

# Canadian Churchman

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No. 49.

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## Personal & General

A soldier at the front wants to know whether Quebec is going to rule Canada or if Canada is going to rule Quebec? \* \* \* \*

The Rev. E. LeRoy Harris, Rector of St. Mark's, Toledo, Ohio, has been elected Bishop-Coadjutor of the diocese of Marquette. \* \* \* \*

The Rev. Canon Gould and the Rev. W. E. Taylor, Ph.D., addressed at a men's missionary meeting in St. Stephen's Church Hall, Montreal, on Tuesday of last week. \* \* \* \*

Bishop Lloyd, General Secretary of the American Board of Missions, has left New York for England on his way to Liberia in Africa, where he is going on a special mission. \* \* \* \*

The Rev. J. W. Hamilton, who for the past 11 months has been serving as Curate at the Church of the Ascension, Hamilton, left last week for the Far East where he will engage in Y.M.C.A. work amongst the British forces in Mesopotamia. \* \* \* \*

The Church Missionary Society has just appointed as its general secretary Bishop Pain, who has resigned the See of Gippsland. Thus the two largest missionary societies of the Church of England are once again under the immediate direction of members of the Episcopate. \* \* \* \*

The Rev. Charles Osborne Pherrill, B.A., Rector of Kirkton, in the diocese of Huron, was married in the Church of the Epiphany, Parkdale, Toronto, to Miss Elizabeth Storey Johnston, of Toronto, on November 28th. The Rev. Dyson Hague, Vicar of the church, officiated. \* \* \* \*

The number of those who matriculated at Cambridge University at the commencement of the Michaelmas Term was 157. Of these about one-quarter appear to be Oriental students, of the remainder a great many are O.T.C. members, and they will receive commissions in a few months. \* \* \* \*

The Rev. C. H. Fullerton, who served in the ministry of the Church in the diocese of Fredericton for a number of years, died suddenly at the home of his brother, Roslindale, Massachusetts, on Monday, October 15th. He was a graduate of King's College, Windsor, N.S. He is survived by his widow and two daughters. \* \* \* \*

Canon Scott, Rector of St. Matthew's, Quebec, who has been at the front since the commencement of the war, has sent the following election day message to friends in Montreal in a private cable from the firing line:—"Canada will stand by our brave men. There can be no backward step. Only iron resolve can assure victory."—Canon Scott. \* \* \* \*

A bronze tablet to the memory of the late Lieut. Lawrence Sladen, who fell at Vimy Ridge, was unveiled at the evening service on Sunday, November 25th, at Ashbury College, Ottawa, by the principal, Rev. G. P. Woollcombe. Her Excellency the Duchess of Devonshire was present at the service, as well as many other parents and friends of the boys of the school. \* \* \* \*

Captain the Rev. F. Elliott Baker, who went overseas a year ago as Chaplain of the 242nd Forestry Battalion, has been gassed at the front. According to a private cable received in Montreal, he is in a British Red Cross Hospital in France suffering from gas poisoning. Captain Baker was former-

ly Curate at the Church of St. James the Apostle in the above-mentioned city. \* \* \* \*

On Sunday, November 4th, in St. Mary's Church, Sioux Lookout, the Rev. A. A. Adams dedicated two beautiful engraved brass offertory plates in memory of John Edward Spahr, who was killed in action on December 5th, 1916. The plates were the gift of Mr. Spahr's mother who lives at New Hamburg, Ont. Before enlisting the deceased was in the employ of the Canadian Government Railway at Sioux Lookout. \* \* \* \*

Rev. Dr. Wm. T. Manning, Rector of Trinity Church, New York, has received a cable message from the Right Hon. and Most Rev. Cosmo Gordon Lang, Archbishop of York, announcing his acceptance of an invitation to visit the United States. It will not only be the Archbishop's first trip to the United States, but the first time that an Archbishop of York has ever visited America. It is expected he will arrive on March 1st, and remain a month. \* \* \* \*

The Right Rev. Charles H. Brent, D.D., the Bishop of the Philippines, has accepted the action of the diocesan council of Western New York, and will succeed Bishop Walker in that see. With the approval of the standing committee of the diocese, however; he has cut very short his stay in New York, sailing last week for an indefinite stay in France, where he will remain in the interest of the Y.M.C.A. as long as his presence is deemed advisable. Bishop Brent goes to the front at the invitation of General Pershing, whom he confirmed not very long since. \* \* \* \*

The Rev. G. Quinton Warner, acting Rector of Trinity Church, Montreal, was presented with a purse of gold by the congregation after service on the evening of November 25th, on the occasion of his leaving to take up his duties as Rector of Bishop Cronyn Memorial Church, London, Ont. The presentation was made by Miss Lemurier, after brief introductory remarks by Mr. George E. Pratt, Rector's Warden, who spoke of the esteem in which Mr. Warner was held, during the five years he had been connected with Trinity Church. Capt. the Rev. James E. Ward, Senior Chaplain with the Imperial Forces, lately returned wounded from the front, has succeeded Mr. Warner as acting Rector. \* \* \* \*

The Rev. T. T. Norgate has been appointed Secretary to His Majesty's Royal Almonry in place of Major A. G. Wallace. The position is one of considerable dignity and importance. He will have the administration of all of the official charities and pensions of the King, including the famous Maundy gifts. Mr. Norgate is a graduate of Trinity College, Toronto, and he was ordained to the diaconate by the Bishop of Toronto in 1890. Two years later he went to England, and was priested by the Bishop of Rochester in 1892. For six years he was Secretary to the Clergy Friendly Society, and since 1910 has been Secretary of the Incorporated Church Building Society. He has travelled in all parts of the world. \* \* \* \*

### NOTICE.

The next meeting of the Toronto General Ministerial Association will be held in Central Y.M.C.A. Building, College Street, December 10th, at 10.30 a.m. The speaker will be Rev. Dr. Chown, General Superintendent of the Methodist Church. His subject will be "My Experience in France." Ministers of all denominations are cordially invited.

C. J. Dobson,  
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# Canadian Churchman

Toronto, December 6th, 1917.

## The Christian Year

The Third Sunday in Advent, Dec. 16th, 1917.

The Third Sunday in Advent is like another St. John the Baptist's Day, for it is the person and message of the great Forerunner of Christ which are brought to our special attention on this Sunday. The Advent message would be incomplete without the message of the stern preacher of repentance. There is no better way to prepare ourselves for the coming Festival of Christmas than by a study of the work and message of St. John the Baptist. Indeed, the Church is always in need of his clear call to repentance. We need it now. Every special opportunity and crisis in the Church and nation can be met faithfully only in the spirit of St. John the Baptist. We must rise up to meet the demands being made upon us as a Church. We must sternly put away from us all slackness, all living on low levels, all shallow-hearted repentances; we must gird ourselves to our great task, confessing all our sinfulness, indifference and selfishness, and then shall we be able to lead the people to repentance, and be enabled to point to "the Lamb of God which taketh away the sin of the world."

The work of the ministry is especially prominent in to-day's message. How well the nature of that high work is illustrated by St. John the Baptist. "The ministers and stewards" of the mysteries of God are to proclaim fearlessly the need of repentance from sin. They are to insist, in season and out of season, on the sinfulness of sin. It is their work, as it was that of John the Baptist, to point to "the Lamb of God Which taketh away the sin of the world." Also, like the Forerunner, they are to prepare the way for that day when "He that shall come, will come."

How clearly the work of the clergy is brought to our attention on this Sunday and the week following this Sunday, for the Collect is a prayer for them, and the Ember Days of this week are set apart for them. "The awful sound of the Advent Trumpet calls on all men to pray for them; for, if others cannot stand in that judgment, how shall they who have so much more to account for? The love and mercies of Christmas-time tenderly appeal to all men to pray for their pastors." They have need of prayers. Very insistently does this Sunday and week bring before our people the duty of praying for their clergy. More prayer, and less criticism, would accomplish great things. If you have never definitely prayed for them before, begin this week. You have a splendid prayer to pray in the Collect for the Day. Many of the delinquencies of the clergy are their own fault, no doubt, but many of them also could be traced to the fact that the people do not pray; do not pray for their own pastor and for their own Bishop, "that the ministers and stewards" of Christ's mysteries may prepare the way before Him. But, above all, let us pray for more men to take up this work of God. The sight of the fields white to the harvest moved our Lord with compassion long ago. He said then that there was only one way to meet the need of more labourers to go to the great task—"Pray ye the Lord of the Harvest that He may send forth more labourers." He knew of no other way, and we shall find no other.

## Editorial

### WHAT SHALL OUR ANSWER BE?

Recent events in Canada prove conclusively that the coming election will be one of the bitterest struggles that this country has ever known. The opposition to the Military Service Act, not only in Quebec, but in Ontario even, is not of the ordinary election type, but already shows signs of violence. It is well, therefore, that we keep before our minds clearly and constantly the issue at stake. Every effort will be made to draw all kinds of "herrings" across the trail and to make electors lose sight of this issue.

Shortly after war was declared, Canada, with the consent of both political parties, agreed to join the Allies and called for volunteers. The response was enthusiastic and immediate. Some three hundred thousand of the pick of our manhood have gone, and have fought valiantly in defence of a righteous cause. Many have given their lives and many more are incapacitated for life. However, when the call went forth for recruits to fill up the gaps and to provide a reserve force large enough to allow those at the front to have the necessary periods of rest, the response was not adequate to the need. Wherefore, in fairness to those who had gone, it was agreed by men of both political parties that compulsion would have to be resorted to. As was natural, those who had refused to go voluntarily have objected to being forced. The question before us, therefore, is not one of tariff or of soldiers' pay, or even of delay, for the real opposition comes from those who refuse to go at all. The heart of the whole issue is, **Will Canada provide adequate support for the men whom she called for and sent to the front, or is she going to allow them to be slaughtered through lack of sufficient numbers and worn down through lack of proper periods of relief?** This, we take it, is the question that each elector must answer for himself and herself in the sight of God. We do not minimize the importance of adequate pay for our soldiers and their dependants, but this matter surely is safe in the hands of a Government that aims at giving them immediate support at the front.

The collapse of Russia, one of the countries most intimately concerned with the cause of the war, and the weakness shown by a section of the Italian army, should make every sane man realize that delay is not only dangerous, but would probably prove fatal. On the other hand, the successes on the western front should convince us of the advisability of following them up at once. It is an old saying that when the enemy wavers is the proper time to bring up the reserves. The enemy on the western front is being forced back slowly but surely, and has already shown signs of wavering. All possible reserves should, therefore, be in readiness and the men in the fighting line should be kept in the best possible condition. Are we to tell our brave boys that we have no reserves to send them, and that they had better get along the best they can until we consult with those who have already refused to go as to whether they should be forced to go or not? Can anything more cowardly or unjust be thought of?

No; we cannot be guilty of such conduct. Canada's fair name and our own personal honour must not go down to future genera-

tions with such a stain upon it. Rather a thousand times over that Canada should be severed in twain than that the whole country should suffer such disgrace and be guilty of such a crime. May the God of nations guide our country at this time and grant that we may prove worthy of the men who have given their lives in this struggle and worthy of the cause for which they have died.

\* \* \* \* \*

The success of the Victory Loan must prove a great inspiration to our men at the front and to our Allies on both sides of the Atlantic. The next step is to see that the administration of this fund is placed in the hands of men who will use it most effectively.

\* \* \* \* \*

We understand that another of our Canadian Bishops, the Right Rev. J. C. Roper, has been charged with being a member of the English Church Union. We have, however, been informed on reliable authority that this is not true. He is not and has not been for many years a member of this organization. Once more let us repeat that it would be much better to make sure of the facts before making statements of this kind in the secular press.

\* \* \* \* \*

We are in receipt of a couple of Canadian Standard Efficiency Test programmes from Brockville, where this line of work has been carried on with splendid results during the last three or four years. Dr. J. L. Carroll deserves great credit for his work in this connection, and speaks of this system as "the one thing we have at this time to help us in building up a virile Christian manhood." He will be very glad to render any assistance he can to others who are willing to undertake "a real man-sized job."

\* \* \* \* \*

We have criticized in these columns the action of the committee in charge of the Brotherhood of St. Andrew in Canada for allowing the work of that organization to fall largely into abeyance during the war. We learn, however, that steps have been taken to revive the work. Owing to the fact that from sixty to seventy per cent. of its members enlisted early in the war it found itself faced with exceptional difficulties. There is, however, a great work for it to do among boys and among returning soldiers, and we earnestly hope that it may be able to renew its activities at an early date. To wait for the end of the war is to wait too long.

\* \* \* \* \*

An abstract from the minutes of the last meeting of the Committee on Prayer Book revision has been issued for general information. Several important changes were agreed to, among them being the omission of the Act of Uniformity in all except official and desk copies of the book, and the adoption of the Lambeth translation of the Athanasian Creed. It was decided also to incorporate a brief form of Family Prayer in the Prayer Book. A number of verbal changes were agreed to and a number of prayers added. Directions will also be placed at the beginning of the book as to where to find the various portions of Morning and Evening Prayer. This, we feel certain, will be found most helpful by members of other communions when attending Church of England services. The committee will hold its next meeting in Toronto on the 9th of January next.

Men

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## Our Bishops and the Union Government

Right Rev. A. J. Doull, D.D., Bishop of Kootenay.

Canada, in common with the rest of the world, is passing through the greatest crisis in human history.

If the free peoples of the world are to win in this gigantic struggle, if liberty and justice, freedom and right, are to triumph, then all national, all sectional, all party differences must be sunk, and they must all unite in one supreme, united effort to achieve one common result, namely, the defeat of autocratic tyranny and the triumph of democracy.

In this supreme moment the great political leaders of Canada, realizing that the very existence of the Empire, the Dominion and of British ideals is at stake, have brought about the union of all political parties and formed a Union Government.

During the war there is no longer a Conservative, a Liberal or a Labor party. There is only one Canadian party, one Government, with one supreme end in view, namely, the winning of the war in the shortest time possible and at the minimum cost in life and money.

The formation of the Union Government is the greatest thing that has ever taken place in Canadian history. All honour to our Conservative, Liberal and Labour leaders, who have sacrificed personal and party interests for the sake of Canada and for the continuance and preservation of British ideals and British supremacy.

But the action of our political leaders must be endorsed by the people of Canada in order to make it an effective reality. That they should do so is, in my opinion, a bounden duty, a real test of loyalty and patriotism.

Sir Wilfrid Laurier has missed the greatest opportunity ever given to a Canadian to have his name handed down to posterity as that of Canada's greatest statesman. His attitude at the outbreak of the Boer war in 1899 is not forgotten; his actions and utterances since the necessity for conscription became obvious cannot be forgotten; his failure to swing French Canada into line with old France and her Allies must not be forgotten; and his return to power would simply mean that Canada would take her place by the side of Russia as a nation that had ceased to render effective aid to the cause of the Allies. The moral effect of a Laurierite victory would be disastrous; it would be hailed with delight in Germany as a sign of the weakening of the solid front hitherto presented by the whole British Empire, and it would take the very heart out of our men and boys at the front.

No one who longs for the speedy victory of the Allies over Germany, no one who is determined that the British Empire shall continue, and that British ideals and British supremacy shall remain paramount in Canada, can contemplate such a result without being stirred to the very depths of his being.

This is no party question; the very existence of our Empire and our liberties, our very lives, are hanging in the balance, and all true, patriotic Canadians, irrespective of race or creed, should make it a solemn duty to support by their votes and influence the Union Government, and so ensure the continuance of the fullest measure of Canadian co-operation in the sacred fight for human liberty, which constitutes the greatest cause ever entrusted by God to mortal man.

Right Rev. J. Fielding Sweeny, D.D., Bishop of Toronto.

Pastoral to Clergy.

Rev. and Dear Brother,—In view of the tremendous importance of the approaching Dominion election of December 17th next, may I request you to use, on this behalf, at all your services between now and then the following prayer, taken from our Revised Book of Common Prayer, p. 122:—

### Prayer during Parliamentary and other Elections.

"Almighty God, the fountain of all wisdom, guide and direct, we humbly beseech Thee, the minds of all those who are called at this time to make choice of fit persons to serve in the Dominion Parliament. Grant that in the exercise of their choice they may promote Thy glory and the welfare of this Dominion. And this we beg for the sake of our Lord and Saviour Jesus Christ. Amen."

While I have no desire to interfere with the freedom of the individual to vote as he sees fit, yet may I venture to give some reasons why I am in favour of a Unionist Government at this time of grave crisis, and why, therefore, I, personally, intend to support it:—

1. Because it is non-partisan, being composed of the best men on both sides of politics.
2. Because its *raison d'être* is to "Win the War."
3. Because it pledges both sides equally to any policy or action that in their combined wisdom they may adopt towards this end.
4. Because its determination is to keep full faith with the Motherland in the matter of Canada's pledges, and thus with Canada's sons at the front.
5. Because to do otherwise at this time of stress for the Empire would be to emphasize division, the consequences of which might lead to disasters greater than can be estimated.

For these reasons I am prepared to support the Union Government.

Praying that God may overrule all things for the best for our Dominion and Empire,

Believe me,  
Faithfully yours,  
James Toronto.

Right Rev. J. A. Richardson, D.D., Bishop of Fredericton and Overseas Delegate of the House of Bishops.

Preaching in All Saints' Cathedral, Halifax, on Sunday morning, November 25th, to a congregation which crowded the building to the doors, the Bishop of Fredericton took as the subject of a sermon of remarkable power the character of Danie!, he who, unterrified by tyrant threats and power, pinned his faith to the God of Abraham, and kept his window open toward Jerusalem for the prayer at which well may all tyrants, like Satan, tremble. In his own striking and effective way he told the story of the casting of this unconquerable soul into the den of lions—and the beasts did it homage, as beasts of other sorts have done through all the ages, their devouring mouths, that would have torn in pieces, being closed by Him to Whom, with a faith that did not shrink, the true-hearted Israelite prayed. In the course of the sermon the Bishop made a magnificent plea for Union in the great cause of War-Winning, and spoke scornfully of the unpatriotic and selfish spirit which, in an hour of unprecedented crisis would place party before the cause of freedom, the Empire's liberty and the world's peace.

"It is," said he, "lamentable that, in spite of the valour of the thousands of Canadian men who cheerfully and willingly went forth

(Continued on page 780.)

## ROOSEVELT

ROOSEVELT paid a flying visit to Canada last week, and seldom has the power of human personality been illustrated to better advantage than on that occasion. And as one studied the man—his appearance, his language and style of delivery—the more one was convinced that the secret of it all was the earnestness and the humanity of the man. Coupled with this went a depth of thought and an originality of expression that went right to the heart of the matter and laid the truth bare.

It is not the man, however, that we wish to dwell on, although many valuable lessons can be learned from such men by members of the Church, clergy and laity alike, as to the most effective methods of presenting truth. It is rather some of the things that he said that we wish to emphasize.

"You have made your bodies the servants of your souls," was, of course, only another way of saying that duty had been placed above physical comfort and security. But the form in which the thought was presented attracted attention at once and compelled thought.

Again, "The most striking neutrality throughout the ages was Pontius Pilate." Few, if any, had ever thought of this well-known character in connection with the present war. But the aptness of the illustration went home at once. Why not place side by side with those who would stand aside and try to wash their hands of the brutal slaughter of the peaceful inhabitants of Belgium, France, Servia and Poland, him who tried to place upon other shoulders the responsibility for the crucifixion of the Prince of Peace?

Or, again, "The growth of civilization is based on the willingness of men to make sacrifices, not for their own immediate benefit, but for the common benefit," and "In any partnership, and, above all, in the partnership of Empire, only the partner who bears his full share of the common burden is entitled to his full share of the common honour, of the right to self-respect and to respect from others." Here we have the highest type of democracy placed before us, a democracy of sacrifice in which each, while safeguarding his own rights and privileges, is willing at the same time to suffer—yes, die even—in defence of these same rights and privileges for others. What must the development of such a spirit among the great English-speaking nations of the world mean for the future of the human race? And it is, after all, the spirit of Him Who died that all men might be free.

Other expressions of lesser importance that remained with one were: "In the long run, free peoples who are not ready themselves to fight effectively for their rights are not entitled to any rights whatever," "The professional pacifist has proved himself to be the servile tool of the brutal militarist," "Do your fighting on the other fellow's territory if you can," and "The way to impress a brutal person isn't to impress him that you are harmless; that doesn't appeal to his make-up."

One is reminded of the old saying that "There is nothing new under the sun." There may not be a great deal that is new in the extent of knowledge possessed by the human race, but there is certainly a great deal of originality that can be shown still in the forms in which this knowledge is expressed. And it is decidedly refreshing to listen to one, whether on the platform or in the pulpit, who can lift truth out of its old phraseology and place it before one clothed in new garments.



## Archdeacon Cody Appeals for Union

THE hearts and judgments of men are being tried to-day. If ever there is to be a time of all times when every citizen is in duty bound to use whatever influence he possesses in behalf of what he conscientiously believes to be the right, that time is here and now. For that reason, although in normal times I rather deprecate the idea of the clergy intermingling in political conflicts, I have no hesitation in announcing my hearty support of the Union Government, and in giving my reasons for that support.

"This is a time of crisis, the greatest in the world's history. In great crises there is a need for coalition of all national elements. Fifty years ago, at the time of Confederation, we had a coalition. But there is a far greater crisis to-day, in which not merely Canada and the British Empire, but world freedom, humane civilization and Christianity itself, are all involved. A united front must, so far as practicable, be secured. All the belligerent countries, including the other overseas Dominions of the Empire, have felt this, and have acted accordingly in promoting Union Governments. Here, in Canada, there is no use in recrimination as to the date when union should have taken place. It is now an actuality.

"The present crisis is great and grave enough not only to justify, but to demand, a Union Government. I need only point to the Russian withdrawal and the Italian reverses; to the fact that the Pan-German programme is, at this moment, realized, so far as Europe is concerned; to the fact that in the West, where the forces of Canada and the United States are, we have the offensive, and that there is the decisive line; to the need for determination and endurance to the end in view of the certainty that victory is achievable by strong, united and efficient effort—and only so; to the truth that a great war can be greatly won by the morale of the whole people behind their fighting men. In addition there are also great relevant problems—those of the returned soldiers, of financial readjustment after the war, of immigration, and of transportation—which would inevitably have necessitated united political effort, and for such the Union Government provides the requisite machinery.

"But the demand in the immediate present is for the vigorous prosecution of the war. We must not suffer ourselves to be diverted from the real issue and so risk defeat, by dispersion of effort. The real issue is not the past conduct of the late government; not the balancing of personal attachments or party loyalties; not the wisdom of exemption tribunals; not the high cost of living. It is how our men at the front may be best and most speedily backed up.

"Did Canada do right in entering the war? Is this OUR war? Is our future at stake in it? Are our shores being defended in France and Belgium? Are more men urgently needed? To all these questions an emphatic affirmative is the only answer. Then Canada must stay in the war, bear her share of the struggle and sacrifice, and see that the price which her sons at the front are paying is not paid in vain.

"And to accomplish this end there is absolutely no alternative to the enforcement of the Military Service Act. To secure this the Union Government must be supported. Sir Wilfrid Laurier distinctly pledges himself to the suspension of the Act, and its submission to a referendum. But what use is there in TALKING of winning the war if we are to omit DOING the only thing calculated to win it? We are not faced with a theory, but with a condition.

"The Union Government must be supported, moreover, because its overthrow would spell a weakening of the 'will to win,' which might eventuate in disaster and defeat, and in the destruction of the morale of the whole country. It must be supported as the best immediate way to bind Canada more closely to the Empire. It must be supported if we are to preserve unimpaired that high reputation for chivalrous service which our men at the front have won, and which has appealed so strongly to our fellow-dwellers on this continent, the citizens of the United States. What would be the effect in that country of a wrong decision on Canada's part now? It must be supported, finally, if, as a nation, we are definitely, determinedly, unitedly and practically to renew our consecration to the great cause, and to proclaim to our friends and foes alike the unbroken resolve of the free young Dominions to remain in the fight for freedom, justice, mercy, humanity, civilization and Christianity even unto the end."

## The Woman Movement and the Church

THE Church is like a ponderous hulk moored in a backwater. The main, strong stream of new vigour in thought and activity rushes past. By the time she has felt the lift of the new level the head of the flood has gone by.

In the Early Victorian period "feminine" denoted an inferiority, indefinable, perhaps, but still quite fundamental to man's estimate of woman's sphere. A woman's home was to be her world. She was supposed to stay in petticoats. But a thousand times over within our day woman has shown herself the equal of man. In the resource and persistence necessary in business, in the acumen and labour of scientific pursuits, in the force and scope of mental power in philosophical and literary work she has proved herself no mean rival. She has displayed just that staying power which was supposed to be her lack. In fact, her keener sense of responsibility has given to her fidelity beyond the average man. War time has forced man to recognize her assistance. Her present war work in all branches—medical, industrial, administrative, agricultural and domestic—must silence the last caviller.

After the war the Woman Movement will be one of the permanent factors in the reconstruction of our world. What provision is the Church making to gather the force of this new impetus? The granting of the right of voting in the election of church councils can hardly be spoken of as such provision. And here it is to be noted that in Canada, the land particularly free from prejudice and narrowness, our Church, in granting the vote to women in vestries, carefully provided that she should not vote on Synod representatives. The vote, such as we did grant, was rather the tardy acknowledgment of the fact that to-day women man the activities of the Church. She is bearing more than her fair share of the spade-work and drudgery in the Church's enterprises. For instance, to take all the women workers away from missionary, educational and social work at this minute would paralyze the Church's efforts. Yet what acknowledgment do we make of this fact except to permit here and there the attendance of a representative of some woman's organization on the Church committees?

What use is the Church making of the "woman-power" of her membership? She has not realized its potentialities. She offers them work only on the domestic plane. The use of the needle and the care and teaching of the young and inexperienced cover most of the possibilities. These are only the exercise of domestic accomplishments in a public way. The Church offers no position of real leadership to women. She leads in the societies which she has created. That is her right and not the gift of the Church. Even in the Church councils governing the activities to which women contribute as much as men, she has only a small place at the best. No recognition has been given her except what she has compelled by her work and abilities. She has no place whatever in our legislative bodies, that is, our Synods.

The ablest women of our churches, with some exceptions, are not directly active in the Church's work. They have found scope for their demonstrated abilities in various interests, some allied to Christianity and some not. This is not a loss to the general cause of humanity, but it is a distinct loss to the Church. Yet nothing but such a condition is to be expected where the range of Church activities is limited and positions of real leadership in the Church are not open to women.

"Better be content with home duties" is a bit of advice which does not meet the case. Before this war the relative number of men and women put out of the question the expectation of home and family life, for a large number of women. This war, which has exacted its toll of the men of military age, increases enormously the number of "bachelor women." God forbid that we should ever descend to the expedient of "temporary marriages," to which Germany is exhorting her citizens. To Germany's mind, necessity puts a question out of the realm of morals, and her present necessity is to replace the wastage of war. But in our country there will be an increased number of women who must look for their career outside the home.

The necessities of the hour indicate additional forms of service in the Church which should be open to women. The sacred ministry is one sphere of work which will suffer tremendously on ac-

count of the loss of our young men. Not so much in this present generation as in the next will this loss be felt. Those seeking preparation for the ministry to-day are only one-sixth of the number of those entering theological studies before the war. With those who return from the war this number could not keep even our present churches going. If half the prophecies be true, this land will see an unprecedented influx of population after the war. Then the numbers in the ministry will be woefully inadequate. What are we going to do to meet the need?

The extension of women's service in the ministry of the Church is one solution. The precedent lies ready to hand in the practice of the Early Church. St. Paul speaks of Phœbe, the deaconess of the church at Cenchrea. In 1 Tim. 3: 11 are recorded the qualifications for the office: "Women in like manner must be grave, not slanderers, temperate, faithful in all things;" or, as Weymouth translates it: "Deaconesses in the same way must be sober-minded women, not slanderers, but in every way temperate and trustworthy." Pliny's letter to Trajan mentions two "ministrae," that is, deaconesses. Women were admitted to Holy Orders when they were ordained deaconesses. As Bishop Gore says: "The diaconate was conferred upon both men and women. Deaconesses were regarded as an order of the clergy. The practice of the Church is shown by a canon of the Council of Chalcedon, which speaks explicitly of their ordination as an ordination by the imposition of hands. The duties of the office were principally on behalf of women as assistants at their baptism, as catechists, as visitors, as ministrants to the confessors and martyrs in prison, and as presiding officers over the "widows" and other women. Sometimes, apparently, a deaconess assisted in the administration of the Holy Communion. There is some trace of the deaconess receiving the "stole" at the ordination. The Order flourished most in the fourth century. Chrysostom had as many as forty deaconesses connected with his cathedral at Constantinople. It remained until the eleventh century, when the wave of monastic life swept it aside and communities of nuns were established. About 1860 the Order was revived by Archbishop Tait, largely through the influence of that renowned student of history, Dean Howson.

To meet the present necessity we can see comparatively little difficulty in an enlargement of the duties of this office. The modern deaconess combines the duties of a social worker and Bible-woman. Why should not the Order be clothed with authority to preach under the Bishop's license as does a deacon? There is no great reason why a deaconess should not be put in charge of a small congregation in a village or an outlying district under the direction of the neighbouring priest. It is impossible to say that a woman could not stand the physical side of the duties after the success of their outdoor work during the war.

There is a decided prejudice against a woman administering the Sacraments, although the Church recognizes the validity of baptism by a woman in the case of necessity. Witness the almost unanimous condemnation by the Anglican Church papers of the act of Miss Royden, an Anglican, who is the assistant preacher at the City Temple, in baptizing some infants there recently. But there would be no reason for running in the face of this prejudice, even if it be only a prejudice. For the present the Sacraments could be administered by a neighbouring priest.

"But fancy women in the pulpit!" This spirit of conservatism which shrinks from the unusual is the greatest obstacle to the larger use of women of ability in our Church. There is no logic in such an attitude. Some women have shown initiative, judgment and ability in administration and organization considerably beyond the average clergyman. Some women have taught, written and spoken on Christian themes much better than the better-than-average parson. In the realm of Christian scholarship, even in such dry things as textual criticism, some women have made their mark. In missionary and social service the contribution of woman at least equals that of man. In educational work we must in all fairness admit that woman has done more than man. In spiritual insight and devotional leadership we recognize the excellence of women in our use of hymns which they have composed. There is no reason which can be advanced against a woman having the right to preach except the fact that she is a woman, and that is a prejudice, not a reason.

The matter of women preaching is beyond experiment. The women messengers of the National Mission met with success. In some cases the whole congregation followed to the Parish House for the address after the service had been



read in the church. In mission fields for the past generation women have preached the Gospel to heathen and Christians. In the home and foreign lands the Holy Spirit has used the word spoken by women to the edifying of the Church.

In the event of such an extension of the duties of the office of deaconess there would be required a more exact training in theological subjects. It is to be hoped that there is no one so hopelessly behind the times as to suggest that women would not be capable of this mental exertion. The university record of women students is rather embarrassing for men who take that position. The lectures in our theological colleges would be open to women. Separate residences would be the only additional provision necessary. Women would sit for the college and Bishop's examinations.

Of course, in such an event it would be wise to follow some of the old canons in providing an age limit under which no woman could be ordained to the diaconate. It would not be well to have young ladies with more zeal than knowledge occupying responsible positions. Some of the ancient Bishops took forty as the age limit. Thirty might be a practicable figure to-day. The training would be started before this, and it would occupy at least three years. An objection which presents itself is the thought that a woman would require protection wherever she might go. This would be partially met by the provision of mature years. In any event, it would be only a limitation. The omission of some things which a woman could not do would not be so grave a thing as the absence of spiritual ministrations.

In the light of the urgency of present necessities and the availability of women workers, this whole question must be taken into serious consideration in spite of the objection of prejudice on the threshold.

MARCUS MANN.

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## NEW BOOKS

### Men Who Missed the Trail.

George Clark Peck, *Methodist Book Concern, Upper Canada Tract Society.* (287 pp.; \$1.25 net.)

Dr. Peck has combined with a racy, popular style, a fairly good analysis of some Biblical characters, who are notable by their weaknesses. His titles give his points. "The man who ran past the signal" (Pilate). "The man who dodged promotion" (Saul). "The man who fought the stars" (Sisera). In spite of their language which verges on "slang," the sermons contain many turns and epigrams and some penetrative studies. Dr. Peck deals some hard blows for social reform. His sermons stop with good advice. We miss the evangelic application which so many of his subjects inevitably suggest.

### The Whirlpool.

By H. M. Wodson. (208 pp.; cloth.)

Mr. Wodson has already appeared as an author in his arraignment of the Roman Catholic position on the "Ne Temere" decree in his book, "The Lad Felix." The graphic style and clearness of thought shown in that book are still more clearly exhibited in his present volume, "The Whirlpool." His work as writer of police court news for one of our large Canadian dailies has given him unique opportunities for studying life in its least attractive forms, and he places before his readers a series of true pictures that are not always pleasing to the mind's eye. Pleasing or displeasing, they give us an insight into a side of life that is little known or understood by thousands of people, and yet is a very real factor in our social problems. Every social and religious worker will do well to read the book.

### "The Good Fight": Notes for Bible Lessons on the Christian Warfare.

Maber M. Rich, with introduction by Rev. J. Bell Cox: S.P.C.K., 68 Haymarket, London, S.W. (83 pp.; price, paper, 1 net.)

This little book is intended for Bible study groups, and strikes one as being admirably adapted to this purpose. Beginning with "The Call of the Christian Soldier," it leads on to the "Enemies," "Discipline," "Needs," "Qualities," "Armour," etc., of such a soldier. The book was written first for use in the Girls' Friendly Society, but we feel certain that it will find a much wider use. Assignments for study circles have been prepared, and can be purchased at 1d. each.

## The Bible Lesson

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

Third Sunday in Advent, December 16th, 1917.

Subject: The Twelve and Their Mission.  
St. Mark, 3: 13-19, 6: 7-13, 30.

THE Collect for to-day, like that of last Sunday, is of special beauty and power. It should be learned by heart. The Bible Lesson is closely related to it. It tells of the appointment and mission of those who were first called by our Lord to be "ministers and stewards" of the mysteries of God.

**1. The calling of the Twelve.** Our lesson opens with the statement that Jesus went up into a mountain and called whom He would. It was the Lord's own work of selection. In the founding of the Kingdom the King was providing the men who were to go out with His authority to proclaim the Gospel of the Kingdom. There are four things to be observed concerning them: (1) They were called and commissioned by Christ. (2) They were to be with Him in order that they might learn. (3) They were to be sent out to preach. (4) They were given power to heal diseases and to cast out devils.

**2. The kind of men chosen.** Seven of these men had been known to our Lord for some time. Simon, Andrew, James, John, Philip, Matthew and Bartholomew (Nathanael) had, evidently, been disciples for months. The other five names are new. They all appear to be men of fair education belonging to what we would call the labouring class. Why were not men of wider education and larger influence chosen? Probably, because "not many mighty, not many noble, are called."

God hath chosen the weak things of the world to confound the wise." These Apostles, however, with all their limitations, had three years in the best Divinity school that was ever in the world. When Jesus had taught them they were ready to go out to bear witness to Him and interpret to the world the meaning of His Life and Death. Learning and social influence are valuable things, but more important are goodness, purity, religious convictions, loyalty and love for the Great Master. These were the supreme things in the lives of the Apostles.

Interesting studies, for which we have no space here, might be made of the character of individual Apostles and of the three groups in which their names are given in all the Evangelists, viz.: (1) Simon, Andrew, James, John. (2) Philip, Bartholomew (Nathanael), Matthew, Thomas. (3) James (son of Alphaeus), Simon the Zealot, Thaddaeus (Jude), and Judas.

**3. Their mission.** (St. Mark, 6: 7-13). These Apostles were the first missionaries. The very title, Apostle, means "sent." They were messengers of Christ. There are several remarkable things about their first journey. (1) They were to go two by two—a plan which the Church has not always followed. It suggests that we might well revise some of our methods and substitute intensive for extensive work. (2) They were given power which was spiritual. (3) They were to go in a self-denying and trustful spirit. (4) Great responsibility rested upon those to whom their message was given. (5) They were to preach repentance. (6) They were to heal the sick and cast out devils. It was a great work and when it was done they came back (v. 30), and reported to Jesus "both what they had done and what they had taught."

**4. These men were founders of the Church** which is built upon the "foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone." To-day's lesson tells of their being called and started upon their important work. Later in the Gospels is the record of the Great Commission which Jesus gave them, (St. Matt. 28, St. Mark 16), to "carry on" after he was taken up into Heaven. In the Acts of the Apostles we are told how they fulfilled their mission—preaching, baptizing, confirming, ordaining deacons and elders (priests), and appointing bishops, as Timothy and Titus, to carry on the work of the Church.

**5. The Church's work is yet unfinished.** We may have part in its fulfilment. The apostles, bishops, elders and deacons of the first age are long since gone to their reward, but the work still goes on. How can we help it? (1) By being interested in missions, praying for them and giving for them. (2) By doing what we can for the Church in our own locality—giving it enthusiastic help. (3) By turning the thoughts of our boys to the ministry of the Church as the great vocation.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A NEW Church publication has been issued in Toronto entitled, "Topics for the Times." It is to appear monthly, and its hopes are that it may serve the following objects:—

(a) "To quicken interest in the most pressing theological problems of the day.

(b) "Increase the practical efficiency of the clergy in their work.

(c) "Awaken still more enthusiasm in the Church for social service."

In this work every good Churchman will wish it *bon voyage*. The first number consists of a single article entitled, "The Church and the Man," by Rev. W. M. Payke, and is a reprint from an English journal. The contents of that article may briefly be outlined as follows: Men are not coming to church, and the reason for their absence is not hostility to religion, but lack of interest in the Church's presentation of it. He finds the Church's "position intellectually untenable, morally ineffective, and spiritually unsatisfying." Men regard the Old Testament as a book of glaring imperfections, and yet the Church orders it to be read, Sunday by Sunday, without any indication of a consciousness of imperfection or error. If the clergy accept it as it is set down they are fools. If they do not accept it and fail to say so they are cowards. Thus, we are told, the man away from church reasons. In like manner the moral tone of the Old Testament is not acceptable to the enlightened judgment of the present day. The attributes of God are such as would not be approved of in our neighbour, not to say a Divine being. It is the knowledge of the New Testament that has destroyed his respect for the Old. He finds in the New Testament that there are no distinctions of class or sex, yet he thinks he sees in the Church an encouragement to class privilege. Christ was anxious about the outcast. The modern clergyman knows more of his communicants than he does of his drunkards. Intellectual and moral reform have their initiative outside and not within the Church. Finally, the Church's services are frankly boring. Devotions are not expressed in modern language or thought. The abject cringing of the confession is repugnant. The atmosphere of the service is the remote past or an unreal future, never the living present. Few seem to realize the far-reaching character of revision that is needed to put our Prayer Book in spiritual touch with the mass of the people. Such, in a few words, is the trend of this very remarkable paper. It breathes the personality of an earnest and vigorous soul, and certainly carries the attention along from start to finish.

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The men behind this new publication ask for discussion and criticism. The best compliment we can pay them and the greatest assistance we can render the cause they are promoting is to comply with their request. "Spectator" wonders if these gentlemen have observed that he has been carrying on for years an effort similar in its purpose. He has been pointing out defects, suggesting amendments, calling for a free expression of public opinion so that definite conclusions might be reached, and has been gratified to find in due time many of his recommendations embodied in the activities and policy of the Church. It would be still more gratifying if he could get the men behind the "Topics for the Times" to assist him in the discussion of many subjects that are both vital and timely, such, for example, as the idea and ideal of worship, teaching services, Prayer Book revision, the place of creeds in worship, etc. That, however, is by the way. The consideration of a paper such as has just been outlined must be frank if it is to be useful. Let us take the spiritual failure of the Church as it is here represented. In the words of the author, "Never once has he been in touch with realities. Never once has his interest been aroused by any reference in prayers, psalms, or lessons to contemporary happenings, unless it be by the introduction of some war prayers," etc. "Spectator" and he believes every observant and thinking clergyman realizes serious difficulties arising out of our inflexible liturgy. He is quite sure that greater elasticity would make for edification, but when it is stated that such amendments would be a remedy for the lack of interest of men and women in public worship it requires examination. Let us see. In the Methodist and Presbyterian forms of worship there is the maximum of elas-



ticity and the minimum of formalism. "Contemporary happenings" are treated in the most familiar way in the prayers and sermons of these communions. Is there a grand rush of people to their services? Is it not a fact that they are suffering from exactly the same indifference as we are? It would appear that the modernizing and contemporizing of devotions does not promise an infallible cure for our spiritual ailment. Does the stereotyped form of service interject an insuperable barrier to church attendance? The experience of the Roman Catholic Church would seem to answer this in the negative. Here is a service which in no sense touches upon contemporary happenings. It is rendered in a language unknown to most of the people, and yet they are more devoted to their public worship than those who are regaled with the most modern Sunday concert. Can the writer give us any successful experience of a service modelled on the lines which he recommends? If his experiment proved successful in a limited sphere and under normal conditions, further experiments would certainly be justified, and would undoubtedly be made. One cannot, however, accept with confidence such a proposed remedy unless it has been shown somewhere as producing the desired results.

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Again, "Spectator" most heartily hopes that a more reasonable selection of Scripture will be made for reading in public worship. He does so because he believes it will minister to edification. But is the apparent sanction given to stories from the Old Testament really causing our people to lose interest in our services? The Unitarian Church has always made a point of appealing to the reason in preaching and worship, and yet Unitarian services are probably the most neglected of all societies that minister to the spiritual needs of man. It would, therefore, appear that while the author of the paper points out defects and suggests partial remedies, he evidently has not fathomed the real cause of the defection which he deplures. We seriously doubt if those who cast reproach upon the Church and her services are sufficiently familiar with them to make them the cause of their neglect of public worship. The presentation of the gospel of human privilege, development and responsibility is very different from the gospel of rescue of a generation ago. Many of the faults attributed to the Church and the clergy are attributed in error because the critics are not familiar enough with the inside of the church to-day to pass judgment thereon. When we assume the good faith of those who profess interest in spiritual matters but disassociate themselves from the Church, we are not asking too much when we require them to try to really understand what the Church is attempting to do. If in the varied presentation of the Gospel from Roman Catholic rigidity through Unitarian appeal to reason down to Salvation Army methods, which know no law, our Church absentee can find no corporate expression for his spiritual needs, it would seem that his case is desperate, indeed. The appeal is always to the Church to modify its ways to suit the churchless. Haven't we reached a time when we should make a few demands upon the men who glory in their isolation from the Church. The hope of spiritual development doesn't rest on being waited upon. Men who have read the Church out of their lives can hardly be encouraged in the attitude of waiting until the Church finds them out and ministers to them. They must be expected to do the square thing, too. They mustn't condemn the Church for limitations of half a century ago or defects that are erroneously portrayed on the stage. They must give the Church a fair chance to minister to them by a sympathetic attempt to understand her.

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The discussion of such a subject should largely be carried on by laymen. There are two points, however, "Spectator" desires to have borne in mind by those who consider Church modification to meet the need of the churchless man. First. Has the reformer any successful experience of the remedy that he would impose upon the whole Church? Second. If the Anglican Church has failed to enchurch men of spiritual discernment because of her imperfect presentation of religion, why have these men found no spiritual home in communions of every sort which have corrected in one way or another all our defects?

Spectator.

Be sure of God. With simple, loving worship, by continual obedience, by purifying yourself even as He is pure, creep close to Him, keep close to Him. Be sure of God, and nothing can overthrow or drown you.—Phillips Brooks.

## Diary of Rev. E. J. Peck

"Certainly I will be with thee."

1911.

The following notes of Voyage to Baffin Land will show how fully God's promise has been fulfilled.

(Continued from last issue.)

WEDNESDAY, 5th.—Left the Mining Camp, and after a somewhat exciting trip, arrived at Lake Harbour at about 10 p.m.

Thursday, 6th.—Went to see some Eskimos who had arrived during my absence. They had been baptized by Mr. Bilby some considerable time ago. They were most friendly, and both themselves and their children were clean and their clothing kept in good condition. Quite a contrast truly to many of the poor heathen Eskimo whom I have often seen literally coated with dirt.

Friday, 7th.—Held service in the evening. Mr. R. Parsons, the Superintendent of the Hudson Strait and Labrador stations reached Lake Harbour after having made in the "Darhye" a most successful voyage to Cape Dorset, Cape Wolstenholme and Wakeham Bay.

Sunday, 9th.—Held service for Hudson Bay Company's officers. All attended. We had a hearty service. Spoke from Psalm 103: 1-6. In the afternoon the wife of the catechist (Joseph Pudlo), and another very promising Eskimo, were baptized. In the evening had Holy Communion with six of God's Eskimo saints who had before received this sacred feast. One dear old man, named Simeon Ingmilayok was led close to the sacred table, as he is now blind. He rejoices in the name by which he was baptized by Mr. Fleming, and regarding which Mr. Fleming told him the associations, and he like Simeon is hoping for the coming of Jesus, but not to die, but to reign.

Wednesday, 12th.—An Eskimo named Sog and his wife arrived. They are candidates for baptism, and are very encouraging.

Thursday, 13th.—Sog and his wife were baptized; the former taking the Christian name of John, and the latter Mary. It was a solemn service, and the presence of the Holy Spirit was with us.

Sunday, 16th.—Usual services were held for the Hudson Bay Company's officers and Eskimo.

Monday, 17th.—Settled business matters. It is arranged through the kindness of Mr. J. Cantley, who will be in charge at Lake Harbour this coming winter, that the two catechists will be helped as in previous years, so that they may be able to travel long distances and so teach many Eskimos. Among other kindly acts I was handed a letter containing a substantial cheque, the greater part of which was contributed by the gentlemen connected with the stations in Hudson Strait. This was given for the mission, and in recognition of the good work done for the Eskimos. Needless to say, we feel very grateful for this spontaneous act of true kindness.

Saturday, 22nd.—A large band of Eskimos left this morning. They all came to the Mission House before they left this morning. They were then commended to God in prayer.

Sunday, 23rd.—A wild day. Snow deep and the outlook gloomy. Rose early and prayed to God for guidance and strength. Decided to cross in boat to the Hudson Bay Company's place. Managed to have English service in the forenoon and Eskimo in the afternoon. Returned to the Mission House where I made some tea, and with biscuit, butter and jam, had a refreshing repast. Went on reading the late C. H. Spurgeon's life. The secret of that most fruitful life was spiritual power, ever kept fresh and vigorous through the Holy Spirit's teaching, and through much suffering. Most of us grow spiritually cold and powerless unless God's loving and correcting hand is laid upon us.

Monday, 24th.—Finished to-day taking an indent of practically everything at the station. The mission is well supplied, especially as regards coal, and other important items.

Tuesday, 25th.—An exciting day. The ship arrived. Went on board with Mr. R. Parsons, one who has showed me not a little kindness. Had dinner on board the "Nascopic," and then went on shore with Captain Mack, Mr. Parsons and others.

Wednesday, 26th.—Busy packing up and receiving various Eskimo visitors. As Luke Kidlaapik had returned from the Mining Camp we had a parting meeting in the house. I read the closing verses of the 8th chapter of St. Paul's Epistle to the Romans and we then prayed for each other.

In the evening had closing service in the church. After I had opened with prayer, short addresses were given by the Catechists and myself. I felt much, parting with the faithful Catechists and the other Eskimos who have shown me such kindness. They understand, however, why I cannot remain for the winter, and most of them are surprised to see me even in the so-called summer, for as they look upon my "Crown of Snow" they truly say "I am getting old." Went on board after service, and retired to rest.

Thursday, 27th.—Left Lake Harbour, and after a pleasant run across Hudson Strait arrived at Wakeham Bay.

Friday, 28th.—Went on shore and was kindly received by old friends. One poor creature, who was baptized last year, but who had lost one of her dear children, spoke in a most touching way of the little one whom she desired to see with Christ.

Saturday, 29th.—Left Wakeham Bay.

Sunday, 30th.—A fine day. Held morning service. Fairly good attendance. Toward night anchored some distance from the mouth of Fort Chimo River.

Monday, October 1st.—We could not go up the river as the tide was not suitable. Spent some time in taking copy of my journal.

Tuesday, 2nd.—Reached Fort Chimo, and during our stay there I was able to spend most of the time on shore amongst the Eskimos for whom services were held, and every dwelling visited. Mr. Stewart wished me to do what I could during his absence, and I was greatly encouraged by the earnest and devout spirit of the people, and by meeting some who remembered one's visit here thirty-three years ago.

Saturday, 6th.—Left Fort Chimo. Many of the people came to bid us farewell.

Sunday, 7th.—Held morning service. Most of the passengers attended. In the afternoon we arrived at Port Burwell. The Moravian Brethren came on board to see us, and to hand me some letters for post.

Monday, 8th.—Left Port Burwell. Weather now very cold.

Thursday, 11th.—Reached a Hudson Bay Company's post called Cartwright.

Sunday, 14th.—As the clergyman in charge of this station—the Rev. H. Gordon—was away, I was invited by the churchwardens to hold services. Mrs. Swaffield, wife of the gentleman in charge of this station, kindly presided at the Harmonium, while Captain Mack and other officers belonging to the "Nascopic" kindly came on shore. Hearty and well-attended services were held morning and evening, and a time of spiritual refreshment enjoyed.

Monday, 8th.—Left Port Burwell. Weather now again fine and we made good progress.

Wednesday, 17th.—Arrived at St. John's. The Rev. C. H. Barton came on board and most kindly invited me to his hospitable home. Received good news from Mrs. Peck. Our dear boy at the front is kept by the power of God. Thank God for this. Met several friends at St. John's who gave me a hearty welcome.

Arrived at Ottawa on Tuesday, the 23rd, where I found Mrs. Peck and our son well.

"Hitherto hath the Lord helped us." He can and will send men and means to bring His work in the Arctic wilds to a glorious end.

E. J. P.

### SAVING FAITH.

As Jesus and His disciples passed by, in the morning, they saw the fig tree dried up from the roots. And Peter, calling to remembrance, saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away! And Jesus, answering, said unto them, "Have faith in God." That which gives to Christian faith its saving is its object, "Faith," says Luther, "taketh hold on Christ, and hath Him present, and holdeth Him inclosed as the ring doth the precious stone." Likewise Flavel, "The soul is the life of the body; faith is the life of the soul, and Christ is the life of faith." Faith is not our Saviour; it is the inward condition upon which Christ becomes ours; it is the opening of the soul to Him, that He may enter into it, and fill it with all the fulness of His Divine life. The power of faith depends entirely upon what it takes in. When the poor woman in the Gospel, pressing through the crowd, anxious to touch if but the hem of His garment that she might be healed from her long-standing malady grasped by a living faith the very Christ Himself, she was instantly restored, and Jesus said to her, "Daughter, be of good comfort; thy faith hath made thee whole."—"Christian Uplook."



## Prayer Book Studies

By  
Dyson Hague.

### THE HOLY COMMUNION—AN INTRODUCTION.

IN approaching this momentous subject we must remember that the Reformation was, historically, a movement of reconstruction. The reformation of the Church of England was mainly an effort of restoration. The objective of our Bishop reformers was to rescue from the past the long-lost, long-buried elements of truth. It was the Spirit of Truth that moved them, led them, and unfolded to them the truth as it is in Jesus and His Word, and it was the truth of the Word that was their star of guidance and their final standard. For long centuries the truth was lost. It was buried. It was not dead; but it was buried; and it was as if these great Churchmen said: by the grace of God we will find it. We will restore it; we will plant it in the Prayer Book; we will give it back to the people of God in the Church of this realm for all time. It is obvious, of course, that in no part of their work had the Prayer Book compilers such tremendous difficulties to face as in the restoration and the restitution of the Holy Communion. The very idea of the Communion had been buried in the accumulation of centuries of superstition, tradition and error. The very name of the Lord's Supper had disappeared. The teaching of the Church of England, now so familiar to millions, was utterly unknown.

The famous story told by Bishop Latimer will perhaps illustrate this better than anything. He was preaching before King Edward VI., and was showing the king how by a wonderful miracle of God, the Holy Bible, God's Book, had been preserved in spite of efforts made to destroy it. And then the outspoken old Churchman went on to say: "I will tell you what a Bishop of this realm once said to me: He sent for me and marvelled that I would not consent to such traditions as were then set out. And I answered him that I would be ruled by God's Book, and rather than I would dissent one jot from it, I would be torn with wild horses. And I chanced in our communication to name the Lord's Supper. Tush, saith the Bishop, *what do ye call the Lord's Supper? What new term is that?* There stood by him a dubber, one Dr. Dubber. He dubbed him by and by, and said that this term was seldom read in the doctors, and I made answer that I would rather follow Paul in using his terms, than them, though they had all the doctors on their side." It was only a sentence uttered in scorn. "What do ye call the Lord's Supper? What new term is that?" But it reveals volumes. It shows that the very idea as well as the name of the Lord's Supper had vanished. The Last Supper was the Lost Supper. For centuries the Church of Rome had flooded the world with a doctrine of the Holy Communion that completely shut out the original purpose of the our Blessed Saviour in his institution of the Sacrament. In the Church of Rome the idea of sacrifice is primary, fundamental, supreme. The idea of Communion is secondary, subsidiary and even optional. As one of the great Bishops said: "Communion it cannot be called, for there need not be communicants." In the Anglican Church the idea of communion is primary, fundamental and supreme. The idea of sacrifice in the Roman sacerdotal sense is not even secondary, or subsidiary; it is non-existent. The idea is not to be found in our service. The Communion Service in the Church of England, in the light of its history, will be seen to be a new service, built

on extraordinarily original lines. With the exception, perhaps, of the Ordination Service, it is newer and more original than anything else in the Prayer Book. It illustrates finely the spirit of the new Anglicanism with its evangelical originality and doctrinal independence. The Communion Service, as a whole, is an absolute departure from mediæval Rome, and as an effort to revert to Scriptural and Apostolic teaching, is a sublime achievement. The sole desire of our Prayer Book compilers was to know the mind of God, and then to do the will of God. Their supreme guide was his Holy Word, and there seems to be no doubt that in the compilation of the Communion Service their aim was as far as possible, to revert, not to the primitive liturgies, but to the Apostolic model of the New Testament. It will forever be a matter of controversy whether Cranmer had before him as a model of desire, the plan or principle of the primitive liturgies. (Gasquet says No; Dowden, Yes; authorities differ); but there can be no doubt about this, that as far as the product of his labors is concerned, there is nothing like it in the Church of Rome, and there was nothing like it in the Church of England for a thousand years before the Reformation. We might go further and say there is nothing like it in any of the other Protestant Churches. The reformers as they looked around upon the Mass services in the Churches, were disgusted, and as they looked back on the centuries of mediævalism they were sick at heart. An idea of their feelings may be gathered, perhaps, from the noble words of Bishop Ridley in his first farewell. They are words that breathe throughout them the passion of a holy horror at the wrong that had been done God's people through a millennium of error. "In the stead of the Lord's holy table," said the indignant Bishop, "they give the people, with much solemn disguising, a thing which they call their Mass; but in deed and in truth it is a very masking and mockery of the true Supper of the Lord. Or, rather, I may call it a crafty juggling whereby these false thieves and jugglers have so bewitched the minds of the simple people, that they have wrought them from the true worship of God unto pernicious idolatry; and make them to believe that to be Christ our Lord and Saviour, which indeed is neither God nor man, nor hath any life in itself, but in substance is the creature of bread and wine." The words of this great Anglican Martyr-Bishop may sound strangely harsh in these lenient days, and yet on the living pages of the Prayer Book in Articles 22, 28 and 31, we have echoes of his indignation, just as passionate, just as stern. There can be no doubt that the language of Cranmer in the Preface of our Prayer Book, "the excessive multitude of ceremonies is so great, and many of them so dark, that they do more confound and darken than declare and set forth Christ's benefits unto us," are words which refer, primarily, to the abuses of the doctrine and ritual of the Mass, those dark and dumb ceremonies which had, in the course of time, turned to vanity and superstition. In fact, the more one studies with grateful heart the present Communion Service of the Church of England, the more one is amazed at its originality.

Our service, so far from being modelled on the Sarum Mass, retains practically nothing of the Ordinary or Canon Sarum Office of the Mass; and the little it does retain that was in the Sarum Mass, represents a period of truth centuries before the Sarum Missal was compiled. And even that little remnant is, in language, in intention, and in emphasis, absolutely different from the Roman Mass service. Give

proof? Well, here is proof. Take our Prayer Book. Open it at the Communion Service, and see the opening Rubrics, the Ten Commandments, the Responses, the Prayers for the King, the Offertory Sentences, the Prayer for the Church Militant, the three Exhortations, the Invitation, the General Confession, the major part and the essence of the Absolution, the Comfortable Words, the Prayer of Humble Access, the Prayer of Consecration, the words of Administration, the closing Rubrics, the Benediction, all these are purely the work of the Reformation era. There is not a trace of them, or of anything exactly like them in the Sarum Mass, or in the Primitive Liturgies. There are parts of the Communion Office which are found in the Sarum Mass. For instance: The Nicene Creed, the Sursum Corda, the Ter Sanctus, the Gloria in Excelsis. But these are not from the Roman Mass, but through the Roman Mass. They are of a period anterior even to the Primitive Liturgies. In fact, but a very small part of the whole Communion Service of the Church of England, as far as the substance is concerned, and practically nothing as far as intention, spirit, object and form is concerned, was in the Roman Mass, or even in the oldest of the so-called Primitive Liturgies. Open your copy of the pseudo-Clementine Liturgy. From the kiss of peace, and the anaphora with the putting on of the splendid vestment at the altar, to the elevation and the oblation, it is absolutely different from our Communion Service. As to the Anglican Sarum Mass. The ritual, the strange medley of genuflections, prostrations, crossings, the censings and kissings of chalice and paten, the prayers to the saints and for the dead, the adoration of the host, the kissings of the pax, and the corporals, the adoration of the sacrament, the ablutions and bowings to the altar, all these and a multitude of superstitious ceremonies, which are pretty near 100 per cent. of the Roman Mass service, are utterly unknown in the Church of England. Certainly we must give to our God most high praise and hearty thanks for the wonderful grace and virtue declared in our great Anglican martyrs, who delivered us from such darkness, and purchased for us the pure and Scriptural Communion Service that we now enjoy.

### OUR BISHOPS AND THE UNION MOVEMENT.

(Continued from page 776.)

at the Empire's call; the flower of the manhood of this Dominion whose graves and life blood make for those who loved them holy ground of the fields of Flanders; the men who, through the long and indescribably hard months of the long and dreadful war have splendidly endured, true to the British tradition; that there should be in this, their native land, any who would dare entertain the thought of failing them now—of betraying now into the hands of the enemy the cause for which such sacrifice has been made; a cause which is truly imperial and holy; a cause which should, by every tie that sweetens life and makes it worth the living; by all our British ideals, have the whole-hearted support and warm loyalty of all the people.

Never in the history of the world have the world's liberty and the world's peace suffered such menace. The hour is one when, in the name of God, all personal and partisan considerations should be flung aside as unworthy of men and women of British race, and when the whole manhood and womanhood of the nation should set itself to the winning of that goal to which, indeed, "not easy hopes nor lies, shall bring us, but iron sacrifice!"

### IN MEMORIAM

HERE passed to higher service, at her home in Newcastle, Ont., on Wednesday, the 14th of November, Margaret, wife of the late Judge Ketchum, of Cobourg, and eldest daughter of the late John Davidson, of Colborne. Mrs. Ketchum leave five sons: The eldest, J. Davidson, whose musical ability would have brought him before the world in normal times, failed to get out of Germany when war broke out and has been in Ruhleben prison camp ever since. Of him Bishop Bury wrote last year in his book on Ruhleben Camp: "I am glad, indeed, to have come to know and esteem him and make him my friend." The next two sons, Edward and Hugh, are fighting in France, Philip, the fourth, was in his first year at Trinity College, and is now about to join the army, and Kenneth, the youngest, is at Port Hope School.

Each son assumed the responsibility he owed to his God and country at the earliest possible age, and while few can measure the depth of the mother's pain and anxiety, who can measure her pride and her thankfulness that their spirit was ready for the call. In last week's "University Monthly," Professor Hutton recalls words of the Philosopher of Athens, that there is a commonplace person whom he respects and admires more than philosophers and philosophy, that is the sensible, sober citizen who brings up a sensible, sober family of boys to be a credit and satisfaction to their home and city and parents. Few women can have had as deep a satisfaction as had this mother of many anxieties.

Mrs. Ketchum will be remembered by those who knew her best as of the highest type of motherhood. That quality predominated every other. She gave her help and encouragement to every good work, but she lived with her boys. Her quiet disposition and unflinching sense of humour won for her friends wherever she went, and in each place where she lived, the Church was stronger for her attachment to it. At eleven years of age she began playing a church-organ, and her musical ability had been gladly lent in the same service all her life.

In these days of many tragic earthly partings, all who knew this family, pause to feel deep sympathy for the brave sons of a brave mother, especially for him whose part is so much the hardest, and our prayer for him is that through all the strain of four years of prison life, he may yet have strength to worship God and give Him thanks.

### GERMAN DEVILTRY. From a Soldier's Letter.

"What do you think of the following story? A certain village had been captured by us—all in ruins, of course. In the village was a church, all battered and smashed by shells. An officer and his orderly had occasion to enter the ruins of the church and inside everything was broken and smashed up, with the exception of a crucifix which stood undamaged at the end of the building. The officer, on getting close to it, was surprised to see a cat half dead with starvation, fastened by a wire round its neck to the crucifix. Thinking it was a piece of cruelty on Fritz's part, he ordered his man to release the cat. He did so by cutting the wire with his bayonet. He made a cut at the wire and the minute he hit it, away went cat, man and things in general up through the roof. The wire was attached to a bomb or mine of some sort. The officer escaped and it is himself who told the story. What do you think of that? It is a usual practice of theirs to do tricks like that, but I think this particular instance takes the cake."



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Correspondence

WILL YOU HELP?

Sir,—“Oh Daddy! please do buy me a Victory Bond.” The little one with much appeal has become a familiar figure within the past few weeks, and has no doubt accomplished her objective! The picture will disappear quickly (the time for securing bonds having expired), but other appeals will take the place of it. For the little ones who cannot voice their own needs I appeal to-day. Though the war has not resulted, as once we feared, in the depression of trade, and money seems more plentiful than four years ago, yet the increased cost of living has brought straitened circumstances to many, so that when food and clothing are provided, but little remains for extras.

The “Star Fund” supplies many Christmas Boxes for the children, but the conditions imposed upon the acceptance of its benefits debar many from participating in them. It is for such I plead.

Alice — grasped the fact that she was to have a birthday, her sixth, and birthdays usually mean parties and presents. But as father is unfit physically for overseas and earns but a small wage, there is little hope of any present. For many weeks the desire of Alice's heart was to possess a real whole dolly, for her present darling had been her constant companion for many a long day. There was no money to buy a doll, so the only thing that mother could do was to revive the old one. By a clever surgical operation a pair of brand new legs were made and carefully attached to the old stubs of the favourite, an old piece of rag was cleverly modelled into a gown and the trick was done and the little one happy.

May's father is also delicate and earns but little, and she is a very small maiden of eight, but her attainments in domestic art are considerable. She can take entire charge of the ex-baby, wash, clothe and feed him and the other one, too, with true mother love; care for her sick mother and generally perform all the household chores. Her one relaxation is found in the physical culture class in our Mission, when very much smaller she accompanied her mother to the meetings, her “only ‘appy’ arf’ our in the week.” We are hoping to provide a party for them and about eighty other little ones, but it costs money to give parties these days, with suitable toys and food. Then, too, the mothers are to be thought of, cared for and cheered, especially now, whilst so many have husbands away at the front. Cases,

too, of want and sickness are frequently brought under our notice when the gift of coal, food or clothing is most acceptable. Any gift, either of money or “kind” may be sent to Miss T. A. Connell, Church of England Deaconess House, 179 Gerrard St. E., Toronto.

PRAYERS FOR THE DEPARTED.

Sir,—I desire to add my protest against the incorporation of prayers for the dead in our revised Prayer Book. I believe it would cause further trouble in our already unhappily divided Church. That the Synod of the Ecclesiastical Province of Canada should find the earnest protest of that great and fearless Churchman, Archdeacon Armitage, a source of amusement, has roused deep indignation among many who do not wish to see our beloved Church take a backward step. Also, I for one would like to see the Athanasian Creed eliminated from the Prayer Book. I am convinced that by the majority of the people it is repeated without any clear conception of its meaning, except the condemnatory clauses which many refuse to repeat. Why not have each congregation vote on the subject of its retention unbiased by any remarks by the clergyman in charge? Protestant.

Sir,—In the issue of the “Canadian Churchman,” of November 15th, there appeared a letter signed by “Fingerpost,” in which he deprecates the action of the recent Provincial Synod in sanctioning prayers which have reference to the departed. After giving certain reasons, or what he evidently considered to be reasons against this practice, he goes on to give evidence from Holy Scripture against it. I was simply amazed when I read the letter at the amount of evidence of this kind which he gave. I had no idea that there was so much. No doubt, I would have continued in my amazement had I not taken the trouble to look up the references which he gave and then my amazement took a different form. Not one of these references had the remotest connection, so far as I could see, with prayers for the departed.

It is perfectly natural that we should continue to pray for our friends after they have departed this life and quite unnatural that we should cease to pray for them as soon as they die, therefore the burden of proof lies with those who maintain that it is wrong for us to pray for the departed. The proof I fail to find in “Fingerpost's” letter. On the other hand, I would ask “Fingerpost” and others who think like him to ponder for a while on such texts as 1 Cor. 15: 29 and 2 Tim. 2: 18; also 1 Peter 3: 19-20. W. R. Hibbard.

ELASTICITY IN THE EVENING SERVICE.

Sir,—What hope is there for a Church when leading representatives of it can speak of it in the way in which your correspondent does in the issue of last week? He states that there is a very widespread dissatisfaction not only with the nature of the evening service, but with the whole relationship of the Church of England to the mass of the people. What a sweeping condemnation. He feels that the Church of England is not reaching the great masses of uneducated and partially educated. The gist of his argument seems to be that it is our Prayer Book services which are the stumbling block.

Now, Mr. Editor, some of us have used the Prayer Book services for many years and one result of that experience is our growing conviction

that the Prayer Book of the Church of England expresses in simple and majestic language the fullness of saving truth and the principles of Christian manhood and womanhood. We have also had another experience. It is that in many places this system which Mr. Muirhead evidently would have us scrap, does not have a fair trial. There are places where that service is not rendered in an impressive and dignified manner. There are other churches where the service is truncated in various ways, and as for the masses not being reached, we are able to point to parishes in which the people, uneducated and partially educated, are warmly attached to the services of the Church of England as they are; and as an evidence of this system of worship and religious training, we may, without boasting, point not only to the gradual imitation of the Church of England by other religious bodies, but also to the magnificent response of Church of England men to the call of duty at the cost of supreme sacrifice. It is my belief, based on observation, that at this juncture in the history of our race and of western civilization in general, our spiritual and moral welfare as an integral and important portion of the great allied and progressive peoples of the west, demands the greatest faithfulness in the administration of the sane, stable, healthy and complete religious system of the Prayer Book. It is incumbent on the clergy to strive to improve immensely upon the present manner of using our services. They should not acquiesce either in an indifferent manner of rendering the services themselves, nor in the closed mouths of the members of the congregation. The laity have the right to the rendering of those services plainly and efficiently in an earnest and devout spirit by the clergyman; and the clergy have devolving upon them the duty of insisting that the laity shall take a full part both in intention and in full utterance of voice. An earnest clergyman of the Church once said that “the services of the Church were the worst in the world when the congregation took no part in them, but that when the clergyman was in earnest and the whole congregation took their part they were the very best.”

There is another extremely important consideration. The Church must, through her clergy and her organization, get into touch with much larger numbers of the people. The people will never come to church unless the Church first goes to them; and results show in some parishes that when the Church does go to the people and enters into their life, they in return flock to the Church, take a deep and active interest, and make it their spiritual home. To speak of no larger sphere there are waiting in Ontario alone thousands of people who, if the Church, through her clergy and co-operating laity earnestly approached them, are to be won not only for Christ and His Kingdom, but also for the Church of England and her Prayer Book.

It is not always perceived when we think of small congregations in the church, and large masses of people outside, that this does not warrant us in any abuse and mistrust of the Prayer Book. The Prayer Book sets forth in searching phrases and with the balance of sanity, the whole doctrine of God and of life. It does not prevent any clergyman from using other means and other methods of pursuing his sacred and important task, but, and here lies its great value when adhered to, it insures the minimum presentation of religion to the people. It is as if the Church of England said we must be faithful in the discharge of our duty to God and the people committed to our charge to this extent at least, as a safeguard against the great loss that would ensue if the services were subject entirely to the

caprice and the vagary of the individual clergyman.

A system which is capable of producing that type of sainthood we the clergy know so well by our presence in the sick room and at the death bed, must have at least some small point to recommend it. If it has its faults (and undoubtedly it has) the remedy of the reformer is to deal with these defective points rather than to scrap the whole. But before laying hands on that which means so much to many, let us fully satisfy ourselves whether the fault is in the system or in our administration and presentation of it, or in the frame of mind in which it is received. Above all, in these times of trouble, when men crave for support, do not let us talk of scrapping or tearing down until we can propose something better to replace it.

Robert W. Allen.
The Rectory, Whitby, Nov. 12/17.

SUPERANNUATION FUNDS.

Sir,—I was very glad to see the letter of “Economist” on this subject in your issue of November 1st. It is a live subject, and deserves careful attention from our laity, in view of the effect which the absence of such a common fund—for the whole Canadian Church—has upon the work of obtaining men for the ranks of the ministry.

For years the subject has been on the agenda of the General Synod, but so far has failed to bear fruit. Now it looks as though the example of our sister church in the States is likely to revivify it, with, we hope, some definite results. I presume that the plan spoken of as emanating from the Bishop of Toronto for raising a “million dollar fund,” is for the purpose of forming a capital fund, the interest of which could be used for the payment of rates—in whole or in part—which would ensure to every Anglican clergyman in Canada a reasonable annuity at a fixed age. Or a second plan would be the payment of an annuity out of such interest supplemental to the amount payable from diocesan superannuation funds. Either plan would be good, and worthy of enthusiastic support from our laity.

I desire to point out, however, that your correspondent's suggestion of substituting the “Government Annuities” scheme for the above, is not the best that can be done, nor does it meet the existing difficulties. It is a good scheme for men with fair incomes, but for many of our clergymen it would be impracticable, without the assistance of some such fund as that suggested by the Bishop of Toronto.

As chairman of a committee on beneficiary funds, for the Synod of the diocese of Edmonton, I may say that we have been at work for over a year, and have carefully considered both the “Government Annuities” scheme and others which have been submitted from various sources. As your correspondent states, the Government plan is based on the principle of paying back to the annuitants all that has been paid in compounded at 4 per cent. interest. Our contention is, that in view of the earning power of money in Canada (the Government is paying 5½ per cent. for its 20-year Victory Loan), 4 per cent. is too low a rate upon which to establish a basis. Consequently, in working out our scheme, we have taken a 5 per cent. basis, which our actuary considers a very conservative one, and find that in this way we can establish rates considerably lower than those set forth in “Government Annuities.” Another change we suggest, as compared with that of your correspondent is that the annuity period should begin at age 65, rather than at 60. Most clergymen retain their vigour and working ability up to this age. And the extension of the period for paying annual rates by

ORIAM
higher service, at Newcastle, Ont., the 14th of November of the late Cobourg, and the late John ne. Mrs. Kettne. The eldest, J. cal ability would ore the world in to get out of roke out and has ison camp ever Bury wrote last Ruhleben Camp: to have come to 1 and make him xt two sons, Edre fighting in e fourth, was Trinity College, join the army, ngest, is at Port

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EVILTRY.
Mrs Letter.

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## Progress of the War The Churchwoman

**November 27.—Tuesday**—German influence in control at Petrograd. British advance towards Cambrai, and Italians repulse violent attacks.

**November 30.—Friday**—British lose some ground around Cambrai but inflict heavy loss on enemy.

**December 1.—Saturday**—British repulse heavy attacks and regain some lost ground. Reassuring news comes from Russia where Cossacks are gaining ground. Canada's Victory Loan over 400 millions.

five years, means a very considerable reduction in the yearly rate, while it shortens, of course, the period during which the annuity would be paid, unless we adopt the system of guaranteeing the annuity for a definite term of years, which slightly increases the cost, but is worth considering since it might solve a difficulty of the Widows' and Orphans' Fund.

The difference in annual rates between the "Government Annuities" 4 per cent. scheme, and our 5 per cent. scheme is as follows (our figures are provided by an actuary and are reliable):—

Annual rate necessary to purchase an annuity of \$100 at age 65, with return of rates paid in event of death before reaching annuity age, together with interest at 3 per cent. in "Government Annuities," or 5 per cent. in our scheme:—

Age.	*Annual rate, 4% basis.	*Annual rate, 5% basis.
25	\$ 8.30	\$ 6.87
30	10.91	9.18
40	19.92	17.36
50	42.45	38.39

\*Intervening rates in proportion.

Multiples of \$100 would be in like proportion for any sum determined upon up to any amount. The saving in amount of annual rates as the result of advancing the commencement of the annuity period, from age 60 to age 65 is manifest by comparing the above 4 per cent. basis with the following figures, which are also Government 4 per cent. basis:—

To purchase annuity of \$100 at age 60, the purchaser would pay at age 25, \$13.09; at age 30, \$17.40; at age 40, \$33.42; at age 50, \$84.01.

We have planned to make the annuity \$400, feeling that the rates for this sum are as much as most of the clergy could pay out of their small stipends, even if half the rates were paid by the diocese or parish; but with assistance from the proposed "million dollar fund," the amount might very well be raised to \$600.

George H. Webb,  
Archdeacon of Edmonton.

### A JUST PRIDE.

Many of the members of the Canadian Church know little or nothing of the grand heritage which is theirs as members of the Church of England.

If only a visit could be made to two or three of the grand Cathedrals of old England, a just pride would be felt in the realization of the wonderful part which our Church has played in the history of the Empire and of the world.

A complete set of pictures of all the Cathedrals of England and Wales, showing an interior and exterior view of each, many also being coloured, has been added to the Lantern Slide Exchange of the Sunday School Commission. There is a descriptive reading with each set which simplifies the preparation for what will prove to be a most profitable evening's programme.

### Daughters of the King.

A conference of Ontario Chapters of the Daughters of the King of the Church of England in Canada was held at Hamilton recently on the occasion of the annual meeting of the Canadian Council. The conference was opened on the evening of November 9th by a meeting presided over by his Lordship, the Bishop of Niagara, and addresses were given by Rev. G. W. Tebbs on "The Influence of Personality," and by Rev. J. W. Ten Eyck on the "Power of the Holy Spirit." At the council meeting on the following day, reports were received and the election of officers took place resulting as follows: Hon. pres., Mrs. R. A. Williams, Toronto; pres., Miss K. F. Sadleir, Hamilton; 1st vice-pres., Mrs. Cowan, Vancouver; 2nd vice-pres., Miss McCollum, Toronto; sec., Miss M. A. Hobson, Hamilton; treas., Miss Isabel Thompson, Toronto; editress, Canadian Page Royal Cross, Miss Ferguson, Hamilton. At 3.30 p.m., a large gathering listened to many helpful and inspiring words. Mrs. R. A. Williams, honorary president, presiding. A very pleasant feature was the address of Ven. Archdeacon Whittaker, who had just arrived in Hamilton from his field of labour in the Far North. Miss Gladstone spoke of work among the Jews, Miss Burpe on the fourfold development of girl life and Mrs. Wetherell on girls and their problems. A Bible study on St. John 4, as given at Chapter meetings, followed. Rev. Dr. Renison gave the closing address after the tea hour, when over seventy delegates and members partook of the hospitality of the Hamilton Chapters.

### Trinity Halifax Girls' W.A.

On November 13th, there was organized in connection with Trinity Parish, a girls' branch of the W.A. There were a number of girls present, and all showed much interest in the object. The following officers were elected: Prés., Miss Townsend; vice-pres., Miss Elsie Eden; recording sec., Miss Bertha Donovan; treas., Miss Daisy Clattenburg. This completes the full organization of the W.A. of Trinity Parish, there being now a Senior Branch, a Girls' Branch, a Junior and a Baby's Branch in connection therewith.

### Venerable Lady's Death.

Collingwood has lost one of its most venerable and beloved mothers, Mrs. George Moberly, who died at the family residence, Third Street, on Monday evening, November 26th, about ten o'clock. Mrs. Moberly was about seventy-eight years of age and had been ill but a short time. Mrs. Moberly was the widow of the late George Moberly and was the youngest daughter of the late Col. E. G. O'Brien, of Shanty Bay, and a sister of the late Col. W. E. O'Brien, ex M.P., and of Mr. Henry O'Brien, K.C., Toronto. One sister, Mrs. I. G. Bolster, died in Barrie ten days before at an advanced age. After her marriage Mrs. Moberly came to Collingwood and for over half a century made her home here. Her dignified manner, her kindly ways, her love for the people and her devotion in her religious life all combined to bring her the love, respect and highest esteem of the community. Her husband died on Tuesday, April 25th, 1916, after a long, useful life. Of their family of three children, one son and one daughter predeceased the parents, the former, John, being killed in a toboggan accident over thirty years ago, and the latter, Lucy, Mrs. Raikes, died in Midland. The remaining member, Miss Moberly, is at home. The late Mr. and Mrs. Mober-

ly were members of the Anglican Church and lifelong supporters and workers in it. Many of the church furnishings and other gifts were donated by them. More than thirty years ago Mrs. Moberly organized the first women's missionary band in the Zenana Women's Guild. She was president of the earlier organization and of the W.A. for more than twenty-five years. In recognition of her faithful and devoted service she was made a W.A. life member. The funeral took place on November 28th, from the family residence to All Saints' Church, the service being conducted by Rev. C. S. McGaffin, Rector of the parish. Amongst those present at the funeral were Mr. Henry O'Brien, K.C., Mr. Frank Moberly, Mr. Raikes and Major H. O'Brien.

### Fredericton W.A.

The regular monthly meeting of the diocesan board of the W.A. was held at St. John's Church School House, St. John. The Ven. Archdeacon Crowfoot gave the opening devotional address on "The Raising of the Widow of Nain's Son." There was an unusually large attendance of the members. All reports presented by the several officers indicate renewed interest and progress. Two new branches have been organized in the month, a Girls' Branch at St. Jude's, St. John West, and a Junior Branch at Blackville, Northumberland County. The vice-president, Mrs. G. F. Smith, who recently attended the General Board meeting at Ottawa, gave a most interesting report. Nineteen dioceses had representatives there. The membership of the Auxiliary is now 50,000. The thank-offering presented this year amounted to \$24,522. This diocese will this year be asked to contribute \$800 instead of \$750 as last year. An appeal was made for literature to send to our New Brunswick lumber camps. Three new life members have been made, one from Trinity Parish, St. John, one from Springhill and the other from Gagetown. The treasurer reported \$522 on hand. The branches were urged to observe St. Andrew's Day, and, if possible, have periods of continued intercession on behalf of Missions.

### Columbia W.A.

The Quarterly Board meeting was held on Friday, November 16th, in Christ Church Cathedral Schoolroom, the Oak Bay Branch acting as hostesses, Miss Cowley welcoming the Board in the name of her Branch. The Scripture portion was read by Mrs. Johnson, one of the oldest W.A. members in the diocese. The Diocesan President welcomed Mrs. de Pencier who had come over from New Westminster to give her report of the annual meeting of the General Board. Another honoured guest was Miss Boulton, a C.M.S. missionary from Japan, who gave a most interesting account of her 34 years' work in that field. At first her work had been educational. During the next period of about ten years, she had engaged in training women workers for missionary work in the Japanese homes; and the last ten years she had been employed in doing evangelistic work herself. She had seen the C.M.S. Girls' School at Osaka grow from a small school of 17 pupils to the present fine "Bishop Poole Memorial School," with over two hundred pupils. Her instances of the success amongst the Japanese women, by means of quiet talks in their homes, were full of interest and instruction. Japanese women are averse to gathering in large meetings, at least until after their conversion to Christianity, so it is in their homes that the work must be carried on, and the C.M.S. missionaries usually receive courteous and attentive hearing. Miss Boulton ended with an earnest plea for more workers for a

field now ripe to harvest. The secretary to non-Christian foreigners reported the work making satisfactory progress, four Chinese converts having received baptism during the past month; and the kindergarten and night schools for Chinese being well attended. A resolution of hearty congratulation to Miss Rachel Ard, upon the recent favourable recognition given her by the military authorities in England, for having the most efficiently managed voluntary aid hospital in England, carried unanimously. Miss Ard was the first organizing secretary to the Columbia W.A., and a general favourite. Mrs. Schofield had drafted a petition, which is to go before the General Board, from the four western dioceses, asking in effect that the West might benefit from the visits of missionaries, by means of a consultative committee, who would be kept in touch with the General Board, and be able to include the western points in the itinerary of the visitors. This petition was unanimously endorsed by the meeting. At the evening session, Bishop Schofield announced that he would hold a Quiet Day for women in Christ Church Cathedral on St. Andrew's Day, which would be, also, the first anniversary of his consecration to the See of Columbia. In an address, aided by a large map of the Dominion, the Bishop gave a most instructive and interesting account of Canon Gould's recent trip through the great North-West, which helped his hearers to realize the splendid work that has been done in these great Lone Lands by the pioneers of our church.

### Holy Trinity, Toronto, W.A.

On Sunday morning, November 25th, at the Church of the Holy Trinity, the Rector, Rev. L. Ralph Sherman, solemnly dedicated to the service of Almighty God three sets of Communion vessels. These were given by the present and former members of the W.A. of this parish as a thank-offering for the many blessings and mercies vouchsafed to the Branch during the past twenty-five years. One set of sterling silver is an exact replica of the vessels in use at the Church of the Holy Trinity and will go to the Bishop of Keewatin for St. Alban's Pro-Cathedral at Kenora, which was recently destroyed by fire and contents lost. The other sets will go to Missions in the diocese of Athabasca and the diocese of Toronto.

## Church News

### New Brunswick Notes.

The Rev. R. Coleman, the Rector of Petitcodiac, who has been ill with blood poisoning, has so far recovered as to resume his regular round of services.

A recent storm brought a great loss to the parish of Westfield. The beautiful memorial west window in the parish church at Public Landing was blown in and completely destroyed; and a part of the rectory roof at Woodman's Point was stripped of its shingles leaving a free passage for the wind, rain and snow into the building. We hope that the friends of the parish of Westfield, and the friends of the Rector, the Rev. Craig W. Nichols, will quickly show their sympathy in a most practical and generous way.

"Nothing succeeds like success," and we are again proving this old adage in the experience of our Rothesay Collegiate School. We were most interested, as we know all Churchmen in the diocese too will be, in the report presented by the Headmaster of the School, the Rev. W. R. Hibbard, at a recent meeting of the Board of Education in St. John. Eighty-eight boys were in attendance, eighty-two of whom were in residence last year. The number in residence at any one time



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was seventy-four, this being the largest number that the school can take. Twelve of the boys presented themselves for Confirmation during the year. The standard set for the senior form is the McGill matriculation, which will admit to any Canadian University. One hundred and sixty old boys of the school have enlisted for overseas service. The school has undertaken the support of certain prisoners, and for this purpose last year subscribed \$22.50. The boys assisted in forwarding the movement for greater production, rendering labour valued at \$100. The financial year closed with a surplus in hand. And the school has again opened, filled to its capacity, the authorities having had to refuse several applicants admission on account of lack of room.

On Tuesday evening, November 6th, a service was held in the Church of the Ascension, Lower Norton (diocese of Fredericton), during which a tablet to the memory of Canon Hanington, the late Rector, was unveiled by Rev. Charles Warneford, of Highfield. The sermon was preached by Rev. Mr. Fenwick, of Springfield, while an eulogy of the late Canon Hanington was delivered by Canon Daniel, of Rothesay. Other clergymen present were Revs. Shewen (Sussex), Bennett (Gagetown), Waterton (Kingston), Brown (Upham), Holmes (Hammond River), Buckland (Greenwich) and Rev. Thos. Parker, of Norton.

At the monthly devotional meeting of the Hampton Branch of the W.A., on October 4th, Dr. Catherine Travis, who has left for China as a missionary of the Canadian Church, was presented with a beautiful quilt and a well-filled purse. The latter was presented by the Rev. D. Campbell on behalf of the W.A. members.

**Quebec Notes.**

Trinity Church, Quebec, celebrated its 92nd anniversary on Sunday, November 25th, the Rev. Canon Gould being the preacher at both morning and evening services. On Monday evening the annual men's banquet was held in the new Parish Hall, when addresses were given by the Bishop of Quebec and Canon Gould. During the past summer the basement of the church has been enlarged and renovated to make a commodious, up-to-date Parish Hall, at a cost of \$5,000.

**St. John's Church, Leamington, Consecrated.**

On Sunday morning, November 11th, St. John's Church, Leamington, Ont., was consecrated by the Bishop of Huron in the presence of a large congregation. His Lordship was assisted in the impressive ceremony by the Rector, Rev. Rural Dean Kinder, the choir and wardens participating. Following the ceremony of consecration there was shortened Morning Prayer and a celebration of Holy Communion, in which his Lordship was the celebrant. Preceding the Communion service the Bishop preached an eloquent and convincing sermon from Heb. 10: 25, "Not forsaking the assembling of ourselves together." His Lordship was happy in his felicitations to the congregation over what he termed its emancipation from debt and he urged the people to greater efforts. Dealing with national affairs his central thought which he amplified was, that no nation could be great and forget God. Another large congregation was present in the evening, representatives being in attendance from Wheatley, Ruthven and Kingsville. After the regular service of Evening Prayer had been said by the Rector, the Bishop preached another eloquent and forcible sermon from Heb. 12: 1, "Whereas seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every be-

setting sin which doth so easily beset us, and let us run with patience the race that is set before us." Pleasure was by no means condemned by his Lordship, but he pointed out the danger of the increasing tendency to magnify material things and to forsake the Church for pleasure. The closing portion of the address was full of patriotic fervour in which the Bishop urged his hearers to stand solidly for unity that Canada may do her full share in prosecuting the war which was for the preservation of Christianity and humanity.

On Monday evening the congregation held a happy social reunion for which the Bishop remained over. Under the chairmanship of the Rector a highly enjoyable programme was rendered. Rev. J. M. Horton, of Kingsville, and Rev. Mr. Miller, of Essex, in brief addresses extended felicitations to St. John's Parish on the happy consummation of having the church freed from debt and consecrated. Mr. B. Lane, people's warden, briefly referred to the origin of the parish, how nearly three-quarters of a century ago the early settlers built a little church about two miles east of the present town which was then a cross roads. Later, this church was moved into town and used to worship in until larger quarters were required. The erection of the present church was commenced in October, 1902. It was completed and opened for worship the following May and its consecration on Sunday was made possible by the splendid work of the Ladies' Guild in freeing the church from debt. Bishop Williams was in a happy strain, and gave another fine address. He referred to the history of the Church of England and the large part the Church had played in moulding the character of the people and preserving their liberty. It had been stated that in the present crisis of the world Christianity had been a failure, which was false, as England, a Christian nation had, at the risk of her life, gone to the rescue of a weaker nation. England could have remained out of the war and made untold wealth, but rather than break her word she had gone to the rescue of Belgium and France which was a triumph of Christianity. The ultimate goal of Germany was to destroy England and the Empire, and if the war is lost the clock of civilization would be turned back a thousand years. The alternative before Canada is shall we continue to fight for the Christian ideal? The cause now is God's, said his Lordship, and he urged Canadians to unite and continue manfully to uphold the cause they had espoused. In a brief but excellent address by Rev. Rural Dean Dobson, of Tilbury, he took his hearers on a hurried trip to Jerusalem and return. Some happy remarks by Mayor Wigle concluded the speaking, after which the ladies served dainty refreshments and the proceedings closed with the National Anthem and the Bishop's blessing.

**Induction at Collingwood.**

The induction of the Rev. C. S. McGaffin, on Sunday morning, November 25th, as Rector of All Saints' Church, Collingwood, was the first of the kind held in the church for many years. The mandate of induction was delivered by the Ven. Archdeacon Ingles, M.A., and the keys of the church were presented by the church wardens and received by the minister as "the pledges of my induction and of your reception of me as your appointed minister." The Archdeacon then presented the Bible and Book of Common Prayer, saying: "Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the sacraments of Christ, and in exercis-

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**News**

**Book Notes.**

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ing the discipline of the Church. And be thou in all things a pattern to the flock committed to thy care." The Bishop of Toronto preached a powerful sermon from the story of Amaleck being overcome by the holding up of Moses' hands. His appeal to the minister was to be much on the mount of prayer; and to the people to uphold the hands of their minister by prayer and service. The choir rendered special music and a large congregation was present. The preacher in the evening was the Ven. Archdeacon Ingles, Archdeacon of Simcoe. His sermon was a strong appeal to hold fast the faith . . . and so much the more as ye see the day drawing nigh. The occasion was a very happy one for the parish, and large congregations were present at both services.

**Professor Trumpour Addresses University Students.**

The annual University students' service was held on Sunday evening, November 18th, in Christ Church, Vancouver, when Prof. Trumpour, of Latimer Hall, delivered an inspiring address to the large number of students. The service was held under the auspices of the University Y.M.C.A. and Y.W.C.A. "In these days of war," declared Prof. Trumpour, "We have heard much of the superman. Germany, by fine organization and constant iron rule, produced a machine that forgets the individual; produced men who rise above all passions of good to blast their way to victory. But they shall find that we shall be super-conquerors in the power that is higher." He added that the struggle was one of two great political ideals, and that it could not be put aside, but must be fought to the finish. The speaker contrasted the atmosphere of to-day and the past. "Students of the University of British Columbia," he continued, "I congratulate you on the time you are living as a student. Never was there a clearer call for young people to national service. In my student days, each regarded the world as a place where one could leave his mark, and each thought only of himself." The result of such an atmosphere in the Universities was the half-hearted interest and the still self-seeking attitude of many men to the needs of the country. "Thank God, we are at last awakening to the fact that the struggle must cost us more; that, after all, it comes right home to individual sacrifice. Will you, the students of the West, lay the foundation of something better?" was his appeal. "I know that it is easy to build on what has already been given, but will you not forget self and live for your nation and your community?" The way to build this foundation, the speaker continued, was with a firm belief and faith in God. "Fight, study and pray your way to a clear faith in God and then go forth to be more than conqueror." That the ideal for self should be the super-conqueror in His power, contended the speaker. The service was attended by a large number of the students of the University of British Columbia and others.

**Rupert's Land Notes.**

At the special anniversary services held in St. James', Neepawa, on Sunday, November 18th, there were 100 communicants, and the offerings of the day amounted to over \$450.

**Anglican Church Notes.**

The Deanery of Turtle Mountain held a meeting in Boissevain recently and completed arrangements for a vigorous missionary campaign throughout the whole district.

Rev. David Pierce-Jones, who for the past two years has been Rector of the English Church at Belmont, has accepted the parish of Shoal Lake.

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**Rupert's Land Notes.**

Concentration of purpose and thorough preparation made the missionary meetings in the diocese of Rupert's Land, centering about Sunday, November 11th, most memorable and successful. Advantage was taken of the return of prominent Bishops of the West from deputation work in Eastern Canada, and the hearty co-operation of the Primate and the clergy generally was enlisted. The result was a succession of inspiring and uplifting services, the impetus of which in the missionary work of the diocese will be long felt. His Grace, the Primate, conducted the intercessory service in Holy Trinity Church, Winnipeg, on Saturday evening. There was a large congregation, who thus made fitting preparation for the Sunday services. A general change had been arranged for Sunday in nearly all the city churches, and the congregations were unusually large. Those officiating in addition to the city clergy were his Grace the Primate, the Bishop of Edmonton, the Bishop of Athabasca, the Bishop of Kootenay and Archdeacon Forneret, of Hamilton. Out-of-town congregations were addressed by Canon Heeney, at Somerset, and by Rev. W. M. Loucks, at St. Matthew's, Brandon. On Mon-

day evening, Holy Trinity Lecture Hall was crowded at the final missionary meeting, at which addresses were delivered by the Bishops of Athabasca and Kootenay, and lantern slides were shown by Archdeacon Thomas and Mr. McCormick, of the Church Camp Mission. The Primate presided, and expressed his great pleasure in the splendid success of the meetings. The committee responsible for the arrangements were the Dean of St. John's Cathedral, the Rural Dean of Winnipeg and the General Missionary, Archdeacon Thomas.

At St. Matthew's Church, Winnipeg, on Sunday, Nov. 11, the congregation commemorated the fourth anniversary of the opening of the new church. The special preacher for the day was the Rev. Dr. James E. Freeman, Rector of St. Mark's Church, Minneapolis, who preached three most inspiring sermons. At the afternoon service the 110th Grenadiers paraded, and in addition to the immense congregation which crowded every corridor and vestibule of the building, the Archbishop of Rupert's Land, the Bishop of Kootenay, the Bishop of Athabasca, the Ven. Archdeacon Forneret, and a large number of local clergy were in attendance. The splendid band of the

Grenadiers co-operated with the organist and choir in leading the singing which was of a most inspiring kind. Before beginning his sermon Dr. Freeman read the following word of greeting from the President of the Protestant Episcopal Church of America to the Primate of All Canada:—

"God hath made of one blood all nations of men." Peculiarly are the contiguous nations of Canada and the United States of one blood. The Great Lakes unite us in comity and commerce, warships on their waters and fortresses on their shores are not, and have not been for more than a hundred years. The two Churches also from the heart believe that for them there is one Lord, one faith, one Baptism and one God and Father of us all. The Church in the United States begs to extend loving sisterly greetings in the Lord to the Church in Canada. (Signed) Daniel S. Tuttle, Presiding Bishop."

Dr. Freeman's sermons were all eloquent and forcible, and altogether his visit to Winnipeg will be long remembered by the immense crowds who heard him. The offertories for the day amounted to \$2,000, and will be devoted to the building fund debt. On Monday Dr. Freeman and Mr. W. C. Edgar, a prominent layman from Minneapolis, both addressed the Canadian Club on the question of the war. Their addresses were listened to with a great deal of interest by a very large number of the members of the club.

Mrs. Johnstone, wife of Rev. Dr. R. C. Johnstone, of the Carnegie Library, died unexpectedly at the General Hospital, Winnipeg, Friday, Nov. 16th. An operation had been performed with success, but the deceased lady did not recover from the effects of the anaesthetic. Mrs. Johnstone was 64 years of age and was a native of Aberdeenshire, Scotland. She was married 38 years ago and the past 22 years had been spent in Canada. In addition to her husband, she is survived by three sons, Robert Y., of Winnipeg, Albert, of Chatham, Ont., and Edwin, the youngest, who has just returned from the front in France, where he was wounded. The affectionate esteem in which the late Mrs. Johnstone was held by the citizens of Winnipeg was manifested at the funeral service held in Holy Trinity Church at 2.30, on Tuesday, the 20th. The nave of the church was filled with mourning friends, and the floral tributes in the chancel were very numerous and unusually beautiful. The clergy who occupied seats in the chancel were Ven. Archdeacon Fortin, D.D., Rev. Canons Gill, McElheran, Jeffrey and Garton, Revs. H. D. Martin, Horrobin, Nicholson, Roy, Barrett, Park, Pritchard, Painting, Glover, Goodeve, Wiley, Hughes, Loucks and Doyle. One who knew her well says of the late Mrs. Johnstone: "Her life was one of quiet, untiring and unselfish devotion. It could well be said of her: 'She was full of good deeds.' She did not appear on public platforms, that was not her bent; she was a 'keeper at home,' and yet her quiet influence was far reaching. She responded loyally and regularly with soldiers overseas, and her last work on earth was to prepare Christmas parcels for boys at the front."

**Presentation to Canon and Mrs. Bryan**

A delightful social gathering was held in the schoolroom of the Church of the Epiphany, Toronto, on Tuesday, November 13th, to celebrate the 30th anniversary of the parish. The attendance was large and the programme of music excellent. The feature of the evening, however, was the presentation of a beautiful arm-chair to Canon Bryan and a beautiful sewing cabinet to Mrs. Bryan, as a tribute of affection and esteem for their thirty years of devoted service in the Church of the Epiphany.

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**Capt. Shatford Doing Good Work.**

Praise of Capt. the Rev. Canon A. P. Shatford, of Montreal, now overseas, is found in a letter from Lieut.-Col. the Rev. A. Greer, assistant director of the Chaplain service of the Canadian forces in France. The letter says: "Shatford is with me at Corps Headquarters and is doing wonderful work. His preaching powers are being used to great advantage in the field. In the present position, he is able to preach special sermons at large services in all four divisions. His regular work is done amongst the corps troops which now number many thousands. In addition to taking services, he has charge of the social work of our department, and makes the most of the opportunities to serve the men. From the profits derived from the social work, it has been possible to provide many hundreds of books and large quantities of sporting goods for units and to furnish messes and billets with good pictures in the place of objectionable ones. We have recently purchased a very good library for the use of the Chaplains. About seventy volumes are already on hand and more to follow. If our friends in Montreal care to do so, they might give most valuable assistance to the Chaplain's department by sending us a little money to be spent on this library. One of our great difficulties up to the present has been to get reading matter such as a Chaplain requires and to assist him in the very important work of making the best of his preaching."



**Induction at Midland, Ont.**

A very helpful and inspiring service took place at St. Mark's Church, Midland, on Monday evening, November 26th. The occasion was the induction of the Rev. James R. H. Warren as Rector of the parish. The church was crowded with people, which augurs well for its future under the guidance of the new Rector. In the absence of the Bishop, who, unfortunately, was hindered from reaching his destination owing to a mishap on the railroad, and Rural Dean Boyd, who was detained by unavoidable circumstances within his own parish, the service was conducted by the Ven. Archdeacon Ingles, assisted by the Rev. N. A. F. Bourne, Rural Dean of West Simcoe. The keys were formally handed over to the incoming Rector by Churchwardens Colin McDonald and W. D. Ross. Evening Prayer was read by the Rev. C. E. Clarke and Rural Dean Bourne, the Rev. H. Naylor reading the First Lesson and the Rev. W. E. Mackey the Second Lesson. During the course of his sermon the Archdeacon spoke very highly of the new Rector and urged the congregation to loyally co-operate with Mr. Warren in all departments of the church's work, and particularly to remember him in their prayers. The Archdeacon also very impressively brought to the minds of those present the spiritual work of the church, each article of church furniture standing as an object lesson and silent witness to the office of the Christian ministry. At the close of the service Mr. Warren addressed his parishioners with great earnestness and sincere appeal for their loyal co-operation in the work of the Church in Midland and rested his trust upon God that he would be found a faithful pastor to his people. The collection, to be devoted to covering Synod assessments, amounted to \$73. The Rev. W. J. Wrixon, Incumbent of Wyebridge, was also present at the service.



**Obituary.**

After a lingering illness, extending over a period of four years, Mrs. Thos. A. Kidd, of Burritt's Rapids, passed peacefully away at 8 o'clock on Wed-

nesday morning, November 14th. While not wholly unexpected, her death came as a shock to the community since it was thought her condition of late had somewhat improved; and it was with feelings of deep regret the news was received, for the deceased was held in highest esteem by all who were privileged to know her. The funeral took place on Friday afternoon, November 16th, from her late residence at Burritt's Rapids to Christ Church, and thence for interment to Christ Church cemetery, under the direction of the acting Rector, Rev. T. F. Dowdell, assisted by Rev. Canon Woodcock, of Brockville, Rev. Canon T. Austin Smith, of Cataragui, Ont. (both lifelong friends of the deceased), Rev. Jno. Lyons, of Lyn, Rev. Teskey, of Oxford Mills, Rev. A. E. Johnston, of North Gower, and the Rev. J. H. H. Coleman, Vicar of Napanee, who, in a brief but fitting address, paid tribute to the memory of her to whom he had ministered as her pastor for ten years. The attendance was large and bespoke the sympathy, respect and esteem of the community. The floral tributes, which were numerous and beautiful, betokened those deeper feelings of the heart that seem thus to find appropriate and tangible expression. Many relatives and friends from a distance were present, including W. J. Kidd, K.C., and Geo. E. Kidd, K.C., of Ottawa. After giving two of her sons to the service of King and country, one felt the propriety and justice of having at the funeral obsequies a military representative in the person of Lieut. G. H. Gillespie, Militia Headquarters, Kingston, representing Military District No. 3. Deceased, whose maiden name was Esther Ennis, was born at Innisville, Ont., March 18th, 1853. On January 27th, 1875, she was married to Capt. Thos. A. Kidd, general merchant of Burritt's Rapids, Ont., who survives her. Of their nine children, seven are still living, two of her daughters, Alice and Kathleen, having predeceased her. Her four remaining daughters are Mrs. A. Langstaff, of Kemptville; Alberta, of Ottawa, and Mary and Bessie at home. The three sons are Maj. (Rev.) W. E. Kidd, M.C., Chaplain 21st Batt. Overseas, J. Harold at home, and Maj. T. Ashmore Kidd, D.A.A. and Q.M.G., of Kingston. She is also survived by two sisters, Mrs. Jno. James, of Peterboro, and Mrs. J. H. Bredin, of Faran's Point, Ont., all of whom, with the exception of Maj. (Rev.) W. E. Kidd, who is "somewhere in France," were able, by their presence, to offer the last tokens of respect and love to the departed. Deceased was a life-member of the W.A. of the Church of England, in which she took a very active interest, having been president of the local Branch for many years. Her faithful service, and devotion to the church of her choice, despite manifold home duties, may well serve as an example and incentive to others. To those who mourn the loss of a devoted wife, sister and mother, all unite in extending heartfelt sympathy.



**Farewell to Archdeacon Fortin.**

The anniversary social of Holy Trinity, Winnipeg, was of a special character this year, as it was a farewell to the Rector, Ven. Archdeacon Fortin, after a service of forty-two years. The meeting was presided over by W. H. D'Arcy, people's warden. There were on the platform His Grace the Archbishop, Bishop Grisdale, Lieutenant-Governor Sir James Aikins, Sir Augustus Nanton, the Rev. Doctor DuVal, Mr. Joseph Merrick, Rector's warden, Mr. Bruce Gordon, and Ven. Archdeacon Fortin, retiring Rector. There was a very large attendance, entirely filling the hall. In the audience were noticed



Lady Schultz, Lady Aikins, Sir Daniel and Lady McMillan, Chief Justice Howell, Judge and Mrs. Perdue, Sheriff and Mrs. Inkster, Mr. and Mrs. MacGachen, General and Mrs. Ruttan, Chief Justice and Mrs. Mathers, and nearly all the city clergy and many old-timers. Splendid addresses were given by the chairman, the two Bishops, the Lieutenant-Governor, Sir Augustus Nanton and Dr. DuVal. There was also a programme of music given by Mesdames Harry Turnbull, Armytage, C. E. Fortin, and Mrs. Davidson. The last item on the programme was the presentation of a purse of \$1,010 to the Archdeacon. It was done on behalf of the congregation by Mr. Bruce Gordon in felicitous terms to which the recipient replied briefly thanking his people most cordially for their kindness and generosity, and giving a few incidents in his long experience of forty-two years ministry. Then the organist, Mr. H. St. John Naftel, on behalf of the choir, handed to the Archdeacon a magnificent silver-mounted umbrella, suitably engraved. The splendid reception was brought to a close with refreshments in the gymnasium. The floral decorations given by Mr. Falls and Mr. King were beautiful. The Venerable Archdeacon left the following day for Los Angeles to spend the winter months. He will return early in May to make his headquarters in Winnipeg with his son, Dr. (Major) Fortin.

**Campaigning Does Not Spoil Men.**

The following extracts are taken from a letter written to Archdeacon Thomas, of Winnipeg, by Pte. (Rev.) F. C. Chapman, Rector of Morden, and now with the Eleventh Canadian Field Ambulance in France: "We had a nice church parade this morning and a celebration in the afternoon; most of our St. John's College boys were there, including Hall, Singleton, Tomkins, Roe and myself. The official padre celebrated, and I acted as a composite warden and assistant. I often celebrate myself when in remote sectors of the line and no Chaplain is available. I use a small wine glass for chalice, which I have carried for a year, and is now a very much valued possession. During the service I was reminded that the Home Mission fund campaign is again upon you so I slip a few francs in this with a prayer for your success. May it be the will of God to allow us to sustain your efforts more closely next year. It seems as though the issue will soon be settled. I cannot agree with those who say that campaigning spoils men. It may roughen the exterior and certainly does, but the soul is greatly purified. I think that the result of the war will be a beneficial one all round; it is doing us good, and will, I am sure, help the people at home both materially and spiritually. We intend to duplicate the commemoration here just as we did last year."

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life appointed  
To make his happiness, if then  
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you will probably be approached  
by him again.

Some day, however, he may  
wait on you in vain if it so hap-  
pens that in the meantime  
health has deteriorated. There  
is no other obligation so press-  
ing as that of securing life in-  
surance. It is a question for  
To-Day.

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which means an increase in the  
cost of insurance.

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of a trip on their  
Toronto.

Christmas shopping through buying in  
Toronto.

### What an Opportunity

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pleasant holiday out of what would other-  
wise be a tedious, difficult task. No need  
to worry about where to stay. The Walker  
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## Boys and Girls

Dear Cousins,—

I have had a hard time deciding  
how to make the awards for the Scrip-  
ture clock competition, for many of  
them had such a splendid collection  
of texts that it was most difficult to  
choose. Some of them, too, were  
beautifully decorated, and I could see  
that several small people had taken  
great pains with them. However, after  
much consideration, I made the list  
you see below, and I think it is right.

As usual, when a competition closes,  
I had a collection of letters from  
various people, and have to shake  
hands with one or two new cousins.  
Two of them live away off in Saskat-  
chewan, where, I suppose, it is pretty  
cold by now. Are you skating yet,  
Marjorie? Somebody I know went  
West last week and said he expected  
to skate when he got to your province,  
so I wonder. You\* and your sister  
Lillian seem to be very busy persons,  
and I can just imagine you riding to  
school on those ponies. I'd love to  
see them, for I love horses—indeed,  
animals of all kinds, and I had a great  
time down in the country for a couple  
of days last week. I hadn't left town  
for three months, and when we reach-  
ed where we were going to, we had  
to drive five miles before we got  
there! (I hope you understand me! I  
told you once there was an Irish-  
man hidden in me somewhere.) It  
was cold, O so cold! and although I  
had two coats and a rug on, it didn't  
make any difference. But the air was  
beautiful, and I can't tell you the joy  
it was to be walking over hard,  
ploughed land, climbing fences, and  
jumping ditches—we even tried the ice  
on a pool, only it seemed inclined to  
crack, so we got away rather hurried-  
ly. And there were hills, too, in the  
place I visited. When I saw them  
first, I thought there was a white cloud  
of steam from an engine slowly drift-  
ing away across the face of them, but  
it was the first fall of snow lying there  
so lightly that every minute I expect-  
ed it to vanish.

I could have looked at those snowy  
hills all day—if only it hadn't been so  
cold; but then, I suppose, there  
wouldn't have been any snow, would  
there, so there we are! After that, we  
went into a big barn, and talked to  
the mare—a beauty, and the geese and  
the cows and the calves. The cows  
didn't like having their ears pulled  
or their heads scratched, but I found  
one woolly black calf who behaved just  
like a dog. I rubbed his ears, and  
he bent his head and followed my  
hand, simply loving to be made a fuss  
of; and when I wasn't looking, he  
tried to push his big square nose into  
my pocket! He didn't get far in,  
though. There were pigs, too, big  
ones and little ones; quite friendly  
they were, and hens of all sorts, gos-  
siping away in a beautiful winter  
house they have, with windows that  
open and shut. Dear me! I never  
wanted to come back to the office so  
little, but because I saw all those nice  
things and beautiful places, the time  
last week flew like—well, like one of  
those aeroplanes I'm so fond of!

And now for the new Competition.  
It's rather good, I think, and it's quite  
all right for me to say it, because it  
isn't my own idea at all! You re-  
member a week or two ago, I asked  
you for suggestions? Well, this is a  
suggestion from a grown-up cousin,  
who very charmingly tells me that she  
reads my letters week by week, and  
takes a keen interest in the competi-  
tions, though she is over 46 and so  
can't enter! It's a Christmas Tree  
Competition. Did you ever hear of it  
before? I didn't, and this is the idea.  
I want you to draw the rough outline  
of a Christmas Tree—fairly big—and  
instead of putting parcels on it, draw  
oblongs, or squares, or circles—any  
shape a parcel might be; then in each

shape write just a short text, chosen  
from anywhere you like in the Bible,  
each text representing one of God's  
gifts to us. Like this, for instance,  
"For so He giveth His beloved sleep";  
see what I mean? I think, as every-  
body is so busy just now, we'll say  
that 12 parcels will be enough on that  
Christmas Tree, but don't you think  
it's a splendid idea? I do, and the  
more I think about it, the more I like  
it. I'm going to write to that Cousin  
myself in a day or two; meanwhile,  
I thank her most heartily for it in this  
letter now.

Well, I have letters to print—and by  
the way, I hope you'll read how Roy  
Blow bought a Victory Bond with his  
own money, which I'm more than  
proud of. Who else did?

Goodbye, and good luck with the  
Christmas Tree.

Your affectionate Cousin,  
Mike.

### Prize List for Scripture Clock Competition.

1. Winnie Oram, age 10, 38 Burford  
Street, Brantford, Ont.

### Highly Commended in Order of Merit.

- Margaret Haslam, age 11, 267  
Mutual Street, Toronto.
- Newman Haslam, age 8, 267  
Mutual Street, Toronto.
- Marjorie Flower, age 11, Shell-  
brook, Saskatchewan.
- Carlisle McGown, age 9, Hunt-  
ingford Rectory, Ontario.
- Florence Haslam, age 9, 267  
Mutual Street, Toronto.
- Louise Fifield, age 11, Havergal-  
on-the-Hill, Toronto.

### Christmas Tree Competition.

For instructions about this new  
competition, read my letter carefully.  
Last day for receiving answers, Fri-  
day, December 21st, just in time for  
Christmas Day!

### Lillian Flower's Letter.

Shellbrook, Sask.,  
November 23, 1917.

Dear Cousin Mike,—

I have been reading your letters in  
the "Canadian Churchman." I am  
very interested in them. When I read  
your last letter and saw the little bit  
in the corner about the text competi-  
tion, I thought I would try it. We  
don't get any Text Competitions like  
that up here. I have a little class at  
Sunday School. I read them a Bible  
story, because they can't read. So I  
am going to read them your letter as  
well. (You might give them all my  
love, Lillian, next time.)

I must close now and write my  
answer. Hoping to hear from you  
soon,

Yours truly,  
Lillian Flower (age 13).

### Marjorie Flower's Letter.

Shellbrook, Sask.,  
November 23rd, 1917.

Dear Cousin Mike,—

I have been reading your letters in  
the "Canadian Churchman." I am  
very interested in them. When I saw  
your last letter, I read it and thought  
I would like to try it. We don't get  
any text competitions up here.

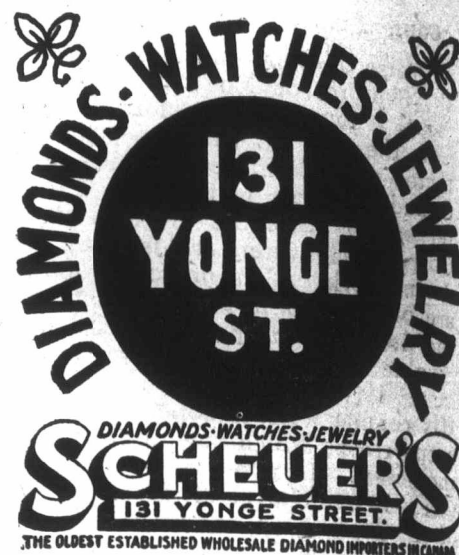
I am going to school every day that  
I can. We live one mile from school.  
We have three ponies, but we can only  
ride two of them; my sister rides one  
to school and I ride the other. I am  
in Grade IV. now. I guess I had  
better close now, or I won't get the  
texts written out.

Hoping to hear from you soon.

Yours truly,  
Marjorie Flower (age 11.)

### Extracts from John Blow's Letter.

Before I print it, I'll answer it—  
John! I was delighted to get it; I  
passed through Whitby a week or so  
ago, and I was thinking about you,  
I'd have liked to see your garden, and  
your vegetables. How you and your



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Muscular and Inflammatory Rheumatism. I  
suffered as those who have it know, for  
over three years. I tried remedy after  
remedy, and doctor after doctor, but such  
relief as I received was only temporary.  
Finally, I found a remedy that cured me  
completely, and it has never returned. I  
have given it to a number who were terribly  
afflicted and even bedridden with Rheuma-  
tism, and it effected a cure in every case.

I want every sufferer from any form of  
rheumatic trouble to try this marvelous heal-  
ing power. Don't send a cent; simply mail  
your name and address and I will send it  
free to try. After you have used it and  
it has proven itself to be that long-looked-for  
means of curing your Rheumatism, you may  
send the price of it, one dollar, but under-  
stand I do not want your money unless you  
are perfectly satisfied to send it. Isn't that  
fair? Why suffer any longer when positive  
relief is thus offered you free? Don't delay.  
Write today.

Mark H. Jackson, No. 615D Gurney Bldg.,  
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Mr. Jackson is responsible. Above state-  
ment true.—Pub.





brothers must have worked. I can't imagine, though, what has become of yours and Roy's clocks, as I haven't seen a sign of them. I'm afraid they're too late now, which is a shame. Many happy returns of your birthday! I hope I'll hear from you again soon.

Whitby, Ont.,  
November 27th, 1917.

Dear Cousin Mike,—  
I have intended writing you for a long time, to let you know how Roy and I spent our summer holidays. During the holidays, Roy worked in the office of the new Hospital here, and earned quite a sum of money. My younger brother Robert and I did quite a lot of work in the garden. My father had one of the best gardens in Whitby this year. At the Fall Fair, we boys took four first prizes in flowers, and second prize on collection of vegetables.

Early in September, my father had to go to Montreal to attend a convention and he took me for the trip. We visited Quebec, St. Anne de Beaupre and Montmorency Falls, and went through all the big churches and principal buildings in Montreal. On Sunday I went to church and heard Canon Gould speak. It was all very wonderful to me, as it was my first time away from home.

When this awful war is over, we will have to have a "Victory Clock," won't we? Roy bought a Victory Bond with his own money, and my father made good for the rest of us.

If to-morrow is fine, I think I will take this up to father's office and see if I can't get it type-written; I seem to make so many blots and it will be easier for you to read. I forgot to tell you I got first prize on a map contest in the "News."

Your loving Cousin,  
John Needham Blow.

### RECRUITING IN THE PUNJAB, INDIA,

Canada is not the only part of the British Dominions Overseas where an effort is being made to speed up recruiting. In far away India, a similar effort is being made. During the month of August last, according to information just received, 11,285 recruits were added in the Punjab, of whom 115 came from the District of Kangra where the Canadian Church has its missionaries.

### An Old Recipe for a New Complexion

Wash face with tepid water, then apply Campana's Italian Balm before retiring at night. Do this for a week and note results. All druggists sell it. Sample free on request.—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

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## ROSE ISLAND

By Lilian Leveridge

CHAPTER XIX.

### Discord.

"It is the little rift within the lute  
That by and by doth make the music mute,  
And, ever widening, slowly silence all."

AND this is all she's got to wear in the choir. Hm! A pretty figure she'll cut."

A perplexed and very worried look settled over Hilda Sutherland's features, as she held up to the light June's best dress, a white lawn, daintily made and trimmed, but torn beyond repair.

As regarded June's clothes, an out-of-repair state was rapidly becoming chronic. The children had brought a scant supply of clothes to Rose Island; and their daily programme—long tramps through the woods, clambering through brush and over rocks and streams—had resulted in an alarming extent of wear and tear. Patiently and uncomplainingly, Hilda had patched and darned, but now quite a number of garments had been cast aside as past mending.

In spite of Dave Christie's generous gift to the children, which he had expressly stated should not be spent on clothes, he had never countermanded his instructions to her that there must be no "fuss and frills." His quarterly allowance for household expenses would not be due for another month, and already the last was almost gone. It had always been Hilda's pride to live well within her means, and it would have galled her exceedingly to ask for credit at the stores, or even to apply to her brother-in-law in advance. Yet here were the children needing almost everything immediately, and June expecting to sing in the choir next Sunday. The problem was growing more and more perplexing.

The organ had arrived in good order, and had been duly installed in St. John's Church. According to all accounts, it must be a very wonderful instrument, excelling anything that Deerwood, or even Hillsdale, had ever seen. Miss Cameron and her little choir of ten had been practising every other evening for the past week; and next Sunday it was expected that people of all denominations from the whole countryside would be present at the morning service. June and Robin were among the chosen few that were to occupy the choir seats. June was the smallest singer, and her election to the coveted honour had made her jubilantly happy.

For obvious reasons Hilda had not shared her exultation. "Thoughtless, careless child!" she exclaimed, as despairingly this bright June day, she turned over and over the torn little dress. "Nothing in her head but music and flowers and fairy tales! I don't s'pose she's ever give a thought to what she's goin' to wear; and her right up there in full sight of everybody! She's got to have a new dress, that's plain, and new boots, too, if it takes my last cent. What's more, I've got to walk to Hillsdale this very day and buy them myself; and then it's goin' to keep me hustlin' to make the dress in time."

A few years ago Hilda had thought nothing of walking to Hillsdale and back in a day; but lately, since Robin had grown old enough to be entrusted with her simple shopping affairs, her visits to the village had grown more and more infrequent. This matter, however, needed her own personal attention; and besides, the young people were away on an all day's strawberry excursion over the hills. So, having determined on her course, she set out without delay.

The day was excessively warm for June, and Hilda was very hot and tired

by the time she reached her destination. She went at once to Mr. Warwick's general store and asked to see some dress goods. She had intended to buy something strong and dark that would come in for rough everyday wear; but the dainty white and pale tinted muslins the clerk showed her were very tempting. A vision rose before her of June arrayed in one of the prettiest, singing in the choir; and, half timidly, she inquired the price. It was quite beyond her purse, and with a sigh she asked for dark prints. "We haven't a very good selection," the clerk said apologetically as he lifted down a number of webs. "The best are all sold out, but either of these you will find very strong and serviceable."

Possibly they might be, but it was their only recommendation. Two were quite impossible. There remained the choice between a sombre black and white and a lilac print with a large, ugly pattern. Hilda hesitated, and finally decided on the latter. Her mental picture of June in this was not altogether satisfying, but perhaps it would please the child better than the black. Having bought the print she selected a pair of strong, heavy pebble leather boots. "There's some wear to them, I guess," she mused, "much more suitable, to my way o' thinkin', than them light little shoes she wears now."

This business completed, Hilda started homeward with her bundles. Out of sight of the village she sat down on a rock by the roadside to rest and eat the lunch of bread and cheese she had brought. She wished that some one might come along and offer her a ride; but nobody did, so, after half an hour she arose wearily, and tramped all the way home through the dust and heat. When at last she had regained the friendly refuge of Rose Island her feet were blistered, her head ached, and what was still worse, a tooth that had been threatening trouble for several weeks now began to ache in earnest.

What a relief it would have been to lie down and rest, and dismiss all perplexing worries from her mind! But it was nearly tea time, and the children were coming home, famished beyond a doubt. So with dogged determination she kindled the fire and set about getting tea ready.

Then the young folks burst in, tired and nearly starved, they told her, but still buoyantly happy. They had had a splendid day and were proud of the result of their labours—a pailful of luscious, crimson strawberries. Hilda listened to their chatter almost in silence. Those strawberries would have to be "done up" to-night and it seemed almost the last straw. Yet she did not so much as hint how her own day had been spent, and seeing that June looked pale and tired, she sent her to lie down and rest till tea was ready.

Wearily and painfully Hilda dragged herself through the many duties which crowded into the close of that day. Not until the children had gone to bed did she have an opportunity to sit down. Even then the thought of to-morrow's duties would not let her rest. That dress weighed heavily upon her mind. There would be so much else to do to-morrow that in order to get it finished in time, it would be absolutely necessary to cut it out to-night.

How to make it was the next question. Hilda had not made a girl's dress for nearly twenty years, and fashions had changed considerably since then. In fact, style in children's clothes had been very little considered in those days. To copy any of June's dresses without a pattern seemed quite hopeless. There remained nothing but the simple style in which her own childish frocks had been made, away back in the long dead past. Having arrived at this conclusion she snipped nervously at the material; then, re-

moving every trace of the tell-tale print, she went to bed to toss restlessly through an almost sleepless night.

The next day the usual Saturday programme of cleaning and baking occupied most of Hilda's morning. Immediately after dinner June and Robin went over to the church for a final practice; and as soon as possible Hilda got out her sewing. Her head still ached, and the tooth was almost unbearable. Moreover, the lilac print was getting on her nerves; whichever way she turned she could see nothing else. She would hurry through the job and be done with it.

For a few hours the sewing machine hummed intermittently. Brownie, who had been left behind, was exceedingly troublesome with his persistent request for something to do. Hilda had not time this afternoon to be bothered hunting up new amusements for him, and before the afternoon was over he drove her almost to distraction. Meanwhile, her head ached more and more, and the tooth throbbled maddeningly.

(To be Continued.)

At a meeting of the Rector and vestrymen of All Saints' Parish, Springhill, Nova Scotia, the Rev. Canon Wilson was elected Assistant Minister of the Parish and unanimously invited to accept the position at a stipend of five cents annually. The Canon accepted the position.

## Had Piles For Ten Years

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Brantford, Ont., December 6th.—There is reported here three cures of chronic cases of piles. In all three cases many treatments were tried before it was discovered that Dr. Chase's Ointment is about the only real cure for this distressing ailment.

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Mrs. Wm. Shantz, 155 Albert Street, Kitchener, Ont., writes: "For several years I was troubled with bleeding piles. I tried different remedies for relief without success. I read in Dr. Chase's Almanac of the benefits other people were receiving from Dr. Chase's Ointment, so I sent to your office for a sample box. I found it gave me such relief that I went to a drug store and purchased a full-sized box. I have used several boxes since, and have derived more benefit from its use than any remedy I have ever used."

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