

Canadian Churchman

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THURSDAY JANUARY 31st, 1918.

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Personal & General

Nineteen members of All Saints' congregation, Hamilton, have made the supreme sacrifice in the present war. * * * *

Bishop Molony has proposed, with the approval of the C.M.S., that a Chinese clergyman be consecrated as assistant Bishop in the Diocese of Chee Kiang. * * * *

The Bishop of Exeter has appointed Prebendary Perowne, the Vicar of St. Andrew's, Plymouth, to be the first Archdeacon of Plymouth. * * * *

The Rev. Canon Wilson, for fifty-six years Rector of Bolton-by-Bowland, England, died lately, aged 91. He leaves thirty-one direct descendants. Two of his sons are well-known cricketers. * * * *

The Rev. William P. Remington, Rector of St. Paul's, Minneapolis, was consecrated Bishop-Suffragan of the missionary district of South Dakota in his own church on January 10th. Seven Bishops took part in the consecration. * * * *

The Bishop Suffragan of Buckingham, preaching recently in Westminster Abbey, said that, while the country was supplying £7,000,000 a day to carry on the war, it only supplied about £1,000,000 a year to carry on the work of missions. * * * *

On Sunday morning, December 30th, the flags of the Allied nations were unveiled and dedicated at the Cathedral at Boston, Mass. They have been placed on the porch, over the main entrance of the Cathedral. The service was a most impressive one. * * * *

A remarkable event took place at the London office of the Society for the Propagation of the Gospel a short time ago. A Chinaman was confirmed in the chapel, previous to his leaving the following morning for France, where he will act as the correspondent of a Chinese paper published for the use of the Chinese labour contingent. * * * *

The Rev. S. Scott Allnutt, who recently passed away at Delhi at the age of sixty-seven, was head of the Cambridge Mission to Delhi and a Canon of Lahore Cathedral. He went out to India in 1879, having previously occupied successively two curacies at Cambridge. He had done very much valuable work in India, and his loss will be widely felt. * * * *

By creating General Sir Edmund Allenby a Knight of Grace of the Order of St. John of Jerusalem in England, the King has performed a gracious and appropriate action which will have the warm approval of everyone. The honour is, of course, conferred in recognition of the capture of the Holy City by the forces under the gallant General's command. * * * *

The Bishop-Suffragan of Grantham, in the Diocese of Lincoln, the Right Rev. W. MacCarthy, D.D., will resign his post as a Suffragan Bishop very shortly. The Bishop has spent fifty years in Holy Orders, one-half of which he spent in India, and for some time he was Archdeacon of Calcutta. He was consecrated on St. Luke's Day, 1905, as the Bishop-Suffragan of Grantham. * * * *

The new Jewish battalion of the British army, which has just completed its training, has sailed for the Palestine front. The battalion is under the command of Col. J. H.

Patterson, an Irishman and a great lion hunter in East Africa in the days before the war. His experience in command of Jewish troops dates back to the Gallipoli campaign, where he was in charge of the famous Zion Mule Corps, formed in Egypt of Jewish refugees from Palestine. * * * *

Much sympathy has been expressed for Lord and Lady Kinnaird, who have lost two of their sons in the war. Since the death of Sir George Williams, the founder and first president of the Y.M.C.A., Lord Kinnaird has filled the latter position. He has always taken a very active interest in evangelistic and missionary work, and his sons have followed in his footsteps in this respect. The one who was killed lately devoted a great deal of his time prior to the war to the social work of the Eton Mission in the East End of London. * * * *

Right Rev. Dr. Clark, Bishop of Niagara, and Archdeacon Forneret were respectively elected Chaplains of the St. George's Society, Hamilton, at their recently-held annual meeting. The following Anglican clergy were elected honorary Chaplains: Very Rev. Dean Owen, Capt. Rev. Canon Daw, Rev. Canon Howitt, Rev. E. J. Etherington, Rev. R. Ferguson, Rev. C. B. Kenrick, Rev. Capt. Geo. Pugsley, Rev. Dr. Renison, Rev. John Samuel, Rev. C. A. Sparling, Rev. George W. Tebbs, Rev. J. W. Ten Eyck, Rev. W. E. White. * * * *

The famous and well-known organist of Westminster Abbey, Sir Frederick Bridge, celebrated his 73rd birthday recently. He is familiarly known as "Westminster Bridge" in order to distinguish him from his brother, who is organist at Chester Cathedral, and is generally designated "Chester Bridge." Sir Frederick's whole life has been associated with music. He was educated at the Cathedral School, Rochester, and was chorister at Rochester Cathedral for nine years. In 1865 he became assistant organist of the Cathedral, then he went as organist to Trinity Church, Windsor. Later, for six years he was organist of Manchester Cathedral, and has been at Westminster since 1875. * * * *

The work of the reconstruction committee at Halifax is proceeding apace. Some of the cottages at the Exhibition grounds are now almost completed and will be ready for occupancy in a day or two. Here there will be accommodation for 320 families, averaging six persons to a family. Contracts have been let for apartment buildings on the Commons and on the military recreation grounds, and the erection of these is also proceeding rapidly. When they are all completed there will be comfortable and sanitary accommodation for over five thousand persons. Each building has separate apartments for each family. * * * *

January 5th marked the centennial of the organization of the Church in the State of Ohio. It registers also the organization of the first diocese west of the Alleghany Mountains. To commemorate this event the two dioceses in Ohio united in a centennial service in Trinity Church, Columbus, on Saturday, January 5th, as the Church in Ohio was organized in this city a hundred years ago in the house of Dr. Lincoln Goodale. It was the last day of the week, distances were long, and weather conditions deterrent, but the Bishop of Ohio, the Bishop and Bishop-Coadjutor of Southern Ohio, clergy and laymen from both dioceses, and a large congregation united in the service of the Holy Communion, at which the Bishop of Ohio was the celebrant.

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Canadian Churchman

Toronto, January 31st, 1918.

The Christian Year

Quinquagesima Sunday, February 10th, 1918.

St. Paul, in the marvellous passage which makes up to-day's Epistle, and upon which the Collect is founded, sets forth in language which cannot be misunderstood the utter worthlessness of even the noblest gifts and actions if they do not spring from love. The gift of tongues of men and angels without charity are as sounding brass, gifts of prophecy and faith, philanthropy and even martyrdom without love "profiteth me nothing." The strength and clearness of his statement should cause us to search into the hidden motives of our best actions, lest we should come short in this great essential.

If we were to stop with the opening words of the Collect we might well be discouraged—"all our doings without charity are nothing worth." But the Collect in the next clause shows us where and how to seek for the love which makes beautiful even our poor gifts and actions. We are to pray for love as a gift for us from God the Holy Ghost. Yes, this gift does not come from our poor natures; it has its origin in that glorious Person of the Godhead Whom we call the Holy Ghost. He, Who is the rich Giver of all good gifts, in Whose treasure house there are boundless resources, in the One from Whom we ask this greatest and best gift of love: "Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity." We are to remember, as we read on this Sunday of the glory and the power of love, of the worthlessness in God's sight of all human acts without it, of the supreme importance of that "without which whosoever liveth is counted dead before Thee," that it is something we cannot look for in our own natures as part, so to speak, of their essential equipment, but that rather we are to turn to God as suppliants of His bounty, seeking that which it is His will to bestow, and which is for us in its transfiguring power as a free gift of God the Holy Ghost Himself.

It is not by accident that this Collect and Epistle are given to us by the Church to use on the Sunday before Lent. We are looking forward in a few days to that season which is so fruitful of blessing and helpfulness to us. Lent with its privileges, opportunities and duties will soon be upon us. We thank God for Lent. It has been a great blessing to the Church. It gives to the Clergy a special opportunity; for the people are in a specially receptive state of mind, they are ready to come to Church more often to pay peculiar attention to what they are taught, and to listen with seriousness to the great and central themes of our religion. It is for us Clergy and people to make the most of this opportunity. As we make plans for our Services, for the delivering or listening to sermons and addresses, for acts of self-denial and self-discipline—let us all lay to heart the great message of the Sunday called Quinquagesima, and pray that that love, which is a gift of God the Holy Ghost, may be at the root of all our special praying, giving, teaching, fasting and worship, for without it all our Lenten discipline will be unavailing.

It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child Himself.—Dickens.

Editorial

CHRISTIAN SERVICE.

The word Christian ought always to carry with it the idea of service, for it implies not only a certain form of belief but, as the natural and essential result of this belief, effort to help others. Unfortunately, however, there have been, and still are, those whose idea of Christianity is to a large extent tinged with selfishness. Whether they looked upon it as something that would enable them to save their own souls from hell-fire in the life to come, regardless of what might happen to the masses of human beings in the world, or as a bond of union in a community of individuals which must not be defiled by coming into contact with the wicked world outside, the idea of service was more or less alien to their minds. Beautiful buildings were erected and most elaborate services were provided. The outlook was, however, largely a selfish one, whether of the person or the community.

The development of the missionary conception of Christianity has done more than we can estimate, to correct this selfish outlook. It has gradually brought home to men and women the conviction that the true Christian spirit yearns to share with others the blessings that it enjoys, that selfishness and Christianity are contradictory terms and that "faith without works" not to gain merit for one's self but as the natural result of the faith, "is dead." The millions in heathen darkness provided a powerful appeal to the sympathies of mankind but even within the Christian Church the spirit of selfishness has fought strenuously for the supremacy.

The broader conception of Christian service that takes into account not only those in non-Christian lands deprived of the knowledge of the Word of God, but those in our very midst, the poor, the sick, the afflicted, the down-trodden, the drunkard, the outcast, and the still broader conception that includes not only the ills of the soul and body of the individual man or woman but also those of the community, and of the nation,—has not been fully grasped until recent years. And even yet those who realize the vital relation that exists between our Christian belief, and service for humanity under all conditions and in all occupations, are comparatively few in number. We are gradually learning that everything that affects the spiritual welfare of the human race must be taken into consideration by the Christian Church. The Son of Man came not to be ministered unto, but to minister. He went about doing good and even though He was the incarnate Son of God, He did not think it beneath Him to help a woman taken in adultery, or to cast out those who through their love of gain would defile the house of God.

Social service is not something separate from Christian service nor can it be substituted for it. To be enduring and effective all social effort must derive its inspiration and power from Christ and must never be made an end in itself. Its ultimate aim is to bring blessing to the souls of men not only in the life to come but in this life as well. It realizes the relationship that exists between soul and body, and the folly of overlooking economic, social, and political conditions in our effort to establish and extend the Kingdom of Christ on earth. It is a department of Christian service just as Missionary or Sunday School work is and as

such is worthy of adequate support. Difficult questions are facing the whole civilized world which cannot be solved satisfactorily without the influence of the Christian spirit being brought to bear upon them. It is our duty, therefore, as Christian men and women to take advantage of whatever opportunity presents itself, realizing that if we work in the right spirit we are doing true and laudable service for Christ and for our fellow men.

* * * * *

We are unable to give the full returns of the M.S.C.C. for the past year, as promised last week, as they are not ready yet. We have learned, however, that 83¼ per cent. of the grants to Canadian work can be paid; about 95 per cent. of the grants to Foreign work, and 85 per cent. of the grants to Jewish work. For these same purposes there was paid last year 69½ per cent., 100 per cent. and 80¼ per cent., respectively. For the first time since the M.S.C.C. was organized, the Foreign work has shared the deficit with the Canadian work.

* * * * *

Next Sunday, Sexagesima, is the day appointed by the General Synod of the Canadian Church for the consideration of the work of the Council for Social Service. The sum of \$7,000 is asked for in order to appoint a general secretary and to create the necessary machinery. Among the types of work to receive attention is that among returned soldiers. Other subjects, such as immigration and the disorganization of labour, are also emphasized. These are among the greatest and gravest problems confronting Canadians and if the Church is to retain the respect and confidence of its members it must take cognizance of these things.

* * * * *

We are in receipt of a most useful little pamphlet issued jointly by the General Secretary of the M.S.C.C. and the President of the General Board of the Woman's Auxiliary. It gives in detail a list of the grants voted by the Board of Management, M.S.C.C., and by the W.A., to the various dioceses in Canada, to work among Jews, to work among Orientals in Canada, to miscellaneous objects in Canada, and to work abroad. The totals for Canada, including Jewish and Oriental work and miscellaneous, are: M.S.C.C. Board, \$104,100.33; W.A., \$57,674; and totals for the work abroad are, M.S.C.C. Board, \$66,942.00; W.A., \$46,237.00. The pamphlet should serve a very useful purpose and should be distributed widely.

* * * * *

The Canadian Food Controller has resigned and his successor has been appointed. We have never been able to agree with much of the criticism levelled at Mr. Hanna. He occupied a most unenviable position in the difficult task of trying to persuade the people of Canada that it was absolutely necessary to economize in certain staple articles of food. He stood between the producer and the consumer, each of which was interested in seeing that his own special interests were interfered with as little as possible. He has set the machinery in motion and his successor will doubtless profit very materially by the experience and inevitable mistakes of his predecessor. If people were more concerned about doing their own share of economizing than in criticizing the official authorities, there would probably be better results.

Thoughts for the Thoughtful

"Rules are useful until principles are understood."

* * * *

Never think that you can make yourself great by making others less.—J. A. V. Boyle.

* * * *

They that bow their heads before God may hold them erect before the world.—A. S. Wilshire.

* * * *

Any bond that attaches us to another human creature, attaches us also to the Son of man.—A. F. Hort.

* * * *

"Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

* * * *

Only that is education which teaches us to work as God works, true to the line, every stroke.—William Hawley Smith.

* * * *

Life, whether in this world or any other, is the sum of our attainment, our experience, our character. The conditions are secondary. In what other world shall we be more surely than we are here?—Chopin.

* * * *

You will find, as life goes on, that the amount of time you spend alone with God, and with your own soul, has no little to do with your comfort and your strength and your fruitfulness.—Dr. Alexander Whyte.

* * * *

Are you ever afraid to tell the Lord about your small things, as if they were not worth His attending to? Your great things are not any more worth His attending to. Cast all your care on Him.—Andrew A. Bonar.

* * * *

What we have we must leave at the threshold of the grave. What we are goes with us into the other world. Riches will drop from our dying hands into the grasp of others. Character passes with us into the presence of God.—Bishop Boyd Carpenter.

* * * *

In ancient Athens there was a law that any man who had a lighted candle and refused to allow another to light his candle at it, should be put to death. A greater law exists in our souls, that quenches the happiness of him who fails to give.—The Christian Herald.

* * * *

We cannot create faith in ourselves, and we are not required to do so. The invitation is now, as it was to the questioning ones of long ago, "Come and see." They came to the Lord with their mingling of hope and doubt, and believed because of what they found Him to be.—Selected.

* * * *

That God in due time will vindicate His righteousness is part of the revelation of God in Christ. Nothing is more prominent in the Gospel than the certainty that the other world will unveil the everlasting distinctions of good and evil that are half lost in the twilight of this sinful existence.—R. W. Micou, D.D.

* * * *

It may be difficult to know why—and to say these things may often sound like words and nothing more—but it is true that that overwhelming, absorbing sense of God's presence, as revealed through Jesus Christ, does fortify and steady, more than any comfort that can come, the soul of him, of her, who has attained it.—Archbishop Davidson.

Social Service

Historical Survey

REV. L. N. TUCKER, D.C.L.

1. **Preliminary.**—From a general survey of the modern world it is evident that Social Service is part of the spirit of the age. One of the great needs of the age is Social betterment and the reconciliation of Social antagonisms; and the call of the Gospel and of the Christian profession is to Service. Many agencies of a more or less secular character are actively engaged in this field. If the Church holds aloof, absorbed in its own purely spiritual concerns, essential and fundamental as that is, it will rightly forfeit much of the public respect and confidence which it now enjoys. As clearly as the finger of God points to the loud call of the world for the Gospel of Salvation, and to the call of the nation for the moral and religious training of the young, so clearly does it point to the call of modern society for some good Samaritan to heal its wounds and restore it to health and strength and vigour. It is no wonder that on all sides men are hearing the call and devoting themselves in multitudinous ways to the service of their needy fellowmen.

2. **England.**—The connection between Church and State in England, with all its advantages, has greatly hampered the Church's freedom and made its corporate action in all spheres extremely difficult. The extraordinary vitality of the Church, however, could not be altogether repressed, and has found vent in a multiplicity of voluntary agencies. This may be seen in the rise and progress of the great missionary societies, and this spirit has infected the whole nation. Through the efforts of such men as Lord Shaftesbury legislation was secured for the regulation or the abolition of child labour and female labour. Hood's "Song of the Shirt" and the writings of Dickens gave an impetus to all forms of Social Service, as did also the writings of Maurice and Kingsley, who were veritable prophets in their day and generation. A peaceful revolution has been wrought in Ireland by agrarian legislation. And the last great effort before the war was the provision for old age pensions. Cities and individuals have followed in the wake of the Government, and have made strenuous efforts for the abolition of the slum and the improvement of the living conditions of the working classes. Merchants and manufacturers have introduced an element of co-operation and profit-sharing into their business. Peabody was a pioneer in the attempt to solve the housing problem. Plimsoll devoted his life to the protection of the sailor. Dr. Barnardo did an imperial work on behalf of the disinherited boys and girls of England. Prebendary Rudolf has done a similar work among the boys and girls of the Church. Innumerable emigration societies have sought to better the condition of the poor, and at the same time benefit both the Mother Country and the Dominions beyond the seas. The Salvation Army's work among fallen women and the submerged tenth generally has had a far-reaching influence. Prebendary Carlile and the Church Army have shown, on the principle of self-help, that the common people can minister to their own moral and social uplift. The Universities Missions, in the East End of London, under such men as Bishop Winnington Ingram, have demonstrated the wonderful power of the Gospel and the efficacy of the Church's means of grace. The Christian Socialist movement, with the advocacy of such men as the Archbishop of

York, the Bishop of Oxford and Canon Scott Holland, has disturbed the serenity of the Cathedral close and the Episcopal Palace. The cities of England have been dotted with Social settlements and have swarmed with Social workers. One longs to see the close of the war, if for no other reason, to see all these living forces let loose upon a land in which age-long barriers have been broken down and upon a people in touch with fundamental forces through sorrow and loss. And these forces cannot fail to be intensified a hundredfold through the example of the unimagined devotion and sacrifice of the soldiers on the battlefield, and of the sailors on the decks of the men-of-war and of the merchantmen, and of all classes of the community who have kept the home fires burning.

3. **The United States.**—The United States are a pure Republic, without the steadying influence of an educated upper class, flooded by the dregs of Europe and honeycombed by agencies of evil. Their survival as a nation is due largely to the innumerable Social Service agencies that have been at work everywhere. Only a few of these can be mentioned here. The American Institute of Social Service, founded by Dr. Josiah Strong, well known throughout the world as a pioneer Social Worker; the Russell Sage Foundation, with a capital of many millions, with departments of charity organization, child helping, recreation, remedial loans, surveys and exhibits, industrial studies, and a splendid library on sociology and social work, open free to the public; the Hampton and Tuskegee Institutes, for the training of the negro youth, called experiments in race adjustment; the Federal Council of the Churches of Christ in America, representing thirty different communions, with a commission on social service and on country life and a campaign for the conservation of human life. What, however, will be of greatest interest and value to us is the work of the Joint Commission on Social Service of the Episcopal Church. Appointed in 1910, and made permanent in 1913, it has already made great progress, chiefly by way of organization. Eighty-one diocesan commissions have been formed and are at work. Such commissions have been established in each of the eight provinces, and several have made surveys of their respective territories; and in a large number of parishes social service committees have been appointed and are bringing the influence of the Church to bear directly upon social problems. At the General Convention, held at St. Louis in 1916, a large tent was erected at the door of the Moolah Temple, where the convention was held, in which addresses were given and conferences held on various aspects of social service. The Bishop of Connecticut, the Dean of Fond du Lac and others are enthusiastic leaders in the movement. And the General Convention set forth the following notable declaration:—

"We, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social causes of poverty and the gross human waste of the present order shall be eliminated."

4. **Canada.**—Social problems in Canada have not reached the acute stage which they have reached in England and the United States, but they are all present with us in forms which promise a rapid and vigorous growth. Child labour, female labour, gambling, intemperance, impurity, the white slave traffic, race suicide, the slum, political patronage and graft, profiteering, strikes and combines, the hostile relations of capital and labour—all these are familiar things in our experience. And we have, besides, the incipient problem of the

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foreigner—the Chinaman, the Japanese, the Hindoo, the Doukhobor, the Galician, the Ruthenian, and the portentous dualism in our national life that may threaten, on some fundamental issue, the disruption of our national unity.

Fortunately, our rulers are, in the main, public-spirited men, who feel a deep sense of their responsibility, and who are keenly responsive to the demands of public opinion. Fortunately, too, our people are keenly sensitive to their social and moral obligations, and only need to be wisely instructed and led to demand all that is best and noblest in national life. As a result, our social legislation is not a whit behind that of the chief nations of the earth, and many agencies are diligently working for the public good. The Social Service Council of Canada, combining, as it does, most of the great religious and moral forces in the land, can make representations to public men and public bodies that will not be lightly disregarded. The Lord's Day Alliance has secured for our statute book one of the best Lord's Day Acts in existence, and, through its local branches, can call a halt at any point to the too glaring encroachments on the Lord's Day. The mere passing of that Act restored the day of rest to 75,000 of our workmen. The National Council of Women has accomplished much for the childhood of the nation. The Dominion Alliance has kept the question of temperance steadily before the minds of our people, and has made possible the prohibition of the liquor traffic, during the war at least, throughout the Dominion. The wonderful devotion of our women during the war has appealed irresistibly to the chivalry of our public men, and brought about, as if by spontaneous action, the adoption of female suffrage—surely one of the greatest social revolutions of modern times. The essentially humane character of our people, the fruit of the Spirit of Jesus Christ, has planted in all our cities, institutions for the relief of all forms of human need—orphans, the aged, incurables, the blind, the deaf and dumb, the insane, the sick, the poor, the tuberculous; and that humane spirit extends its hand for the protection even of the lower animals. And countless agencies of a private character are engaged in this blessed work of relieving human suffering and human need. And the Churches have been the source of the inspiration of all these efforts and the seed bed from which the workers have been produced. But they should do more—they should take the lead in the promotion of what is essentially the work of Him Who was called the Friend of publicans and sinners.

5. **The Foreign Field.**—In the modern mission field social service has played a much larger part than is generally understood. The raising and distribution of famine relief funds have conciliated good-will on a large scale and predisposed the heathen mind for the reception of the Christian Gospel. The remarkable success of certain American Missions, eg., of the Episcopal Church in China and of the Congregational Church in Syria, is due to the fact that they not only sought to make disciples of Christ, which was their chief aim, but also that they trained their converts in their educational establishments to fill the most important public positions in the life of the country. That miracle of modern Missions, Uganda, has always had a marked industrial character. The protagonist of the Mission, Alexander MacKay, was an engineer; our own missionary, Borup, was a mechanic. And it is, in large measure, the result of social service that the Baganda became such a self-sufficing people, and that their Church has so rapidly become a self-supporting, self-governing and self-propagating Church. And the whole argument on behalf of social service is summed up in the medical missionary, who, like his Master, heals the physical diseases of men as a good thing in itself, but especially as a stepping-stone to their minds and souls. This is entirely in keeping with the saying of Christ, "Go and tell John again the things which ye do hear and see, the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached unto them."



THE FIELD IS THE WORLD.

Twenty-three years ago it required \$5,000 to send a missionary to Uganda, and it was a journey of from eight to ten months. To-day the journey is made in twenty-four days at a cost of \$175. Then there were one church, one native preacher and two hundred converts. Now there are two thousand churches scattered all over the land, three thousand native preachers, and converts numbering over one hundred thousand.

Onion Lake

A brief history of the Indian Boarding School at the Onion Lake Mission Station, Diocese of Saskatchewan, written by the Rev. Edward Ahenakew.

THE conditions of the pioneer days of North-West Canada brought all classes of men to a common multiple, as it were. Without much reference being taken as to his antecedents, a man had to prove his claim to manhood or else the country itself disowned him as an undesirable. Men strong in physique and in mind, showed up at the call of the times, and in a rough but very effective way, took their place as leaders in the various phases of Western life.

The old Scotch settlers of Kildonan, Man., seem to have given their full quota of men of this stamp to the North-West country, and the Rev. J. R. Matheson was one of them. Volumes can be written on the earlier life of this man. He was a man of extraordinary physique, a great power of mind and gifted with more than his share of good looks. He went from one kind of work to another as often as he changed his place of residence—which was often. At one time he was driving the Queen's Mail from Winnipeg to Edmonton, by dog-train in winter-time, and with horses in summer-time; then again he was building bridges in the Rockies. Thus, from one thing to another he went with extraordinary vigour, expending his superfluous energy—till a day came when he decided to give the rest of his life to the service of his God among the Indians.

In 1891 he married Miss E. B. Scott, as she was then, a lady who had for two years been a missionary in India, and who had had to return to Canada on account of her health. She had taken a part of the medical course in Queen's University, and subsequently she completed her course a few years after they were married, obtaining the M.D.C.M. degree. With this knowledge of medicine and a natural ability, much above the average, she was able to take her place by the side of her husband in the tremendous work that was necessary to bring things into the state in which they are now in the Onion Lake Mission.

In 1892 they came to Onion Lake. At this time the Indians were just getting settled down once more after the Rebellion. They found very little to begin work on. There was a small Mission-house, 24 by 20 feet,—a Catechist's house, a little church almost broken down, and at least a foot out of plumb. There was also a little day-school about 2 miles east of where the Mission is now situated. This was the state of the Mission as he found it.

He began to work at once. He walked to the little school-house every morning, but at the end of the first quarter he found that his average attendance hardly exceeded one. It was patent to him that he would not be able to do any effective work under the existing conditions. Something else had to be done. He had come to Onion Lake resolved to devote all his energies to helping the Indians both spiritually and in their secular life; the conditions he found, failed to give full scope to his great store of energy.

He at last thought of a scheme which would have seemed impracticable to most people. The day-school was a failure, as the Indians were too unsettled in their habits for regular attendance at the school. The only alternative was to have a Boarding-school. As I said, the obstacles were tremendous. Buildings had to be erected, the deep-rooted prejudice of the Indians against parting with their children, had to be overcome; the necessary money had to be got, somehow—both for the erection of the buildings and for the running expenses of the school. Then again, Onion Lake was far removed from towns where building-material and even the necessaries of life could be reasonably bought. Either it was a freight trip to Saskatoon or to Edmonton, both of which were about 200 miles away, in opposite directions. The whole scheme seemed impracticable but not so to Mr. Matheson. He and his wife set to work resolutely. Systematic help from any source seems to have been almost nil. Little by little they added to the original buildings putting all they could of their earnings into the work. At first the few children were boarded in the Mission-house itself, but almost immediately Mr Matheson began to make additions to the original building and thus managed, by hard work, to keep pace with the increasing number of children that were enrolled. By taking advantage of every favourable circumstance to the full, and

making full use of every dollar procured, the school managed to go on and to expand in every way, till the Indian Department was sufficiently interested to recognize it as an institution that deserved support and gave the small per capita grant for the treaty children.

The Woman's Auxiliary in Eastern Canada were the first to come to the aid of the work; they gave great encouragement with their usual sympathy and assistance—making possible what without them would have been impossible. Some personal friends of Mr. Matheson's also assisted; then came a donation from the Diocesan Church Funds, and the per capita grant from the Department of Indian Affairs.

It must not be supposed that all the uphill work and anxiety were at an end with the coming of the Indian Department per capita grant. The money thus procured was at that time inadequate for the carrying on of the work, though it served to relieve the financial strain very considerably. \$72 per annum for some children, and \$36 for others, the younger ones. The cost of the freight-ing of the supplies was extremely heavy. The most feasible way that Mr. Matheson could manage was to take a number of men with him to Edmonton by trail and then to build scows there. He would then have them loaded with the year's supplies to be floated down the Saskatchewan River. The Indians still like to talk about these trips. They meant a great deal of hard work, and many an adventure they had on the way. During the very last trip down, Mr. Matheson got up one night to secure the boats, as a storm had arisen. Stepping from one boat to another, he slipped and lost his footing. His men were all asleep—tired, and some distance from the river. As the wind was blowing hard he was unable to awaken his men and he was nearly exhausted, holding on to the edge of the boat, when, fortunately, one of the men heard him. What might have been a tragic trip ended happily.

The lumber used to build the scows was afterwards used in building houses and thus, wisely fitting one thing into another, making full use of his great strength, and his knowledge of carpentering, he kept on building till the Mission reached the state it now has.

There is a large building 60 by 60 used as a residence for the girls; also a nice three-story building 40 by 30 used as a class-room and a boys' home; there is a store house and a well-built church. Including a few day scholars there are about 40 children attending school daily as it leaves the hands of Mr. Matheson's family, and comes into the hands of the newly-appointed Principal, Mr. Henry Ellis. There is an efficient staff of workers, the children are getting along splendidly, and the school in all its history, has had the unique record of never having had to go to the Church to help it out of debt. It is true, no luxuries are at the Mission, but there is enough serviceable material with which the work may go on unhampered. It is to be hoped that this product of the life-work and the brains and the energy of this servant of God will go on and prosper as it has done in the past, and that it will continue to increase in its usefulness; continue to be the nursery-ground in which are trained the future members of our Church. As Bishop Ingham said: "Mr. Matheson will never have a successor." So it is. Nothing can be truer than this. He was raised up for the time in which he lived, and for the difficult work that had to be done. The experience and knowledge of men acquired in his earlier days stood him in good stead. The Indians knew him and respected him, for from behind the rugged exterior there showed up a very warm human nature. In a business transaction—he was strict, but generous almost to a fault when he came across poverty or distress. The big, strong man could weep in pity at the bereavement of the humblest Indian. The Indian in need knew where to go, and he knew that he would get help, if he really needed it. He also knew that no story, however plausible, would get him anything, if he was not really in need, like most old-timers he was hospitable; and no weary traveller desiring food and lodging was ever turned away from his door. This meant trouble to him, as it was additional work to the routine of the school, but the hospitality was cheerfully extended to one and all alike.

In August, 1916, after a prolonged illness, he passed away. Amongst the many Indians who had died and who in their life-time had been ministered to by him—he was laid to rest. The Chief and his Councillors, with the Vestrymen, acted as pall-bearers; and practically the whole population of the Reserve and the surrounding district followed him to his last resting-place. Rest? He never desired it while he lived; and even when bed-ridden his natural impatience to be up and doing showed itself every now and

(Continued on page 78.)

Books About the War

The Cross at the Front: Fragments from the Flanders Trenches.

By *Capt. Thomas Tiplady, Chaplain to the Forces. Fleming H. Revell, New York. (191 pp.; \$1.00 net.)*

Checking up the contents of this book by what we have heard from the men who have returned we should say that it is one of the best of its kind that has been written. It is different from the diary of a man in action, although it was written beside men who were in action. It does not attempt any description of the horrors of modern warfare, a phrase here and there is all that is given to that. It tells about the life of our men at the Front, not with the minutiae of bully beef and socks, but the things we want to know about what the men do in their off hours, etc. The result of his keen insight and sympathy gives a verdict that is good to read. He is one of the Chaplains who have found the men open to religious influences. In the hour of danger and death, or when the spirit is lonely, childhood's hymns and texts are precious memories. He says a good word about the laughter of the trenches. "Some at home are troubled at this laughter and fear that the boys do not realize their nearness to eternity. But it is not so. There is hardly a boy ever goes into battle who does not beforehand give his mother's address to a chum. They have seen and heard too much not to meditate seriously on the meaning of death. Yet they set out to meet it laughing. And why not? Is God so very terrible? He is a Father. I think that our soldiers' laughter is due to a deeper faith than ours. They know the truth and the truth has made them free."

From Montreal to Vimy Ridge and Beyond: the Correspondence of Lieut. C. A. Wells, B.A.

Edited by *O. C. S. Wallace, D.D., former Chancellor of McMaster University. McClelland, Goodchild & Stewart, Toronto. (320 pp.; \$1.35 net.)*

This volume is made up of the letters of Lt. Wells to his mother and brother. The editor has not altered them at all so they have that intimate character which is a pathetic charm. Some of them make the eyes moist. You can see how the man was shielding his mother from the worst of things. He tells the naked truth in the letters to his brother. The mother who could receive such letters as these from her son has the greatest satisfaction of knowing that she was the right kind of a mother to her boy. To the readers who are admitted to this intimacy the detailed account of all phases of army life is invaluable.

The First Canadians in France.

By *Lieut.-Col. F. McKelvey Bell. McClelland, Goodchild & Stewart, Toronto. (307 pp.; \$1.35 net.)*

A splendid description of the events written in an entertaining fashion. Lieut.-Col. Bell has the gift of a vivid style and makes a good narrator. His characters live. We wish such a writer as he might be the accurate as well as the official eyewitness for the Canadian Forces. His book will be highly prized by those who had any friends with the First Contingent.

More Letters From Billy.

By *the Author of "A Sunny Subaltern." (121 pp.; \$1.00.)*

The first book from this author met with a flattering reception. He manages to catch the spirit of fun which abounds even under the greatest hardships, perhaps because of the great hardships, and we have it congealed, "canned," he would say, in these pages. We suspect that the author is not far away when any fun is going. This time we read of his hospital experiences in "Blighty" until he gets ready to go back to the Front. His appreciation of the Red Cross work ought to make somebody feel happy.

The Whistling Mother.

By *Grace S. Richmond, author of "Red Pepper Burns," etc. McClelland, Goodchild & Stewart, Toronto. (31 pp.; 50 cents.)*

This is one of the tonic and pep books which helped a good many American mothers to keep chirpy when the lad had to go away. The mother in the story kept a brave face for the sake of her boy whom she wanted to realize that he had done a great thing. This thing is new to the United States yet. There are thousands of whistling mothers in Canada who have helped their boys hold their heads up, and who have been the boy's chum through to the last. All honour to the mothers the world over.

THE BIBLE LESSON

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

Quinquagesima, February 10th, 1918.

Subject:

Jesus, Lord of the Sabbath.—St. Mark, 2: 23—3: 6.

WE have observed in previous lessons that Jesus came into conflict with the Pharisees on the question of the Sabbath. The difference was simple but fundamental. The Pharisees were bound by strict rules of conduct while Jesus acted upon principles which were greater than arbitrary laws. Jesus observed the Divine law of the Sabbath, but He rejected the petty restrictions which had been made by Scribes and Pharisees. He asserted that the Sabbath was made for man—to serve man and to promote man's highest good. The Sabbath serving man was the ideal which Jesus presented in contrast to the Pharisees' idea of man serving the Sabbath.

1. "Little souls on little shifts rely." The Pharisees thought they had a good case against the disciples of Jesus. These disciples passing through the wheat fields plucked some of the heads of wheat and rubbed them in their hands. Their hunger was keen and thus they found a slight relief. Our more liberal ideas make it difficult for us to understand the Pharisees' point of view. "It is not lawful," they said. They looked upon the plucking of that grain as a sort of reaping and rubbing it in the hands as a sort of threshing. It was not lawful to reap or to thresh upon the Sabbath. Therefore, the disciples of Jesus had transgressed the law of the Sabbath.

2. Jesus presented one plain fact against their faulty argument. He cited the case of David who, in a time of need, broke the law. Yet no Pharisee would think of David's action as wrong. So, also, upon the same principles the disciples of Jesus did no wrong. The larger obligation overruled the lesser.

In all this we find no excuse for laxity in regard to the Lord's Day. Nor do we find justification for making it simply a day for selfish pleasure. It is a day for rest and worship. In this way it is to serve men for their highest good and thus it is to be used except in those cases where necessity or mercy impose upon us a greater obligation. For instance, in Halifax on the Sunday after the recent great disaster, the claims of mercy and service to the sufferers were far more important than the claims of rest or worship.

3. Our Lord met them with argument. He had already set against their accusation the example of David. He now argues the question of the Sabbath. In the Synagogue they were watching Him (3: 2) to see what He would do. There was a man there with a withered hand. Jesus bade the man stand forth, and, while he stood there before them, Jesus put to them the question regarding the right or wrong of restoring that man's hand upon the Sabbath Day. "Is it lawful," He said, "to do good on the Sabbath days or to do evil? To save life or to kill?" St. Matthew, Chap. 12, gives us more detail and shows how Jesus pressed them by direct questioning. "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" They would not answer. They would not say "Yes," and they could not say "No." Their silence was sufficient answer. Jesus brought them to the climax of His argument. "A man is better than a sheep. It is lawful to do well on the Sabbath days."

4. The Pharisees' hearts were hardened. One would think that the example of David and the Lord's unanswerable argument on grounds of mercy should have won these men. Nothing, however, could alter their hostility. They went away to plot with the Herodians how they might destroy Him. It is strange to see these enemies brought together by a common hatred, but "birds of a feather flock together."

5. Justifiable anger. Our Lord was never angry regarding personal wrongs. He suffered without complaint. He even prayed for His murderers, "Father, forgive them." He was angry when He saw men in the hardness of their hearts withstanding the will of God. The money changers in the Temple and these Pharisees He looked upon with anger. It was like the hot jealousy which the old prophets showed for the honour of God. We are inclined to be too much of the nature of calm moral pacifists. Nothing much arouses us. Great evils exist and men promote them and profit by them, but we have not grace enough to be angry. It will be well if the new Social Service movement in the Church can arouse a little righteous indignation in the calm hearts of our Christian people.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

EVERY day seems to bring this old world nearer to the brink of a great and everlasting decision. The whole drift of the ages has been in the direction of bringing out the value of individual, self-government, and self-control. The teaching of the greatest of all Masters has been to lift up the humblest soul to a realization of the fact that the greatest of all reforms is the reformation of the individual personality, whether that individual be a ruler or one that is ruled. His ideal is that all should first rule themselves and then the ruling of all would be a simple matter. In the realization of this ideal He knew that human beings, constituted as they are, must have a common model on which to shape their lives, and therefore, He bade the world follow Him, learn of Him, abide in Him, commune with Him, take His yoke and bear His cross. It was a bold, a great assumption of spiritual authority, but in obedience to that great command countless thousands have found peace and power. His ideal was nothing short of a great self-governing world in which its individual citizens were all united in a common obedience to the Divine law of rectitude. It was to be a government not based on external force but on internal willingness to do the right thing. Error and viciousness were possible, but out of the law of our own hearts, out of the trained discipline of self, all would willingly and gladly do the right thing. Free to do evil, but impelled by the gracious power of our own regenerated natures we would naturally and lovingly choose the good. Thus man's relations to man, and a nation's relations to other nations would rest upon the broad and sure foundation of simple obedience to the eternal will of God—the happiness, and development to the full of all the sons of men. In a world of kings and thrones it was the setting up of a world of men and women ruling themselves by the law of individual righteousness. It was the ideal of a spiritual democracy, the rendering to Caesar and to God their just dues.

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And now the world has come to a point when democracy with all its triumphs and its failures is to be pushed aside if so be that powerful forces in the world are to triumph. Biological nature has taught the world, we are told, that life is a struggle and of necessity always must be a struggle for existence in which the mighty, the cunning, the unscrupulous are destined to prevail. The weak and the inefficient are not wanted. They who would protect the weak are sinning against the Divine law of nature. There is by the inexorable statutes of the universe a master class and a slave class. The one is born to rule and the other to be ruled. The ethics of the slave class are quite distinct from the ethics of their lords and masters. The State is the one abiding thing whose interests are supreme. But it must be borne in mind that there are master states and slave states, and the right to existence is determined by the power to exist in face of international struggle. The biological law is the determining factor. Weak and inefficient states are no more welcome than weak and powerless individuals. The working out of the final Master State is the one far-off Divine event to which the whole creation moves. This in essence is briefly the doctrine of our enemy, and this is the crisis that confronts the world to-day. Who at this moment, except in an unrealized faith, would dare to say what the ultimate issue will be? Shall the world be conquered by a vicious principle and shall it again begin at the very beginning and tread the weary path of reconquest to win back the place from which it has been ruthlessly cast down? No euphemistic words can disguise the awful fate that looms dark and grim before mankind. Stout hearts, brave hearts, consecrated hearts, faithful hearts alone can face the future with calm conquering power. This is the task that the Great Master bids us face or else His work would appear to be in vain. The spirit of our people will not falter in the face of danger, and from the ashes of a ruined world will arise a new kingdom less after the manner of the kingdoms of the old world and more fully conforming to the kingdom of our Lord and of his Christ.

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"Spectator" has read with pleasure the letter of Mr. Hiltz in reply to his observations regarding the Canadian Efficiency Tests Movement, and he thinks that it is necessary to say little more. He has called attention to a point that in his judgment needs careful consideration, and it is evident

that Mr. I appreciate interfere those in a If an effe how attra at the tin Boys eve the force should which, if will regre appear to future an of our ow Creswick letters ha The Y.M force, bu mental e theology readily fo

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that Mr. Hiltz has quite clearly seen the point and appreciated its importance. There is no desire to interfere with any effort that is being made by those in authority to promote the welfare of boys. If an effort has a fundamental defect, no matter how attractive the scheme may appear to youths at the time, it is sure to be ultimately revealed. Boys eventually become men, when they analyze the forces that influenced them in youth, and we should strive to save them from those influences which, if they become healthy-minded men, they will regret and condemn. For that reason it would appear to be constantly necessary to look into the future and correct our methods by the experiences of our own manhood. "Superintendent" and Mr. Creswick have manifestly realized this, and their letters have done much to set us thinking aright. The Y.M.C.A. has done much good as a social force, but the writer has never felt that its fundamental ethics are deeply or surely laid, and its theology is hardly such as to warrant us in too readily following its lead.

* * * *

The withdrawal of Mr. Hanna from the office of Food Controller makes way for a new man who will have a chance to profit by the mistakes of his predecessor. The position is an extremely difficult one to fill, and probably ranks next to the office of Prime Minister in importance in the welfare of Canada in these troublous times. The very biggest and brainiest man in the country is none too good for such a post. Mr. Thompson may be just that man, but the people of Canada would have been a little more comfortable if some one that was better known for his achievements had been given the position. However, the new Controller can soon dispel that doubt by a few wise and vigorous acts which will make him known throughout the Dominion. Activity cannot be made manifest too soon. "Spectator" would warn the new Food Controller that this method of allowing food prices to mount to exorbitant proportions as the simplest method of encouraging production won't do. Our controller must show an interest in the welfare of the people of this country as well as elsewhere. The people of moderate income and large families are not going to see their children starve just to enrich the producer. The health and nourishment of our children cannot be overlooked in a time when the manhood of the world is being so seriously reduced. At any time they are worth consideration, but now particularly. No people are more ready to do the right thing by our fighting men and our Allies than Canadians, but they are not prepared to bear unnecessary hardships. No food controller can fill his position effectively that limits his activities to increased shipments of beef, bacon and wheat overseas. He must look to the welfare of the people of Canada, and not leave their food to be knocked down to the highest bidder, which, of course, means the man with most money. All should have a fair chance of sustenance for the duties that they perform. If Mr. Thompson is a man of imagination he will realize that the opportunity of generations is his to serve his country and mankind. Never again in all probability will he have such an opportunity to have his name so largely written on the pages of Canadian history.

"Spectator."

THE CHURCH AND THE NATIONS.

"Is this the time, O Church of Christ, to sound Retreat? To arm, with weapons cheap and blunt, The men and women who have borne the brunt Of truth's fierce strife, and nobly held their ground
Is this the time to halt, when all around Horizons lift, new destinies confront, Stern duties wait our nation, never wout
To play the laggard, when God's will was found? No! rather strengthen stakes and lengthen cords. Enlarge thy plans and gifts, O thou elect, And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's. Great things attempt for Him, great things expect, Whose love imperial is, whose power sublime."

The Suffragan Bishop of Woolwich tells of a touching incident which happened to him recently. He was walking along the approach to London Bridge Station when a young soldier stepped up to him and asked for his blessing. There were numbers of people about, and His Lordship asked, "Would you like to come with me into the Chapter House?" but the soldier said, "Oh, do it here. What is the harm?" "And so," the Bishop relates, "I blessed him there and then in front of all the people, and his words in parting were: 'I am going back to that inferno, but now I shall never forget the Christian faith.'"

**Wanted—An
International Policeman**

LAST week at a sale of publishers' remainders, "The Great Illusion," by Norman Angell, was offered at twenty-five cents a copy. Six years ago this clever book was the talk of the world. It went through sixteen editions in four years, making a record of six in a single year. It was translated into seventeen foreign languages. It is a study of the relation of Military Power to National Advantage and "proves" to the hilt that "war, even when victorious, can no longer achieve those aims for which people strive." It is no use contending for national ideals and institutions, for Mr. Angell urged that "If the Germans were to own Canada, our language, laws, and morals would have to be after the German conquest what they are now." In reference to the Colonial Empire of Great Britain, he said, "No foreign nation could gain any advantage by the conquest of the British Colonies and Great Britain could not suffer material damage by their 'loss,' however much this would be regretted on sentimental grounds, and as rendering less easy a certain useful social co-operation between kindred peoples. As Great Britain is not able to exact tribute or economic advantage, it is inconceivable that any other country, necessarily less experienced in colonial management, would be able to succeed where Great Britain had failed. It is not to be presumed, therefore, that any European nation would attempt the desperately expensive business of the conquest of England for the purpose of making an experiment with her Colonies which all colonial history shows to be doomed to failure." He pointed to the collapse of international credit which would ensue at the outbreak of hostilities as one of the chief deterrents against war. In a word, he showed that war was futile, although not impossible. Here was to be found at last in Self-Interest an International Policeman which would be powerful and automatic in action.

His own was not the only mind carried captive by his arguments. Reviewers on both sides of the Atlantic proclaimed the book as compelling "a new mode of thinking on the whole question of war." Even the *Ethische Kultur* (Berlin), said the book "proved in a flawless way that military power has nothing to do with national prosperity."

Mr. Angell's argument failed in that he did not take into account any other motive for making war than material advantage. He did not consider that a nation might be willing to lose its whole world rather than lose its soul. The aims for which people strive as far as the observer of ten years ago could judge were indeed material, grossly so. But there is no danger of to-day's observer drawing that inference. It might be answered in the interest of his argument, that on Germany's part this war is the attempt to gain material advantage. But those whom Germany attacked showed no disposition to act in accordance with Mr. Angell's idea, for even Belgium whose material prosperity would not have suffered, perhaps even would have increased, by favouring the Germans, opposed the Kaiser's policy at a cost which has made the world stand aghast. Exit Mr. Norman Angell's International Policeman.

The latest suggestions come from England and the United States. A group of men in England headed by Viscount Bryce published last year "Proposals for the Prevention of Future Wars" and the League to enforce Peace, headed by Hon. W. H. Taft, has put out its platform. The English pamphlet suggests that members of the proposed union (1) should refer all disputes that might arise between them, if diplomatic methods of adjustment failed, either to an arbitral tribunal for decision, or to a council of conciliation for investigation and report; (2) should not declare war or begin hostilities or hostile preparations until the tribunal has decided or the council reported (3) should take concerted action, economic and forcible, against any signatory power that should act in violation of the preceding condition; (4) should take similar action against any non-signatory Power that should declare war or begin hostilities or hostile preparations against a signatory Power, without first submitting the dispute to peaceable settlement by the method indicated.

The American League to enforce Peace differs in one important particular from the foregoing scheme: it does not provide that the members shall take action against a non-signatory Power

who assaults any of the members without previous arbitration.

The proposal to arbitrate and submit for report is not a new one. (Since 1909 there has been a treaty between the United States and Canada which provides for the reference of disputes to a permanent Commission for examination and report). In 1899 the Hague Convention created a permanent Court of Arbitration for questions not affecting the vital interests, the independence, or the honour of the two parties. This present proposal advances the matter by suggesting that there should be a Court of Arbitral Justice as proposed at the second Hague Conference which should decide whether a question does affect the vital interests, etc., of the parties.

The moratorium for hostilities is the outstanding feature of the English proposal. Every Power who signs the agreement binds itself not to declare war or begin hostile preparations against any other Power who signs until the dispute is submitted to the Tribunal or Council, nor for a twelve-month after it has been submitted. If the decision of the Council is not considered satisfactory, the Powers bind themselves not to declare war within six months after the publication of the decision. The value of this provision is apparent. It will give time for the people of the country to gather their opinion and express it and will allow time for such an opinion to be formed away from the excitement of the moment. Furthermore it will give an opportunity for neutral countries to assert their influence.

The members shall be those of the Great Powers of Europe with the United States and Japan who are willing to enter the agreement and any other nations these desire to admit.

This scheme is open to various objections, although it is the best yet proposed. In the first place it amounts to practically an alliance of the Great Powers to preserve the *status quo*. The question that immediately interests every Power is: "What shall be the state to be preserved?" It is not to be imagined that Germany, for example, in the event of her defeat in this war will lie down under terms which attempt to make permanent her humiliation. The very first necessity for the success of the proposal is a peace settlement which has in it the elements of permanence. That will demand almost super-human forbearance on the part of those who will be in the position to dictate terms. If a peace came through understanding there would always be the feeling that Germany's plighted word could not be trusted. It is answered that the Council would have the right to make recommendations to the Powers which would provide for changes, so that the stream of national relations would be fluid, and not solid. But imagine for just a moment the reception that a recommendation to release territory or, rights to another nation, would receive from any first-class Power.

That brings up the next question, which is the appointment of the Permanent Council. It is suggested that the members shall be named for a period of seven years. Although the Council is only conciliatory and not executive, it is felt that the delegates must be held on a loose tether (no tether at all would be the ideal, but impossible way) so that they may be sensitive to but independent of home opinion. It is easy to see that the success of the venture would depend to a large extent on the personnel of the Council. If it were made up of men who simply represented their national opinion and gave it as a kind of ultimatum, it would tend to preserve only the worst elements of the political condition. On the other hand any delegate, who would be of such large-mindedness that he would concur in a decision against home opinion, would be discredited.

No attempt is made to control the actions of the members of the pact in their military activities against the nations who do not sign. In the twinkling of an eye a first-class Power could declare and make war on anyone outside the elect circle. There is no provision for the Powers to meet to discuss what ought to be done until the matter touches one of them under the skin. This leaves the agreement open to the grave charge that it is not to be attempted on any moral basis, but on a purely political one, and emphasizes the charge already made that it is virtually an alliance to preserve the *status quo*. It is not a matter of good-will to all men but of preventing the advantage of surprise.

Where does the International Policeman come in? We know to our cost that some nations will sign any paper that is presented and utterly disregard it. It is proposed that the "bad boy" of the neighbourhood shall be held in check by the others combined. If any nation does not submit its dispute first to arbitration then the others shall take concerted measures, economic and military, against the offender. If any nation does not

accept the recommendation of the Council, then the others shall meet and discuss whether or not they should try to compel acceptance. Suppose that the "bad boy" should be strong enough to meet all comers. But the committee say that such will never be, because there would have to be some agreement regarding the manufacture of war supplies, etc., and any activity in excess of agreement would be interpreted as an act of hostility. Still, one feels that a nation with the "will to power" would be able to conceal its preparation. And the fact that it is allowed to make war against non-signatory powers increases the difficulty of checking the preparation.

The only effective International Policeman who can ever patrol the world's beat will be mutual trust and good-will. How to make that operative with man's present nature is almost the problem of squaring the circle. During the past week we were startled to hear that already some preachers and professors in Germany are educating their people to the idea of the "next war." Our own vindictive ideas of a "peace" settlement show how deeply the ideas of revenge and distrust are ingrained in human nature. Setbacks increase rather than lessen our determination to "carry on." *It may be that the whole world can learn the lesson of the more excellent way by the hard road of suffering.* The only way that seems to be open to peace now is to reduce the power of the nation that is the chief offender. But we realize that the attempt to keep it in subjection will be bound to sow seed for future wars. Viscount Bryce's proposal is an advance upon previous alliances, defensive and offensive, but we must bear in mind that, in spite of the ideal he states, he has yet suggested only an alliance to preserve the *status quo*.

MARCUS MANN.

The Bishop of Montreal and the Food Campaign.

Bishop Farthing has written the following letter to Mrs. Drummond on the above subject: "Dear Mrs. Drummond,—There can be no doubt that the food supply for the allied armies and nations is most serious—conservation of food is just as necessary for victory as conscription of men. When we think of the tremendous sacrifices which our men at the front are making, and the hardships they are enduring for us, it is a small matter (one not worthy the name of sacrifice) that we should restrain our appetites and abstain from certain foods needed for exportation. It seems to me that the Government ought more urgently to consider the food supply, and this I hope they will do, as it should not be left merely to voluntary action; but I am sure that everyone whose heart is set on victory, will loyally support the efforts of your committee, and voluntarily submit to the directions which may be necessary. In doing so they will have the satisfaction of knowing that they have not, by their self-indulgence, contributed to the suffering of our armies and our allies. Wishing you every success in your splendid work, I am yours sincerely, (Signed) John Montreal."

It is an interesting fact that practically all the boys of the great public schools in England of military age volunteered for service during the first year of the war. Of these, one-fifth to one-fourth have appeared in the casualty lists. As Sir William Robertson says: "Their services and sacrifices in the war have, I believe, attracted less notice than any other, and yet nobody has ever heard a complaint or a murmur from them. Such a thing is unthinkable."

Prayer Book Studies

By
Dyson Hague.

THE CHURCH MILITANT PRAYER.

MANY years ago the writer, during a vacation in a remote part of Canada, attended a little Presbyterian church. The service was conducted by a very distinguished man, of international reputation. He had a charm of diction, and a melody of language that fairly delighted the listener's ear. But what was most surprising to the Anglicans present was the solemn and dignified way in which he recited as a preliminary piece of intercession, the Anglican prayer for the Church Militant. His tone and manner were so earnest. Never did its breadth and dignity, its marvellous summarization of the wants of man strike us with such force as in that remote little seaside church. One fears sometimes that the length of our service is prejudicial to the great beauty of this wonderful prayer. It is a wonderful prayer. It first appeared in the Prayer Book of

In 1549. It came in the Communion Service after the proper prefaces, the "therefore with Angels and Archangels," and formed the first section of a great consecration prayer, consisting of the prayer for the Church Militant, the Consecration prayer proper and the Post-Communion prayer, which in the present Prayer Book immediately follow the Lord's prayer. But in 1549 there were several noticeable differences. For one thing, instead of praying for grace to all Bishops and Curates, it prayed: Give grace to all Bishops, Pastors and Curates. Another thing, instead of saying this "congregation here present," is said: "this congregation which is here assembled in thy Name to celebrate the commemoration of the most glorious death of thy Son." Then again, instead of thanking for "all thy servants departed this life in thy faith and fear," it said: "And here we do give unto thee most high praise, and hearty thanks for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles and Martyrs." But the most striking thing to one who reads the prayer for the first time was this great petition for the departed: "We commend unto thy mercy (O Lord) all other thy servants, which are departed from us with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of general resurrection we and all they which be of the mystical body of thy Son, may altogether be set at His right hand." There can be no doubt whatever of the intention of this prayer, glorious and beautiful as it was. It contained a straight prayer for the dead. But as Cranmer was shown by God's Holy Word, a more perfect knowledge of Jesus, and as he grew in the knowledge of Christ, he confessed himself that from time to time, and little by little, he put off his former ignorance. And this explains why it was that when the first Prayer Book was thoroughly revised, and the Prayer Book came out again in 1552, this prayer appeared with a new title, a new setting and a new form. To begin with, it was introduced by the thought-arresting words: "Let us pray for the whole state of Christ's Church Militant here in earth." There could be no possible doubt as to what was meant. It was a splendidly significant title. Christ's Church Militant in earth! Christ's Church is to be a fighting body. It is ever an army facing a foe. It is always to be man-

fully fighting the good fight of faith. But further. It is a prayer for Christ's Church Militant here in earth! The words are emphatic, suggestive. The prayer was to be for the living, and only for the living. It was a deliberate, intentional exclusion of any praying for the dead. The eyes of Cranmer and the Prayer Book Revision Committee had been opened to the fallacy and peril of praying for the dead. They had searched the Scriptures and they found that there was not a single passage which sanctioned or ordered prayers for the dead in the Old Testament or in the New. And more. They were so afraid of leaving anything that might be perverted into a prayer for the dead, that in spite of the desire of one of the leading Continental reformers, who was then in England, they even deleted the form of remembrance for them. In 1662 the Church Militant prayer was shaped as we now have it. But the utmost care was taken by the retention of the words, "here in earth," and by the use of the words, "with them we may be partakers," etc., to deliberately exclude any praying for the faithful departed. The Church of England teaches us to thank God for them, and to ask God that we may be partakers of His heavenly kingdom with them, but there is no commendation of their souls to God, nor any prayer for mercy and peace for them.

No Praying for the Dead.

The prayer for the Church Militant includes seven great subjects: 1st. The universal Church. And the Anglican Church in this great prayer defines in a grand definition the Catholic Church visible: "All they that do confess thy holy Name." 2nd. All Christian Kings, Princes and Governors. Because God's holy Apostle has taught us to make prayers and supplications, and give thanks for them. 1 Tim. 2: 1-2. 3rd. All the Clergy, Bishops and Curates. That is the incumbents of parishes. 4th. All God's people. The vast body of God's children everywhere. 5th. All the troubled, sorrowing, needy and sick. 6th. A prayer of thanksgiving for the faithful departed. 7th. A prayer for grace to follow them, that with them we may be partakers of God's heavenly kingdom.

The Seven Great Subjects.

Two or three words, perhaps, need explanation. The word *indifferently* means, of course, impartially. It brings out finely the great Bible doctrine of absolute, even-handed, all-round justice. It is the good Pauline doctrine of *prosopeleipsis*, the idea of all absence of that favouritism (Rom. 2: 11; Eph. 6: 9), which is so abhorrent to Christian thought. The word *lively* means, of course, living, and if we mistake not, in the new Canadian Prayer Book, as it ought to be, the word *lively* will be translated both here and elsewhere, living.

A word in conclusion. As one reviews this truly great Communion prayer, it is impossible to suppress the longing that we might at all times enter into its depth of meaning and utilize its enormous force. The more we study it the more we think what manner of men we ought to be to send forth petitions of such wondrous width and such far-reaching effect. What faith we must have in the power of prayer to think that we can sway the movements of empires and kingdoms by praying these words, and bring spiritual blessing to the millions who confess the holy Name of Jesus, and compose the universal Church. What superhuman energy we must put forth, and what proficiency in the power of intercession we must attain, to secure grace for the multitudinous Bishops and Clergy of our great Church. And how we must take our place as kings and priests in Christ, if we are to bring down the blessing of God on all the world's troubled and needy by the power of believing intercession. Thoughts like these are test-

Progress of the War

January 21st.—Monday—Two members of Kerensky Provisional Government murdered in Petrograd, Shingareff and Kokshkine. Sir Edward Carson leaves British War Cabinet.

January 22nd.—Tuesday—Serious strikes in Austria-Hungary.

January 24th.—Thursday—Bolsheviks reject Teuton peace proposals. Hon. W. J. Hanna resigns as Canadian Food Controller.

January 26th.—Saturday—Russians and Roumanians come to blows near Galatz.

ing thoughts. For to repeat with parrot-like formalism, or to pray with indifferent repetition the words of such a mighty prayer as that for the Church Militant, seems almost like treachery. Unless we are living on the plain of warm, sympathetic, victorious communion with God, the use of so magnificent a liturgy must surely be mockery. Perhaps one of the primary lessons we need to learn today as Churchmen is, that we have no right to pray this prayer at all, unless we have mastered the preliminary requirement of intercession, the practice of the presence of Christ—the Living Intercessor (Heb. 7: 25; 1 John 2: 1), and substitute for the formality of prayer, the vitality of personal consecration, and with David say: "I give myself unto prayer," not merely my words, or my desires, or my formulas, but myself, my heart and my soul.

Funeral of Bishop Jones.

The funeral of the late Right Rev. Llewellyn Jones, D.D., for 40 years Bishop of Newfoundland, took place at the Cathedral, St. Johns, on January 11th. The obsequies began at the Cathedral at 8 a.m. with Morning Prayer, followed at 9 o'clock by a celebration of the Holy Communion, the celebrant being the Rev. Canon Bolt, assisted by Rev. Canon Field and Rev. J. Brinton. Included in the large congregation were the city and many outside clergy, members of the Synod and lifelong friends of the deceased Bishop. The funeral service was held at 3 p.m., and it was conducted by Canon Smith, administrator of the diocese, and Canon White, the Bishop-Elect. The Lesson was read by Canon Bolt. At the close of the first part of the service, the body of the late Bishop was taken to the Church of England cemetery for interment. The cortege, followed by thousands of citizens, proceeded along Gower St. and Forest Rd. to the cemetery. The C.L.B. band rendered "Nearer My God to Thee," and other sacred music. During the service at the Cathedral, the bells of St. Thomas', the Roman Catholic Cathedral and the St. Andrew's Presbyterian Church were tolled, while business houses and Government offices were closed. At the graveside, the Rev. Canon Netten, one of the oldest clergymen of the diocese, read the opening prayer. The committal was read by Rev. Canon Smith, and the sentences of final prayers by Rev. Canon White. The Cathedral choir then chanted the "Nunc Dimittis," after which the Bishop-Elect gave the blessing.

More than 2,400 English clergy have, during the three years of war, been taken from the clergy at home to act as temporary Chaplains for the navy and army, in addition to the regular Chaplains, and several hundreds are doing volunteer work in connection with the Church Army, the Red Cross and the Y.M.C.A.

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Correspondence

LIBERTY OF SPEECH.

Sir,—Dr. Lewis, through your columns, expresses his disagreement with what I said in a letter which lately appeared in your paper. But what he writes rather, as it seems to me, confirms than refutes, what I maintained. He tells us that free speech should not be allowed to degenerate into unbridled license (there I agree with him), but then he evidently considers that only those who favour the continuance of the war should be the arbiters of what constitutes "unbridled license."

He mentions that Lord Lansdowne's letter called down the "severe censure of his son and heir," but is there any reason for thinking that the latter has his country's welfare more at heart than his distinguished father?

(Miss) Mary M. Sibbald,
c/o Mrs. Everest, Sutton West, Ont.

HAS THE CHURCH FAILED?

Sir,—With the kindest feelings in the world towards "Downeaster," it seems to me I would not be doing my duty if I let some of his statements go unchallenged. He certainly does not express my sentiments, nor the sentiments of the part of the Canadian Church which I know. He seems to be satisfied with the past attainments and present status of the Church, whereas everywhere I go I find among Bishops, priests and laymen, profound dissatisfaction and searching of heart at our present situation. It seems to me that "Downeaster," in view of all the circumstances, should not be so blissfully cocksure of his own views, nor use such unnecessarily strong language about the "nonsensical" views of others who do not see eye to eye with him, but who may be working just as hard to advance the Kingdom of God as he is. A year or so ago he announced that the Germans had been so badly beaten at the battle of the Marne that the issue was no longer in doubt. He, a little later, denounced as nonsensical the conscription of wealth, and Mr. Bonar Law and Sir Thomas White have been conscripting wealth ever since. He announces that Christianity has been a magnificent success, and when some of us venture to point out that our part has not been so successful, as it should be, he flies into a rage and denounces those who say the Church has failed, in language so emphatic—to use no harsher term—that I wonder it was not barred from your columns. What I would like to call to "Downeaster's" attention, is the fact that we

who think there are places where the Empire and the Church are not so successful as they ought to be, count ourselves both citizens of the Empire and members of the Church, and take upon ourselves our share of the blame for whatever failure there has been. Is not repentance the pre-requisite for amendment of life? Was there any improvement in the Mesopotamian bungle until failure was admitted and a new start made? What we say is that the Church is the most important institution in the world, but, being human, it is not perfect, and it is our business as Christians to endeavour to make it as nearly perfect as we can in order that it may do the work for which it was established by our Lord. The Bourbons have gone down to history as the race that learned nothing and forgot nothing and we do not want to be classed as spiritual Bourbons.

Central Canadian.

PREACHING.

Sir,—In answer to the letter of "Anglican Priest" in your issue of January 3rd, may I quote two short passages from "My Priesthood," by W. J. Carey (pp. 43 and 54).

"Beware of clergy who decry preaching. For though bad and slovenly preaching is one of the worst of poor humanity's burdens, and one of the devil's best friends, yet godly preaching is the principal means of saving souls on a large scale." And again, "Some people deprecate preaching: they fear lest it should overshadow Sacraments. Do not give in to this fear: the Word and the Sacraments go hand in hand. And be sure that preaching—convertedly and faithfully used—is the greatest and grandest means open to a man to bring the souls of his flock to the feet of their God."

These words of Fa. Carey, the brilliant Chaplain of H.M.S. "War-spice," should carry weight even with "Anglican Priest." If "Anglican Priest" really desires to convert souls to Christ and bring them to a knowledge of the means of grace, he will readily appreciate the value of good speaking in the pulpit. And then, the letters he found so tiresome do not discuss the object of preaching, but the quality of sermons. If he will read them carefully he will notice that not one of the writers suggests that preaching should be more than means to an end. Let "Anglican Priest" cheer up and read the book mentioned above. It will prove an excellent tonic for depression.

N. C. Smith.

Glenboro, Man.

DECISIVE VICTORY.

Sir,—Would you kindly publish the enclosed prayer for such a decisive victory over our enemies as will ensure abiding and universal peace. As you will see from the accompanying circular letter, it has been approved, authorized and issued by the Bishop of Montreal. I venture to think it will fill a want at the present time, and should properly obtain wide circulation for public and private use. The Prussian people, while retaining the forms of Christianity, have in sentiment and action reverted to the belief of their ancestors, that "force rules the world still, has ruled it, shall rule it, over the whole earth, still it is Phor's Day," and we are called upon to fight for Christian civilization and to right wrongs not our own, even if there is no other way of succouring those who are wrongfully enslaved and decimated, but by preaching the Gospel with the sword, even as King Olaf did in the old Norse saga. God's ways are not our ways, and it well may be that our heart's desire will be granted through developments within

Germany itself, yet are we not the less right in our present appeal for victory, or in straining every power we possess to ensure it. We pray morning and evening "Thy will be done," yet directly ask for that daily bread which is necessary for our continued existence, even though man does not live by bread alone.

Ed. Harper Wade.

Quebec, Jan. 21, 1918.

A Prayer for Victory.

Almighty and Eternal Father of all men, whose power and might none is able to withstand, and whose decrees cannot be gainsaid: May it please Thee to give decisive victory to our arms. As we have striven for peace, and now fight against the domination of force for the deliverance of those that are under the shadow of death, we humbly beseech Thee to grant us such complete victory over our enemies as will ensure abiding and universal peace. In wisdom and strength given by Thee in answer to our prayers, may be break the might of the oppressor and utterly destroy his power. Out of the present confusion and strife may thy Kingdom come in all the world, and our hearts and the hearts of our allies and of our enemies be purified under thy chastisement. In victory may we prove worthy of the high cause to which Thou hast called us, remembering the deliverance that came from Thee in the hour of our need and extreme peril, and our helplessness to alter the course of events which Thou hast ordained. We pray for all prisoners and captives, and for all sick and wounded, that in their afflictions they may look to Thee, and find Thou carest for them. All we ask is in the name of our Lord and Master, Jesus Christ. Amen.

THE RUBRICS AND OFFERTORY.

Sir,—In the Rev. Dyson Hague's Prayer Book Study in your issue of January 17 last, he appears to me to fail to do justice to the rubrics connected with the offertory. According to his view the offering of the bread and wine to God has been abolished. But an attentive reading of the rubric preceding the prayer for the Church Militant, and the opening sentences of that prayer, will, I think, convince any unbiassed and unprejudiced reader that the Rev. Mr. Hague is mistaken. The rubric reads as follows: "And when there is a Communion the priest shall then place upon the table as much bread and wine, as he shall think sufficient. After which done the priest shall say—*inter alia*. 'We humbly beseech Thee most mercifully to accept our alms and oblations, which we offer unto Thy Divine Majesty.' Rev. Dyson Hague suggests that the words "alms and oblations," only apply to the money offerings; but it does not seem to me that that is a reasonable conclusion. The bread and wine are on the table why should they be supposed to be excluded? Why are they ordered to be placed on the table, if they are not intended to be offered? Moreover, it is a very appropriate and significant ceremony first to offer in a solemn manner to God the bread and wine to be used in the Holy Communion. There is nothing in the least savouring of superstition in such an act. It is wholly distinct from, and absolutely unconnected with the theory and practice of the Roman part of the Church, in which the elements, both before and after consecration, are offered to God as a propitiatory sacrifice. Our offering is merely in the nature of a solemn dedication of the bread and wine to sacred purposes, and I feel sure in my own mind that that is a very proper and appropriate thing to do.

Geo. S. Holmsted.

THE FORUM.

Sir,—I was rather surprised to see the letter of Mr. Michell, of Kingston, editor of the "Bulletin" of the Social Service Council of our Church, stating that he had addressed the Forum meeting in Ottawa on a Sunday evening. I say this because I had not before heard of Mr. Michell's coming here, and also because of the general situation. Mr. Michell is in a sense an official of the Church, and a very efficient one, and his speaking at the Ottawa Forum rather complicates the situation, seeing that the Ottawa clergy have, so far as I am aware, of their having spoken, urged their congregations to stay away from the Forum. I do not question the judgment of anybody, but it seems to me, that with the rapid growth of the Forum movement our Church leaders should discuss this movement and arrive at a definite decision, so that there might be united action concerning it. I might just note in passing that while Mr. Michell thinks that the Forum meetings are largely attended by people from the different churches after they have attended their own evening service, the "Ottawa Citizen," which is the chief proponent of the Forum movement in Eastern Ontario, says in its issue of January 5th: "And the Forum is largely attended by people who have wandered away from the Church habit." Who knows best what the Ottawa Forum is doing?

An Ottawa Churchman.

INFLUENCE OF THE PRAYER BOOK.

Sir,—Will you allow me, for the last time, just to try and show to Rev. R. W. Allen that he has been persistently misrepresenting me in reference to my letter in your issue of November 8th, 1917? He asserts that I stated in that letter that I desired to "scrap the Prayer Book." Now, the statement is so sweeping that surely a brother Priest should pause before he charges another with it, and he should carefully reread what was written to see if he were not mistaken. No clergyman of the Church of England who is not insane wants to scrap the Prayer Book. The reasons that Mr. Allen gives for his charge are as follows:—"The letter was headed, 'Elasticity in the Evening Service.' It started with a complaint that the Church was not attracting the people. Then followed, if I remember rightly, criticism of the Evening Prayer. This was capped by the quotation of one whom he was citing as an authority, 'That we were not saving souls in any volume, therefore it should be scrapped.' The logical conclusion from such statements I take to be, that the Prayer Book is responsible for our not having a greater hold upon the people. In absence of any qualification of his quotation, I fail to see how any other conclusion could be arrived at than that Mr. Muirhead agreed with the authority whom he quoted. The words used were, 'it should be scrapped.'"

Now, what are the facts? The heading to my letter was the editorial heading to several letters dealing with suggestions regarding the Evening Service. My letter dealt with three things, clearly numbered and clearly set forth. I quote the exact opening words of each paragraph:—

"1. It is felt that the Church of England is not reaching and attracting the great mass of the partially educated and uneducated.

"2. It is felt that our Prayer Book service is unsuited to the people—people who have not been brought up in the Church, and to many who have never learnt to worship, and who have little knowledge and less interest in vital religion, but who come to our churches, but cannot worship." Then

I went on to plead for greater elasticity in the Evening Service to meet their case.

"3. It is felt that the Church of England has been failing to present religion as a vital matter to her members. The feeling is that while the Church's position is all right, historically and doctrinally, we have been failing to present the Living Christ to a needy world. The appalling condition of the average soldier in our citizen armies to-day, as regards religion, which this war has revealed, and for which the Church of England must take her share of the blame, should cause the most self-satisfied Priest or layman to pause and ask if all is right with us. The words of Fr. Carey, Chaplain on board H.M.S. 'Warspite,' puts this matter in a way that exactly expresses what so many feel:—

"Two things come home to me through this war. Firstly, that an ordinary Anglican religion won't do; it doesn't save souls in any volume. That is sufficient condemnation; therefore, it must be scrapped. Secondly, that the only forms of religion in the Anglican communion which have any life in them are the Evangelical and the Sacramental. The intermediate stages simply don't count. The ordinary Conforming Anglicanism, which makes a man declare himself 'Church of England' on enlistment, is despicable in its fruits. It carries no atmosphere, no courage, no conviction; it is hesitating, impotent, unsaving. . . . And the surprising, terrifying fact is that dignified clergy often do not know this. . . . They simply do not know the masses, and their utter, complete dissociation from and ignorance of vital religion."

I have quoted this paragraph in full, for it contains the offending statement, "it must be scrapped." But the thing to be scrapped was no more the Prayer Book than the Bible. All Mr. Allen's letters, then, in defence of the Prayer Book have been wasted effort, as far as I am concerned, for neither I nor the writer from whom I quoted, even hinted at scrapping the Prayer Book. I repeat that I think it is unfair to misrepresent my statements. I do not believe that Mr. Allen did this wilfully, but when I pointed it out, he should have carefully reread my letter, and not have quoted from memory, as he says in the paragraph above. I expected criticism of my letter regarding what I said, but I never expected to be charged with what I neither said nor remotely hinted at.

I thank you, Mr. Editor, for your kindness in allowing me to occupy your space in trying to clear myself from unfair criticism. As far as I am concerned, the matter is closed.

C. P. Muirhead.

Bowmanville, Jan. 26th, 1917.

A NEW ECCLESIASTICAL WEAPON.

One day I was talking with a group of three when they asked my name. "Canon Gould," I said. "Beeshop Gould," was the answer. "No," I replied, "Canon Gould." "Ca-a-non Gould," they repeated, in a mystified tone of voice, and then one of them added, by way of explanation, "Many times Huskie pray for you, like to know your name." Not the least among the privileges of my visit to the North do I prize the assurance that in their little conventicles for prayer and praise "many times will the Huskies pray by name for Canon Gould." At the same time, I believe they are arguing with themselves something like this, "Beeshops we know, Archdeacons we know, Missionaries we know, but what kind of an ecclesiastical weapon a Ca-a-non may be we have yet to learn."—Canon Gould.

The Churchwoman

Ottawa W.A.

The January Board meeting opened with the W.A. Litany read by the Rev. John Dixon. It was announced that Miss Josephs, of Pembroke, had been made a general life member by her brother; and Miss Mitchell, of Pembroke, a diocesan life member by five friends. Both ladies are heartily congratulated by the Board. The Dorcas secretary reported that 7½ bales had been sent to the dioceses of Algoma, Qu'Appelle and Mackenzie River, valued at \$259.03. A special request was made for surpluses for Mission stations in the North-West. A plea also came for clothing and gifts for a bale for Mattawa Mission. Will any response to the latter please be sent in as soon as possible to Miss Macnab, Lauder Hall, Queen St., Ottawa. Twenty-five dollars of the E.C.D.F. was voted to Matheson parsonage, diocese of Moosonee. Sincere sympathy goes out to Canon Forster Bliss, of Smith's Falls, and his family on the death of Mrs. Bliss; also to Mrs. Samson, secretary of literature, and Mrs. Hunter, of Hay River, on the death of their father, Mr. Le Roy. Once more a life member has been called upon to sacrifice her son in this great war, Mrs. Dowsley, of St. George's, Ottawa. Miss Botterell gave a very pleasing account of the working of the Shingwauk Home, and answered many questions. The literature secretary reported the study book "Inasmuch" to be selling well. The meeting closed with the "Grace."

Columbia W.A.

The monthly meeting of the Diocesan Board was held on Friday, January 18th, in St. John's Schoolroom, Mrs. Chadwick, the wife of the Rector, reading the W.A. Litany and Scripture portion. The diocesan president, Miss Turner, who has recently visited the Alert Bay Schools, reported having received the sum of \$26, which the children and staff contributed as a Christmas offering from their own earnings to the fund for the relief of the Armenians. The Indian girls have already "adopted" an Armenian child and sent \$3 monthly for her support. Thus they are exhibiting the best of all Christian virtues and have learned the joy of giving. Rev. Neville Ward gave the noontide address on St. Paul's "Signature," in 2 Cor. 13: 14, illustrating the three stages of the Christian life as three schools through which the soul passes in learning to know God: the grace of Jesus being the foundation, the love of God the walls, and the communion of the Holy Ghost the roof and crown of the whole character. A short Mission Study Class on the native Indian and the white man's debt and responsibility with regard to him, aroused a great deal of interest and discussion. Mrs. Schofield gave an outline of the concluding chapters of the book, "The Disintegration of Islam," which she has made most interesting and instructive at the cost to herself of much thought and study. Rev. Neville Ward, who is in charge of the Chinese Mission work in Vancouver, gave a short address on the work and aims of the M.S.C.C. and the W.A., which he said, we must regard as one organization, each being the complement of the other, "workers together" for one purpose. Bishop Schofield was present at the afternoon session to outline the plan that is arranged during the Synod to be held in Victoria, February 6th and 7th, of holding evening conferences to consider how the Church is to meet the new conditions brought about by the war. To these conferences all W.A. members are invited and general discussion and suggestions will be encouraged. A special feature of interest at the Synod will be the visit of the Rev. W. Antle, who

is to bring his Mission ship by special request of the Bishop, and in the evening of February 8th, to give an illustrated lecture on the work of the Columbia Coast Mission. The Bishop requested the meeting to consider the advisability of holding a Summer School for 1918, and after some discussion it was decided to assure the Bishop of the support and co-operation of the Columbia W.A., should he decide to carry out the same programme that was so successful in 1917. The report of the work of the Oriental secretary was full of interest, the kindergarten and night schools having reopened early this month with an increased attendance, and a class of young Chinese having held a watch-night service which was conducted in a spirit of reverence and earnest prayerfulness, that proves the sincerity of their faith and devotion. A touching little incident was unfolded, showing what good a little child may do by an unselfish act. The Junior secretary appealed to one of the Branches for gifts for the little Chinese children in Mrs. Gilbert Cook's class, and one tiny member offered her own new doll, which she gave quite happily, and it proved to be the only doll that was donated. One little Chinese girl became the happy and much envied possessor of the precious dollie, and the father of the child was so delighted at the honour done to his little girl that he brought her to the kindergarten class and begged that she might be taught there, having previously refused to allow her to attend any class, though he let her go to Mrs. Cook's "Christmas treat" as a guest! It is thus these little ones are gathered by our earnest missionary workers. Miss Turner read a letter from an officer of the Keewatin W.A., referring to the removal of one of their most valued officers, Miss Hockley, corresponding secretary to the Board, to Colwood, near Victoria, and asking the Columbia W.A. to extend the hand of fellowship to her, which will be gladly done as Miss Hockley will be a welcome addition to our W.A. forces. The thankoffering secretary read the short paper in the January "Leaflet," by Mrs. Regan, of St. John's, N.B., which contained many helpful and practical suggestions. All members should make a special study of this excellent little paper. It is earnestly hoped that Mrs. Luxton's suggestion, for the amalgamation of the "Leaflet" with the "Mission World," will be seriously considered by the General Executive at the first opportunity.

Death of Mrs. Sage.

Mrs. Sage, the widow of the late Mr. Jesse Sage, died at her home in London on January 20th, aged 84 years. She had been a resident of London for the past twenty-five years. The funeral took place on Tuesday, the 22nd January, and it was conducted by the Rev. G. Q. Warner, the Rector of the Bishop Cronyn Memorial Church, of which congregation the deceased lady had been an active member during the whole of her residence in London.

Death of Mrs. J. R. Dargavel.

Mrs. Dargavel, of Elgin, Leeds Co., the wife of Mr. J. R. Dargavel, M.L.A., died on January 13th, at her late residence, after a short illness. Mrs. Dargavel was a daughter of the late Mr. Robert Hopkins, a former well-known merchant of Newboro. She was widely known and loved for her works of charity; her devotion to her home and church; her energetic work for Red Cross and relief of suffering caused by the war. The funeral was held in the beautiful little church which Mrs. Dargavel so materially helped to build and furnish. The service was conducted by the Bishop of Ontario, assisted by Rev. T.

H. H. Hall, Rector of Newboro, and the Rev. E. Teskey, Rector of Oxford Mills. Besides her husband, Mrs. Dargavel leaves to mourn her loss, one son and three daughters, one of them an adopted daughter, besides a brother and a sister who also survive her.

Church News

Preferments, Appointments and Inductions.

Archbold, Rev. Walter, of the Diocese of Easton, U.S.A., to be Vicar of St. John's, Weston, Ont. (Diocese of Toronto.)

Armitage, Rev. William Leslie, M.A., Rector of St. Mark's, Parkdale, Toronto, to be Rector of St. James', South London. (Diocese of Huron.)

New Brunswick Notes.

King's College, Windsor, is to inaugurate a vigorous campaign in New Brunswick to raise funds. There is a movement on foot to raise \$125,000 within the next year and friends of higher education will be asked to contribute a share of this amount. At a meeting of the Board of Governors of the College held at St. John, N.B., it was decided to commence the St. John campaign about the middle of March. The Board of Governors of the College met at the Church of England Institute. Archbishop Worrell was in the chair. The chief business of the meeting was the arranging for the campaign, and Rev. Canon Vernon, of Halifax, was appointed chairman of the campaign. At the meeting it was decided to try and place the College on a more economical standing, this being made necessary by war-time conditions. A committee composed of Archbishop Worrell, President Boyle, Professor L. A. Forsythe, Dr. M. A. B. Smith, W. L. Payzant and Capt. Reginald Harris was appointed to offer suggestions along this line. It was stated at the meeting that 80 per cent. of the students of King's College had enlisted and that there was not now one student at that institution who came under the Military Service Act. Those who attended the meeting included Archbishop Worrell (Halifax), President Boyle (Windsor), Professor L. A. Forsythe, M.A., B. Smith (Halifax), Capt. Reginald Harris, Dr. V. E. Harris (Halifax), Rev. Canons J. DeWolfe, Cowie and A. W. Smithers (of Fredericton), Revs. W. B. Armstrong and G. F. Scovil (St. John), and Rev. T. Parker (Bloomfield) and R. W. Hewson (Moncton). A committee composed of Judge Armstrong, Rev. G. F. Scovil, Dr. Baxter and A. L. LeBlanc was appointed to look after the financial campaign in St. John.

Unique Gathering at St. Matthew's, Quebec.

A very interesting and pleasant evening was spent in St. Matthew's Parish House, on a recent date when the local members of the C.E.M.S. were "At Home" to the members of the congregation and their friends. The first item on the programme was "Ye Waits," who sang several carols to the accompaniment of a local violinist, who was lighted by a lantern which first showed its light around the year 1800. The next order of the evening was "Charades," which were skilfully acted by members of the society. These were followed by old English games, musical chairs post and blind man's buff, all taking their part in the evening's entertainment. Prior to refreshments the old custom of "bringing in the Boar's Head" was observed, and this was carried out correctly in every detail. The herald was provided with the regulation

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coach horn, and he, with the two pages, were attired in satin suits, the boar's head being carried by the "cook," the whole making a very spectacular procession, and if the Latin was not too good, the defect was easily made up by the enthusiasm of the retinue. As a wind-up to the evening's entertainment, Sir Roger de Coverley was danced and "Auld Lang Syne" was sung with great heartiness by all who were present.

Another Missionary Sunday School.

The Sunday School of the Church of the Good Shepherd, Mount Dennis (diocese of Toronto), has received a letter of thanks from the Rev. N. LeMoine, of St. Mark's Church, Halifax, for their recent donation. In addition to this the school sent \$10 to Belgian Relief and \$25 to Missions, making with the previous gifts at Easter, a total of \$100 to these two objects, and the scholars expressed themselves as willing to give up their annual Christmas tree, if necessary, though the superintendent and teachers did not think it either necessary or advisable. This school of 225 scholars has also financed their own picnic, Christmas tree and prizes; paid for a complete yearly set of lesson material from kindergarten to Bible Class; sent \$5 to St. Faith's House, Toronto, and won a number of diplomas at the Commission's examinations, last year winning three prizes out of nine offered by Toronto diocese.

Memorial War Shrine, First in this Country.

A memorial war shrine has been erected at Bobcaygeon similar to those erected in different parts of the Motherland. This is believed to be the first one erected in Canada, and has accordingly attracted a great deal of attention. The purpose for which it was erected is to keep in honour constantly before the minds of citizens the names of the men who have gone to fight in defence of the Empire.

Vestry Meeting at St. Philip's, Toronto.

The annual vestry meeting was held in the schoolhouse on January 21st. There was a good attendance. Wardens, Messrs. F. T. W. Hodgson and C. Evans Lewis; delegates to Synod, Messrs. W. Brooks, C. Evans Lewis and W. J. Burnett. Total receipts, \$4,150. All reports presented were of a satisfactory nature. Gratifying features noted were the marked increase in the congregation and the flourishing condition of all the parochial organizations.

St. Saviour's, East Toronto, Men's Club.

The following officers were elected for the ensuing year at the last meeting of this club, which was held on January 22nd: Hon. pres., Rev. G. I. B. Johnson; pres., J. B. Rogers; vice-pres., F. C. Dawes; secretary, W. A. Hare; treasurer, A. K. Gregory. Executive Committee—S. A. Leeds, R. L. Beverley, C. F. Gurney and S. A. Monk.

More Vestry Meetings at Ottawa.

The annual vestry meeting of St. Matthias Church was held on the evening of January 21st, the Rev. W. A. E. Butler, the newly-appointed Rector, presiding. Wardens, Messrs. D. M. Lockhart and W. C. Leech; delegate to Synod, J. Milk. All reports presented were most satisfactory.

Trinity Church, Ottawa South.

The past year has been a most successful one in every way in this parish, according to reports presented at the annual vestry meeting, which was held on January 21st. The Rector, Rev. George Scantlebury, presided. Wardens, Messrs. T. Barnes and W. Idle. Receipts, \$1,909.97; balance in hand, \$100.60.

Church of the Redeemer, Toronto, Entertain Soldiers.

During the month of December a men's association was formed and organized in the Church of the Redeemer, Toronto, for the purpose of entertaining and administering to the needs of the returned men in Toronto, and for sending boxes to and otherwise keeping in touch with the men of the church overseas. On the 7th of January one hundred and ninety-six boxes were packed and mailed. On Tuesday, January 13th, over one hundred returned soldiers from Davisville Military Hospital were entertained at a smoking concert given by the men of the association. Each man was given a tag with his name when he entered the hall, and during the course of the evening the soldiers and the men of the association exchanged tags. It was then suggested by Mr. H. Boulter, the president of the association, that if the association could be of any assistance to the soldiers at any time they should communicate with the member whose tag they held. The following Sunday afternoon several members of the association visited the hospital and further established the acquaintanceships made the previous week.

Annual Vestry Meeting, St. John's, Victoria, B.C.

The annual vestry meeting of this church was held on January 15th, the Rector, Rev. F. A. P. Chadwick, presiding. Wardens, Messrs. R. W. Perry and James Townsley; lay delegates to Synod, Major John Walsh, Dr. V. Duke and H. B. Robertson, K.C. All the reports presented were of a most encouraging nature.

Vestry Meeting at Christ Church, Deer Park, Toronto.

The members of this congregation held their annual vestry meeting on January 21st. The total receipts amounted to \$7,863. This was for the nine months from March 15th to December 31st, 1917. Missionary givings were increased 25 per cent. on last year. The Organ Committee announced that the new organ would be installed in the church within the next two weeks. A committee was appointed, consisting of Messrs. Gagen, Mickle and King, to arrange for a suitable memorial to be placed in the church in commemoration of the members who had fallen in the war. Mr. E. J. Hallaway was appointed convener of the Missionary Committee. Wardens, Messrs. W. B. Bamford and A. C. King. Rev. H. A. Brooke, the Vicar, presided over the meeting, which was well attended. The lay delegates to the Synod will not be elected until Easter Monday.

Deanery of Lunenburg.

The 123rd meeting of the Rural Deanery of Lunenburg took place at Bridgewater, N.S., in December. At the business meeting the following resolution was passed unanimously: "That, in the opinion of the clergy of the Rural Deanery of Lunenburg, it is our duty to God and our country in this great crisis of our Empire's life to give a clear and decisive voice to our brethren in the faith in this

deanery. And that we deem it an obligation on all citizens at this time to put all partizan feeling aside for the great duty of establishing a real union of all parties; and supporting a strong Union Government representing the same for the vigorous prosecution of the war, and for dealing honestly with the grave economic problems which will face the country when victory is assured."

Death of Mrs. Strople.

There recently passed away at Bayfield, Antigonish county, an aged resident, Mrs. Harriet Strople, widow of W. J. Strople, in the ninety-fourth year of her age. She leaves three sons and one daughter, Charles, postmaster of Bayfield; Arthur, residing on the homestead, and Mrs. Matthew Connor, Afton; also twenty-six grandchildren. She has lived a quiet diligent life, a faithful wife and mother, a constant attendant in the services of the Church when in health, and a staunch Churchwoman always.

Port Arthur Notes.

Congratulations to Mr. A. W. Roberts, manager of the Canadian Bank of Commerce, on being unanimously elected as president of the 1918 Board of Trade. Mr. Roberts is a most regular and faithful attendant at the church services, and is a valued member of any committee on which he serves.

Rev. John Leigh made a special appeal for the open offerings on Sunday, January 13th, to be unusually generous. As a result, \$58.47 was contributed through the loose offering, and this will be donated to the M.S.C.C., going towards the church's apportionment for the year. The result is surprisingly good, considering that the weather was not conducive to large congregations, and Mr. Leigh only made the appeal once.

As far as any rate as St. John's Church is concerned, the New Year has dawned full of promise. Already the old church of St. John's is being taxed to accommodate every Sunday evening the large crowds who throng the sacred edifice to listen to Mr. Leigh's eloquent and impressive sermons, and either the enlargement of the present church or the building of a new one will be the natural necessity, if the present demand for seating space is continued. Already under consideration is a proposal to consider the advisability of building a basement on the new church site, which can be used for Sunday School purposes, thus not only relieving the at present over-crowded Parish Hall of an unpleasant situation, but also lifting off the vacant church property the burden of taxes which the church is bound to pay as long as the property remains unbuilt upon.

The Women's Guild of this church, of which Mrs. J. D. MacKenzie is the indefatigable president, have now enough cash in the bank to pay off, at Easter, the whole of the outstanding mortgage of \$1,600. They are now bent on paying off the indebtedness on the new church site on the brow of the hill, which was obtained and partly purchased outright a few years ago by F. H. Keefer, K.C., M.P., and which leading architects have pronounced the finest available church site in the Dominion of Canada. As an initial effort they propose obtaining the first \$1,000 by Easter without having recourse to sales or bazaars, by a simple system of a chain calendar. One woman, representing the year, will give \$2; she will obtain thirteen more women, representing each a lunar month, to give \$1 each; and they in turn will get 52 others to give 50 cents each, the 52 representing

the weeks; they will get 365 others to give 25 cents apiece, who in turn will get 8,760 subscriptions at ten cents apiece. In this manner \$1,008.25 will be raised

Romances of the Rhine.

A large number of people, gathered together in St. Philip's Schoolhouse, Hamilton, on the evening of January 14th, had the opportunity of listening to a very interesting and instructive address upon the scenery, commerce, legends and historical romances of the Rhine. The lecturer was the Rector, the Rev. C. B. Kenrick, and he used a great variety of coloured slides, ranging from maps and portraits to pictures of Cathedrals, castles, chalets, flower-decked meadows, and the pinnacled rocks of the Black forest were also depicted. Among the great churches illustrated were the Cathedrals of Cologne, Mayence, Strasburg and Freiberg. Heidelberg and Baden-Baden were given special attention, and the great river was followed from its Dutch delta to its varied sources in the glaciers of Switzerland.

Archdeacon Smyth Preaches Impressive Sermon at Convocation Hall, Toronto University.

In spite of the cutting wind and bitter cold a fairly large congregation assembled in Convocation Hall on Sunday, January 13th, at 11 a.m., to hear Archdeacon Paterson Smyth preach the first University sermon of the year. Archdeacon Smyth during his discourse showed that Christianity is not, as some people now think, losing its efficiency and power. "Even though after nineteen centuries Christianity, so-called Christian nations have risen against one another to kill and maim and destroy, the earnest Christian who has been living close to his God never dreams of asking if Christianity has failed and even the impetuous one who asks this does not really mean all he says. True Christianity never fails. It is the half-hearted formal Christianity, the Christianity that is not lived up to that has failed, and this has failed in all time. The failure of Christianity is just this: We who call ourselves Christians are not very good Christians. But the little Christianity that we have has not quite failed when last Sunday it sent fifteen millions to their knees in prayer. We blame Germany for all this strife and bloodshed, but Germany is a Christian nation, and the Kaiser is a member of the Christian Church. But Germany has attempted to change Christianity to suit her needs. Germany has reverted to type: Germany's ideal is win at any price. Christ's ideal is right at any price. The awful thing in Germany's actions was in her proclaiming paganism as her course of action, proclaiming wrong to be right and departing from Christ's ideals. We have not always been right or just or chivalrous, but we at least knew what we ought to have been. Germany criticized Christ more freely than she would venture to criticize the Kaiser. Christianity grows like the oak tree—very slowly, but very surely. Every step onward depends on the willing surrender of a human heart. Jesus told men it would be slow, but it would be sure. The world-to-day is much nearer God than when Christ was born, but it is still far away. We look back on the slave trade and the inquisition and the punishment of theft by hanging just as our successors will look back on war. Some day we trust Germany will look back with shame on these three years of blackness." The closing message was one of great persuasiveness. "Get back to your Christ and your Church and pray. Do your best when your missionaries call for help to Christianize foreign lands and do your best to further God's work in our own lands."

Muffled Peal in Honour of Dead.

Pte. Arthur Henry Burgess, campanologist, rang, what is said to be the first muffled peal ever heard in Canada on the bells of St. George's, Montreal, in honour of the late Alfred Richards, C.P.R. train announcer. The peal consisted of 720 changes on the ten bells.

Erect Crucifix to Dead Soldier.

At St. Columba's Church, Notre Dame de Grace, Montreal, on Sunday morning, January 20th, a memorial was unveiled to the memory of the late Pte. Kenneth McKay, of the 73rd Battalion Royal Highlanders of Canada, who died April 20, 1917, from wounds received in action at Vimy Ridge. The memorial was in the form of a bronze crucifix, eighteen inches high, enclosed in panels, engraved with the name and regiment of the dead soldier, and giving the circumstances under which he gave his life for his country. The dedicatory service was conducted by the Bishop of Montreal, while the memorial was unveiled by Lieut.-Col. Peers Davidson, who took the 73rd Battalion overseas. The Bishop paid a touching tribute to the memory of the soldier whom they were honouring, he being one of the youngest men of the Highlanders to pay the great sacrifice of duty. Pte. McKay, when killed, was only 18 years old. He enlisted at the age of 16. There were a number of returned officers and men of the 73rd and other Highland regiments present, as well as Mrs. McKay, mother of the dead soldier.

St. James', Hamilton, Annual Choir Social.

The annual social of this church choir was held in the basement of the church on Friday, January 18th, when a very pleasant evening was spent. Music and games furnished an enjoyable programme, at the close of which a supper was served by the lady members. During the evening rewards for regular attendance were presented by Mrs. Tebbs, the wife of the Rector, and the donor of the prizes, to Leslie Bolt and Marie De Grave. The prize given by Mr. Draper, the choir master, was won by Fred Parry. The Rector, the Rev. G. W. Tebbs, was in turn the recipient of a mark of appreciation from the members of the choir, who presented him with an electric heater. The evening closed with the singing of the National Anthem.

Annual Parish Meetings.

The annual meeting of St. Magloire's Church, Drumheller, Alta., was held on Thursday, January 3rd, and was very well attended. The reports of the Incumbent, churchwardens and W.A., all spoke of the great progress being made. The W.A. especially deserves credit for paying off the debt on the church. The churchwardens, Messrs. T. J. Greentree and J. G. Jeal, were both re-elected and given hearty votes of thanks for their loyal work. They reported having put electric lights into the church, partitioned off a vestry, and having still a substantial balance in the bank. The meeting resolved to pay off the debt on the organ as quickly as possible, and then proceed with the building of a parish hall, which is an urgent necessity, and for which there is already a sum of \$150 in hand.

The annual meeting of Holy Trinity Church, Munson, Alta., was held on Wednesday, January 9th, 1918, when Messrs. E. B. Evans and J. Bowey were elected churchwardens. A resolution was passed asking the Synod to petition the General Synod to extend the revision of the Prayer Book to the replacing of obsolete words by modern ones.

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Lieutenant Platt's Tablet Unveiled.

An impressive and interesting ceremony in honour of the memory of the late Lieut. H. E. B. Platt, formerly of the 3rd Battalion, was held on Sunday, January 27th, at the Church of the Epiphany, Toronto, at the morning service, when a bronze memorial tablet was unveiled in the presence of a large congregation, including many of the late officer's fellow-soldiers. The Ven. Archdeacon Ingles gave a kindly and eulogistic address, in which he referred to the boyhood and to the military career of the late officer. The tablet, which was unveiled by Archdeacon Ingles, was recently received by the parents of the late officer, Mr. and Mrs. A. T. Platt, of 1574 King Street West, from the comrades of the deceased, the officers, non-commissioned officers and men of the "A" Company of the 3rd Battalion, and the regimental scouts in France. Lieut. Platt was killed at Hill 60 in May of 1916, and his body is buried in France. Numerous letters have been received by the parents from his superior officers and associates in the ranks, commenting on his fine work while serving as an intelligence officer and declaring that it was owing to his unusually good service that his associates were taking up a subscription to erect a memorial stone over his grave in France as well as to provide the memorial which was unveiled. Prior to the unveiling, Major Kirkpatrick, who recently returned from the front, addressed a few words to the congregation, in which he referred to the fine character of the late Lieut. Platt and his spirit of comradeship, which had won the high esteem of all with whom he came into touch. Hymns specially chosen for the occasion were "Lead, Kindly Light" and "For All the Saints Who from Their Labours Rest," while the "Last Post" was sounded at the close of the service by a returned sergeant from the 3rd Battalion.

Death of Colonel G. A. Sweny.

Colonel George Augustus Sweny, an Indian Mutiny veteran, and a son of a veteran of the Battle of Waterloo, died at his residence 170 St. George St., Toronto, on Sunday evening, January 27th. He had been ill for the past two weeks and was 80 years of age. The late Col. Sweny was born March 25th, 1837. His father was Major John Paget Sweny, of the King's Dragoon Guards, and the senior surviving officer of his regiment at the Battle of Waterloo. Col. Sweny entered Christ's College, Cambridge, intending to take Holy Orders, but the Indian Mutiny breaking out before he had received his degree, he obtained a commission as ensign in the 4th King's Own Royal Regiment, and proceeded to India, where two of his brothers were serving. As a regimental officer he held the position of adjutant, interpreter and musketry in-

structor, and on field service with a flying column he was appointed staff officer during the final stages of the mutiny. Later he served in the Abyssinian Campaign as A.D.C. to General W. Wilby, and subsequently was selected by Lord Napier of Magdola as staff officer on the line of march in command of transport and Provost-Marshal of the 1st Division. He was twice mentioned in despatches, and in 1869 he exchanged into the Royal Fusiliers, serving there until his retirement as a Colonel in 1885. He then came to Canada and selected Toronto as his place of residence. The deceased officer took an active interest in the public life of Toronto and at various times he was president of various clubs and associations. He was also a member of the Board of Governors of Upper Canada College, and was treasurer of the Ontario branch of the Patriotic Fund at the time of the Boer War. Since that time he had held various offices in the Red Cross Society. The late Col. Sweny is survived by his widow and two sons, Roy, of Okanagan, B.C., and Brigadier-General W. F. Sweny, D.S.O. (Royal Fusiliers), who is C.O. of a brigade in the B.E.F.

Vestry Meeting at Brandon.

The annual vestry meeting of St. Matthew's, Brandon, was held on January 23rd, Rev. E. A. Anderson, the Rector, presiding. Warden, Messrs. G. B. Coleman and David White. The reports from the various organizations of the parish were most encouraging. The financial statement for the year, in spite of unsettlement in the parish, many of the members having either joined the colours or moved away from Brandon, showed that excellent progress had been made. Nearly \$2,000 was paid off liabilities, in addition to current expenses. Remarkable work also has been done by the ladies of the congregation during the past year, the members of the different societies having raised \$3,178 by their efforts. An interesting event in the proceedings was the presentation of a wrist watch and pen to Mr. David White in recognition of his years of faithful service as treasurer.

Moosonee Notes.

The Bishop of Moosonee preached at the dedication of the Church of St. Mark's, Iroquois Falls, on December 23rd. This is the second of the new churches erected to take the places of those destroyed by the 1916 fire. The church is a strongly built and neatly designed frame building, capable of accommodating over 200 worshippers. It was well filled at the opening services.

St. Paul's Church, S. Porcupine, was well attended on Christmas Day in spite of extreme cold and stormy weather. Several beautiful gifts for the sanctuary were dedicated on this day.

The annual parishioners meeting of Holy Trinity pro-Cathedral, Cochrane, was held on January 14th, 1918, the Bishop presiding at the Rector's request. Excellent financial reports were submitted, the parish indebtedness having been reduced by nearly \$400 since Easter and all expenses of maintenance having been met. A substantial increase to the Rector's salary was voted for unanimously by a representative attendance.

Nottaway's first children's Christmas tree (postponed until the arrival of the Rev. G. F. Knox) was held on Saturday afternoon, January 12th, when all the children of the settlement were invited to the home of Mrs. W. Kirwin, kindly lent for the occasion. A tea and the various gifts were provided by Mrs. John Harris, one of the ladies present and consisted of all such good cheer as delight the eyes of the youngsters. The tree was artistically decorated by the Rev. Mr. Knox, assisted by Mr. John Iserhoff, Indian catechist and Mr. H. Edwards. Mrs. Harris officiated at the piano and rendered an excellent programme of music, which was followed by a distribution of the gifts to the children. Mrs. H. Edwards and Mrs. D. D. Whyld assisted Mrs. Harris to wait on those present. This is the first entertainment of the kind ever held in this locality which is populated by French-Canadians, Indians and English, and the ladies of Nottaway hope that it will become an annual event. In the beginning of winter a harvest festival was held when the few settlers contributed a thankoffering of \$20.

New Rector of St. James', London.

The Rev. W. L. Armitage, M.A., Rector of St. Mark's, Parkdale, Toronto, has been appointed Rector of St. James', South London, and he will assume his new duties on April 1st. Mr. Armitage is succeeding the Very Rev. Evans Davis, the Dean of Huron, who recently resigned.

Evangelistic Missions.

From many quarters of late has come an earnest expression of the need for evangelistic effort. First things must be first. After all, that which matters most in the community is that the heart and life of the individual should be brought into right relationship with God. The wish for such aggressive and spiritual ministry of an evangelistic character has been expressed by many of our most earnest and successful clergymen in different centres of Church life throughout the Dominion, but apparently the supply has been very difficult to obtain.

It will, therefore, be good news to many that the Bishop of Fredericton has granted leave of absence for six months to the Rev. R. P. McKim, M.A., Rector of St. Luke's Church, St. John, N.B., to set him free to hold evangelistic missions and gatherings of Sunday School teachers and other Church workers for the deepening of the spiritual life. Mr. McKim began this special ministry last Sunday with the Rev. P. R. Soanes, Rector of Trinity Church, Aurora, (diocese of Toronto). Both Mr. McKim and Mr. Soanes ask that very earnest and special prayer be offered on behalf of the Mission now in progress. Although Mr. McKim has already undertaken a considerable number of Missions during the next few months, he still has some vacant periods between now and the end of June, and will be glad to hear from any clergymen who might wish to obtain his services during the months at his disposal for this special effort. Communications addressed in care of Principal O'Meara, at Wycliffe College, will reach him without delay. Anyone who has had the privilege of coming into personal touch with the magnificent work which has been carried on under Mr. McKim in his

own church the significant available time for a spiritual and other centre out the Doi

St. John

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Hamilton

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At a me of all the bec, lately ish Hall, pressing r of the C municipal observanc support to Dominion city of Qu The dic connection behalf of \$850. TI The am ity Churc

own church at St. John will appreciate the significance of such a man being available even for a limited period of time for a larger ministry of the same spiritual and aggressive character in other centres of Church life throughout the Dominion.

St. John the Evangelist, Toronto, Pillaged.

Thieves broke into this church early on Friday morning last, January 25th, and they did damage to the extent of \$200 in the vain attempt of the marauders to find the Bishop of Toronto's crozier, which was thought by them to be in the building. The crozier, which is carried by the Bishop is a costly emblem of authority, being made of wood, studded with rubies, emeralds and diamonds. For some time the Rector of the church, the Rev. J. R. MacLean, has been in Grace Hospital recovering from a severe operation, the service on Sunday evening, January 20th, was taken by the Bishop of Toronto. During the service the crozier was used, and it was supposed to be still in the building. The thieves gained entrance through a cellar window, and after making a survey of the basement, went upstairs to the library and smashed down the heavy oak door with an axe taken from the furnace room in the basement of the church. Here the thieves forced the locks on the Rector's desk, and after searching the drawers they piled up the contents in a neat pile on the desk. The church silver was taken from the racks on the wall, but the intruders did not take it with them. Some money which was in the desk was not taken. The vestry door was also forced by means of the axe. The stout oak door with its iron hinges was splintered and forced open. Various lockers in the robing rooms, which are used for the choir and visiting ministers to hang up their vestments in, were broken open in the thieves' ruthless search for the crozier, which is very valuable. All the choir's cassocks and surplices were thrown in a heap in the centre of the floor. Nothing of value was taken by the intruders, although even the offertory boxes were torn from the walls of the church. A large memorial covering on the church font was thrown over on the floor.

Hamilton Cathedral School Entertainment.

The Primary Department of Christ Church Cathedral School in Hamilton gave their Christmas entertainment on January 22nd. Dean Owen was present part of the evening, and Mr. F. Wase, the superintendent, presented him, on behalf of the teachers and officers, with a picture entitled "The Lost Sheep." The picture represents a shepherd on a rocky cliff stretching out his hand to a lost sheep, which has wandered away from the flock. The Dean thanked the teachers for the gift, saying that it was a great pleasure to be associated with such teachers and scholars. The other presentations were a new Prayer Book, given to the superintendent, and the primary teachers presented Miss Bull and Miss Shotter with a book each.

Quebec Diocesan Notes.

At a men's meeting, representative of all the Anglican churches in Quebec, lately held in St. Matthew's Parish Hall, a resolution was passed expressing regret at the recent decision of the Courts, which declared the municipal statute in regard to Sunday observance ultra vires, and pledging support to the movement to invoke the Dominion "Lord's Day Act" in the city of Quebec.

The diocese of Quebec's quota in connection with the recent appeal on behalf of the Chaplain's Fund was \$850. The response was \$1,100.

The annual vestry meeting of Trinity Church was held recently. The

gross receipts for 1917 were \$8,528.66. Of this amount \$3,272.92 was for current expenses, \$2,159.83 for church improvements, \$717.06 for Missions, and \$498.74 for patriotic purposes.

Funeral of the Rev. W. H. A. French.

The funeral of the late Rev. W. H. A. French, who died with such tragic suddenness at Shanty Bay on January 12th, took place on the following Wednesday, the Bishop of Toronto officiating, assisted by Archdeacon Ingles and Canon O'Meara. St. Thomas' Church was full, and the Bishop spoke feelingly. The clergymen present were: The Rev. H. G. Willis, New York; the Rev. J. R. S. Boyd, Rural Dean of Orillia; the Rev. H. D. Raymond, Barrie; the Rev. F. Herman, Craighurst; the Rev. R. J. W. Perry, Innisfil; and the Rev. Neil Campbell, Oro. There were also representatives of the congregations of St. Mark's, East Oro, and St. Aidan's, Hawkestone.

Vestry Meeting at St. John's, Ottawa.

The annual parochial vestry meeting was held on January 21st, when satisfactory reports were presented. Wardens, Messrs. G. E. Fanquier and W. H. Pennock. Delegate to Synod for three years, Sir Henry Egan. The heaviest expenses during the past year were the erection of a memorial window to the memory of the late Canon Pollard, which cost \$1,100, and the reconstruction of the pipe organ, which necessitated an expenditure of \$1,500. The total receipts amounted to \$11,000.

St. Augustine's, Montreal.

A reception was lately held by the congregation of the above parish and a presentation of a silver rose bowl, with an illuminated address, was made to the Rev. and Mrs. F. G. Coombs. The presentation was made by the Rector's warden, Mr. F. Barnes, who was supported by the people's warden, Mr. J. Priestly, and Mr. G. Pringley.

Fenelon Falls Notes.

The parishioners of St. James' were greatly shocked by the news of the sudden death at Shanty Bay of their former Rector, Rev. W. H. A. French. The sympathy of the whole community is extended to his bereaved widow and family.

On Wednesday evening, January 23rd, in Twomeys Hall, Major the Rev. R. McNamara, a former Rector of the church at Fenelon Falls, now Rector of St. John's, West Toronto, before a large and highly appreciative audience, delivered an illustrated lecture on "Life in the Trenches," which netted the Parish Workers a nice little sum for their treasury. At the conclusion of the lecture a right royal welcome was tendered "The Padre" by many of his former parishioners.

At the annual meeting for the election of officers of the Parish Workers, Miss Edith Hand was elected president, Mrs. J. Heard vice-president, Mrs. R. Mitchell treasurer and Mrs. Hepburn secretary.

The W.A. have enrolled three new members since the beginning of the year. Their monthly meetings are being well attended and much interest in the missionary work of the Church is being manifested.

Third Anniversary of All Saints', Peterborough.

The third anniversary of the completion of All Saints' Church, Peterborough, was observed on Sunday, January 20th. Special services were held throughout the day, and able and inspiring sermons were delivered by

Archdeacon N. I. Perry, M.A., of St. Catharines, who preached both morning and evening. At the morning service he took for his text the following verse: "And He said unto them, when ye pray, say, Thy kingdom come." St. Luke 11: 2. In part, the vision of the wise men of the East has been fulfilled, but only in part, observed the speaker, in an opening commentary upon the present world problems and their relation to the Epiphany season of the Church of England. The most important of these problems is that of world evangelization. The Anglo-Saxon world has broadened, and the British Empire has come to think imperially. We form a part of that great brotherhood of which Great Britain is the centre and there has been brought forward a great united front bound by the one common bond of world liberty and justice. As far as we have gone that is very good. As Christians we are concerned with a wider vision as represented by the words of the text, "Thy kingdom come." There is nothing Teutonic about that. It is a world-wide religion. World policies, said the speaker, are shaping themselves on a large scale. That is nothing new, because such a condition has been existent for nineteen centuries. We seek not the emancipation of our Allies, but the emancipation of the whole world. In every outpost of the world we are seeking to perform Christ's service. The future of humanity is with an unselfish Church. Never allow politicians or statesmen to dictate to us the destiny of the world. We are asked to think, study, pray, and give imperially. Let us outcall the call of the national world by the call of the Gospel. God alone can save the world, but He will not save the world alone.

White River Presentation.

The congregation of All Saints' Church presented the Incumbent, Rev. C. C. Simpson, with a sum of \$40 at Christmastide. Mrs. Simpson was presented with a handsome silver soup ladle by the Ladies' Guild.

St. Matthias', Halifax, Has its Annual Meeting.

The annual congregational meeting of this church was held on January 21st. The past year has been the best in its history by far, the total income reaching \$8,540.47, being nearly \$2,000 in excess of 1916. The givings to Missions totalled \$801.17, and would have been much higher only for the disaster of December 6th. The sexton's salary was doubled. An extension is being proceeded with and a new organ will be installed in the spring. The wardens are Chas. Blackie and H. H. Dalton. Delegates to Synod, R. D. Taylor and A. E. B. Dauphinee. Rector, Rev. T. H. Perry.

Nova Scotia Notes.

The annual meetings of many of the churches of Halifax was held Monday evening, the third Monday in January. St. George's postponed its annual meeting until the first Sunday in February, and St. Paul's Church held an adjourned meeting, the regular meeting to follow later.

Dean Llwyd has sailed for the West Indies, anticipating an absence of several weeks and followed by the earnest hopes of his people that he may



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return to the city greatly refreshed. During his absence Rev. S. B. G. Wright will have charge of the varied work of the cathedral. The past year has been one of growth in the membership of all the societies and of great cause for thankfulness; of a strengthening of the ties between clergy and people and in every way, the most fruitful of all the fruitful years of the Dean's ministry. There has been great progress in what may be called congregational stability and cohesion and in loyalty to all relating to the cathedral life and work. Mr. Wright's work has been of a quality which has won him a secure place in the regard of the Dean and the people, and especially among the young people of the congregation his influence has been marked and is seen in rapid growth in the membership roll.

The annual meeting of Trinity Church was held Monday evening in Trinity Hall. The attendance was one of the largest on record and the meeting most enthusiastic. The warden's accounts showed the parish to be in a better financial condition than ever before. An increase of \$100 was made in the salary of the Curate and also in that of the Sexton. The election of officers resulted as follows:—Church wardens, A. H. Lamphier and W. G. Rogers; vestrymen, J. M. Donovan, Alderman J. S. Parker, Sergt-Major Traise, W. E. Brokenshire, D. Graham, J. W. Geddes, J. W. Bagnall, R. Snarr, F. McNab, R. L. Wilson, G. W. Coombs, J. A. Murray; auditors, W. Sims Lee; Synod delegates, R. B. Knight and D. Geddes with W. E. Brokenshire and W. G. Rogers as substitutes. The meeting voted unanimously to erect a new church at the earliest possible moment. The majority of the members favoured changing the present situation of the church, having the building on the same lot, but facing Cogswell Street. The members were also in favour of reconstructing the church of brick as it is now in the permanent building area.

There was a good attendance of members of All Saints' Cathedral congregation at St. Luke's Hall Monday evening, all reports showed a very satisfactory condition of affairs, financial and otherwise. In the absence of the Dean, Mr. A. B. Wiswell, by the appointment of the Archbishop, occupied the chair and the Rev. S. B. G. Wright said the opening and closing prayers. The expenditure for the year amounted to \$14,020.90, and the

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receipts \$14,024.78, leaving a balance on hand of \$3.88. The estimates for 1918 total \$14,076.79, expenditures with similar receipts. Resolutions of sympathy with the sufferers in all other parishes of the city and Dartmouth, by the explosion, were unanimously passed, also to those of the Cathedral congregation, with special reference to the death of Andrew M. Jack. The officers elected are as follows:—Dean's Warden, D. L. Tremaine; Cathedral Warden, W. R. C. Hewat; secretary-treasurer, A. B. Wiswell. Committee of Consultation and Advice, the Wardens and C. W. Blethen, A. W. Morton, G. S. Lee, G. W. Mitchell, Dr. A. G. Nicholls, G. E. E. Nicholls, J. W. Brookfield, M. J. F. Bowman, A. H. Whitman, S. St. C. Harris, T. R. Robertson, A. E. Nash; Synod delegates, J. W. Allison and A. B. Wiswell; substitutes, F. A. Bowman, C. A. B. Bullock; auditor, G. E. E. Nichols.

The annual vestry meeting of Christ Church, Stellarton, N.S., was held on Monday evening, January 21st, in the parish hall. Reports were heard from all the organizations, with the result that the vestry considered 1917 to be

the best year in the history of the parish. Every organization reported a substantial balance over last year. The churchwardens' report was most encouraging. During the year several slight improvements had been made to the church buildings, and, notwithstanding the extra war-time outlays and appeals, \$1,000 had been paid off the parish debt. During the last nineteen months, since the Rector, Rev. E. Morris, has been in charge of the parish, the debt has been reduced from \$4,500 to \$2,500, and the congregation have increased about 110 per cent. Dr. Clarence Miller, senior warden, was re-elected, and Mr. James Gordon elected as junior warden. The churchwardens were also appointed as delegates to the Synod, with Mr. R. F. Boyer and Mr. J. W. Hewson as substitutes. On account of the high cost of living and in appreciation of the Rector's services, it was unanimously decided to increase the stipend.

Memorial to Mr. J. Lauder, D.D.S.

A brass mural tablet has been lately unveiled in Trinity Church Cowansville, P.Q. to the memory of the late John Lauder, D.D.S., who for many years lived in Cowansville, where he was widely known and respected. Mr. Lauder was born in Devonshire, England, December 22, 1850, and died at Montreal, February 1st, 1917. For thirty years he was continuously in office in Trinity Church, Cowansville, serving as warden and sidesman. The tablet was erected by the congregation as a mark of esteem. In the unavoidable absence of James MacKinnon, of Sherbrooke, who had been a close friend of Dr. Lauder for many years, the ceremony was performed by the former Rector, Rev. W. P. R. Lewis, assisted by Mr. F. E. Kerridge, manager of the Cowansville branch of the Bank of Commerce. There were also present the Ven. Archdeacon Longhurst, Rector of Granby, the Rev. F. R. Farrell, Rector of Abbotsford, H. W. F. Smith, of Adamsville, and the Rev. Rural Dean Windsor, Rector of Cowansville. From Montreal, of the late Dr. Lauder's family, Arthur and Mrs. H. Howell and Mrs. W. Brewis.

ONION LAKE.

(Continued from page 69.)

again. Rest is now his and a well-earned one. The passing of Mr. Matheson reminds us of the passing away of the old N.W. pioneer days, and we who have known them, cannot but feel a certain amount of regret that it is so. Still it is one of the things that have to be, and better, perhaps, for the world that it is so, for we still hope that change means the onward movement of the world; it were sad for humanity if it were not so. Mr. Matheson lived in his own time, did the work of the time faithfully and well; and at his death was able to hand over a big school, in good workable condition, to his successor. The school was to a great extent his own creation, very often depending for help only from above, there being very little procurable here below. He went on from year to year till that August day when his earthly labours ceased.

Of those who, at different periods, were associated with the Rev. J. R. Matheson in the work of the school, a few names may have special mention, such, for instance, as Miss A. E. Phillips (now the widow of the late Rev. James Brown, and W.A. missionary at the Thunderchild Reserve); Miss Cross, who was formerly head of the Deaconess House in Toronto, and whose body lies buried in the Mission cemetery a few yards distant from the school; Miss Ida Collins and Miss Bennett, both deaconesses, and Miss H. H. Marsh; also Miss Annie Cunningham, who is still

doing faithful work in this school; While of the male workers, special mention may be made of the Rev. Albert Fraser (now the Rural Dean of Cumberland and missionary in charge of The Pas and district); also the late Rev. James Brown, who (as well as Mr. Fraser), was for a time Principal of our Indian Boarding School at Lac la Ronge. Both these men began their missionary career in the Onion Lake School as a stepping-stone towards Holy Orders.

The following are some verses I wrote while Mr. Matheson was still alive, but bed-ridden:—

Some people are whose days are rife
With anxious cares to fill the Life
With works that make for upliftment
Inducing men to betterment.
Soon Nature's store of health is drawn
And oft from Future's overdrawn,
Still much is left that must be done,
Ere Life's aim's reached and Victory's won,
So striving on their barest nerve
They forge ahead and never swerve.

How differs this from martyr-fate,
Where death-hour comes at some fixed date?

They differ not—both are infused
With nobleness somewhat abused;
A Cause, espoused, becomes their all,
With it they stand, with it they fall;
With hand and brain with might and main
They force, life's success to attain—
Doth God require one's suicide
That His Own Cause may thus abide?

A sad mistake it may well be
A nobler one you ne'er will see,
'Tis short'ning of one's vital breath
To save another from his death
—'Tis opening up of one's own vein
That some man's life may thereby gain,
By giving his life's precious fluid
And having him with it imbued.
Such act is purest Chivalry,
Partaking of Christ's Calvary.

Why should one who has spent his strength
To nobler aims, and God at length
Has thought it best to make him rest
—Why should he think his days unblest?

He serveth too who stands and waits
As he who sentinel's the gates—
He serveth too whom God doth rest—
It is His will, He thought it best;
He serveth too, whose goal is won
He has his rest for work is done.

EDWARD AHENAKEW.

Onion Lake, Dec., 1917.

NOTE.—The writer of the foregoing article and verses of poetry has shown his native modesty by excluding his own name, and all reference to the part he took in the work. But we have it on good authority that a great deal of the recent success of the institution is due to the faithful and loyal efforts of Mr. Ahenakew, both in connection with the school and also the general work of the Mission in that district for the last five years. His loyalty and devotion to the late Rev. J. R. Matheson are beyond words of praise; and during the prolonged illness of the latter, the work of the Mission was faithfully carried on by Mr. Ahenakew, who now succeeds Mr. Matheson in full pastoral charge of the Mission work in that large and important district.

Some Good Points

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Boys and Girls

Dear Cousins,—You didn't get a letter last week. I wonder why? Perhaps you'd better not ask; and it seems to me that if I don't write more carefully now, you won't get one this week, for the printer won't be able to make it out. Mr. North Wind is blowing in at my window at this moment, playing quietly with my curtains and cooling my office very nicely. I left the window too wide open last night, though, and I found he had camped out all night on my table, where the ink and things live, and had brought his friend, Mr. Jack Frost, with him. Between them, they'd managed to freeze my ink up, and I imagine they enjoyed the joke, too, though I was too sleepy in the night to hear them chuckling.

I couldn't do with him any more, so just after that last full-stop I shut the window and shut him out. Now he's gone screaming off to the trees in a temper about it, but I hope he'll get over it soon and not begin to blow hard, as I have to go out to-night, and to fight Mr. Frost and Mr. Wind at the same time is too much for me, as the baby elephant said when the crocodile began to pull his nose. Did you know that elephants have trunks now, because a baby elephant was once rude to a crocodile who pulled his nose, and kept on pulling till it was about a yard long? You read Mr. Kipling's book called "Just So Stories," and you'll find that and a great many wonderful things besides.

I wish I could find somebody who would tell me about shadows, though, and why they are so beautiful for on these bright, cold days the trees and houses, and even the lamp-posts, make most lovely patterns on the snow. Have you ever noticed them particularly?

I had a letter from Winnie Oram this week, and she tells me that her November prize hasn't arrived yet. I'm ashamed to print such an awful thing, but perhaps it'll make us remember not to let things get left again. I am so sorry about it, Winnie, and I'll do my best to get it sent on right away.

Good-bye, everybody, now, till next week. Mind, I have some letters to answer, please.

Your Affectionate
Cousin Mike.

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Old age involving dependence is a thing justly to be dreaded. A great effort should be made by every man and woman to provide for the later years of life.

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ROSE ISLAND

By Lilian Leveridge

CHAPTER XXIV.

The Sun Breaks Through.

"If the clouds be dense above us
And the world is in the wet,
Still the winds are on the uplands,
We can hear the music yet;
Past the duskiness and dimness
Come the gleam rays into view,
As the heralds of the splendour,
When the sun breaks through."

—Llewellyn A. Morrison.

MAY was well advanced when Barry Sutherland came to Rose Island. June and Brownie could scarcely restrain their joy when told that he was to come and spend the rest of his life there; and for their sakes Robin, too, was glad. With youth's hopefulness they made up their minds that he would soon be well and strong again, and the dread thought of death faded away to a dim, far-away uncertainty.

Careful and loving preparations were made for his reception. Hilda gave up her own room to him, because, being on the ground floor, it was cool and convenient; and she and June worked together to make it as inviting as possible. When it had been freshly "done up" with dainty wild-rose paper and art muslin to match, June brought to it the most beautiful of her ferns and flowers, converting it into a bower of wild, artless loveliness as fair and sweet as her thought could devise.

When the hour of her father's arrival drew near, June could scarcely restrain her impatience. But the first glimpse of his pale, tired face, so different from the face she remembered, instantly checked the exuberance of her spirits.

"Daddy, dear, dear Daddy!" she said softly, allowing herself and Brownie only a brief, gentle embrace; for Daddy had borne just about all he could stand, and was unutterably thankful to go to bed at once in the fragrant, flowery room allotted to him.

After a long sleep he awoke refreshed and called his children to his bedside. "I haven't had a good look at you, yet," he smiled. "How you have both grown! and how well you look! But I don't wonder at it, living in such an ideal spot. You don't know how good it feels to be here. It seems as if I have drifted into a little corner of Heaven."

"O Daddy!" June cried ecstatically, "Do you like Rose Island? Do you like your room?"

"Like it!" His eyes brightened as they fell on the profuse display of flowers and ferns. "Like it! It is sweeter than anything I have ever dreamed."

"I'm so glad you are pleased. And you'll soon get well now, Daddy, won't you?" June asked half wistfully.

Daddy smiled and did not contradict her. "Perhaps so," he replied.

In a few days Barry Sutherland began steadily to improve. The sweet life-giving air which, whether indoors or out, he breathed continually day and night, the rest, good food, good care, pleasant surroundings, and freedom from anxiety, all contributed to fight against the power of the disease. Little by little he became able to exert himself more, and could even enjoy a row on the lake with the young folks.

While the latter were away at school, he and Hilda had many a long talk together. They had never really known each other perfectly before, for since Barry's early boyhood they had drifted apart. Their home had been in a backward country place where for years there had been no school. When at last a school had been built, Hilda, being the eldest of the family, had grown too useful to be spared much from home, and her scant education had been acquired in too desultory a fashion to inspire her with much ambition for self-improvement. Barry,

the youngest, an unusually bright and studious boy, had, on the other hand, come in for all the advantages. These he had seized and used to the utmost of his powers, working his way through high school and even a term at college. Hence came the strange diversity between the brother and sister. Barry had been a successful student, but failing to find the work best suited to his particular bent, had been all but a failure as a business man. Now that his dreams had not been fulfilled and his checkered career seemed drawing to a close, he felt that he had a poor account indeed to offer of his stewardship.

In this peaceful little haven, however, he tried to shake off all vain regrets, and felt grateful for daily blessings. To enter into his children's varied interests, help them in their studies, enthuse with them over the beautiful things of the wild, and best of all, to hear June play and sing to him in the quiet evenings, were his daily joys.

June, the month of flowers and sunshine, was making the world beautiful, but no spot had her bounteous hand more lovingly touched than Rose Island. The fragile, woodsy wildings had made themselves perfectly at home, and were blooming luxuriantly on every hand. But the roses, rioting in all their regal splendour, put their frailer sisters in the shade. Again there were roses, roses everywhere. They tapped coyly at the windows and peeped in at the open door; they trooped in radiant ranks up and down the pathways, and crowded to the water's edge, and their perfume filled the air with intoxicating sweetness. Never had the island so fully justified its name.

But, sudden and appalling, a shadow fell upon Rose Island, touching the hearts of all the inhabitants with a chill. June alone understood the mystery, and her lips were sealed.

On the day before the trial examination, which was to be set by Miss Cameron, June went very early to school to study a lesson she had forgotten to bring home. Upon her arrival she was met at the gate by her seat-mate, Janie Francis, a member of the Entrance Class, who seemed to have been waiting for her. Janie's face was very pale, and wore a look of distress.

"O June," she exclaimed in a low tone, "how lucky that you came early! I'm in such a fix, and I want you to help me. There isn't another girl who will, I know. Do say you'll stand by me and help me out."

"Why Janie, what ever is the matter?" June asked.

"I'll tell you if you'll promise not to breathe a word of it to anybody. If you won't promise, I can't."

"Of course I'll promise. Go on."

"Well, its this way. I'm awfully behind in arithmetic, as you know. You're bad enough, but I'm ten times worse. I know I should fail in the trial exam; it's very likely to be harder than the final. And I've got to pass. You don't understand, but I simply must. If I could only get through this I'd do my best to be ready for the final. It isn't altogether my fault that I'm behind. I've had to stay home so much, and lately I haven't felt a bit well; my head aches nearly all the time, and it is so hard to study. But I must hurry and tell you. Yesterday at the last recess when there was nobody in the school-room I got Miss Cameron's note book out of her desk—the one she has the examination papers in—and I copied the arithmetic paper."

"O Janie! What an awful thing to do! How could you?"

"I knew you'd be shocked, but I can't help it. I didn't have a chance to put the book back before she locked her desk, and it's in our desk now. It's got to be put back the first chance there is, for I'm scared of my life she'll find it out; but I'm so sick I can hardly stand up, and I'll have to go right home. If you'll only watch

for a chance and put it back, June, I'll be forever grateful. Do promise me you will." June was in great distress. This was a difficult problem to face, and it seemed hard to know what she ought to do. "Janie," she ventured at last timidly. "It's wicked for you to do such a thing. You ought to own up to Miss Cameron."

"Oh, please don't begin to preach, June. I can't think of such a thing. I'd die first. What ever is right or wrong for me, it can't be wrong for you to help me. I'm feeling worse every minute. Do please promise, and let me go home."

The girl certainly looked very ill, and with great reluctance June gave the promise.

"Oh, thank you, awfully!" Janie responded. "And now, you won't tell, will you? You'll promise on your word of honour that you'll try your best not to let anybody find it out."

"Yes, I promise on my word of honour."

"It's so good of you, June. I'll never forget it, never! I think you can manage it easily. And now I must go right home."

In a few minutes Janie had disappeared, having rolled her burden upon June, who felt almost as guilty as if she were an accomplice in a crime. Shortly afterwards the others began to arrive, and at five minutes to nine Miss Cameron came. There was no chance yet to accomplish the dreaded task.

June remained in her seat at recess, and at last the opportunity came. Miss Cameron had gone out, and she was alone in the school-room. With feverish haste and heart beating almost to suffocation, she seized the note book and hurried with it to the teacher's desk. Just as she was stepping on to the platform, Miss Cameron's well-known step sounded on the floor, and June was so startled that she dropped the book. She stooped hurriedly to pick it up, but her fingers trembled so that she dropped it a second time.

"Why June!" said Miss Cameron in a tone of great surprise, "What ever are you doing with that book?" June did not speak, but her appearance was as of one caught red-handed in a criminal act.

Ruth Cameron looked at her pupil in silent amazement, and then her own face went white. Robin and several others came in at that moment and stood gazing wonderingly at the scene upon the platform.

"June," said Ruth almost sternly, "tell me what this means."

June covered her face with her trembling hands, but did not answer.

Ruth laid her hand gently upon the girl's shoulder. "I don't understand, June," she said half pleadingly. "I can't believe you have been guilty of reading those papers. Tell me how you came to have my book."

Then June's drooping form shook with a sudden storm of sobs. Ruth told her to take her seat; and the work of the morning went on. The teacher did not say another word on the subject. Everyone knew what had happened, for those who had not seen had been told.

At noon Ruth detained June for a little while alone and tried to win her confidence, but in vain. Silence and tears were the only response she could obtain. Robin himself was equally unsuccessful.

As Ruth after her fruitless efforts was turning away she noticed a folded sheet of paper that had fallen from June's desk to the floor. She picked it up and unfolded it, and there met her eyes a copy of the arithmetic examination paper. The words were printed as if to ensure the writer against discovery.

"Is this your work?" Ruth asked after having carefully examined it.

"June's lips quivered again, but still she did not speak.

"June," Ruth said then with a stern sadness, "Only a positive and outspoken denial of this, with a satisfac-

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tory explanation of your conduct can save you now. Everything points to your guilt. I shall not mention this matter to you again to-day, and will give you only until to-morrow to confess or explain."

The unhappy girl still made no response, and so that long, bitter day wore away. On the way home June asked the boys not to mention what had happened. They promised, and kept their word. June's pale face and heavy eyes were explained by a headache. She retired early, and nothing was found out that night.

Mr. Sutherland and Hilda were greatly concerned about June's appearance next morning, and were afraid that her studies were proving too much for her. It would not do for her to be absent to-day; but they cautioned her to take as much rest as possible.

(To be continued.)

Bronze statues in Belgian cemeteries have been taken for war purposes by the Germans, according to official despatches here to-day. A semi-official estimate of the economic depredations of German invaders in Belgium places the damage at more than 8,000,000,000 francs, of which \$1,440,900,000 was in cash up to the end of last August.

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