk Home. All want missionaries for their various fields of labour. Will the want be met? This diocese is most surely coming into closer touch with missionaries through the "Prayer Partner Scheme." We have Miss Botterell, Miss Young, of Japan, and Mr. and Mrs. Kennedy, of Vancouver, on our list. The bequest of Caroline Greene, \$500, has been given, plus the interest, to the furnishing of the operating room, in the Vincent Memorial Hospital, Moose Fort, over and above the \$1,000 asked for from the W.A. The E.C.D.F. for December was divided as follows: \$25 to itinerating expenses in diocese of Kootenay, and \$25 to improvements in Shulus Hospital, diocese of Cariboo. The "Leaflet" circulation is now 1,389. The Dorcas secretary reported 3 1/2 bales sent to Algoma, 3 to Calgary, and 1 1/4 to Saskatchewan, valued at \$398.23. A Babies' branch has been reorganized at St. Barnabas, and one formed at Mattawa. Speaking of babies, the Dorcas secretary called attention to a most welcome gift for some missionary's wife, that of a complete baby's outfit, even including a hot water bottle!

The many friends of our much-loved Archbishop Hamilton will be so sorry to hear of his serious illness. Deep sympathy goes out to his family, already sorrowing over the death of Mrs. Martin, of Hamilton, the Archbishop's daughter, and sister of Mrs. Lenox Smith, of the Cathedral. A loving note was sent to the Nova Scotia Diocesan Board on the terrible Halifax disaster. There was, however, one strong note of thanksgiving, that Jerusalem is in Christian hands! This will probably come out in the

Woman

President.

Society in Canada most irreparable. Central President, of Hamilton, on the 7th inst., failing health severe operation the necessity early in December with alarm. struggle, but her equal to the from that "firewell done," to Mrs. Martin's supervision as Society awake to its great leges. Right her steward-able gifts for courage, keen affairs, a most above all, a God give us good example."

House.

Under the service Department Society of opened on No. Albans St., in residence president of Alexander Gillesocial Service,

W.A.

Particularly bless-ve missionaries ilton, of Moom-ascinating ag the Eskimos, open! Then re doing much Honan. Mr. er's trip has otterell brings he Shingwawk ssionaries for labour. Will is diocese is o closer touch th the "Prayer have Miss Botapan, and Mr. Vancouver, on of Caroline n given, plus nishing of the Vincent MeFort, over and l for from the for December \$25 to itiner- of Kootenay, nts in Shulus Cariboo. The is now 1,389. reported 3% 3 to Calgary, van, valued at anch has been abas,' and one Speaking of etary called at-ome gift for fe, that of a even including

of our much- lton will be so serious illness. t to his family, the death of ton, the Arch- sister of Mrs. Cathedral. A the Nova Sco n the terrible re was, how- thanksgiving, ristian hands! ne out in the

Christmas number of the "Canadian Churchman." What can one wish her sister dioceses when all the world seems in sorrow? Surely the angel's message is the answer: "Peace on earth, goodwill towards men!"

Niagara W.A.

The monthly meeting of the Niagara Board of the W.A., was held on Wednesday, December 5th in the schoolroom of the Church of St. John the Evangelist. The Holy Communion was celebrated by the Rector, Rev. Canon Daw who also opened the meeting by reading the 11th Chapter of St. John, beginning at the 9th verse. Two new life members were welcomed, Mrs. Noble, of St. George's, Hamilton, made so by her branch, and Miss Williams, of Fonthill, made so by her branch. The Dorcas secretary, Miss F. Glassco, reported 15 bales, 3 parcels, valued at \$468.62, being sent out. There is a great need of boys' outfits and several branches promised to extend their efforts and add an extra outfit to their bales this year. The Junior's Christmas bale to Dynevor Mission was valued at \$29.15, freight charges \$3.09. The Christmas card issued by the literature committee has proved a great success, over 2,000 having been sold already. Miss Isabel Scott was elected a member of the literature committee. The receipts of the E.C.D.F. are \$107; expenditure, \$73. Mrs. C. S. Scott would like any money which the branches might have in hand, sent in to her. The circulation of the "Letter Leaflet" is 1,778. The treasurer's receipts are \$287.77; expenditure, \$205.40. Two new books have been added to the library. "The Vision and Mission of Womanhood in the Empire and Beyond," by Laura Helen Sawbridge, with a foreword by the Bishop of London; and a Junior work, "The Eskimo Twins," by Lucy Fitch Perkins. Miss Wade gave a short sketch of some of the difficulties of the early missionaries in the North-west, as depicted by the Rev. J. Hines in his book, "The Red Indians of the Plains." "Current News" was given by Mrs. Hewson, who spoke of the work for the soldiers in Cairo, done by Miss Harris during her furlough, and by Miss Woolverton, who spoke on the return of the Jews to Palestine, and of Mr. Balfour's letter to Lord Rothschild on the subject. All present were asked to pray, not only for Jews as individuals but as a nation. An appeal was read from Miss Halson, General Dorcas secretary, asking for \$50 for a stove for Gordon School. It was moved by Miss Slater and seconded by Mrs. Dalley and carried, that the \$34. of the E.C.D.F., with balance to be added, be sent to Miss Halson for that purpose. The meeting closed with the National Anthem.

Church News

Preferments, Appointments and Inductions.

- Powell, Rev. P. G.,** Rector of Milverton, Ont., to be Rector of Gorrie, Ont. (Diocese of Huron.)
- Nicholson, Rev. H. C.,** Vocational Officer, Military Hospital, Whitby, Ont., to be Rector of Milverton, Ont. (Diocese of Huron.)
- Ryot, Rev. F. C.,** inducted as Rector of All Saints', Woodstock, Ont., December 7th. (Diocese of Huron.)
- Maedonald, Rev. I. A. R.,** inducted as Rector of Cookshire, P.Q., on December 15th. (Diocese of Quebec.)
- Roy, Rev. E. R., M.A.,** inducted as Rector of Levis and New Liverpool, on December 2nd. (Diocese of Quebec.)

Hobart, Rev. C. H., missionary on Labrador Coast, to be Assistant at St. Matthew's, Quebec. (Diocese of Quebec.)

Burrilts' Rapids New Rector.

The Rev. C. J. Young, B.A., formerly Rector of Madoc (diocese of Ontario), has been taking charge of the parish of Shannonville, in the same diocese, for the past six months. A permanent Rector is now appointed and takes charge shortly. Mr. Young goes to Burrilts' Rapids, temporarily, where the congregation have expressed a wish to have him appointed as Rector. The appointment awaits, however, the approval of the Bishop.

Deans as Luxuries.

The Bishop of London recently stated that in his opinion the \$350,000 spent yearly on Deans in England was wasted money and that the office should be abolished. "It is with no disrespect that I say it," he declared, "but I believe that the whole idea of a Dean at the head of a Cathedral and the Bishop having no right whatever in his See is an uncatholic thing. In some Cathedrals a Bishop cannot even preach without the leave of the Dean and chapter. There are excellent men among them, but the money spent yearly is more needed for the Bishops of the new dioceses which are required."

The Power of Suggestion.

The Metropolitan of British Columbia, the Most Rev. F. H. DuVernet, preaching to a large congregation in St. Saviour's Church, Victoria, B.C., on Tuesday evening, November 27th, on the subject, "The Power of Suggestion," explained that as the power of attention had to do with the active side of the human mind, so that of suggestion had to do with the passive. He showed the process by which mental ideas become translated into physical force through the action of will, mind, brain, nerves, muscles. But while the will was the directive force the activities subservient to it might work under other suggestions than those of the will, whether these suggestion were good or evil. "Good suggestions," said the Archbishop, "dropped into the inmost depths of our soul, if not interfered with by the will, go on quietly and surely working in us like leaven until finally they influence even our bodily health." One of the most important truths of psychological science was that when the will was most dormant, the mind was most open to suggestion. Two periods when the condition was reached were at night just before sleep and when first awake in the morning. From the standpoint of modern psychology there was no over-estimating the importance of these moments for restful sleep and for strength and guidance for the day's duties. "O men," said the speaker, "let me say to you in the name of the latest scientific research, if you neglect morning and evening prayer you miss one of the greatest forces of life." The Archbishop pleaded with mothers to realize the value of the good-night kiss in the deeper life of the child, for in these moments we were most susceptible to the suggestions of good. The hypnotic trance he showed to vary from complete submission to another's guidance to the incomplete condition produced by passion, oratory, music, or the influence of the crowd, when the will ceases to assert itself and the mind is open to suggestion. The remedy for evil suggestions was the bringing in of counter-suggestions. Evil was not to be denied; we had to face facts. But evil could be overcome with good. He deprecated morbid introspection and

dwelling upon evil within us. Rather we should crowd out evil by letting in the flood of good to sink into the subconscious self.

The St. Francis District Association.

The annual meeting of the St. Francis District Association of the Church Society, of the diocese of Quebec, was held in St. Peter's parish, Sherbrooke, on Tuesday and Wednesday, the 11th and 12th of December. The meeting was one of exceptional interest, and an excellent programme was arranged including papers and discussion on the following subjects: "How to Improve our Church Services"; "The Church's Attitude Towards Prohibition"; "Social Service. What does it mean? How can we as Church people do our part?"; "The Problems of the Country Parish"; "The Church in the District. Is she succeeding or failing in her work?" The Bishop of the diocese was present and delivered a devotional address at noon on Wednesday.

Stopping Places.

Preaching at the induction ceremonies at St. Thomas' Church, Hamilton, on Sunday, December 2nd, from the text, "They go from strength to strength; every one of them in Zion appeareth before God." Professor Cosgrave, of Trinity College, Toronto, explained that in the olden times pilgrimages were made to Jerusalem at fixed intervals during the year, and many of the pilgrims had a long journey from their homes to the sacred shrine, and stops on the road were necessary. These stops were for rest and refreshment and were known as a place to gain strength. All who are making the pilgrimage of life to-day, as in the olden times, are provided with strong places along the way. Sunday is one of those stopping places—a seven-day instead of a seven-mile post. It is a time to gain strength by worshipping God and refreshing yourself. The Church of God is truly a place of refreshment for the tired and weary, the discouraged and anxious people, as well as a place of strength for the sinful whose conscience is troubling them, those who will confess their sins and secure the promise of God's forgiveness. Here, in God's Church, is to be found "the peace that passeth all understanding," a place where all men and women who are weary and heavy laden can come and be strengthened by the bread of life. Speaking directly to the church members, he said: "You are now making a fresh start in church life—the coming of a new Rector means a new beginning for you as well as for him. He comes to you with high ideals, and it rests largely with you if the Church proves a place of strengthgiving for him. You should help him in various ways—by prayers both at home and at church, by your sympathy and by your co-operation."

Christianity the Solution of Existing Troubles.

That the only permanent and successful solution to the existing political troubles in Canada was a united Christian spirit, was declared by Dr. Renison, Rector of the Church of the Ascension, Hamilton, Ont., at the evening service on Sunday, December 2nd. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us," Ephesians 2:14, was the text. Referring to the need of national intercession at the present time, Dr. Renison said that the war was responsible for the apparent inharmonious spirit among the people. "Continental Christianity, since the commencement

of the war, has failed, but real Christianity has stood and will stand the test of all time," said the speaker. "What the world needs to-day is a unity of mind along true Christian lines, and only through such Christian unity will the existing political problems be successfully solved. The unifying spirit of true Christianity breaks down on the barriers which holds nations and people apart. Christianity came at a time when the world was helpless, but despite the influences of war and political disruption, the true religion of God stood as firm to-day as ever. It was only the continental religion which had failed. In this city to-day there was an apparent division of opinion between capital and labour. This was largely due to the coming elections, and was responsible for much bitter feeling between people who should, in this great crisis, be of one mind, and not working in opposition to each other. There was but one solution to all this, and that was a unity of true Christian spirit."

The Bishop of Ontario in St. Paul's, Halifax.

The Bishop of Ontario, Rt. Rev. E. J. Bidwell, D.D., preaching in St. Paul's Church, Halifax, recently said that there must be a deeper spirit of faith in God, more real Christian living, and more prayer. God, he said, would condition ultimate victory on such a revival of righteousness. At this service there were present a large number of New Zealand soldiers.

Fifteenth Anniversary at Fenelon Falls.

On the second Sunday in Advent, St. James' Church, Fenelon Falls, Ont. (diocese of Toronto), commemorated its fifteenth anniversary with festal music and appropriate sermons. In spite of the inclement weather the attendance was very good. A check for four hundred dollars was included in the offertory at evensong, to be applied on the debt of the church, reducing the mortgage to \$800. A large portion of this offering was earned by "The Parish Workers," the rest was secured by Warden Nevison, by personal solicitation. The weekly cottage prayer meetings, recently revived, are being well attended. The children of the parish are given a service once a month, specially adapted to their needs, the time usually occupied by the sermon, being used in catechizing the children openly in the church. Universal regret is expressed over the prolonged illness of the Rector, Rev. H. G. Kingstone, and prayers for a speedy recovery are continually being offered to the throne of grace. Rev. W. S. Cullen, of Toronto, is acting as locum tenens in the meantime.

Thirty-Fourth Anniversary at Granton.

The 34th anniversary of the opening of St. Thomas' Church, Granton (diocese of Huron), was celebrated on Sunday, December 9th. The Rev. D. J. Cornish, of Forest, a former Rector, preached impressive sermons at both services which were of a very hearty nature despite the unusual storm.

Christmas Sale at St. Luke's, Kingston.

A most successful Christmas sale was held in St. Luke's Schoolroom on November 28th, by the Women's Guild of the parish. The proceeds which will reduce the debt on the church were over \$285. The hon. president of the Guild is Mrs. J. de Pencier Wright, president Mrs. Robt. Reynolds, secretary Mrs. Graves, treasurer Mrs. Parkyn, and vice-president Mrs. McAmmond.

Induction at All Saints', Woodstock, Ont.

The Rev. F. C. Ryott, who, for the past four and a half years has been in charge of the parish of Kirkton and Saintsbury in the diocese of Huron, was inducted as Rector of All Saints', Woodstock, Ont., on Friday evening, December 7th. The induction service was taken by the Ven. J. B. Richardson, M.A., D.C.L., of London, Ont. Evening Prayer was said by the Rector. The Archdeacon then read the license to the parish, the Bishop's mandate for induction and the customary declarations. After this the clergy and churchwardens proceeded to the door of the church, and there the Rector, laying his hand on the handle of the door, the Archdeacon solemnly inducted him into the parish of All Saints' and Beachville. The churchwardens, H. Inder and R. Gihuly then presented the keys of the church, in token that they acknowledged Mr. Ryott as their duly appointed minister. Afterwards, at the font, the prayer desk, the lectern, pulpit and Holy Table in turn, the duty of the minister was pointed out, and he promised to do it, the Lord being his helper. The sermon was then preached by the Ven. J. B. Richardson, from Titus 1:5, "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting and ordain elders in every city." He showed the Scriptural basis of the service and told how all the duty of the minister was covered and afterwards spoke in a very kindly manner of Rev. Mr. Ryott, who had for several years been associated with him as his assistant in London and St. Johns. He predicted a happy and successful ministry in Woodstock for Mr. Ryott and closed the service with his benediction.

Lecture to Boys' Club.

A very interesting lecture was given by Rev. C. E. Riley, of Dundas, on Monday evening, December 3rd, in St. Peter's Parish Hall, Hamilton, Ont., under the auspices of the Boys' Club of the church. Wilfred Davis, president of the club, filled the chair in a very acceptable manner. The lecture, "How British Pluck Won Through," was illustrated with 80 slides, and dealt with the British retreat from Mons. The speaker pictured very vividly the whole retreat, and showed how, by their dauntless courage and endurance, the British under General Sir Horace Smith-Dorrien, saved Paris. The meeting closed with the singing of the National Anthem and the benediction by the Rector, Rev. J. W. Ten Eyck.

Athabasca Diocesan Notes.

Harvest Thanksgiving was observed at St. Barnabas' Church, Fort Vermilion, on Sunday, October 21st, when a fair congregation participated in a hearty service of praise for the blessings of harvest. The service was conducted by the Incumbent of the Mission, who chose as his text Jer. 5:24, emphasizing the two great harvests which call for the expression of the duty of thanksgiving to Almighty God—the material harvest of the fruits of the earth, and the spiritual harvest in Christ Jesus.

A service of thanksgiving was conducted in St. Luke's Church, on Sunday, November 11th, many from the neighbouring district of Stoney Point driving to the Fort to unite in the service. The church was tastefully decorated with the various grains intermingled with green foliage, and the service and singing alike was shared by all in a very hearty manner. The offertories at both of the above services were given to the Clergy Widows' and Orphans' Fund.

The ladies of the St. James' Church, Peace River, Branch of the W.A. held

THE Toronto General Trusts CORPORATION

DIVIDEND NO. 86

Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending December 31st, 1917, being at the rate of 10 per cent. (10%) per annum, and that the same will be payable on and after the second day of January, 1918.

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

By order of the Board.

A. D. LANGMUIR,
General Manager.

Toronto, December 4th, 1917.

a successful sale of work on November 28, when a sum of \$60 was raised. The Juniors are to have a sale and tea this week. The girls have been working hard lately and have completed a small outfit for a little Indian scholar in our Indian Boarding School at Wabasca.

Upon her return from the East Mrs. Robins brought back with her a pair of vases for the sanctuary for use in St. James' Church, Peace River. The vases were kindly donated by the firm of Pritchard Andrews Co., of Ottawa.

On his way home from Eastern Canada Bishop Robins paid a visit to our little northern town of Athabasca to hold Confirmation services. During the week-end, with his usual untiring energy, our popular Bishop held two Confirmation services, administered the rite of Holy Baptism and visited extensively in several of the districts adjoining the town. On Sunday, November 18th, Bishop Robins preached in three different churches, covering a distance of 28 miles. Regular services are held in All Saints' Church, Athabasca and in four district churches, covering an area of nearly 250 square miles ministered to by the one Anglican clergyman in charge. There are three other churches in the districts adjoining Athabasca Town which are temporarily closed owing to the inability to secure an assistant clergyman for this portion of Athabasca diocese. An eighth church will be erected as soon as clerical assistance is forthcoming. Sunday School is held regularly in two centres and there are three energetic branches of W.A. work in existence. During the last eleven months Bishop Robins has confirmed in this district twenty-five candidates and expects to hold further Confirmations early in the new year.

Rupert's Land Notes.

Although the history of the Anglican Church in Virten dates back to 1885, when the first services were held in the C.P.R. station, it was in September, 1892, that the present beautiful stone church was opened for Divine worship and became the permanent home of the congregation. The list of clergy who have ministered there include Rev. F. F. Davis, 1885 to 1887; Rev. W. J. Garton, 1888 to 1889; Rev. H. L. Watts, from 1890 to 1896, during which period the present church was built and the parish became a rectory; Rev. E. L. King, 1896 to 1901; Rev. W. Robertson, 1902 to December, 1916; Rev. G. W. Findlay, M.A., 1917. During Mr. Robertson's long rectorship, the present valuable up-to-date parish hall, as well as the Rectory, and many of the beautiful appointments of the church were provided. Mr. Robertson is at present overseas as a Chaplain. The congregation celebrated the 25th anniversary

of the opening of their church in the early days of September. His Grace the Archbishop visited the parish on September 2nd, preaching at both services; in the morning from the text, "Cast thy bread upon the waters," and in the evening on "The functions of the Church in wartime." The following Sunday, the Rev. W. M. Loucks, M.A., of All Saints' Church, Winnipeg, was the special preacher. Monday, a children's service was held, at which Rev. W. J. Hatter gave the address, and this was followed by a treat in the park. In the evening the choir gave a costume entertainment to a capacity audience. Tuesday, a parish dinner was held, when representative men from the town and deanery gave addresses. Nearly \$1,000 was raised as a thankoffering, and the church was specially refitted for the occasion by the Chancel Guild. Among the gifts were new oak choir stalls presented by the two wardens.

The annual meeting of the Winnipeg Council of the Brotherhood of St. Andrew was held in St. Matthew's Church on Friday evening, November 30th. The attendance numbered over thirty, which was very good considering that there are only two active chapters in the city. Very encouraging reports were presented, and it is expected that at least two dormant chapters will soon be revived. Officers were in the main re-elected, and plans made for more aggressive work. At the conclusion refreshments were served by the ladies of St. Matthew's. The Rev. F. C. Glover, M.A., B.D., late of the diocese of Toronto, has been appointed Incumbent of Manitou, and will enter on his work there at once.

Letter from the Rev. R. H. McGinnis.

A recent letter from the Rev. R. H. McGinnis, Tacoma, Wash., a former missionary to Japan, of the Canadian Church, contains the following: "We have little to report that is new. The people here are up and doing in order to bring this terrible war to a speedy termination. Our big military camp (Lewis), with nearly 50,000 young men, provides us splendid opportunities for work. I am on all sorts of committees including the Major-General's Advisory Board in connection with the amusement zone at the camp. This when completed will cover one acre at a cost of over one million dollars and will be entirely under the control of the General. Our General Greene is an Episcopalian and a very earnest Christian man. He preached for me a few weeks ago and made a wonderful impression. The authorities are doing their utmost to see that our young men are kept clean, and the Fossick Commission, appointed by the War Department, is doing a grand work in securing the co-operation of the Churches and fraternal societies in this matter."

Pro-Cathedral at Kenora Opened.

St. Alban's Pro-Cathedral, Kenora, Ont., which has been in process of construction during the past year, was formally opened on Sunday, December 9th, to a large concourse of citizens, members of its congregation and of other denominations, who assembled for the dedication service in the morning and were present in conspicuous numbers at the induction service in the evening. At the morning service Rev. R. E. Lemon, of Lac du Bonnet, Man., Rev. W. H. J. Walter, Keewatin, Canon Lofthouse, Rev. Edward Diamond and Mr. Frank H. Keefer, K.C., of Port Arthur, assisted in the service, the sermon being preached by the Bishop of Keewatin, who also conducted the special service of dedication. In the evening, Rev. E. Diamond was inducted into the office of Rector by the Bishop, the clergy at the former service being present, while Canon Lofthouse preached the sermon. The musical portion of the service, in charge of Mr. C. H. Carpenter, was very appropriate and most effectively rendered. The style of architecture of St. Alban's Pro-Cathedral is the early English Gothic. The building material is of local coloured stones, chiefly granite, with wall rock-faced finish, the whole presenting a tapestried rustic texture and colour. The main entrance at the north-west corner is marked by a tower and graceful spire. The nave has a seating capacity of 250. The walls and ceiling are of wall board, decorated in soft buff and tan effects. The chancel is distinguished from the nave by an arch and is flanked by the organ and vestries. Beyond the chancel another arch marks the sanctuary, panelled in Gothic design to harmonize with the other woods. The stained glass of the chief window and the two beautiful memorial windows already contributed add richness and splendour, which fittingly enhances the solemnity and beauty of its interior. A commodious Sunday School room extends the length of the basement. The congregation of St. Alban's suffered the loss of their former church by fire more than a year ago.

Quiet Days at Saskatoon

In spite of, or perhaps because of, war-time conditions, the two Quiet Days have again been held in the diocese of Saskatchewan. Though so many Missions are undermanned and others closed, yet it was held to be the more necessary to give the clergy the benefit of this quiet time for prayer, meditation and mutual helpfulness. Last year the retreat was held in Emmanuel College, Saskatoon, but, owing to the fact that most of the students have enlisted and as the College building has been let to government as a military hospital for the space of 12 months, there was no public building ready for use and Bishopsthorpe opened its hospitable doors. The executive committee met on the Tuesday, which necessitated the arrival of most of the members on Monday night; by Tuesday evening the whole number were assembled. There were fewer than last year, but it must be remembered that many of the men are at the front and also that Prince Albert is further away as a centre than Saskatoon. Rev. C. Morris, of Cedar Lake Mission, had greatly hoped to be present, but the ice in the river made the two or three days' canoe journey quite impossible. Thirty of the visitors were lodged in Bishopsthorpe, whilst the others were lodged in a house close by, so that all might enjoy close companionship. Each day began with a early celebration of Holy Communion followed by breakfast at 8.10. There was shortened form of Morning Prayer at 9, which services were conducted by different clergy; the address was then

given at 9.45. The Rev. J. E. Purdie, of St. James', Saskatoon, gave all the addresses and conducted the prayer meetings.

The first subject was, "The Importance of Prayer," the guiding text Acts 6: 4; after the message had been given the members retired for meditation and private reading till all reassembled at noon for a Litany of Intercession, conducted by Dr. Carpenter, Principal of Emmanuel College. After dinner at 1 p.m., the clergy again met (at 2.15), when the address was on "The Reason of the Ministry," after which there was another space for meditation and prayer. At 4 p.m., there was time for exercise and exchange of thought till again they all met for supper at 6 p.m. Shortened form of Evening Prayer drew them together at 7 p.m., and at 7.30 the third address of the day began, "The Promise and Meaning of the Kingdom," St. Luke 1: 31-33. The day ended with open prayer and mutual fellowship from 9 till 9.45. All the services and sessions were held in St. Alban's Cathedral, which is at the foot of the steep hill on which Bishopsthorpe is built, so that there was fresh air and exercise between each session. The weather was bright, beautiful and mild for the three days, which added greatly to the enjoyment. During the day a memorial service for Rev. C. Mortimer, whose sudden home call has left such a gap, was held.

On Thursday the hours observed were the same. The first address was on "What Prayer can do," St. Matt. 7: 7, St. James 4: 3, then retirement for meditation and conferences. At noon there was a time for waiting upon God and free prayer. The afternoon address was on "The Return of the Lord: what it includes." Later, there was a conference on our work in the diocese, which lasted till 5.30. The concluding address was on "The handing back of the Kingdom to the Father," 1 Cor. 15: 24, 25, followed by the last quiet hour with open prayer and consecration; what that hour meant to many of those present, only the future can show, but we are assured that God was very present and His Spirit was guiding and blessing many. All the addresses afforded much food for thought and were very searching and faithful, whilst the times for open prayer, conference and fellowship were very interesting and helpful. The reading of an interesting book on the great missionary subject at all the meals was much appreciated. By Friday 4 p.m., all the guests had left, but not before many had expressed gratitude for the help received, often the look saying more than the actual words. To some, this Advent season may mean more than it did before, and it may be easier for them to help their flocks along the road looking for His return.

On the last day, as the men gathered for the last time, very hearty words were spoken of Mrs. Newham's kind and homelike hospitality. Her thoughtfulness for their comfort in every way and the daintily cooked war-time meals, had meant so much to these

isolated workers in the prairies, many of whom hardly know what home means, as they nearly live behind their horses.

A Word of Appreciation from Western Canada.

"Those who take it—(i.e., 'Canadian Churchman') out here appreciate it—its breadth of view, freedom from party trifles and general excellence. Perhaps, too, we appreciate the self-sacrificing labor bestowed upon it more than our seeming indifference would indicate."

Generous Legacies.

In the will of the late J. A. Cochrane, reversionary bequests of \$1,000 each are left to the Parish Church, Maitland, Hants, and to the Corporation of All Saints' Cottage Hospital, Springhill. Both of these parishes are in the diocese of Nova Scotia.

THE PRISONERS OF WAR SOCIETY

WE draw the attention of our readers to the appeal for aid which is being made by the Prisoners of War Society. This Society devotes its energies to providing bread, not a luxury, but a bare necessity, to those soldiers of the Allies who have been ill-fated enough to fall into the hands of the enemy. These men undergo harsh treatment at the hands of the Germans and suffer from hunger which nearly approaches starvation. The harshness of their treatment is, unfortunately, beyond our control, but their suffering from lack of food we can alleviate. We hope that at Christmas our readers will deal generously with this fund, remembering that these men depend on us, and that their lot of captivity and privation is doubly hard at Christmas time, captives as they are, and strangers in a strange land. This Christmas, the fourth of the war, finds us in Canada still liberally provided for and suffering no deprivation of material things. We owe this security and comfort to the armies of the Allies. Surely we are willing to make what sacrifice lies in our power to repay this debt in some small part by sending comfort to captured soldiers of those armies.

The following are the officers of the above Society:—President, Principal Hutton, University College, Toronto; council, Frank Darling, Esq., Rev. Thos. Eakin, Emilius Jarvis, Esq., J. H. Plummer, Esq.; honorary treasurer, Fane Sewell, Esq., Canadian Bank of Commerce, Spadina and College, Toronto; assistant honorary treasurer, Hugh Fletcher, Esq., Canadian Bank of Commerce; honorary secretaries, H. H. Langton, Esq., University Library, Toronto; Mrs. Alexander McPhedran, 151 Bloor Street West, Toronto.

Subscriptions should be sent to the assistant treasurer, Hugh Fletcher, Esq., 532 Huron Street, Toronto, or will be gratefully received by any member of the council.

Endorsement of Bishop of Toronto.

The See House, Toronto. Dear Principal Hutton,—I have read the circular which you propose to issue to the churches throughout Ontario, appealing for funds for the Prisoners of War Society. I am pleased to note that you are furthering such splendid work, and, as last year, commend the cause heartily to those who may wish to contribute to it.

Faithfully yours, James Toronto.



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GOD'S VIEW OF THE WORLD.

If men could but view this world as God sees it nineteen hundred years after the coming of His Son to save the world, the vision would be illuminating and transforming. We might be unable to endure the sight of the degradation, cruelty, selfishness, the worship of Mammon, such as prevails not only in Africa, in India and China, but in Latin lands and Russia and among the multitudes in more enlightened Germany, Britain and North America. What would we learn of God's view of the war which is drenching three continents in human blood? What would be our transformed vision of commercial warfare and of social standards? How changed would be our views, even of much of the so-called religious activity of the day. If we saw only the

vice, the selfishness, the enmity, the ignorance and formalism of the world the result would be pessimism and despair.

The world is sick unto death. Without some outside help, there is no hope. But, thank God, there is a remedy provided. This remedy is committed to the custody of the followers of Christ, the Great Physician. God Himself is applying it to the healing of the nations.

In a vision of the world as it is there is despair and death; in a vision of God and His Gospel there is hope and life.

A glimpse of the nations as they are to-day shows the unspeakable need of all mankind for the transforming remedy of the Gospel, but it also shows that men are hungry for life and many are Christ-like.—Missionary Review of the World.

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Do Church People Pray?

An interesting answer to this question is found in a letter from a Chicago, Ill., publisher of a book of prayers. He spent \$56.00 advertising his book of prayers in a list of religious publications, running a one-inch advertisement only two times. The orders came in in large quantity, and before the advertising had spent itself he was able to report that while orders were still coming in, he had already sold over 1,700 books of prayers.

The fact that a book of prayers is in great demand among church people seems to indicate that they have a very intense interest in learning how to pray. It also shows that the church paper is closely read by many good people, who have confidence in its advertising columns, as well as in its reading columns.



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SOLDIERS' STORIES.

The Soldier Who Could Not Pray.

As a young soldier on ambulance duty was carrying the wounded from the field of battle he picked up a little book from the trampled road. He put it in his pocket, as he had no time to see what it was. Soon after he came to a wounded man, and was about to carry him off the field to the hospital when the surgeon said it was useless, as the man was dying. Presently the dying soldier turned his eyes to the healthy man, and as he did so he gasped, "Pray for me; I am dying. Pray for me." The soldier in attendance was a brave young fellow, and very anxious to help his dying comrade, but he could only with shame stammer out: "I cannot. I don't pray for myself." "But," pleaded the other with a low moan, "You must pray for me. I am dying." The young soldier was in deep distress. For the first time for years he wanted to pray. What could he do? In his trouble he thought of the book he had picked up. What was it? He drew it from his pocket. It was a copy of a Soldier's Prayer Book, put out for use on the field of battle. In his despair the young man opened it and found to his joy on the first torn and muddy page a prayer for the dying soldier. The strong, healthy

fellow uncovered his head, and with solemn feeling reverently read the prayer for his dying comrade. The Holy Spirit seemed to bless the words to the man's comfort, and soon afterwards he peacefully breathed his last. The young soldier was soon called to attend to other wounded comrades, but he never forgot that death-scene. He felt so ashamed that, though his duty was to attend the sick and wounded, he could be of no use to the dying soldier. He learned the value of prayer, and became convinced that a man who could not pray is powerless in the battle of life. He was afterwards taken captive and carried away as a prisoner. Away from the excitement of the battlefield, the Spirit of God visited him. He saw that his past life had been full of sin. He had lived without prayer. He was filled with distress, and in the solitude of the prison he raised his heart to God. He found the value of the power of prayer. He became a changed man, and could pray with his fellow-soldiers and lead them to Jesus. The news was speedily sent home to his praying wife, and great was her joy to find that her husband had become a praying Christian. But though rejoicing in the light of the Gospel, he never forgot the day when he was obliged to say with shame to his dying comrade, "I cannot pray."

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Boys and Girls

Dear Cousins,—

When you read this, we shall only be four or five days from Christmas, and so I must, first of all, give you my very best wishes for Christmas and the New Year. One can't wish people a Merry Christmas any longer, but always one can hope that one's friends may have all that is good. I shall be thinking about everybody then: cousins in town enjoying shops and crowds and all the beautiful lit-upness of a city at this time. I expect, if they're my cousins, they'll be doing some Santa Claus shopping on their own for somebody or other. Then there'll be you people in the country—I've thought of you so often since all this snow came, and wondered will you be driving about in sleighs with bells ringing over the snow, visiting each other, and, perhaps, singing carols all together, if a few of you can manage to meet. We shall be thinking, too, of the boys in France, and their Christmas. I've just finished reading a book telling about a man's experiences in France with a motor-ambulance; he didn't take the story as far as Christmas, but he told enough of wet, and cold, and discomfort to leave very little work for one's imagination.

And how are your Christmas trees? I've had one already, a perfect beauty, and I am all anxiety to see the rest. I must say here that John and Roy Blow's clocks arrived just a day late; my lists had all gone in, so there was nothing to be done but admire them very much. They certainly were original and unlike all the rest. It's a pity they got delayed.

Again, I have to stop before I want to, but these things are beyond my control, so I leave you.

Your affectionate Cousin,
Mike.

A PRAYER FOR PEACE, IN TIME OF WAR.

Tune: St. Cecilia. Hymn 652. Book of Common Prayer.

Psalm 13.

How long, O Lord? How long?
Shall this fierce battle rage;
Come down in Thy great might,
To shield our heritage.

As Thou for Israel did,
Thy chosen people, Lord;
So wilt Thou us now lead,
And sheath again the sword.

Do Thou for us, O God,
Bid all our conflicts cease;
Bring once again to us,
The days of love and peace.

In this our hour of need,
We seek Thy mighty aid;
So shall we trust in Thee,
In Whom our strength is laid.

O Lord of love and peace,
From Whom all blessings flow;
All might and majesty
Is given to Thee alone. Amen.

Annie Gregory.

August 4th, 1917.

What Jimson Heard

The customer in the chair next to Jimson had just asked the barber why he didn't use Campana's Italian Balm. The barber looked surprised, and asked, "What for?" to which Jimson replied thusly: "Why, to keep the face soft and smooth. Up at my house my wife uses it, I use it, and come to think of it, the nurse uses it on the baby."—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

ROSE ISLAND

By Lilian Leveridge

CHAPTER XIX. (Continued)

At last the dress was finished, but Hilda was not satisfied. Despondently she laid it across her bed, and she had just removed the traces of her work when Robin and June returned. Robin sprang lightly up the rose-bordered pathway, whistling the refrain of a hymn. June's hands were filled with delicate wild flowers and pale corydalis. She entered smiling and radiant. "We've had such a lovely afternoon, Aunt Hilda," she said. "We had a good practice, and then gathered such a lot of flowers to put in the church to-morrow."

"And tore your dress nearly off your back again," added Hilda. "Really, June, I never knew a more careless child. What do you s'pose you're goin' to wear to-morrow?"

"Why, Aunt Hilda, my white dress, I suppose."

"I guess you won't neither. If you think I've mended that enormous tear you got in it last Sunday you're mistaken. It's past mendin', fit for nothin' but dusters."

June's face fell, but brightened again when her aunt added, "I've made you a new dress, and you can try it on as soon as you like, to see if it fits."

"A new dress! Oh, how nice, Aunt Hilda! June cried, hastening to put her flowers in water. But when her aunt brought the clumsy boots and the dress and handed them to her she looked at them in blank and silent dismay. To her beauty-loving eyes, accustomed to clothes tastefully chosen and fashioned, this garment seemed an ugly, shapeless thing.

Hilda regarded her too evident disapproval in grim and forbidding si-

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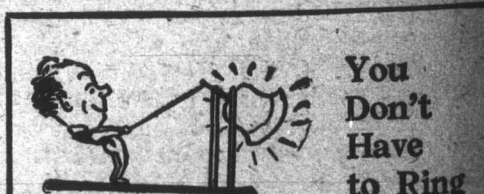
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lence. "Well, and don't you like it?" she asked at length.

"No," June answered shortly. "And why? I'd like to know." "O Aunt Hilda! Miss Cameron and all the girls are going to wear white. I can't go up in the choir in this horrid, ugly thing."

Hilda's pale face took fire. "Horrid, ugly thing, is it?" she snapped. "When I was a little girl I'd have got a good, sound box on the ears for a speech like that; but I'd have known better than to say it. In them days girls had somethin' in their heads but good times and fairy tales. You wear that dress, or you stay at home, whichever you've a mind to. Horrid, ugly thing, indeed!"

Things had all been coming June's way during the past few weeks, and there had been little occasion to practise self-denial or restraint. She was therefore unprepared for this adverse wind. Her face flushed and her lip trembled as she answered, "It is horrid and ugly, and I won't wear it. I'll—"

Had June known how much that dress had cost her aunt, she would have worn it to the last thread before uttering such thoughtlessly ungrateful words. And how much suffering might have been saved herself and others! But she did not know, she did not think. The ill-fated words were spoken, and could never be recalled.

Hilda had endured much in heroic silence, but June's words cut her to the quick, and just at that very moment her aching tooth gave a maddeningly cruel twinge of pain. She, too, was destined to repent long and bitterly the impulse of that unguarded moment. A hot wave of mad anger swelled up in her heart, and her lips stiffened to a thin line as with her hard, muscular right hand she administered a stinging slap on the side of June's head.

The child uttered one little startled cry, and her face went suddenly white. Then, dropping the offending garment in a sorry little heap upon the floor, she turned and left the room.

Brownie immediately set up a howl. Robin turned upon his aunt a fierce look like that of a young tiger brought to bay, but not deigning to speak, he stalked sullenly out, and sat in moody silence on the veranda steps until summoned in to tea. June was not in her usual place. The three sat down and made a poor pretence of eating—all but Brownie. He was still tearful, but not beyond the appeal of fried sausage and fresh sponge cake.

Hilda had no sooner dealt that unlucky blow than she repented her hastiness. She herself had received many a severer chastisement than that, and had taken it as a matter of course; but June was different. It was quite possible that this, slight as it was, might be the first in June's experience. So much for pampering children! It was high time some one undertook to give her a little wholesome discipline. Thus Hilda reasoned with herself, and tried to excuse her conduct. And yet she knew that had it not been for her own physical pain she would not have acted so hastily. What right had she to make the child suffer for that aching tooth?

Before the meal was over, Hilda had thought it all out. She and June had both been in the wrong; but her real love for the child overcame all other feeling, and she determined to make the first advances toward a reconciliation. With this purpose, she went to June's room. The door was locked. "June," she called,—and in spite of herself her voice sounded harsh and forbidding.—"June, come down to supper."

June neither moved nor spoke. "June," cried Hilda a little more peremptorily, "unlock your door at once."

Receiving only a little smothered sob in reply, she waited a few mo-

ments, and then turned away. For the first time the child had deliberately disobeyed her. The thought rankled, and as she went downstairs again her tenderer feelings hardened to a rigid determination to let June alone till she came round of her own accord, even if it should take her a week.

"Where's June?" Robin asked. "She's locked herself in her room," Hilda replied, "and there she'll stay till she's in a better frame of mind."

Robin turned toward the stairway, but Hilda commanded that June was to be left entirely alone; neither Robin nor Brownie were to go near her.

The long hours of that evening passed miserably to everyone. Brownie fell asleep on the lounge; and as June's door was still locked and Hilda's knock brought no response, she put the boy to bed in his own little room. Shortly afterward she and Robin also retired. For an hour Hilda tossed restlessly. Then her tooth stopped aching, and she fell into a deep sleep of exhaustion.

(To be Continued.)

FIFTEEN MONTHS IN A CANADIAN CAMP IN ENGLAND.

(Continued from page 817.)

But apart from this primary ministry, the Chaplains are doing a great educational and social work in the camps. I but touch on the educational work which has developed among our soldiers; suffice it to say that in the camp to which I belong we have an organized college with an enrolment of nearly a thousand students, in which high school, business, agriculture and university courses of study are taught, and in which teaching many of the Chaplains are engaged with educationalists chosen from all ranks in the army. Nor will I dwell on the part that the majority of Chaplains take in the organization of sports, concerts and other recreation, and their canteen work on route-marches and military schemes, but I want to speak of one department of this social work which has been a great boon to the soldier. The Y.M.C.A. is a great social factor in the life of the army, as all know, and that Association and the Chaplains' Service go hand-in-hand in their social and religious ministry. In our camp of twenty-thousand men, we have four Y.M.C.A. huts whose seating capacity is less than three thousand. Where have the other seventeen thousand men facilities for reading, writing, playing games, etc.? The huts in which they live are too poorly lighted and heated to be of much service in these regards. But to relieve this want, the Chaplains have organized recreation rooms throughout the camp, so that now each battalion has a bright, comfortable reading and recreation room, under the Chaplain's supervision. Here the Chaplain has his office, which is a stationery-booth, post office, library, and reception room, combined. Here the men play games, write and post letters (I long have recognized the spiritual value of a postage stamp sold by the Chaplain), borrow books, and—most of all—meet with the Chaplain. No man in the army makes so many friends or has so many confidantes as the Padre. In my little green-curtained office I have received confessions, heard stories of troubles and difficulties, or loneliness and heart-hunger, of hopes and despairs, of temptations and struggles and sinning, such as never came to me in the course of my ordinary ministry, and many a young Canadian soldier, in the midst of the temptations and unnaturalness of camp life, has been brought nigh to God when he opened his heart to the Padre, and found the tender friendship of a man who knew the love of Christ.

I must speak, too, of the Chaplains' work in the great military hospitals. In each Canadian hospital there is one or more Chaplain stationed for duty, but every Chaplain seeks to visit his men sick or wounded, and within reach. He usually comes with a haversack full of letters and cigarettes and comforts and a heart full of sympathy. I know not which is more appreciated.

And so living with his men, mingling with them in their lines and on the march and out on bivouacs, supplying their needs, championing their rights, being comrade and friend and counsellor to them, and most of all, by preaching the Gospel of the love of God in Christ, and by throwing the barrier of his message and his personality between them and temptation, the Padre ministers patiently and bravely to his oft-erring but always much-loved comrades, and knows in his heart that he will never find truer and more splendid manhood than among these Canadian soldiers, nor will he ever find a field of better service or greater opportunity in the work of his Master.

I am still anxious to go to France, and hope before many weeks to be with our gallant boys in the firing line, but I shall always look back upon our Chaplains' work in an English training camp with fond memories, and thank God for the part I had in it.

**Black as Dirt
 About the Eyes**

Liver Was All Upset and There Was Pain Under the Shoulder-blade—Two Interesting Letters

So many people suffer from derangements of the liver that we feel sure these two reports, just recently received, will prove interesting reading and valuable information to many readers of this paper.

Mrs. F. L. Harris, Keatley P.O., Sask., writes: "I was suffering from liver trouble—had a heavy pain under one shoulder blade all the time, and was nearly as black as dirt around the eyes, so I concluded to try some of Dr. Chase's Kidney-Liver Pills. I did so, and before I had taken one 25c. box the pain had left me and I commenced to gain in flesh, and by the time I had taken two boxes I was completely cured and felt like a new person. My trouble was caused by heavy work our-of-doors, and, of course, heavy eating and constipation. I would advise anyone suffering from kidney or liver trouble to give Dr. Chase's Pills a trial."

Mrs. Charles Terry, Tweed, Ont., writes: "Before I was married I was troubled with enlargement of the liver. My liver became so enlarged that you could detect the swellings on either side, and it was only with difficulty that I could get my clothes on. A friend advised me to get Dr. Chase's Kidney-Liver Pills and take them. I commenced this treatment, and used nine boxes, which cured me at that time. Then, about two or three years afterward I was troubled again with the swelling, but only on my right side. I secured some more Kidney-Liver Pills, and took them, which finally cured me. I have not been troubled in this way since. I can cheerfully recommend Dr. Chase's Kidney-Liver Pills to anyone having kidney or liver trouble.

"We have also found Dr. Chase's Linseed and Turpentine excellent for coughs and colds. In fact, any of Dr. Chase's medicines which we have used have been good."

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