

October 26, 1916.

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 43.

THURSDAY, NOVEMBER 2nd, 1916.

No. 44.

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This Week

Montreal Meetings and Letter

Christian Year

"Spectator"

Church Unity

Rev. Dr. Symonds

The Bible Lesson

Rev. Dr. Howard

Next Week

Sermon

Rev. W. T. Hallam, D.D.

Christianity after the War

Rev. Dr. Gould in Report to M.S.C.C. Board

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Personal & General

The Rev. Canon Davidson, Rector of Peterborough, preached in Westminster Abbey on Sunday last.

* * * *

The Rt. Rev. J. A. Richardson, Bishop of Fredericton, preached the University Sermon in Convocation Hall, University of Toronto, on Sunday, October 22nd.

* * * *

Privates Leo Clarke, of Winnipeg, and John S. Kerr, of Fox River, N.S., both belonging to the Canadian Infantry, have been awarded the Victoria Cross. The former has succumbed to wounds.

Major Charles Moss, the son of the late Chief Justice Sir Charles Moss, who was reported a few days ago as having been wounded, has succumbed to his wounds in a hospital at Rouen in France.

The Rev. Samuel Bickersteth, D.D., Vicar and Rural Dean of Leeds, Honorary Canon of Ripon Cathedral, and an Honorary Chaplain to the King, has been appointed a Residentiary Canon of Canterbury Cathedral.

* * * *

The following Chaplains have been appointed:—Rev. E. Burgess Browne to Shorncliffe, Rev. J. F. Tupper and W. T. Suckling to Bramshott. The Revs. A. H. Greene and R. L. Brydges have been transferred to France.

* * * *

In addition to Captain Kidd, Captain the Rev. A. H. McGreer, M.A., Curate of Christ Church Cathedral, Montreal, has been awarded the Military Cross for bravery shown in ministering to the wounded in the field.

* * * *

Lieutenant Scott, son of Major the Rev. Canon Scott, C.M.G., who is himself serving as a Chaplain at the front, was shot and instantly killed when leading his men in an advance on the German trenches on the 21st October.

Up to the present time the University of Cambridge has had 12,510 of her sons serving with the Forces, and out of that number the University is mourning the death of 1,245. She can also point to 1,300 who have won distinctions of various kinds.

* * * *

The Rev. R. J. Campbell has written a statement of the reasons that led him from the Congregational Church back to the Church of England. The book is called "A Spiritual Pilgrimage," and is published by Messrs. Williams and Norgate.

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The Rev. F. G. Frost, one of the volunteers from Emmanuel College, Saskatoon, and a native of Essex, England, won the coveted Victoria Cross on the battlefields of Flanders. At the time of his enlistment he was taking his final year in Arts. Emmanuel College has sent 75 per cent. of its students to the front.

* * * *

Great regret has been felt at the death of the organist of Armagh Cathedral, Dr. T. Osborne Marks, who since his commencement as a chorister—at the age of seven—had been continuously connected with the Cathedral for sixty-four years, and was for ten years associated with the choir during the Primacy of Lord John George Beresford.

* * * *

The Rev. Canon Woodcock, of Brockville, has received a cablegram from England announcing the fact that his son-in-law, Captain the Rev. W. T.

Kidd, now a Chaplain with the Canadian forces in France, has been awarded the Military Cross for distinguished bravery on the field. It is stated that the reverend gentleman brought in four wounded men under a heavy fire, and with Captain the Rev. Mr. Thompson, dug the graves and buried 150 men. All the help they had were the shells dropping around them, making holes in the earth. Captain Kidd went overseas as Chaplain with the 21st Battalion. At the time that he offered his services as a Chaplain overseas, Mr. Kidd was the Vicar of St. Mary Magdalene, Napanee, Ont.

* * * *

Mr. Francis C. Brading, secretary of the Scripture Gift Mission of London, England, is at present on this side of the Atlantic. He is addressing meetings in the interests of the above Mission both in the United States and Canada, and we commend him most heartily to Church people in this country. The Bishop of Durham is president, and the Rev. Prebendary H. W. Webb-Peploe is chairman of the Mission, and Mr. Brading brings with him letters of introduction and commendation from both. In a recent letter from Mr. Brading he states that he needs at the present moment at least 1,000,000 Testaments for British troops. Clergy or others who are willing to assist in this work and arrange for meetings to be addressed by Mr. Brading will kindly write to the Rev. W. H. Griffith Thomas, 72 Spadina Road, Toronto.

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At a recent meeting of the General Board of the Church of England Deacons and Missionary Training House, Toronto, Miss Connell reported that during the summer some necessary repairs had been carried out; also that utilizing a bequest of the late Miss H. Marsh and the gifts of some friends in Ireland the lighting and heating systems of the house have been added to and improved. During the summer the medical work had gone forward without intermission. Under Miss Emery's supervision 64 obstetrical cases had been attended, and 1,235 visits paid. Our nurses also assisted at 17 operations in the district. Since June the 1st 249 visits had been paid in connection with the fresh air work and work among young women. Through the liberal assistance of the Star Fund we were enabled to send 20 women and 53 children to summer camps for outings of two weeks' duration each. The work among young women under Miss Gandier's charge had also been maintained, the average attendance at the Bible Class since June the 1st being 18. The offertory amounted to \$50.64. Of this \$17.50 had been given to Missions, and \$20 to Belgian Relief. About 26 names of domestics who had come to Canada to get positions had been received from the Port Chaplain of Quebec. Of these 10 had been referred to clergymen in outlying parishes, and 14 had been visited. The number of students is rather smaller than last year, eight having returned to us, and three new ones added, one a Woman's Auxiliary candidate from London. The course includes studies in Theology, Sociology, Nursing, Practical and Mission Work. Our students are working in seven city parishes. The annual meeting of our Alumnae was held on October 7th, when a goodly rally was made. The Quiet Day on October the 10th made a helpful beginning to the term. The Rev. W. J. Southam gave the key note for the year at the Holy Communion service in All Saints' Church, when he reminded us of the friendship of Jesus Christ and all that it may mean to each of us. Later in the day the missionary note was emphasized by Miss Archer as she related the need for evangelistic work in Japan.

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Canadian Churchman

Toronto, November 2nd, 1916

The Christian Year

The 21st Sunday After Trinity, November 12.

The Apostle, in his prisoner's room at Rome, is dictating the last paragraphs of the inspired message to the Christians whom he loves in Ephesus and in Asia. He has told of the mystic purpose of God for the world and for the Church. He has stirred his converts' imagination by his majestic picture of the long distances and of the glistening heights of God's eternal plan. But while long views are inspiring and are necessary, they have their dangers, if the immediate view, the next step, the individual's task, is overlooked. And so St. Paul turns from the far horizon to the near foreground, and warns and arms his followers for the mighty struggle, the spiritual conflict, which each must faithfully wage, not only to achieve his own victory, but for the fulfilment of the vast scheme of God.

The spiritual conflict! All who have set out upon the Christian path know something of its pains and of its terrors. But to the penetrating insight of the Apostle it looms black with awful moment. For he recognizes, behind the temptations mediated through the flesh or the material and social environment, an eerie array of malignant spiritual powers, controlling, co-ordinating, organizing and directing the forces of evil. It is usual now to disparage the existence of a personal devil—to refer such a belief to the lingering effects of Jewish superstition. And yet it is obviously as rational to believe in the existence of discarnate evil personalities as to recognize the existence of sinful human souls. If we believe in good angels and a good God, why not also in demons and a devil?

"This truth within thy mind rehearse,
That in a boundless universe
Is boundless better, boundless worse."

And how is the Christian to stand in this dread encounter? He can only do so as he arms himself with the panoply of God. To use the language of the New Testament, we may say that this complete suit of armour is Christ Himself, who is the Truth, and who is also Our Righteousness. But to put the matter in a more modern phraseology—the gist of St. Paul's words lies here. The great defence against temptation is a certain mental state or attitude in the Christian, traceable ultimately to the working of the divine Spirit upon the human personality. This mental state must be marked by an utter sincerity, and by a rightness which is uncompromising to all forms of alluring evil. This necessary attitude of the soul must also always be ready to forestall the enemy by attack, by active furtherance of the divine interest upon earth. And above all there must be an unconquerable optimism, based upon no shallow philosophy, but upon the certitude that there is a Divine Power, ready to meet every need as it arises, and able to make all things work together for good to those who are co-operating with the grand purpose of God. Sincerity, rightness, trust! All can be summed up in that word of tremendous inclusiveness—love! For it comes to pass that as the heart of the Christian is settled steadily upon the higher, the lower loses its power, and the Tempter is vanquished.

May each and all of us be more than conquerors over the assaults that beset the pilgrimage of our mortality, armed in this invincible panoply of God!

Editorial Notes

Montreal L.M.M. Luncheon.

Montreal Churchmen do not do things by halves. The luncheon provided for the visiting delegates to the meetings held in that city a couple of weeks ago was a credit to them and a great opportunity to come into touch in an informal way with the outstanding leaders of the Church. The Anglican L.M.M., under the leadership of Professor Armstrong, was responsible for the details of the luncheon and Sir Melbourne Tait, who presided, was an admirable chairman. Those who were privileged to attend will not soon forget the addresses by the Primate and Dr. Cody.

* * * * *

The Indian Problem.

The poor red man has from the day that the pale face took possession of the northern part of this continent, been one of the greatest problems that the latter has had to face. A child of nature, living largely on the flesh of wild animals and clothing himself in their skins, he soon found himself deprived of both and compelled to look elsewhere for them. Fortunately for him, the Government was not slow to recognize its responsibility and an honest, if not altogether successful, effort was made to shoulder it. Land and money were given, but land and money never yet produced character, even in white men. The Church also recognized its responsibility and noble men have spent their lives in an effort to lift the red man up to a higher plane. In the course of time a union of efforts took place, on the part of Church and State, until to-day it is fairly generally recognized that the ultimate solution is to be found along these lines, the Government caring more particularly for their temporal and the Church for their spiritual welfare.

* * * * *

The Church and the Indian.

We cannot enter into details here regarding the work of the Church among the Indians in the past. Suffice it to say that up to the present the greater part of this work has been supported by English Societies, mainly the Church Missionary Society. In recent years the Woman's Auxiliary in Canada has given increasing assistance but little has been done through our main Missionary organization, the M.S.C.C. However, the Church Missionary Society believes that the day has come when this work should be handed over to the Canadian Church and the latter, through the M.S.C.C., is at present considering ways and means whereby this work can be done. Committees have been at work for some time and considerable information was presented to the M.S.C.C. Board at its recent meeting in Montreal. It was hoped by some that steps would have been taken at once to provide greater financial assistance but the matter has been delayed for another year. In the meantime, a committee, to be chosen by the Primate, will visit the various dioceses where Indian work exists for purposes of investigation. It is useless to deny the fact that a great deal of misconception exists regarding the value of this work and our duty towards it. To undertake it without clearing away these misconceptions would be to court failure, and we are in hearty accord with any honest effort to secure the utmost possible information and to pass it on to the members of the Church as a whole.

The latter, however, must be done and well done, if the investigation is to be of any real and permanent value.

* * * * *

Sunday School Lesson Schemes.

For many years past the basis of the scheme of Bible lessons used in the vast majority of Sunday Schools in Canada and the United States has been that known as the International Lesson scheme prepared by a committee representing both countries. At the present time the International Committee has as a matter of fact two schemes, one a Uniform Scheme in which the same lesson is used throughout the school, and the other a Graded Scheme, in which different subjects and different portions of Scripture are used in the different grades. The former scheme has not, however, been found altogether satisfactory, and in the effort to find a solution of the difficulty it is to be replaced, beginning with January, 1918, by a new scheme, known as the Graded Uniform Scheme. The uniformity will consist in having the same theme treated in all grades but a different portion of Scripture will be used in many cases as the subject matter for the lesson.

* * * * *

The Church and the S.S. Scheme.

The Church of England in Canada for some time past has been following to a great extent the Uniform Scheme of Bible Lessons drawn up by the International Lesson Committee. It has always endeavoured to adapt this scheme to the Church year, and in order to provide for instruction in the Prayer Book adopted a double scheme, whereby both Bible and Prayer Book lessons were taught, or, in many cases we fear, supposed to be taught, each Sunday. Dissatisfaction was expressed with this plan and the matter came up for discussion at the meeting of the General Synod in September, 1915. The outcome was that a questionnaire was sent out to enquire whether a double or a single lesson scheme was desired. The replies received were overwhelmingly in favour of the latter and the problem had then to be faced of drawing up a scheme that would make provision for both Bible and Prayer Book instruction. The additional problem of relating this, if possible, to the Scheme of the International Committee had to be faced. However, the decision of the latter to adopt, as stated above, a graded uniform scheme in place of the present uniform scheme of lessons, made it practically impossible to follow them, and at the same time follow the wishes of the majority in the Church in Canada. The result is that at the recent meeting of the Sunday School Commission it was decided to draw up a scheme of Bible lessons independently of the International Committee, the new scheme to come into effect in Advent, 1917. What the result of this step will be it is impossible at present to estimate. We realize the difficult nature of the situation facing the S.S. Commission while at the same time regretting the apparent necessity of the step taken. The problem of providing suitable and sufficient material for both teachers and students is no small one, and the loss of the help at present obtained from such publications as the Sunday School Times will be a serious one. However, we do not believe that the scheme outlined by the International Committee, as we understand it, is a feasible one, and the task laid upon the Church of producing its own helps will possibly be a blessing in disguise.

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* * * * *

All the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

* * * * *

"Christ being raised from the dead, dieth no more; death hath no more dominion over Him."

* * * * *

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

* * * * *

Christ gave His body to be crucified; we must give our bodies to be used and glorified when He shall choose.

* * * * *

The mental faculties can not do the work that belongs to the spiritual, and therefore, we can not think our way into faith.

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The bravest are the most humane, the most kind; and if anyone would be truly brave let him learn to be gentle and tender to everyone and everything about him.—Rev. Arthur Sewell.

* * * * *

Just to let thy Father do—what He will;
Just to know that He is true—and be still;
Just to follow, hour by hour—as He leadeth;
Just to draw the moment's power—as is needed;

Just to trust Him—this is all.
Then the day will surely be
Bright and blessed, calm and free,
Peaceful, whatso'er befall.

* * * * *

The world does not care anything about our creed. The world is understanding our creed according to the life that we live among our fellows. Our profession is valued or discredited according to the way that we express it in the life that we live.—Lew G. Broughton.

* * * * *

He who has made the most profound impression on the lives of men, and whose memory is revered far beyond all others, devoted three years of the prime of his manhood wholly to the service of his fellowmen. Before that time he laboured at his bench in the little town of Nazareth (to support, it is thought, the younger members of his family) and was lay-reader in the village synagogue.

* * * * *

"I want some one to be glad that I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick, and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best, and happiest thought that can come to us on our birthdays is that we can make some one happier because we were born.—Selected.

* * * * *

What we value for ourselves we must seek to spread to others; and what we shrink from ourselves—lowering surroundings, a tainted atmosphere—what we shrink to think of those nearest and dearest to us being exposed to—let us do all we can to remove from others. "Lead us not into temptation. Deliver us from evil." Do what you can to sweeten the mental and moral atmosphere that surrounds you.—Bishop A. C. A. Hall.

Spectator

Comment on Matters of Interest from Week to Week.

Spectator would greatly appreciate the assistance of his readers in securing a collection of simple prayers for personal, family and parochial use. He would like to have greater variety of prayers for weekly services of intercession on behalf of our Empire and Allies. He would like to be able to put into the hands of the heads of families a simple compilation that would more fully represent the spiritual attitude of to-day than anything he is at present able to secure. He would, further, like to have a simple, direct prayer that might be printed on a card and hung beside the dressing table, giving voice or visible form to the better self of the average clean-living man or woman who is not engaging in formal prayer as a matter of personal devotion. He would like prayers that are not the audible expressing of selfish piety, but an earnest desire to adjust ourselves to the divine will and take our place in the divine plan, arising "to love the thing which thou commandest and to desire that which thou dost promise." It isn't so much a question of asking for things as a question of communing with God that we may draw from His divine resources the will and the strength to walk in His laws which He has set before us. Presumably there are two ways of looking at prayer and yet a deeper view may possibly unite them into one fundamental attitude. There is the attitude of God and the attitude of the suppliant. The one is the divine idea of what we may and ought to be and the other is the human effort to so express our imperfect desires that they may truly represent us as we are, yet striving to rise to the divine expectation of us. The first essential of prayer is its honesty. It must be *our* prayer. That, after all, is what we suppose the divine Father is looking for—the imperfect expression of His imperfect children desiring to approach in some measure the realization of the heavenly vision. Spectator feels that there is a great field open to leaders of the Church whose gifts qualify them for leadership, in the devotions of the people. It is the preservation of our manhood in prayer and at the same time our humble submission to divine leadership. It is the translation of the Prayer Book into the daily life and personal devotions of our people.

* * * * *

There seem to be undercurrents of activity somewhere, working for the accomplishment of peace among the warring nations. How any true friend of humanity could possibly desire to secure an extemporized peace at the present moment is beyond our comprehension. If the statesmen of Britain allow themselves to be drawn into any such agreement they will surely negative the awful sacrifices that have been made by the manhood of our Empire and of our allies, for the express purpose of preserving an ideal upon the earth. To allow a nation that has deliberately set itself up as a divinely chosen instrument for the leadership of the world to withdraw from a conflict that is sure to put a definite period to such an ambition forever, and to withdraw just at that moment when it may gather itself more quickly from the wreck which it has brought upon the world than any of its neighbours, and thus renew the conflict, would be folly, nay more than that, it would be international crime. The neutral

power that would lift a hand to bring to an undecided end such a conflict may covet the title of peacemaker, but it brings no peace. It would be a thousand times better to get into the conflict and hasten its end on the side of righteousness and safety for the world in the years that are to come. The nation that holds the determining power of the world must be one that knows how to honour the rights of great and small, and has a manifest appreciation of the true destiny of the world.

* * * * *

What is the meaning of all this talk of a "League of Nations" to enforce international law and order? What special bearing can it possibly have at the present moment when half the world is engaged in a life and death struggle? It is all very well for a neutral nation to talk learnedly about its responsibilities in the future, but what the world is looking for is a redemption of its responsibilities just now. What is it doing to-day to see that victory will without any question of doubt rest where victory should belong? What guarantee can a government that is liable to change every four years give that its successor half a century hence will be guided by the findings of to-day? A certain Monroe doctrine was supposed to put an end to any European power establishing itself upon new territory on this continent henceforth and forever because a great neutral nation would intervene. But to-day the only doctrine that stands between Germany and her possession of Canada is the doctrine of British naval efficiency. What of a League of Nations to enforce peace! They set out gayly the day that war is brought to an end and all goes well so long as no nation desires or feels able to extend its borders at the expense of its neighbours. But in the changes and chances of national life another Kaiser arises who has another world before him that he feels able to conquer. By the cunning of human devices he has succeeded in dividing the League of Nations in regard to his right or their own interests. Where then is the force that will enforce peace? If nations solemnly pledged their national honour to see that the neutrality of Belgium would be respected and yet stood aside in selfish silence and saw her ravished with a ferocity that transcended all imagination, what hope is there to be placed in a League of Nations of the future? Is not this but another and more subtle evidence of the power of the enemy—making use of a neutral power to bring about peace that is made to look like permanency but carries with it no guarantee? No generation can guarantee the opinions and actions of a subsequent generation. It is impossible to have nations, any more than individuals, to be of one mind forever. All this peace talk and league of nations business at the present time is dangerous and deceptive in the extreme. It is expected to appeal to the mothers and fathers and relatives of the men engaged in this war that they may press their government for a cessation of hostilities. Then Germany will be unconquered. With her military government she will first right herself and then the day will soon come when her dream will be realized. Mistrust all neutrals even when they bear the gift of peace at this juncture. Peace, more perfect peace, will come through the triumph of arms.

* * *

It is only the people in glass houses who are forbidden to throw stones. All the rest of us can practise this favourite pastime of humanity with absolute freedom. And it is wonderful how proficient we can become.—Margaret Deland.

Church Unity

By Rev.
H. Symonds, M.A., D.D., LL.D.,
Christ Church Cathedral, Montreal

A Paper Prepared for the Alumni Meeting of Wycliffe College, 1916.

THE subject of Church Unity is in danger of becoming hackneyed. It has been so much discussed from pulpit and platform, in book, magazine and even the secular press, that people may very well be getting sick of it. And yet so little is accomplished. I may very well be mistaken, but it seems to me that the Anglican mind, the clerical part of it at any rate, is less favourably disposed to any kind of unity than it was twenty years ago. I confess then, that when your executive asked me, who might with reason be regarded as a regular bore, to address you on this topic, I took it as a quite exceptional compliment.

There is no doubt, when one speaks often upon any subject, he is sure to get into a groove. The subject changes in form, new points of view come into sight, but one gets so firmly rooted to an old point of view, that he goes on driving his chariot round and round the old course, unmindful of the fresh roads that lead away from it. I am going to try and look at our problem from the point of view of to-day and not that of yesterday, but I cannot hope to be altogether successful and must crave your pardon in advance.

I.

The student of history is aware of the fact that great wars are usually indicative of coming social changes. The wars of Alexander, the Punic wars of Rome, the wars between barbarian and Roman, between Mohammedan and Christian, the great religious wars that followed the Reformation, and the wars of the French Revolution, were all epoch-making. By analogy, the present war, which is more extensive than them all, should be productive of still greater changes. The generation that is now growing up and that survives the war, will do some pretty hard and independent thinking. The destructive aspects of the war will be considered first. But the human mind is constructive, and it may safely be predicted that the problems of reconstruction will, in years to come, occupy the best and freshest minds among us.

Although the work of the Church is that which occupies our attention to-day, I should like to take a very broad view of the subject. No one human need, no single human interest is isolated from the other interests of life. But whilst including within the horizon of our enquiry a variety of these interests, we shall endeavour to focus them upon the great problem of organized Christianity.

1. First let us look at the destructive influences or revelations of the war.

It would be hard to find a single interest in life that is arrived at the advancement of truth, or of the social well-being of men, of which it has not already been said that it has failed, and that this war is the evidence of its failure. From one side come the voices that proclaim the failure of Christianity, from another with equal conviction is proclaimed the bankruptcy of the claims of science to build up a world of peace and prosperity. A third reads a moral to the educationalists of the past 75 years. Yet a fourth sarcastically notes the shipwreck of the ideas of those shallow people, who, sixty or seventy years ago, founded their hopes on the beneficent results of international trade. It is clear from these instances that there is a very general opinion that there has been a considerable breakdown of all the forces by which our modern civilization has been shaped.

But "dolus latet in generalibus." Hasty and sweeping generalization is the stock-in-trade of the rhetorician and of the superficial student. The Christian denies that Christianity has failed. The man of science still believes in science. The war has not proved that educational methods are wholly wrong, and international trade and commerce will go on. Yet on the other hand, we must all admit that these forces have not been so universally potent for good as we might have hoped, and the duty is laid upon all to revise their ideas of both subject matter and of methods of study and results desired of these necessary constituents of the temple of humanity.

I have mentioned, because they are the subjects which I find most frequently referred to, Christ-

ianity, science, education and commerce. But the greatest breakdown has not happened to any of these, but rather in the realm of *politics*. War is an affair of politics, and such a war as this is more likely *a priori* to be the result of bad politics than anything else.

Now if we look at it from this point of view, I believe we shall find sufficient justification for the assertion I have made. I am not referring to the immediate causes of the war. I am thinking rather of the political philosophy which has for years past been steadily permeating the minds of those who are chiefly responsible for the war.

It is my belief that the root from which the war springs is the false philosophy of the State with which German historians, philosophical historians in particular, have imbued the minds of the German people right down to the children of the common schools. The idea that the State is all in all, that there is no morality higher than the morality of the State, that the State's advantage is the ultimate criterion of the State's action, that the strong State has no obligations to the weak, when its own interests are at stake—how is it possible to avoid war with such a philosophy underlying and guiding practical politics? Nor do I think it is necessary to go much further in search of causes. I am not of those who think that science, or education, or higher criticism, or even materialism and luxury have had much to do with the war. I do think that every great calamity in which mankind has a hand has its origin in the breach of some Divine law, and the discovery of that breach is no doubt a matter of great importance. Now the German theory of the State involves a profound contradiction and breach of the Christian law. Christianity is a religion that transcends nationality. It is a universal religion. To say that the State is an end in itself, to lift up self-advantage as the ultimate criterion of international relation is, it is no exaggeration to say, a form of Anti-Christ.

Mr. Jacks, the editor of the Hibbert Journal, says: "To love one's native land and be willing to die for it is one thing, perhaps the noblest in man; to love a soulless machine called 'the State' is another. Modern states are not human. They are stupid monsters without conscience, without soul, without feeling. As to intelligence, they lack even that modest amount of it which would enable them to understand one another. Not understanding one another, and unable to do so, their mutual relations are like those of a number of icebergs, floating on the same sea, which may at any moment be flung into collision by the drift of invisible currents. . . . We have been taught that the evolution of the State is the culminating achievement of man's rationality and of his goodness. And so . . . it might be, if a different kind of State from any that is now in existence had been evolved. But of the actual States now in being nine-tenths of what the philosophers teach about the rationality of the State, of its quasi-divinity, are not only neutral, but the flat opposite of the truth."—Public Opinion, Aug. 18, 1916, p. 146.

This seems to me to be a true cause and a sufficient cause of the war, when combined with the spirit of pride which has led the German to regard himself as a quite superior person, and with the lust of conquest and glory, which dominated the minds of Junkerdom with the Crown Prince at its head, and stimulated by foolish but high-sounding phrases, the very tinsel of speech, about the mailed fist, and shining armour, and swords rattling in the scabbard.

And it seems, further, that to bring in other and doubtful causes only confuses the true issues, and prevents a clear vision out of which may come the needed reformation in the future. The war has come out of a breach of right relations between nations, springing out of a false and anti-Christian theory of the State. There is the enemy to fight. There is the lie to denounce. The great need of the world is a better theory of the State, and a higher ideal of internationalism. There is the truth to be demonstrated. There is the policy to be pursued.

Now, though I may seem to have entirely forgotten the subject of my address, it really requires but a moment's thought to see how closely

bound together are internationalism and Christianity and the Church.

Let me then turn now to the development of this connection.

Christianity is one of those constructive forces which is, in some quarters, said to have failed. The reply is not difficult. But when we have pointed out that it is the lack of Christianity that has brought all this misery into the world, the reply will be, How is it that after 19 centuries Christianity has possessed so little force to prevent war? And here, indeed, is a question the honest man will find worth while his reflection. Suppose now, one said, Christianity, as a religion of Truth and Life, and of Supreme Ideals—in a word, Salvation—has not broken down, but organized Christianity, the machinery for realizing Life, Truth and Ideals, the Church in a word, has broken down at this particular point of international relations, what can we say? For my part I feel bound to admit it. And so, as for the philosophical politician, the greatest problem to-day is to state a true theory of internationalism, and as for the practical politician, the great problem is the realization of the theory in practice, so I think the Church's problem is really only the spiritual aspect of the same thing. And the Church can only achieve its goal and solve its problem by unity. What the exact nature of that unity may be I do not here say. But unity of some kind is imperatively needed.

It is not necessary to argue to-day that Christianity has both an individual and a social aspect. It is of the social aspect we are thinking to-day. It is not necessary to argue that Christianity has a fulfilment hereafter, but looks also to a Kingdom of God upon earth. It is of the kingdom on earth that we speak to-day.

Christianity transcends the national idea. But does it destroy it? By which I mean, does Christianity involve the ultimate extinction of nations here on earth? Does it in effect say, Because all men are brethren, because in Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond or free, therefore national distinctions should disappear, because they are a hindrance to the realization of the ideal of brotherhood? In short, is Christianity a form of cosmopolitanism? My answer is, No.

Nationality is a sentiment too deeply rooted in human nature to be easily destroyed, even if it were desirable, which it is not. The cosmopolitan may argue that the results of the inventions of steam and electricity have made the world a very small place, and that the constant influence of travel will gradually rub away national traits and eradicate national prejudices. He may argue that the adoption by all the world of common methods of education, of common ideals, of politics, of the growth of Christianity, and so on, will greatly accelerate this process. But we reply, Has the national spirit showed any signs of diminishing force in the 19th century? Is it not, on the contrary, much more vigorous than in the 18th century? Moreover, can we not see the nation-forming process actually in operation. The American speaks the English tongue, has the English political ideals, the English literature, the Christian religion, common methods of education. He travels more than any other people on the face of the earth, but he has become a highly distinct type, with a national pride of the most exuberant kind. Is not something similar going on here? Is not a very real Canadian type, not English, not American, gradually but surely being evolved? If you saw three men conversing on a street corner in London, or Paris, or Bombay, and were told that one was a typical Canadian, one a typical American, the third a typical Briton, do you doubt that you could instantaneously tell which was which?

Nor is there anything in the Bible or in Christian principle that calls for the passing of nations. Revelation throws a flood of light on the main social divisions of humanity. The Book of Genesis reveals the spiritual and moral significance of the family. The remainder of the Old Testament reveals the spiritual and moral significance of the nation, and the New Testament reveals the spiritual and moral significance of the race. But just as the Old Testament, when it comes to the nation, does not destroy the family, but rather cherishes it as an essential element in the nation, so neither does the teaching of the New Testament involve the destruction of the nation. We may visualize the three relations by the figure of the circle. The family is a small circle, the nation is a large circle including many small family circles, and the race is the all-embracing circle that includes the many national circles and the innumerable family circles.

What revelation teaches us is the proper relationship between these circles. In Christ Jesus

(Continued on page 706.)

NEW BOOKS

Action Front.

By Boyd Cable, author of "Between the Lines." McClelland, Goodchild and Stewart, Limited, Toronto. (295 pp.; \$1.35 net.)

Those who have read "Between the Lines" will know instantly the kind of good thing this book gives. Against the background of trench life, which Boyd Cable knows so intimately, there stand out some fourteen incidents of campaign work. With that mixture of humour and seriousness which returned soldiers tell us is so characteristic of the Britisher, the reader is initiated into the inner meaning of some phrases that look well as headlines, but mean something thrilling for the men who are living the phrases. "Smashing the Counter-Attack," "A General Action," "A Night Patrol," are some of the chapter titles. In "A Benevolent Neutral" we read how one American eased his conscience and did his bit. Don't imagine that the stories are gruesome. They are the straight truth without any shading for effect. The general effect of the book is decidedly the opposite from depressing. The British soldier is drawn at his best. Those who have men at the front will enjoy reading it. The element of humour is abundant, of the kind that grows out of the situation, not the abortive wit of a writer's imagination.

The Worn Doorstep.

By Margaret Sherwood. McClelland, Goodchild and Stewart, Toronto. (125 pp.; \$1.25 net.)

One of the most touching and best-written war stories we have read. It is not concerned with scenes at the battlefield, where brave men give their lives, but with the homes which the men have left, and where the brave mothers, wives and lovers strive to gather the threads of the broken web of life and let the shuttle of life move through the loom again. An American girl of high character becomes engaged to an Oxford don, who leaves his college gardens with the first British Army and is killed within two months. She retreats to an old-fashioned cottage, where she tries to construct such a life as they would have enjoyed together. Benumbed with grief, she seeks to find ease, but she opens her gate to something better, for her home becomes a haven of rest for a little while to a soldier's wife and some Belgian refugees. Soon life is full in the service of the troubled. This is a good story, told with emotion held well in reserve, of how a brave woman did her bit in a world which she thought had lost its meaning for her.

THE QUARTERLIES.

The Hibbert Journal for October contains as a first article Professor J. P. Bang's "Root of the Matter," in which is shown the spirit of contemporary German writings. Herr Wilhelm Meyer's "Vomehrlichen Krieg" (1915) is typical. It is full of exultation in war. What is unforgivable is the smug assurance of the righteousness of everything German. The vileness of treatment we abhor is only the severity of Germany's paternal discipline. Prof. Bang is a citizen of Denmark, and shortly publishes a book, "Hurrah and Hallelujah." In "More German Sermons" we note how the heat and exaltation of war has fused barbarism and piety into an odious compound. Mr. A. S. Ferguson gives us some samples. President Thwing, of Western Reserve University, makes an illuminating comparison between the American Civil War and this war. Dr. L. B. Paton, of Hartford Seminary, shows the parallel between that militarist power, Assyria, and Prussia in the causes of its rise, spirit of its progress and the probable cause of decline. He supposes the possibility of Germany overrunning the world with a bit too much ease for pleasant reading. Rev. Cavendish Moxon, in "The Modernist Revival of Anglicanism," contends that the National Mission ought to open our eyes to the "false statements" in our liturgy. "The untruths we now solemnly utter in God's presence should be removed." What are they? "That the world was made in a week" is one he advances. He takes the usual attitude of modernists, who assume that Truth rests alone with those impatient souls who are perfectly positive of the legendary character of the stories about the manner of Christ's birth and resurrection. Dr. Walter Lock, in the "Literary Method of the Fourth Gospel," shows us in a new line that not everything has yet been said which can be said in support of the Johannine authorship.

S. S. Commission
Scholars' Examinations

THE Annual Examination on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1915-16, authorized by the Sunday School Commission of the General Synod, will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, December 2nd, 1916.

Incumbents of parishes or superintendents of Sunday Schools should make application for the question papers, not later than November 4th, to the Sunday School secretary of their diocese, stating the number of copies of each paper, Junior, Middle and Senior,* they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work, and one on the Prayer Book Lessons and Prayer Book Memory Work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the certificate of the Commission.

In connection with these examinations three silver medals are open for general competition, viz.:-

1. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Junior grade. (Offered by Grace Church, Toronto.)

2. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Middle Grade. (Offered by a gentleman of the diocese of Rupert's Land and known as the Rupert's Land Medal.)

3. For the pupil, in any part of the Dominion, taking the highest standing in the examinations of the Senior Grade. (Offered by St. Alban's Cathedral Sunday School, Toronto.)

At the conclusion of the examinations, the written papers should be forwarded at once to your Diocesan Sunday School Secretary, together with a fee of 15 cents for each candidate.

R. A. HILTZ,

General Secretary.

N.B.—Attention is directed to the following new regulation regarding these examinations, as passed by the Sunday School Commission at its meeting in Toronto on May 2nd, 1916, viz.:-

That, hereafter, instead of each diocese submitting the five best sets of papers in each grade to the Central Board of Examiners for re-examination, only the best set in each grade be submitted, and solely for the purpose of determining who are entitled to the medals offered in the respective grades, it being understood, however, that no papers shall be sent in unless they have been awarded at least 75 per cent. Further, that for the awarding of certificates the marks assigned by the local examining boards be accepted by the Commission, each such board to supply to the General Secretary, on a proper form to be prepared for this purpose, the following information:-

(a) Number of candidates writing in each grade.

(b) Number of parishes sending up candidates.

(c) The name of the parish sending up the largest number of candidates, and how many.

(d) The number obtaining first-class, second-class, or pass standing in each grade.

It was also recommended that there should be furnished to the local diocesan examiners definite instructions as a guide to them in examining the papers, so as to preserve uniformity of standard.

*All scholars under 12 years of age take the Junior examinations; all from 12 to 15 years take the Middle; and all 15 years and over take the Senior.

Bishop of Montreal.—"The Christian fellowship of worship, prayer and work is not only with those in outward communion with the Church but with the whole body of Christ. The Church joins in that fellowship not merely as an institution of spiritual character, but as a living organism of faith and love. Under all divisions, union exists which no schism can break, the union of every soul united with the incarnate God. Never did the suffering world need so much to realize the fellowship of those who have passed out of the body of this flesh, but never out of the body of Christ."

Gleaned From Speeches
Made in Montreal

Bishop of Qu'Appelle.—Since 1906 the number of clergy, churches, Missions and members had doubled, trebled or quadrupled.

Sixty-six per cent. of the Missions have been created within the past five years. The diocese is 93,000 square miles in extent with 6,000 miles of railway in it.

Some seven thousand young men from the diocese are serving at the front.

Bishop of Keewatin.—The first services he had attended in his diocese had as members of the congregation Indians who had travelled 25 miles through the night in order to be present at the early morning service and attend three or four other services during the day, leaving Sunday night on their long tramp back to their homes.

One man he had known, had tramped 700 miles in order to kneel at the Lord's Table, and for three days of that time the Indian had been without a scrap to eat and had slept two nights out on the ice of Hudson's Bay.

At various times of the year the Indians would have to be hundreds of miles away from the Mission, but in half a year of absence they would not neglect morning and evening prayers.

On another occasion he had gone out twenty miles on the ice to a large party of Eskimos in order to spend ten days with them. The temperature was only fifty to sixty degrees below zero on the way, and when twenty Eskimos crowded into one of the little snow huts on the ice for the service, the speaker was glad to stagger out of the close atmosphere when the service was done. He, with the Rev. Mr. Peck, had to sleep in a snow hut with an Eskimo, his wife and three children. The man of the house, crawling in the low doorway, drew in a block of ice to keep all air out, and they all tried to sleep on deerskins thrown over raised decks of ice. Finding sleep impossible, the speaker got into the open in his sleeping bag, but soon went back on account of a severe gale raging, saying to himself: "It is much nicer to suffocate than to freeze to death." He learned, however, to appreciate the hospitality and the fine, manly qualities of the Eskimo before leaving, as well as the fat meat and blubber oil.

Dr. Cody.—We may not be as vocal as some others in the expression of our religious beliefs, but there is something behind us that stirs men to sacrifice in a religious cause.

The characteristics of the Church are largely the characteristics of the race. The English people were always criticizing themselves, always speaking as though they were at the last gasp, and the Germans believed them. The Church's members had somewhat the same spirit, magnifying any little creak they discovered in the machinery by putting a megaphone over it.

The Church is the champion of freedom, the servant of truth and a lover of reality.

What we will have to contend with after the war is a recrudescence of the old materialism which nearly suffocated us before the war.

The war has taught us that almost every man is a hero.

Let us in the future in all our Church work set before men hard tasks. Let us not promise them feasts, but battles. Don't promise sweeter, pleasant Sunday afternoons. Let us promise crusades, campaigns. Let us appeal to the heroic latent in every man, and the Church will be able to front the great problems lying before her in this Dominion. We know the dangers of sectionalism, of provincialism, of the narrow outlook, of low standards of public life, of racial antagonism, and we know that the situation is going to demand all the wisdom, all the patience, and all the consecrated commonsense of the best men in the community.

om Speeches
Montreal

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The M.S.C.C. Board
Meeting
Montreal, October 19th.

Has anyone yet found a canon that applies to a layman?—Bishop of Fredericton.

The Indians are contributing more per family to the work of the Church than the white people are.—Mr. Nicholson, Chapleau.

There are no men in our Theological Colleges in Canada being trained for Indian work.—Bishop of Athabasca.

Mr. L. A. Hamilton, of Toronto, offered to go at his own expense as a member of the delegation to investigate the work being done among the Indians.

Mr. Nicholson, of Chapleau, said he could not be a member of the delegation, but offered to find one-quarter of the total expenses.

The Executive Committee was authorized to draw up a new basis of apportionment. This will be good news to several dioceses.

A total of 379 delegates attended the four Summer Schools in Eastern Canada and a net balance of \$82.92 is carried forward to 1917. One hundred and forty-nine delegates attended the two schools in Western Canada.

Eight candidates for work in foreign lands have completed satisfactorily the requirements—four men and four women. Among the latter is Miss Nora Matheson, B.A., daughter of the Primate. Two of the men, Rev. Percy Powles and Rev. G. Napier Smith, have already gone to Japan and China, respectively. Five applicants have been accepted as candidates in training, one of whom, Miss Adelaide Moss, is a sister of the late Major Moss, who died of wounds at the front. Three other candidates, previously accepted, are pursuing courses of training, and four applications are under consideration. A noticeable feature of the above is, that apart from the four clergy in the first list, the applicants and candidates are all women.

The estimates of the Woman's Auxiliary for Foreign Work for the year 1917 are as follows:—

Table with 2 columns: Location, Amount. Rows: Diocese in Honan, China (\$11,875); Diocese in Mid-Japan, Japan (14,516); District of Kangra, India (6,775); Total (\$33,166).

In addition to these grants appeals amounting to \$5,700 were recommended.

The W.A. has agreed to co-operate with the M.S.C.C. in the work among Indians and Eskimos by means of "a pro rata block grant towards the maintenance of native agents for evangelistic and pastoral work."

The M.S.C.C. estimates for the year 1917 as passed by the Board are:—

Table with 2 columns: Category, Amount. Rows: Foreign Estimates (Japan, China, India, Africa, South America, Palestine, Own missionaries paid to W.A.); Canadian Estimates (Diocese of Algoma, Athabasca, Caledonia, Calgary, Cariboo, Edmonton, Keewatin, Kootenay, Mackenzie River, Moosonee, Qu'Appelle).

Table with 2 columns: Diocese, Amount. Rows: Diocese of Saskatchewan (\$11,000), do. Yukon (5,500), Columbia Coast Mission (2,000), Prince Rupert Coast Mission (1,000), Church Camp Mission (4,000), Oriental work, Vancouver (3,000), Immigration Chaplains (500), Total (\$75,400).

3. Charges: Printing, travelling, rent, salaries, etc. \$20,000. Total to be apportioned \$175,471.

The apportionments for the year 1917 are:—

Table with 2 columns: Diocese, Amount. Rows: Diocese of Algoma (\$4,230), do. Athabasca (350), do. Caledonia (940), do. Calgary (1,350), do. Cariboo (110), do. Columbia (1,800), do. Edmonton (1,060), do. Fredericton (5,875).



Rt. Rev. J. R. Lucas, Bishop of the Missionary Diocese of Mackenzie River, Examining Supplies at Fort MacPherson.

Table with 2 columns: Diocese, Amount. Rows: Diocese of Huron (\$21,360), do. Keewatin (580), do. Kootenay (2,935), do. Mackenzie River (235), do. Montreal (18,800), do. Moosonee (705), do. New Westminster (3,500), do. Niagara (11,750), do. Nova Scotia (11,750), do. Ontario (9,390), do. Ottawa (11,515), do. Qu'Appelle (5,285), do. Quebec (9,555), do. Rupert's Land (7,050), do. Saskatchewan (2,935), do. Toronto (41,600), do. Yukon (350), do. Honan (300), do. Mid-Japan (300), Miscellaneous (30), Total (\$175,640).

The next meeting of the Board will be held in Ottawa.

A Montreal Letter

(From our own Correspondent.)

AN UNIQUE MEMORIAL SERVICE.

IN Christ Church Cathedral on Monday, October 23, a service was held in memory of Canon Renaud's second son, Major Alex. H. L. Renaud, of the famous 22nd Battalion, who was killed in the Battle of Courcellette, on September 15.

The service was of a simple nature, adhering more to Evensong than to the Burial Office, and striking the triumphant note of life rather than the depressing tones of death.

The edifice was crowded. There were representatives from the military bodies in Montreal and Quebec—these filled one side of the nave. On the other side were representatives from the City Police and Fire Department, numbering about one hundred and forty in all, who had come out of respect to Canon Renaud (he being Anglican Chaplain to the firemen). The remainder of the nave was taken up with mourners and friends.

The music was beautifully rendered by the Cathedral and St. Thomas' Church choirs, under leadership of A. Egg, Esq., F.R.C.M. The Lord Bishop of Ontario was present.

The Lord Bishop of Montreal preached a very eloquent sermon "Life" as revealed in God, in Christ and in man, as being the embodiment of sacrifice. His Lordship's words supplied the last needed section of thought which completed the perfect symmetry of the whole service, and conveyed the intended idea of the occasion—namely, life's essence is sacrifice and to sacrifice is to live.

The service was most inspiring, and many felt as never before, that death and the grave are in these days being robbed of the old terrors, because we are being taught more fully that death, so-called, is indeed the gate of life, that those who pass through it with Christ, live on—and this teaching makes us begin to feel the comfort which Christ promised to those who mourn.

We extend to the bereaved families our heartfelt sympathy, and pray God they may realize the fullness of Matt. 5:4.

FIELD DAY FOR MISSIONS.

This was observed in Montreal on Sunday, October 22, for which occasion, those Bishops and Church dignitaries who had been in session during the week dealing with M.S.C.C. and other duties, were invited to preach the sermons from the city church pulpits.

In securing such noted men as were with us that day, we were more than fortunate, and from every quarter there comes the expression of satisfaction as the result of the many wonderfully eloquent and inspiring addresses on behalf of Missions both in and beyond Canada. If the numbers of worshippers and the amount in the offertories speak for anything, then the day was a great success in the work of spreading Christ's kingdom over these and other parts of the world. We are indeed grateful in the extreme that our Bishops were not in a hurry to get away after their M.S.C.C. work was over on Saturday, but realized that a fitting finishing touch would be given to their week's work by consenting to give us all the great pleasure of hearing more about this most vital part of the Church's work.

There will be a Retreat for the Clergy of this diocese on Thursday and Friday, November 2 and 3, in St. Stephen's Church, Westmount. The conductor will be the Lord Bishop of Ottawa.

The Dean, in whose church the Retreat is to take place, will fill the position of host for the occasion.

Should any clergy of other than this diocese wish to be present, a communication ought to be sent immediately to Very Rev. Dean Evans, Wardale Park, Westmount.

The Rev. Capt. A. P. Shatford has returned to Montreal on two months' leave of absence. The (Continued on page 704.)

THE FIERY TOTEM

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

By ARGYLL SAXBY, M.A., F.R.G.S.

CHAPTER I.

A Perilous Passage.

"WELL, good-bye, boys! You won't go far from camp before we return, will you?"

The speaker was one of two men seated in an Indian canoe. He gripped the forward paddle, while his companion at the stern added cheerfully—

"The backwoods is not the City of London. There are no policemen to appeal to if you lose your way. Besides, we hope to find dinner waiting for our return. Hunting lost sons is not the same sport as hunting moose."

Both the boys laughed at the elder man's remark, and one—Bob Arnold by name—answered—

"Don't worry about us, father. Alf and I can take care of ourselves for half a day. Can't we, Alf?"

"Rather," the younger chum replied. "It's our respected parents who'll need to take care of themselves in unknown waters in that cockleshell." Then he called out merrily, imitating the tone of the first speaker—his father: "Take care of your selves, dads! Remember the Athabasca River is not Regent Street!"

"Cheeky youngster!" returned the elder man banteringly, as he struck the forward paddle into the water. "There's not much of the invalid left about you after three months' camping."

Then with waving hands and pleasant chaffing, that showed what real good chums the quartette were, the men struck out for the centre of the river, leaving their sons watching from the strand before the camp that was pitched beneath the shadow of the great pine trees.

It was a glorious morning—just the right sort for a hunting-expedition. The air was just chilly enough to render paddling a welcome exercise, and just warm enough to allow intervals of pleasant drifting in the centre of the current when there were no shoals or driftwood to be avoided.

"Yes," remarked Holden, the younger of the two men, as the rhythm of the dripping paddles murmured pleasantly with Nature's music heard from leafy bough and bush; "yes, Alf's a different boy now. Who would have believed that these three short months would have changed a fever-wasted body into such a sturdy frame?"

"It looks like a miracle," returned the other man. "It was a great idea, that of a six months' trapping in the backwoods. When we get back to England we'll all four look as healthy as savages. My Bob is the colour of a redskin."

"It was a great blessing that you were able to bring him. It wouldn't have been half as enjoyable for Alf, not having a chum."

The elder man laughed softly as he turned a look of good comradeship towards his companion.

"That's just as it ought to be, Holden," he said. "You and I were chums at school, chums at college, and now chums in business. It's the right thing that our sons should follow our good example. At least, that's my opinion."

"And you know it's mine," was the response. "But, I say! Do you think we are wise to keep quite in the centre of the current? It seems to be driving pretty hard, and we don't know

the course. We might wish to land if we saw rapids."

"I dare say you are right," replied Arnold. "We'll steer straight across that bend ahead of us. After that we can keep well under the shadow of the willows—or near them. We will look for a good landing spot and strike inwards. There ought to be moose or some equally good sport among those bluffs and clearings."

It is one thing to make plans; it is quite another matter to carry them out. Especially is this the case when strangers are travelling in strange country.

Of course the present mode of travel was no novelty to either of the men. Their youth had been passed in Western Canada (though not in the vicinity of the present voyage) before their parents sent them home to college in England. But even the hardened voyager knows that experience does not anticipate all chances, and this case was no exception to the rule.

The river was certainly beginning to run at a pace that was perceptibly swifter than that of the start when two miles farther up. This did not give any cause for concern, however, for the ears of the travellers were prepared for any sound that indicated rapids, and there was no other contingency that they felt need to dread.

At a little distance ahead, the course could be seen to take a sharp turn to the right, where the dense growth of beech and towering pines resembled the portals of a giant gateway; and, as it neared the opening, the canoe swung round the curve with the swift flight of a swallow.

It was a sudden change of pace, due mainly to the sharpness of the turn. But as soon as the men fully entered the fresh span of the course they both started involuntarily, for the banks were so steep as to prohibit landing, and the river narrowed towards a second gateway formed by towering cliffs—steep as a Colorado canyon.

"Look out!" exclaimed Holden, as he knelt high and gripped his paddle firmly. "Leave the steering to me, I can manage better from the stern. Come back here if you can."

The canoe had already begun to dance among foaming crests like an egg-shell.

Arnold crept towards his companion. "Not a pleasant look out!" he remarked, with a grim smile on his face. "It will be a marvel if we get through that canyon with dry skins."

"Dry skins!" laughed Holden. His voice was laughing, but his eyes were fixed steadily a few yards in front of the canoe with that firm gaze of a brave man looking peril straight in the face. "Dry skins! It'll be a greater marvel if we get through it with any skins at all!"

"We'll have a good try, anyway," responded Arnold. Then he remarked quaintly: "This is like old times, isn't it—you and I out in a scrape together? I hope the Head won't blow us up for it when we get back to school!"

The river had now entered the narrow course, and was rushing on a foaming way with an awesome roar.

Now and then the canoe would leap to one side as a wave hungrily licked her prow; sometimes she would push her nose into a crest that splashed the travellers with spray. Fortunately the spring torrents were over, and danger from drifting logs was not to be reckoned with, but the possibility that rocks might be hidden among the white waves was a reasonable cause for concern—all the more so, considering that they were unknown.

Onwards they dashed at breakneck speed, while both the men sat grimly silent, prepared to take bravely whatever fate might be in store for them. Probably their thoughts were more of the two boys at the camp than of their

(Continued on page 707.)

English Notes Progress of the War

(From Our Own Correspondent.)

The Archbishop of Canterbury sounded in Westminster Abbey, the trumpet call for a further step in the National Mission—a solemn call to revise and rehandle in the name of Christ and under the guidance of the Holy Spirit of Truth, those standards, customs, ways of common and corporate life, which have for years and years been satisfying far too easily. England is to-day learning better how to gird her loins, how to resolve, how to pray. The war has thundered in upon us, drawn us together in one tremendous resolve to carry it to a triumphant finish—let a similar stern determination carry us forward in the work of National regeneration! After writing the above I turned to my *Times* newspaper and there to my delight I found an article in Saturday's issue anticipating and endorsing the Primate's expected utterance on the following Sunday, and I feel sure that your readers will like to read the following extract from it:—

"To-morrow afternoon in the Abbey Church of Westminster the Archbishop of Canterbury will deliver what is in effect the opening message of the National Mission of Repentance and Hope.

"His Grace is fond of historical parallels, or rather of occasions and circumstances to which the records of our race and nation offer no analogue at all; and in this case certainly he has his wish. So there will be a general trust that his words may be, not merely worthy of a unique occasion, which is a secondary matter, but quick and powerful and sharp. For the occasion means that a great nation, which in finance, in material, and in *personnel* is bearing the chief brunt of the greatest war in history, is about to receive a challenge to assert its full share in that greater and more perpetual warfare which it belongs to the Christian Church to wage and in which it behoves the leaders to take the lead.

"But the present war, which provides the time and scene of the Mission, is also its exemplar. It comes to religious people as a horribly real reminder of what the Master meant when He said that He had come not to send peace, but a sword, or of what was in St. Paul's mind when he ticked off the accoutrements of a legionary one by one and urged his converts to remember that they would need each and all of these weapons for the struggle in which they were pledged to bear arms and to quit themselves like valiant men. Christianity is not failing in this country because Bishops live in palaces, to the diminution of any private means that they may possess, nor because this service is used in church instead of that, nor even because party spirit is too rampant in the English Church. Whatever failure there is must be traced to the fact that in practically all the Christian bodies of this country religion has lost the character of warfare.

"Therefore to sound the first note of a call to a national revival means at this moment to keep in mind the horrors which mark this great struggle on its many fronts, and to note the factors which make for success. First, there must be unity of action between the various high commands, if the forces of the enemy are to be effectively broken and routed, and the Church of England, which as of right is calling the whole nation first to self-scrutiny and then to larger vision, must expect to be judged by its effort at such a time as this to combine the scattered forces of Christianity in our land in greater unity of spirit and with a closer bond of peace. Whereas

October 24th.—Tuesday—Roumanians lose the Black Sea port, Constantza, and much of the railway from there to the Danube. Both French and British advance on Somme front.

October 25th.—Wednesday—French retake village and fort of Douaumont, Thiaumont farm, and quarries of Haudromont with over 5,000 unwounded prisoners north-east of Verdun. Russians and Roumanians lose heavily in Dobrudja, but still hold on north-west front.

October 26th.—Thursday—Further progress made at Verdun and counter-attacks defeated. Russo-Roumanian forces still retreating in Dobrudja.

October 27th.—Friday—German attacks at Verdun again repulsed. Roumanians drive enemy from much of Moldavia but lose some ground elsewhere. Weather conditions affect operations on Somme.

October 28th.—Saturday—French consolidate their gains at Verdun and make advance towards Fort Vaux. Germans make an unsuccessful attempt to attack transports in English Channel. One British destroyer, an empty transport and two German destroyers were sunk.

October 30th.—Monday—Roumanians check advance of enemy through Transylvanian Alps and take nearly 3,000 prisoners. Russians and Roumanians still retreating in Dobrudja.

it is not difficult to discern that efforts are being made to derive controversial advantages even from this revival, and to persuade people that the Mission will fail and religion will continue to fail unless certain practices are adopted or unless certain methods of dealing with the repentant become the rule.

"Consider the kind of language used by the Founder of Christianity, who had no experience of such a struggle as is constantly before us in all its hideous details and with all its daily instances of high heroism and dogged pluck. For Him the Kingdom of Heaven is the reward of forcefulness, it is a position which yields only to an enthusiastic onslaught. For Him there is always the thought of the struggle between a well-prepared enemy, 'a strong harnessed man,' as old Coverdale has it, and a Stronger than he. Contrast such thoughts—and they are quite fundamental—with the placid and unenterprising conceptions of Christian duty that mark our ordinary religiousness, with the almost magical devotion to ordinances which is the goal of much of our present-day Churchmanship. Long before the religious forces of this country can have their proper effect on those moral questions which the Bishop of London—all honour to him for his outspokenness in the scorn of consequence—is now forcing to the front, there must be a recovered sense of conflict, a readiness to do or die. It would not be amiss if the summons of to-morrow were such as to rouse a sympathetic echo in King Harry's Chantry:—

"Now set the teeth and stretch the nostril wide,
Hold hard the breath and bend up every spirit
To his full height."

It augurs well thus to see Britain's leading journal striking the same notes of seriousness and hopefulness as is done by the Archbishop of our Motherland.

Canadian Churchman
(Established 1871.)

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CANADIAN CHURCHMAN, LTD.,
615 Continental Life Building, Toronto.
CORNER OF BAY AND RICHMOND STS.
R. W. ALLIN, M.A.,
Managing Editor
Phone: Main 5239.

Twentieth Sunday after Trinity.

Holy Communion: 259, 263, 266, 268.
Processional: 386, 405, 612, 625.
Children: 670, 673, 678, 710.
Offertory: 347, 367, 377, 726.
General: 607, 610, 619, 658.

Twenty-First Sunday after Trinity.

Holy Communion: 233, 242, 244, 397.
Processional: 349, 550, 598, 658.
Children: 508, 553, 562, 686.
Offertory: 392, 397, 543, 564.
General: 30, 507, 556, 565.

The Bible Lesson

By Rev. Dr. Howard, Montreal

21st Sunday after Trinity, November 12th.
(World's Temperance Sunday.)

Subject:
"Self-control and Christian Example."
Romans xiv.: 13.-xv.: 3

INTRODUCTION.

TODAY we turn aside from the account of St. Paul's journey to Rome in order that we may study the subject of SELF-CONTROL AND CHRISTIAN EXAMPLE. This subject is prescribed for to-day, owing to the fact that this Sunday has been chosen as the World's Temperance Sunday. It is most fitting that a matter of such imperative importance as Temperance should receive attention and be taught in churches, Bible Classes and Sunday Schools at least once a year. The passage of Scripture upon which this year's study of Temperance is based is taken from St. Paul's Epistle to the Romans. It is of passing interest to note that this pre-eminently valuable letter was written by the Apostle during his three months' residence in Greece (probably at Corinth. See 1 Cor. 16:6) while on his third missionary journey (Acts 20: 2, 23. Prof. Ramsay thinks these three months were December, 56, to February, 57 A.D.). The Apostle had not yet visited Rome. He wrote to the Christian Church there for several reasons:—

- (1) To settle difficulties and soothe disputes between Jewish and Gentile Christians in the Roman Church.
- (2) To show them that Christianity was free from the necessity of keeping the Jewish law.
- (3) To clearly state the fact that all mankind could now be admitted to God's favour through Jesus Christ.
- (4) In the process of performing these objects (1, 2 and 3) he carefully expounded certain great Christian doctrines, especially the central doctrine of Justification by Faith alone without the works of the law.

To St. Paul's way of thinking Faith in Jesus Christ committed the believer absolutely to be the "bond-slave of Christ." Hence, for him faith in Christ is the one essential thing on the part of every individual in order that he may (1) be justified before God, and (2) receive that Grace of God which develops character, and thus gives strength against sin. Faith, then, is an attitude of ABSOLUTE LOYALTY TO CHRIST. The one possessing such faith is becoming Christ-like and desires to do what Christ would Himself do if He were in the believer's place. Keep this thought in mind and you have the kernel of St. Paul's teaching on the subject before us to-day, viz., SELF-CONTROL AND CHRISTIAN EXAMPLE.

ANALYSIS OF THE LESSON.

[In many respects the passage is a difficult one. The following analysis and explanation of difficulties will aim simply at giving the practical aspect of the Apostle's thought, and will not attempt to deal with critical difficulties that are more academic than practical.]

I.—The judging of another's conduct on the part of a Christian (vv. 13-15).

There was a serious question in dispute among the Roman Christians, viz.: Should a Christian eat meat that, according to the Jewish law, would be considered unclean? No doubt the Jewish Christian held that what the law held to be unclean must not be touched, but the Gentile Christian would not think so, consequently there would be disputes and "judgments." One might say of another, "He eats unclean meats; therefore, he is not a Christian, or is not living the highest form of Christian life." This was evidently the general situation that the Apostle would meet. To him the conduct of many at Rome on this question savoured of a lack of Christian love and forbearance.

See how he dealt with the question, step by step:—

1. Don't judge one another any more—that is a universal law. "Who art thou that judgest another?" Instead of judging another, turn your critical eyes upon your own conduct and example. Ask yourself, "Is there anything in my life that would cause another to stumble?" (i.e., to fall into sin). In other words, "Is my brother doing wrong? Am I, by word of example, the direct or indirect cause of his wrongdoing?" (v. 13).
2. As to unclean meats—well, from the standpoint of Christ there is no such thing. But some men's consciences are such by training that to them it seems wrong to eat certain foods. If such men offend their consciences by eating the "unclean," then they have done harm to conscience (stiffed its voice). Such an act is injurious to the one who does it (v. 14).
3. What, then, is the duty of one to whom all meats are "clean" and whose conscience is not offended by their indiscriminate use? If your example or word should cause another's conscience to be grieved, then you are not loving your brother as you should. Your act is leading him to do something that sears his conscience. To do this is a breach of Christian love on your part, because that which destroys a man's conscience really destroys the man's character. Therefore, "Destroy not with thy meat him for whom Christ died." Exercise self-control, even in the participation of that which is legitimate for fear that you do spiritual harm to another (v. 15).

II.—The highest ideal of Christian life (vv. 16-18). The Apostle then carefully lays down what he considers to be the acme of Christian living—it is not anything material, such as eating or drinking. "Take care of the highest ideals," he would

say, "and such secondary things as eating and drinking will take care of themselves." Here is the way he expresses this thought:—

1. "Let not your good be evil spoken of." It is true that nothing is unclean of itself—this is a fact of Christian liberty—a truth that may be called a good or a good thing. While you may give up eating what your brother would call unclean, yet let no one speak evil of your Christian liberty. This Christian liberty remains whether you eat or forbear eating the so-called "unclean" (v. 16).

2. Ever remember the highest of all ideals of Christian life—THE KINGDOM OF GOD. The subject of God does God's will; he is a member of God's Kingdom. Membership in such a spiritual Kingdom is not gained nor does it consist of "eating and drinking." The true Christian takes higher ground than maintaining that obedience to God has to do with outward and material things. True Christian living (membership in God's Kingdom) has three essential aspects: 1st. It is RIGHTEOUSNESS. The true citizen of God's Kingdom is personally right with God. He has come into a new, spiritual relationship with God in Christ. This relationship to God he ever endeavours to maintain. He loves God, would serve God, and would gain forgiveness and strength from God. Here is the essential thing in religion—TO BE RIGHT WITH GOD. Naturally, one who is right with God, or righteous, also lives rightly with his fellowman. Thus, the Kingdom of God is Righteousness in the Holy Ghost. By God's Spirit the individual lives rightly with God and man.

2nd. It is PEACE. Spiritual peace is a characteristic of true Christian life. The Christian who lives near to God has the peace of God, which passes understanding. Moreover, he endeavours to be at peace with men. He does not contend for non-essentials (eating and drinking). He lives and stands for great essentials. (He will not allow his "good to be evil spoken of").

3rd. It is JOY. There is a right relation to God and men, there is peace in the heart and with others—this all issues in Joy. The citizen of God's Kingdom lives a life of rejoicing. He is in harmony with God and God's will; his life cannot miscarry, either for time or eternity. Therefore, he rejoices (v. 17). Such a life—a life of loyalty to God, a life of devotion to spiritual essentials—is well-pleasing to God and approved of men (v. 18).

III.—St. Paul's practical treatment of these spiritual principles (vv. 19-23). Here we may be brief.

1. As citizens of God's Kingdom seek to live in peace with men, not in contention, and also strive for the edification of one another. Don't for the sake of non-essentials "destroy the work of God" (vv. 19, 20).

2. Of course, all things are clean to a Christian. But a Christian may not always exercise his God-given liberty. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." There is an imperative duty resting on every Christian—the duty of self-control and self-denial in all things whose use may injure another (v. 21).

3. The eating of unclean meat is not an offence to the conscience of some. Happy are such! But there are others whose conscience accuses them of wrongdoing when they eat the "unclean." Such are judged in themselves and made unhappy by their act. They eat not of faith; that is, they are simply influenced by the acts of others and not by their personal relation to God.

4. "Whatever is not of faith is sin." Whatever is done that is repugnant to loyalty to God is sin. Such acts savour of self-love and self-will.

IV.—St. Paul's practical teaching regarding our Christian responsibility towards others (vv. 1-3).

1. The strong should bear the infirmities of the weak.
2. We ought not to please ourselves simply.
3. Each ought to please his neighbour by doing to him that which is good and edifying.
4. This was Christ's outlook upon life—He pleased not Himself.

SOME RELIGIOUS LESSONS FROM THE PASSAGE.

I.—The outstanding lesson is that there is an imperative obligation laid on every Christian man to self-control and Christian example. This obligation penetrates to every walk in life. Many things that the Christian may legitimately do should not be done for fear of doing injury to another. Some forms of pleasure may be harmless to him—but his indulgence in them might cause his brother to stumble. Likewise is it with some forms of work, of money-making—perhaps even of worship. The Christian weighs carefully all the acts of life and studies their effect upon those with whom his lot is cast. If there is anything in his life that hurts others he uncompromisingly cuts it out. This responsibility goes very deeply into all life's bearings and relationships.

II.—Particularly to-day we are called upon to think of the necessity of exercising self-control in regard to the use of alcoholic beverages. No one to-day argues that the use of alcohol is either necessary or beneficial. In fact, all scientific opinion is emphatic in the statement that the use of alcohol, even in moderation, is injurious—injurious to the body, and, therefore, to the mind and spirit. Its use hinders men from being their best. The excessive use of alcohol is disastrous. Prisons and lunatic asylums would be well nigh empty if alcohol did not exist. Who can count or measure the disaster its use brings to youthful hopes, to once happy homes, to the health of multitudes, or to mental ability? In these disasters the innocent suffer with the guilty.

WHAT IS MY CHRISTIAN RESPONSIBILITY IN THE FACE OF THIS GREAT AND DISASTROUS ENEMY OF HUMANITY?

1. Surely I should eschew its use for my own sake. Its use makes for inefficiency. The use of alcohol in any form hinders himself from being his best. He puts an insurmountable barrier in his own way.

2. Surely I should eschew its use for fear of causing my brother to stumble. Consciously and unconsciously, we are influencing men. We owe it to Christ, Who pleased not Himself, to make some sacrifices for those for whom He died. We owe it to society at large to strive to elevate the entire human race; for if one member of society suffer, all the members suffer with it. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is weak" (R.V., margin).

3. Surely I ought to strive to remove temptation from my weaker brother's pathway. This involves the whole problem of a man's responsibility as a voter on the question of prohibition. To the Christian man can there be any doubt as to what stand he should take? For the Christian this question is more than an economic one—it has to do with the physical, mental, moral and spiritual well-being of society. We have been taught to pray, "Lead us not into temptation." How can we conscientiously make such a petition for ourselves if we, through selfishness or negligence, fail to remove the temptation of strong drink from the pathway of our weaker brother?

News of the War

h.—Tuesday—Roumanians the Black Sea port, Con- t, and much of the railway there to the Danube. Both h and British advance on e front.

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The Churchwoman

Diocese of Columbia.—Nanaimo.—The first Deanery meeting of the W.A. to Missions was held at this place on the 18th ult., the proceedings being held in St. Paul's Institute Hall. Mrs. Schofield was elected to the chair and Mrs. Skinner, secretary. Miss Aston gave the devotional address. The Juniors, who had arrived in the meantime, were addressed by Miss Orwin. Mrs. Cockshott welcomed the delegates, Miss Turner replying. Mrs. Goepel read the report of the committee on religious education in public schools, which was followed by discussion. In the evening a meeting for the Girls' Branches took place, Rev. R. Connell being the speaker. The following morning Holy Communion was celebrated, 30 being present, Rev. R. Connell preaching the sermon. The morning session began with an excellent paper on Dorcas work by Mrs. Goepel, Mrs. Averil, of Cowichan, being appointed Deanery Dorcas secretary. A paper on the work and organization of the W.A. was read by Mrs. Schofield, followed by the report from the "Leaflet" secretary. Business recommenced after recess, with an address by Rev. W. E. Cockshott, who cordially welcomed the delegates to Nanaimo. This was followed by further discussion on the Dorcas work and it was agreed to make a bale of boys' clothes for Hay River. A paper on the work undertaken by the diocese as its share in the W.A. by Miss Orwin was replied to by Mrs. Skinner, showing the methods used at Nanaimo. A very interesting address by Mrs. Cockshott on "Constantinople" was followed by the passing of various resolutions. The evening was of a social character. The Bishop-Elect, who was present, was received with much enthusiasm.

Church News

Preferments and Appointments.

Cheshire, Rev. H. S., formerly missionary at Thetford Mines, to be Assistant Curate of St. Matthew's, Quebec.

Alder, Rev. H. Goring, of St. John, N.B., and formerly of Maple Creek, Sask., to be missionary at Thetford Mines. (Diocese of Quebec.)

Mortimer, Rev. C. L., L.S.T., Rector of Melfort, diocese of Saskatchewan, to be Chaplain, 210th Overseas Battalion.

Rance, Rev. J., L.Th., Incumbent of St. George's, Prince Albert, diocese of Saskatchewan, to be Rector of Radisson, Sask.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Archbishop, Halifax, N.S.

Halifax.—Trinity.—On December 2nd, 1866, the opening service was held in this church. The congregation has decided that such an important date shall not pass unnoticed. Preparations are already under way for its due celebration. Archbishop Worrell and Bishop Richardson are to be the special preachers on Sunday, December 3rd, and on the following evening, Monday, a mass meeting is to be held to which the public is invited. On this occasion Bishop Richardson, Archdeacon Martell, of Windsor, Archdeacon Armitage and the Rev. Dr. Forrest, ex-president of Dalhousie University, will give addresses. A strong committee has been appointed to have charge of all matters

pertaining to the celebration. It is the intention of the committee to follow the lead of All Saints' Cathedral in taking steps to raise a fund to pay off the mortgage on this Parish Hall. During the 50 years of its history Trinity has made a splendid record. Especially in recent years she has made remarkable growth. In point of number of adherents, number of baptisms, marriages and burials, number of children in the Sunday School and babies on the cradle roll, Trinity is now the second largest parish in the diocese of Nova Scotia.

All Saints' Cathedral.—Bishop Alexander, of the Orthodox Russian Church, now of St. Nicholas' Cathedral, New York, attended the evening service in this Cathedral on Sunday, October 22nd. At the close of the service, in the course of which the Dean referred to the deeply religious character of the Russian people, the Bishop speaking from the Communion rail, said: "I have been dwelling in the sunshine of brotherly love since I came to your city. I have felt the warmth of its beams in the kindness of Rev. Dr. Harris, and in the evidences of your interest in my countrymen in your midst. I have many friends in the Church of England in Canada and in the Episcopal Church in the United States. I am sure that this great war in which the great British people and the great Russian people are now engaged will unite us more closely than we have ever before been united—that it will result in a stronger tie than ever between those nations." He then pronounced the Blessing—his striking personality and the fact that he is so strongly typical of Russia charged his brief part in the evening's beautiful service with a quite electrical quality.

Church of England Institute.—An "At Home" was held in the Institute on All Saints' Day when a portrait of Archbishop Worrell was unveiled. The Right Rev. Frederick Courtney, former Bishop of Nova Scotia, was the special preacher at the annual service of the Institute held in All Saints' Cathedral at 4.15 p.m. on Sunday, October 29th.



English Well and Tree Meat Dishes

are a delight to host and hostess. They solve the problems of carving and helping, and will last for generations. One of the most useful sizes sells for \$40. They are family plate in the truest sense. We carry these Hall marked goods.

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John Wanless Co.
Established 1840
243 Yonge Street, Toronto

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

St. Matthew's.—Lieut. Harry Scott, a son of Canon Scott, Rector of St. Matthew's, has been killed in action. He fell while gallantly leading his men in a charge on the famous Regina trench on October 21st. He leaves behind, not only his sorrowing parents, but a grief-stricken young wife. An older brother lost an eye early in the war and has since been doing excellent recruiting service.

St. Peter's.—The Rev. John Medley Wittycombe, formerly of the diocese of Fredericton, and now from Cleveland, diocese of Ohio, has arrived in Quebec, to assist the Rev. Canon King, Rector of St. Peter's.

Cap à L'Aigle.—During the past summer the Bishop paid a visit to this Mission. This little church, with its adjacent chaplaincy residence, has in the course of years, by the efforts of its members, been developed from two dilapidated sheds into structures seemly and suitable for their purpose. Through the active exertion and practical good taste of Mr. Edwin Pope, of Quebec, a number of improvements have been added to the church during the past summer.

Bergerville.—St. Michael's.—The congregation of this church recently celebrated the 60th anniversary of its dedication. The Bishop of the diocese was present throughout the day and preached in the morning, the service being taken by the Rector, the Rev. E. A. Dunn. At the evening service, the sermon preached by Bishop Medley, of Fredericton, at the consecration of the church 60 years ago was delivered by the Rector. Based on the text, Psalm 27: 4, "One thing have I desired of the Lord, which I will require, even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple," its lessons emphasized the fact that "The House of God is the Christian's true home," ministering to all his needs under all circumstances and deserving of his utmost love and devotion—a lesson which, possibly, is more needed in the present day than it was 60 years ago. The Diamond Jubilee offerings, which were for the Church Expenses Fund, amounted to over \$70.

Kenogami.—On the eve of his departure from Kenogami, where he has for the past four years been Incumbent of the Church of St. James the Apostle, the Rev. Hollis H. Corey was presented with a purse containing \$150 in gold. Mrs. Corey was also presented with a beautiful gold locket, set with a diamond, and suitably inscribed, as well as with a handsome purse.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

Ottawa.—It is proposed to hold an eight days' Mission in the city churches, the two special features of which will be "Repentance and Hope." The Mission is to commence on November 12th and it will be continued daily up to the 19th. Rev. Dr. Blagrave, of Christ Church, Belleville, will conduct the Mission at St. John's; the Bishop of Ottawa at St. Alban's; Canon Kittson at St. Matthew's.

Carleton Place.—Mrs. Elliott, the wife of the Rev. Canon Elliott, the Rector of this parish, died on the 21st ult. The funeral of the deceased lady took place three days later. We extend to Canon Elliott and his family our deepest sympathy.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

Toronto.—St. Alban's Cathedral.—The Bishop of Worcester, Right Rev. H. W. Yeatman-Biggs, D.D., in his sermon in this Cathedral on Sunday morning, October 22nd, said: "It is strange how gilded boys and girls who had distinguished themselves in the arts of idleness bounded forward to service. Service is the pastime in England. The boys have gone to serve the country with their blood; the girls to serve it with their heads and hearts. The girl who is doing nothing is out of fashion, and judged to be lacking in intelligence." There was in England a reawakening of belief in God which was calling to the Church of England. Whatever might be said for or against an established national church, it was a body which could express the will of God to the nation and a channel through which the voice of the nation could speak to God. Never, asserted Bishop Yeatman-Biggs, had the Church of England done its duty better than at the present crisis. "Our war troubles," he asserted, "were from before the war, materialism, love of money, bitter strife between capital and labour, crooked methods of commerce, crooked methods of politics, crooked methods in society, forgetfulness of home duties, forgetfulness of God and God's worship. Will the Empire awake," he asked, "and see the opportunity of our race to bring back the world to God before His final wrath, or will everyone still be immersed in the petty things? That is one of the problems we have to solve."

St. James' Cathedral.—A memorial service for the late Major Charles A. Moss was held in this church on Saturday afternoon last. The deceased officer died in a hospital at Rouen, France, from wounds which he received in the recent heavy fighting on the Somme. The service was largely attended by members of the Ontario Judiciary and of the Bar, as well as many of the deceased officer's former military associates and personal friends. The form of service used was that for the Burial of the Dead, and it included appropriate hymns and an anthem, the Cathedral choir assisting at the service. An address was delivered by Rev. Dr. J. O. Miller, Principal of Ridley College, St. Catharines, a personal friend of the late Major Moss. Canon Plumptre, Rector of the Cathedral, read the Lesson, and was assisted by Rev. Dyson Hague, of the Church of the Epiphany. It was announced at the commencement that by special request, the names of three other officers who have recently given up their lives, and who were personal friends of the late Major Moss, should be included in the memorial, these three being Major Edward Rocheford Street, D.S.O., Lieut. Herbert Moore, and Lieut. Frederick Gustavus Stupart, the two latter being also members of the 81st Battalion. The service commenced with the playing of Chopin's Funeral March, the hymn, "Peace, Perfect Peace," following. This was followed by the Burial Service in part, the Psalm, "Lord Thou Hast Been Our Refuge," and a portion of the 15th Chapter of the First Epistle to the Corinthians being read. The words of the anthem, which was then sung, were, "I heard a voice from Heaven saying unto me, Blessed are the dead which die in the Lord." Rev. Dr. Miller, in the course of a eulogistic address regarding the deceased officer, said that he had known him personally since he was 12 years old, and he declared that the key-note of his life had been that of service. At the close of Dr. Miller's address, Dr. Albert Ham, the organist, played

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gregation all standing.

The Church of the Messiah.—The

24th anniversary of this church was

kept on Sunday, October 29th, most

happily. The congregations were ex-

cellent; the choir, under the veteran

organist, Mr. R. G. Stapells, sang

with great reverence and feeling; the

Rev. Professor Cotton, M.A., of Wycliffe

College, kindly came for the 8

a.m. Holy Communion service; the

preacher at the morning service was

the Rev. S. A. Selwyn, M.A., Vicar,

and in the evening, the Rev. H. W.

K. Mowll, M.A., of Wycliffe College;

the offertories amounted to the

splendid sum of \$938, which will be

used in payment of the mortgage in-

terest and part of the principal, and

for other important repairs. Hearty

congratulations to this congregation,

and good wishes for them in their up-

hill work!

Trinity.—The Rev. Canon Dixon,

the Rector of this church, has issued

the following appeal on behalf of the

very many poor people in his parish:

"Although there will not be as

much distress this year as in past

years, on account of the soldiers'

wives receiving their separation

money, still there are many homes

where there are no soldiers, and no

money coming in for the family ex-

cepting what is made by char work.

To such, garments that are laid aside

are of great value, and at this time

of the year, there must be a large

quantity in the homes that will not

be used again. Will you let us have

them? We do not pauperize by giv-

ing them away, but ask a small coin

for them, but every cent goes back

into the work for their benefit. We

can use all kinds. A card, or phone

call, Main 6630, will receive prompt

attention."

St. Luke's.—This church held its

Patronal festival on Sunday, the 22nd

ult., when the special preachers morn-

ing and evening were Archdeacon

Warren and Rev. A. J. Reid, Rector

of St. Mark's, West Toronto. On the

following evening Archdeacon David-

son, of Guelph, gave a most delight-

ful and interesting lecture in the Pa-

rish House on "London," before a

large audience. The lecture was il-

lustrated by limelight views.

Parkdale.—St. Mark's.—This church

was recently enriched by the gift of

a beautiful Communion table present-

ed by Mrs. George Gouinlock in

memory of her husband, who was not

only a highly esteemed member of the

church, but was also lay representa-

tive to the Synod for over 18 years.

The Holy Table was dedicated on

Sunday morning, October 22nd, by the

Ven. Archdeacon Ingles, who preached

a very appropriate sermon. There

was a large congregation present,

greatly interested in the gift and the

ceremony of dedication and also to

hear again the former Rector of the

parish. The table is of oak, over 7 ft.

long and richly carved, the work of

Mr. Walter J. Allen, R.S.A., well

known in the city. The design was

drawn by Mr. Clarence Thetford, a

St. Mark's boy, and the work was

executed by S. R. Hughes, of Port-

land St. The congregation are pre-

paring to send Christmas boxes to all

the men overseas; 164 names are on

the roll of enlistment from St.

Mark's. The Rector, Rev. W. L.

Armitage, is giving a series of ser-

mons on Sunday evenings on "The

life after death," which is creating

quite an interest.

Nathanael Institute.—The official

opening of the new headquarters of

the Mission to the Jews in Toronto,

91 Bellevue Ave., known as the Nath-

anael Institute, will be held on No-

vember 23rd.

Verulam.—St. Peter's.—On Sunday,

October 15th, a memorial service was

held in this church to the glory of

God and in loving memory of George

Akister, son of James Akister, one of

the pioneer farmers of the township

of Verulam. Rev. H. G. Kingstone,

B.A., LL.B., the Anglican minister,

conducted Divine service in accord-

ance with a form of service con-

taining hymns and forms of pray-

ers modelled on the King Ed-

ward VII. Memorial Service and

the memorandum of instructions is-

ssued by Bishop Sweeny regarding this

war. Rev. C. S. Lord, B.D., Presby-

terian minister (whose two sons have

gone to the front and one of whom

has been wounded in the lung) read

the Lesson and gave an address in

which he said that every time he met

a khaki-clad soldier he felt like tak-

ing off his hat to him. Rev. H. G.

Kingstone spoke from the text, "Be

thou faithful unto death and I will

give thee the crown of life," and men-

tioned the noble illustration of the

brave Swiss guards, who had perished

at their post in 1792, defending King

Louis of France and his wife, Queen

Marie Antoinette, when they, the

guards, might have saved themselves

by running away. A monument,

called the Lion of Lucerne—a dying

lion thrust through with a spear ly-

ing on the shield of France, our great

ally, which it seeks to protect—carved

out of the solid rock of a high cliff,

near the city of Lucerne in Switzer-

land, commemorates this event. In

like manner George Akister might

have saved his life by running away,

but trained as he was, he stood by

his post, till wounded in the abdomen,

he finally succumbed and entered in-

to rest on the 15th September, 1916.

He died for minister and congrega-

tion alike. Faithfulness was the great

idea in life—in church work, in secu-

lar work and on the battlefield. He

said that Christianity was built on

self-sacrifice. Mrs. J. H. Wilson sang

a solo which was well received; 150

persons were present.

Swansea.—St. Olave's.—Sunday,

October 8th, was a day of special ser-

vices at this church. The Bishop of

the diocese was present at Morning

Prayer to dedicate the new Bible,

bookmark, Communion table, book-

rest and the new fair linen. His

Lordship congratulated the Rev. E.

C. Burch, the wardens and the loyal

workers of the congregation on the

many church improvements. He

spoke of the thoughtful generosity of

Thomas Earle (a member of this con-

gregation killed in action) by which

the congregation had been able to

undertake the renovation of the church

—the new chancel carpet, the new

hangings and the painting of floor

and pews. The Bishop was most

pleased with the vesting of the choir

and thanked the women of the con-

gregation who had given so much of

their time and work. In the evening

the Harvest Thanksgiving service was

held, with the church tastefully de-

corated for the occasion. Mr. Wooster,

their capable and energetic organist,

rendered "The Rolling Seasons," by

Caleb Simper. The choir did their

work well, showing much practice on

their part, and careful training. The

solos were taken by Miss Moule,

Misses Edith and Gladys Race, Miss

Lily Browning and Mr. Cable. The

Rev. E. A. McIntyre, of St. Aidan's

was the special preacher—he is always

greatly appreciated.

Barrie.—Trinity.—The preacher at

all of the services on the 22nd ult.,

was the Rev. A. L. Fleming, who has

been doing an excellent work in

Baffin's Land. At the children's ser-

vice in the afternoon Mr. Fleming

gave a deeply interesting and graphic

account of his life and work in that

part of Canada among the Eskimos,

in which he gave unquestionable

testimony as to the power of the mis-

sionary's message to uplift those sav-

age people.

Cobourg.—The Rev. W. W. Craig

will conduct a mission in this parish

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RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L.,
Archbishop and Primate,
Winnipeg, Man.

Oak Lake.—A joint meeting of the Ruri-decanal Conference and Sunday School Association of the Rural Deanery of Brandon was held at Oak Lake, October 9, 10 and 11. The convention opened with a thanksgiving supper attended by about 40 from outside the parish. The speakers were Rev. G. W. Findlay, M.A., president of the Sunday School Association, Rev. W. Robertson, Rural Dean of Brandon, and the Ven. Archdeacon Thomas, of Winnipeg. Service was held in the church at 8.30, at which Rev. R. H. A. Haslam, M.A., of India, spoke. His addresses on this occasion and again on Tuesday morning were unquestionably most inspiring missionary appeals, and the effects upon the congregation were apparent. One very evident result will be an offer-

ing for the M.S.C.C. greater than the parish has ever given before. Archdeacon Thomas questioned the clergy in a business-like manner on the prospects for raising their apportionments and made arrangements for special appeals in those parishes that seem likely to be in arrears. A paper was read by Rev. A. Birch, of the Sioux Reserve, on "Religious Instruction among the Indians." His paper brought forth a good deal of discussion. The speaker at evening prayer on Tuesday was to have been Rev. W. A. Fyles, B.A., field secretary of Sunday School, but he was unable to be present owing to the news that his two sons had been wounded. In his absence the service was made one of special intercessions. At morning prayer on Wednesday an address was given by Rev. C. S. Quainton, M.A., of Brandon, on "Sunday School Work—its Limitations and Advantages." Rev. G. W. Findlay, M.A., gave some very helpful sugges-

tions on the observance of Children's Day. Rev. W. J. Matter was elected secretary-treasurer of the Deanery of Brandon in succession to Rev. R. E. Park, and Rev. A. Birch was elected secretary-treasurer of the Sunday School Association, on the resignation of Rev. J. A. Shirley, M.A.

Distribution of Scriptures.—Mr. W. Redford Mulock, K.C., a prominent layman of the Church in Winnipeg and a member of St. George's congregation, recently superintended the distribution of 5,500 copies of the Scriptures to soldiers at Camp Hughes. The Primate was present and took part in the proceedings. The books, which were the gift of the Bible Society, were khaki in colour and each contained a bookmark with a special message from the Society.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop,
Vancouver, B.C.

Edmonds.—St. Alban's.—The Rev. H. Fane Edge, Rector of this parish, has been granted a two months' leave of absence, in order to visit England, where he has been offered the livings of Naughton and Hedging in Suffolk. Rev. H. A. Butler has been appointed locum tenens during his absence.

COLUMBIA.

Victoria.—St. John's.—The annual donation party of this Branch of the W.A., was held on Tuesday afternoon, the 17th ult., in aid of the Columbia Coast Mission Hospitals. During the afternoon a presentation was made to Mrs. Penketh of a gold Winchester cross, the badge of the Diocesan W.A., coupled with an expression of appreciation of the recipient's long and devoted service as a W.A. worker. The presentation was made by Mrs. Scriven, and Miss Turner, diocesan president, pinned on the badge. Mrs. Chadwick, president of the Branch, presented Mrs. Penketh with a bouquet of flowers, and the Rev. F. A.

P. Chadwick, Rector of St. John's, spoke of the high esteem in which Mrs. Penketh was held by the members.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia,
Prince Rupert, B.C.

Cedarvale.—On Sunday, October 15th, Bishop DuVernet, assisted by the Rev. T. J. Marsh, of Terrace, opened the new church here. It is a frame building, 18 x 32, and is very neat. Contributions, both in the way of money and labour, were freely given by the people, and the Central Fund of the diocese met the balance due for material. There was a good congregation present at the opening service, settlers from both sides of the Skeena River attending.

Houston.—Bishop DuVernet spent two days here, October 6 and 7, on his way back from the British Columbia Peace River country. He came to inspect the new Mission house being built here, which is now about completed. It is a frame building, 20 x 30, with three rooms downstairs and three upstairs. It is plastered throughout and is the first building of its kind to be erected in Pleasant Valley, marking the transition from the log cabin stage. One large room, 15 x 20, will be used as a church, until the time is ripe to build a proper church. The Bishop held service on Saturday evening in the hotel, as the church house was not quite ready. The Rev. Wm. Crarey and wife and child will move into this new building about the last week in this month. The damp climate of the Queen Charlotte Islands does not agree with Mrs. Crarey and the Bishop feels that a change to the interior to an altitude of 2,000 ft. will be beneficial. Mr. Crarey's new Mission will consist of Pleasant Valley, North Bulkley and South Bulkley. Three small churches are now needed in this Mission as hitherto services have been held in private houses.

A MONTREAL LETTER.

(Continued from page 699.)

Rector was met by the Bishop and Mrs. Farthing, Rev. F. Elliott and Mrs. Baker (Rev. Mr. Baker was in charge during the Rector's absence), Rev. G. O. T. Bruce, the churchwardens, sidesmen and several others from the church. He looks and is well in spite of his throat trouble, which kept him in England for several months. He left with the 24th Battalion Victoria Rifles, May 9, 1914. While we do not know how the military authorities decide in these matters, yet do we earnestly hope the two months' leave will become a permanent one. Each Sunday there is a special service in the historic church of St. Margaret's, Westminster, at which service, the preachers are drawn from among the Canadian Chaplains. We were pleased to know that Capt. Shatford took his place in the pulpit in due course and eloquently delivered God's message to an earnest congregation. There will be a formal reception held in the Parish Hall during the next few days, when the congregation will express their "welcome home" to their Rector.

A recommendation for the Victoria Cross has gone in for Capt. Frank Montour, a member of the Six Nations Indians, and a veteran of the early fights of the 4th Battalion, who is now with the 114th Haldimands. He enlisted as a private, and won promotion on the field.

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DEPARTMENT OF FINANCE, OTTAWA,
OCTOBER 7th, 1916.

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St. Augustine

(REGISTERED)



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Correspondence

THE BISHOPS AND ESKIMO WORK.

Sir,—In justice to myself as well as to the Church's care for the Eskimos I ask you to find room for the following, and your readers to note it. How wrong an impression may be given by the accidental omission of an explanatory note! My very dear friend and fellow-worker, Rev. E. Peck, between whom and myself exists the strongest mutual affection and respect, in his article on "The Eskimos of Canada," by such an omission has left an impression on the minds of readers which I am sure he never meant. The "Mission World" has unwittingly spread this false impression; and now "Spectator" has naturally fallen into the same error.

1st.—Mr. Peck in noting the little that has been done by Bishops for Eskimo work, says: "The Bishop of Keewatin has both lived at, and of late visited Fort Churchill" (Eskimo work), but he omitted to state that while I was Bishop of Moosonee, I visited Fort Churchill twice, and by the aid of interpreter did the best I could for the Eskimos. My first visit was when the present Bishop of Keewatin was the missionary there, and the second was after he left, and while I only had a lay reader there, who knew nothing of the Eskimo tongue. On neither occasion had the Eskimos come to the stage of Confirmation.

2nd.—Mr. Peck says that he laboured under four Bishops, and with the exception of Bishop Horden, who visited Great Whale River in 1890, he never met another Bishop! Naturally, readers will think that I and the other Bishops were neglecting the Eskimo work. But Mr. Peck forgets to explain that just when I succeeded Bishop Horden Mr. Peck left Whale River, and went to far off Black Lead Island, Arctic Ocean, where no Bishop could wisely go for many years—the round journey would take him away from his diocese for about two years; and for some years no Eskimo there was even baptized. He modifies this by a note that the present Bishop of Moosonee visited Whale River. But he omits to say, probably because he did not know, that I visited Whale River and the Eskimos, and Fort George also twice, after he had left, and while Rev. W. G. Walton was doing a great work among them. I may also say that I made every effort, both by means of the Hudson Bay Company and Mr. Grenfell's Labrador Mission, to visit the Eskimos at Ungava, but was prevented. In fact I had about completed arrangements with Mr. Grenfell for that visit when I was translated to Saskatchewan. I also informed Mr. Peck of my readiness to pay a visit to Black Lead Island, via Liverpool, Peterhead in Scotland, and a whaling vessel, if I was wanted; but Mr. Peck assured me at that time the Eskimos were hardly ready for baptism, and certainly not for the Rite of Confirmation. My missionaries then, as now, knew that they never have to urge me, or ask me twice, if they desire a visit.

Yours faithfully,
J. A. Saskatchewan, (for 12½ years J. A. Moosonee).

PAYMENT OF THE CLERGY.

Sir,—Your issue of June 22nd reached me in my far off lodging on September 22nd. As I have not seen a later issue I do not know what correspondence followed Nemo's letter on "The Payment of the Clergy." It is to be hoped that such a burning question was not passed over in silence. Shelving the outcry for a living wage never ends the matter. It comes up

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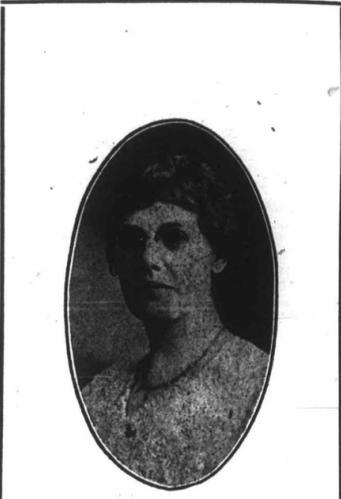
again and again, and at last in an ugly form. Poor as the payment of the clergy is, with few exceptions, that of the missionaries of the Far North is relatively poorer on account of the higher prices they have to pay for the ordinary commodities of life. There are many missions in the North-West more difficult of access than the place from which I write, where prices are considerably higher than they are here. How our missionaries exist in those places is a mystery. With prices as they are here I venture to think that the thrifty housekeeper down south would have to tax her ingenuity and inventive powers to the utmost to rear an average family on \$800 per annum. Since I first made the acquaintance of the north country prices have risen one hundred per cent. and more, as is shown by the following:—

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With this rise of prices at the stores there has been a rise in the prices of all country produce equally as great. This advance in the cost of living bears especially hard on the married mis-

sionaries, who with increasing families and consequently increasing expenditure simply cannot live on their salaries. Then our northern clergy like their brethren in the south have lost many privileges of late, not the least of them being the change in the tariff with the Hudson Bay Company. To meet all these increasing demands on the missionaries' purses, there has been so far as I know, no corresponding increase of salary. To say that our missionaries are muddlers in business, or that they live in a land where game is abundant, is the common way of shelving an awkward responsibility. To answer this latter charge I will quote the words of Bishop Lofthouse in the Ascensiontide appeal for 1916.

"The Rev. F. C. and Mrs. Sevier at Churchill had an exceedingly hard winter last year; for months they had no animal food of any kind, and no fish, and Mr. Sevier in one of his letters said that his wife and children were becoming mere shadows. They were packed up ready to come out when the ship arrived in August, but hearing nothing from me they nobly arranged to stay on for another winter. I am really sorry they did not come out for I know how much they have suffered and things have been no better this winter than they were last." This is bordering on tragedy. As one by one our missionaries fall out



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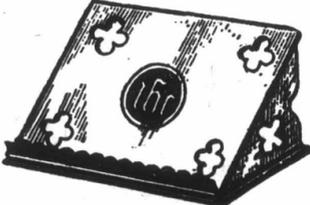
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of the fight is it much wonder that our Bishops find it a difficulty to fill the gaps? Who can endure the sight of his wife and children wasting to a shadow? The question of a living wage for our northern missionaries must be faced sooner or later, and the sooner the better for the credit of our Church. Because the missionaries cannot raise the cry of "down tools" their needs must be anticipated and supplied by those whom they represent. To be dependent on the charity of their relatives and friends is not consistent with their self-respect, and is a stigma on that powerful, wealthy organization whose servants they are.
 J. E. W.

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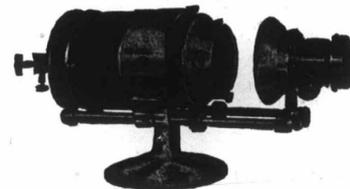
CHURCH UNITY.

(Continued from page 697.)

all are one, but the oneness is comparable to that of the human body, made up of many parts, each with its own function, each contributing something to each other and to the whole. Hitherto, and particularly during the 19th century, the national idea has been competitive, exclusive, selfish, individualistic. Its best conception of international politics has been expressed in the phrase, Balance of Power—i.e., groups of nations and each group so powerful that it dare not attack the other. Suspicion and diabolical diplomacy has flourished almost unchecked. Such a situation must collapse, because it is founded on the sand. Revelation teaches, as opposed to the competitive idea, the co-operative. As opposed to national individualism, national brotherhood. It holds up the ideal of the world as a family of nations, in which the strong support the weak, in which, as in a human family, each member has some particular contribution to make to the whole. That is the ideal which must be lifted up before the eyes of man. It is the true ideal. It is the Christian ideal.

(To be Continued.)

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to its strength since the war began. These two facts argue that the increase in new ships must be so large that in manning them, even the greatest naval power finds a difficulty. The appeal, therefore, so vigorously urged by the Hon. Rupert Guinness, is for a purpose so admirably calculated to renew our faith and trust in the sustained naval power of Great Britain, that it ought to stir us to action to support it. It seems extraordinary that after two years of war and with the Battle-fleet unimpaired, save for three battle cruisers, we should be setting about the manning of a new and additional navy, created since the war began, and enabling Great Britain to transfer back again to their legitimate business those auxiliary cruisers which have so well maintained the prestige of the Royal Navy.

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THE FIERY TOTEM.

(Continued from page 700.)

present strait—more engaged with commending their sons to the care of God than speculating as to the result of this adventure.

Then, with a suddenness that gave no time for thought, there was a crash like crackling matchwood—a rush of water that seemed to crush all within its embrace. Next moment the two men were struggling in the stream.

At that crisis, Arnold's first thought was for his friend—just as it had always been since he fought his chum's first battles at school.

He grabbed wildly, and held on to something that he afterwards found to be his friend's jacket.

"Are you all right?" he yelled above the din of the waters, as both men reached the surface.

"At Lloyd's!" came the cheerful reply—undaunted even in extremity.

"That's good. We'll weather this yet. Hang on to my coat, and we'll keep together!"

Being expert swimmers, there was little cause for fear so long as the current passed clear of obstacles, and the men had little to do but keep a suitable position, for the force of the water bore them well on the surface. But the chief danger was from under- currents and whirlpools, and as the boundaries of the river rapidly narrowed this risk became more serious every moment.

As they rushed onwards, so the two walls of the canyon came nearer—shut- ting out the light until the scene re- sembled the gloomy depths of a seeth- ing cauldron.

Closer and closer came the walls; swifter and swifter rushed the water.

Now the limits were so narrow that the river was but a smooth riband darting between walls worn glassy by the wear of countless ages.

The friends came so close that they touched one another's shoulders.

That was one moment.

The next instant each felt himself shot forward through a narrow opening like a cork that is volleyed from a bottle; and when the men came to realize their position, they found themselves floating on the surface of a placid lake into which the canyon poured its flood.

They looked at one another. The adventure had parted them, but Arn- old laughingly held up a portion of Holden's coat as a banner to signal his position.

"Our same old luck!" exclaimed Holden, laughing.

"It'll cost you a new coat!" re- turned Arnold with equal cheer.

It was perhaps a hundred yards to the nearest shore, so the men immedi- ately started in that direction. Both were considerably exhausted by the experiences through which they had providentially passed without serious injury, and consequently the progress was slow.

But at last they reached the bank, where the red and grey willows bent their long strands in a tangled trelis.

Knee deep in the mud, the men stood upright, to clear the way to free- dom. But, as they parted the nearest branches, a number of arms were suddenly forced through the scrub; a number of hands gripped them with irresistible strength; and before they could realize what had happened they were rudely dragged up the bank of the lake.

(To be continued.)

The Rev. C. James, Vicar of Haigh, Lancashire, has lost four sons in the war; the fourth—Sergt. H. James, previously missing, is now believed killed. The other three sons were killed last year.

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Now where that little bird comes from, Or where that little bird goes, If he's covered with beautiful plumage Or black as the king of crows; If his voice is as hoarse as a raven's, Or as clear as the ringing bells, I know not; but this I am sure of— A little bird tells.

You may be in the depths of a closet, Where nobody sees but a mouse; You may be alone in the cellar, You may be on top of the house; You may be in the dark and the silence, Or out in the woods and the dells— No matter, wherever it happens, The little bird tells.

And the only way you can stop him Is just to be sure what you say— Sure of your words and actions, Sure of your work and your play. Be honest, be brave, and be kindly; Be gentle and loving and well, And you can laugh at the stories All the birds in the country may tell. —School of Education.

WANTED

WANTED! in this world to-day, A bright and merry smile, To cheer some struggling friendless soul And make life seem worth while. Wanted now! a willing hand To ease a toiler's load, To help him up the stony hills Of life's long weary road. Wanted here! a friendly word To ease a sufferer's pain, To make the gloomy clouds roll by, And sunshine come again. One person can fulfil these three, Oh! reader, is it you? Or do you let these wants remain For other folk to do? —Doris Hopper.

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Mr. J. Brice, Temperance road, Parry Sound, Ont., writes: "Just a line to praise Dr. Chase's Ointment for what it has done for my wife. She has been suffering with eczema in her head for two years, and has spent no end of money with doctors and for ointments, which did her no good. She had about given up hope of ever being cured, when someone told her to try Dr. Chase's Ointment. By the use of this Ointment the trouble has left her entirely, so we have unbonded faith in it. I have told several people about the Ointment."

Mrs. W. G. Dowden, Greenspond, Bonavista Bay, Nfld., writes: "I suf-

fered with eczema on my hands, and for eighteen months was so bad that I could not use a needle to sew or do anything. I could scarcely dress myself. Though I had lots of salves from doctors, I could never get much benefit from them. Then I sent for a sample of Dr. Chase's Ointment, and found it very different in action. It was not long before my hands began to heal, and four 60c. boxes made them well. I cannot praise Dr. Chase's Ointment too highly, and frequently give some to others to get them using it, for I know that it will cure."

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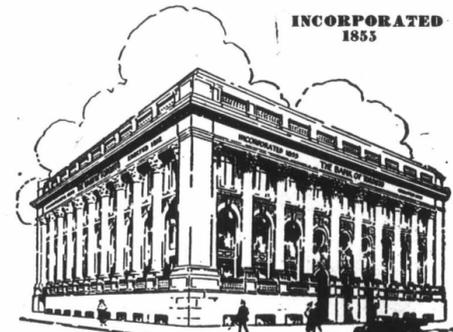
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