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No. 52.

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Dated at Toronto this 12th day of December, 1916.

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THIS WEEK

The Christian Year _____
From Week to Week _____ Spectator
Our Great Need _____ Rev. W. G. Nicholson
The Present Standing of the Revised Prayer Book _____ Bishop of Caledonia
Bible Lesson _____ Canon Howard

NEXT WEEK

Sermon _____ Rev. Canon Snowdon

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Personal & General

The Rev. Captain Appleyard, Rector of St. Matthew's Church, London, Ont., has been appointed Chaplain of an infantry brigade.

* * * *

The Rev. Captain Kuhring, Rector of St. John's Church, N.B., has returned to England from France and will sail for Canada shortly on leave.

* * * *

Major, the Rev. J. C. Davidson, Rector of St. John's Church, Peterboro, Ont., has been transferred to No. 3 Canadian Stationary Hospital, France.

* * * *

Miss Julia C. Emery, who for the past forty years has been an officer of the Woman's Auxiliary in the United States, has resigned her position as General Secretary of that organization.

* * * *

The Rev. R. P. Roseveare, Rector of St. Paul's, Deptford, London, has been appointed Vicar of Lewisham, Kent. The Rev. E. Noel Mellish, who was recently awarded the V.C., is one of his curates at Deptford.

* * * *

At a recent Confirmation, Bishop Temple, of North Texas, confirmed eight candidates, all of whom were adults who had previously belonged to other religious bodies—namely, four Lutherans, one Quaker, one Campbellite and two Baptists.

* * * *

There are 1,879 men from Durham University, England, who are still serving or who have served in the Army and Navy during the present war. Of this number 150 have been killed and fifty honours and decorations have been gained including one Victoria Cross.

* * * *

The Earl of Selborne, who has frequently spoken on the public platform at missionary meetings and also at various Church gatherings, gave the midday address on a recent date in the Church of St. Martin-in-the-Fields, in London. His subject was "German disregard for Christian Principles."

* * * *

The Rev. Hugh Latimer Bursleson, D.D., was consecrated Missionary Bishop of South Dakota in the Cathedral of St. John the Divine, New York, on December 14th. The presiding Bishop officiated, assisted by six other Bishops in the act of consecration. Bishop Lloyd, President of the Board of Missions, preached the sermon.

* * * *

Last month the British and Foreign Bible Society received from the Home Office a request for a number of New Testaments in 28 specified languages, including such unusual tongues as Albanian, Icelandic and six different forms of Chinese. The books are for the use of foreign criminals confined in the civil prisons of Great Britain. All the Testaments asked for were at once sent as a free gift.

* * * *

A clergyman who is hale and hearty at 78 years of age, gives these rules which have governed his life: The use of plain food, with plenty of fresh fruit and pure water. Personal cleanliness by frequent baths from head to foot. Flannels next the skin the year round, graduating weight according to the season. Open air exercise every day, rain or shine. Ventilation of sleeping room, summer and winter. Eight hours' sleep each day.

* * * *

General Sir Wm. Robertson, Chief of the Military Staff, recently unveiled a stone cross in the quadrangle of

Bradfield College as a memorial to those Old Boys who have fallen during the war. The cross is Celtic in design and the squared faces of the shaft bear the names of those who have died, beneath the words: Pro Deo et Patria." Before the unveiling ceremony took place a memorial service was held in the Chapel. The record of this Public School is a most remarkable one. Out of about 2,700 Old Boys whose names are on the register, 1,200 are known to have joined the King's forces. One of these has gained the Victoria Cross, 83 have won other distinctions, and 163 have been mentioned in despatches. The number of those who have been killed is 159.

* * * *

A very beautiful pulpit has been placed in Trinity Church, Boston, Mass., in memory of Mr. Robert T. Paine, of that city, by his children. He was for many years a member of the vestry of that church and for a time he acted as junior warden. It is made of American oak and the pulpit proper rests on a base of stone. The central panel shows Christ's triumphal entry into Jerusalem. The panel at the right is the great Commission, showing Christ instructing his disciples to go out into the world and preach the Gospel. That at the left pictures the Nativity. The central panel is flanked by figures of Bishop Latimer on the right and Martin Luther on the left. The figure of Phillips Brooks is at the extreme right. At the left is the figure of St. Paul. Another panel depicts Christ amongst the Doctors. In the front of the desk is an open book symbolic of the Gospel.

* * * *

The text of the two new prayers which have been inserted in the daily form of service in the House of Commons, as the first alteration since Charles II., is as follows:—

Almighty Everlasting God, who by the mighty aid of Thy mercy bestowest prosperity and repellst adversity, strengthen the valour of our sailors and soldiers, protect them in all perils, give victory to their arms, that all fear of war being removed, liberty may be secure and religion unmolested; through Jesus Christ our Lord. Amen.

O Merciful God and Heavenly Father, our only help in time of need, look with pity upon those whom war makes desolate and broken-hearted. Endue them with all patience and fortitude, lift up Thy countenance upon them and give them peace; through Jesus Christ our Lord. Amen.

The new prayers were drawn up in consultation with the Chaplain, the Speaker and the Prime Minister.

* * * *

The recent meeting of the Synod of the Diocese of Goulburn, N.S.W., was marked by a singular episode. An evening had been set apart for the discussion of the spiritual crisis created by the war. A resolution having been moved on the subject by Canon Carver in a powerful speech, the Bishop followed with an appeal to members to search their individual souls as to the call the times made upon them. What followed may be best conveyed by the report in the (Sydney) "Church Standard": "He related how the Bishops had faced the spiritual crisis, and his words profoundly moved every member and also the large assemblage of people outside the bar. The effect was dumbfounding. Not a man was able to speak. Many were in tears of penitence. After waiting for some minutes the Bishop interpreted this silence in the only way possible as God's way of leading us to a new era. He therefore dismissed us with prayer and Benediction. The men crept away from each other into the darkness to their homes."

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to most of us is a time to pause for a while—to look back and see where we have fallen short—to look forward and see where we may do better. It is a time to set wrong things right.

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The Christian Year

The First Sunday After Epiphany, January 7.

The Season of the Epiphany, or of the "Manifestation of Christ to the Gentiles," has rightly been chosen as the period of the Church's year when, in a special manner, the thoughts of Christ's people turn towards the insistent obligation and the magnificent privilege of the Missionary Enterprise. The "Three Wise Men" who followed the star from their eastern home to find and to worship Him Who was born King of the Jews, were the pioneers and forerunners of that countless host who have followed, and who shall follow, the beckoning gleam of the Spirit of God, away from the arid wastes of sin, to find in Christ a Saviour who satisfies the deep desires of the heart, and to lay at His feet that offering, dearer far than "gems of the mountain and pearls of the ocean," even the adoration of a surrendered life.

The Missionary Enterprise! ordered and commanded by Our Lord's last words upon earth, and yet the Church still takes up the task less than half-heartedly. The Missionary Enterprise! And we hear voices asking, "To what purpose is this waste. The ethnic religions are good enough for the Hindoo or the Chinaman." While other voices cry out that we have given up all idea that the heathen are going to hell, and protest the consequent futility of missionary endeavour.

Consider the invalidity and one-sidedness of this argument. It is true that Our Lord's teaching regarding the Last Judgment in St. Matt. 25, and St. Paul's teaching in Romans 2:14-16 imply that the heathen are judged according to the use of the light which they possess, and that due reward follows obedience to conscience and the natural law of love. But the question is, at least in one important aspect, not a theoretical one as to the future fate or destiny of the heathen. It is a very practical one as to their present state. Ask any returned missionary what he thinks of the moral conditions of paganism and he will tell you that the account which St. Paul gave of the heathen world of his day in Romans 1 is still true. Society as a whole is dead in trespasses in sins. Men are born and live and die without hope and without God in the world. Darkness and degradation and cruelty unutterable brood over the land like some demonic incubus. and the question for the Christian Church to answer is just this: "Are we going to let our brother men and women continue in this unhappy and inefficient moral state, with all its deplorable consequences for the life and mind of the individual and of society?" The remedy, the only remedy is Christ. Confucianism, Buddhism, Hinduism, Mohammedanism, have had had their opportunity for hundreds or even thousands of years, and they have failed. The immense moral dynamic of Calvary and Pentecost alone can achieve the victory. Are we going to heed the Macedonian cry and transmit the Divine Energy, conquering and triumphant wherever welcomed and given right of way, or are we going to make the great refusal?

Briefly, the kernel of the matter lies here. Do we believe that the knowledge of Christ is worth passing on? Is our own experience of Him so adequate, so satisfying, that we feel we have a message worth the telling? If it is not, we had better either cease calling our-

(Continued on page 828.)

Editorial Notes

The New Year.

Within a few days we shall have passed another mile-post in the life of the world. The days, and weeks and months come and go, silently but surely, and one year after another is added to the past. We are not fond of dwelling on these thoughts. So long as human hope lasts, or rather so long as faith in the future and in God's plans for the salvation of mankind last, we shall look ahead and plan for greater things. Christianity is essentially a religion of progress, of optimism, of victory over failure and sin, and of joy and love. It is also a religion of sacrifice, of unselfish service for others. We are all making plans and new resolutions for the year on which we are entering, and it is well that we should. A life without plans and new resolutions will never advance, and even if we cannot achieve all we plan and resolve, we are bound, if we plan and resolve wisely, to reach a point far in advance of the past. We remember how forcibly the saying appealed to us when we saw it first, "Failure is not the worst thing in the world; the worst thing is not to try." Let us remember this throughout the coming year in all our work and pray for the guidance of the Holy Spirit in our trying and we are bound to be better men and better women, if spared, when the year closes.

President Wilson and Peace.

We shall not add to what "Spectator" has said on another page on this subject except to endorse every word of it. We are sorry for the thousands of fair-minded citizens of the Republic to the south of us who are able to distinguish between the cause of the Allies and that of our enemies, and who place the welfare of humanity above expediency. They have been placed in an unfair and an unenviable position and it is for them to clear their country's honour of the stain that has been put upon it. One effect at least of President Wilson's note has been to strengthen the determination of every true friend of humanity to see that the monster who took it upon himself to destroy the peace of the world is deprived of the power to bring upon us a repetition of this horrible carnage.

National Service.

May we once more urge every reader of the Canadian Churchman to do everything in his or her power to make the National Service Movement a success. No matter what our views may be regarding the desirability of conscription in Canada, this should not deter us from doing our utmost to produce, if possible, the desired results without conscription. Any lukewarmness will tend to encourage men to avoid signing the cards sent out. The struggle in which our Empire is engaged is our struggle and it may yet entail far more sacrifice than many have dreamed of. The man who refuses to sign the card when it is presented to him should be treated as a traitor to his country. There are scores of business concerns in every one of our cities that could very well be dispensed with during the balance of the war, and there are hundreds of young men in stores, etc., who are evidently shirking their duty. These should be approached first and the last men to enlist should be those engaged in farming and in occupations connected with the

manufacture of munitions. There are hundreds, yes thousands, of older men who may yet have to leave their ordinary occupations to assist in providing food or munitions. It is not a time to pick and choose but a time when every man with a spark of patriotism in him, and who believes in the justice of our Empire's cause, should be prepared to drop everything and throw himself into the struggle. Canada expects every man to sign. He who refuses is no man.

Peace Terms.

Lloyd George has already justified his appointment as Prime Minister of Great Britain and Ireland. The government that he has assembled is doubtless one of the strongest that Britain has ever known, and his initial speech was that of a man of intense patriotism, deep insight, and unswerving faith in the justice and the outcome of the present struggle. We regretted the necessity of a change of government during this struggle, but we must all agree that the change has not weakened the position of the Empire. It has strengthened it, for we venture to think that the feeling that more decisive action will be taken in several directions, and that the policy of delay, which sometimes is the best means of helping an enemy, will come to an end, is shared with us by our enemies. The conditions of peace as laid down in general terms by Premier Lloyd George, "Complete restitution, full reparation, effectual guarantees against repetition," should be committed to memory by every member of the British Empire. It is the very least that can be demanded of a bully that has thrown every consideration of humanity and international law to the winds and has used the excuse "military expediency" as a cloak for the most heinous crimes. And it is the least we can demand in justice to the men and women who have given their lives in defence of those things that are of more value than life itself.

Mobilization of Our Forces.

The suggestion has been made by one of our clergy that a discussion should be started on the subject, "How to mobilize the forces at present engaged in Patriotic and Red Cross work, in definite service for the Church after the War." The suggestion is a splendid one and nothing would please us more than to have the columns of the Canadian Churchman made use of for a discussion on such a constructive subject. There are scores of Church workers thinking on this subject, but their thinking will do no one much good unless they give others the benefit of their conclusions. We find, unfortunately, for some reason or other, a reluctance on the part of a very great number to appear in print. It is an Anglican failing. They are afraid that someone else will conclude that they are seeking for notoriety or that they have a superabundance of self-conceit. The result is that the Church as a whole is very often the loser. We have already stated that petty personalities will find no place in our columns. The problems of the future are not going to be decided by one man or by the men who say nothing, no matter how much private thinking they may do, nor will they be decided by those who merely listen. Smart sayings and carping criticism serve no good purpose, but there never was a time in the history of the Church when its whole work should be discussed more frankly and charitably than at the present.

New Year

It is a time to pause for a moment to look back and see where we have fallen short—to look forward and see where we may do better. It is a time to set wrong things right.

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Meditations on the Lord's Supper

MEDITATION No. 7.

The Promises of the Holy Spirit.

READ ST. JOHN 14:17, 26; 15:26; 16:13, 14.

In these verses we have seven distinct promises regarding the work of the Holy Spirit, the Comforter. Let us meditate on them consecutively and try to grasp the meaning of each for us.

1. "He shall be in you." In our last meditation we considered this promise in relation to the Old Dispensation. To-day let us focus our thoughts on the fact—God the Holy Spirit is in me. The thought is so awe-inspiring that it is hard to proceed. How have we treated the Heavenly Guest? Have we forgotten Him times without number? Have we defiled His dwelling place by sin, by selfishness, by temper, by disobedience? If a Royal guest came to stay in our home should we not make his comfort, his desire, his will the supreme thought? But when God the Holy Ghost has come to dwell in our hearts, to go with us in the daily round of duties and pleasures, have we not forgotten Him too often? Shall we not, then, claim by faith a fresh cleansing of our hearts by the Blood of Jesus Christ? Shall we not make a fresh dedication of ourselves to His Service? Shall we not accept by faith a fresh outpouring of Himself into all our lives?

2. "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (14:26.) These two promises can be treated as one. Every teacher knows the need of review, of reminding his pupils of old truths, of explaining new ones. The Holy Spirit is our Teacher. The theme of His teaching is what Jesus Christ has said to us. Our part is surely to read again and again the words of Jesus Christ and to ponder them in prayer that God the Holy Ghost will unfold and explain them and remind us of them day by day according to our need.

3. "He shall testify of Me." (15:26.) The indwelling Spirit will bear witness to Jesus Christ. It is many years ago that He lived on earth. But His Life can be manifested in our lives by the Holy Spirit. Do we not need this to-day that Believers everywhere should testify to the reality of Jesus Christ by the Spirit working in their lives, and showing by their conduct that they have something which the world has not?

4-7, Chap. 16:13, 14.

4. "He will guide you into all truth."

5. "He shall not speak of Himself. Whatsoever He shall hear that shall He speak."

6. "He will show you things to come."

7. "He shall glorify Me."

These are days of doubt and uncertainty. Old truths are challenged, old ideas are revised. New ideas are being propagated. The world holds its parliaments of religions and puts everything into the melting pot of enquiry. But the believer need never exclaim with Pilate, What is truth? The Holy Ghost will guide us to all truth, and these truths will be the things of Christ taken from the presence of God Himself. The counsels of God overheard, as it were, by God the Holy Ghost and revealed to us showing us things to come and glorifying Christ in it all. The Holy Spirit is not given to us to make us puffed up, but to glorify Christ.

* * *

"Let us be quiet. In quietness there is strength. Many a life is distressed and distracted because its owner does not take time to get himself quiet.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

An astonished world has held its breath in utter amazement at President Wilson's astounding message to the belligerent nations at a critical moment of the most vitally fateful war of history. With a special rattle of sabres, our arch enemy shouted upon the housetops of Europe his willingness to discuss peace with his beaten and benighted adversaries. He intimated that peace could only be bestowed upon the blood-stained countries of the earth through his gracious and victorious personality. Before the trembling and terror-stricken governments of the Entente Allies had time to frame an answer to this grand purveyor of bounty to a grateful world, the head of the great American republic leaps unbidden into the discussion. He practically demands that to him shall be made an explicit statement of the objects for which the war is pursued. He intimates that all belligerents are on exactly the same footing in his mind and in the minds of all neutrals. The word of one is as good as that of another. The motive of one is just as high and worthy as that of another. They are all striving for the same great ends. All desirous of protecting the weak, living in peace with their neighbours, securing peace for the future. But American interests are now disturbed. They shall have to be safeguarded in the future. Is this an intimation that American interests no longer hinge upon war since war contracts are being withdrawn? Has ever before such a bald, unadorned statement of national selfishness prefaced a State document of such moment as is found in the last note of President Wilson? He speaks of himself as a friend "whose concern for its (the war's) early conclusion arises out of a manifest necessity to determine how best to safeguard those interests if the war is to continue." Has the United States of America been over-run by a blood-thirsty enemy? Have its women and old men been bayoneted on the public streets and children hewed to death before the eyes of their parents? Have American citizens been carried into slavery to prepare munitions to slay their brothers; or take up arms against their fellow citizens? Then why speak of "an intolerable position" when there isn't an official word on behalf of the tortured, bleeding, broken citizens of Belgium, Serbia and Poland? And who are fighting to save these down-trodden victims of brutal savagery? Is it Germany? Is it Germany's allies? Who has endeavoured to preserve the humanities of war and rob it of its bestial ferocity? Is it Germany or Germany's allies? Why, then, this grouping of all belligerents in one class as though all were doing the same thing and right and wrong were equally divided between them? If a nation hasn't the courage to say which side is in the wrong or which is in the right, then in the name of high heaven let it refrain from lumping all together in equal approval and disapproval.

This extraordinary note will stand out among the countless notes of a president that wields an unusually active pen, as among the most inopportune, most clumsily expressed in thought and word, most barren in vision of a nation's duty, most calculated to produce disturbance when its aims are peace that have ever issued from the hand of a man in high position.

* * * *

The timidity of the Revisers of the Prayer Book is shown in their failure to give us a distinctive name for the Canadian Church. By common consent we are calling our Church the

Anglican Church of Canada and on the principle laid down in the new preface of confirming what is in general use it would be an easy and a natural step to have taken. Two years' official and experimental use of such a name would have settled the question without much difficulty.

The next manifestation of weakness and uncertainty on the part of the revisers is shown in the retention in our Canadian book of the "Ornaments Rubric." A few years ago Spectator pointed out that the translation of that rubric from the English to the Canadian Prayer Book would undoubtedly give official authority to the plain interpretation of the words as set down therein, without the shadow of a reason for the gloss that is now advanced for proving that the rubric means exactly the reverse of what it sets forth. In that case, all our churches, cathedrals and college chapels would have to at once introduce chasubles, candles, crosses, etc., such as were in use in the second year of King Edward the Sixth, or stand clearly convicted of disobedience. It is evident that this point was seized by the revision committee and in order to preserve the *statu quo* position on this subject, the Act of Uniformity of the first year of Queen Elizabeth has been incorporated in our new Prayer Book also. The freedom of the Anglican Church in Canada to enact its own ecclesiastical rules of worship presumably enables the Church to give effect to this act as a guide to our Canadian forms of worship. The above act says that the ornaments referred to shall be in use "until other order shall be therein taken." No other order so far as we can see, is taken in this book, so they must stand. There are many features of the Act that make weird reading for Canadians if it really is to be taken as the law of the Church. For example, for the third conviction for any act of disrespect, "speaking anything in derogation, depraving or despising of the same Book," "shall forfeit to our sovereign Lady the Queen all his Goods and Chattels and shall suffer imprisonment during his life!" That is pretty strong legislation and yet we suppose that if one portion of that Act is to be recognized as valid, all stands in the same position of authority. Of course, nobody means anything of the sort. There is no intention of insisting upon absolute uniformity of use in our churches either from one side or the other, then why not admit it and cease this comedy? The thing manifestly to do is what the Church in Ireland and the Church in the United States have done, and that is to delete the ornaments rubric and the Act of Uniformity and leave to the Bishops, clergy and laity to use such "ornaments" as may be found edifying and expedient under differing circumstances.

"SPECTATOR."

* * *

THE CHRISTIAN YEAR.

(Continued from page 827.)

selves Christians; or else apply ourselves with all diligence to such a drastic search for the spiritual Treasure, the Pearl of Great Price, as will be rewarded by success. The man or the Church who possesses a vital experience of the Christ is inevitably missionary. The man who lacks this experience does not yet know what Christianity is.

* * *

Growth in grace means thankful acceptance of whatever comes to us in order of divine providence and increasing adaptation to the duties that belong to all our relations with our Lord and one another. This definition points the way for that growth that is gracious and endless.

"Our Great Need"

By Rev. W. G. NICHOLSON, B.A., St. James' Church, Winnipeg.

"I will be with thee, I will not fail thee, be strong and of a good courage."—JOSHUA 1: 5 and 6.

NO less than three times in the first nine verses of this chapter do we find such utterances as these: "Be strong and of good courage, I will not fail thee." The moment a man finds himself face to face with a great duty, is a moment of strain. When we are in the midst of a task we almost forget our strength and weaknesses; the trial moment is when we have to say, "I will do it." When the throne becomes vacant and the call comes to the Prince to take up the reins of government in a land seething with revolution, this is the time he needs courage. Here is where many men have failed: fortune opened the door and said, "Come in," but affrighted by the possibilities of success or failure they have drawn back and fortune's door closed forever. When any great call comes, then we need the assurance, "I will be with thee, I will not fail thee, be strong and of good courage."

I am sure that often during the present war our thoughts have gone out in sympathy to the leaders who are at the head of affairs. The great responsibility placed upon them of thousands of lives, the happiness of so many homes and, humanly speaking, the nation's fall or rise, is a responsibility from which any man might naturally shrink. These men need our sympathy and our prayers. It would be sad to think that a man would take such a task without realizing how great are the difficulties, without feeling some hesitation in taking it up; but when a call such as this comes, when the nation stands and says, "Who will lead us?" it would be a cowardly thing for a man not to respond. Along with the sense of the greatness of the responsibility there is the need of assurance to be of good courage. Such was the position in which Joshua found himself after the death of Moses. The Israelites had reached the most critical period in their history since the day they had left Egypt. They were to give up the unsettled life for the settled, they were to go in and possess the good land, but only in the face of great difficulties. No doubt there would be many to say, "Would that Moses were here to lead us." Though these people had often condemned him, and tried to thwart his plans, now that he has passed away, he is a dead hero. In the face of such tremendous difficulties, called to be a leader at such a critical hour, surely Joshua needed to hear the assurance thus three times repeated, "Be of good courage."

It may be a surprise to some if we say that what we need to-day more than anything else is courage. Surely, you reply, there never was a time in the history of the world when courage was so manifest as it is to-day. I do not deny that. We glory in the splendid showing of courage, in the stories that come from the field of daring, when men dash into a very inferno of fire to take advantage of a position or to save a comrade, when they hover over the enemy's lines with only an inch between themselves and death—we glory in this. We thank God that through the days of peace we have gradually built into the character of our race such splendid heroism—may nothing ever happen through the luxuries we enjoy after the war to destroy that spirit. But at such moments as these our men need special courage, and if there is a God in heaven who will hear and answer, who has anything to do with His world, and any care for His children, then surely it is our duty at home to plead on their behalf: "In the hour of danger grant that their courage may not fail them."

I do not think that this is the only, nor, indeed, the greatest, form of courage that is needed to-day. When the hour of battle comes men's feelings are stirred. Amidst the noise and confusion and dash the man forgets himself, he is hardly conscious of danger or the presence of death. What we need to-day is the courage that is ready here at home to surrender comforts, happiness and good positions and to make the start. When men hear the call, "You are needed," when like Joshua they have the facts before them which may be considered in a moment of quietness, they need to be of good courage. Some men have joined the regiments because they were out

of work, some have joined because they were dissatisfied, others for love of excitement, others because it was an easy way out of financial difficulties,—none of these will make the best soldiers. The best soldier is he who, when successful in business, or as a student has done well in his examinations, when his career seems simple and easy, when the future is offering tempting opportunities, says: "I will leave it all and go." That needs courage. There are many who are still waiting. We can only say, "May God give them courage." I believe it is unfortunate that so many men have been forced to go away leaving behind a wife and small children while a large number with few responsibilities remain behind in easy positions. It is not, however, for us to judge any one—each man must give an account of his own conscience. We can only hope that when the call does come they may not be found wanting.

There is a need of courage not only on the part of those who have gone, but also on the part of those who remain behind. The call is not to all to go but it is to keep the home fires burning. There is need as never before for the men and women who are left to make great sacrifices of their time and money, that everything may be kept in good order while our men fight bravely for us at the front. There always is a call to sacrifice and men have been strangely indifferent to that call in the past; now it is sounding louder than ever. These men have risked their lives; is it a great thing that you should risk your health in an extra effort to keep the good work going? You say you are overworked, tired at night. Have you yet done as much as the men in the trenches? You say you need recreation, you must have your party, your theatre or your entertainment every week. Have you denied yourself as men at the front, who have been standing for months up to their waists in water? There are hundreds who never can go to the front because they are not wanted—ties are too great or they are required at home. We can well understand that, but there is one thing we cannot understand—how any man can go on without making a supreme effort to fill the place of those who are doing our work at the front. From every department of life, from social movements and church organizations, most of our best men have gone. There is not a man or woman who is not now receiving a call to make some special effort to do some of the things that they have done for us. May God give you courage to answer the call loyally.

You, who have given your friends to this great struggle, have need of courage. You have need of courage to keep you from being proud, overbearing and uncharitable. Sometimes we speak to women who have given their husbands or brothers and their eyes flash fire as they deride those who are still staying at home. We have no right to judge. You have need of courage that you may bear your sacrifice patiently and humbly. To keep smiling, to be happy, to keep from whining over your losses, not to display your anxiety so as to cause a panic, but after making a great sacrifice to do your duty steadily and cheerfully—how great an effort that is.

Our faith has been shaken to its very foundations. We begin to ask whether, after all our singing and praying, things are really working out for the best, whether we have not been like children playing the game of make-believe. To keep our hearts firm and our heads steady amidst the whirl and thunder of disaster, to save ourselves from flinging everything aside saying that things do not work for the good, to hold firmly to our faith—oh, surely, in the day of darkness we do need strength of heart! Still to believe that behind the cloud is a smiling Providence, that beneath this confusion there is really order, behind all disappointment—we need courage to believe that.

But even under normal conditions this is our great need. Never did any man try to do a good work, but he had to face a dead weight of indifference and opposition. When explorers left their homes to seek the lands they dreamt of, they found it difficult to get any one to have faith in their undertaking. When Robert Martin started the agitation for the establishing of a society for

the prevention of cruelty to animals, he was the object of ridicule throughout the land. When Shaftesbury pressed for legislation to prevent children working long hours in factories and mines, he had to fight the whole of English trade and commerce. St. Paul sacrificed his all for the Christians, who only turned from him to follow false teachers, saying that he was nothing; Moses had troubles enough to break the hearts of ten men. The men who have pushed through the forest to open a pathway for civilization, have walked with bleeding feet on thorny ground; they have hewed their way by the strength of their own arm and in the sweat of their own brows, while the world stood back in doubt or derision. Look where you will through history and you will find that in every department where advances have been made the leaders and workers have had a sad and discouraging road to travel. You and I may not be called upon to sacrifice a life for a cause, but to every one there comes that hard and discouraging task of keeping at a good work when men laugh or ignore our labours. You may not be called to a great task, but you are called to do something and you will need courage. When we see the dead weight of indifference, which is always worse than opposition, against which the Church of Christ has to work to-day, we feel the need of courage. Men do not deny God, they simply do not think about Him; men do not reject the Church, they simply pay no attention to it; they do not oppose Christ, they simply pass him by until in some moments we are tempted to give up the fight for Christ and His Church in despair. If ever that thought comes to our minds let us hear these words: "I will be with thee, I will not fail thee, be of good courage."

You need courage every day of your life, when men misrepresent your words and misunderstand your meaning. When the air is filled with criticism and hard words, it is not easy to keep smiling and believe that truth always triumphs in the end. When business is bad, sickness enters your home, or your investments are not paying, it is not easy to believe that all things work together for good. When day after day, month after month, yes, year after year, you struggle with your own bad self, and every time you rise you seem to fall again, every step forward seems to be followed by a step backward, every victory over one foe reveals others of whose presence you were before ignorant; to keep on fighting your own bad self, believing that none of your struggles are ever lost, that in the end you will be the victor—that needs courage. For the Sunday School teacher to come Sunday after Sunday to meet a class which seems listless, inattentive and indifferent, still to keep up her good work, knowing that a life has to be formed—that needs courage. To say no to the fireside some cold winter night that you may visit a sick friend or carry something to a needy family; to refuse an invitation to an entertainment because you have already an engagement for an uninteresting meeting; to stand by a cause when it seems to be losing and the crowds go to where the lights are brighter and the numbers are more—these are calls that we are all receiving every day that we live and these are the things that call for courageous response.

Now where are we going to get this courage, which will help us to do the brave and disagreeable, the unpopular and unapplauded thing when the call comes? We may steel our hearts as the stoic did and, clenching our fists and setting our teeth, look defiance on the world and challenge it to do its worst. That is brave, but it is not the best. It makes a man's heart hard, if it makes it strong; it makes him cold; if it makes him firm; it takes the pleasure out of work and fills life with a severity that in itself needs a tremendous amount of courage to face. What is it that we need, all of us, everywhere, all the time, but to hear these words spoken thus thrice to Joshua as he faced his task, "I will be with thee, I will not fail thee, be strong and of good courage"? All calls to duty and sacrifice come from God, and God never sends a call without giving the necessary strength to meet it. Sometimes we wish we could see ahead to know something of what is going to happen; how often we have learned that it was good that we could not do so. Had we been able to see what was coming we would have fainted with fear, but when the crisis came, lo, here was the strength to meet it. You dreaded the hour of sickness, but behold the dread proved worse than the sickness itself. You shrank from the hour of parting, but, sorrow though it was, you learned that, "When the sacrifice began the song of the Lord began also." You wondered however you could get on if poverty became your

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NEW BOOKS

The Fulness of Christ.

By Right Reverend Frank Weston, D.D., Bishop of Zanzibar. Longmans, Green & Co., New York. (346 pp.; \$2.00.)

Bishop Weston has written this book as his "apologia pro vita sua." He desires to make a full statement of the reasons for his attitude in the recent Kikuyu controversy. He writes three chapters on Christ and His work, and nine on the Church, including the Episcopate, Sacrament and Authority. His book is an enunciation of rigid Sacramentarian principles. Regarding the practical issue which presented itself at Kikuyu he says that occasional communion of a Non-conformist is impossible. The brethren would be rightly scandalized and wounded thereby. The Church's loyalty to Christ demands that she give a stern warning against such practice. But Bishop Weston allows that "the Non-conformist was baptized into Christ and is therefore a member of the Essential Church, Jesus, although separated from the visible Church on earth," (p. 222). He reduces the idea of Church in this place to a visible fellowship. Membership in Christ counts nothing without membership in it. His presentation of the Gospel begins and ends with "the apostolic organization appointed, ordained, commissioned by the Incarnate Person Himself." The naiveness with which he takes all his conclusions for granted and then argues to them is surprising. Reunion can only be on the basis of Christ's words. "We know that He did authorize a simple plan of brotherhood that was to be permanent on earth and everlasting in the heavenly places," (p. 15). When he invites all Christians to a joint attempt to unveil "God's given organization," he has already begged the question. "The Divine revelation as the final guide in faith and practice" leads absolutely in Episcopacy. Regarding the origin of sects, he says, "that much of what we have regarded as the work of single-minded piety misled by impatience is in fact due to wrongful reactions against worldliness and sin in high places, or to political feelings that had become inseparably bound up with the profession of faith." There are some words which will sound strange to Anglican ears, "As Blessed Mary is the Queen of Heaven because she is Christ's mother, so St. Peter is Prince of Heaven's Apostles and Saints because he is the first to confess Christ's heavenly mission," (p. 121). Speaking of the forces that extend knowledge of the Truth he emphasizes the living, growing vision of the Saints, (i.e., departed this life). "The inner meaning of the Blessed Sacrament, the glories of the Blessed Mother, the activities of the Saints are matters we shall find new light on as we come closer to the Fellowship of the Seers," (p. 313). The Bishop clearly sees that the word "Church" is used in two meanings: (a) the whole mystical body, (b) the local church. But he interprets the mystical body as a rigid organization, that is, he applies to the mystical body the limitations of the local church. Regarding the Papacy he says, "Pope Pius IX. frustrated his own highest hopes (of reunion); because in saying what was in fact quite contrary to historical truth he has ruled out of the court of orthodoxy all more moderate views of Papacy," (p. 331). And is not the same frustration the danger of Bishop's Weston's position, by his ruling out of court all more moderate views of Episcopacy.

The Office of the Holy Communion (including Benedictus qui Venit and Agnus Dei).
Set to music in the key of D flat.

By Digby Cotes-Preedy, M.A. Stainer & Bell, London. (Price, 4d.)

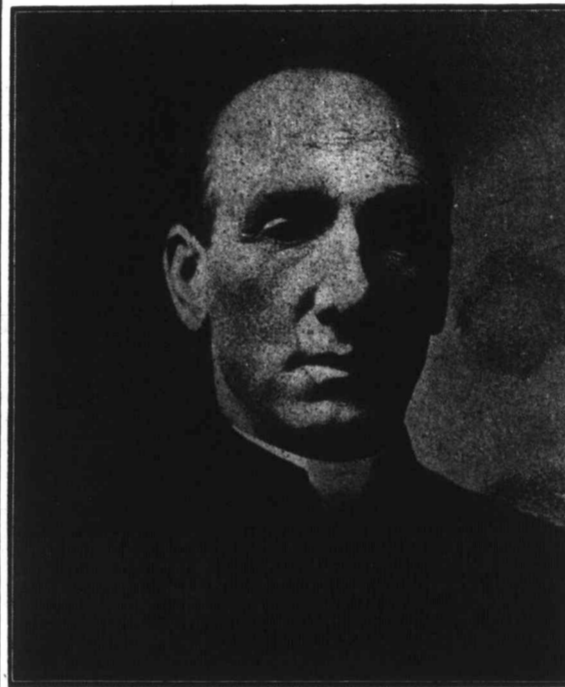
This short setting of the Communion Office will doubtless be found useful by small choirs. The music is straightforward and diatonic; unison passages are frequent; and nothing exacting is anywhere called for in the vocal parts, or in the organ accompaniment which is mostly in four-part writing and usually duplicates the voice parts. Although the setting bears no stamp of marked originality, and although there is at times a certain stiff and mechanical feeling about the bare unison passages, and the limited range of its keys, yet there is a very pronounced devotional spirit about the music, the style is a very pure one, and there is warmth as well as reserve in its movement. It should further be remarked that the part-writing is executed in a very finished way, which imparts to many phrases a genuine vocal beauty.

The Gospel in Action

A Clerical View of the Y.M.C.A.

[The Rev. Basil G. Burchier, M.A., writer of the following letter, is Vicar of St. Jude's-on-the-Hill, Hampstead Garden Suburb, and went to France on a Special Mission from the Bishop of London. This letter was printed first in the "Church Times" (England) and reprinted in the "Y.M."]

I AM just back from France. My mission was not a military, but a spiritual one. I went by the kindly invitation of the Association whose work this short article sets out to estimate at its true value, and I was enabled during my sojourn to form, I think, a very good idea as to how our soldiers are faring in the matter of "the things that are not seen." And the point that I especially want to emphasize is this: that men overseas are learning—many of them for the first time in their lives—that worship and prayer do not belong only to Sunday. Invaluable as I feel



THE REV. R. S. FORNERI, M.A., B.D.,
who recently resigned the Rectorship of
St. Luke's Church, Kingston, Ont.

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sure are what I may call the official army services on Sunday, yet it must be obvious to anyone that the various "duties" that a soldier on active service has to perform, must constantly preclude his being present at parade service, not on one, but on many Sundays. Therefore, it would be a very sorry thing if we had to suppose that the facilities for worship, prayer, and instruction accorded to the British soldier were confined to Sunday. Thank God! this is not so. In addition to the splendid week-day work of the army Chaplains, it is good to know that there are various other Christian agencies ably supplementing their work, notably the C.A. and the Y.M.C.A.

A Debt Wholly Unpayable.

And, if in this article, I pass no eulogy on the first-named society, it is from no lack of good will, but simply because, in the limited time at my disposal, I had no opportunity, save in one instance, of seeing its good work. But ask any soldier, officer, or man to whom he owes a debt that he feels wholly unpayable for all that it has done for him during the war, and from 99 per cent. you will get the same answer—the Y.M.C.A. Yes, the Y.M.C.A., with its little red triangle, a sign everywhere as familiar as the Red Cross. And when the Y.M.C.A. offered me the privilege of going overseas in order to witness for myself something of its work, I confess that I went—what shall I say?—well, a little curiously. But

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The Church Abroad

[The following article by Mrs. Starr, wife of Dr. V. H. Starr, of Peshawar, in the North-West Frontier Province, will show what a genuine interest in missionary work is being shown by British soldiers serving in India.]

THE missionary is by no means the only man who is doing missionary work! Let me tell you of a new aspect of our work which is full of interest.

Till about three months ago hardly a soldier among the three British regiments then stationed in the garrison of Peshawar had even heard of "the Mission Hospital," and it had not occurred to us that it would particularly interest them if they should hear of it. Though the doctors had in the past at times taken meetings in the Soldiers' Home, yet the soldiers had not come into actual touch with our hospital work.

It began by one or two keen men coming down to see the doctor, and taking "a look-round." Then before long they came again, bringing others. This happened again and again, till "the old ones" knew nearly as much as we did ourselves about the patients, and enjoyed taking other men round quite "on their own," giving explanations as they went, such as this: "Here's one of our 'cases'—he's a Mohmand, had a bullet in his leg—maybe he fought against us in the scrap last year, and got one of our bullets for payment—seems to be doing well now, though—aren't you, old chap?" One of the soldiers is on recruiting work, and knows sufficient Pashtu to talk to and make friends with the patients.

A day or two ago, as we went into the *serai* (where we put all trans-frontier patients), with one of the soldiers who is a frequent visitor, I remarked that we had one or two new folk who would interest him. "That lot?" he replied—pointing to a little group of patients only recently admitted, "I know all *them* by their names already."

Never a week goes by now but we have a visit from men of the King's, the Royal Sussex, the "R.F.A.," Fort Garrison, or "the Borderers." Every Sunday, when Church Parade is over, some of the men may be seen in their smart white summer uniforms, strolling round the hospital in twos and threes—although we are a full mile from the English church, and the temperature in June does not incline one to much unnecessary exercise.

But their interest goes beyond *seeing* to *doing*. Sometimes a "Territorial" may be seen playing the organ at the morning service in the Indian church down in the city, because the lady missionaries, who at other times act in turn as organist, are away on their summer holiday. Again, several keen men among the ranks have made a point of getting to know the boys and men of our Indian staff, to hold Bible talks and prayer with them, to join them in their football matches, and to influence them, directly or indirectly, for God. The soldiers have given them a new football—a certain seal of their new friendship. From the Soldiers' Home 18 rupees was sent as a donation, because the men knew that in war time things were going hard for the hospital.

When one day one of our number went up to the Home to show photographs and tell yarns about the work, the men were keenly interested, new men came to see over the hospital, and several to take snapshots for themselves. One private has written a little article to be published in the magazine of his home parish, because he feels (as he expresses it) that "the population of England do not know what this kind of work is really like." One day I saw four or five men under the trees in the garden. "Barracks is that hot, and a bit noisy, we thought we'd walk down, and have our Scripture Union reading here in your garden; we five reads it together," was one explanation. "And then we'll be having another look-round hospital," added another of the party.

But perhaps the greatest proof of their interest and friendship was that on the occasion—a momentous one to us all—when a young Pathan was baptized publicly in the Mission church in the city, there in the front row were a little party of men wearing the King's uniform. The young man who was baptized had come to Christ through the hospital, and had for nearly a year been working on the staff, and preparing at the same time for this public confession of his faith, and those soldiers who were present were all personally known to him. It meant some trouble and preparation for these men to be present, for besides the special permit which had to be obtained from the General to come as a body into the city, leave had also to be obtained to miss the Parade Service for the troops.

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The Present Standing of the Revised Prayer-Book

Right Rev. F. H. DuVERNET, D.D., Metropolitan of British Columbia.

AS there seems to be much uncertainty as to the relative powers of the General Synod, the Provincial Synods and the Diocesan Synods in regard to the Revised Prayer Book and also as to the present standing of this book now on sale throughout Canada, it is well to review the situation.

The General Synod was formed out of Diocesan Synods, not out of Provincial Synods. The delegates to the General Synod are elected by Diocesan Synods, not by Provincial Synods, but, inasmuch as at the time when the General Synod was established there were two Provincial Synods then in existence it was deemed necessary to protect the rights possessed at that time not only by Diocesan Synods, but also by Provincial Synods. The right, however, of revising, adapting and enriching the Prayer Book was not a right possessed by Diocesan Synods at the time they came into the confederation known as the General Synod, and while the Provincial Synods then in existence had legislated upon matters bearing upon the Prayer Book in the way of authorizing a shortened form and additional prayers for special occasions, yet they never claimed the right to revise, adapt and enrich the Prayer Book as a whole for the Canadian Church.

Further than this, the constituent parts of the General Synod—viz., the Dioceses duly represented by delegates, specifically agreed to place under the jurisdiction of the General Synod, "Matters of Doctrine, Worship and Discipline." In order, however, that not even the General Synod should have the power to cause a break in the communion which exists between the different parts of the Church of England throughout the world, a solemn declaration was made by this General Synod as follows: "We are determined by the help of God to hold and maintain the Doctrine, Sacraments and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, etc., and in the Thirty Nine Articles, and to transmit the same unimpaired to our posterity."

It is important to notice that the antecedent of the words "the same" is the clause "the Doctrine, Sacraments and Discipline of Christ."

That this was never intended to imply a rigid uniformity precluding anything in the way of revision, adaptation and enrichment of the Prayer Book under certain safeguards is evident from one of the very Articles referred to in this Solemn Declaration, the Thirty Fourth, which distinctly affirms: "It is not necessary that Traditions and Ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times and men's manners so that nothing be ordained against God's Word." "Every particular or national Church hath authority to ordain, change and abolish ceremonies, or rites of the Church ordained only by man's authority, so that all things be done to edifying."

That the General Synod carefully weighed this matter is proved by the Preamble introducing Canon XII. dealing with the Revised Prayer Book, which emphatically states that the Book of Common Prayer remains unimpaired in doctrine and principle, and that all Revisions, Adaptations and Enrichments are in harmony with the mind of the Episcopate of the whole Church as expressed in Resolution 27 of the Lambeth Conference of 1908.

To sum up on this point: The General Synod of Canada has power to revise, adapt and enrich the Prayer Book under certain safeguards, and it is now in the process of exercising this power. The Provincial and Diocesan Synods have no such power.

We are ready now for the question, What is the present standing of the Revised Prayer Book as now offered for sale throughout Canada?

This Revised Prayer Book has been by resolution "approved of" by the General Synod, but it is not yet "authorized" by the General Synod. In order to "authorize" this Revised Prayer Book a Canon is necessary, but all Canons dealing with matters of doctrine, worship and discipline must

be passed at two successive meetings of the General Synod, "before coming into force." A technical point comes in here which requires very close attention. Canon XII had to be worded for its first presentation to the General Synod exactly as it will be presented for confirmation at the next session of the General Synod. Hence it begins with the words: "The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed" and goes on to state "The same is hereby adopted."

This Canon was passed or given its first reading at the last session of the General Synod, not as some affirm, in order to rush things through, but in order that there might be something definite to place before the Provincial Synods and the Church at large. It is much the same as the difference between a plebiscite and a referendum. On the prohibition question, we had, in this Province some years ago, a plebiscite, to test the feeling of the people. It resulted in nothing, but last September we had a referendum. There was a Prohibition Act passed by the Legislature in the exact words in which it would become law. The people had something positive and definite before them, but the Act could not become law until confirmed by the people. Something of the same nature has occurred in connection with Prayer Book Revision. First we had a plebiscite. Question papers were sent out far and wide, testing the feeling of our Church people, asking for suggestions as to revision, adaptation and enrichment. Much information was gathered up in this way, but nothing positive was accomplished. Now we have in a modified sense a referendum. Canon XII., with its annexed Prayer Book, has been given its first reading by the General Synod. Our Church people throughout Canada have now definitely placed before them the result of years of work in a concrete form. The Revised Prayer Book by resolution of the General Synod has been put on sale everywhere in order that it may be studied and tested by permissive use, but it will not be "authorized" or "adopted" until Canon XII. is given its second reading and confirmed in 1918.

Canon XII. cannot become "coercive" until it is confirmed, but the moment it becomes "coercive," it becomes "inoperative" in the four Ecclesiastical Provinces of Canada until accepted by the Provincial Synods. In the case of British Columbia, if Canon XII. is accepted by the Provincial Synod, it then becomes a Provincial Canon or Resolution of a "coercive character," and under our Provincial Constitution is "inoperative" in every Diocese of this Province until accepted by the Diocesan Synod concerned.

I have been asked as Metropolitan if our Provincial Synod or our Diocesan Synods can amend Canon XII. The reply is evident. Only the General Synod can amend Canon XII., because only the General Synod can enact this Canon.

The Revised Prayer Book has been referred to the four Provincial Synods of Canada "for acceptance." This is a referendum made on the authority of the General Synod. If the Provincial Synod of British Columbia "accepts," it will be bound to refer the Resolution to the Diocesan Synods for their acceptance.

Let me point out that this final action should only be taken when Canon XII. has been confirmed. Meanwhile, if any Provincial Synod, or even any Diocesan Synod has any amendment to suggest which it deems of such vital importance as to affect the final acceptance of the Canon, it is plainly the duty of such to make known the nature of such a desired amendment through the proper channels to the General Synod. The proper channels are: (1) The Revision Committee appointed by the General Synod on purpose to receive such suggested amendments and report to the next session; (2) memorials to the General Synod; and (3) instructions given to delegates to the General Synod.

Preliminary to the Provincial Synods taking a final vote of "Yes" or "No" upon Canon XII. as confirmed, the best way to make progress would be for each Provincial Synod, and in British Columbia each Diocesan Synod to indicate by the pages exactly what part of the Revised Prayer Book it is now willing to accept without protest. By this method it will soon be found that it is only in regard to a few points, such as the proposed treatment of the Athanasian Creed, that there is any serious difference of opinion, and in regard to such points deemed vital by some, the utmost consideration should be given, and, if necessary Canon XII. should be amended at the next session of the General Synod to meet the wishes of such. The proper way to amend Canon XII. is by an amending Canon, as a Canon not yet fully in existence can-

Thoughts for the New Year

Ring out old shapes of foul disease:
The darkened, hidden, secret things:
All that resists the truth and light,
Turn on the sore the rays so bright,
That Death must flee on startled wings,
Ring in the light of Health

Ring out the narrowing lust of gold:
All that material bondage brings—
The things which change but to the mold—
So heartless, lifeless, stiff and cold,
Bring freedom and we may be kings.
Ring in the truer wealth.

Ring out the thousand wars of old:
The groans of nations trodden low,
The widows' cry; The broken home—
Ah! Preach it 'neath the Heavens' dome,
That war must pass and strife must go.
Ring out the nations' rage.

Ring in the thousand years of peace:
The newer contest must begin,
A mutual trust, a higher aim—
To give and take—To play the game
Against a wrong and baser sin.
Ring in the longed-for age.

Ring in the valiant man and free:
The man who stands for truth and right,
Who lives as to his high ideal,
Who strives to make his neighbours feel
That freedom comes with fuller light.
Ring in a stronger mind.

The larger heart, the kindlier hand:
May selfish thoughts be buried deep;
May glorious impulse rise and shine
That I may with the sufferer weep
And make another's sorrow mine.
Ring in a heart that's kind.

Ring out the darkness of the land:
All doubts and mists and hidden fears,
All disappointments hard to bear,
All sin and sorrow everywhere—
The sighs and groans too deep for tears.
Ring out the darker night.

Ring in the Christ that is to be:
The Son who rose o'er seeming loss—
That vision of a victory won.
The knowledge that the work is done,
The mystery of a blood-stained cross.
Ring in the Morning Light.

W. M. TRIVETT.
Kaifeng Fu, Honan.

not be amended though it may be strangled in its birth.

In order to enable both clergy and people to become familiar with the Revised Prayer Book and to judge by practical experience the value of the changes made, the House of Bishops have permitted, "with the sanction of the Bishop of each Diocese," this book to be used temporarily or occasionally.

The very object of this testing would be frustrated if there were not some way of expressing an opinion and gathering up material for an amending Canon, and it will be within the right of each Provincial Synod to withhold its final acceptance of Canon XII. until the amending Canon is confirmed which cannot be until the session after next of the General Synod.

I sympathize deeply with those who deprecate hasty action upon such a vital matter, but the safeguards of the Church of England in Canada are so many and so strong that this is impossible.

The Bishop of Sheffield speaking at Ranmoor Military Hospital, England, said there were people who said, "Strengthen us this once to beat the Germans, and we will never allow it to be the same again," and he identified and associated himself with such people. We have played the fool, said the Bishop, with the gift of strength God had given us. We were unprepared when we ought to have been prepared, hence the mess in which we found ourselves. The Church ought to have been better prepared, but they were now mightily aroused. They were going to have a national Mission afterwards. They were going to show what could be done. They must surely forsake their old silly ways. They were going straight for the individual, and were going to insist on straight living, clean living, the manifestation of a healthy, self-sacrificing, Christian manhood.

THE FIERY TOTEM

A Tale of Adventure in the Canadian North-West, For Boys

By ARGYLL SAXBY, M.A., F.R.G.S.
CHAPTER VI. (Continued.)

The Indian was quite frantic with passion, and as he flung his wild appeal to his people the murmurs suddenly burst into a flood of angry roars—knives were snatched from their sheaths, a hundred arms were lifted, and the circle quickly closed upon the helpless men. But just at that moment of peril and almost inevitable death, the great figure of Mighty Hand was seen to start. He stepped forward with one stride, turned his back upon the captives, and then raised his arms, from which his robe hung like great protecting wings that shielded the strangers beneath their folds. And his voice rang out above the angry clamour like the voice of a wind roaring through the pine forests.

"Back, Dacotahs! Back to your tents ere the strength of Mighty Hand is lifted and you sink to the dust! Is this how the redman treats the stranger who would smoke the peace-pipe by our fire? Is this the welcome that my braves give to those whom Mighty Hand has received with a smile—with no arms in his hand, no tomahawk at his belt? Back, dogs! and hide your coward faces like frightened papooses in the skirts of the women!"

The clamour ceased instantly. The men hung back, and their heads bent with shame, that is, all heads but that of Thunder-maker. His face betokened no shame. Nay, greater fury than ever was depicted, though he was silenced before the anger of his chief. But it was only for a little while that he was thus disconcerted, for soon he resumed—though now he spoke with humble fawning—

"It is death in the heart of Thunder-maker when the eyes of Mighty Hand shoot their looks of fire. But—Thunder-maker speaks true. Has he not made great medicine these many suns? Did he not bring the thunder to prove his great medicine? Has he not many times driven the fever from the camp, till it fled over the prairie like a coyote driven with sticks and dogs? Huh! many wonders has he done, and—more will he do. He will do great medicine this day. He will show if the fiery totem has called in vain for vengeance."

Thus speaking, Thunder-maker dived a hand into the bosom of his shirt and drew out a bundle of dirty linen. The chief had lowered his arms, so that the Englishmen could now see the Indian as he laughed and held up the bundle triumphantly above his head.

"Great medicine!" he exclaimed, fixing his eyes upon the white men. "Great medicine! Look! See! Listen!"

They looked, and as they looked they saw the linen move, as if something inside were struggling to be free, and at the same time they heard a sound like the sudden springing of an old-time policeman's rattle.

"Rattlesnakes!" exclaimed Arnold under his breath.

Thunder-maker laughed when he saw that the sound had been recognized.

"Come! Come, my children!" he cried, as he turned his face upwards. "Come, my little son—come, my little daughter!"

Then he shook the knot of the bundle, and out from the aperture crept two grey-green bodies—a pair of twisting, writhing somethings that

caused the onlookers to shudder and the Medicine Man to laugh, as he repeated carelessly—

"Come, my little papooses! You will speak great medicine in the ears of Thunder-maker!"

Slowly the serpents came from their covering. One remained coiled on the raised wrists, the other—still sounding the ominous rattle—moved slowly downwards till it rested on the man's shoulder. Then Thunder-maker inclined his head, as if listening to a whisper. Afterwards his face lit up with understanding.

"Huh!" he exclaimed. "Did not the spirit of Thunder-maker speak true? Come, my little papoose! You shall show for whom the fiery totem called."

Turning his head so as to look along his shoulder, the Indian suddenly grabbed the writhing reptile with his teeth, after which (holding the other serpent with his right hand) he commenced dancing until he had cleared an open circular space, of which the Indians and the white men formed the border.

Suddenly he sprang to the middle and tossed the snake to the ground, while he uttered a wild shriek.

Once on the earth, the snake glided swiftly in several directions, while all watched the creature with tense excitement. Then for a second it seemed to pause with its head in the direction of the Englishmen. At the same moment the Indian gave a cry of triumph, tucked the one snake into a fold of his robe and bent down, making passes with his hands above the serpent on the ground. And as his hands moved so the rattlesnake gradually straightened out its body till it lay stiff and straight as a piece of wood.

Thunder-maker paused. Then he rose up slowly and looked with triumph straight into the chief's face.

"My children say that the time has come to take the cloud from the Dacotah. My papooses show *who* answer call of fiery totem!"

CHAPTER VII.

The Friend In Need.

EVEN considering the serious nature of their quest and the plight they were in, it was not possible for the boys to refrain from laughing when they recognized Britain's national song as caricatured by the singer. But they had sufficient wisdom to control most of their amusement to "inward laughing." It is not always safe in the backwoods to announce your presence too suddenly where strangers are concerned—especially strangers who are not of the white skin.

"That's a rum sort of music to come upon a hundred miles from nowhere," remarked Bob, with a grin, to his chum.

"Let's hope that it comes from a throat that has something of civilization about it," said Alf.

"It doesn't sound quite like a white man. That 'ne-vaire' is more French accent than English—probably a half-breed."

"What do you think we ought to do?"

"Investigate. We've got no choice. We're lost; that's certain enough. What's more, there seems to be very little chance of finding our own trail back to the camp."

"That's true enough," Alf assented. "But suppose we come upon a camp of half-breeds, as you suggested? I've heard that they're not the best of friends to white people in out-of-the-way places."

Arnold nodded in agreement. "I dare say that's true. But, at the same time, most yarns of the kind have usually got large bits of ornamental stuff stuck round the facts.

(Continued on page 839.)

Christ-likeness

A Christmas and New Year's Message.

Rev. H. K. W. Mowll.

THE gift of Christmas to us is Jesus. The gift of the New Year to us who are members of the Church of England, with its Feast of the Circumcision, is the naming of the Child Jesus. Therefore, the wish which is naturally on my heart at this time to pass on to you is that Jesus Christ may be seen in you; that He may be named through our lives and lips.

Mrs. Booth-Clibborn, the gifted Maréchale, tells of a meeting she once held in the slums of Paris. "We don't want religion down here," one of the rough men in her audience shouted at her. "You don't know what religion is," was her reply. "What is Religion?" Various were the answers given: Church attendance, kindness, uprightness, saying prayers, reading the Scriptures. "No," she said, "that isn't religion." "Religion is Someone, Jesus Christ."

Men have false ideas of the Lord Jesus Christ these days, and it is for us to show them who He is. "He is a Jesus-man," say the heathen of some godly missionary whose life corresponds with his profession. We sometimes say the same of someone we know. He has a Christ-like character. In his presence Jesus Christ is so real that He can almost be seen by his side. We feel the better for the chance contact with him. He has generated a Christ-like atmosphere. It has not been so much by the words he has said as the way in which he has said them. It has not been so much by the deeds he has done as the way in which he has done them.

How has this come about? It is obvious that some of those who can delight us with the most helpful expositions of the higher life fail in this respect. Again, others who obviously do not understand the truth to the same degree and who at times will say and do things which jar, yet at other times do emanate this Christ-like atmosphere.

Is it a question of temperament? Perhaps partly so. For indeed there are some temperaments—the naturally happy and calm rather than the morbid and depressed—which God can use more easily than others.

Is it a question of leisure? Cannot we show this Christ-likeness because we have not the heart at leisure with itself to soothe and sympathize? It is true that we crowd our lives unnecessarily? It is true that we rush from one engagement to the next and accomplish little in the end. We think—if we analysed our motives—that we are essential, that our help is indispensable and so spirituality is killed by busy-ness. The lack of the leisured spirit does militate against Christ expression, but that in itself cannot be the sole cause of its absence.

Rather is it not due to confusing profession with practice. We may apprehend with truth with our intellect and yet fail to express it in our conduct.

How, then, may we by our practice, generate consciously and unconsciously this Christ-like atmosphere. It is not by preaching the doctrine but by living the life. It is not by success on the public platform but by sincerity in the petty detail. It is by constant acts of recollection of Jesus Christ. It is by continual ejaculatory prayers as we move from duty to duty that we practice the presence of Christ.

Yet this in itself is merely subjective and the true path in things spiritual is always objective—to see the glory of God in Christ.

We need daily to be filled with the Spirit of Christ. Men generally pray

Progress of the War

December 19th.—Tuesday—Canada asked to supply from 1,200 to 1,500 miles of railway trackage. King of Greece orders Venizelos to be arrested on charge of high treason. Prisoners taken by French on Verdun front in latest thrust total over 11,000.

December 20th.—Wednesday—Premier Lloyd George demands "Complete restitution, full reparation, and effectual guarantees."

December 21st.—Thursday—President Wilson sends notes to powers suggesting peace parleys. German advance in Roumania slowing down.

December 22nd.—Friday—Germany threatens to regard all armed commercial and passenger steamers as men-of-war. Fierce fighting in Dobrudja region. Allies demand release of Venizelist prisoners. British active near Kut-el-Amara.

December 23rd.—Saturday—British take town of El Arish, ninety miles east of Suez Canal.

December 25th.—Monday—German submarine activity shows decided increase.

for a spirit of power—power to speak, power to overcome, power to be mighty in God's service. Do we not rather need to pray that the Spirit may fill us with the graces of the Spirit. If in each detail of life we exhibit the graces of the Spirit, then we can leave the big occasions to take care of themselves. "There are many missionaries in China," says Mr. Frost, Director of the C.I.M. for North America, "who have never been able to preach a single sermon well but whose lives have left a trail of blessing behind them wherever they have gone."

We do need to make our waking prayer a constant one, "that God may fill us this day with the graces of His Spirit." It is a gift of God like forgiveness of sins. When we realize our need and helplessness to obtain it by our own effort, and realize, too, that Christ has given it to us by His atoning blood, then we may by faith receive it as a free gift.

Then shall our lives show forth His beauty. Because our lips are full of grace the King shall be seen to be our friend. Men shall take knowledge of us that we have been with Jesus and have learned of Him, for

God, the glorious God of Truth and Grace,
Shall in our hearts make His fair dwelling place,
Shall shine in us with such clear brilliancy

That watching hearts shall whisper solemnly,
"The Lord is there."

Excellent Advice.

The Bishop of Chelmsford has given the following excellent counsel to clergy of parishes where the message of the National Mission has already been delivered: "Make your services simple; make them congregational and reverent; preach the Old Story and enter into His gates with praise, and begotten of close communion and fellowship with the Lord in the closet. Thus the Mission will continue and increase Sunday by Sunday. Don't flag; visit the cottages, pray with your people, tell the story of Him who is the Water of Life to the woman at her work, and speak of Him who is the Saviour of men wherever you go. In this way the village will become the garden of the Lord and the town the city of God."

...s of the War

9th.—Tuesday—Canada to supply from 1,200 miles of railway trackage. of Greece orders Veni- to be arrested on charge of high treason. Prisoners by French on Verdun in latest thrust total over

10th.—Wednesday—Premier George demands "Com-stitution, full reparation, factual guarantees."

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Sunday After Christmas.

Holy Communion: 246, 248, 258, 259. Processional: 386, 397, 444, 625. Offertory: 370, 514, 723, 780. Children: 266, 707, 712, 723. General: 224, 258, 568, 630.

First Sunday in Epiphany.

Holy Communion: 232, 233, 250, 397. Processional: 99, 101, 406, 650. Children: 264, 383, 704, 714. Offertory: 6, 94, 95, 533. General: 100, 101, 423, 668.

The Bible Lesson

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

First Sunday after Epiphany

Subject: St. John the Baptist's testimony to Jesus. St. John 1: 19-34.

ST. JOHN THE BAPTIST.

THERE was an expectation among the Jews that before the coming of the Christ there would be sent a messenger to proclaim His coming. They looked for Elijah to come for this purpose, basing their expectation on Malachi 4: 5.

St. John the Baptist fulfilled this expectation by coming in the Spirit and power of Elijah. Our Lord sanctions this interpretation of the prophecy of Malachi, as shown by His words in St. Matt. 11: 14.

St. John the Baptist was the son of the priest Zacharias and his wife Elizabeth. He was six months older than Jesus, and was related to Him by a distant kinship, which is indicated by the word cousin. From early life he was set apart to live a life devoted to some good work. He disapproved of the life of those who were the teachers and leaders of his people. Their unreality and the lack of true religion, as well as the luxury of their life, drove him to protest against it all by retiring to the desert. The difference between his life and that of the leaders of social and religious life in Jerusalem was emphasized by the very clothing that he wore—rough garments of camel's hair cloth, bound about him by a thong of untanned leather. His hair and beard were uncut, and his food was that which the desert provided. Thus, separated by distance as well

as by his mode of life, he passed his time in prayer, meditation and preparation for his work as the forerunner of the Messiah. When he began his preaching there were three things that gave power to his ministry:—

- 1. His devout and holy life. 2. His vigorous and striking personality, accentuated by his mode of dress and manner of life. 3. His strong appeal to the conscience of his hearers.

ST. JOHN THE BAPTIST'S WITNESS.

The former part of our lesson (verses 19-25) is St. John the Baptist's statement concerning himself. The latter part (verses 26-34) is his testimony concerning Jesus.

1. What he says about himself. The Jews of Jerusalem, probably those who were rulers in Israel, wanted to be satisfied about John's authority. What right had he to teach? He must have caused some stir or they would not have taken notice of him. These men of Jerusalem were undoubtedly hostile to him, as is indicated by their questions. There were three principal questions put:—

- 1. Art thou the Christ? 2. Art thou Elijah? 3. Art thou a prophet? They appear to form a descending scale. To each of them he answered with a brief but emphatic negative, as if impatient with their obstinacy in opposing his message.

We are surprised at his answer to the third question, because all men counted John as a prophet. It was, however, his modesty and his spirit of self-effacement that made him answer so. To which may be added the fact that, while prophets told of a coming Messiah, John pointed out the present Christ. In this he was more than a prophet. In any case, he was not the kind of prophet they wanted.

In answer to their urgent demand for a declaration he replied, I am a voice. It was as though he said, Do not think of the messenger, but concentrate all thoughts upon the message and that to which it points. He was an earnest voice speaking to conscience, calling to repentance and directing to Christ (Is. 40: 3).

They also wanted to know about his authority to baptise (vs. 25). He replied that his baptism was symbolic. It signified the repentance which he preached. The real baptism, or cleansing, was to be by One Whom they knew not, but Who was even then among them.

2. What St. John the Baptist says about Jesus.

1. He spoke of Jesus, evidently without naming Him, but the messengers from Jerusalem, perhaps, understood of Whom he spoke. Let us put his answer into our own words. You ask if I am a great man! The truly great One is among you now. So great is He that I am not worthy to untie His shoes.

2. On another day John gave his greatest testimony concerning Jesus, "Behold, the Lamb of God which taketh away the sin of the world." This is very definite and unmistakable, and is supported by reasons. St. John the Baptist tells us why he believed in Jesus as the Christ:—

- 1. On account of His pre-existence, of which St. John was convinced. "He was before me" (vs. 30). 2. On account of His Anointing. "I saw the Spirit descend." 3. On account of His Holiness. The Spirit abode upon Him. 4. Because these signs, connected with Jesus' baptism, were to indicate to St. John himself that Jesus was the Christ. He knew Him not, that is, as the Messiah, until he saw these signs. 5. Because He is the Son of God. This is the conviction that had come to John from what he saw and knew.

Prayer Book Studies

By the Rev. Dyson Hague.

THE CATHOLICITY OF ITS CONTENTS.

IF a stranger to our Prayer Book were to pick it up the thing that would probably first impress him would be the wealth and variety of its contents. The compilers of the Prayer Book, who sat round the Table in those memorable Conferences in 1548 at Windsor and Chertsey Abbey, were not only practical, but spiritually-minded Churchmen. They represented not only the highest up-to-date scholarship, but the widest spirit of fraternal Churchmanship. They were all of them men of marked ability. All of them had been trained in the rigorous school of Roman theology. They were familiar with every detail of the Roman service books, and probably (in Cranmer's case, anyway) with at least one of the Primitive Liturgies (Dowden Workmanship, pp. 48-55-227). In addition to that, the Archbishop had been studying with profound interest for some time past the copious liturgical works of the Lutheran Churches, the Brandenburg-Nuremberg Liturgy (Osiander) and the Reformation of Cologne (Melancthon-Bucer), and the remarkable effort of the Spanish Roman Catholic reformer, Cardinal Quignoni. Thus with minds open to receive the truth from every quarter, and with a resolve to give to England's Church the very best that could be procured from every age and every Church, the First Compilers of our Prayer Book proceeded to gather into a unified volume the materials of England's Liturgy. As a liturgical composite the Prayer Book is one of the remarkable things in the world. It represents in its material the product of so many writers and so many ages that it brings within the reach of the humblest child of the Church the productions of some of the greatest minds the world has known. It represents a more diverse historical reach than even the Bible itself, for it contains within its covers writings not only of the great inspired of the ancient world, such as Moses and David and Isaiah and Jeremiah and Malachi and Peter and John and Luke and Paul, but of authors of the Ante-Nicene and the Post-Nicene eras, and of the Reformation (and post-reformation) epoch. In the Prefaces we have the work of the Spanish Cardinal and Franciscan monk, Francisco de Quinones (as Bishop Dowden surmises), and in the Morning and Evening Prayer the work of the Polishman, John à Lasco, the old Roman Bishop Gregory, the Italian Gelasius, and Chrysostom, the Syrian Archbishop of Constantinople. In the Communion and Baptismal services we have the inspired words of Moses and the Apostles, and close to the, as has been conjectured, phrases and sentences by Epiphanius, the Bishop of Salamis, in Cyprus, and side by side with the supposed productions of Cyril of Jerusalem the words of Luther and Bucer, of Osiander and Melancthon. Thus our Prayer Book represents the literary riches of the ages. It contains the

choicest ancient and modern liturgical material. Next to the Bible, it is the finest liberal education in literature. One might almost say of it what Huxley said of the Bible, that for centuries it has been woven into the life of the English people; that it is written in the noblest and purest English; that it abounds in exquisite beauties of mere literary form, and is so far-reaching in its breadth and scope that it forbids the veriest villager to be ignorant of the products of the great ages of the great past.

Of course, the preponderating feature in the contents is the Word of God. As far as proportion goes, the Holy Scripture outnumbers everything else in the Prayer Book. More than two-thirds of the contents are actually Bible words, and, as has been tersely remarked, if you were to take out of the Prayer Book everything that is Scripture or a paraphrase of Scripture you would have very few pages left within the covers. But the remarkable thing is, it is really a wonderful thing when one thinks of it, how these men were enabled to take the diverse and complicated materials of the ancient Roman-Sarum missals, and manuals, and breviaries, and also the modern Lutheran reformed officers, and so sagaciously abbreviate them, and so wisely adapt them, and so felicitously combine them that they have stood the relentless pressure of the centuries, and stand to-day in a handbook of devotion with the largest circulation of any book in the world outside the Bible. One reason, doubtless, was that they were not haunted by any straitlaced ecclesiastical squeamishness. That a thing was Roman, or rather, was used by Rome, did not mean that it was worthless. They were not so fatuous as to throw away a good thing because Rome had abused it, or to imagine that because Rome had used it in one way they could not use it in a better way. Were they to discard the Te Deum, the Creeds, the Psalms, the Collects' Epistles and Gospels, the Ter Sanctus, the Gloria in Excelsis, and a hundred other valuables simply because of their long association with services defiled by many corruptions and superstitions? As an expert retouches and remounts the work of a master covered with dust and cobwebs, they took from the begrimed and mouldy uses of medievalism all that was richest and best, and carefully fitted it into the new framework of the Book of Common Prayer. Nor were they so fatuous, on the other hand, as to shut their eyes to the valuable work of the modern experts on the continent of Europe, their brothers in the common work of Church reform. Bishop Dowden has shown how much of the latter part of the Prayer Book is indebted to the Lutheran services books. In fact, all the services from the Communion service seem to have been modelled on the model of these reforming liturgists, who had for years been digging deep into the richest mines of the ages with an ingenuity and earnestness that was worthy of the highest cause.

It is because this fine and fraternal spirit dominated the hearts of the Compilers that we have in our Prayer Book the True Catholicism. And it is doubtless because of this real and higher Catholicism—the spirit so finely reflected in the phrases, "The blessed company of all faithful people," "All who profess and call themselves Christians"—that the Prayer Book has appealed to all sorts and conditions of men in all parts of our varied Empire, and is being translated into a multitude of foreign languages, so suited is it to the needs of the peoples of all lands. We Churchmen of the twentieth century must thank God that the men entrusted with this far-reaching work were men of so liberal and spiritual a mind, and that

3. Practical lessons from St. John the Baptist's teaching and work.

- 1. Christ, only, takes away sin. 2. The testimony of men is useful in pointing us to Christ. Hence the Gospel is preached. 3. Our part is to believe and obey. 4. The Sacrament of Holy Baptism is to be highly valued. It is more important than the symbolic baptism of John. 5. Repentance and Faith are needed in every life. 6. The gift of the Holy Spirit is for those who believe, obey and ask.

they had, by the grace of God, been emancipated from the uncatholic narrowness of obscurantist Churchmen. We must thank God, also, that while they were willing to receive the fullest light from the new, they resolved to retain all that was good in the old. They were not iconoclasts. They were not irrational innovators. And so took the grand, old Church system, hallowed by the use of a thousand years, and so adapted it that every week and every month of the Church year brings with it some fresh revelation of the riches of God's glory and God's grace. Some years ago a distinguished Presbyterian, who knocked at the door of our Church and sought Episcopal ordination, was asked what it was that specially attracted him to the Anglican Church. His answer was significant. He said, in the first place, it was the wonderful power of edification and comfort that is to be found in the Church of England worship. But in the second place, it was the practical effect of our Church system in emphasizing continually the foundation facts of the Christian religion, and bringing regularly before the people those columnar verities of Christianity, the Incarnation, the Crucifixion, the Resurrection, the Ascension, the Coming of the Holy Ghost, and the Second Advent. This is the Catholic spirit of the Prayer Book. It emphasizes from season to season the truths which circle round the Person and Work of our Divine Redeemer, so that spring and summer and autumn and winter only serve in turn to bring before our wondering minds new aspects of Bible Truth and Church Teaching. And yet the New is the Old, and the Old is the New. It is the old, old story, told in Collect and Epistle and Gospel and Creed in every branch of the Catholic Church, from the first ages until now (1 John 2:7-8). But it is also the new, new setting of the ancient and more modern services: medieval material re-formed, primitive material reset, monastic material popularized, Lutheran material Anglicanized, and all transformed and unified by the Spirit of God in one composite volume for the people of England's Church—the Book of Common Prayer.

Church News

Preferments, Appointments, and Inductions.

Nie, Rev. Randolph F., B.A., Rector of Palmerston, to be Rector of Beamsville. (Diocese of Niagara.)

Thompson, Rev. G. O., Rector of Beamsville, to be Rector of Mount Forest. (Diocese of Niagara.)

Mulrhead, Rev. C. P., Rector of Port Perry, Ont., to be Rector of Bowmanville, Ont. (Diocese of Toronto.)

Clericus Club in Halifax.

In order to bring the clergy of the Church in Halifax together more frequently for friendly discussion of living subjects and for social intercourse, a Clericus Club has been formed. Meetings are held once a month. The Archbishop takes an active interest in it and recently sent out a letter to the members of the club urging them to arrange their other engagements so as to have the night on which the club meets, free.

The New Rector of St. Luke's, Kingston.

The Rev. J. dePencier Wright, M.A., B.D., who has been appointed Rector of St. Luke's Church, Kingston, Ont., in succession to the Rev. R. S. Forneri, is a son of the late

Rural Dean Wright, of Athens, Ont., and a nephew of the Bishop of New Westminster. He graduated in divinity from Trinity College, Toronto, in 1898. He was University Scholar in philosophy in 1895 and received his B.A. degree, with honours, in 1896. He has served in the Missions of North Addington, Roslin, Amherstburg and Lyn. In 1913 he passed the B.D. examination his department being New Testament Greek. He was one of the representatives at the last meeting of the Provincial Synod that met at Hamilton, Ont., and is a member of the Mission Board and Executive Committee of the diocese of Ontario.

The Significance of the National Anthem.

"It is not consistent with the unique position of the national anthem that the audiences in theatres and other public places should rise during the singing of such a provincial hymn as 'O Canada,' or 'The Maple Leaf Forever,'" declared the Venerable Archdeacon Cody, addressing the members of the Empire Club in Toronto, on "The History and Present Significance of the National Anthem." "God Save the King," he said, "stands alone as the anthem of the Empire, and the singing of it is a solemn function which should not be cheapened by according a similar respect to the singing of other hymns. Patriotic songs of different parts of the Empire should not be placed in the same category as 'God Save the King.'" He also referred to the lack of respect shown by so many audiences when the National Anthem is sung. They seem to take the opening of the anthem as a signal to break up, and put on their coats and rubbers, turn their backs, and surge down the aisles with an utter disregard of reverence and respect. "To-day the National Anthem is one of the greatest bonds of Imperial unity," the speaker said. "The King is the symbol of the unity of the diverse parts of the Empire, and the singing of 'God Save the King,' above all at a time such as the present, ought to be regarded as a serious and weighty function, to be observed with every mark of respect. The National Anthem to-day stands as the symbol of the genius of the British Empire, that Empire which has stood forth to strike down, once and for all, ruthless militarism and to champion the cause of international truth-keeping, brotherliness and peace, against the tortuous policies and nefarious stratagems of the enemy. The Empire will carry on until those ideals are secured." Dr. Cody, in tracing the history of the National Anthem, pointed out that its gradual evolution reflects the English characteristic of caution and compromise. The first verse, which originated in the time of James the Second, when the doctrine of the Divine right of kings was prevalent, is an unequivocal prayer for the King's safety. The third verse, which originated under the limited monarchy of the Hanoverians, has a sort of proviso, "May he defend our law, and ever give us cause to sing with heart and voice, 'God Save the King.'" The anthem is probably the oldest in existence, the speaker said, because all national anthems are comparatively modern. The first trace of the music was heard at a banquet given by James the First to celebrate deliverance from the gunpowder plot, and was composed by Dr. John Bull, court musician under Elizabeth and James the First. The words are first found as a Latin hymn sung in the Chapel Royal of James the Second when William of Orange threatened to land. It was only after the coronation of Queen Victoria that any real Imperial sense was assumed by the anthem.

Beamsville's New Rector.

The Rev. Randolph F. Nie, B.A., who for the past six years has been Rector of Palmerston, has been offered and has accepted the rectory of Beamsville, and he will enter upon his new duties on January 1st next. For the past two years Mr. Nie has been the Chairman of the Public Library Board at Palmerston.

Confirmation in the Parish of Elmvale, Diocese of Toronto.

His Lordship the Bishop of Toronto visited this parish on Sunday, December 17th, when the Rector, the Rev. J. J. Preston, B.A., B.D., presented 61 candidates for the apostolic rite of the Laying on of Hands; 15 candidates were confirmed at St. Thomas', Allenwood, 26 at St. John's, Waverley and 20 at Wycliffe Church, Elmvale. His Lordship gave very helpful and practical addresses at each service, bringing out very clearly the grounds for the rite, the character of the gift given, the privileges conferred and the responsibility resting upon the confirmed. The Bishop also expressed himself as being well pleased with the tone of the church life of the parish, and the good work that was being done in such trying times.

A Tablet Unveiled.

On Sunday morning, the 17th inst., a tablet was unveiled in the Church of St. James the Apostle, Montreal, in memory of the late Lance-Corporal Fisher, V.C., of the 13th Battalion (Highlanders), of Montreal. Major-Gen. E. W. Wilson, G.O.C., of the district, Lieut.-Col. C. N. Monsarrat, Lieut.-Col. W. D. Birchall and other officers, representing the mother regiment of the 5th Royal Highlanders, as well as officers of the overseas battalions home on sick leave or about to proceed across, attended the service, which was conducted by Capt. the Rev. Canon Allan P. Shatford. The parents of the dead hero, Mr. and Mrs. W. H. Fisher, were present, Mrs. Fisher wearing the Victoria Cross which her son won and which was sent to her by his Majesty the King, accompanied by an autograph letter from his Majesty, expressing sincere regret that the death of Corp. Fisher had deprived him of the pride of personally conferring upon him the decoration. The memorial tablet was presented by D. Lorne McGibbon, uncle of the gallant soldier. In the course of his address, Canon Shatford said the congregation honoured the memory of Corp. Fisher for the honour that he had brought to his country, his battalion, his University and his church. The best way they could honour him was by making an earnest effort to make his sacrifice effective and see that his life was not given in vain, with full resolve to carry on the cause to which he gave the fullest measure of his devotion.

Fifty Years in the Ministry.

The Ven. J. B. Richardson, M.A., D.C.L., Rector of St. John's Church, London Township, and Archdeacon of London, Ont., attained last week, the unusual distinction in the ministry of having completed 50 years of continuous service as a parish clergyman. There are but five or six ministers in the whole Anglican Church of Canada who have thus fulfilled, without any break, an entire half century of pastoral work, and the Archdeacon is one of this number. He graduated from the University of King's College, Windsor, N.S., in 1865, and received holy orders from the Right Rev. Dr. Binney, Bishop of Nova Scotia, in St.

Luke's Cathedral, Halifax, on December 23, 1866, and the 50 years of his long service have been spent in but four parishes. His first charge, of more than eight years, was in Dartmouth, N.S. His next was Rector of St. Thomas' Church, Hamilton, Ont., where he succeeded Rev. J. P. Du Moulin, afterwards Bishop of Niagara, and for the best part of the last 40 years he has been a parochial clergyman in London between the Memorial Church and St. John's, including St. Luke's, Broughdale, where he is still active in all his work. Mrs. Richardson, the Archdeacon's devoted wife, has fully entered into his ministry for nearly the whole of this half century. She has proved a valuable helpmeet in the churchwoman's field, in all forms of missionary promotion and benevolent work, as well as untiring in various kinds of parish duty. The Archdeacon and Mrs. Richardson had many congratulations and good wishes from their many friends on their long and faithful service.

Presentation to Retiring Rector.

At the annual Sunday School supper which was held in the schoolhouse at New Dublin, Ont., on the 12th inst., the Rector, the Rev. J. de P. Wright, who is leaving the parish very shortly to assume his new duties as Rector of St. Luke's, Kingston, was presented with an illuminated address and a well-filled purse by the members of the congregation.

Fifty-Two Years in Active Service.

The Rev. R. S. Forneri has resigned the rectorship of St. Luke's Church, Kingston, after serving 52 years in the ministry. Not only in Kingston, but in Uxbridge, Belleville and Adolphustown, his name is revered by a host of friends, particularly among the older generation of Church people. Twelve years ago, on January 1st, Mr. Forneri took charge of St. Luke's, Kingston, at an age when most men would be seriously thinking of retiring, and has by strenuous work built up a loyal and enthusiastic congregation. The Rev. J. De Pencier Wright, Lyn, Ont., has been appointed as Mr. Forneri's successor.

A Service of Song.

The choir of the Church of the Redeemer, Toronto, augmented to 80 voices, gave a very acceptable Service of Song in this church on Sunday evening last, under the capable direction of Mr. Otto James, the organist and choirmaster. They gave an excellent rendering of excerpts from "The Messiah." Both soloists and the choir as a whole acquitted themselves admirably in the various selections which they were called upon to perform.

A Rector's Resignation.

The Rev. G. S. Despard, Rector of Aurora, announced on last Sunday evening to the members of his congregation, that he had resigned his rectorship on account of failing health. The resignation will take effect on February 1st next. There are two churches in the parish—namely, Trinity Church, Aurora, and St. John's, Oak Ridges. The Rev. G. S. Despard succeeded the Rev. H. Kirkby about five years ago.

First Permanent Memorial in British Columbia.

At St. Paul's, Kamloops, British Columbia, there was recently unveiled the first permanent memorial in that

ederal, Halifax, on Decem-
 , and the 50 years of his
 have been spent in but
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 ight years, was in Dart-
 His next was Rector of
 Church, Hamilton, Ont.,
 cceeded Rev. J. P. Du
 wards Bishop of Niagara,
 best part of the last 40
 been a parochial clergy-
 on between the Memorial
 St. John's, including St.
 ghdale, where he is still
 his work. Mrs. Richard-
 deacon's devoted wife,
 red into his ministry for
 role of this half century.
 d a valuable helpmeet in
 man's field, in all forms
 promotion and benevo-
 well as untiring in vari-
 parish duty. The Arch-
 Mrs. Richardson had
 atulations and good
 their many friends on
 faithful service.

province to a fallen soldier. The
 young man whom it commemorates
 was well known in the Cariboo city
 and district, the son of Mr. J. C. Tun-
 stall and nephew of Mr. George
 Tunstall, formerly provincial govern-
 ment agent at Kamloops. It bears the
 inscription: "To the Glory of God
 in memory of Marmaduke C. Tun-
 stall, killed in action, September 27th,
 1916, in France." After the reading
 of an appropriate passage of scrip-
 ture and the prayer of consecration
 by the Rev. C. R. Littler, acting
 Rector, the covering Union Jack was
 removed by Sergt. Ross, of the 102nd
 Battalion, C.E.F., and the dedication
 was pronounced: "I dedicate this tab-
 let to the praise and glory of God and
 in memory of Marmaduke C. Tun-
 stall, a former pupil of our Sunday
 School, who on the 22nd day of Septem-
 ber, made the supreme sacrifice for
 the cause of empire and humanity.
 'Greater love hath no man than this,
 that a man lay down his life for his
 friends.' Amen. Let us remember,
 before God, all those who have laid
 down their lives in the service of our
 country in defence of truth, justice
 and freedom." The ceremony ended
 by singing "God Save the King."
 The large congregation included a
 number of friends of the dead soldier
 and his family, and officers and men
 of the 102nd Battalion.

Tried by the Germans.

During their imprisonment in Ger-
 man East Africa the Rev. T. B. R.
 Westgate, D.D., and Rev. E. W.
 Doulton, a C.M.S. missionary, were
 accused of teaching the natives helio-
 graphy, so that they might communi-
 cate with the English. The charge
 was entirely false, and, although
 some of the native Christians were
 flogged to force them to commit per-
 jury, the German judge acquitted the
 missionaries entirely.

Memorial Window.

At the service of All Saints' Church,
 Hamilton Ont., on Sunday morning
 last, a stained glass window in memory
 of the late Ald. R. M. Foy was unvei-
 led by the Rector, Ven. Archdeacon
 Forneret. The window represented the
 baptism of our Lord by John the
 Baptist, and underneath was the in-
 scription, "To the Glory of God and
 in loving memory of Robert Maitland
 Roy, an alderman of this city and
 sometime warden of All Saints'
 Church. Born 1869, died 1916." The
 window was donated to the church
 by Mrs. Roy.

The Sunday School Teacher.

At the second monthly session of
 the Halifax Sunday School Institute,
 Archbishop Worrell gave an address
 on the relationship of the Sunday
 School and the diocese. Emphasizing
 at the beginning the great golden
 things for which the Sunday School
 was primarily founded, his Grace said
 it was also the duty of the teacher to
 not only encourage a healthy loyalty
 to one particular school and parish,
 but also to give the scholars a prac-
 tical understanding of their part in
 a province-wide church structure. The
 teacher's opportunity of furnishing
 the diocese of the future with staunch,
 earnest and loyal Churchmen and
 women was clearly shown and many
 suggestions were made to the stirring

up of the missionary spirit, upon the
 cultivation of which his Grace so fre-
 quently and wisely insists. Following
 the address a round-table discussion
 took place upon the subject of the
 "Weekday Problem," addresses being
 made by Canon Vernon, Mr. D. Col-
 quhoun and Mr. J. Snow. It was an-
 nounced that the next meeting would
 be on January 8th, Rev. H. L. Haslam
 to conduct a devotional evening.

**From a Small Town Down
by the Sea.**

This story comes from a small town
 in Nova Scotia. It is true, and it
 points a moral at this time when the
 Canadian Patriotic Fund is appealing
 to the people of Ontario for six mil-
 lion dollars to cover the calls upon the
 fund that are expected to be made by
 Ontario in 1917. A public meeting
 had been held in the town in ques-
 tion, and an officer of the Patriotic
 Fund had explained the objects of the
 fund and the urgency of the call it
 makes on the patriotism, generosity,
 gratitude and sense of justice of the
 Canadian people. The next day came
 the Mayor of the town to the speaker
 with this pathetic little story on his
 lips: "There were in the audience last
 night a father and mother whose only
 son is due to sail next week with his
 regiment. They are not rich people,
 and with difficulty they have saved
 forty dollars for the purpose of going
 to Halifax to see the last of their boy.
 They have come to me to-day to say
 that they heard your speech last night,
 and when they got home had a long
 talk about it, and came to the conclu-
 sion that it was their duty to give up
 their trip and hand over the forty dol-
 lars to the Patriotic Fund. Here is the
 money." And so one father and
 mother bade their son good-bye in
 their own home town instead of in
 Halifax, and somewhere there is one
 more mother and her children bless-
 ing the Patriotic Fund and its sup-
 porters.

Correspondence

BAPTISM.

Sir,—Some years since I read an
 article in the "Church Times,"
 wherein the writer complained of the
 want of Christian activity among
 those who had been baptized into
 the Church. He said, as far as he
 could discern, there was little to show
 by their works that they had ever
 entered into covenant with God. As
 England is not the only country in
 which this discrepancy exists, may we
 not seek to make enquiry as to the
 cause of this delinquency? In the first
 place, may it not be that the persons
 have not had a good start in the
 Christian life, for much depends on
 how we make a beginning in any-
 thing we undertake. The Church
 teaches the same as the Bible, that
 man being born in sin requires to
 be regenerated before he has a right
 to be called Christian. And so we
 have the Christian covenant to be
 entered into. This covenant, as all
 others, must have two parties, God
 and the person baptized. God prom-
 ises, on His part, to receive the
 person on the condition that he be-
 lieves on His Son Jesus Christ, and
 the person baptized is called upon to
 thus believe. So we see that the
 covenant consists of two persons,
 God and the person baptized. We
 know that God will always perform
 His part of the covenant when the
 conditions are complied with. But
 we are not at all sure that the person
 who is baptized has complied with or
 done his part of the covenant, and
 this, we fear, is the cause of so many
 who have been baptized having failed
 in bringing forth good works. They
 have not been regenerated. And as
 they have not the spiritual life, they
 have not the will to do good. Per-
 haps the majority of our people are
 baptized in infancy and the parents
 or godparents have been vouchers for

to Retiring Rector.
 Sunday School supper
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 S. Forneri has resign-
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 The Rev. J. De
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 , augmented to 80
 ry acceptable Service
 church on Sunday
 er the capable direc-
 James, the organist
 They gave an excel-
 excerpts from "The
 oists and the choir
 itted themselves ad-
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Resignation.
 Despard, Rector of
 d on last Sunday
 embers of his con-
 e had resigned his
 nt of failing health.
 will take effect on
 t. There are two
 rish—namely, Trin-
 a, and St. John's.
 Rev. G. S. Despard
 H. Kirkby about

**Memorial in British
Columbia.**
 Kamloops, British
 s recently unveiled
 memorial in that

Generous Legacy for Diocesan Mission Board.

The late J. J. Rudolf, of Lunen-
 burg, Nova Scotia, left a generous
 legacy of \$1,000 for the Diocesan
 Mission Board. Such a legacy makes
 the generous donor a contributor of
 at least \$50 a year towards the work
 of the Board in carrying on mission-
 ary work in the diocese for all time,
 and is therefore greatly appreciated.
 It is much to be wished that Church-
 men generally would more frequently
 remember the missionary and other
 work of the Church in their wills.

Quebec Diocesan Notes.

The clergy of the Anglican Church
 and the other Protestant churches in
 Quebec are uniting to hold every day
 at noon a short service of intercession
 in the heart of the business section
 of the city. These services are being
 largely attended by business men who
 cannot attend the other services of
 intercession in connection with the
 war.

The Bishop has temporarily appoint-
 ed the Rev. H. Spencer Percival to the
 Mission of Sawyerville.

Bishop of Toronto's Ordination.

The Bishop of Toronto held a Gen-
 eral Ordination in his Cathedral
 on Sunday morning last, when
 he ordained four ordinands—namely,
 Deacons Messrs. Andrews and Mac-
 kay, and priests, the Revs. L. A.
 Cooper-Ellis and E. J. Brunton. The
 ordination sermon was preached by
 the Rev. Dr. Lewis. On Christmas
 Day the Bishop preached at the 11
 o'clock service.

Parish Hall Opening.

The Bishop of Toronto will open
 the new Parish Hall at Port Perry,
 Ont., in the Diocese of Toronto, on
 Friday next, December 29th. The
 hall is a white brick building adjoining
 the church, with splendid rooms
 both in the basement and on the first
 floor. The Young People's Society
 deserve much credit for their assist-
 ance in this undertaking. The W.A.
 of Toronto Diocese has also given
 grants. The building will serve as a
 memorial of the very successful min-
 istry of the Rev. C. P. Muirhead.

A National Call for Information!

THIS CARD MUST BE FILLED IN AND PROMPTLY RETURNED BY ALL MALES BETWEEN THE AGES OF 16 AND 65 INCLUSIVE.

NATIONAL SERVICE.
CANADA.

1. What is your full name?.....	2. How old are you?.....years
3. Where do you live? Province.....	5. In what country were you born?.....
4. Name of city, town, village or Post Office } Street..... Number.....	6. In what country was your father born?.....
10. How much time have you lost in last 12 months from sickness?.....	7. In what country was your mother born?.....
11. Have you full use of your arms?.....	8. Were you born a British subject?.....
12. Of your legs?.....	9. If not, are you naturalized?.....
13. Of your sight?.....	15. Which are you—married, single or a widower?.....
14. Of your hearing?.....	16. How many persons besides yourself do you support?.....
17. What are you working at for a living?.....	
18. Whom do you work for?.....	
19. Have you a trade or profession?.....	20. If so, what?.....
21. Are you working now?.....	22. If not, why?.....
23. Would you be willing to change your present work for other necessary work at the same pay during the war?.....	
24. Are you willing, if your railway fare is paid, to leave where you now live, and go to some other place in Canada to do such work?.....	

INSTRUCTIONS FOR FILLING IN THIS CARD ARE ON THE OTHER SIDE. IT ASKS 24 QUESTIONS. COUNT YOUR ANSWERS

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them. It follows that these are the responsible persons. Are these sponsors always such as to ensure bringing down upon the children the blessing prayed for, viz., "That they may be born of the Spirit"? If not, what then? God is not mocked. If the responsible persons do not rise to the occasion by exercising faith in God's promises how can they expect to receive the blessing? For we have to bear in mind the fact that a covenant has always two persons. If one fails, what right have we to expect the covenant blessing? It is true that the Prayer Book pronounces the person baptized regenerate; but it is solely on the ground that the conditions have been complied with. That the Prayer Book holds for the necessity of the person baptized exercising a true faith is shown by exhorting them in the Saviour's words, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." So we ask again if the persons have not done this, but have come in a formal way without prayer, have we a right to expect the blessing sought? We, therefore, think that the reason why so little of Christianity is shown by persons who have been baptized is because they have not been regenerated by the Spirit of God, for without this no good works pleasing to God can come forth.

Joseph Fennell.

CALENDAR OF NEW PRAYER BOOK.

Sir,—I would like to say a word about the calendar of the new Prayer

Book. It is satisfactory to find a number of Celtic names therein, for, despite the fact that Scotland and Ireland were prolific in begetting saints, there is not a single Scotch or Irish name in the old Prayer Book. I am glad now to be able to welcome Ninian and Patrick, and only wish that Kentigern were included also. But it is particularly gratifying to see the Iona heroes represented by Columba and Aidan and Oswald. Might they not be accompanied by the indomitable Segenius and his nephew, Becan?

While pleased to find Margaret, Queen of Scots, adorning the new calendar, I feel bound to ask why her name is placed at the 10th of June. She died on the 16th of November, 1587, on which day she is honoured in "Laud's Liturgy" of 1637 and in the Prayer Book of the Church of Scotland as authorized by the Episcopal College in 1912. Her connection with the 10th of June is, indeed, peculiar. That was the birthday of the "Chevalier de St. George," otherwise called the "Old Pretender," and out of respect to him (at the instigation of his father) the Roman Pope changed Queen Margaret's Day from the 16th of November to the 10th of June. Was it Jacobite proclivities or Roman sympathies that caused the latter date to be chosen for her commemoration in our new Prayer Book? This query is not meant to be serious, but one would like to see the little matter remedied and the following beautiful Collect added ere the details of revision are finally settled:—

"O God, Who didst call Thy servant, Queen Margaret, to an earthly throne that she might advance Thy

heavenly kingdom, and didst endue her with zeal for Thy Church and charity towards Thy people, mercifully grant that we who commemorate her example may be fruitful in good works and attain to the glorious fellowship of Thy saints through Jesus Christ our Lord. Amen."

For the Epistle: Proverbs 31, verse 10 to the end.

The Gospel: St. Matthew 13, verses 44 to 46 inclusive.

Sydenham Lindsay.
Montreal, Dec. 15th, 1916.

More About, "There Are no Men in Our Theological Colleges in Canada being trained for Indian Work."

Sir,—The above statement is attributed to the Bishop of Athabasca during the meeting of the M.S.C.C. Board in Montreal in October.

In his article, which appears in your issue of November 30th, entitled "Wanted! A Man," the Ven. Archdeacon Woodall, virtually confirms this statement by laying great stress upon it.

For the information of the readers of your paper, as well as for the Bishop of Athabasca and Archdeacon Woodall, I would like to state that this diocese (Moosonee) has three men in training in theological colleges in Canada, Messrs. Dixon, Cartledge and Linklater. The two former, we hope, will be able to take up their work permanently amongst the Indians next year, both having spent their summer vacations in the fields for which they are destined. The latter, being thoroughly in touch with the Indians and their language, gives great promise of becoming a great acquisition to the mission staff.

In addition to the three gentlemen mentioned, one lad of about sixteen years, knowing both languages thoroughly, volunteered for the native work within the diocese last year, and is now attending one of the urban public schools to fit himself for entry to one of our theological colleges. We have also two Indian boys in training at this school showing exceptional ability, who, we confidently hope, will develop into missionaries to their own people.

I have waited for some time for some person to make this correction, but as no one has come forward I beg leave to submit it.

Geo. Prewer.
Chapleau Boarding School,
Dec. 12th, 1916.

INCENTIVES TO THE MINISTRY.

Sir,—The nearer I am to completing my time for probation at the theological college I attend, the more I am oppressed by the thought that I am not a suitable person for admittance to the Church's ministry. This feeling is invariably increased when I am asked regarding my motives, or incentives, to become a minister, for I have difficulty in answering readily and satisfactorily. Yet what should be simpler than to do so, to one who has persisted for some twenty years in the purpose to be ordained. However, in order to clarify my own thoughts on the matter, I am here setting forth my chief reasons leading me to continue as a candidate:—

1. Christ's command to His followers, and I purpose to be one, was, "Go ye into all the world." Should I engage in business, the business would require all my time and my personal attention. Upon entering the Church's ministry, though, I shall be available to be sent, being untrammelled by commercial ties.

2. The errand of Christ's followers was "to preach the Gospel." So, by the grace of God, and the help of the

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Holy Spirit, I want to become an ordained preacher. Why? Because I realize Christ came into the world to save sinners by their repentance and His remission of sins, and by granting eternal life to those that believe on Him. I desire to have it as my business in life to advertise these wonderful truths, and believe I can best do so by accepting a commission from the Church. This commission will help to make me an acceptable person to many, and will as well make it possible for me to go either to the fields far off in other lands to preach the Gospel, or to speak from pulpits in this country, and "the field" is nothing less than "the world."

3. Then, I hope mine will be a teaching ministry, for "the perfecting of the saints," and for the "edifying of the body of Christ."

4. Paul used the expression, "exhort the brethren." I want to be an exhorter, for I have been much helped by the ministers who have exhorted the congregations when I have been present.

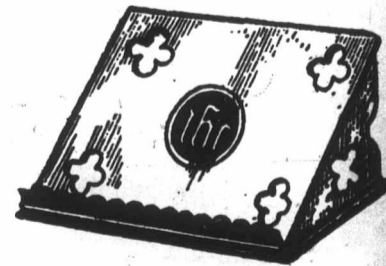
5. I want to lead in the congregational worship of God. Ordination will make it possible for me to do so.

There are other reasons why I desire to be a minister, commissioned by the Church, but I do not make mention of them here, because as a layman I am able to enjoy the privileges just as fully as though I were ordained. For instance, I desire to be a minister in order that I may be free to call upon people and to help them when they are in need and distress, to do personal work among individuals to win them for Christ, to "speak the word in due season," to take an active part in the Church's organizations, and many other things. But the five reasons given above form for me the incentives that prompt me to devote years to study and to seek ordination. Student.

THE BOOK OF COMMON PRAYER.

Sir,—I agree with Judge Savary, of Annapolis Royal, N.S., that in the final revision of the Book of Common Prayer it would be well to consider

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Halifax - 52 "

whether the Psalms might not with
 greater profit be read through once
 in two months instead of once a
 month. Or it might be made clear
 that it would be quite legal for the
 minister to direct that only one or
 two Psalms be read instead of the
 two or four or five now assigned for
 one day. If a congregation has only
 one Psalm to read it will often give
 the subject more thought than if it
 has to "get over," say, five Psalms.
 Frank Fairfield.

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We beg to acknowledge receipt of
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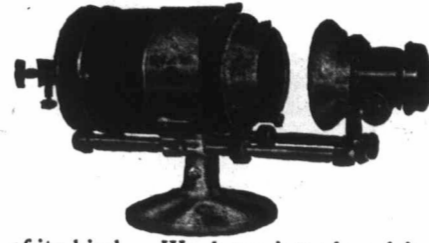
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"OUR GREAT NEED."

(Continued from page 829.)

lot, but when it came you learned the
 meaning of the words, "My grace is
 sufficient for thee." Ah! over and
 over again, it has been good that we
 were not able to look forward. What
 we need, to get the courage that
 makes us go happily through every
 difficulty bravely, to make every sac-
 rifice, joyfully to take up every hard
 duty, is not to look forward but up-
 ward. We want to let our hearts be
 still, to deaden the sound of the
 world's applause or derision, to shut
 out everything until we can hear Him
 say, "I will be with thee, I will not
 fail thee." And we can hear that to-
 day as Joshua heard it of old. There
 is not a mother called to sacrifice her
 boy, not a man called to carry through
 any cause, not a soul summoned to
 meet suffering, who may not hear it.
 There is not a summons to duty,
 however small or however great, that
 does not come from Him, and of every-
 thing that comes from Him, however
 hard it may be, it comes with this
 assurance, "I will be with thee, I will
 not fail thee, be strong and of good
 courage."

Tommy's mother married again, and
 Master Tom, while not objecting to his
 new father, was puzzled about the rela-
 tionship. Accordingly he asked his
 mother, "Is this man my step-father?"
 "Yes, dear," said the mother. "Well,"
 pursued the inquiring Thomas, "you
 know you call me your little lad, don't
 you?" "Yes, dearie, mamma's little
 lad." "Then, I suppose mother," Tom
 concluded, "I must be my step-father's
 little step-ladder."



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THE GOSPEL IN ACTION.

(Continued from page 830.)

I have returned—overwhelmed with
 gratitude, enthusiasm, and pride.
 Titanic alone describes the task
 that it is accomplishing. Why, its
 provisioning alone is on a scale so
 vast that the ordinary mind cannot
 grasp its limitless activities. Try to
 conceive what it means to keep some
 1,500 huts supplied with practically
 everything a hungry and thirsty sol-
 dier wants, and—lest you forget—we
 are dealing now with an army of five
 millions. Not easy in the home
 camps, or at the base in France, but
 supremely difficult as you get nearer
 to the war area, until as you approach
 the very forward positions, you would
 think it well-nigh impossible. But,
 like Napoleon, Mr. Yapp and his staff
 have long ago ruled the word "im-
 possible" out of their vocabulary.
 "Herculean" alone describes their
 efforts. Even as I write, there comes
 before my mind's eye the picture of
 Mr. McCowan and that master or-
 ganizer, Mr. H. N. Holmes, flying
 over the ground in a car from point
 to point in one of the army areas,
 planning the erection of new huts
 with a rapidity that was almost be-

wildering. Wherever I went, and I
 must have visited some fifty centres
 where there were troops, I invariably
 found a Y.M.C.A. Or think of the
 Y.M. notepaper. Practically every sol-
 dier in the British army writes home
 on it. Its supply is unlimited, and
 it is given away absolutely free, and
 it costs the Association the useful
 little sum of £50,000 a year. Say
 what men will—and a huge concern
 like the Y.M.C.A. is bound to have
 its critics and detractors—this Asso-
 ciation is one of the wonders of the
 war. For all the thousand and one
 benefits that the Y.M. is conferring
 upon them, socially, day by day, our
 soldiers at home and overseas rise up
 and call the Association blessed.

The Basis of the Y.M.C.A. is Spiritual.

But this is not all. Far from it.
 The basis of the Y.M.C.A. is spiri-
 tual. It is so easy to speak and write
 disparagingly of the "Y.M. religion."
 The very first paper that I took up
 after I came home contained an as-
 sertion from someone—of course,
 anonymous—that "any man coming
 under the influence of the Y.M.C.A.
 was lost to the Church." Well, a
 statement so outrageous makes me
 tired. Ask such men as Canon Scott

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Holland. Fr. James Adderley, or Mr. Burroughs, who, like myself, have been recent guests of the Y.M.C.A., and I am confident that they will concur with me in saying that such a charge is utterly false.

What is the Y.M. Religion?

By the way, what is the Y.M. religion? I doubt if it can be defined, for this reason, that it is simply the religion of the particular man who, having volunteered his services, has become leader of some or other hut. Interdenominational, do you say? Precisely so. It has its limitations, I quite agree. The sacramental side of religion is in obvious danger of being ignored. I know. I know. Believe me, I'm not claiming for the Association, neither would it claim for itself, perfection. But what I am out to insist on is this: that its workers, all of them, are godly, Christian men and women. They are not behind those counters serving cakes, tea and cigarettes for pleasure, but for the love of God and their fellow-men. And the British soldier, though a man of few words, is quick to recognize the Christ-spirit of service. Say what you will, the religion of the Empire in the future is being very largely moulded—unconsciously, if may be—in the huts of the Y.M.C.A. to-day. This is a very solemn thought. And if you object that, as Churchmen, we are not adequately represented in these huts—as undoubtedly we are not—whose fault is it? Certainly not the Y.M.C.A.'s. A Churchman, priest or layman is made every bit as welcome as a Nonconformist. The present policy on the part of the Church of boycotting the Y.M.C.A. is, in my opinion, one of the disasters of the war, and may prove our undoing. Moreover, if we value the Catholic faith, it is grossly unfair of us, knowing that for the great majority of our lads the Y.M.C.A. hut is their only church, to keep these members of our Church, I will not say spiritually starved, but (in our judgment) spiritually underfed, the reason being—may I write plainly?—our insular spirit, our narrow vision. However, it is still not too late.

Appealing for More Workers.

Mr. Yapp, I see, is now appealing for more workers. In our parishes there must be literally hundreds of keen, capable and godly laymen, an ample supply for both C.A. and Y.M.C.A. Oh! if only they would hear the cry of our Catholic boys overseas, "Come over and help us!" My experience convinces me that the man who responds will get infinitely more than he gives. Yes, as a convinced Catholic myself, I have come home to say, "God bless and prosper the Y.M.C.A." It is doing the real thing. It is relating faith to life. It is showing the Gospel in action. And the very warmest tribute that I, or anyone, can pay the Association is to take its world-famous initials and write, "You Make Christianity Attractive." To do this is to do the greatest thing in the world.

By the way, I must not forget to mention quite one of the most admirable pieces of Y.M. work; that is, the meeting the relatives of the dangerously wounded and conveying them by car to the various base hospitals. Under the able and kindly guidance of Mr. Willis, this act of service is proving a very godsend to thousands who come to France on so sad an errand.

"Never a word is said
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears."

Downeaster

Thoughts of an Eastern Churchman

I HOPE I am not unreasonably prudish and straitlaced, but I must record my unspeakable disgust with a great deal of the vaudeville stuff now presented to our Canadian audiences. I am reminded in connection with this, of what someone a good many years ago said of the poems of a certain individual, who, at one time, had a great vogue: "They are as dull as ditch water and nearly as dirty." Canadians are said, and I think with justice, to be an exceptionally intelligent people, but the vaudeville shows they tolerate, and not only tolerate, but patronize, and often loudly, not to say enthusiastically, applaud, certainly does not argue a very high standard of mentality, to put it politely if somewhat circuitously. The way in which people, otherwise of good average intelligence, and not devoid of a certain degree of culture, respond to the silly, drivelling, vulgar and often worse than vulgar "jokes," and exhibitions, that with dreary monotony characterize these shows, is as amazing as it is depressing. Of late years there has been, I am informed by veteran playgoers, a marked deterioration in the character of these entertainments, as there has been, to my own personal knowledge, in the "movies." Eight or ten years ago our vaudeville shows were fairly clean and decent, which certainly cannot be said of them to-day, at least of any of those to which at wide geographical intervals, I have allowed myself to be dragged. They were all of a kind, stupid, vulgar, and more often than not, all but frankly indecent.

I have made the personal discovery of two authors recently, who have been a source of pure, unalloyed inspiration, enlightenment and pleasure—Stephen Graham and G. A. Birmingham. The former is to-day undoubtedly the leading authority on Russia, and all things Russian. No living Englishman has so thoroughly and intimately identified himself with the people and country. Mr. Graham has spent years in Russia living the life of a tramp, wandering for hundreds of miles along the country roads, sleeping out in the open, in the huts of the peasants, under bridges, in the forests. He has travelled with the pilgrims to Jerusalem, living with them between decks on the coasting steamers of the Black Sea. He has visited all sorts of remote and outlandish villages in all parts of southern and eastern Russia and parts of Asia Minor. All his multifarious experiences and impressions he relates, not only graphically, strikingly, picturesquely, but with a sort of mystic insight, which creates that atmosphere peculiar to the work of a true genius. He has the mastery over words possessed only by the few supreme creators of literature, and his books, if I am not greatly mistaken, will achieve a permanent place of their

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own among those of the immortals. At all events, whatever time may reveal in this respect, he is to-day, undoubtedly one of the most forceful and arresting of English authors, and as an interpreter of the soul of Russia, unrivalled, and indeed, unapproached, by any other writer. His books, in the strictest and strongest sense, are a revelation, and it is safe to say mark an epoch in our relations with the Russians.

The King and the Royal Household for some time past had two meatless days weekly, thus anticipating the impending enforcement of meatless days in Great Britain.

Bishop McInnes, the Bishop in Jerusalem, has shown himself to be not only an earnest worker in the cause of Christianity, but also a keen man of business. When he addressed the meeting of the Jerusalem and the East Mission recently, he amused his hearers by relating an incident which showed that he has an eye to the main chance. In connection with the Relief Fund which has been opened to relieve the prevailing distress in Palestine, the Bishop said that he had heard that the price of lentils was likely to increase at an alarming rate. He therefore availed himself of an opportunity of buying a considerable stock of this useful commodity on favourable terms. "I thought," he added, naively, "that if the price did advance and we found we had more lentils than we required for the immediate needs of our own people, we should then be able to sell the remainder at a rate advantageous to ourselves."

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"There were also a number of Chinese gunboats. The officers and men were most eager to receive the Gospels. . . . In some parts where the boats were close together it was most difficult to distribute, as they kept clamouring for copies, and they even got into small ferry boats and rowed out to us with the same object."

The Mission has also sent out large numbers of *Japanese Gospels* for distribution amongst the Japanese soldiers, and thus the Seed is being sown amongst those who, had it not been for the war, would never have received a copy of the Word of God.

The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, the Rev. Preb. H. W. Webb-Peplow, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

THE FIERY TOTEM.

(Continued from page 832.)

We'll have to take our chance of falling in with friends or foes."

"Right-away. If you're ready, I'm ready also," said Alf promptly. "It will be a strange thing if 'Rule Britannia' leads Britons into a mess instead of out of one."

Having thus determined what course to pursue, the two boys began to creep cautiously through the bush towards the locality from whence still proceeded the music that was being repeated with all the diligence of some one who was determined to learn his lesson thoroughly.

The night was now quite dark, but presently the chums were able to distinguish the flickering of a camp-fire at no great distance before them.

Taking every care not to betray their presence by any careless foot-step, they twined a path with all the success that a professional tracker would have admired. Then, penetrating a more than usually dense portion of the bush, the young explorers found themselves right on the edge of the encampment, and the picture that they then discovered was one that was surely calculated to drive away all melancholy thoughts and feelings of fatigue, for the time being at least.

Seated on the end of a water-keg, in front of a moderate-sized "A" tent, was a man of gigantic size, whose black hair stood up from his head as if he were constantly seeing ghosts, and whose equally black beard streamed down his breast like a cataract of ink. He was dressed in a blue shirt, corduroy trousers protected with cowboy "shaps," and heavy top boots. In his hands was an accordion, at his side sat a collie dog, while in front of him, with his back to the fire—standing with his hands behind his back in the attitude of a schoolboy repeating a lesson—was a touse-headed half-breed, whom he of the black beard was addressing in encouraging tones.

"Noo then, ma callant, we'll just be having that last line ower again. It's no' bad as an eemitation o' a cat left out on a winter's night; but it's no' just what I call 'ceevilised'; no' just quite that—yet."

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Then the accordion sounded a dismal chord suggestive of an attack of asthma, the half-breed reattacked the "ne-vaire, ne-vaire, ne-vaire" in a manner that made up in energy what it lacked in music, and the collie raised his head to add a long-drawn wail to the concert.

"That's a wee bit better," was the player's verdict at the finish. "I'm thinking we'll make a ceevilised creature out o' you in time, Haggis." Then the speaker turned to the dog. "As for you, Bannock, you're a bit out o' tune at times. But it's no' that bad for a doggie. It's good to be aye trying to do our best—"

"Hear! hear!" shouted Bob, whose interested amusement had quite banished his caution.

The effect of the boy's applause was electric. The two men started. The half-breed snatched up a gun that was leaning against a tree near by; one hand of the bearded man deposited the musical instrument upon the ground as his right picked up a handy rifle; while Bannock, the dog, crouched down with bristling hair and deep growling.

"Come oot and show yourself, whoever ye be!" commanded the master, as he raised himself to his great height, with rifle in readiness and eyes staring towards that part of the bush where the chums stood. "Come forward this instant, or I'll bore as many holes in your body as there are farthings in a pound!"

(To be continued.)

WHO'S AFRAID IN THE DARK?

"Not I," said the owl,
And he gave a great scowl
And wiped his eye
And fluffed his jowl,
"To whoo."
Said the dog, "I bark
Out loud in the dark,
Bow wow."
Said the cat, "Miaow;
I'll scratch and who
Dare say that I do
Feel afraid,
Miaow."

"Afraid," said the mouse,
"Of the dark in a house?
Hear me scatter
Whatever's the matter.
Squeak."

Then the toad in his hole
And the mole in the ground,
They both shook their heads
And passed the word round.

And the bird in the tree,
And the fish and the bee,
They declared all three,
That you never did see
One of them afraid
In the dark.

But the little girl who had gone to bed
Just raised the bedclothes and covered
her head.

—Ex.

**Stomach Was Very Bad
Much Dizziness and Pain**

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When the course of the food through the alimentary canal is impeded by sluggish action of the liver or bowels the food remains undigested, and as a result it ferments.

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The liver struggles to remove the poisons from the blood, becomes enlarged, and finally fails, allowing the poisons to pass on to every part of the human system. Complications arise, and there is Bright's disease, hardening of the arteries and appoplexy.

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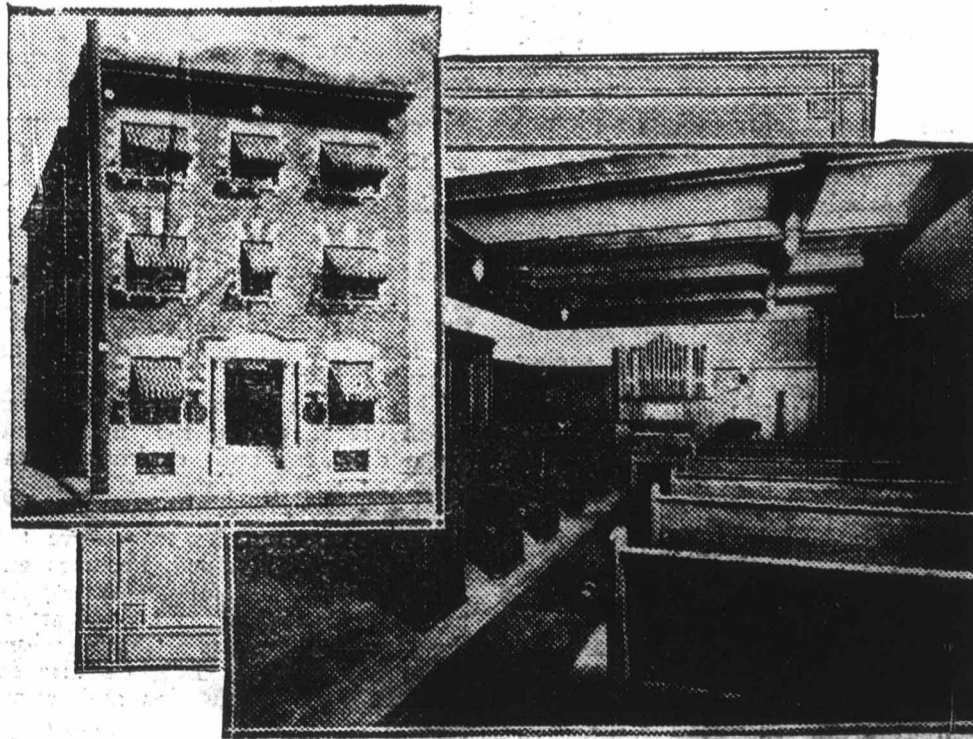
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