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# Canadian Churchman

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## Personal & General

Col. Almond is arranging for a large Conference of Chaplains in London in November.

Rev. Tissington Tatlow has completed twenty-one years of service as General Secretary of the Student Movement of Great Britain.

Lieut.-Col. H. Storr, D.S.O., the Lay Secretary of the C.E.M.S., has been killed in action. He has done a great work in connection with the Men's Society.

The Bishop of London is shortly leaving for Salonica, Palestine and the Near East on a visit to our gallant troops on the invitation of the British Commander-in-Chief.

The Dean and Chapter having given their permission, it has been arranged to erect a memorial window to the work of the Y.M.C.A. during the war, in Westminster Abbey.

Mr. Walter B. Sloan, for many years Assistant Director in London for the China Inland Mission, has accepted the General Secretaryship of the Keswick Convention Movement for the Deepening of Spiritual Life.

The funeral of Richard Reid, Agent-General for Ontario, on October 25th, was largely attended by Canadians in London. General Turner attended in person. The Canadian band from Epson Hospital, participated in the service, at which the Hon. H. J. Cody officiated. Canadian officers acted as pallbearers.

Word has been received that Capt. L. E. Skey, Rector of St. Anne's Church, Toronto, and four other Y.M.C.A. officers, were the victims of a gas shell. Fortunately a few days' attention in the hospital enabled him to return to duty apparently none the worse.

Hon. W. H. Hoyle, of Toronto, died last Sunday morning after an illness of some months. He has been an active member of the Diocesan and General Synods and always evinced a keen interest in the church affairs of his home town, Connington. He has been M.P.P. for North Ontario for the last twenty years, and was Speaker 1912-14.

The Rev. Cyril Alington, the Headmaster of Eton, on October 20th, dedicated a stall plate in the Upper Chapel at Eton, in memory of Sir Cecil Spring-Rice, the late Ambassador to the United States. During the ceremonies, Mr. Gerald Balfour, a brother of the Foreign Minister, read a letter received by Lady Spring-Rice from Mr. J. P. Morgan.

Lance-Corporal the Rev. A. J. Wade-Gery was the preacher at Yarmouth (Eng.) Parish Church at the recent Harvest Thanksgiving service. The Rev. Lance-Corporal's regiment is stationed at Yarmouth at the present time. Before joining up Mr. Wade-Gery was the Wilberforce Missioner for Southwark. He was also Clerical Secretary to the Southwark Diocesan Union C.E.M.S.

General Allenby was brought up at Kenwick Hall in the Parish of Legbourne, in Lincolnshire and at a recently held service of thanksgiving for the overthrow of the Turkish rule in Palestine in the Parish Church, it was stated that "a member of the congregation desired to give as a thankoffer-

ing to Almighty God, the sum of £1,000 for the great victory achieved under the general's direction."

A total of over \$900,000.00 worth of meat and dairy products has been purchased in Canada by the British authorities during the past 12 months.

Dr. Elisha Jessop, M.P.P., who died at St. Catharines last week, had been a member of St. Thomas' Church there for years. At his funeral the Provincial Government was represented by Hon. W. D. McPherson. The funeral services were conducted by Ven. Archdeacon Perry and Rev. A. W. Howitt and Rev. Dr. G. H. Smith, Presbyterian minister.

The news of the recent death of Mrs. N. A. Sanders, relict of the late Rev. T. E. Sanders, in her 87th year, will cause grief to many. She has been active in Church work in the diocese of Huron for many years and a life member of the W.A. Mrs. Sanders has been a subscriber to this paper

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# SUNDAY SCHOOL WAR MEMORIAL

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*If you have no member fallen, give in gratitude to help the Fund*

since its first beginning. Her son, Mr. T. G. Sanders, is a resident of Aylmer.

Rev. E. S. Yui, a graduate of Latimer Hall, Vancouver, has been appointed Principal of a College at Nanking for the training of evangelists, which has been established by Mr. Milton Stewart, a wealthy American, who has contributed \$3,000,000 for the Christian work in China. It is hoped that the College will attract men from all over North China. The attendance last year was 120.

The Right Rev. William Boyd Carpenter, former Bishop of Ripon and Canon of Westminster since 1911, died in London, Oct. 26th. Born in Liverpool in 1841, the Right Rev. William Boyd-Carpenter was educated at Cambridge. In 1864 he became Curate of All Saints', Maidstone, and served in various parishes until 1884, when he became Bishop of Ripon. In 1911 he retired from the Bishopric and assumed the post of Canon of Westminster. He was honorary Chaplain to Queen Victoria from 1879 to 1883. The Right Rev. Boyd-Carpenter was well known as a lecturer and writer on religious topics, and was a student of Dante. He was Noble Lecturer at Harvard University in 1904 and 1913. In 1912 he was created Knight Commander of the Victorian Order. He had honorary degrees from various English Universities as well as from McGill University of Canada.



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Bishophurst,

Sault Ste. Marie, Ont., 24th October, 1918.

My Dear Canon Morley,  
To promote an intelligent knowledge of the Christian Year; to encourage the systematic study of the Holy Scriptures; and to support sound Christian teaching in our homes as an antidote to what is questionable, not to say false—are objects which I am confident will commend themselves to all right-minded Churchmen.

I therefore warmly approve of "The Christian Year Calendar," which is published with these objects in view, and heartily commend it for use among our people, believing that it is calculated to do great good.

I am,  
Very faithfully yours,  
(Signed) GEORGE ALGOMA.

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# Canadian Churchman

Toronto, October 31st, 1918.

## The Christian Year

TWENTY-FOURTH SUNDAY AFTER TRINITY.

THE poor woman in to-day's Gospel wished to establish a point of contact with our Lord. Her experience with other physicians had been disappointing and costly. From what she had heard or seen of the Great Physician she felt He could answer her need. "She said within herself, If I may but touch His garment, I shall be whole." She seized the opportunity by pressing through the crowd that thronged Jesus as He made His way to Jairus' house; and when she touched, "immediately her issue of blood stanch'd" (St. Luke). Further, her anxious, needy touch drew to her Our Lord's attention and called forth His commendation and blessing.

How many have an inarticulate, subconscious feeling that in Christ they would find healing and blessing, all attempts to attain these from other sources having failed! How can a point of contact be established for them that "virtue" may flow from Him to them? Where may needy souls go to wait for the Saviour? Is there a tryst where He may be met? Is there for us, now that He is invisible, anything corresponding to the hem of His garment?

Holy Scripture is spoken of as the "Key of Knowledge" (St. Luke 11:52. Compare St. John 5:39; St. Luke 24:27, 45). If this is said of the Old Testament, what may we not say of the New Testament, where is set out for us the activities and words of Our Lord in His earthly life, as also of His ascended and glorified life? Holy Scripture is for those who "would see Jesus" a point of contact. Is it not true that in neglect of the use of this key of knowledge, the excellency of the knowledge grows dim? Too much value cannot be placed upon the constant and regular reading of the Bible to keep our knowledge of Him clear.

Divine Instructor, gracious Lord,  
Be Thou for ever near;  
Teach me to love Thy sacred Word,  
And view my Saviour there.

Our Lord has promised His Presence with His people. "Where two or three are gathered in My Name, there am I." "I am with you always." Common worship is a point of contact.

What of the Holy Communion—"the Lord's tryst," as it has been called? How near—how very near—is the gracious Master to the humble, faithful, thankful, penitent man as he receives the Sacrament of the Body and Blood of Christ and hears the words, "The Body—the Blood of our Lord Jesus Christ—given—shed for thee—preserve thy body and soul unto everlasting life. Take and eat—drink."

The world about us—have we eyes to see—is the hem of His garment. "Thou deckest Thyself with light as with a garment." "The heavens are the work of Thy fingers." "Thou hast made summer and winter." "The waves of the sea are mighty and rage horribly, but yet the Lord—Who dwelleth on high is mightier."

Christ alone can heal us. Touch the hem of His garment with faith and desire, and that touch will not be unfruitful of blessing.

## Editorial

THE GOD OF ALL COMFORT.

FAMINE has passed us by but war and plague have invaded our homes. In our land there are countless hearts that are bearing a weight of proud sorrow for those who will not return from France. In the last month thousands of homes are desolate after the swift death has taken the ones that could ill be spared. Pitiful word comes of little children made orphans in a day, and of parents who have lost all the treasure of young life in the home. The response of kindly service has been a revelation of the heart of mankind, but it does not lift the cloud which shadows the lonely path of the future.

The medical and scientific reasons for the outbreak afford no comfort for the sorrowful ones. To God alone can we turn. Our Saviour revealed the heart of the Father and we know He cares. "Not a sparrow falls to the ground without your Father." Jesus felt the jar and discord of this world more than we, for He was perfect man, and yet as He looked out on a world "red in tooth and claw" and felt the iron of the same world's injustice enter His soul, the only word upon His lips was "Father." Perfect fellowship with the Father's will was His complete support and strength. May the God of all comfort bring to the sorrowing ones the fulness of His comfort and may the Holy Spirit unseal their eyes to the promises of God's Word and Love.

NOT whether Germany has learned her lesson but whether we have learned our lesson is the fear that robs us of peace of mind. Just as Germany plotted and planned to keep her army ready to strike an unsuspecting world, now she is prepared to go any length to save her army from the aroused world incensed at her treachery. Her promises and undertakings fall from too glib a tongue. The rapidity of her conversion damages its sincerity. In future years the German histories will tell, if by that time they fall into the habit of truthfulness, of the wonderful adroitness of the German leaders who saved their army and land from an enraged world by their clever ruse of using a democratic varnish to hide an autocratic state.

POPE BENEDICT XV. last week sent a letter dealing with the Bilingual question in Ontario which has for some time caused dissension between the English and French Roman Catholics, generally, and in Ottawa particularly. He gives it as his decision that the Roman Catholics should seek further advantages as follows: (1) that the inspectors of their separate schools should be Roman Catholics, (2) that during the first years of tuition the use of their own language should be granted for the teaching of certain subjects, chiefly and above all, of Christian doctrine, and (3) that Roman Catholics should be allowed to establish training schools for teachers. He urges peace between the two parties and suggests that every priest should learn both English and French. He forbids appeals to the civil courts without the knowledge of the Bishop. Those of us who regard the whole separate school system in Ontario as a profound mistake, viewed educationally, socially and nationally, will look with distrust upon these proposed extensions which the Pope urges. The first and the third suggestions

would make the system a complete unit. To create such would be unwise, for outside inspection and normal training have resulted in the improvement of the educational standard of the separate schools. We feel that religious teaching should have a recognized and enlarged place in our educational system. But where any denomination would be in practically unchecked control of the expenditure of government moneys for a system separate on the basis of religion we feel that the educational efficiency would be in constant danger of being sacrificed in the interests of sectarian propaganda.

THIRTEEN clergymen of the Church of England have recently been "received" into the Church of Rome. One was formerly Warden of the College of Clergy, Worcester. They were received by three clergy who themselves had left the Church of England for that of Rome. It is really better for our Church that the men whose minds are set in the direction of Rome should go their way, for no Church could be more anti-Roman in its declarations than the Anglican, and it is better for them, for the dishonest continuance in our Communion is a peril to their souls. Their candour is preferable to the duplicity of some who circulate literature, advocating Roman practices. For instance, in "a simple prayer book for lay folk" is found the Roman mass with the Church of England service dovetailed into it, and the words, "Don't forget to pray for the Chief Bishop, the Pope." In the prayer during the "canon" are the words: "I pray thee have mercy on the Pope." We are reminded of the resolution of the House of Commons carried in April, 1899, by 220 votes to 14: "That this House deplores the spirit of lawlessness shown by certain members of the Church of England, and confidently hopes that the Ministers of the Crown will not recommend any clergyman for ecclesiastical preferment unless they are satisfied that he will loyally obey the Bishops and the Prayer Book and the law as declared by the Courts which have jurisdiction in matters ecclesiastical." We can be thankful that the spirit of Canadian churchmen is loyal to the Anglican position.

MEMORIALS in England for those who have given their lives for King and Country are taking the form of missionary endowments. The S.P.G. has received from an anonymous donor £4,000 to provide a permanent income for a missionary. The Sunday School War Memorial Fund is the opportunity for all our parishes to combine in keeping not one but many missionaries in the field in memory of those who have fallen in the fight for truth and freedom.

SIR DOUGLAS HAIG is a leader whose successful manipulation of military forces has not blotted out his sense of dependence on God. At the time of the German push Major James M. Black, of Edinburgh, was taking services at General Headquarters on the dark Sunday. Writing to a friend he said: "Sir Douglas was very quiet. He came and thanked me afterwards for the comfort I had given him and remarked: 'Remember, the battle is not ours, but God's.' General Pershing issued orders to his men on their arrival in France which will be treasured with those of Lord Roberts and Admiral Beatty, which appeared in our columns. That our leaders are thoroughly Christian is reassuring."

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**B**UDDHIST prayer meetings for the war for seven days is something the average Christian would consider improbable. Yet some time ago a large placard was put on the famous Kangtong Pagoda, a "Pagoda of the Seven Towers" which the "Petit Massager de Ningpo" says read in part as follows:—

"The European War lasts long; many soldiers have been slain, with no hope of seeing the cessation of those feelings of hostility which are setting the nations against each other. Therefore, we citizens of the Chinese Republic, worshippers of Buddha, desire to assemble together to pray, uniting our forces in a bond of affection. We shall pray seven consecutive days without ceasing, and shall recite the prayers of the Lun-ni, luminous as the brow of Buddha himself. We shall begin on the fourth day of the first moon, so as to finish on the tenth. May Buddha in his goodness cause this decree which sends so many men to their death to cease! Our monastery will thus labour for the prosperity of our own country. We hope that on the day fixed all the bonzes of the monastery will come to the altar to sacrifice to the Three Holy Ones, and that they will pray with fervour and diligence.

Can we Christians avoid the accusing finger of conscience when we reflect on the paucity

and slackness of our prayers, generally speaking. Is the outlook and petition of our prayer in Christ's name any greater than this prayer in Buddha's name? Have we attempted to exhaust the inestimable riches of Christ for the benefit of our fellows? "God forbid that I should sin against you by ceasing to pray for you."

\* \* \* \*

**P**RESIDENT WILSON'S request that the Y.M.C.A. combine with six other organizations, including the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army in the drive for their merger fund of \$170,500,000 on November 11th, is counted by Dr. John R. Mott as an unprecedented opportunity. The advantages will outweigh the disadvantages. The plan will bring greater efficiency in Soldiers' Welfare work and be another potent factor in fusing together the nation. He urges all to seize the opportunity to show largeness of soul, tolerance and co-operation.

\* \* \* \*

**R**E-EVANGELIZE London" is one of the after-the-war tasks mentioned in England. This unexpected statement is borne out by this incident: A girl of ten, a witness at Greenwich Police Court, was recently asked questions with a view to ascertain if she understood the nature of the oath.

"Have you ever heard of God?" asked the magistrate, and the girl replied, "No." "Have you ever heard of the Bible?" Again the answer was "No." And the same reply was also given to questions as to whether she had ever been to church, chapel, or Sunday School. Her mother followed with an explanation that for two years the child had been at the Sidcup Homes, "under the care of the Greenwich Board of Guardians"! So such re-evangelization must include more than Whitechapel.

\* \* \* \*

**T**OKIO seems to be the "Boston" of Japan as far as religion goes. Tareido, or the "Great Spirit-Way," is the name of the latest religion founded by Morihei Tanaka of Tokio. The "Japan Evangelist" says that three high officials of the army have embraced it and that some months ago twelve men were sent out to preach the doctrines throughout Japan. It has a philosophical and therapeutic interest. It teaches that a man may become possessed of the great spirit face and perform cures hitherto impossible. This religious unrest is one of the difficulties our missionaries have to face. By the grace of God it may become an ally as is shown by the fact that 27,000 persons decided for Christianity during a three-years' National Evangelical Campaign concluded last July. The thinking and influential citizens are the hope of the Church.

## President Wilson's Reply to Germany, Oct. 23, 1918

Professor G. M. WRONG, M.A., University of Toronto

**T**HE last note of the President of the United States is the strong utterance which we have desired. Probably no supposedly civilized government has ever received from an adversary, under the forms of courtesy, so direct a challenge of its honour. "The nations of the world," says the President, "do not and cannot trust the word of those who have hitherto been the masters of German policy." In the past the language of diplomacy has been full of assurances of "distinguished consideration" and "high esteem."

President Wilson assures the Swiss Chargé d'Affaires, the medium of communication, of his "high consideration," but he does not even profess this for the German government. He tells them that because no one can take their word "extraordinary safeguards" must be insisted upon. The allies must be put in a position to enforce arrangements which may be agreed upon. This means that Germany must lay down her arms. She must have no voice in determining the significance of her promises. The allies must have "unlimited power to safeguard and enforce the details of the peace to which the German government has agreed."

The omissions of the note are as remarkable as its contents. The President does not even mention Germany's protest against charges of outrage. He takes the outrages for granted and simply says that the "injuries and injustices" of the war must be remedied. To the plaint that "the German people" must consider their "honour" the President only says that the German people have not yet spoken and that it is the honour of their government which is compromised.

The effect of the note will be to stiffen allied opinion. It may be, as Mr. Taft and Colonel Roosevelt have said, that the whole correspondence was a mistake, and that our own morale is injured by talk about peace when the hour for peace has not yet come. We may

say, however, that if there were to be notes the President has written with great force and insight. We know now exactly where we are. He has cleared the air. The allies will not treat with Germany except through a government which is the product of a domestic revolution in Germany. If there is no vital and far-reaching change in Germany then the only word to be spoken is surrender. The allies will take no chances. They are ready to grant an armistice but only on terms which will leave Germany helpless from a military point of view.

We must consider the probable effect of the note in Germany itself. President Wilson does not say that the Hohenzollern must go. That would be a direct dictation to the German people as to the form which their revolution must take. They are a strangely docile people. The Hohenzollern cult has been carried on skilfully, and it may be that a direct invitation from outside to dethrone the Kaiser would revive for a time a devotion which has become a habit. The President is more skilful than to commit this breach of tact.

Instead he throws the apple of discord among the Germans themselves. Bavaria and Saxony do not like Prussian domination. The President says that the King of Prussia has been and is still master of Germany, and that there can be no peace until this condition ends. The answer of Germany outside of Prussia may well be that they will not suffer longer in order to keep in power the Prussian tyrant. The answer of many within Prussia will also be that they know their tyrant and wish to be rid of him.

The President tells the German people that they are still deceived by their leaders and that no really vital control has yet been yielded to them. This will stimulate them to demand this real control. The present German gov-

ernment has aimed to divide the allies. The President shows that the allies are united and that they have agreed on the only terms which Germany can have. No door for illusion is left open. We know where we are. The Germans know where they are, so far as allied intentions are concerned.

It would be a mistake to assume that peace is near. Germany has received terrible blows. She has lost material of war which she cannot replace. In the West she is retreating amid disastrous conditions, and in the East new enemies are rallying daily to menace her. But the German armies are still intact. Germany is getting away her men, if not her guns and ammunition. The Meuse is a strong front which we can hardly doubt will hold the allies until next year.

The cry of the country in danger stirred revolutionary France to defy Europe and save herself. We do not know what the effect of such a cry in Germany may have on the German people as a whole. They may still stand by military leaders who think that prolonged fighting will in the end secure better terms. The Germans have hitherto rallied to the call of their leaders. They may do so still. They do not know, as we do, the full facts of the situation. They cannot see what the rest of the world sees; the overwhelming resources organized against Germany.

If they awake and cast out their false gods the future will be easier for them and peace may not be too remote. They may see this, though their past should not encourage us in any delusion as to their insight. In any case we know now exactly what lies before us. It is General Foch who will grant an armistice, and on his own terms, and the allies will not treat with a Hohenzollern dynasty left with any shred of political power. That evil thing, the civilized world now says in unison, must go.

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# A Tribute to Canada

Right Rev. H. R. WAKEFIELD, D.D., Bishop of Birmingham.

Jesus said, "I am the Truth."—St. JOHN 14: 6.

WE meet to-day on a very interesting occasion because gathered around this day are many things which must warm the hearts of every Canadian. To begin with you have in your minds what happened four years ago, when the First Canadian Contingent went overseas. I can remember very well indeed the first arrival of the Canadian troops to assist in the great war. I can remember what excitement there was in one of England's great hospitals when the first wounded Canadian arrived. He was a member of what was called the Princess Pat's. He was, as it happened, a son of an English clergyman in the diocese of Norwich, but he was as thorough a Canadian as if he had been born here and his forebears also. He had to be moved from us and went eventually to his father's home, but all the time he was with us I think he received as much attention from doctors, sisters and nurses as any ten or twelve other people in that hospital. And I remember how I myself rejoiced at the thought of spending some little time with the Canadian Corps in those early days. It made one feel somehow the brotherhood between us. That first lot of Canadians you are thinking of to-day. A great many of them, I fear, have not returned to an earthly home.

When we are thinking also of that great country so close to you here, that great United States of America, whose entering into the war had far more than a material benefit because it gave to us, at any rate at home, a great strength and certainty as to our moral purpose, when we found that a land which could easily have kept out of the struggle, felt that conscience demanded that it should enter. We, over in England, no doubt, might have had some natural feeling that we were bound to fight, but we were encouraged to believe that our motives were true, indeed, when we found that an impartial nation came into the war.

What does it all mean? Does it not mean this, that you and I can put ourselves before God and say that we have been following Him, that we have been doing the right, that we have not failed God, and we have, to some extent, followed the Christ Himself Whose response to that Heavenly duty cost Him His life. He came to do the Divine will. That was the great thing always before Him. He came to do the work which cost Him His life but He won the world. And so we to-day can say we have followed right and truth, and after all that is a great strength and comfort in war as in everything else.

Our country has had a very curious record in regard to this truthfulness before the world. There was a time when England was considered a very selfish country, but on the other hand, they have had to acknowledge that when England sets out she has a pure motive. I remember years ago when I was a schoolboy in Germany the nephew of a great man, himself afterwards the Chief of the Staff of the German Army in this war, used to take an interest in us English boys, and he said to me one day, "Do you know that you British people deceive us because your diplomats over here always tell us frankly what they mean. Now we think that the most diplomatic person is the one who says what he does not mean, and so when your diplomats speak we look around to see what they really mean, feeling quite sure that they do not mean what is said." I think there have been times in our history when we have been selfish, but I do feel this, that the best thing which the war has done for the Old Land is to show us that when the right and truth is assailed we can come

\*A sermon preached at St. James' Cathedral, Toronto.

out of our lethargy into a constant noble effort. I am persuaded that in the years that lie ahead of us, the years of peace, time and reconstruction, there will be a very real effort in the Old Land to see the mind of God.

You here have a glorious responsibility in the future. You know yourselves deep down in your hearts, that thanks to what you have shown yourselves in this war, you have that which will make a great nation. You will be consulted by the nations of the world as never before. You have taken your place as a power in the world, and your responsibility in political and social life will be greatly increased. You are going to link up



Courtesy of "Mail and Empire."  
The Bishop of Birmingham and his son, Captain H. R. Wakefield,  
Royal Scots Fusiliers.

with the nations all over the world which seek God's purpose first of all.

You know how we love the truth, how we hate a lie. May your motives, in the name of God, be open and straight. You know how we hate to do business with a trickster. You know how a man may succeed in a worldly sense, but if he is not straight we have nothing to do with him. Nations must never put their hands to documents without first knowing the purpose of those documents. Nations must acknowledge their responsibility towards God and towards all other lands. That must be the very centre of the future. No league of nations is worthy the paper on which it is written unless it is based on the very mind of God. That is the lesson of the future, that is the great ideal before you, the one thing that makes me wish I was thirty years younger, so I might see some of those ideals carried out and might assist in carrying them out.

Oh, young men, wonderful is the future that lies before you. You have not merely the development of the country you love, but you must take your part in the reconstruction of the world, that it may be God's world. There is a city in England, a very crowded place, but one thing we have on which we pride ourselves is this, if a man

has anything, wealth or influence, the greatest glory of his life is to work for his city in some public position. It is a glorious thing. It makes one proud. So I would say, in the days that come after the war, nations and cities will want the very best of their people to serve in order that righteousness shall prevail throughout the world. We want on all sides the fullest and completest truth.

The religious bodies must do their part. I regret to have to say that in spite of our many missions the religious bodies have failed to be the great impulse and strength and power they should be towards righteousness. I want to say to all members of religious bodies, if you want to be an influence you should join yourselves together as far as possible for all great social purposes. "Seek ye first the Kingdom of God." I would close simply by saying this, that you need to notice how the young men of any particular training have proved themselves so splendidly in this war. Does it not show us the care they should have in their adolescent years, these young fellows on whom the burden of the land will fall.

And I thank you here in Canada, I thank you from the very bottom of my heart for the way in which you have showed that you believe the Old Country, the old mother is worthy of leading. I shall go back, please God, immensely encouraged to strive to live for my own land by the fact of the recognition which has been exhibited here, that you believe that the Old Land is still the land of God. God grant that we may learn through the victory which is now coming to us that He will not leave alone those who strive for the right. And so in days to come let us seek to accomplish His purposes in peace as in war.

## THE WOUNDED SOLDIER.

By Frances Reade Patterson.

I prayed, "God safely keep my soldier boy.

But if it is decreed that he shall die,  
Then may his death be merciful and quick.

O let him not for age-long hours lie  
Helpless and mangled, where the cannons roar,  
Ere that 'twixt him and succour,  
Aught can span

Nor let him live, to face the dreary years,  
A maimed and broken portion of a man."

Thus prayed I, oft and earnestly, until  
One day upon the street I passed a boy;

Saw him, and paused the second time to see  
A countenance illumined so with joy.  
He was in khaki and he had a crutch;  
And then I saw that all one leg was gone,

Yet standing chatting with his comrades there  
He was a bonny sight to look upon.

And in my mind, the wonder of it grew,  
That one so sadly maimed could yet be glad  
And face life eagerly. And then I prayed,  
"God bless and safely keep my soldier lad;  
But if it be that he must suffer pain,  
Or crippled be, beyond the hope of cure,  
Give him a spirit that will not be quenched,  
O give my laddie courage to endure."

I looked upon a wounded soldier's face  
And saw that which straightway I coveted  
For my own boy: for if the cause be right  
He who braves danger, hardship, pain, and dread  
Or even worse, a lifelong cripple's fate,  
Then, smiling, meets that fate he may not shun  
Is all a man—more, he's unconquerable.  
His service ended? Nay, 'tis but begun.

This is our doctrine—the permanent value of trial—that when a man conquers his adversaries and his difficulties, it is not as if he had never encountered them. Their power still kept is in all his future life. They are not only events in his past history, they are elements in all his present character. His victory is coloured with the hard struggle that won it.—Phillips Brooks.



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

**S**TIRRING and thrilling as has been the war news during the past few weeks, the subject of "influenza" has probably occupied most of our attention in Canada. From the Atlantic to the Pacific its ravages and its threats have been thrust upon us with stern emphasis. It has come from whence no one seems to know. Its means of infection can only be guessed at, but its effects where great care has not been taken are most apparent and convincing. Churches have been closed, assemblies have been forbidden, travel has been frowned upon, and bed on the first symptoms has been recommended. In the larger centres the death toll has been alarming, and when we think of the field in Canada, extending from one ocean to the other, the mortality from this cause alone must be much greater than the casualties to our army in the fiercest fighting of their worst campaign. Yesterday your friend looked splendidly. To-day you hear that he has been hurried to the hospital, and to-morrow you are writing letters of condolence to his relatives. And it all springs apparently from some trifling microbe that neither the eye nor the microscope can either see or reveal. We who have escaped the fatalities and hardships of war are being subdued in thousands by an invisible and an inscrutable foe. The brains of medical science, the hands of loving ministry, the intelligent obedience to those in sanitary authority, and the prayers of the faithful will conquer, no doubt, in due time this masterful enemy. There should be no proud defiance, no standing up and fighting in the open, according to the tradition of manly conquest, but judicious and prompt retreat to bed or the hospital ward, and the calling of a doctor and a nurse. In thus stooping can we alone hope to conquer.

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In this widespread affliction, that has darkened the homes of so many of our fellow-citizens, there arises an opportunity to thousands to play the part of the Good Samaritan. The unscathed can keep a watchful eye upon their neighbours' front and rear doors. If there is not the usual activity, a friendly enquiry whether all is well, a readiness to help where help is manifestly needed, a quiet insistence to do something when assured that "we are getting along all right, thank you," the sending in of some tempting delicacy to the convalescing—all these things count in a hundred ways. Remember the days when you were ill and someone most opportunely offered to attend to the furnace and bring your mail from the post. Can't you recall to this day the taste of that quivering, cherry-coloured jelly that came from some unexpected quarter, and how you devoured it when you had sworn a dozen times that you didn't want a thing to eat? Then you reflected upon the donor. You never thought it was in her to do such a thing. You never believed that she cared a farthing about you or anybody else, so absorbed was she in her own household, her pleasures and her whims. Don't you remember also the cup of junket that was left at your door late in the evening by the old servant, who is now the head of a numerous family? "It isn't much," she apologized, "but Master Fred used to like this when he was a boy, and I just thought it would be a little remembrance of old times." "What! Good? Well, rather. Dear old Kate! How I used to bother the life out of her in the kitchen, and broke her heart many a time by spoiling her best efforts in culinary art." It's a fine thing to have friends when you are feeling "rotten," and when those friends spring up from unexpected quarters, the good angels seem to fill your room with a sweeter, richer music than you have ever known. And now is your time to do this very thing. Don't say it will give you too much pleasure. Don't listen to that imp of Hades that whispers in your ear that you are only doing it for effect, and that it makes you look like a fool, anyway. Don't say, "Here is a cheque for the charity organization. I guess that will do all right." Stand up like a man and see that poor fellow through who is the only survivor, able to wait upon the wife and kiddies. Step into the kitchen and make him some of that broth that made you the hero of the party on the hunting trip. Give a hand at tidying up until the woman you spoke to arrives. It is all being done in ten thousand different spots in this fair Dominion to-day, and a new comradeship is springing up among our people. Friendliness, like mercy, is

twice blessed. It blesses the friendly and those that are befriended.

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The ethics of help in a time of distress such as this is instinctively understood by many, but it is not so with all. May a few words, therefore, be offered on the subject? It is a natural and normal thing for the poor, for the toilers to help one another. That is one of the saving graces of limitations. The carriage of Mylady would be uncomfortably filled if a tired pedestrian were invited to a seat, and so it sweeps by. The huxter or the farmer says, "Come right in. There is plenty of room," and he shares the best that he has with cheerfulness. The man that has been stricken by the wayside may not be taken into the palace for temporary relief and restoration, but the cottage door swings gladly open to receive him. To-day a common grief and a common menace reminds us there is no respect for persons on the part of this disease. It is the same loneliness, the same sorrow that wrings the hearts of those who have lost child or husband or brother, no matter what may be the quality of the home before which the hearse stands in hushed quietude. It is the same anxiety and care that weighs down those who are waiting upon the sick. Where whole families are stricken at once, someone who ought to be in bed must crawl around and wait upon the others. But these cases, when known, so manifestly call for help that we would be Huns, indeed, if we lent not our ears. I plead not for these, for they need no advocate. But I plead for thousands of cases where everything is going all right. Recovery is in sight. There is no absolute want. They will live whether you lift a hand for them or not. There is your opportunity. There is where the unexpected, the "unnecessary" thing, if you will, may be done. In doing it see that it is done graciously. Do not send Mrs. Murphy something that you would be ashamed to send to the Vandykes. It is the manner of the gift that counts. Whatever it is, let it show your care, your respect, your good taste and judgment. Don't say that "It doesn't look very nice, but it is better than what they are accustomed to, anyway." It may be politely received, but discerning eyes know, and in that knowledge there is a sting. You are not compelled to do gracious things, but when you are moved to do them, let them be out-and-out gracious. Be careful about the seasoning, and the flavouring, and the browning, and the serving. These are things that speak and stir the heart with gratitude and love and cheerfulness. "What care she took! Wasn't it perfectly lovely?" And then there arises the thoughts about the goodness that is all around us and we didn't know it. "We never knew we had friends like that." When this epidemic is past, who may tell what hearts have been softened, what lives sweetened, what hopes awakened, and what faith has been founded—all because I was weary, and someone ministered; I was sick, and ye visited me.

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"Spectator" feels that he ought not to be left entirely alone in voicing a protest against the exploiting of the Church for all sorts of secular purposes. There is a large body of Churchmen that resent the growing custom of dragging the Church away from its proper spiritual functions to the promotion of this or that scheme that for the moment is of importance in the public eye. But these people have no chance to express their disapproval, because the Church leaders either acquiesce or refrain from stating the Church's position. We are being dragged along by certain organizations into a most humiliating position. We have either to preach according to instructions that are issued by an "organizer," or we are threatened with the penalties of disloyalty or some other dreadful affliction. The instructions have gone out that for three Sundays in succession we shall touch upon a given topic. It is a topic that fills our hearts with interest, but it is not the kind of subject that should be considered from the pulpit of an Anglican church, nor should the influence of a clergyman be weakened by calling upon him to consider that subject or give advice to his congregation. His efforts to have his people possess a right will and judgment in all things is infinitely more important to the State than his recommending definite decisions on current topics. A pastoral letter from our Bishops, laying down some rule for the clergy or enunciating an ideal of action would do much to bring relief to many who feel forced to do what their better judgments tell them is not the highest wisdom.

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Spectator.

Prepare for Victory Loan—Save!

## The Bible Lesson

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

24th Sunday after Trinity, November 10th, 1918.

Subject:

Joseph Forgives His Brothers (Gen. 45: 1-15).

**I**N order to understand this passage it is necessary to remember the events of chapters 43 and 44. Joseph had forced his brethren to bring their youngest brother, Benjamin, with them. They had much difficulty in persuading their father to allow Benjamin to accompany them. Judah had pledged himself to bring the lad back again to his father. It would appear that Joseph had imposed certain tests upon them. Their money was returned. The diving cup was hidden in Benjamin's sack. A servant was sent after them to accuse them of stealing it, and with orders to bring back the one with whom it should be found. We do not altogether understand Joseph's purpose, but the result was that, rather than give up Benjamin, they all returned and gave themselves up, offering to become the slaves of Joseph if he desired it. Judah made a strong plea. He offered to become a bondservant to Joseph himself for the freedom of Benjamin.

**1. The Changed Character of these Men.** Their sin regarding Joseph had never been absent from their memory. The calamities which had come to them spoke to their consciences. Sin always accuses the sinner. These men felt that their present perplexity and sorrow was in some way connected with their guilt. They confessed their sin, and more than that, they were resolved that they would not sacrifice Benjamin as they had done Joseph. The best repentance—indeed, the only true repentance—is that which turns away from sin and will not follow that sin again. Joseph judged them to be repentant and true men.

**2. Joseph's Revelation of Himself.** Joseph had put them through severe trials, and when he found them to be true he made himself known to them. Very touching is the story of that reconciliation and revelation given in verses 1 to 4. He was alone with them when he made himself known. He spared them all that was possible. No stranger looked upon their embarrassment and their grief. Their old sin came up before them, vivid and awful. It had to come, but it was a mercy to them that they were alone with Joseph and God in that hour of bitter remembrance.

**3. The Thought of God Helped Them.** How generous Joseph was to them as he spoke to them of that awful past! They knew well enough what their part had been, but Joseph neither preaches to them nor says one harsh word. He does not make any apology for what they had done. He simply states the fact, and cheers them by showing that they need not lament concerning the result. God had overruled all things, and had even saved their sin from resulting in the tragedy which they had thought was its result. God had preserved Joseph, and had sent him to preserve the lives of those who had sinned against him.

**4. The results of sin** must have been a bitter experience to these men through many years. Their father's sorrow must have touched them deeply. The sense of guilt came to them whenever any disaster overtook them. It seems to be part of the constitution of our nature that sin and suffering are so closely related. It may be that some are superstitious about it, and feel that sorrows and disasters come as a punishment for sin which has gone before. That idea may be, and, no doubt, often is a burden which sensitive souls make a torment to themselves. It ought not to be unreasonably pressed, even in our judgment of ourselves, and certainly not in our judgment of others. (See St. Luke 13.) Yet it is a very blessed thing to have a tender conscience which does recognize the fact of sin in oneself. Joseph's brethren at one time had no such conscience, but the experiences of life and the discipline of God produced it in them.

**5. God saves even the sinner** from the utmost results of his sin. God permits our sins to punish us sometimes, but if they do not crush us, it is because He saves us from that ultimate result. It was this that Joseph showed. God's Providence brought good out of the midst of evil. Even their evil deeds were used to further the great purposes of God concerning Joseph, and, later, concerning Israel.

**6. The affection of Joseph** for Benjamin and his father and for all his brethren is beautifully described. That love was not destroyed by years of hardship and separation. It is a type of the love of Christ, Who yearns over us, His erring brethren, and Who came to save. God's purpose and Christ's service and sacrifice are for the salvation of sinful men.

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## The Religion of the Soldier

LIEUT. C. C. HARCOURT.

MANY university men enlisted early in the war in the ranks of some Canadian unit, and after serving some months in England or in France, transferred with commissions to an Imperial regiment. With many of my friends I joined up in the 2nd Canadian Divisional Cyclists, and after eighteen months' service with them, became a second lieutenant in the Royal Warwickshire Regiment. During the year I spent with them in France, with the exception of two or three weeks, there was no Chaplain attached to our Battalion. There was always at least one in our brigade, and the North Staffords, usually possessing this one, came in for a good deal of joking and sarcasm.

One occasion when the North Staffs. were doing their turn in the line their padre was left behind to officiate at our Sunday service. At that time we were in billets at Dranoutre, a straggling village close to the Belgian Frontier, now in the German front line, but then a mile or so within our lines, scarcely touched by shell-fire and considered delightfully safe. It was a beautiful spring day, and except for the occasional boom of the guns and the droning of a few aeroplanes, all was peaceful and Sunday-like. After the regular Sunday routine of cleaning up our persons, equipment and camp, we paraded for Divine service.

The parade was held in the field just beside the farm occupied by Battalion headquarters. We were drawn up on three sides of a hollow square, on the fourth side of which were the headquarters officers and the band. The Chaplain, a genial Irishman, with an alluring smile and an abundance of fair curly hair, appeared in his white surplice from around the corner of the barn, and picking his way past the chickens and pigs, assumed his position beside the band. The service that followed is the one based on the Church of England service that has been slightly modified for the use of the military. Hymns with a swing to them were the order of the day, and when well known, were sung loudly, and at times, tunefully. The address was short, for the padre knew, possibly from personal experience, that a long sermon was strangely provocative of violent coughing. During the address and during the reading of the lesson the whole congregation sat or sprawled on the grass, some attentive to the Chaplain's words but some, too, whose thoughts appeared to be far away, perhaps dwelling on some face or form in Old Blighty. The whole service scarcely lasted forty-five minutes. At the close the padre announced that a voluntary communion service would be held immediately in some portion of the barn.

At a similar communion service held on the Sunday previous to the opening of the Somme battle in July, 1916, more than half of our Battalion stayed to partake of Holy Communion, and it is true that face to face with any definite danger soldiers are ever ready to express openly their religious beliefs. Usually, however, they are reticent, and this is due not so much to sensitiveness to others' opinions, but rather to the callousness resultant from too great a familiarity with the greatest problems of life and of death.

On this Sunday, however, we had a much smaller attendance, consisting of two officers and seven or eight men. The cattle were in the field, very kindly leaving to us a choice of stalls in which to hold our service. One of these the padre decided on, found a discarded biscuit tin, produced from his bag a white cloth and communion vessels and set up the Holy Table. At that very moment there may have been held a similar service in St. Paul's Cathedral, the organ may have been filling with its sweet music every corner of the magnificent structure and a well-trained surpliced choir may have been leading in the responses, yet I sincerely doubt whether our service in that dirty Belgian stable was less solemn and less impressive.

Major the Rev. C. C. Owen, formerly of Vancouver, was one of the first and certainly the best Chaplain with whom I became intimately acquainted while in France. Major Owen in spite of his onerous duties as Senior Chaplain of the 6th Infantry Brigade found time, as the busiest men do, to attend to the religious affairs of the cyclist unit to which he was especially attracted, as 85 per cent. of them were members of the Church of England, and of these six were Wycliffe College undergraduates, of which College Major Owen is a graduate. Every Sunday afternoon the Major would come to our control post on the

Belgian Frontier, and here twenty or thirty cyclists would gather, some tramping perhaps three miles or more across muddy ploughed fields to attend.

On our first Christmas in France, that of 1915, Major Owen was engaged in holding Holy Communion services in the front line trenches at times only thirty or forty yards from the Boche. From dugout to dugout, from sentry post to sentry post, the Major worked his way down the trench whispering in tones subdued, and handing out to grimy mud-stained hands the emblems of bread and wine.

On the Sunday following Christmas he visited our post, and in our shack gave the Holy Communion to the score or so of men there gathered. It was already the close of a short winter's day when he arrived and in comparison to the mud and the rain outside, our shack lighted by a dozen candles, looked warm and homelike. Biscuit tins a few wooden boxes and a roll or so of blankets placed against the walls, served instead of pews. On the rough board table Major Owen spread the white napkin and read the words of the well-known and beloved service.

Those of us who were present at these services will never forget them. During our stay in Europe



Lieut. C. C. Harcourt.  
Royal Warwickshire Regiment.

we worshipped in some of the most famous churches, yet God often seemed nearer to us at services held in trench or dugout.

The Rev. Canon Jarvis, 54 Howland Avenue, Toronto, has received word that his second son, Lieut. A. E. de Montague Jarvis, has been awarded the Distinguished Flying Cross for conspicuous gallantry, tenacity and determination while flying on the Macedonian front.

Rev. H. V. Thompson, of Erindale, last week received word from Ottawa that his son, Lieut. Robert Thompson, R.A.F., has been missing since October 1st, and that another son, Lieut. "Jack" Thompson, R.A.F., is in Boulogne Red Cross Hospital suffering from gunshot wounds in the neck. A third son, Lieut. Ken. Thompson, also an airman, has been on active service since 1915.

A message reached Toronto on October 18th, direct from France, that Col. Charles Van Straubenzie had been killed in action. Col. Charles Van Straubenzie has been an officer of the Royal Canadian Dragoons for more than twenty years. He was educated at Ridley College, Royal Military College and the University of Toronto. He became a lieutenant in the Royal Canadian Dragoons in 1898, a captain in 1905, and a major in 1911. The military career of Col. Van Straubenzie included the South African war. He has been on active service with the Canadian expeditionary force since the start of the war. At the time he fell he was in command of a Canadian cavalry unit in France. For his services in the South African war Col. Van Straubenzie was awarded a medal with five clasps. He was on duty there in 1899-1900 with the 1st Regiment Canadian Mounted Rifles. During the operations in the Orange Free State he took part in the engagements at Vet River and Zand River. In the Transvaal campaign he fought at Johannesburg, Pretoria, Diamond Hill, Reit Vlei and Belfast.

## On Active Service

LIEUT. CHARLES DAYRELL SHREVE, M.C., president of the Y.P.S. of St. Paul's Church, Halifax, and a nephew of Dean Shreve, of Quebec, was killed in action October 7th, 1918 in the twenty-fifth year of his age. He was the second son of the late T. C. Shreve, barrister of Digby, and was a student of law at Dalhousie when war was declared. He enlisted in the spring of 1915, becoming attached to the 26th Howitzer Battery, C.F.A., going overseas in March, 1916. Lieut. Shreve was awarded the M.C. for distinguished conduct while in action at Passchendaele, November, 1917. A favourite with a host of friends, Lieut. Shreve gave promise of a valued and brilliant career. He is survived by his mother and three sisters, resident in Digby, and one brother, Sevmour, of the Canadian Forestry Corps, now in France.

\* \* \* \*

Lieut. W. J. Watts, adjutant of the 80th Squadron, R.A.F., and a veteran of Gallipoli, died at Camp Borden late Monday night, October 21st, a victim of pneumonia. The late Lieut. Watts, although only twenty-six years old, had an unusual record of service. He enlisted at the outbreak of the war and went overseas with the first Canadian contingent. In England he was transferred to the Royal Warwickshires, and went through the heavy fighting at the Dardanelles with that unit. In Gallipoli he was severely wounded. He came home on leave, and, after recovering from his wounds, joined the 215th Battalion, and again went overseas. He was attached to the 2nd Reserve Battalion until his old wounds began to give him trouble, necessitating his return to Canada once more. As soon as he was able to pass the doctors, he joined the R.A.F., going to Texas for training. Since then he had been adjutant of the 80th Squadron, and had been at Camp Borden since last April. He contracted influenza a short time ago and pneumonia developed. He was a son of Col. G. W. Watts, Toronto. He was educated at Trinity College School, Port Hope, the Royal Military College and Toronto University. Before going overseas he was an officer of the 38th Dufferin Rifles.

\* \* \* \*

Pte. Herbert Bruce Cook, the eldest son of Rev. Gilbert Cook, was killed in action September 24th. He belonged to the Machine Gun Corps. The sons of the family joined the forces early in the war. The youngest son, Ross Stanley, died from wounds received in France, October 8th, 1916. The second son, Ernest Hylton, has been invalided to Regina, Sask., Earl Grey Sanatorium. Sister Ethel Rose Cook was a nurse for one year with the Imperials and for two years with the C.A.M.C. It is the record of such families as this, offering all for King and country, that gives the strength to our Canadian loyalty.

\* \* \* \*

Capt. Crawford, who was reported wounded some days ago, has succumbed to his wounds. He was the son of the Hon. Thomas Crawford, and a graduate of Osgoode Hall, the University of Toronto and Trinity College. He went overseas with the 166th Battalion as major, but in order to get to the front he reverted to the rank of lieutenant while serving with the 3rd Battalion. Last year he was wounded in the face, chest and one of his ankles, and received his captaincy. His wife is at present in her father's home at Ottawa.

\* \* \* \*

The family of Mr. Henry J. Bethune, a member of Christ Church, Deer Park, has suffered a great deal through the war. Capt. H. E. Bethune, the second son, has been reported killed in action. He was attached to the 12th Battalion, Highland Light Infantry, an Imperial unit. His brother, Lieut. John A. Bethune, has been reported wounded for the third time about three weeks ago. The four brothers all enlisted as privates and won their commissions on the field.

\* \* \* \*

The Rev. F. Longmore, Rector of Carman, Man., has received official notice of the death of his son in action in France. This is his second contribution to the hero roll in the Canadian armies.

\* \* \* \*

Notice has been received of the death at the front of Private Mudge, a churchwarden and great mainstay of St. Luke's Church, Oakville, Man.



## Canadian Churchman

(Established 1871.)

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## Correspondence

### SURGE ECCLESIA.

Sir,—It is now nearly 80 years ago that Arthur Cleveland Coxe, a student of the General Theological Seminary, and afterwards the eloquent Bishop of New York, wrote in a fervour of fresh Christian zeal, those famous words:—

We are living, we are dwelling,  
 In a grand and awful time;  
 In an age on ages telling  
 To be living is sublime.

He seemed to think that the nations were awaking as from their long sleep, and that the prophecies of Ez. 38 and 39, Rev. 20: 8, and Rom. 9: 19-23, were about to be fulfilled.

Hark! the waking up of nations,  
 Gog and Magog to the fray;  
 Hark! what soundeth is creation's  
 Groaning for its latter day.

In a tone like that of Elijah, or John the Baptist, he cries:—

Will ye play, then, will ye dally  
 With your music and your wine?  
 Up 'tis Jehovah's rally!

God's own arm hath need of thine.  
 And with a clarion shout that is almost seraphic, he concludes with these appealing words:—

On—right onward for the right!  
 Oh let all the soul within you  
 For the truth's sake go abroad!  
 Strike! let every nerve and sinew  
 Tell on ages—tell for God!

One wonders what Bishop Coxe would say if he were alive to-day and could see the Church and its members after these four years of war. Great landmarks of the world have been obliterated. Every month situations without precedent have confronted us. Wars and tumults that a few years ago would have almost convulsed the nation are to-day the common talk of the Empire, and are read with scarce a tremor of emotion. Was there ever such a trial age for the Church? The war has brought us great Empire glory, and has filled the hearts of Canadians with extraordinary pride. It has opened up for Canada as a nation, the vision of future material splendour.

But what about the more serious aspect of life. The clergy and the people alike seem to be living as if there were no urgency of call, no solemnity of crisis. The Church seems to be mixing calmly with the world. It is not burning like a brilliant light, or like a mighty force laying hold of souls and lives of men. The reign of indifference is appalling. One can go from parish to parish, from town to town, throughout the land and find no extra earnestness, no special services,

no signs that we are living in stirring and tempestuous times. In the mighty working and warring world men everywhere are in earnest, stirring and striving; but the Church, in a time of unparalleled opportunity, seems complacent, calm and unconscious, of special call. It makes one think of the story of old, when the mighty tempest came upon the ship, and it was like to break, but the prophet down in the lower part of the ship lay fast asleep. The shipmaster came to him and said: "What meanest thou, oh sleeper? Arise and call upon thy God."

One sometimes wonders why it is that the men of to-day who are of the world, do not rebuke the sleeping men of the Church for their indifference and lack of prayer. We wonder what they would say in their indignant surprise, if they really thought out the meaning of the Church and its inconsistency, and contrasted their earnestness and vigilance and intensity about the things of time, to the apparent indifference of the man of God to the great realities, the thunderings of judgment, and the calls and claims of the living God.

It was the great French thinker Pascal, who said that there are only two classes of men who can be called rational; those who serve God because they know Him, or seek Him with all their hearts because they know Him not. No thoughtful reader of the signs of the times can help but feel that there is a general feeling to-day, not only in Canada, but throughout the world, that God is working. There is, undoubtedly, latent, in many souls, a deeper longing for God. There is beyond all disputation a readiness for a glorious revival. In spite of the indifference and worldliness of the hour, there is a response to God's call to the higher life, and a desire for better things even in the sons and daughters of pleasure. To-day we believe the call of our God to the clergy and to the Church members alike, is the old old word that rings from the very heart of the Apostle: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Dyson Hague.

### THE CHURCH, CLOSED OR OPEN, WHICH?

Sir,—Has the Church lost the power to speak? Has she no message to her people in this time of stress and anxiety? Is there no God Who is the maker and preserver of His people? One would almost think that these questions must be answered in the negative, when one reads that "by request of the Bishop," in a certain diocese, no services are to be held in the churches during the prevalence of this epidemic of influenza, and that when the churches are again opened, "not more than 25 are to be allowed to communicate at one time," until the disease is completely abated! Have we forgotten that the "pestilence" is one of God's "sore judgments," and that the prevalence of influenza is God's call to a people who have not yet listened to His call in the awful war now in progress? It is not closed churches that we now need, but open churches where people can gather for worship and intercession. The numbers who would so gather must at this time necessarily be small owing to the prevalence of disease. Have we forgotten that He who made the microbe can alone stay its ravages? Let us use every legitimate means, close our Sunday Schools, give up week-day meetings, except those for prayer and worship, seeking for God's blessing upon every human effort, but let us not stay the pleading of the great sacrifice of Calvary in the worship of the God Who created us, Who has redeemed us, and Who is sanctifying us.

May God forgive our unbelief!

Chas. L. Ingles.  
 408 Brunswick Ave., Oct. 26th.

### IS THE CHURCH AWAKE TO THE SITUATION.

Sir,—I write to commend your recent editorials upon the need of the Church to awaken to the situation. It seems to me that the great body of clergy and laity stands where it stood twenty and even thirty years ago, failing to realize that the Church is facing entirely new conditions. Up till twenty years ago the Church was supported by the forces of custom and law; to-day these forces are either arrayed against the Church or they are indifferent. Take last Sunday (October 20, 1918). On that day throughout a large part of Canada religious services were prohibited by law, or by a request which virtually had the effect of law, while on the other hand, the ban on the use of gasoline was removed and citizens were urged to use their automobiles as much as possible on Sunday. Both orders were with the object of counteracting the influenza epidemic. Can you imagine the civil authorities issuing two such orders thirty years ago? If we have made so little progress with all the forces with us what kind of progress are we going to make when the forces of law and custom are against us?

Watchman.

### A CORRECTION.

Rev. A. K. Griffin, of Toronto, informs us that the excellent poem, "The Bishop's Answer," which was attributed to Bishop Hughes, of Portland, Oregon, in our last issue, is a production from the pen of Inspector J. L. Hughes, of Toronto, and is to be found on page 35 of his volume of verse, "New Songs of Gladness," published in 1916.

[The item was sent to us in good faith by a contributor and credit was given to the "Post Intelligencer," Seattle, where the extract recently appeared according to our contributor.—Editor.]

### ANSWERS TO PRAYER.

Sir,—I write with some reluctance to take exception to some words of "Spectator" in this week's issue (October 17). Speaking of our recent victories in France and Flanders he says: "It is extremely dangerous to publicly state that this or that is granted by God because of our prayers." "Nothing can possibly be gained by pointing here and there and saying: Behold the answer to prayer." "Spectator" should beware of speaking thus. Of course, it is always dangerous to take God's name lightly on our lips. But is it not equally dangerous to be blind to His working? Surely there is the clearest evidence of His intervention in the war these last weeks.

On August 4th, King George and the Parliament for the first time knelt together to throw our cause humbly before the feet of God. And this great appeal to the Throne was instantly heard. Such a rapid series of startling victories has followed as to stagger us with surprise. Our wildest dreams have been more than fulfilled. Then why not point to this and say: Behold the answer to prayer. We cannot fairly say it is solely due to the genius of our gallant leaders and the valour of our troops.

There is no danger of saying this in public. I have preached this for weeks past, and it has helped my hearers. They have told me so. We can discern God's hand in victory; the Bible is our authority: "They cried to God in the battle, and He was intreated of them," . . . not because they were hard pressed, nor because their cause was righteous, but "because they put

### Progress of the War

**Monday, Oct. 21st.**—The German reply to President Wilson states that the Germans hope that the United States will approve of no demand, which will be irreconcilable with the honour of the German people, and protests against President Wilson's references to illegal and inhuman acts, and declares that a constitutional Government has been formed. The King at a reception tendered to the representatives of the Allies declared that the Victory now within reach must be complete and decisive.

**Tuesday, Oct. 22nd.**—Steady progress made by Allied troops in France and in Belgium. French airmen shell foe railway depots. Eight British officers, who were captured at Kut-el-Amara in 1917, make a thrilling escape from the Turkish prison in Asia Minor, and after many adventures reach Cyprus, having crossed 120 miles of sea in an open boat.

**Wednesday, Oct. 23rd.**—Bruges is made pro tem the seat of the Belgian Government. In President Wilson's reply to the German note of October 21st, he declares strongly against any negotiated peace if military powers in Germany remain in control.

**Thursday, Oct. 24th.**—The Burgomaster of Brussels, who was arrested in September, 1914, is released by the Germans. Lord Robert Cecil, in a statement made in the House of Commons, declared that the British Government was trying to reach an agreement with its Allies, which would enable a detailed scheme for a League of Nations to be granted. A new offensive started in Italy with good effect.

**Friday, Oct. 25th.**—The Emperor of Austria accepted the resignation of Baron Burian, the Austro-Hungarian Foreign Minister, and also of the whole Hungarian cabinet. The Italian offensive develops favourably.

**Saturday, Oct. 26th.**—The town of Aleppo was captured by General Allenby's troops and this completed the conquest of Syria. By this capture the railway to Bagdad is cut at a vital point. The Italians captured thousands of prisoners.

their trust in him," 1 Chron. 5: 20.  
 Let us not be blind to God's working. We have asked and entreated Him; and He has put forth His power. We need not fear to talk about this openly.

C. E. Luce.

St. Nicholas' Rectory, Birchcliff, Ont.  
 Oct. 22, 1918.

Col. H. H. Hirayama, an official of the Japanese Y.M.C.A., and a member of the recent Japanese Y.M.C.A. deputation to the western front, is in command of the Y.M.C.A. for the Allied forces in Siberia. He possesses the highest military decoration of Japan, the Star of the Precious Treasure. For 27 years, and until three years ago, he was in the Japanese army serving in the Russo-Japanese war and the Chinese wars. Three years ago Col. Hirayama renounced Buddhism to embrace Christianity. The Emperor of Japan has contributed \$10,000 towards Y.M.C.A. work in Siberia.



**the War**

The German reply... states that the United States will be irreconcilable... protests against... references to... human acts, and... a constitutional... is been formed... reception... representatives of the... that the Victory... must be com-... ive.

Steady progress... troops in France... French airmen... depots. Eight... who were cap-... Amara in 1917... ng escape from... son in Asia Min-... many adventures... having crossed... in an open boat.

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Chron. 5: 20... l to God's work-... d and entreated... forth His power... talk about this

C. E. Luca... Birchcliff, Ont.

na, an official of... A., and a mem-... anese Y.M.C.A... tern front, is in... C.A. for the Al-... He possesses... decoration of... Precious Treas-... and until three... in the Japanese... Russo-Japanese... se wars. Three... yama renounced... ce Christianity... has contributed... M.C.A. work in

# OFFICIAL PROSPECTUS

The Proceeds of this Loan will be used for War purposes only, and will be spent wholly in Canada



THE MINISTER OF FINANCE OF THE DOMINION OF CANADA offers for Public Subscription the

## Victory Loan 1918

### \$300,000,000 5 1/2% Gold Bonds

Bearing interest from November 1st, 1918, and offered in two maturities, the choice of which is optional with the subscriber as follows:  
 5 year Bonds due November 1st, 1923  
 15 year Bonds due November 1st, 1928

Principal payable without charge at the Office of the Minister of Finance and Receiver General at Ottawa, or at the Office of the Assistant Receiver General at Halifax, St. John, Charlottetown, Montreal, Toronto, Winnipeg, Regina, Calgary and Victoria.  
 Bonds may be registered as to principal or as to principal and interest, at any of the above-mentioned offices.  
 Interest payable, without charge, half-yearly, May 1st and November 1st at any branch in Canada of any Chartered Bank.

Principal and Interest payable in Gold  
 Denominations: \$50, \$100, \$500 and \$1,000

**Issue Price: 100 and Accrued Interest**  
**Income Return 5 1/2% per Annum**

Free from taxes—including any income tax—imposed in pursuance of legislation enacted by the Parliament of Canada.  
 The proceeds of the Loan will be used for war purposes only, including the purchase of grain, foodstuffs, munitions and other supplies, and will be spent wholly in Canada.

Payment to be made as follows:  
 10 per cent. on application; 20 per cent. January 6th, 1919;  
 20 per cent. December 6th, 1918; 20 per cent. February 6th, 1919;  
 31.16 per cent. March 6th, 1919.

The last payment of 31.16 per cent. covers 30 per cent. balance of principal and 1.16 per cent. representing accrued interest at 5 1/2 per cent. from November 1st to due dates of the respective instalments.  
 A full half year's interest will be paid on May 1st, 1919, making the cost of the bonds 100 and interest.  
 Subscriptions may be paid in full at the time of application at 100 without interest; or on any instalment due date thereafter together with accrued interest at the rate of 5 1/2 per cent. per annum.  
 This Loan is authorized under Act of the Parliament of Canada, and both principal and interest are a charge upon the Consolidated Revenue Fund.  
 The Amount of this issue is \$300,000,000, exclusive of the amount (if any) paid for by the surrender of bonds of previous issues. The Minister of Finance, however, reserves the right to allot the whole or any part of the amount subscribed in excess of \$300,000,000.

### Conversion Privileges

Bonds of this issue will, in the event of future issues of like maturity, or longer, made by the Government, during the remaining period of the War, other than issues made abroad, be accepted at 100 and accrued interest, as the equivalent of cash for the purpose of subscription to such issues.

### Payments

All cheques, drafts, etc., covering instalments, are to be made payable to the Credit of the Minister of Finance. Failure to pay any instalment when due will render previous payments liable to forfeiture, and the allotment to cancellation. Subscriptions must be accompanied by a deposit of 10 per cent. of the amount subscribed. Official Canvassers will forward subscriptions or any branch in Canada of any Chartered Bank will accept subscription and issue receipts.  
 Subscriptions may be paid in full at time of application at 100 without interest; or on any instalment due date thereafter together with accrued interest to time of making payment in full. Under this provision, payment of subscriptions may be made as follows:—  
 If paid in full on or before Nov. 16th, 1918, par without interest, or 100 per cent.  
 If remaining instalments paid on Dec. 6th, 1918, balance of 90 per cent. and interest, (\$90.48 per \$100.)  
 If remaining instalments paid on Jan. 6th, 1919, balance of 70 per cent. and interest, (\$70.80 per \$100.)  
 If remaining instalments paid on Feb. 6th, 1919, balance of 50 per cent. and interest, (\$51.04 per \$100.)  
 If remaining instalment paid on Mar. 6th, 1919, balance of 30 per cent. and interest, (\$31.16 per \$100.)

### Denomination and Registration

Bearer bonds, with coupons, will be issued in denominations of \$50, \$100, \$500, and \$1,000, and may be registered as to principal. The first coupon attached to these bonds will be due on May 1st, 1919.  
 Fully registered bonds, the interest on which is paid direct to the owner by Government cheque, will be issued in denominations of \$50, \$100, \$500, \$1,000, \$5,000, \$10,000, \$25,000, \$50,000, \$100,000, or any multiple of \$100,000.

### Payment of Interest

A full half year's interest at the rate of 5 1/2 per cent. per annum will be paid May 1st, 1919.

### Form of Bond and Delivery

Subscribers must indicate on their application the form of bond and the denominations required, and the securities so indicated will be delivered by the bank upon payment of the subscription in full.  
 Bearer bonds of this issue will be available for delivery at the time of application to subscribers desirous of making payment in full. Bonds registered as to principal only, or fully registered as to principal and interest, will be delivered to subscribers making payment in full, as soon as the required registration can be made.  
 Payment of all instalments must be made at the bank originally named by the subscriber.  
 Non-negotiable receipts will be furnished to all subscribers who desire to pay by instalments. These receipts will be exchangeable at subscriber's bank for bonds on any instalment date when subscription is paid in full.

### Form of Bonds Interchangeable

Subject to the payment of 25 cents for each new bond issued, holders of fully registered bonds without coupons, will have the right to convert into bonds with coupons and holders of bonds with coupons will have the right to convert into fully registered bonds without coupons, at any time, on application to the Minister of Finance or any Assistant Receiver General.  
 Forms of application may be obtained from any Official Canvasser, from any Victory Loan Committee, or member thereof, or from any branch in Canada of any Chartered Bank.

**Subscription Lists will close on or before November 16th, 1918**

DEPARTMENT OF FINANCE,  
 OTTAWA, October 28th, 1918.

**Behind the Gun the Man - Behind the Man the Dollar**  
**Make Your Dollars Fight the Hun**



**The John Wanless Co.**  
JEWELLERS SINCE 1840  
**British Goods—British Policy**  
243 Yonge Street Toronto

## The Churchwoman

Daughters of the King, Vancouver.

The 13th annual meeting of the British Columbia Local Assembly of the Daughters of the King was held in Christ Church, Vancouver, on Thanksgiving Day. The meeting opened with the service of the Holy Communion, at which Rev. G. H. Wilson, the Rector of St. Michael's, Vancouver, officiated. The delegates and other members then assembled in the schoolroom, where the morning session was held, with the president, Miss Emily Wray, in the chair. Miss Ruby Seymour, president of the Christ Church chapter, warmly welcomed the delegates to Christ Church. An interesting programme was then presented. Mr. J. A. Birmingham, secretary for British Columbia of the Brotherhood of St. Andrew, gave an address on personal work. This address was an adaptation of one based on the words "Fishers of Men," given to the Brotherhood, the speaker remarking that their aims were precisely the same as those of the Daughters of the King. He suggested three maxims to be borne in mind by those who would succeed in this sort of work, the first being, "Go where the fish are," the second, "Use the right kind of bait," and the third, "Keep out of sight." An excellent paper on "The Eighth Chapter of Romans" was read by Miss Orr, of St. Michael's Chapter, and a paper on "Stewardship and its Relation to the Rules of the Order" was read by Miss Cartwright, of Christ Church Chapter. Encouraging reports were received from the various chapters on the work accomplished during the year, which included visiting, Sunday School work, Bible study and mission study, while in some parishes the members had attended to the font roll and the sanctuary. The Self-Denial Fund had been sent this year as usual to forward the work in the girls' school in the Auranian Mission in Chile, South America. Miss Seymour led a "Discussion on Methods of Work," in the course of which many valuable suggestions were made, and decisions arrived at. The conference was summed up most ably by Rev. J. E. Godsmark, after which the litany of the order was read by Principal Vance. The election of officers resulted as follows: Hon. pres., Mrs. G. H. Cowan; hon. vice-pres., Mrs. G. H. Wilson; pres., Miss E. Wray; first vice-pres., Miss G. Rideout; second vice-pres., Miss E. Blaney; sec.-treas., Miss M. Highmoor.

### A High Tribute to the Late Capt. W. H. Davis, M.C.

On October 18 an impressive service was held in All Saints' Church as a memorial service to Capt. Davis, a Chaplain, who met a heroic death at the front. Rev. Pierce Goulding announced the hymns and read the Psalms. Archdeacon Howcroft, Rector of St. Paul's, read the Lesson, while Bishop Gray offered the prayers. Canon McKim, the Rector of Christ Church, gave a splendid address, recalling the career of Capt. Davis from the time he joined the 138th Battalion until the day on which he paid the supreme sacrifice. He described Capt. Davis as always an example of heroism and devotion to duty, and as one loved by all his friends and his brother officers, as well as by his own men. The Boy Scouts in uniform were in attendance at the service.

## Church News

Preferments, Appointments and Inductions.

**Milner**, Rev. Joseph, Rainy River, Ontario, to be Rector of Holland, Manitoba.

**Partington**, Rev. A. S., Teulon, Man., to be Rector of St. Thomas' Church, Rapid City, Man. (Diocese of Rupert's Land.)

**Wrenshall**, Rev. A. D., Incumbent of Gainsborough, Sask., to be Incumbent of Morse, Sask. (Diocese of Qu'Appelle.)

**Johnson**, Rev. Moody Bernard, B.A., Curate of Christ Church Cathedral, Montreal, to be Rector of St. Thomas', Shanty Bay, St. Mark's, East Oro, and St. Aidan's, Hawkstone.

**Newman**, Rev. William Charles, formerly Rector of Manitou, to be Rector of St. Mary Magdalene, Lloydtown, Christ Church, Kettleby, St. Alban's, Nobleton and North View.

**Caspar**, Rev. Harold Douglas, M.A., formerly Rector of St. Matthias', Coldwater, to be Assistant Curate of St. James' Cathedral, Toronto. (Diocese of Toronto.)

## BROTHERHOOD OF ST. ANDREW

The following resolution was passed by the House of Bishops at their recent session:—

"That this meeting of the House of Bishops of the Church of England in Canada desires to convey to the members of the Brotherhood of St. Andrew throughout the Dominion the assurance of appreciation and sympathy with the aims and objects of the Society, and pledges itself to support it in its noble effort to bring men, especially young men, to the Church of God. The Bishops realize that, owing to the war demands upon the young manhood of the country, the Chapters of the Brotherhood must have suffered depletion, and feel that the present is the supreme opportunity, for developing Junior Chapters of the organization, having in view the necessity of preparing for the home-coming of the men of the Church, who ought to find the Society awaiting them in the fullest strength that is possible. The Bishops would recommend that where practicable, a sympathetic approach to the Church of England Men's Society might be made by the Brotherhood of St. Andrew, that each might be made richer by the contribution of the other to the fuller life of the Church."

### Practical Thanksgivings.

The Harvest Thanksgiving services held at St. Nicholas' Church, Birchcliff, on Sunday, October 13th, were a great success in spite of the weather and the epidemic. Both the special preachers were unable to come through illness, but the Rev. F. P. Shorto, formerly of Saskatchewan, who has just returned from two years' service in the Old Country, preached at both services, telling of his recent experiences on the ocean and in England. A larger supply of fruit and winter vegetables than ever before was given, and this was distributed during the week in three car loads to the Deaconess and Missionary Training Institute, the Down-Town Church Workers' Association and St. Faith's Home for Girls.

St. James' Church, Hamilton, gave the fruit and vegetables used as decorations for Harvest services to the

Mountain Sanatorium for Soldiers there.

### National Missionaries.

At a recent service in Owen Sound, Canon Ardill reminded his hearers that our soldiers at the front are our national missionaries, sent by us to disseminate the principles of liberty, righteousness and true religion. If we send our national missionaries, it is a still greater privilege to send our spiritual missionaries to the dark places of the earth, where millions are living in hopeless darkness and despair. If we faithfully send out the knowledge of the Gospel of Christ, then the shadows of heathenism will give way before the unsullied light of the truth. Men who have lived animal lives will learn to realize the meaning and dignity of their manhood.

### Edmonton Archdeaconry Meeting.

The eighth meeting of the Edmonton Archdeaconry was held on October 16th, 17th and 18th, 1918, in the Mission House, 11717 93rd St., Edmonton. The "Quiet Day" was conducted by the Rev. R. T. Ingram-Johnson, M.A., Rector of St. Faith's.

A paper was read by the Rev. R. H. Robinson on "The Early Ministry of the Church" (Swete). Rev. C. F. A. Clough reviewed "Faith or Fear" (Matthews). "Child Welfare as a National Issue," was taken up by the Rev. E. S. Bishop. Rev. T. W. Scott gave an appreciation of "The Jesus of History" (Glover). The Bishop gave an address and Archdeacon Howcroft lead a discussion of the coming centenary.

### Border Clergymen Form an Association.

As a result of the union services held in Windsor, Ont., last Thanksgiving Day in All Saints' Church, and which were attended by all churchpeople of all denominations of the border cities, the Border Cities' Ministerial Association was formed on October 21st. Rev. Arthur Carlisle, Rector of All Saints', was chosen president, Rev. H. M. Paulin, pastor of St. Andrew's Church (Presbyterian), Windsor, vice-president, and Rev. J. O. L. Spracklin, pastor of Sandwich Methodist Church, secretary-treasurer.

### King's College and School.

A considerably larger registration of students at King's College than last year is reported. The enrolment at King's College School has reached the record total of 90 boys from all over the Maritime Provinces. This is the largest number in all its history, while the number of students at Edgehill is very large.

### Edmonton Notes.

Most of the Edmonton churches held their Harvest Thanksgiving services on Sunday, October 13th. Large congregations marked the festival this year, and a deeper note than usual was struck in the sermons preached.

A reception for the Rev. E. Pierce Goulding, the new Rector of All Saints', was held in the Schoolroom on Thanksgiving Day evening. The Bishop on behalf of the clergy, and Mr. A. H. Petch on behalf of the laity, welcomed the new Rector and a social hour was enjoyed by all.

All churches in Edmonton were closed on Sunday, October 20th, by order of the City Council on account of the danger from Spanish influenza.

The Anglican Society held its opening meeting for the season on Tuesday evening, October 15th, when an

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interesting address was given by the Rev. E. Lang, on conditions at the Front. Mr. Lang, who was formerly on the Edmonton Mission staff, has just returned from overseas to act as special Chaplain for work among returned soldiers of the Anglican communion.

A branch of the A.Y.P.A. has been organized in St. Andrew's parish by the Rector, the Rev. A'Court Simmonds. Two meetings have been held, the opening meeting being social night, the chief feature of which was an address by the Bishop. The second meeting took the form of a literary evening, the speaker being the Rev. W. Everard Edwards, who gave an address on "The Life and Works of Charles Dickens."

### Activities at St. Magloire Church, Drumheller, Alta.

The Harvest Thanksgiving services at this church were a great success. The special preacher was the Rev. R. G. Harker, M.A., Associate Rector of the Pro-Cathedral, Calgary. He gave two excellent sermons on the necessity of adhering to the old truths. The decorations, well arranged by the ladies of the congregation, were afterwards sent to the Ogden Home for Convalescent Soldiers.

This parish has lately made great strides forward. A Men's Club has been started, and by its means the proportion of men at the services, which is large already, it is hoped, will be still further increased. The Bishop of the diocese has very kindly consented to become a patron of the club. An adult Bible Class has also been reorganized, and the incumbent, Rev. R. Brant, has been elected its teacher. The W.A. is planning a field day for the 23rd of this month, when it is hoped to raise funds for the further improvement of the work of the parish.

### Scholarships for Lennoxville School.

Lennoxville School will, in future, have three memorial scholarships to McGill University, Montreal, founded in memory of the late Capt. Melville Greenshields, an Old Lennoxville Boy who was killed at the front. Mr. J. N. Greenshields, K.C., Capt. Greenshields' father, has given to the school \$22,000 in Victory Bonds to found three scholarships of \$400 yearly to be competed for by the boys in the upper forms.

### Serious Thoughts for Thinking People

Rev. T. H. Ibbott, Ph.D., York, Ont.

Many people go to others for help, why not go to God? It was He Who said: "Fear not, I will help thee," and behind the promise was the strength of Omnipotence. Therefore, let us "be careful for nothing." Be prayerful for everything, and be thankful for anything.

Improve time, in time, while time lasts, For time, is no time, when time is past.

Be assured that the Bible is, of all books, thy truest friend, thy best helper, thy surest guide. The Bible—yes the Bible!—contains heaven's balm for all thy wounds, heaven's relief for all thy burdens, heaven's remedy for all thy troubles, and thy Father's richest supply for all thy wants. The Bible, then, is surely not a book which thou shouldst discard or reject; rather it is the book, of all books,

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which thou shouldest search and read for comfort and help, counsel and guidance, even in the smallest matters of every-day life.

Be such a man; live such a life; that if every man were such as you, and every life like yours, the earth would be God's paradise.

The men that move the world are those who do not let the world move them.

Whole-hearted Christians alone will make the world believe in Christianity.

Whatever opposes God in my heart, or keeps Him out of it, must be abhorred and cast out. The opposition is strong and the work difficult, and we see at once that it can be done only with Divine help. It is the excellence of the Scriptures to offer this help.

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**Induction at Kerrobert.**

The Bishop of Qu'Appelle recently visited Kerrobert for the induction of Rev. N. C. T. Percival as Vicar of St. Paul's Church, and for Confirmation. At the morning service the Bishop spoke particularly to the W.A. from Ephes. 5: 18. In the afternoon, the 45 Sunday School children, with their parents and friends assembled in the church to listen to the Bishop. Mrs. Percival is superintendent of the Sunday School. At this service the Bishop consecrated the font and the Communion vessels. In the evening the church was crowded for the induction service. After the induction in which the Vicar was given special blessing for his work, he presented ten candidates for Confirmation, and Rev. W. D. Hasell, the Bishop's Chaplain, read the preface. The Bishop based his address to the candidates on "Be thou faithful unto death and I will give thee a crown of life." He reminded his hearers that although they would probably not be called upon to die for their beliefs, yet an everyday fight had to be fought against the powers of evil; that a Christian life could not be lived without God's help, and this could be obtained, for Christ has said: "Lo, I am with you always even unto the end of the world." In speaking to the parishioners the Bishop reminded them that they formed part of the diocese, part of the Dominion and, therefore, part of the British Empire. He was glad to see that the Kerrobert people were interested in the education of the young and particularly pleased to note that a hospital was in process of building, as education and relief of suffering were ties that would bind all citizens, independent of religious feeling. The members of the congregation were then invited to meet the Bishop at the vicarage and many availed themselves of this privilege, at the same time enjoying the hospitality of the Rev. and Mrs. Percival. The following day Mr. F. A. Dowd motored the Bishop and Rev. M. C. T. Percival to Coleville, when another Confirmation service was held, after which the Bishop proceeded to Kindersley.

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**Sunday School Association of Oxford Deanery.**

The fall meeting of the Sunday School Association for the Deanery of Oxford was held in the Sunday School rooms of St. James' Church on October 15th.

Rev. W. F. Brownlee, of St. Thomas, gave a very interesting account of "Organized Classes in the Sunday School." He believed this

was the most important branch of Sunday School work, the boy's organized class. The big obstacle was insufficient and inefficient teachers. He emphasized the importance of securing the services of male teachers for boys in the "teen" age. After 13 or 14 years of age the boy contracts what is generally known as the "gang spirit" and, the speaker went on, "if he doesn't organize inside the Sunday School, he will outside of it." Leadership is the important consideration in conducting a class of boys. Conferences on "the Rural Sunday School" and "Missions in the Sunday Schools of Oxford Deanery," were conducted by Revs. H. E. Bray, Thamesford, and Rev. F. G. Rickard, Lakeside. Mr. Bray summed up the problems of the Rural Sunday School as statistical, lack of proper help to carry on the work, the great distances to be covered by the workers, and lastly financial.

Dr. S. Silcox, principal of the Stratford Normal School, took as his subject, "The Spirit of Sunday School Teaching," and based his remarks on Galatians, 5 to 16, carefully showing how the different fruits of the spirit should be produced in Sunday School teaching. He stated that the material things were under law, while the spiritual things were not under law, and that there was no limit to the "love, joy and peace" which is found in Sunday School work. It was decided that the association accept the invitation of Rev. T. B. Holland, of Norwich, for the spring meeting. The next fall meeting will probably be held in St. Paul's Church, Woodstock, in 1919. The following officers were elected: Pres., Rev. T. B. Howard, Tillsonburg; vice-pres., Rev. F. G. Rickard, Lakeside; sec.-treas., Miss Mona Johnston, Woodstock.

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**The World's Evangelical Alliance.**

Thanksgiving and humiliation; the Church universal; nations and their rulers; missions among Moslems and heathen; families, schools, colleges and the young; home missions and the Jews, are the six topics announced for the week of universal prayer, January 5th-11th, 1919, by the World's Evangelical Alliance. This week of intercession will be kept in mind and it will be remembered, where public meetings are not held, in the privacy of the home and closet. Never before in the history of the world has there been such need of united prayer; and God is as ready as ever to give answers of a large and satisfying kind to those who ask aright.

**Memorial Service at St. James', Ingersoll.**

A special memorial service was held in this church on October 20th, in honour of Privates English and Barrow, who were recently killed on the Western Front. Rev. J. M. Perkins, the Rector, gave an appropriate address from the words: "God shall wipe away all tears from their eyes," etc. The service was attended by a very large congregation including members of the Great War Veterans' Association.

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**A Faithful Servant.**

After more than three-score and ten years of life and more than fifty years of service in the ministry of our Church, also more than eight years on the staff of the Quarantine Station, Grosse Isle, P.Q., Rev. James B. Debbage has tendered his resignation to the superintendent, Dr. Martineau. Mr. Debbage expects to be released from duties by the authorities at Ottawa on account of recent illness, and hopes the Bishop may be able to send some one in his place.

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**Calgary Church News.**

The Thanksgiving services were held in St. Stephen's Church, on Sunday, October 13th. At the early celebration, the Holy Table and reredos was dedicated by the Rector, Canon James, in memory of 21 men who have fallen during the war. A large number of the congregation attended this service. At the 11 o'clock service two memorial tablets were unveiled in memory of Lieut. Gilbert and Lieut. George Herbert Berry. Rev. Canon Troop was the preacher for the day and the church was well filled at the other services. The special offerings amounted to over \$1,500.

A short time before this the Rector unveiled a white marble tablet in the chancel of the church in memory of Ven. Archdeacon Webb, the first Rector of the parish, and whose death occurred in Agassiz, B.C., last February. On the evening of Thanksgiving Day the first Harvest Home was held for the congregation in Unity Hall. Nearly all the clergy of the city were present as well as the Bishop of Calgary and Canon Troop.

The Very Rev. Dean Quainton, of Victoria, arrived in the city, October 19th, as the special preacher in the pro-Cathedral for the Thanksgiving services which were to have been held the following day. Unfortunately, no services could be held because of the

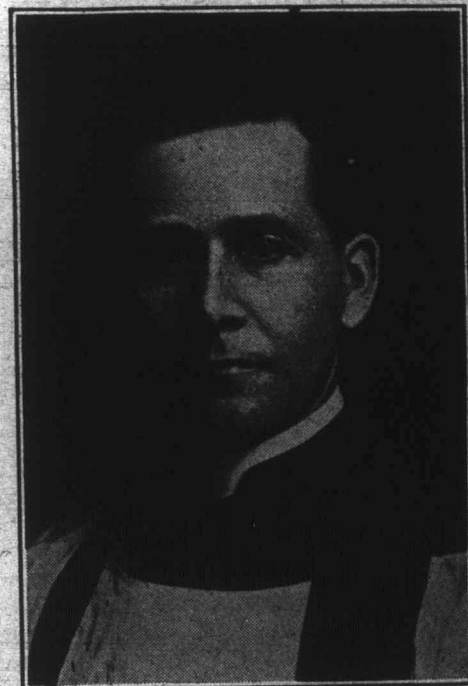
orders from the City Health Department closing all churches for at least a week. Dean Paget arranged for evensong on the Sunday evening in the rectory, and at which Dean Quainton gave a most interesting address to the clergy of the city on "Christianity and Some Modern Cults."

The Bishop of Birmingham addressed the clergy on the following day as no larger gathering would have been permitted by the health officer.

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**The Induction of Rev. L. B. Vaughan.**

On October 17th, the Rev. L. B. Vaughan was inducted as Rector of St. Mark's, West Toronto. The institution was performed by the Bishop of Toronto, and Archdeacon Warren preached a forceful and eloquent sermon. Rev. C. J. James, the Rural Dean of Toronto, and Rev. W. J. Brain, of St. Michael and All Angels', assisted in the service, and the Rev. A. J. Reid, now Rector of St. Chad's



**REV. L. B. VAUGHAN,**  
The New Rector of St. Mark's, West Toronto.

and formerly of St. Mark's, read Evensong, assisted by the Rev. R. C. Bourne, of St. Cyprian's and the Rev. E. J. McKittrick, of Calvary Church. In spite of the influenza epidemic a goodly number of the city clergy were present, besides a large congregation. The Rev. L. B. Vaughan will bring to his new charge considerable and varied experience. Educated in England and at Trinity, Toronto, he was engaged in missionary work for several years in the West; and was assistant for two years to the present Bishop of Toronto, before his consecration. He has been in charge of St. Barnabas', Toronto, for over nine years, and during that time the schoolhouse was built and the church was enlarged by the addition of transepts, chancel and tower. During these years of faithful attention, he has brought the congregation and its organizations into a markedly improved condition. In spite of war conditions, and though the honour roll is a very long one, the present income from the parish is the largest in its history.

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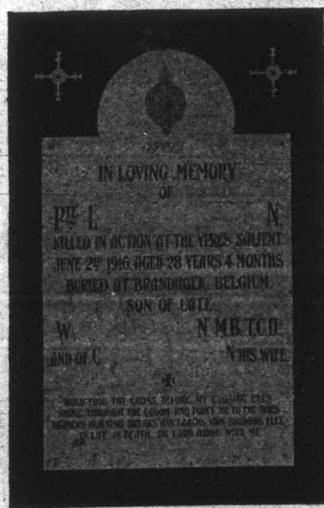
**The Finances of Toronto Diocese.**

Mr. R. W. Allin, M.A., Finance Commissioner of Toronto diocese, has made a good start in his visit of parishes and missions. It is his purpose to attend all Deanery Chapters and conventions that he can. He thoroughly believes in publicity, as is evidenced by the appearance of a half-dozen pamphlets, giving details in clear and concise fashion about the various funds.

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**The Clergy Behind the Victory Loan.**

The following resolution was passed at the meeting of the Chapter of the Deanery of Huron held in Clinton on October 23rd: "That the clergy of the Deanery pledge their utmost support in every way to the coming Victory Loan campaign and urge upon the Churchpeople of the Deanery the supreme necessity of investing in the Victory bonds to the limit of their ability."

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**The Death of Capt. the Rev. R. J. Kain.**

Capt. Roy J. Kain, whose death occurred at the Base Hospital, in Toronto, last week, left Thamesville in August last, after completing two years as Rector of St. Stephen's Church, where he did splendid work. He was a young man of the very finest type of Canadian manhood, and it was at considerable sacrifice that he sought the position as Chaplain, as he at the same time had an invitation to a Winnipeg church. While here he interested himself in every movement for the improvement of the community, and his death is sincerely regretted by everyone.

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**British Columbia Sixtieth Anniversary.**

Next year, 1919, the diocese of British Columbia will be observing the sixtieth anniversary of the consecration of the first Bishop of British Columbia, George Hills. Possibly something may be done by the Ecclesiastical Province as well. For the consecration of Bishop Hills was a historic event in more than one sense.

The first contact of our Church with the Pacific Coast was when Sir Francis Drake landed on the Californian Coast and in a little cove beneath the grassy stretches of the Coast Range, divine service was conducted by his Chaplain. A few years ago our Church folk of the diocese of California erected what is known as the "Prayer Book Cross" at this place, and annually a commemorative service marks their appreciation of this event in our history. When Drake gathered his little company about him to the music of our Book of Common Prayer, I fancy his thoughts went back to the little churches of Devon as well as to Plymouth Hoe.

Bishop Hills was consecrated in 1859 and reached Victoria in 1860. He became one of a trio of great pioneer Bishops on the Pacific. In California, Bishop Kip was impressing his personality on the Church life of the State, while in Oregon Thomas Fielding Scott had been five years at work as first Bishop of Oregon, Washington and Idaho! In all that wide territory there was not a single line of railroad; there was not a single church building in the whole of Oregon and Washington, and not twenty communicants in the whole of the Bishop's jurisdiction. The first clergyman had crossed the plains to Oregon in 1847 and the first recorded service was held at Oregon City in 1848. In 1851 Trinity Church, Portland, was founded by the coming to that city of the Rev. Dr. Richmond, of New York. So that south of Vancouver Island there was but little of organized Church life, though much of faith and dogged pluck.

In the new American territories the Anglican Church was under a severe handicap. In Revolution days, in spite of the fact that George Washington and a considerable number of the signatories of the Declaration of Independence were Episcopalians, the Church had been under a cloud, and was very generally suspected of disloyalty to the revolutionary cause. The prejudice thus created, justly or unjustly, was very unfavourable to the growth and progress of the Church, and in many sections of the West it was unknown and unheard of. It

speaks volumes for the wisdom and sympathy of the leaders on the Pacific Coast that they were able to lay such foundations as they did. There is not a single American diocese on the Coast that has not some institution, college, school or hospital to mark the liberality of Church people and their devotion to Anglican faith, government and worship.

Bishop Columbia met Bishop Hills with a somewhat different set of conditions. While the gold-rush had drawn to the Island and Mainland thousands of adventurers of all kinds, the mere fact that the "diggings" were on British soil made men of British origin more numerous. While there was, as records show, a good deal of blatant infidelity of a kind not much met with to-day, still even the roughest mining camp had enough of the other kind to ensure for our missionaries an opening and very frequently a very hearty welcome.

A further advantage which the British gold fields possessed was the inflexibly firm administration of justice. In California matters were quite different. To say nothing of more sober historians, writers like Bret Harte and Mark Twain have left us a picture of the general lawlessness of mining camps and the rude justice spasmodically inflicted on those who "exceeded the limit." San Francisco was a city of considerable size when it became necessary to organize the "Vigilantes" and by a desperate effort make possible an emergence from the lawlessness which still survived from the days of the "rush." Here, on the other hand, Sir Matthew Begbie, Sir Henry Crease and others made the law a terror to evildoers. The judges were a force to be reckoned with, not only when clothed in the formal regalia of the Court, but in the simplicity of private life as well, and stories are told of simple but effective notices to quit served on undesirable persons.—Diocesan Gazette.

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**St. Paul's Church, Halifax.**

On a recent Sunday a member of an old St. Paul's family leaving for the front as a member of the Royal Air Force, took Holy Communion with his mother, sister and brother. The remark was made that several generations had used the Queen Anne Communion service in their time. It was then stated that the family had worshipped in St. Paul's since 1749, a claim few could make. The same week the Rector in going over the records noticed an entry of April 7th, 1760, when "Jona Prescott paid £2, a sum which intimated the possessor of each pew to hold said pew for seven years." A member of the family, after all these years, is on the vestry of the church. The "Loyal Workers," under the direction of their leader, Miss Kellogg, have prepared a fine

programme of study for the winter season, on the subject of the "Christian Life." At a special meeting an address of farewell was presented to Mr. Herbert Bezanson on his departure for Toronto. Mr. Bezanson was also presented with a fountain pen as a slight token from the Sunday School class with which he has been so closely and helpfully associated. The Rector was present and spoke feelingly of the death of Mr. Gerald Pyke, a former member of the class. There was also a short address by Rev. S. H. Prince.

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**Rupert's Land Notes.**

The outbreak of the "flu" in Winnipeg was dealt with promptly by the health authorities. All public meetings were forbidden, and places of amusement promptly closed. The public have loyally and in spirit obeyed the edict, and the result is seen in the comparatively limited extent of the outbreak. It is to be noted that in keeping with a certain type of "knock the church" spirit, the theatres and movies operated in full blast until Saturday evening, and the churches were duly ordered closed on Sunday morning. The ban prevented the public meetings arranged for the Bishop of Birmingham, who visited the city last week, but by special permission the Bishop addressed the city clergy at a private Communion service in Holy Trinity Church on St. Luke's Day, and later met a few of the clergy in conference. The churches throughout the country districts have only been closed wherever an outbreak has occurred, and on Sunday, 20th, a large number of city Rectors took service in places not thus affected, in assistance of their country brethren. A dozen places were thus ministered to.

His Grace the Archbishop visited Strathclair for Confirmation services on October 20th, and on the 13th he dedicated the church at Cromer, and confirmed a class of candidates there. Lieut.-Col. A. W. Woods, D.S.O., Rector of St. Margaret's Church, Winnipeg, is home on furlough. Col. Woods left as Chaplain with the 8th Battalion of the first contingent, and has seen four years of steady service with the Canadian armies. After taking a much needed and deserved rest, he plans to return to his duties in December. St. Margaret's Church recognized his splendid services, by presenting him with an illuminated address, accompanied by a handsome brooch given to Mrs. Woods.

Mr. E. J. Kimber, who has done yeoman and successful service at Cromer for the past three years, has entered St. John's College, as a student preparing for holy orders. Mr. A. J. Springate, of Holmfild, is another successful lay-reader to enter this year upon a divinity course at St. John's College.

His Grace the Archbishop has appointed the Rev. A. S. Partington to

the rectorship of St. Thomas' Church, Rapid City, in succession to the Rev. D. P. J. Biggs. The Mission of Moore Park and outstations are attached to Rapid City for the duration of the war. The Mission of Teulon, late held by Mr. Partington, will be supplied from Winnipeg during the winter.

The Archbishop held Confirmation services at Somerset and Swan Lake on October 25th.

The Rev. Jos. Milner, late of Rainy River, in the diocese of Keewatin, has been appointed Rector of Holland. He entered upon his work there on October 20th.

The Rev. S. R. Hammond, Rector of St. George's Church, Brandon, has been granted a two-months' leave to engage in work for the Manitoba Bible Society. The Rev. J. H. Hill, of Rathwell, will also do similar work for a month.

The Rev. T. H. J. Walton has resigned the parish of Birtle, and will, in future, reside at Pilot Mound.

The Rev. W. Newman, late of Manitou and Minnedosa, has accepted the parish of Lloydtown, in the diocese of Toronto.

The Rev. C. H. Bristoll, who has been engaged in the Columbia Coast Mission for a couple of months, has returned to his former parish at Stockton.

The Rev. F. S. DeMattos, Ph.D., has resigned the parish of Dauphin, and has accepted work in the diocese of New York. He will leave Dauphin about the end of this month.

The Rev. W. H. Boyd is in charge of Christ Church, Winnipeg, during the absence of the Rector, Rev. W. Walser, in England.

The new St. Helen's Church, in the Indian Mission of Fairford, was officially opened by the Ven. Archdeacon Thomas on Sunday, October 13th. Mrs. Nowland, Dorcas secretary of the W.A., represented that body at the formal opening.

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**Christ Church Cathedral, Montreal.**

Rev. M. B. Johnson, M.A., who has been assistant at the Cathedral for nearly four years, has accepted the offer of the parish of Shanty Bay, in the diocese of Toronto. Mr. Johnson is an indefatigable worker, and was especially devoted to the poor and the sick. Before leaving he was presented by the wardens of the Cathedral with a solid silver private Communion set made by Messrs. Henry Birks and Sons, of Montreal. Rev. H. Victor Fricker, Curate of St. Augustine's Church, has been appointed to succeed Mr. Johnson.

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**Rev. A. J. Fidler Protests.**

The closing of the churches at the request or order of the public health authorities was characterized as unwise, unnecessary and un-Christian, by Rev. A. J. Fidler, Rector of St. Clement's Church, North Toronto, in the course of a sermon last Sunday. He said people were told in the Bible to call upon God in the day of trouble, and He would hear them. The churches should be open at all times, so that people might enter and pray without ceasing that the present epidemic of influenza and pneumonia might be abated and that they might be delivered from it. Those responsible for such orders had perpetrated an outrage before God and of the religion of Jesus Christ, more flagrant and complete than had been known for centuries. The churches, by the closing order were placed on a par with theatres, movie houses, dance halls and saloons as places of possible infection. The large stores, the factories and workshops were permitted to follow their usual custom without let or hindrance and the overcrowding of street cars daily passed unheeded.

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**Special Reasons Why  
Certain Estates Should Have  
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Estates composed of various interests should have as Executors a Corporation which has experts in every line of business on its staff or on its Board of Directors. Where an Estate consists partly or largely of real property or investments in the West, the advantages we offer as Executors through our branch offices at Winnipeg, Saskatoon and Vancouver are quite obvious. We invite correspondence on this subject and mail special literature on request.

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The Bishop of Niagara Protests.

From a letter lately sent to the members of the Board of Health of the city of Hamilton by the Bishop of Niagara:—

"I am advised that you studiously omitted from your 'proclamation' the limited permission approved of by the medical health officer—viz., that churches may remain open for private prayer and for services of intercession, provided that not more than 25 persons are allowed to assemble at one time, and you ordered in place thereof that every house of God in the city should be hermetically sealed until further notice. At the same time, I understand, you gave permission to all industrial, commercial and business institutions, in which in many cases large numbers are congregated and the length of service is from eight to ten hours per day, to continue as heretofore. You have also promised to permit meetings to be held to promote Victory loans, etc. From a medical standpoint your 'proclamation' will avail but little. From a religious standpoint we feel that you have more than wounded the feelings of hundreds of our citizens. In this land of religious freedom the feelings and wishes, even of a minority of the people, should be seriously considered."

The Death of Colonel Merritt.

Lieut.-Col. William Hamilton Merritt, one of Toronto's best-known and most philanthropic citizens, a member of St. Stephen's Church, died last Saturday, a victim of the epidemic. He is survived by two sisters, Emily and Catherine, both of whom reside in Toronto. Of U.E.L. stock, Colonel Merritt was the grandson of W. H. Merritt, M.P., famous as the promoter of the Welland Canal. Born at St. Catharines in June, 1855, he was educated at Trinity College School, Upper Canada College, Clifton College and the Royal School of Mines, London, Eng., graduating as a mining engineer. He was later appointed on the commission to inquire into the mineral resources of Ontario, and was attached to the Canadian Commission at the Paris Exposition in 1878. He married Margaret, daughter of the late Robert Simpson, Toronto. His military career commenced in 1884, when he was gazetted cornet in Governor-General Bodyguards. He served throughout the Northwest Rebellion in 1885 and the South African War. Becoming lieutenant-colonel in 1903 he was appointed to the command of the Governor-General Bodyguards and to the command of the first cavalry brigade in 1911.

Death of Rev. C. A. Sparling.

As a result of Spanish influenza contracted while nursing a dying Chaplain he was sent to relieve, Rev. C. A. Sparling, Rector of St. Mark's Church, Hamilton, died last Sunday morning. He had been serving as a Chaplain of Petawawa Camp, when he was sent to relieve the Chaplain of Niagara Camp, who lay stricken with the influenza. After a few days Rev. Mr. Sparling developed the dread disease and died of pneumonia in the city hospital this morning. A brilliant career was cut short when he passed away. A graduate of Upper Canada College, he went to Trinity, where he took his B.A. degree in 1904, the M.A. in 1905 and the B.D. in 1911. He was ordained as a deacon in 1904, and made a priest in 1905. He was assistant Curate at Grace Church, Toronto, then in field work at Grand Valley, later serving in Caledon East and Palmerston; then as assistant to Ven. Archdeacon Davidson at Guelph, until five years ago when he was called by St. Mark's congregation there. In June, 1915, he joined the army as

Chaplain and was stationed at Petawawa Camp. Rev. Mr. Sparling was born in 1881 and was in his 37th year. He was the son of Mr. and Mrs. Charles P. Sparling, of Toronto. He is survived by his wife, one son and one daughter. The funeral took place from St. Mark's Church, October 28, with full military honours, the Bishop of Niagara officiating.

A Prosperous Season.

Bishop Reeve reports that the Church of St. Andrew, Centre Island, Toronto, has closed a good season. The attendance has somewhat exceeded that of last year; the number of communicants has also been larger; and the offertory, including the Thursday evening services, has been the largest in the history of the church. The season has been further marked by the renovation of the interior of the rectory, through the kindness of Mr. W. G. Gooderham; by the gift to the church of a very handsome organ from Mr. Henry Mason, in memory of his late father; and by the visit, week by week, of different city choirs to take part in our Thursday intercessory services. These services, aggregating 1,191 souls, were also very encouraging, and enabled us to hand over to the Centre Island branch of the Red Cross the sum of \$83.35. The old organ was sold for \$100, and, through the kindness of two or three friends, an electric blower has been installed without any cost to the church. The church fabric is now undergoing thorough repair, and we trust that next season the Islanders will be able to meet for worship in a beautified and completely restored church. The Sunday School had an average attendance of 42 scholars. The total offertories have been \$1,126.

St. John's Church, Unity.

The Bishop of Saskatchewan visited St. John's Church, Unity, and also the country centres of "Sunny-Glen" and "Belton," for Thanksgiving services on Sunday, October 13th. In addition to the Thanksgiving service at St. John's Church, the Bishop held a Confirmation service, when five candidates were presented.

In Memoriam.

Lieut. Alfred W. Hyder.

[Lieut. Hyder was killed in action after ten days' fighting in France. He was a graduate of Toronto University and an undergraduate of Wycliffe College.]

I see him now, jogging sturdily around the 'Varsity track, determined to win the five-mile race, and if not to win, at least to keep on to the finish. That was the spirit in which he faced life. He went out to win, and even when beaten, he smiled and tried again. "Happy Hyder," we called him. He plodded on to success. He entered the army and faced life there with the same cheerful, dogged perseverance. Only a few hours ago I learnt of his death. I cannot realize it yet. I do not know how he died, but I know that the man who could meet defeat with a smile, and success with clumsy shyness, would meet death with cheerful courage. I am glad I knew him. The memory of him will help me to fight the good fight. He loved his country and his home in flowering Kent, but most he loved his God. I see again the race track. The moon that shines outside my window on the quiet prairie, shines on his far-off grave. "I have fought the good fight. I have finished the course. I have kept the faith,"— J. B. B.

War's still on—Buy Victory Bonds.

Yes, it is a fact that

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THE CHURCH IN THE UNITED STATES

Bishop Gore visited Boston recently. In answer to the Boston "Globe's" question regarding conditions after the war, he said:—

"I look for a great social change. Labour will have to be recognized to a far greater extent than ever before in the affairs of government, and in other ways. In England there is no doubt of this. The labour party will be much stronger and more powerful than it was before the war. You see the men who have been doing the fighting, when they return, will feel that they are entitled to consideration for what they have done, and justly so.

"I sympathize with this aspiration of labour, and I am very certain it will create a revolution in our whole social life. I hope it may be accomplished without any violence or without any such conditions as prevail in Russia."

"How do you think Russia will come out of it?"

"I have faith that Russia will find herself through the natural instinct of the people for a democratic local self-government, as we find expressed in the zemstvos. They are naturally an agricultural people, and such people like local independence and freedom, and on this inherent instinct of the Russian I look for an ultimate solving of their problem. It will be the same in India. They have an instinct for local self-government."

The new St. Bartholomew's Church in New York, a magnificent and costly edifice, was formally opened for Divine worship on Sunday, October 20th, by the Bishop of New York.

All of the sons, five in number, of the Bishop of Fond du Lac, and Mrs. Weller, are now on war service. Three are serving overseas and two are still resident in the United States.

At St. James' Church, Alexandria, La., an event of unusual interest was celebrated when the Ven. H. C. Duncan, D.D., for 37 years Rector of the parish, but who resigned last year, celebrated the golden anniversary of

his ordination to the diaconate. All but five years of this ministry were spent in Louisiana. Dr. Duncan is still carrying on his work as Archdeacon of Central Louisiana.

The Church Club of New York has arranged for a large meeting in honour of the Right Rev. Charles Gore, D.D., D.C.L., Bishop of Oxford, on the evening of November 6th, at Carnegie Hall.

FORTY MILLION BIBLES.

During the four years of war 40 million Bibles have been distributed by the British and Foreign Bible Society—an output far in excess of any previous record in the same space of time. The issues of the past year, however, have somewhat declined owing to the increasing difficulties of producing and distributing. Since the war began the Society has provided for its war service alone over eight million volumes in 75 languages.

In the past twelve months the Society has translated sections of the Scriptures into seven fresh languages. These include the speech of tribesmen in Nigeria, Central Africa, the eastern dialect of Kirghiz Turkish, and the Angami dialect of Naga spoken between Assam and Burma.

The Rev. T. B. Hardy, V.C., D.S.O., M.C., has been appointed by the King to be one of his Majesty's Chaplains in place of Canon Gamble, who has been made Dean of Exeter. Mr. Hardy, who was born in London and educated at the City of London School and the University of London, was over 50 years of age when he won the V.C. last July for his extraordinary valour and devotion. He was awarded the D.S.O. nearly a year ago, and the M.C. some months later. His only son is on active service, and his only daughter has been nursing in France for three years. Mr. Hardy joined the forces as Chaplain in 1916, having previously been a master at Nottingham High School, headmaster of Bentham Grammar School, and latterly Vicar of Hutton Roof, Kirkby, Lonsdale.

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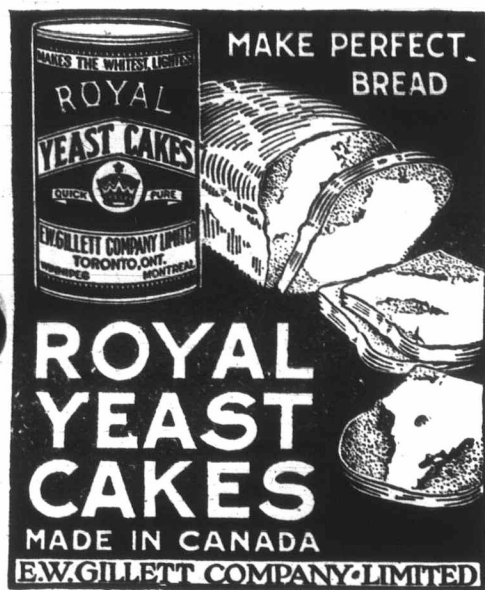
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### A PRAYER.

Somewhere across the infested sea,  
Serving the cause of liberty,  
Dear Lord is my brave son,  
I know not how he fares to-night,  
But keep him ever in Thy sight,  
For I have but the one!

Thou gavest two to bless my life,  
But one fell early in the strife—  
My first-begotten son!  
He with his comrades marched away,  
And then a message came one day. . . .  
Dear Lord, I have but one!

Then, while so sorrowed and bereft,  
Though only he to me was left,  
I could not say him nay,  
Who urged that duty bade him go—  
His country called, he said, and so  
How could I bid him stay?

But, O dear Lord, 'tis hard to bear,  
With not another child to share  
The hearth when day is done!  
I can but kneel to Thee and pray:  
Be with him through the hellish fray  
And keep Thou safe my son!

I know the cause is good and true—  
I know that suffering must ensue  
Before the fight is won.  
Yet bear with me, O Lord, this night;  
Be Thou my solace in my plight  
And guard my only son!

Reuben Goldsmith, in the "New York Times."

The design of the Christian religion is to change men's views lives, and temper. But how? By the superior excellence of its precepts? By the weight of its exhortations, or the promise of its rewards? No; but by convincing men of their wretched guilt, blindness, and impotence; by inculcating the necessity of remission; by supernatural light and assistance, and by promising and actually conveying these blessings. And if it does not prove its Divinity by its efficacy, let it be condemned as an imposture. This was one of its most operative convincing proofs in the beginning, and certainly is its greatest abiding proof.—Rev. T. H. Ibbott.

### To Be Had For the Asking

One of the best-known devotional books of the day is James H. McConkey's book on the Holy Spirit, entitled "The Threefold Secret of the Holy Spirit." Mr. Moody said of it, "It is one of the two very best books in existence on this subject." Robert E. Speer says of it, "It is the best book, big or little, I have ever read upon this theme." It has reached a circulation of 200,000 in English alone. It has been translated into thirteen languages. It has brought light and blessing to thousands of Christians. To do the most possible good with it the book is sent out absolutely free, its circulation being supported by voluntary offerings. Any of our readers may obtain a copy of this book by simply writing for it to the Silver Publishing Company, Bessemer Building, Pittsburgh, Pa.

### HOW A MASS MOVEMENT SPREADS

#### An Ingathering From The Chamars

[The C.M.S. has been working in the Meerut district, particularly in the northern portion, since early in last century. The first converts were Chamars, who are mostly leather-workers and therefore outcasts, and might have numbered about a hundred. To-day there is very little result of this work to be seen in the original villages, but its influence is felt in many parts of North India whither the early converts betook themselves.]

IN 1910 a movement among Chamars towards Christianity began to express itself in a small town in which the C.M.S. had been at work since 1863. The outlook was very promising, and had it not been for the baneful rivalries between the two missionary bodies working in this district, there is very good reason to believe that by now most of the Chamars in that town would have acknowledged the Lord Jesus Christ as their Saviour. In July, 1910, nine persons were baptized, amid an uproar in which Chamars and Rajputs joined together in showing their hatred against the new converts.

#### Almost Killed.

It is very vivid still in my imagination, the scene in the little C.M.S. house during the baptism. An old father almost succeeded in an attempt to kill his son, who has now become a devoted and most intelligent fellow-worker. The old mother and young wife had to be carried away, beside themselves from grief. The news spread far and wide among the Chamars, and what I feared would be a very great drawback to my evangelistic efforts among these poor people became, in God's hand, the greatest blessing to this district. I shall never cease to be thankful that, when these same converts, three days before this event, came to me beseeching me to baptize them secretly then and there, I refused, bidding them go back boldly to their families and declare that they had become believers in the Lord Jesus Christ. In the following year four new families were baptized in this place.

Since then the work among these people has gone on from strength to strength, and if there had been anything like an adequate supply of missionaries and Indian workers to reap this ripe harvest, the ingathering would certainly have been far greater. It is pathetic to see the eagerness of the Chamar deputations who come begging for baptism and teachers, and it is heart-rending to the missionary to have to answer them more often than not: "Not this year; perhaps next it will be your turn."

To show how the movement among the Chamars towards Christianity is gathering impetus and force, I add here a list of the new congregations formed since my return to the district in 1911.

#### Six Years' Growth.

In March, 1912, 144 Chamars from the village of Panchili were baptized, and since then, at various times, fifty-nine others have been added to their number. In October of the same year, one person from Pilkhua was baptized, and four others have since come forward. In January, 1913, 170 from Malhera were baptized, their number being afterwards augmented by seventy-one more. In March, 1914, twenty-seven Chamars were baptized from the village of Rardhana, eighty-eight from Ancholi, and eighty-two from Jatauli and from these three villages thirty-four have since come forward.

In March, 1915, Nirpoora was added to the list of the villages in which we

have Christians, when fifty-nine persons were baptized, and subsequently nine others have joined them. In November, 1916, 117 Bhopara inquirers professed their faith in our Lord and Saviour in baptism, and since then ten more have been enrolled. In February, 1917, eighteen inquirers from Anthi were baptized, and in the following January twenty-two were added to the church in that village. In April, 1915, fifty-five Chamar inquirers were baptized in Khera-Mastan. In December of the same year, 100 inquirers from Jiwan publicly confessed the Lord Jesus as their personal Saviour. In January, 1918, twenty-seven were baptized in the village of Bharal, and in February forty-five from the village of Shapura. In March twenty-three from Shalla were received in baptism, and in the same month eight from Hassanpura followed their example.

So, in exactly six years, 1,173 Chamars in the Meerut district have been baptized. Although we thank God with grateful hearts for each one of these converts, we cannot forget that this number represents but a mere fraction of that which might have been won if only the Church of God had recognized the opportunity, and had provided the workers that were needed. I have at the present moment the names of ten villages in which there are Chamars to whom I have given a promise to respond soon to their insistent petitions for a teacher.

#### Sweeper Movement.

In this article I am dealing exclusively with the ingathering from the Chamars, but I do not mean to convey that the movement is confined to them alone. A similar movement is in progress among the Sweepers also, and had the number of workers been adequate a far larger harvest might have been reaped. The Sweepers, it should be mentioned, are a grade below the Chamars, both being outcasts.

In a certain sense there is no need now for the missionary to go about pioneering, hoping to find some one willing to hear the Gospel. **The converts themselves are missionaries**, even though it may be almost unconsciously at times. The fact that they have left their old religion, and the obvious joy and peace they have found in the new one, arouse interest and inquiry among their still heathen relatives and friends, and before long among them is created a desire for like blessings for themselves. The Christians repeat to their friends the lessons they have learnt, they speak of the kindness of their Christian teachers; and thus in their simple way they pass on the good news, and the Kingdom is extended.

Just a word with regard to the life of the missionary himself among the mass movement people. The village missionary's life is one of trials and vicissitudes and the "burden of the Churches" weighs heavily upon him. The poor village Christians and inquirers look upon him as their servant, and regardless of his personal convenience they think it their right to have access to him at all times, to present their grievances, to solicit his aid, or to invoke his counsel. But I have found no pleasure more elevating and enduring than that which springs from the consciousness of doing good service to those who are of the household of faith.—"C.M.S. Gleaner."

Dr. Alexander McLaren used to relate an amusing experience of his own. In his young days he once preached in a little chapel on Loch Tay side. At the close an old deacon said to him: "We are very much obliged to you for your sermon, and the only fault we have is the shortness of the length o't." For forty years, said the Doctor, he had been puzzled to know whether it was too long or too short.

### Boys and Girls

My Dear Cousins,—I am quite sure you will be surprised when you see a letter from me after all these months of silence. Do you know, I have not been near the office since April, I think it is, for I had so many other things to attend to that I almost forgot the way downtown. As it is, I am in my uptown office at this minute, wishing the sun would come out, because I feel chilly, and I'll tell you why. I've had that influenza! I don't know how I caught it; I think it caught me when I wasn't looking, for I had to stay in bed more than a week, and I'm just finding out what it means to be convalescent. 'Tisn't very nice, either. Here I am, longing to be off and away where I can find berries and flowers of all sorts, and not being able to do more than walk up the road and down again. Nice state of affairs, isn't it? I'm sure I must have a good many cousins who have been down with it. I'm very sorry for all of you who have had it, though I rather suspect that the others don't mind a week or two extra holiday from school. I've been reading a good deal in the papers lately about Boy Scouts and Girl Guides helping tremendously in the city by carrying soups and custards and tempting food of all kinds to sick people who had nobody to help, and I couldn't help wondering if I had any cousins in that line of business!

I wonder if you have all quite forgotten me, and the—well, I was going to say the fun we used to have; only I suddenly remembered that none of you know me, though I know some of you. But you know, you were all so real to me, especially the ones who used to write to me often, that when I had had a batch of your letters I almost used to feel as if we'd had a tea party! Now, I want you to show me that you haven't forgotten any more than I have, and I want us to start right in again with a good swing. We'll do just the same as we did last winter, that is, have Competitions about every three weeks, open to boys and girls under 16, for which book prizes will be given. I still have some letters from last year, telling me how the prize-winners had enjoyed their books, and I know quite well you won't be disappointed.

The Competition this week is a little different from any we have had before, and you'll have to read pretty carefully so that you can understand what I want. You know how, in all parts of Canada, in cities and out in the country, the Church often builds little mission churches for people who live in rather out-of-the-way parts. Well, I want you to imagine that there's one all ready built in your part of the world, but it isn't quite finished yet. The clergyman in charge hasn't had time to think out five texts which he wants painted in different places in the church, and he wants you to help him to choose them. Listen where he wants them to go:—

1. Across the back of the Holy Table.
2. Over the arch where the chancel begins.
3. One for each side wall of the church. (These will be a little longer, I think.)
4. One over the entrance door.

If you count carefully, that will make five texts altogether, you'll find, and I want you to choose them ever so carefully, so that they won't be too long for the place where you're going to put them, and, more than anything, so that they are suitable. You can choose them from any part of the Bible, Old or New Testament, but please make quite clear in answers the chapter and verse where your texts occur.

The last day for receiving answers will be *Thursday, November 21st*.

and please ad Mike," care man, Limited, ing, Toronto. It seems a l 21st, but, you far westerner hoping to hear in Vancouver Saskatchewan point me. You

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and please address them to "Cousin Mike," care of Canadian Churchman, Limited, Continental Life Building, Toronto.

It seems a long way off, November 21st, but, you see, we must give the far westerners a chance, and I am hoping to hear again from my cousins in Vancouver, and High Prairie, and Saskatchewan. Please don't disappoint me.

Your Affectionate  
Cousin Mike.

Text Choosing Competition.

For instructions, read my letter carefully.

Please note:—

1. Competitions are open to boys and girls under 16.
2. Every competitor must write clearly on his or her answer, name, age and full address. If this is not done, you are disqualified at once.
3. Last day for answers this time, Thursday, November 21st.

Talking about influenza reminds me of something I found the other day, when I felt lazy, very disinclined for hard work, and yet I thought I ought to do something. So I turned out some old papers, and amongst them I found some verses I wrote when I was young, when I had a cold (nothing like the "flu," though), and when everybody was so upset about it that the whole family flocked into the house with remedies of one sort or another. I thought you might like to see it, and at the same time it occurred to me that we might have a space on this back page of ours for any poems and stories which my cousins care to send in. Don't be shy and pretend you never do it. I know perfectly well that dozens of you do, and it would be lots of fun if we tried to turn our page into a little magazine all by itself, with contributions from everybody. It'd save the Editor a lot of work, too. I'm sure we'd love it. And besides, the grown-up Churchmen write contributions for the grown-up part of the paper; why on earth shouldn't the young Churchmen start in and contribute to their part of it? It'll be excellent practice for the time when you are grown up, and you'll feel as if the paper belongs to you more then. What do you think of the idea? Hurry up and write to me so I can have some letters to print in the very next number. I do want to know how it strikes you. Meanwhile, here is what I wrote once upon a time. Its title is very simple:—

I Have a Cold.

My mother follows me about with bottle and with spoon—  
I've drunk at least a quart of Scott's Emulsion;  
"With colds like that," dear grandma says, "you can't begin too soon."  
So now I swallow capsules on compulsion.  
Kind aunties say that camphor is the safest cure for colds,  
While father pins his faith on Ferrie's snuff;  
The eucalyptus bottle in her hand my sister holds,  
Saying nothing, but I've had about enough.  
I'm getting so bewildered, I shall glycerine my toes,  
And rub my aching chest with well-warmed gruel;  
Drink camphorated oil and put hot bottles on my nose,  
For, really, the attention's something cruel.  
But still I have some comforts left, although I'm nearly dead,  
And such as I would never dream of scorning:  
My breakfast and my supper are brought up to me in bed,  
And I don't get up till half-past ten each morning!

\*\*\*\*\*  
The  
Jolly Animals' Club  
By LILIAN LEVERIDGE  
\*\*\*\*\*

XVI.

On the Wings of the Wind.

"HALLO, CHRIS! What's the matter? You look kind of mopy."

Chris looked up at Gwen from the darkest corner of his cage, but didn't answer by so much as a chirp. The fact is he was homesick—dreadfully homesick. He kept thinking and thinking of the Merry Forest. When he closed his eyes and sat very still he could see the sunshine on the leaves, and hear the music of the wind in the pines. He saw all his old friends, happy and busy and free, while here he was shut up in a cage in a noisy town. Little wonder he was mopy!

Gwen opened the cage door and coaxed him to come out. "Come Chris," she said. "Come and sit on my shoulder. I want to talk to you."

Chris noticed that she looked especially nice to-day. She had on a pretty dress just the colour of the sky after a rain, and her shiny hair was tied up with a big bow of blue ribbon. Chris liked the sound of her voice, especially when he was lonesome, so he climbed up on her shoulder.

"Chris," Gwen began. "I wonder how many birthdays you've had. I've had ten and Roy has had twelve. It's our birthday now—they come both together, which is lots of fun. Do you get any presents on your birthday? I got a lovely doll—I guess it's the last I'll have, because I'll soon be too old. She's a very fine lady, and I call her the Queen of Sheba. Roy got a balloon. Oh, it's a dandy! We're going to give the Queen of Sheba a ride in it in a few minutes. Wouldn't you like a ride too? But I guess you'd be scared green when you found yourself up in the air so high, wouldn't you?"

While Gwen was chatting in this way Roy came in. He, too, tried to cheer up the little squirrel, but Chris wouldn't be cheered up. He found his way into Roy's coat pocket, but instead of clambering up as usual on to his shoulder with a peanut, he just curled himself up in the pocket and was so quiet that very soon Roy forgot all about him and went out-doors.

It was easy for the brother and sister to forget about Chris, for they were very much interested in getting ready to fly their balloon. Chris, whose bright little eyes were peeping out of the pocket, was interested too. It was such a strange looking thing. Chris had never seen anything like it before, and he couldn't quite make out if it was alive or not. It looked like a huge round ball with a long string fastened to it, and it carried a little basket, in which sat the Queen of Sheba, looking very splendid in a green silk dress trimmed with beads.

When Chris saw this strange thing rise away up into the air, carrying the Queen of Sheba in the basket, he decided that it must be alive. How else could it fly in the sky like a bird? But when he saw that Roy and Gwen kept a tight hold of the long string so it couldn't fly any farther than they chose, he felt oh! so sorry for it. How well he knew what it felt like not to be able to get away and go where you liked!

Roy soon began to feel pretty warm, and took off his coat, forgetting all about the squirrel in his pocket. Chris at once forgot all about being mopy, and tired, and cross. He could hardly keep from whistling. "Now's my chance," he said to himself. "If I don't get back to the Merry Forest,

if I ever let them catch me again—well, I'll deserve all that's coming to me."

Very quietly he peeked his head out and looked around. Nobody was in sight. He slipped away ever so softly and hid under the veranda. It was a good, safe hiding place, so he decided to wait there till night and then make a dash for freedom—or die in the attempt.

Night was a long, long while coming, and it was an anxious time till it grew dark, for Roy and Gwen hunted all over the place for Chris. Even when it was dark it was another long time before everything was quiet.

At last Chris slipped noiselessly out of his dark corner and looked around. There was nobody in sight, and even the cats and dogs were all asleep. The moon was racing along the sky behind a white, lacy curtain of clouds; the wind was blowing softly.

"Now or never!" said Chris under his breath, as he set his face toward a dark line of forest in the distance. But he had only gone a few steps when he ran right up against the balloon, that strange, silent creature that flew without-wings. It was tied to a post in the garden, and the Queen of Sheba was sound asleep in the basket.

Now, you will be wondering why this balloon that couldn't possibly get away, and couldn't hurt Chris if it did, should stop him a single moment. But this is how it was—it came over him all of a sudden—a great wave of pity for the balloon that wanted to fly up in the lovely summer sky among the stars and was tied down to earth. Chris himself had suffered tortures of longing during the past days, and he knew how to feel for a friend in trouble.

It flashed into his head that he could, if he liked, set the balloon free. He could gnaw through the string that tied it down; but the string was very thick and it might take him all night. He was just wild to be getting away to the woods, but he knew that if he did he could never forget that he had turned his back on a friend in need—it might be an enemy for all he knew, but that wouldn't make any difference.

There was no time to sit down and think about it, so he set to work gnawing at the cord as if his life depended on it. Maybe it would cost him his life instead, but it wouldn't do to think of that. He got into the basket where he could get at the cord most easily, and gnawed, and gnawed, and gnawed.

At last the cord was nearly cut through. Just one more bite would finish it. "There you are, old fellow," he said. "Good-bye and good luck to you!"

But it wasn't good-bye this time—not by a long shot. Red-Tail (for having left his cage and his captors behind, he was Chris no longer), was suddenly jerked off his feet and thrown in a heap beside the Queen of Sheba. He picked himself up in a hurry, but when he looked out over the rim of the basket he found that the balloon was carrying him up and up and up into the air, past the roofs and the chimneys and the tree-tops—and still up.

Red-Tail didn't say a single, solitary word, but just sat there and shivered with delight. Every hair stood on end, as once before, but his feelings this time were altogether different—oh my, yes! All his life he had loved to sit rocking in the tip-top of a tall tree, and he had always envied the birds that flew so easily in the sky. Now, if this wasn't flying it was just as good. Up, up, and still up they went, and when they passed through the lacy cloud curtain and saw the man in the moon grinning down at them, Red-Tail laughed right out. It didn't matter now, not a bit.

"Hallo, Mr. Man-in-the-Moon!" he called gaily. "We're coming to call on you in a jiffy."

But West Wind laughed softly. "Not so fast, not so fast, little brother!

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We have a few other calls to make first."

They sailed softly along over the fleecy floor, then launched out into the great blue deep. Red-Tail wondered if he could catch a star or two to play with, but when he looked down and saw Lucky Lake like a sheet of ripply silver below, he began to think of the Merry Forest. It would be lovely if the balloon should carry him home. By and by he saw the Winding River down below, and then he knew.

All this time the Queen of Sheba had been sleeping like a top (I don't know why a top sleeps so soundly, but they say it does. I suppose it gets very dizzy). "Wake up!" Red-Tail called to her at last. "We're going home, home to the Merry Forest. You want to be ready to jump out any minute, because the balloon may not want to stay."

But the Queen of Sheba slept on.

West Wind blew softer and softer, and the balloon sank lower and lower till it was caught and held by a branch of the very same tree from which Red-Tail had started on his strange and perilous adventures. The basket tipped, and the Queen of Sheba slipped out into the eager arms of a little leafy bough, but Red-Tail was already in his old favourite spot, too happy to speak.

"Shall I tell you why we brought you home?" whispered West Wind. "Yes, tell me."

"It was because of the kindness in your heart that made you wait to set the balloon free. You'd never have got home alone, never in the world. But you are home now, and I'm going to tell Professor Owl all about it. You'll hear from him to-morrow."

With that West Wind caught up the balloon and sent it again on its journey, and then called on the Professor.

Red-Tail certainly did hear from Professor Owl, and if you don't think he was given a royal welcome in the Jolly Animals' Club—well, you'd better think again. As for the Queen of Sheba, she never woke up. They made a little bed for her in the Cave of Fireflies, and there she is sleeping to this day.

"A little boy only six years old was boasting that he worked in a blacksmith shop. 'What do you do there?' he was asked. 'Do you shoe horses?' 'No, sir!' he answered, promptly. 'I shoo flies.'"—Our Dumb Animals.

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### PLEASE WRITE!

Mary Roberts Rhinehart recently made a first-hand study of the "Letters from Home" matter, and here is part of what she had to say:—

"In one great army camp 50,000 letters are received each day, nearly all written by women. A careful investigation has shown that one in five, or 10,000 letters a day in that one camp, are of the sort to take the very soul out of a man. And the investigation showed that on the day a man received a discouraged and peevish letter from home he was far below his normal efficiency."

She adds that if a like proportion of this type of depressing letters is being sent to France, the writers are helping to sap the strength and courage out of one-fifth of our forces.

If you and I were soldier lads or sailor boys in blue,

In training camp or land remote,

where all was strangely new,

I wonder in the lonely hours, the time

when thoughts will roam,

How much we'd give for just a note,

a friendly word from home—

A message bright, a jolly joke, a bit

of news to cheer,

With not a hint of anything to make

a moment drear.

I wonder if from a gloomy trench or

battleship at night,

We wouldn't long to telegraph this one

request, "Please write!"

If you and I were sailor lads or soldier

boys in brown,

On ship of war, in training camp or

some queer foreign town,

I wonder if there'd come to us in mo-

ments dark with fear

A message from some one at home—

a message fraught with cheer—

No gloomy word, but glad some, brave,

no hint of worried mind,

A glimpse of friends about the hearth,

a bit of gossip kind,

Or would we wait with aching hearts

the stern command to fight.

And vainly long to telegraph this one

request, "Please write!"

If you and I were soldier lads and

home was far away,

If you and I were sailor boys afloat

both night and day,

I wonder in the hours of pain if we

would miss the touch

Of hands that long had toiled for us,

if we would miss it much.

A tender word, a soothing stroke, a

look on some loved face,

What treasures there to think about

away in strange, lone place.

I wonder if somewhere a lad in camp

or trench to-night

Is wishing he could telegraph this one

request, "Please write!"

—Alice Annette Larkin.

"My dad's a scrapper," said Willie as he contemptuously regarded Tommy as they played in a back alley. "That's nuthin," retorted Tommy, "my dad's too. I heard him tell mother he was goin' to scrap everythin' about the old place to buy Victory Bonds!"

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### ALL SAINTS' DAY, 1918.

By Ben-Zion.

Pain is in itself a hard thing, even as the Cross is in itself hard. But pain, touched with the spirit of sacrifice, becomes divine. What more brutal than the actual details of martyrdom? But when Latimer speaks from his stake of the "candle lighted that day in England, which, by the grace of God, shall never be put out," all the brutal elements in the scene are transfigured by a glory of faith and sacrifice. What more brutal than the actual facts of war? But when we realize that these torn and battered men endure their fearful sufferings for the sake of a cause, for a high ideal of liberty and justice, the battlefield is illumined by the light of Calvary. The pain they endure is ransoming pain, the price paid to buy back something precious which the nations have cast away or lost through folly and neglect.

When Lord Roberts was carried through the grim streets of a tragic Paris to his burial, it was noted as a kind of spiritual omen, that the heavy gray sky opened, and a rainbow arched itself above the funeral cortege. Even so St. John saw a throne on which was a lamb slain, but he also saw that "round the throne was a rainbow." There was a rainbow, a divine light that turned tragedy into splendour, even as the sunbeam turns the gray rain-drops, which are nature's tears, into strings of diamonds. What if the sorrows you endure are the disciplines by which your own soul is ransomed into a new knowledge of God? What if the patience and fortitude with which you endure them are the ransom you pay for the soul of a beloved son or daughter, who shall turn to God through the spectacle of your patience? We have seen the Lamb slain, through blinding tears, but faith turns our tears to splendour. What George Matheson, who suffered so much and overcame his sufferings, wrote, is profoundly true:—

"I trace the rainbow thro' the rain,  
And feel the promise is not vain  
That morn shall tearless be."

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