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The Christian Year	Very Rev. D. T. Owen, D.D.
Loyalty	Editor
National Recognition of God	Rev. F. J. Moore, B.A.
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The Bible Lesson	Rev. Canon Howard, M.A.
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Personal & General

The Bishop of Huron dedicated a new organ in St. John's Church, St. Thomas, Ont., on the 28th ult.

A most successful Missionary Institute was held recently in Hamilton, Ont., by the Woman's Auxiliary.

Lieut. Paul Brooks Clarke, son of Dr. W. F. Clarke, Toronto, fell in action at the front on October 28th.

The Rev. Henry Plaisted, of the diocese of Montreal, died recently in the Sweetsburg Hospital at the age of 66.

An honour roll containing the names of 102 members of the parish was recently unveiled in All Saints' Church, Montreal, by Lieut.-Col. Rexford.

Memorial services were held in St. John's Church, East Toronto, on Sunday last, the Bishop of Toronto preaching in the morning and Bishop Reeve in the evening. There are 327 names on the honour roll of this parish.

Rev. Archdall B. Wynne-Willson, Rector St. Nicholas' Church, Hereford, England, and Rural Dean, has been appointed Prebendary of Morcaine, in the Diocese of Hereford. Mr. Wynne-Willson is a brother of Mrs. H. P. Piumpre, of Toronto.

The Rev. Henry Smith, formerly of Florence, Ont. (Diocese of Huron), was inducted Rector of Brussels, Ont., by Archdeacon Richardson, London, Ont., on Wednesday, October 31st. The Rev. W. H. Robarts, Gorrie, Ont., and Rev. H. W. Snell, Wingham, Ont., assisted in the service.

On the evening of November 8th at a meeting of the congregation of St. Stephen's, Weredale, Montreal, the Rector, the Very Rev. Dean Evans, was presented with a purse of money by the wardens on behalf of the congregation as a whole. The Dean, in a short speech, suitably acknowledged the gift.

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The Rev. E. C. Earp, Rector of Grace Church, Regina, has resigned in order to return overseas as Chaplain in response to a cable that had been sent him. At the farewell service many were unable to gain admission to the church and he made a strong appeal to his people to remain true to Christ.

The students of Wycliffe College, Toronto, held an athletic field day on November 2nd at the Toronto University Stadium under ideal conditions. P. V. Smith won the championship medal, having obtained the highest number of points. J. J. Robins was second, and he won a shield, whilst H. H. Marsh was third.

A beautiful quarter-cut oak pulpit has been presented to St. Paul's Church, in the parish of Innisfil (Diocese of Toronto), in memory of William John Nightingale, only son of Mr. and Mrs. Wm. Nightingale, who fell on April 20th, 1917, while fighting in the Royal Navy. The pulpit was used for the first time on Sunday, October 28th.

Dean Evans celebrated the 45th anniversary of his induction as Rector of St. Stephen's Church, Montreal, on Sunday, November 4th. Large congregations were present at the services. In the morning Major King and other officers of the 1st Canadian Grenadier Guards were present. Dean Evans is Chaplain of this regiment.

The Bishop of Toronto at the morning service in St. Luke's Church, Toronto, on October 28th, unveiled and dedicated a tablet which has been placed in that church to the memory of the late Mr. Thomas Cleghorn by members of his family. Mr. Cleghorn was for a number of years the clerk of the vestry at St. Luke's, and afterwards, for several years, filled the post of people's warden.

The marriage of the Lady Maud Cavendish and Captain Angus Mackintosh, A.D.C., of the Royal Horse Guards, took place in Christ Church Cathedral, Ottawa, on November 3rd. The Bishop of Ottawa performed the ceremony, the Bishop of Quebec gave the address, and the Revs. Canon Kittson, Lennox Smith and F. H. Brewin, the new Rector of St. Bartholomew's Church, Ottawa, assisted in the service.

At the morning service on Sunday, the 11th November, two tablets, which have been placed in St. Paul's Church, Bloor Street, Toronto, to the memory of Lieutenants Malone and Gooch, respectively, were unveiled, the Rector, Archdeacon Cody, afterwards dedicating them. The Archdeacon preached from the words, "Quit you like men, be strong," 2 Cor. 16: 13. The church was filled at this service, there not being a vacant seat. At the close of the service the organist played the "Dead March" in "Saul," after which "The Last Post" was sounded by a bugler.

Lieut. Harry B. Pepler was presented with the Military Cross on Friday, the 2nd November, by Major-General Logie, G.O.C., at the Toronto military headquarters. Lieut. Pepler was decorated for gallantry displayed while leading a raiding party against the enemy trenches at Ypres, and for rescuing his captain after he himself had received 37 wounds. He formerly belonged to the 10th Battalion, but is now attached to the British War Mission at Philadelphia. Lieut. Pepler, M.C., is a grandson of the late Canon Broughall, of Toronto.

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Canadian Churchman

Toronto, November 15th, 1917.

The Christian Year

The Sunday Next Before Advent, November 25th, 1917.

It is an interesting combination of messages which is brought before us on the last Sunday of the Church's Year.

The portion of Scripture appointed for the Epistle is from the Prophet Jeremiah, in whose writings we are reminded that even amid all the distresses and desolations of Israel, and where faithless shepherds seem to flourish, God has given His promise of a day when "Judah shall be saved, and Israel shall dwell safely," under the rule of the faithful Shepherd, *The Lord Our Righteousness*, Who shall gather His scattered flock out of all countries, and shall feed them with the Bread of Life. The appointed Gospel gives a picture of Our Lord feeding the multitudes in the wilderness. In it we are reminded that God's promises hold for ever, and that at all times, even in the midst of the wilderness, cut off apparently from the source of supply, the Great Shepherd still feeds His flock, bringing bread out of His inexhaustible resources. A message of hope, therefore, is the closing message of the Church's Year. Things go wrong, men forget and wander, they are scattered on the hillside as sheep without a shepherd. "They went astray in the wilderness out of the way; and found no city to dwell in. Hungry and thirsty, their soul fainted within them." But God's promises stand fast. Even in the midst of the darkness of Jeremiah's times we are brought back to the promise of the Lord God Almighty of that coming day when "A King shall reign, and prosper, and shall execute judgment and justice in the earth." And in the Gospel we are shown how even in the wilderness during the time when we are waiting for the drawing near of that day of which Jeremiah speaks, that even now and here the Lord, the righteous Branch, comes to meet us, to feed us with living Bread, of which there is an abundance, "whereof a man may eat and not die."

We hear in this last Sunday of the Year the opening notes of the great Advent message. For does not the closing sentence of the Gospel bring us a message of His First Coming?—"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world." And is not the Epistle full of His Second Coming? It points to that day when He, David's Son, shall rule in righteousness; and justice and judgment shall be executed upon earth. Advent, 1917, is ushered in amid perplexities and distresses enough. It is against such a background that the message of the Closing Year ought to shine with great brightness. "Behold, the days come, saith the Lord . . . that a King shall reign, and prosper, . . . In His days Judah shall be saved, and Israel shall dwell safely." "The Lord liveth." "They shall dwell in their own land." "Whence shall we buy bread that these may eat?" St. Philip thought it was impossible, and St. Andrew thought there might be enough for a few. "And Jesus took the loaves, and, when He had given thanks, He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would."

Editorial

LOYALTY.

We were told a few days ago of a man, prominent in political life in Canada, who is personally in favour of the Military Service Act but who, out of loyalty to the leader of his party, intends to oppose it in the coming election. And in speaking of this to another gentleman, who occupied at one time the position of Chief Magistrate in a large Canadian city, and who previous to the war was a follower of the above leader, we were told that there were many such. It is difficult to believe that this can be true, yet it is just one of the dangers we are facing at the present time and one of the things that must be taken into account.

In the present war there are too many Canadians who are still labouring under the delusion that we are fighting for England, that this is England's war, and that if Canada were not a part of the British Empire it would not be necessary for it to have anything to do with the war. Of course, since the United States has "gone in," it is not quite so easy for them to believe this, but even yet the truth has not gone home to anything like the extent that it should, that we are fighting first and foremost for principles.

We admire loyalty to persons and we should encourage it, but we should not overlook the fact that there is something higher and more enduring than human beings and that human beings do not always represent the higher things in life. Only in one person, Jesus of Nazareth, was there no conflict between the human and the divine, and loyalty to Christ means loyalty to the principles that He taught and vice versa. It is not necessary in this case for us to be disloyal to either. This is, however, the one great exception. In all other cases we must make a choice. We must decide whether, no matter what the circumstances or the consequences may be, we shall follow what we believe to be right principles, or not. We continually find, even in our closest friends, certain ideas or acts that are out of harmony with what we believe to be absolutely right. It is possible also that these persons may feel hurt that we cannot see eye to eye with them and will not follow them, but we can rest assured that if their opinion is worth anything they will respect us far more if we are true to our convictions. And if the leader of His Majesty's opposition is as great a man as his supporters in the past believed him to be, we can rest assured that he will not ask or expect any man to support him who believes that his position at the present time regarding the great issue before us, is not the correct one. The best interests of our country are best served when its electorate acts in accordance with what is felt to be right regardless of the feelings or wishes of any man or any political party. To act otherwise is to play the traitor.

Canada and the world are faced with one of the greatest crises in human history. Tariff laws and other questions that usually divide political parties are as nothing compared with the greater interests at stake. The highest loyalty demands that every man should vote with the knowledge that his vote is of vital importance and may be the deciding one. Let us bear this in mind and at the same time let us pray to God to guide each and every elector

by the power of His Holy Spirit. If this is done we have little doubt regarding the result.

We wish to draw attention to the advertisement on the front cover of this issue for a financial agent for the diocese of Toronto. Readers can assist by submitting names to Dr. Worrell. The strongest man possible should be secured.

The Order-in-Council prohibiting the use of grain, or any other substance that can be used for food, for the distillation of "potable liquors" must meet with pretty general approval. No matter what one's view's may be regarding the use of grain for such a purpose in times of peace, there is absolutely no excuse for it at present when the world is facing possible famine. One step more we hope to see taken, namely, the prevention of hoarding. Here again the United States has set an example which we may very well follow.

The Anglican Laymen's Missionary Movement is taking on a new lease of life and the Rev. W. E. Taylor, Ph.D., formerly Dr. Mott's able lieutenant in China, has been induced to accept the position of secretary. Dr. Taylor has displayed remarkable ability as a leader and organizer and this, coupled with his earnestness, ability as a speaker, and first-hand knowledge of conditions and needs in foreign lands, will enable him to render peculiar service to the Church in Canada. The laymen are to be heartily congratulated on their choice.

The King has appointed Sunday, January 6th, 1918, as "A special day of prayer and thanksgiving in all the churches throughout my dominions." He states that "the worldwide struggle for the triumph of right and liberty is entering upon its last and most difficult phase. The enemy is striving by desperate assault and submarine intrigue to perpetuate the wrong already committed, and to stem the tide of a free civilization. We have yet to complete the great task to which more than three years ago we dedicated ourselves. At such a time I would call upon you to devote a special day to prayer, that we may have the clear-sightedness and strength necessary to the victory of our cause." Doubtless this matter will be attended to by the various Bishops of our Church in Canada and it is to be hoped that it will be acted upon enthusiastically by Canadians generally.

The hand of death has visited the inner circle of those most closely connected with the Canadian Churchman, and removed from the Executive of the Board of Directors one of its most valuable and most interested supporters in the person of Mr. David Creighton. Unassuming in manner, he possessed a fund of experience, an enthusiasm and an openness of mind that were of inestimable value. Little did the other members of the Executive at its last meeting suspect that he would be taken from them so suddenly. In the twinkling of an eye, almost, the slender chord was broken. We shall miss his cheerful optimism, his kind and thoughtful disposition and his whole-hearted support. The Father whom he strove to serve faithfully has transferred him to that other world but he has left behind a memory and an example that will cheer and strengthen those who knew him. We extend to his sorrowing family our deepest sympathy and pray that God will give them the comfort and consolation that they need.

Thoughts for the Thoughtful

The joy which God commands is a joy in which it is impossible to go too far. It is a heavenly joy, based upon things which will last for evermore.—Selected.

* * * * *

"One step thou seest—then go forward boldly, One step is far enough for faith to see: Take that, and thy next duty shall be told thee, For step by step thy Lord is leading thee."

* * * * *

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper; that is what it is to live.—Phillips Brooks.

* * * * *

Our Christian life becomes radiant with fresh significance when we conceive it as an agency of God for the accomplishment of some noble, divinely selected end, and an end, too, distinctly original and personal in the case of each of us.—Robert E. Speer.

* * * * *

God is more than the delivering God—He is the keeping and sustaining God. He is not simply the God of the great crisis; He is the God of every day. He will provide for the journey. He will keep our feet from falling. Here is the antidote for all anxiety and fear.—J. D. Jones.

* * * * *

The stream that flowed from the springs of the far north is lost to sight as it pushes toward the south. But only because its waters are merged in the majestic sweep of the Mississippi. So the truest Christian is he whose will is so merged in the will of Jesus that his whole being is one with the Son of Man!—Ex.

* * * * *

We are like Him with whom there is no past and future, when we do our work in the great present, leaving both past and future to Him, to whom they are ever present, and fearing nothing because He is in our future as much as He is in our past—partakers thus of the Divine nature, resting in that perfect All-in-All.—George MacDonald.

* * * * *

The discovery of new truths puts no strain upon the Creed of Christendom; that Creed is not a brittle thing that it should break. What happens to the Creed when larger knowledge comes to man, is simply what happened to it in your mind and mine when we passed from childhood into maturity—it takes on a grander meaning, is interpreted by a more worthy standard, in a word, is better appreciated than before. Christianity is a religion of light. It has everything to hope and nothing to fear from more light. Time may irradiate the Creed; it will never annul it.—W. R. Huntington.

* * * * *

Although in the system of the natural life of man, time past can never be recalled, there is such a thing in the economy of grace as "redeeming the time." When our works are done in a full faith in the pardoning, restoring love of Christ, with an ardent desire to please Him, and yield Him all the little miserable tribute that we can—when consciousness of past falls and neglected opportunities redoubles our energy, then in those days of vigorous Christian impulse we redeem the time and God restores to us the years which the locust of self-indulgence or irreligious toil has eaten.—Goulburn.

National Recognition of God

By the Rev. F. J. MOORE, B.A., Chaplain to the Canadian Forces.

Preached in St. Margarets, Westminster, London. September 2nd, 1917.

"The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars."—ISAIAH 9, 10.

THESE words are probably a fragment of an Ephraimitish drinking song. Taken alone, they seem to suggest a serious and noble purpose to rebuild in a stronger way the fabric that disaster has thrown down. But the context makes it clear that they were nothing more than a proud, devil-may-care boast of godless men, vaunting themselves in the carelessness and spirit of bravado in which they met, or intended to meet, whatever ill-fortune came their way. And because they were this, and in spite of the nobility of their sound, they met with the marked disfavour of Isaiah. For, in reality, the spirit of which they were the expression emptied the events, both of individual and national life, of all religious significance, and separated them entirely from the purpose of God. And that was a sin no prophet of God could overlook. To the orthodox Hebrew, the fortunes of his race were under the direct control of the will of God. Their history was at once the unfolding of His purpose and the vindication of His righteousness in relation to their national life. Nothing had ever happened to them by chance; nothing had ever come upon them for either good or ill that the Lord had not done it. If they had triumphed over their enemies round about, it was neither by might, nor by power, but by the Spirit of the Lord of Hosts. Or if they had suffered defeat, the explanation was not to be found in the poverty of munitions or of men, or in the superior prowess of their foes; but in the righteous judgment of God upon their sins.

A philosophy, therefore, that saw no meaning in disaster beyond the wreckage of the past, or that planned the future without reference to the will of God, was bound to be regarded by a true Israelite as wrong. It was at once unhistorical, and irreligious; and courted disaster by its open disregard of God.

And here, among the Ephraimites, to a virtual atheism were joined vanity and proud conceit. Not only was God forgotten in respect of the past, and to be ignored in respect of the future; they "dropped the Pilot" with pride in their ability to manage the future for themselves. They had no need of God; they themselves were sufficient for the day. They said—but it was "in pride and stoutness of heart"—"The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

Now, we need not agree with Isaiah's interpretation of the events of history, in order to share his conviction that it is at once a profound mistake and a sin to forget or dispense with God in the ordering of our individual or national life. To the modern mind, indeed, the idea of arbitrary acts of God, either in calamitous judgment or the giving of otherwise impossible victory, is scarcely acceptable. "The incidents of history do not register the mind of God. They are only passing results of the conditions under which God has chosen to work out His eternal purpose." If suffering falls upon us, either in the form of disease, or defeat in battle, we trace it not to a direct interposition of God as a judgment on sin, but to the neglect of the laws of health, or the lack

of due preparation, or insufficiency of means in the face of the enemy. Judgment, whenever it comes upon us, is no sudden blow in anger from outside, but the inevitable penalty of our deeds, the seeds of whose harvest are in themselves. And, conversely, so we receive our good. The law that we reap as we sow runs through the whole of life, and those who are wise order themselves thereby.

Yet, so to differ from Isaiah does not involve affinity with the godless arrogance of Ephraim. The difference is merely in regard to the way God works. There is no questioning either His supremacy or His will; and the modern believer and the ancient prophet are at one in the belief that disregard of God can only end in ill, and that "God is working His purpose out, as year succeeds to year."

With that admitted difference in the interpretation of history, then, the modern prophet of religion stands, as did Isaiah, for the due recognition of God. And to-day, when, like Ephraim and Samaria, the nation looks upon the ruins of an old order only to strengthen itself to build more strongly than before, he bids it take care that it neither forgets God in its reading of the past, nor leaves Him out of count as it faces the future. Reconstruction, directly it begins, must be begun and continued in dependence upon Him and on the lines of His revealed will.

Nor is this reminder by any means unnecessary. For, in spite of our frequent profession of the spirituality of our cause, there is at least some justification for the fear expressed recently by one of our weekly papers that amidst the variety of interests aroused by the war the national recognition of God is in danger of being crowded out of men's thoughts altogether. And it is not less important surely, that we should be called to the remembrance of our ultimate aim, and of the true rock of our strength, than that we should be continually reminded of the immediate aim and the immediate need. To the degree, indeed, that we keep before us the deeper significance of our task, to that degree shall we be more likely to perform it. Not with less energy, but more; shall we serve the Nation and the Empire, if, in serving them, we believe that we are working ultimately for the coming of the kingdom of God.

Now, the foundation stone of any social order is always, and must of necessity be, the personal character of the people. The nation—the empire—is what its individual members make it; and there can never be corporate moral greatness without personal righteousness. To invert an epigram of Bernard Shaw's—we can never be collectively good while we are personally sinners. Individual regeneration, therefore, must be the inevitable preliminary to successful corporate reconstruction. In other words, there must be a revival of real personal religion, understanding by religion, conscious unity with the mind and purpose of God, and the consecration of the whole personality to His service in the world. It cannot, I think, be said that there is very much religion of that kind in this country at the present time. There is, of course, a great deal of what Donald Hankey called "the Religion of the Inarticulate," and those of us who work amongst the troops know how splendid that religion is as far as it goes. But true religion is more than a name for a certain quality of life; it is a creating, inspiring, strengthening and directing power, and no serious person would maintain that the Religion of the Inarticulate is normally sufficient either to strengthen the will for meeting moral issues, or to inspire the mind with spiritual ideals. It is, as a matter of fact, not so much a proof of and alliance with the divine will, as it is a

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witness to the fundamental goodness of the human heart. But religion, to be dynamic, must be founded on a living faith in God. It rests on the fact of His existence; it directs life by the knowledge of His character and will; it compels to service by the link it creates, through Him, between man and man; and it inspires optimism in the face of contrary experience because of the faith that He reigns as King over all.

When, therefore, we make a revival of personal religion a necessary preliminary to the reconstruction of a new order, it is because it is the only way not merely of securing righteousness in our national life, but also of inspiring the highest vision of service and the deepest understanding of the meaning and value and destiny of human life. It is as true to-day as it was in the days of the author of the Book of Proverbs that righteousness exalteth a nation; as true now as it was then that where there is no vision the people perish. But the righteousness that exalts, and the vision that saves, must be the personal achievement and possession of every man and woman in the land.

Now, from personal recognition of God and personal vision, there would naturally follow a corporate vision and a corporate religious life. And we may well ask ourselves, at this juncture, if the prevailing purpose of the hour is just what it would be if there were a corporate vision springing from devotion to and enthusiasm for the will of God. What is it that we are really planning to build in the future? We have general ideas about industrial reorganization and economic and social readjustments; we intend to set up the standard of liberty, equality and fraternity, and to secure a government "broad-based upon the people's will." All of which is admirable as far as it goes, and not only has the Divine sanction, but is after the Divine will. Yet it would be idle to pretend that we relate either our goal or our activity to a vital grasp of the Divine purpose; and there is at least one instance in history of the same aspirations being coupled with a deliberate abandonment of belief in God. It may, indeed, be true that our aim is good; that it is higher than anything we have set ourselves to accomplish before; but short of conscious co-operation with the Divine will and a vision of the establishment upon earth of the Kingdom of God, we are yet without the spirit and the power to create the perfect order which God has purposed and for which men look. For we can never create an order having all the characteristics of the Kingdom of God unless we build it in His way, with His tools, and in union with Him. And the Kingdom of God is more than liberty, equality and fraternity. It is a State in which God reigns as invisible King.

Then, if religion is to be the foundation of our new order, we must have at least a vision of unity in the religious life itself. In a beautiful vision of the golden age Isaiah sees the House of the Lord established on the top of the mountains, and all who name the Name of the Lord walk in brotherly unity together to worship there. It is the Name of the Lord and the desire to serve Him that bind them together and make them one. That, too, is the ultimate will of God for human life; and we must keep His will before us when we begin to reconstruct with stone and cedar in the place of the bricks and sycamores that have fallen down. There is enough that is common in our faith to bind all men and women of Christian life and goodwill together in a common service for the nation and the world. The spirit of Christ is the spirit of unity; and it is the love of God and the spirit of Christ that matter most. "Where the Spirit of the Lord is there is liberty." "Ye are all one in Christ Jesus." "There is one God and Father of all; Who is above all, and through all, and in all."

Finally, the recognition of God in our schemes of reconstruction will lead us beyond the narrow limits of our national life, beyond even the far-flung boundaries of empire. Many things have happened since Tolstoi wrote his essay on "What is Art?" but it is still true that the religious perception of the time is the union of mankind. It may well be that a merely patriotic or political outlook yields small hope of an internationalism that will embrace the nations we are fighting to-day and justly refuse to parley with until they repent or have strength to strike no more. But no man can have a vision of the Kingdom of God established upon earth unless he sees the bond of human brotherhood binding all men together. It need not make us pacifists. It is a matter, not of blind or credulous policy, but of vision and un-failing hope. It is an entering into the mind and purpose of God for the race; and we know that He has made of one blood all nations of men, determined to bring the whole creation in one to Himself through Jesus Christ.

THE Prisoner at the Bar

"WEIGHED in the balances and found wanting," is the verdict which the world at large is pronouncing on Christianity and the Church. Such a sweeping condemnation impeaches the justice of the bench. For so long the Church has sat in the seat of judgment on the world that the world is enjoying the spectacle of the Church being the prisoner at the bar. We feel inclined to enquire what case can be presented by the counsel for the defendant. Something surely must be said for a prisoner who has borne a fair reputation for so many years.

Christianity and the Church are somewhat in the position of a talkative youth who has told everybody that things in general are all wrong and that some day he is going to set them right. Of course he has not been able to do a great deal. Had he been a more modest youth he could not have been condemned on his sins of omission. Nothing less than the Kingdom of God, the reign of Love, the establishment of Truth, Righteousness and Justice for all mankind is the task which the Church has announced and covenanted herself to carry through as far as she may, according to God's will for her. There could not be a larger vision. It surpasses all the *Republics* and *Utopias* that man's mind can conceive. The very magnificence of the Evangel is both her inspiration and embarrassment. It furnishes at once her claim for existence and the criterion for her deeds.

WITNESSES FOR THE DEFENDANT.

There is a demand that Christianity and the Church should not be considered together. That strikes us as unfair. It is like disallowing favourable witnesses to the character of the defendant. The spirit of Christianity has far exceeded the limits of the Church. Some would say that Christianity has its truer expression outside the Church. But the fact remains that the Church, that is the body of Christian believers, were the first exponents of the spirit of Jesus and in them its vicarious vitality and compelling sweetness were so presented that it won the hearts of the earth's noblest sons. It is true that sometimes the Church has been so intent on an organization and statement that would preserve the spirit of Jesus, that she has well nigh lost that spirit. She seemed to think more of the casket than the jewel. But even though the casket was odd, it preserved the jewel through the violence of the Middle Ages. And when again the casket was opened at the Reformation the Church reflected the brilliance of the jewel. So in all fairness, all those outside organized Christianity who believe in and live in the spirit of Jesus, must be subpoenaed to testify in favour of the Church.

THE MAJOR CHARGE.

The major charge against the Church is that she has not secured the removal of oppressive and unjust conditions in the social and industrial world. She has not taken the part of the *under-dog*. There are two or three points to be considered in this matter.

First, the message of the Church has generally been in agreement with her charter—the reign of Love. In the Old and New Testament the relief and security of the down-trodden is always in-sight. The Church's message has not forgotten the *under-dog*. It has clearly stated the right of all men to be treated as ends and not as means. In the ancient world this meant to be treated as human beings, not as property. In our world it means to be treated as individuals not as "hands." In the application of this principle, which the Church has proclaimed, lies the solution of our past and present difficulties.

Secondly, as Burke said: "You cannot impeach a nation," so you cannot impeach a Church. It is made up of many generations, some of whom caught the Vision Splendid for the earth and some whose souls were dark. It is made up of many men, some of whom have the desire but not the power, and some who have the power but not the desire, to effect the reform. Too frequently the official expression has lagged behind the general voice of the members and seldom at all has it led the people, for such is the nature of government. Therefore it is not fair to take official silence as the ground of condemnation against the Church.

Thirdly, the greatest task and difficulty of the Church is to persuade men to accept her fundamental principle of Love. She can proclaim it as the essential basis of life. She can suggest definite lines of application. But only as men's hearts are captured by the spirit of Love will they heed the suggestions. It is her constant duty to raise her voice on behalf of the down-trodden and oppressed. If she does not do this, she dies. In some measure she is doing it, but not adequately. Yet it is a carping criticism which would say that the Church is ineffective because there remains much to be done. Our present institutions and conditions are the slow growth of countless generations. Reforms do not come in a night. The wise man will consider this. The influence of Christianity has been and is ameliorating conditions. To deny this would be idle. The Christian Church was the rejuvenator of Western civilization. In the early centuries of our era it was the mainspring of social progress in Europe. In the later centuries every true step in advance has exemplified Christian principles, even where the workers would take pains to deny their Christian allegiance. The service of the weak by the strong is a tribute men pay to the spirit of Jesus.

The effects of Christian principles become evident in a review of the last millenium or so: the establishment of religious toleration and popular education; the abolition of slavery and serfdom which moved, from the prohibition of King Alfred against holding a Christian slave longer than seven years, by slow steps through the dark years of trafficking in English slaves and later through the infamous African slave trade; the abolition of the trial by ordeal, judicial combat and the torture of witnesses; prison reform, the prohibition of imprisonment for debt and the humanization of punishments; the prohibition of duelling and discouraging of blood-feuds; the abolition of wreckers' rights and strangers' rights (or rather lack of rights); the vastly improved position of women with the abolition of "free marriage" and concubinage; and the social and industrial reforms of recent times including the checking of child-labour and the introduction of a shorter working-day.

DAMAGING FACTS.

The Church has not borne herself with equal credit throughout this entire list. There was the weakness of many ministers of religion on the question of slavery. A "Society for Propagating the Gospel in Foreign Lands," which had sent missionaries to the coast of Guinea to convert the negroes, was found to have owned plantations of slaves in the Barbados, and had not even thought it worth while to give them Christian instruction. In the matter of the torture of witnesses, Gregory I. and the early Popes took the right line, but in the thirteenth century the revival of the study of Roman law offered such a powerful weapon against heretics that Innocent IV. admitted the torture. Unfortunately for the name of Christianity, the Inquisition bequeathed a system of diabolical cruelty and oppression to the secular law.

THE OTHER SIDE.

On the opposite side it is good to remember that in the first centuries no less than thirty-seven Church councils passed decrees in favor of the slave. And as early as 585 A.D., the ornaments and property of the Church were permitted to be sold for ransoming slaves. The Church encouraged the freeing of slaves at festivals, at births and deaths. In England a Church Council called by Anseim (1102) denounced the practice of slavery. The care of prisoners was on the mind of Constantine who decreed in 320 that they should receive humane treatment, being confined in cells furnished with means for light and air. Persons under accusation were not to be put in jails or scourged. The Emperor Honorius directed that the judges should visit the prisons every Sunday to see if the prisoners got proper food and care. It is good also to realize that the charitable institutions and hospitals received their impetus from Christian principles.

THE WAR.

A damaging witness against the Church in the minds of some is this present war. Its possibility shows the failure of Christianity. But this is only a special aspect of the major charge that the Church has not influenced life about her. She has preached Peace to a world that did not receive the basis of Peace. This war is the inevitable outcome of the world's manner of life. Even trade, our peaceful occupation, has in it the elements and methods of warfare. Furthermore, war is sometimes the lifting of the hand against the oppressor who would not heed the lifting of the voice.

Christian public opinion is the strongest weapon the Church can wield in defence

of the defenceless. By the merciless exposure of sin and evil conditions and the awakening of pity and resentment on behalf of the oppressed the Church should be able to move her members to concerted action as citizens against the injustices. Principles, not programmes, are the unique contribution of the Church. She must lend her voice and strength to all things that assist towards spiritual values, but *first of all she must insist that there is a spiritual goal.* Her strength must not be exhausted on industrial programmes and housing schemes and all the necessary applications of her principles, but she must furnish the motive and impetus to initiate and carry through reforms.

We are not so startlingly modern in our emphasis on the social inferences of God's Truth. The Old Testament Prophets bitterly denounced the man who cornered land and food and the profiteer who grew rich by the people's extremity. It is noticeable that in the New Testament we read much less of this. The emphasis lies on spiritual principles. The Epistle of James catches the spirit of the Old Testament again and gives the most explicit note against oppression. The attitude of the New Testament writers marks a progress, we think. They address themselves to the Church's most difficult task. That was, and is, to get men to accept Christian principles as the basis of their life. It involves their "conversion," nothing less.

PUBLIC OPINION.

As the proportion of Christians increase, there will be created a Christian public opinion. And besides the creation of that worthy opinion, there will be the possibility of it controlling the situation. There are more than sufficient now in allegiance to Jesus Christ to create a public opinion that shall be definite and masterful. Our divisions bring confusion of issues, but even with that the voice of the Church has been heard effectively at times. She must use all the agencies of publicity. No oppression of mankind must be deemed a theme unworthy of the pulpit. Her enemies have taught her the uses of propaganda and combination. She first must awaken those of her members who are held by the heaviness of ease and selfishness,—then can she give a clarion call that will arouse the world.

The strongest witness in favour of the Church to-day is the present demand for industrial and social reform. It is the result of and testimony to the vitality of Christianity. We forget that we are standing on the shoulders of Kingsley and Maurice and their noble line. Our vision sweeps a wider horizon. We catch the first flush of the dawn of a brighter day. But that day will only dawn when the Sun of Righteousness arises with healing in His wings in the hearts of all mankind.

We recommend that the prisoner be let go with a warning to follow more closely the message and spirit of her Master.

MARCUS MANN.

AN ESKIMO PRAYER.

The following prayer, translated by the Rev. E. Hester, was composed by an Eskimo. The writer is the subject of rheumatoid arthritis in the severest form, and can only shuffle painfully and with extreme slowness over the ground on his doubled-up legs. He was formerly a persistent and troublesome opposer of the Gospel, but is now a faithful Christian and earnest teacher of his own people:—

"To You, the God of Truth, Light, and Love; to You I speak; to You Who art Highest, Holiest and Noblest. Now I know that there is bad about me; when You see it forget; I am just like others of my people; we were afraid of the spirits, our chief thought was to get food and fur to make our bodies comfortable. In this we were like the beasts who want little more than a warm place to lie down in with a full belly. From the beginning we lived in fear, ignorance and darkness, but now from afar we see light arising; but alas in the faint light we see the filth of our lives.

"We understand that Thou art our Great Father Whose heart is bursting with love for us; that You love all truth, mercy, light, cleanness and goodness, and that You hate the false, the dark, the cruel, the dirty, and the bad. So we pray make the light brighter, that we may see more clearly and learn more of Thee. Cause us to hate that which Thou dost hate and to love that which Thou lovest. Father, I and all my people will be strong for You, we will fight against the bad, we will fight for the good; we will use our head, heart, hands and feet, our tongue and all that we have to follow truth to gratify and please Thee. Amen."

The Bible Lesson

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

Sunday next before Advent, November 25th, 1917

Subject: Review of Old Testament Lessons.

THIS review falls, naturally, into four divisions.

1. The Idolatry of Judah and its result.
2. The Period of the Exile.
3. The Period of the Restoration.
4. The Work of Nehemiah.

1. The Idolatry of Judah and its result. There are five lessons in this division, 2 Chron. 28: 1-5 and 20-25, 2 Chron. 30: 1-12, 2 Chron. 33: 1-13, 2 Chron. 34: 1-19 and 29-33, 2 Kings 25: 1-12. The principal figures in these lessons are Ahaz, Hezekiah, Manasseh, Josiah and Zedekiah. Ahaz led the people in their idolatry. There is no ray of light in the darkness of his reign. The breaking up of the Kingdom began at that time. It was to end by and by in the captivity of Babylon. Hezekiah was a good man who tried to stem the tide of evil but he was not strong enough to stop it. However, he instituted some reforms. Manasseh's reign was a mixture of evil and of good. He began badly but repented afterwards and did all he could to atone for the evil he had done in the beginning of his reign. Josiah, like Hezekiah, was a good man, and tried to save Judah from sinful days, but he was only partially successful. In the days of Zedekiah the climax came. The long deferred judgment of God fell upon the people of Judah in the destruction of Jerusalem and the captivity of its King and the people of the land.

2. The Period of Exile. In this division are three lessons from the Book of Daniel, chapters, 1, 3 and 6. In these the purifying effects of the Captivity are shown. Daniel and his three companions stand out in striking contrast to the idolatrous weakness shown by the people of Judah before the Captivity. The words which we might use to describe their conduct are faithfulness, duty, courage, prayer, steadfastness and faith. These are noble qualities of permanent value. In our life they are required although our conditions are very different from theirs.

3. The Period of the Restoration. This brings us to the Book of Ezra, chapters 1, 3 and 8. The great men of this period are Cyrus, Zerubbabel, Jeshua and Ezra. Here we see the working of Divine Providence. God moved Cyrus to permit the people of Judah to return to their own land. Under Zerubbabel and Jeshua this return was started in the year 536 B.C. Afterwards Ezra came, bringing great assistance and many colonists, in the year 458 B.C. The chief teachings are concerning Providence, forgiveness and a new start in life.

4. The Work of Nehemiah. There are four lessons in chapters 1, 2, 4, 8 and 13. The chief personages in this time are Nehemiah and Ezra. In chapters one and two there is wonderful teaching about prayer and God's answer to prayer. In chapter four we are taught about work carried on under great difficulties and in spite of much opposition but with firm faith in God. In chapters eight and thirteen are shown Nehemiah and Ezra working together to make known to the people the Law of the Lord. That Law, although eagerly received, was not so willingly applied by the people to their own life. The Law of the Sabbath is closely connected with the written word of God for it is taught therein. But Nehemiah had to bring strong pressure to bear upon the people to get them to obey. So wide has always been the gap between knowing and doing the will of God. It is not easy to follow a review unless the lessons from week to week have been very carefully learned. There are four great truths which are shown in the divisions made above.

1. Sin always brings its own penalties.
2. The penalties are intended to be remedial. In the practical experience of life this is, undoubtedly, frequently the case.
3. God forgives sins and grants restoration to the sinner who is repentant.
4. Prayer, work, the word of God, and obedience are great necessities.

"Judge no man by his relations, whatever criticisms you pay upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selection."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

FROM time to time clergymen receive voluminous letters, fired at them from all points of the compass, commending a boys' conference and enlarging upon the value that will be reaped by those who have the privilege of being present. Our own Sunday School Commission is lending the weight of its influence in promoting these inter-denominational gatherings that are said to be so full of profit and pleasure. "Spectator" doesn't presume for a moment to suggest that these boys' conferences and "Standard Efficiency Tests" and other efforts are without avail. Probably much good may result and has resulted from many of these gatherings. It would be strange if they could survive for any length of time if they were showing no signs of usefulness. If, however, a few such conferences have appeared to be satisfactory it is no reason to assume that all will, as a matter of course, be so. In placing the stamp of its approval upon such organizations our Sunday School Commission ought to assure itself that the men who are chosen to conduct conferences shall themselves be able to pass "standard efficiency tests" as leaders of youth. This interest on the part of the Commission should not end with the choice of an Anglican representative, but it should satisfy itself that other representatives are of the type that will foster true manhood, hold up rational ideals, and in general lead in those paths that will commend themselves to these boys when they have matured in mind and judgment. One of the very serious difficulties of spiritual instruction is the teaching of ideals in youth that are rejected in manhood. It is much easier to teach youth in a conventional way, but these conventions may generate a feeling of resentment later in life that will prejudice the saner instruction in which he ought to rejoice. A conference that works to a definite end and that end is to get a "decision" from a boy after forty-eight hours' strenuous instruction needs to be very carefully scrutinized. A conference that is dominated by a so-called expert and plentifully padded with men of no outstanding gifts requires watchful consideration. In addition to all this the existence of a top-heavy organization with committee and sub-committee to the third and fourth degree; with managers and secretaries without number, with buttons and badges galore, with reams of letters and stamps to correspond, we seem to be overrun by an imported system that is wholly unsuited to the genius and judgment of our people. The writer respectfully commends these suggestions to the sober consideration of our Sunday School Commission with the hope that the sobriety and sanity of the Anglican ideal will be justly and judiciously exerted where it will do the most good.

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It is with much surprise that "Spectator" has observed that so little has been said in the press supporting Union Government in defence of the war-time franchise act. Let not public men comfortably assure themselves that that will not be a factor in the coming election. Sir Wilfrid Laurier has thought it of sufficient importance to incorporate opposition to it as a plank in his platform. With this Mr. Bourassa enthusiastically agrees. Unless the people of Canada are carefully instructed in regard to its purpose and limitations it will turn many votes against the Government. The object Sir Wilfrid has in bringing it to the fore is not with the expectation of securing alien enemy descent votes. That has been rendered impossible by the act. It is manifestly intended to create the impression that what a government has done to men out of sympathy with Canadian participation in the war, because of their enemy extraction, they may do to good citizens who differ with the government in domestic affairs. The basis of the argument is that the government has legislated itself into power by legislating men of enemy descent out of the franchise, and giving female relatives of soldiers who have gone overseas the full status of citizens. This is a damning admission, that the success of the Opposition requires the support of Germans, Austrians, Bulgarians and Turks who have wandered to this country and taken the oath of allegiance. What is the matter with pure-blooded Canadians that they cannot discern the virtues of a loyal opposition? Must they be supplemented with the kinsmen of the ravagers of Belgium and the assassins of Armenia? Is it because these men are the chosen vessels of Sir Wilfrid to assist him to re-

TO WEEK

Topics of Interest

en receive voluminous from all points of view a value that will be the privilege of being a school Commission is a force in promoting things that are a pleasure. "Spectator" would like definite answers to these questions. They would be full of interest to the Canadian people and shed much light upon a mist-enshrouded situation. What is more, Sir Wilfrid looks with dread upon the votes of mothers, wives and sisters of men who have actually taken up arms in defence of our country and of civilization. They certainly are interested, interested by right of their hostages and their sacrifices, in seeing this war to the end. Why should he suspect that they are unwilling to stand beside him until that end is reached? They must have a reason and they must reckon that reason convincing. Is not the opinion of the women referred to in exact accord with the German and other citizen whose friendship is so much coveted? Both believe that Sir Wilfrid Laurier is not whole-hearted in his desire to prosecute the war with vigour and as a consequence the one opposes and the other supports him. Let not the public men of Canada fail to present this situation to the public and to keep presenting it, for many citizens of understanding and influence can see only the side of the disfranchised and they resent it. They cannot or will not see that Canadian citizens whose hearts are centred in Canada are they and they only who should decide Canada's course in such a critical period of our history.

main in this war to the bitter end? Have they shown such special zeal in prosecuting the war up to the present time that he yearns for their aid to go forward to a final triumph? Has he proved to a demonstration that they differ in thought, in sympathy and in ethical fibre from their citizen kinsmen in Russia, in Italy, in France, in the United States, aye, and in England? Why should Sir Wilfrid presume that they would cleave to him if only they were permitted to speak at the polls? If they are bent on pressing the war to a successful conclusion, as Sir Wilfrid assures us he is, might not many of them feel that the Union Government would furnish them with an ample outlet for their commendable zeal? "Spectator" would like definite answers to these questions. They would be full of interest to the Canadian people and shed much light upon a mist-enshrouded situation. What is more, Sir Wilfrid looks with dread upon the votes of mothers, wives and sisters of men who have actually taken up arms in defence of our country and of civilization. They certainly are interested, interested by right of their hostages and their sacrifices, in seeing this war to the end. Why should he suspect that they are unwilling to stand beside him until that end is reached? They must have a reason and they must reckon that reason convincing. Is not the opinion of the women referred to in exact accord with the German and other citizen whose friendship is so much coveted? Both believe that Sir Wilfrid Laurier is not whole-hearted in his desire to prosecute the war with vigour and as a consequence the one opposes and the other supports him. Let not the public men of Canada fail to present this situation to the public and to keep presenting it, for many citizens of understanding and influence can see only the side of the disfranchised and they resent it. They cannot or will not see that Canadian citizens whose hearts are centred in Canada are they and they only who should decide Canada's course in such a critical period of our history.

"Spectator."

GROWTH.

The means of growth are food, air, and exercise. We must eat if we would grow. Soul starvation is a real danger. God has furnished the food, but He does not force it into our mouths. The Word of God is the food supply of the believer. A neglected Bible means a starved soul. The Church is full of people who never grow because they do not feed upon the Word of God. A well-studied Bible means a well-fed Christian. We must breathe to grow. The soul needs lungs and atmosphere in order to live. Prayer is the lungs of the soul, and God is its atmosphere. To neglect prayer is to stop breathing life from God. Prayerless lives are strangled lives. Suffocation is as effective as starvation, and more speedy. The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's Word or seeking God's face in prayer. —"Christian Intelligencer."

MONTREALER WROTE COPY OF THE BIBLE.

Mr. Hugh Russell, a native of Glasgow, Scotland, but for many years a resident of Montreal, recently brought into the "Witness" office for inspection a manuscript copy of the Bible, upon which he has been engaged for 22 years, and which he has just completed. It is of the size known as the "Family Bible," is written on vellum, and is beautifully bound, paper and binding alone costing close on \$100. It is written in a clear hand, and each book has an ornamented title-page. The work is a copy of the Teachers' Edition of the Oxford Bible, and is a monument of care and patience.

"It was written in my leisure hours," said Mr. Russell, "and started no less than three times before I felt satisfied with my plan of it. Then most pages were rewritten on account of errors, many pages three and four times. I first started in 1895, but the greater part of the work has been done since the commencement of the war."

Mr. Russell contends that one has to write the Bible to fully grasp the many beautiful things in it. He is desirous of making his unique effort serve some useful purpose, perhaps in connection with raising funds for the Red Cross.

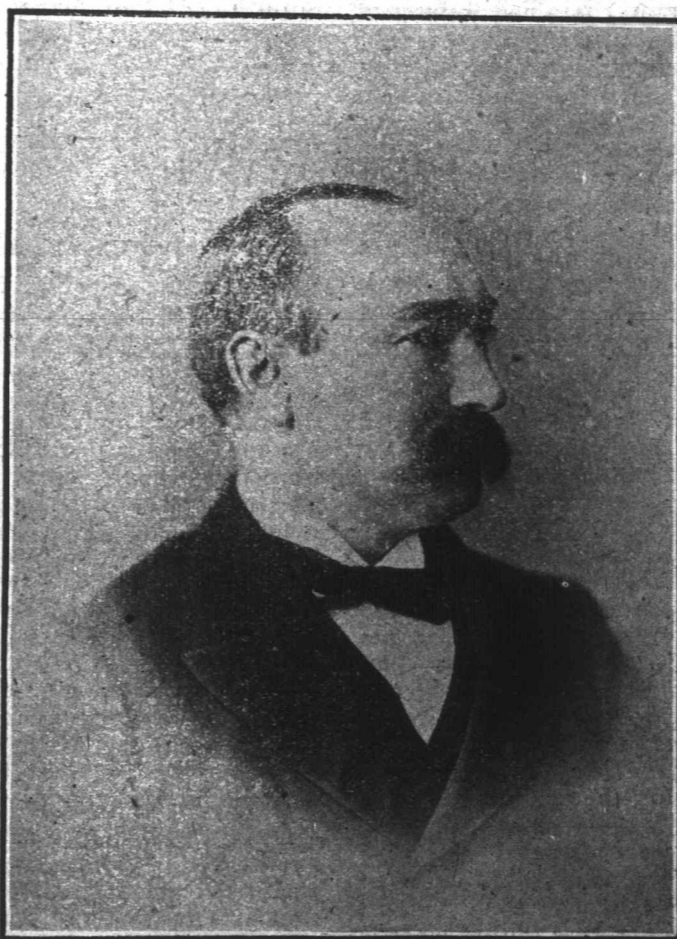
Chaplains' Conference

LETTER IV.

By JOSEPH FREEMAN TUPPER.

Somewhere in France.

GENERAL Twining's excellent address will be long remembered by the large number of Chaplains who heard it, and better still, I am convinced, that it will bear much fruit. It was at once encouraging and uplifting and was filled with practical suggestions. He was glad to see the Chaplains thus assembled in conference. They had come, he realized, to talk over their work amongst men who are instruments to rid the world of Prussianism. The Crusader had the tomb of Christ to wrest from infidel hands. We are fighting to save the precepts of Christ. Our ideal for which we are fighting is the spiritual against the material. It is not brute force that should regulate national life, but the idea of right, not according to the wishes of a few autocrats, but according to the wishes of the people. We have seen our little army grow. We have seen the efforts of the colonies grow. We have seen



MR. DAVID CREIGHTON.

Born Glasgow, Scotland, 1843; Died Toronto, Ont., November 7th, 1917; Came to Canada in 1855; Editor and proprietor "Owen Sound Times," 1864-1893; Editor "The Empire," 1887-1895; Member Ontario Legislature, 1875-1890; Assistant Receiver General at Toronto, 1895-1917; For many years Warden and Lay-Reader of St. George's Church, Owen Sound, where interment took place on Sunday, November 11th, 1917.

our Allies grow. What has created all this? The fixed determination of the British people—using the word British in the widest sense. The fixed determination that Great Britain should stand for right. In this he was glad to say that the Chaplains have played a great part. If it were not so, that we had learned many of the lessons that the Church has helped us to learn, he felt that it could not have been possible for the achievements of the army to be what they are. To meet conditions after the war we must carry home the habits that have given stability to the army. Lessons of temperance, direct speech, etc., have been invaluable assets in the army; they will be just as valuable to help us "carry on" at home. We can only partly win the war on the battlefield. The reconstruction of life is what we must attend to after we have beaten the Germans.

It was with some anxiety that the discussion of the positive views of the great branches of the Church represented was entered upon. It con-

tinued in harmony of a true religious character and united those present in a closer fellowship. In fact several outstanding clergymen said afterwards, that they never thought it possible for such questions to be so freely discussed at such a representative gathering with so much absolute agreement and not the vestige of antagonistic feeling or spirit of rivalry. Truly, one and all had caught the tone of their high calling, and when one rejoiced, all the members were glad that his part of the Christian body was doing well, that together they might fight a good fight.

Rev. John McMillan, of the Church of England, opened the discussion. He took the place of Rev. O. Quick. He pointed out how reasonable it is to expect that the Church of England shall become the centre of union. She has kept, on one hand, the Catholic Order. On the other hand, she has freedom of thought. To have union we must reach a common Christian policy, ranging from the family up to the nation. The things we have each found true, that have been of any real help, are the only things worth contending for. We have reached the stage where we are all willing to concentrate on these things. Our hope is to show each other the tools we must use—the material we must bring. In speaking of the position of the Church of England, he stated that the fact that it is an Established Church has nothing to do with it. It is an accident—an important one it is true—but it cannot affect our position. The basis of union that has been laid down by the Church of England is a practical one. It is as follows: Holy Scriptures of the Old and New Testament as they now stand; Apostles' Creed and the Nicene Creed; the two Sacraments ordained by Christ Himself; Historic Episcopate locally adapted. He dwelt on the words "locally adapted," and emphasized the fact that the suggested basis was authoritative. It was drawn up by the Bishops and had the sanction of the Church of England as a body. We, in the Church of England agree that Christianity is of all things a relationship to a Person—a member in a Body—visible. We see more than method of government. It is part of the Divine plan to place in the centre of the Body a ministry. God has entrusted to human agency the bringing into the world of an immortal soul with all the chances of misuse of that agency. It is not our business to criticize. God has done it. So He has a plan for the ministry. There are chances of misuse, but it is His plan and we must follow it. We have a peculiar position in the Church of England with the Churches of the East. Our one chancel of union with them, and thus of helping to fulfil our Lord's prayer, is to retain old Orders. This is true, also, of our position to Rome. All things that have a part in differences are not part of our principles. We are to set our house in order. The Bishops of the past gave a false idea of what their office really was. In our view the Giver of Grace is not limited by government. The gift we offer is not implying inferiority spiritually of others.

When Mr. McMillan sat down, it was felt that truly the angel of the Lord had brushed the assembly with his wings and stooped to kiss the sons of men in their garments of clay. Several speakers of other communions said that they had never really understood the position of the Church of England before. It was freely whispered that since that is the position of the Church of England, it need but be generally known to promote a desire to draw nearer together along such a practical line.

Dr. Hepburn spoke for the Presbyterian Church and delivered a scholarly discourse, which was listened to with rapt attention. He made many significant statements, but one in particular stuck in the mind of the writer. He said: "Anyone who has attended a Communion service in the Church of Scotland, must have come away convinced that the Lord in His majesty had moved among His people." He wished for no better evidence for the claim of Presbyterianism than the seal of God's presence and approval with undoubted signs following.

Rev. Gamble, a Congregationalist, spoke for the "other ships," of what are called the Free Churches. His opinion was that the outcome of positive faith was dissent. He did not believe in an infallible Church, Pope or Book. Man's final authority he considered to be his own conscience. He considered uniformity to be but the nightmare of a diseased mind. He believed in a ministry direct from God. He thought uniformity to be neither possible nor desirable.

Brothers of a number of the other ships spoke somewhat in disagreement with their representative on a number of points. It could hardly be expected that he would represent the views of all, while holding adverse views to uniformity.

Prayer Book Studies

By
Dyson Hague.

THE COLLECTS—A CONTRAST

THE work of the men who originally compiled our Prayer Book was pioneer work of tremendous difficulty. The more we think of the raw material from which they had to construct our present Prayer Book, the more we are bound to admire the spiritual skill with which they proceeded in their work. With a free hand and untrammelled spirit they took the old Roman service books and leaning wholly upon the Bible, and guided supremely by the Spirit, re-adjusted, unified, modernized, and, in one word, Anglicanized, what was medieval, traditional and largely superstitious and doctrinally false. Especially was this the case with regard to the Collects. It was simply wonderful the way in which they were in many cases redeemed, regenerated, and disenthralled. They translated them with a genius that seemed almost like inspiration. Even when the translation from the Roman Collects was almost literal there were little indefinable changes that added to the Prayer Book version a beauty and a strength, for which Churchmen ought never to cease to be thankful. In some cases we can almost see the impatience of their dissatisfaction with the Roman Collect. For instance, this is what they had before them in the Collect for Ash Wednesday: "Grant O Lord that thy faithful people may enter upon this solemn fast with a congruous piety and go through it with unmolested devotion."!! Of course they cut it out. And think of that in contrast to our present Ash

The Ash Wednesday Collect Reformed. Wednesday Collect, with its searching spirituality, and its exquisite tenderness of evangelical tone.

Or contrast the noble tone of the first and third Sunday in Advent with those in the Roman Missal, which, however unobjectionable from the standpoint of purity of doctrine, were bald and curt in comparison with our noble prayers. Or take the fourth Sunday after Epiphany. This is what it used to be. "God Who knowest that on account of our present human frailty, we are not able to subsist amid so many dangers, grant us health of body and soul that we may overcome by Thy help those things which we suffer for our sins." Place it just for a moment in contrast with the sweet and strong sentences of our present Collect, with an almost perfect prayer as far as matter and form of prayer composition is concerned. In fact all through the Collects we see the same skilful touch; the same progression in the direction of scriptural and spiritual purity. But perhaps the most noticeable thing in the Collects, is the remarkable way in which our Prayer Book compilers carried out their deliberate intention to eradicate from the Prayer Book of the Church of England anything and everything that would be calculated in the slightest degree to perpetuate doctrinal corruption. With the Lamp of Truth in hand, they passed from Service to Service, and carefully swept away every lingering element of Romanism or superstition.

In the first place they took away everything that referred to anything like human merit, or to the value of our good works as contributing in the smallest degree to our salvation. **All Human Merit Discarded.** Let us take an example or two. Our Reformers drew up a brand-new Collect for the first Sunday after Easter. Why?

Simply because the old Romish one was defiled by this petition: "that we may deserve to be partakers of his resurrection." The Collect for St. Andrew's Day which in 1549 contained the words, "Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake as things profitable to us toward obtaining of Everlasting life." This was discarded, and we have the beautiful Collect that we now have, because the Reformers evidently thought that reference to troubles as a means of obtaining everlasting life would be regarded as a contradiction of the Church teaching of Art. 11. Or to take another case. The Sarum—Roman Collects for the 14th Sunday after Trinity had before the word, "obtain," the little Latin verb mereamur, "that we may deserve to obtain." They struck it out.

In the second place they carefully removed every trace of intercession to the saints, or of the value of the intercession of the saints, and that with a high intention. You will, of course, remember that nearly all the Saint-day Collects of the Church of England before the Reformation contained reference to saintly intercession. That is the reason why nearly all our present Collects for the Saints' Days are original. They had to be. The old ones were not worth tinkering with. So they composed about eleven absolutely new ones, and the others were transformed and purified. It is good for us to know the kind of thing we would have had if our champions of Truth had not blessed our Church with their spiritual insight. For instance, the Romish Collect for St. Matthias' Day taught the Church people thus to pray; "Grant, we pray thee, that we may profit by his teaching and be defended by his intercession." The Collect for St. Mark's Day taught the people to pray thus: "That we may be defended by his prayers or intervention, and we may always feel the heart of thy goodness," (literally, the viscera of thy piety). Or fancy our good Church of England being committed to such a strange and erroneous piece of doctrine as was found in the Romish Collect for St. Mary Magdalene: "Grant, O Lord, that we may be assisted by the prayers of the Blessed Mary Magdalene, at whose request thou wast pleased to raise Lazarus from the dead."!! In a number of other Saints' Day Collects also the Church people were taught what is called the doctrine of comprecation, that is, that the prayers of the Saints would help their prayers, and what they could not obtain by their own weakness would be granted by the intercession of the saints. But this was left out, and the Church of England has no sanction for such a doctrine. The Collect for St. Michael and all the Angels, is another wonderful instance of the leading of the Spirit guidance into all the Truth. The old Roman Collect contained the following: "We offer thee, O Lord, this sacrifice of praise that by the intercession of thy angels, thou wouldst mercifully receive the same, and grant us that it may avail us unto salvation." And the Collect for All Saints' Day, which declared that God has favoured us to venerate the merits of all the saints on one solemn day concluded by asking God that we may obtain the blessing of His longed-for propitiation because we have so many intercessors on our behalf.

Of course the removal of error may be thought by some to represent the negative, rather than the positive side of Christianity. It does. But as Churchmen we can thank God that they not only removed everything that was false, but that in the light of the Spirit, and by the love of Truth they brought in all that was true and pure and undefiled.

Historic St. Paul's in Old Halifax—The Westminster Abbey of Canada

Sidelights from its Archives.

THE historical position of Old St. Paul's, Halifax, has been brought into further prominence in connection with the celebration of the third golden jubilee of St. Andrew's Lodge No. 1, A.F. & A.M., the oldest Masonic Lodge in the British Empire outside of the British Isles. The 150th year of the Lodge is being celebrated through the whole of the period of 12 months, and many historical papers are on the programme. Now Halifax has always had a close connection with the Navy and Archdeacon Armitage, the Chaplain of St. Andrew's, was asked to prepare a paper on Naval Lodges and great Naval Freemasons. It was natural to discuss the origin and history of Royal Navy Lodge No. 18, which was established in Halifax in 1787, and existed until 1804. This lodge had some famous members, as for instance, Admiral James Poo Beresford. But the interest centred in the names of the original petitioners in 1787. They would, in the main, have been names and nothing more: George Thomas, John Cunningham, Edward Brabazon Brenton, Provo Featherstone Wallis, James Creighton, John Lewis, John Creighton, John George Pyke, Thomas Western, William James Norwood, Provo Wallis.

But the Archdeacon, as he searched the archives of St. Paul's, soon saw that they were all men who figured largely in the life of their time. All the petitioners, with the exception of Captain Western, of H.M.S. "Tamer," were pew holders in St. Paul's. The list in 1788 gives the first Worthy Master, George Thomas, the first Senior Warden, John Cunningham, the first Junior Warden, Edward Brabazon Brenton, the first Secretary, Provo Featherstone Wallis, the first Senior Deacon, James Creighton, the first Tyler, John Lewis, the first Junior Deacon, John Creighton, the first treasurer, Provo Wallis, while John George Pyke was Past Grand Master of Nova Scotia.

George Thomas was Naval store-keeper at the Dockyard; P. F. Wallis was chief clerk and father of the famous Admiral of that name who was on the "Shannon" in her great fight, and became "the Father of the British Fleet"; E. B. Brenton was a leading lawyer; John Cunningham was a churchwarden of St. Paul's; as was also J. G. Pyke, representative for many years of Halifax in the Legislature; the Creightons belonged to a greatly respected Dartmouth family.

It has often been said that the history of Nova Scotia in its early years may be read on the walls of Old St. Paul's. The saying is true enough. And yet how much is lost because it is not placed upon paper, or set up in type.

Not long ago, one Monday morning, as the Rector of St. Paul's, Archdeacon Armitage, was seated in his vestry engaged in some work, two gentlemen came in, one, Mr. William J. Clayton, a leading business man of Halifax, and the other a well-known London clergyman, the Rev. P. T. Kirk. After the usual greetings, Mr. Kirk said: "I have come to St. Paul's to see the monument to the Curate who was nearly dismissed. The Archdeacon, more in pleasantry than anything else, and yet with a serious side to it, said: "Well, Mr. Clayton, you are an old St. Paulite all your life, you have been churchwarden, you have been on the vestry for years, just show the monument to Mr. Kirk." But Mr. Clayton answered, "I never heard of it, where is it? or is there any such monu-

ment?" The Rector then told the story, and led his visitors to the monument.

And here is the story as graphically told by the Rev. Dyson Hague, whose name is honoured in St. Paul's as its seventh Rector:—

The Story of the Curate who was Nearly Dismissed.

By the Rev. Canon Dyson Hague, Church of the Epiphany, Parkdale, Toronto.

"One of the first things I want you to do when you go to Halifax," said a ministerial friend to me some years ago, "is to go up the right aisle of St. Paul's Church, and see a marble tablet there to the memory of the Rev. William Cogswell. I will tell you why. It tells a remarkable story about him.

"He was a Halifax boy, the son of the Hon. Mr. Cogswell, and when a young man decided to enter the ministry. In due time he was ordained, and became the assistant minister at St. Paul's Church, which, in those days had a splendid congregation, and was attended not only by the most influential citizens of the city but also by the Army officers and distinguished visitors from England, such as Prince William Henry, afterwards King William the Fourth, and the Duke of Kent, the father of Queen Victoria. The new curate preached the Gospel with great earnestness, and, as such preaching in those days was rare, so startled the staid Churchgoing people of the day that he was looked upon almost in the light of a fanatic.

"When the first Easter Vestry Meeting came around, and the old Rector took the chair, a prominent and somewhat pompous Churchman got up and spoke as follows: 'Mr. Rector, I have a Motion to make. It is with regard to the new curate, your assistant. He is no doubt a very estimable young man, and does his duty according to his light. But the kind of sermon he preaches is, in my opinion, altogether unsuited for this church. Why, he seems to look upon us all as if we were a lot of sinners, and had never been baptized. He says we need salvation and personal conversion. In fact, I think he is not at all fitted for a position such as that of the assistant minister of St. Paul's Church, and I beg to move, if anybody will second it, that the salary of the Rev. William Cogswell be discontinued from this day three months.'

"As may be imagined, there was not a little commotion in the Meeting when this bombshell kind of a Motion was made and seconded. A feeling of awkwardness was apparent. The old Rector was visibly perplexed, and there was not a little whispering and talking amongst the members of the Vestry, who seemed for the moment quite nonplussed and uncertain what to do.

"At last, however, a very prominent man got up. He was a British officer—if I remember rightly a blustering, autocratic kind of a man, not at all notorious for his religious convictions, and more familiar with claret and port-wine than Church doctrine. As he stood up he said: 'Mr. Rector, I quite agree with the previous speaker with regard to Mr. Cogswell. I do not like the kind of sermons he preaches at all. I think he looks upon us all as a lot of heathen, and talks to us about conversion and the spiritual life as if we had never been to church in our lives. But—but—but—I must say I do not like this way of treating him. I like fair play, and I do not think this is fair play. We may say what we like, but he is a good man. He is a true Christian, and he preaches God's Word. And, in fact,' and here he blurted out the words with difficulty, 'in fact, Mr. Rector, I am going to move an amendment that the salary of the Rev. William Cogswell be in-

(Continued on page 736.)

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Correspondence

PRAYERS FOR THE DEPARTED.

Sir,—May I be allowed to point out an error in your editorial "Prayers for the Departed," in the issue for October 18th? You state that the commemoration of the departed in the "Prayer for the Whole State of Christ's Church," in the Prayer Book of 1549, was changed to its present form in 1552. As a matter of fact, all mention of the departed was left out in 1552, the prayer ending with the petition for those in adversity, and at the same time "Militant here in earth" was added to the title. In 1662, it was proposed to return to the old title or to substitute "Let us pray for the good estate of the Catholic Church of Christ." This, however, was rejected, but there was added the closing sentence: "And we also bless Thy Holy Name for all Thy servants departed this life, etc.," a restoration copied, probably, from the Scotch Liturgy of 1637.

(Rev.) M. W. Holdom.

THE QUALITY OF SERMONS.

Sir,—No one can deny that there is very good reason for the lamentations of "Churchwoman," "J. L. J.," and Rev. J. Edmonds in your columns recently. There are, no doubt, several reasons for the low standard of preaching in our Canadian Church. "Strings of platitudes, loosely connected and well padded," however, do not always mean a poor sermon. The subject matter of some of the most successful sermons, for instance, some sermons on the Passion, consists chiefly of what many would judge mere platitudes if read in a book; but spoken from the pulpit by a preacher tuned up to his subject and able to grip his congregation, a powerful impression is made. On the other hand, one often hears sermons well thought-out and skilfully arranged, which fall quite flat, making anything but the impression intended, simply because the preacher is deficient in personality or training. I maintain that the big majority of our preachers do their best, and, as a rule, are just as painstaking in sermon preparation as preachers of other religious bodies. What then are the chief reasons for the inferior quality of sermons we so often hear? The answer is not far to seek. So long as our Bishops are forced to accept inferior men in order to get candidates for Holy Orders, and

so long as the subjects of Homiletics and Elocution are considered among the least important of the subjects on the curriculum of most of our theological colleges, so long may we expect inferior preaching in our churches. N. C. Smith. Glenboro', Man.

SOME RECENT DISCUSSIONS

Sir,—For some time past the "Canadian Churchman" and other papers have given voice to expressions and discussions on "The Reservation of the Sacrament," "Prayers for the Dead," and other such like musty theological matters. In strenuous times like these one wonders if it was worth while to drag them from the "museums" of the past into the light of the twentieth century. Surely the great Roman communion might have been left a full monopoly of these things. Reflecting on the phenomenon I have turned to Professor Goldwin Smith's "Political History of the United Kingdom," and on page 7 of the one volume edition I read of much which pre-conquest Christianity did for Britain, and also a reference to a "priesthood pretending to Sacramental powers."

The increasing pretensions of Anglican sacramentarianism lead me to recall its vicissitudes since the Reformation in England, and I find its claims thrice heavily-rebuffed. The first instance is in the reign of Charles the First, when Laudian High Churchism was so menacing that it met condign punishment from the saner elements of Anglicanism, and the sound commonsense of English Nonconformity, and did much to bring disaster, not only on itself, but on its King. It raised its unblushing head again in the reign of Charles the Second during the carnival of the "strumpets" who had ousted the "Saints" of the great Protector whose monument now stands before the Houses of Parliament at Westminster (a period so graphically described by M. Taine in his "English Literature," in Book III., Chapter 1, Part 1, Section 4), and met its retribution when William of Orange threw down its Jacobean champion, James II. The third time was, if I remember rightly, in the "sixties," when ultra High Churchism became so insolent as to raise a strong protest from Moderate and Broad Churchism, and culminated in a large number of earnest Churchmen seceding, among others, the Hon. and Rev. Baptist W. Noel, who wrote a stinging brochure in verse, which included the following:—

"Oh! for an hour of Luther, now, Oh! for a frown of Calvin's brow," and "Priests, they say, can intercede,

Since, whate'er their want of sense, They, the gifts of grace dispense."

In these stirring war-times, one feels somewhat impatient that these caressers of "rams' skins dyed red," and other such like furniture, should drag them out of dusty oblivion, forgetting the stern denunciations of the great Hebrew prophets against formalism and ceremonialism which found climax in that fiery patriot and prophet of righteousness, Jeremiah, when in a fine fervour he declared that the day was coming when even "Arks of Covenants" and such like things, once so sacred, should disappear, and "should not be remembered any more." These tithers of "mint, anise and cummin" seem to forget, too, the incident of the Divine Saviour at the well of Samaria, who said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in

truth." And again, "the words that I speak unto you, they are spirit and they are life."

Let me also request our Sacramentarian friends to read carefully pages 495, 496 and 497 of the previously mentioned "Political History" by Goldwin Smith, and also remind them that the "brazen serpent" of Moses, once sacred, then a religious relic, became a fetish, and was, by a reforming King of Judah, called Nehushtan—"a bit of brass"—stamped small to powder, and cast into the brook Kidron.

If I may be permitted, for a few minutes to recall your readers' attention to these things, I thank you, promising that I will not again trespass on your space to notice any criticisms this letter may call forth.

A Layman.

"BLOOD BROTHERS."

Sir,—The "Canadian Churchman" for August 30th has just arrived. I see that there are two criticisms of my little story, "Blood Brothers," which appeared in your issue of August 9th. To the writer of one—"Presbyter"—I have nothing to say. If a man does not consider his remarks worthy of his own name in subscription, he cannot expect others to consider them worthy of notice. The letter from the Principal of Emmanuel College is in another category, and with it I am delighted to deal. May I thank him for so courteously sending me a copy?

I think that, with a strange lack of imagination, the learned Doctor has missed the whole point of the article, and, missing that, has missed all. It is not a treatise on dogmatic theology but a simple tale. It does not profess to cover the whole area of truth, but tells how a brave boy found peace in God. It is no record of the discussions of two theologians, but an account of conversations between a busy priest with some hundreds of dying men to attend to, and an uneducated soldier. If these rather apparent facts are recognized, it will be seen that much of Dr. Carpenter's theological deduction is negatived. (If he will apply the same tests and "logic" to the words of our Lord in St. Matthew 25: 31, he will see that that sublime Gospel fails him, even more, on nearly ever point.)

Your correspondent says: "the valiant and glorious death of one who dies . . . on behalf of his comrades, cannot be compared with that of Christ in dying for us. . . . Even in its highest form it is far removed from being like the voluntary humiliation and conscious acceptance of death by Christ as an atonement for sin." Now, if the little story be read, it will be seen that such statements as these introduce a false scent, and leave a wrong impression, for there is nothing in the tale which would lead one to think that a soldier's death was an atonement for sin.

The gist of the story, I might point out, is not that Tom's death was an atonement for his sins, but that the essentially Christlike spirit he displayed (self-sacrifice, generosity, consideration for others, modesty, overflow of heart, etc., all fruits of the Spirit), were evidences that he was religious.

By printing the word "saviours" with a capital, and then making the inferences he does, Dr. Carpenter confuses the issue, and reads into the story things which are not there. If the Christian Church is not a brotherhood of saviours it is time it was dead; it is merely cumbering the ground. One of the reasons why it is half-dead is, that this fundamental truth of our religion has been lost sight of in a selfish scramble to "save" the individual soul. Had the Principal finished the quotation he makes, he would not have said that my "sentiment overrides Scripture." He quotes:

"Some men do not need conversion. They simply go on as they are, but improving." Now the remainder of that sentence is "to the fullest life that God has for them." Does not this cover all? Can anything be fuller than the fullest? Or are we to regard "conversion" as a charm, a password into deep mysteries? Are the "converted" an esoteric band who hug a secret unrevealed to those who are simply going on to the fullest life that God has for them? Christ is the perfect Light which lighteth every man. If one has not quenched this Light, if his face is still towards God, what "conversion" does he need? Any "conversion" would turn his face from God. In company with many others I have the strongest objection to the word "conversion." Whatever truth it once contained has been lost by reason of the vain superstitions which have gathered around it. Between theologians it may be a useful counter, but for practical purposes it is a stumbling block to many of Christ's children, and a positive hindrance to a presentation of the Faith. To use the word of a recent editorial in your paper, these forms of speech were once milestones, they have become tombstones. If Dr. Carpenter considers that I did wrong in attempting to lead Tom to Christ, and asking him to look at the Saviour before asking him to look at his sins, I can only say that that was the method of our Lord. He called men to friendship with Himself, and from that high level they saw, without being told, their own depths. John the Baptist was content to bid men repent on their own level, but here is One greater than the Baptist. So with the doctrine of the Atonement. As Dr. Denney says: "He (Christ) allowed them to catch the impression of His personality, before He initiated them into the mystery of His passion." In these matters there is no need for the disciple to be wiser than his Lord. I put it forward for serious consideration that the main reason (miscalled "Evangelical") preaching has lost its appeal, is because it puts a mysterious transaction between man and Christ. If the whole of sin has to be blotted out before one can touch the hem of His garment, or talk with Him, or follow Him, then the Christ of to-day is not the Christ of yesterday. Should not the order be: friendship with Christ, and then, if any "conversion" is necessary, it will follow?

The concluding paragraphs of Dr. Carpenter's letter call for no reply. They contain serious charges, but they assume the unproven and repeat the unfounded. One remark, however, I would like to touch. He says that our soldiers should have "the highest Truth." I agree. But the highest Truth is the fullest Truth. Now I am sure that the Principal of Emmanuel will not claim that he has all the truth, or that his way of viewing Christianity and its presentation is the only way. Truth is greater than the measure of any man's mind, as Christ, thank God, is greater than all the Christians and their theories. Dr. Carpenter has his way of looking at things; he will not deny the "principles of the Reformation" and forbid others a similar liberty. I do not say that his view is wrong, we may mean the same things and yet be using different words, but I am far from admitting that his view is the only one possible.

There is a wise and weighty word in Robert Louis Stevenson which all who profess to be stewards of Truth would do well to ponder. He says: "There is probably no point of view possible to a sane man but contains some truth, and, in the true connection might be profitable to the race. I am not afraid of the truth, if any man could tell it me, but I am afraid of parts of it impertinently uttered."

John J. Callen, C.F. H.Q., 4th Canadian Division, France.

Progress of the War

November 6th.—Tuesday—Canadians take Passcheudaele village. Italians retiring to new line.

November 7th.—Wednesday—British take city of Gaza.

November 8th.—Thursday—New Russian revolution, and Kerensky deposed.

November 9th.—Friday—Italians make stand on Piave River. British advancing in Palestine.

November 10th.—Saturday—Allies halt enemy on Italian front. Canadians continue advance. Kerensky returning to Petrograd.

PRAYERS FOR THE DEPARTED.

Sir,—Will you kindly permit one of the younger clergy of the Church of England to state through your paper how disappointing and distressing the position taken by the Provincial Synod upon the above subject must be to many of our best Church people, both clergy and laity?

One notices that the arguments put forward by those of our Bishops and clergy who advocate prayers for the departed are purely sentimental. They have given us no authority for the use of such prayers from the Word of God. Are we, therefore, expected to accept to-day a doctrine which has no Scriptural authority, was not alluded to by one of the Apostolic Fathers, and, whatever the history and growth of this doctrine may have been during the centuries preceding the Reformation, was rejected by the compilers of the 1552 Prayer Book, and has not been recognized as a doctrine of the Church of England since that time? It cannot be denied that the doctrine of prayers for the departed is closely allied to the doctrines of purgatory and the sacrifice of the mass. It is, to say the least, another step in the Romeward movement in the Church of England in Canada. Are these Bishops, Archdeacons and others of the Provincial Synod trying to drive home the wedge of Popery which is being driven home so quickly in the Established Church across the sea?

I have before me quotations from the "Parish Magazine" from St. Stephen's Church, Leicester, for April and July of 1916.

April, 1916:—
"The clergy of St. Stephen's are always willing to say a special Black Mass for the souls of departed relatives and friends of members of the congregation, either on the day of burial or on the anniversary of death. In future a small charge of half a crown will be made, which will be given to the Parish Mortuary Fund for providing such needful accessories as a black cope, purple pall and unbleached candles."

In the July "Magazine" we read:—
"In deference to the wish of the Bishop, and in reference to a statement in the April "Magazine," it is thought best that in future there should be no fixed charge for saying a Requiem Mass for any departed person. It is, however, customary for relatives to place a contribution in the Poor Box, and it will be given to the Requiem Fund."

Our Bishops are asking us to pray and seek for young men to enter the ministry of the Church. How can they expect young men to enter the ministry, and to faithfully and conscientiously do their duty towards God and the Church, when they put questions to the candidates for Holy

Orders which they themselves are not prepared to consistently carry out in life and practice?

Where is the consistency in reintroducing a doctrine which cannot be proved by the written Word of God, and then to ask young men to subscribe to Articles VI., XX., XXXI. and XXXIV.?

Why ask the candidate:—

"Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scriptures?"

Answer.—"I am so persuaded, and have so determined by God's grace."

Again:—

"Will you then give your faithful diligence always so to minister the doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God, so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?"

Answer.—"I will do so, by the help of the Lord."

And again:—

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, etc.?"

Answer.—"I will, the Lord being my helper."

Is all this so much empty form? Can these promises be cast into the wastepaper basket as useless after the service of Ordination?

Why are we asked to consent to a question like the following:—

"Will you reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

Answer.—"I will so do, the Lord being my helper."

And then to find that we cannot "with a glad mind and will" do the things which some of our Bishops make no secret in doing.

Space will not permit me to state here the large amount of evidence against this doctrine which could be easily produced. Sufficient, let it be for me to make reference to:—

1. Rom. 8: 1, 33, 34; Col. 2: 13; Heb. 1: 3; 1 John 1: 7; Rev. 7: 14; Luke 23: 43; 2 Cor. 5: 8; Phil. 1: 23; Rev. 14: 13.

2. The Book of Common Prayer does not teach this doctrine.

3. Archbishops Usher, Cranmer and Whitgift, Bishops Cooper, Jewell and others condemn the doctrine.

4. The Homilies testify against it. (See Homily XIX., Part 3.)
Why do these men, whom we look upon as shining lights and leaders in the Church's work and teaching, bring forward such painful and controvertible subjects at the present time? Do they think that the stress and sorrow of these dark days will lead the people to accept without question such an erroneous doctrine?

How often do we hear that the Church of England is hopelessly divided against itself? If such be the case, then the worst is yet to come. May God help us to get closer together, that we may unitedly fight the great sins which are destroying the Church, the home, the nation. Let us try and win men for Christ to-day whilst they are with us, and not give them the impression that we can help them with our prayers when they are gone.

Fingerpost.

The Churchwoman

Toronto Diocesan W.A.

The monthly Board meeting was held at St. Stephen's Church on November 1st, and was remarkably well attended. The president was in the chair. The corresponding secretary reported three new branches and three new life members: Miss E. A. Ward, made life member by the Girls' Branch at Lindsay; Mrs. Marchant, of Lloydstown; and Mrs. Robinson, of St. Anne's Church, Toronto. Mrs. Gossage has been appointed life members' secretary. The treasurer's receipts were \$634.51 and her expenditure \$323.60, while the Dorcas secretary-treasurer's receipts were \$163.24; expenditure, \$131.60. Fifteen bales have been sent out, including two fur coats and two sets of altar linen, made by the Embroidery Committee, who have made four sets in all. A letter was read from Mr. Fry, thanking the W.A. for the case of medicines sent to him last spring. His baby is the only white infant in the Arctic circle, and accordingly much admired. The Juniors have one new branch (Birchcliffe) and one reorganized at Woodbridge. They have contributed \$273.80, and \$51.77 has been expended. The Babies' Branch rejoices in 38 new members, and \$212.24 received. The Literature department reports a scarcity of good, new missionary books, and has only two new ones this month, but has arranged for two very good series of lectures on the study book during November, to be held in different districts. \$365.04 was the amount of the E.C.D. Fund; \$200 was voted for a bake-oven at Carcross School; \$60 to New Westminster Diocese for printing Christian tracts in a Chinese newspaper which circulates amongst the Chinese in Canada generally, and whose editor has lately been baptized, and the remainder for a Sunday School hall at Dryden, Keewatin. Rev. C. V. Pilcher gave an "All Saints' Day" address in the church on Hebrews 11: 1, bringing out the point that the numerous unknown "saints" were heroes of faith, all those willing to give up material things for the sake of the spiritual side of life. Later in the day Mr. Walton, a C.M.S. missionary from Fort George, in the Far North, told of many of these heroes amongst the Indians and Eskimos, with whom he and his wife have spent twenty-five years, and begged earnestly that every member of the W.A. would do all in her power to see that these fine people are not neglected during the strain of the war.

Church News

Preferments, Appointments and Inductions.

Morgan, Rev. J. F., inducted Rector of Verdun on St. Luke's Day by the Bishop of Montreal.

Coombes, Rev. C. E., to be Assistant Curate at St. John the Evangelist, Montreal.

French, Rev. Arthur, late Rector of St. John the Evangelist, Montreal (Diocese of Montreal), to be Priest-in-Charge of the Priory Church at Great Malvern, England (Diocese of Worcester).

Kidd, Rev. J. H., Incumbent of Cartwright, to be Rector of Cannington and Beaverton. (Diocese of Toronto.)

Third Anniversary of Church Opening.

The third anniversary of the opening of St. Paul's Church, Parish of Innisfil (diocese of Toronto) took place on November 4th. The former church was destroyed by fire on March 8th,

1914, just two months after the present Rector, the Rev. R. J. W. Perry, took charge. Immediately after the fire steps were taken to rebuild, and with the hearty co-operation of the congregation the corner-stone was laid by the Bishop on July 8th, 1914. The church was erected at a cost of \$10,000, and was opened on November 1st with an encumbrance of \$1,700, which included \$200 debt on the new rectory. The Rev. Dr. Cotton preached on the occasion of the third anniversary to large congregations. His messages were very practical and heart-searching, and we all desire to put into practice his admonitions. The offering amounted to \$230.

Hepworth Loses Esteemed Resident.

Last Saturday morning the Angel of Death claimed another of Hepworth's pioneer residents in the person of Mr. William Beacock, who had been confined to his bed for some eighteen months past. Deceased was born at Thieldby, Lincolnshire, England, some eighty years ago, and came direct and settled here at Hepworth. He was the oldest merchant here, having conducted a business when the country around was a dense forest and the nearest and best market was Owen Sound. He was a man of sterling business principles, doing what he thought was right at all times. He was of a kind and tender disposition, and made an impression for good on all with whom he came in contact. He was a worthy supporter of the Anglican Church, and, although he had been unable to attend in person for some time, he was there in spirit. He is survived by a loving and devoted wife and one daughter, Mrs. Spencer, of Owen Sound, one son, Charles, having pre-deceased him. The funeral was held on Sunday, November 11th, conducted by Rev. S. S. Hardy in the Anglican church, interment being made in Zion Cemetery.

Sunday School Association of the Deanery of Toronto.

Will those city Sunday Schools having roll pictures and picture cards suitable for primary and intermediate classes, which they are willing to send on for use in outlying schools, please communicate with the secretary, J. S. Barber, 159 Admiral Road, Toronto, to whom application for use of same may also be made.

Memorial Window Dedicated.

On Sunday, November 4th, in Grace Church-on-the-Hill, Toronto, a stained glass window in the east end of the church was dedicated in memory of Lieut. Maurice T. Machell, who was killed in action at the battle of the Somme, September 15th, 1916. The window consists of five lights, and all are treated as one subject, viz., "The Heavenly Vision," as seen by St. John, and recorded in the Book of the Revelation. In the centre is a figure of our Lord seated on the throne, holding in His left hand the globe surmounted by a cross, and in His right the seven stars. Below and about the throne are the seven golden candlesticks. In the lower part of this centre light is a figure of St. John seated on the Island of Patmos, depicted as recording the vision that he sees. Round about the throne are the elders, with harps in their hands, and their crowns cast before the throne, and beyond them adoring angels. Above the throne are two of the arch-angels, St. Michael and St. Gabriel. In the lower parts of the two inner windows are the figures of representative saints of the old and new Covenants, St. Peter, St. Paul and St. James on the right and St. John

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Baptist, King David and Isaiah on the left, all with faces upturned towards the throne. The two outer windows contain figures of St. Augustine of Canterbury and St. Gregory, who sent him to England, on the one hand, and St. George of England and St. Stephen, the first martyr, on the other. The colours of the whole are very harmoniously blended, and make a beautiful addition to the church. Taking part in the service of dedication were the Rector, Rev. J. S. Broughall and the Revs. Dr. Cayley, of St. Simon's Church, and Dr. Miller, of Bishop Ridley College, St. Catharines. The sermon was preached by the Rev. Prof. Cosgrave, of Trinity College, Toronto. Referring to the one who had fallen, he said that he was recognized at college as a student of the best type, industrious and very modest, whose heart was set on becoming a priest of the English Church, and who wrote from the trenches, "When my duty as a soldier is done, it is the thing I must do." The late Maurice Machell entered Trinity College in 1909. After taking his degree in Arts he went to the General Theological Seminary in New York, and had completed his first year there when war broke out. He entered as a private in the 19th (Queen's Own) Battalion, and went with it to England. Shortly after arriving in England he was given a commission in the King's Shropshire Light Infantry, and went with one of its battalions to France. He fell while leading his men in an attack near Delville Wood.

Gifts to St. John's Church, Port Hope.

St. John's Church, Port Hope, has just received a very handsome quartered oak Communion rail in open panel work as a memorial to the late James A. and Mrs. Weatherilt and two daughters. The deceased were life-long members of St. John's, and the gift, so intimately associated with the spiritual life of the parish, is a suitable reminder of the quiet zeal and fidelity of those who have passed out of the church's ministrations. The only surviving daughter, Mrs. W. T. Cunningham, of Moose Jaw, Sask., in accordance with a wish expressed by her mother, has placed \$300 at the disposal of the St. John's Branch of the W.A., of which she was a most faithful and generous member from its foundation. This sum has been invested in 1937 war bonds, the interest to be applied annually to missionary work under the General Board of the W.A., and shall be designated in the financial statements of the Branch as the "Weatherilt Memorial Fund." St. John's Church has further, quite recently extinguished a debt which has been hanging over the rectory for upwards of thirty-five years. Five years ago it amounted to nearly \$2,500, and the last payment was made a few weeks since by a contribution of over \$300 by the Women's Service Club.

Thirtieth Anniversary of All Saints' Church, London, Ont.

The celebration of the thirtieth anniversary of All Saints' Church, concluded on All Saints' Day, was the most successful in the history of the church. The anniversary services commenced on Thursday, when Ven. Archdeacon Richardson, M.A., delivered a splendid address. Archdeacon Richardson has been present at every anniversary for the thirty years, and has seen the little Mission, which he originally started, grow into what is now one of the most progressive churches in the city. On Sunday the anniversary services were continued. The Rector, Rev. A. A. Bice, held Matins and Holy Communion at 11 o'clock. His lordship the Bishop

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of Huron preached a most forceful and pointed sermon in the evening. The attendance was excellent at all the services and the anniversary thankoffering was beyond expectations. The choir, under the leadership of Mr. M. Platt, rendered in a most efficient manner two anthems, one in the morning and another at night. A solo, "Teach Us to Pray," sung by Mr. Amundson, was also much appreciated.

Harvest Thanksgiving Services, St. John's, Chapleau.

Harvest Thanksgiving services were held in St. John's Church, Chapleau, on Sunday, October 21st. The Rector, the Rev. J. N. Blodgett, who has spent the last five years in the wheat-growing districts of Saskatchewan, preached both morning and evening and addressed the Sunday School in the afternoon. At a meeting of the congregation, held two weeks before the services, it was decided that in view of the great need of funds in the Diocese of Moosonee the special thanksgiving offering should be set apart for this purpose. In accordance with this decision the offering, amounting to \$166.13, was sent to the Bishop of Moosonee as a special gift to aid him in the development work in the diocese, which is greatly in need of liberal support.

Patriotic Work in All Saints', Windsor, Ont.

The annual meeting of All Saints' Patriotic Society was a most encouraging affair. The reports gave evidence of a wonderful amount of work accomplished during the past twelve months. Twenty-four hundred pairs of socks were knitted and sent overseas, making the grand total since the outbreak of the war over six thousand. Twenty-two prisoners in Germany have been adopted at an annual cost of \$1,300. The total amount of money raised and expended on Red Cross, French, Belgian and Armenian relief and smokes for the men in the trenches was \$5,991, the grand total since the outbreak of the war being nearly twenty thousand dollars. Everything points to another most successful and helpful year.

Annual Meeting of Quebec Diocesan Sunday School Institute.

A most successful annual meeting of the Sunday School Institute of the Diocese of Quebec was held in St. Peter's Church, Sherbrooke, on October 25th. In addition to the devotional services and regular routine of business, papers were read by the Rev. H. O. N. Belford, the Rev. A. T. Love, Mrs. J. A. Gifford, the Rev. J. S. Brewer and the Rev. J. E. Fee. The attendance was the largest in the history of the Institute. The officers elected for the coming year are: President, the Lord Bishop of Quebec; vice-president, the Dean of Quebec; secretary, Rev. E. R. Roy; treasurer, Mr. W. H. Wiggs.

Confirmation at Grafton.

The Bishop of Toronto held Confirmation at Grafton, Ont., on November 4th, 1917. The Incumbent, Rev. F. A. Heffler, presented seven candidates to the Bishop, Centreton congregation giving a goodly proportion. The Bishop spoke on "The Three C.'s of Confirmation": 1. Confession of Jesus Christ. 2. Consecration to Jesus Christ. 3. Consistency. He ended his splendid address by summing up thus: "And now abideth Confession, Consecration, Consistency, these three; but the greatest of these is Consistency." His Lordship, in the afternoon, gave a stirring appeal to the people of Centreton. The day being fine, there were large congregations at both places.

Memorial Tablet to Duchess.

At the morning service on November 4th in St. Bartholomew's Church, Ottawa, a handsome brass tablet was unveiled by His Excellency the Duke of Devonshire, K.G. Archbishop Hamilton and the Rev. F. H. Brewin, the Rector, assisted in the service. The sermon was preached by Dr. Lennox Williams, the Bishop of Quebec. It was fitting that this memorial from the women of Canada should be placed in the church where the late Duchess had been accustomed to attend public worship. All the members of the vice-regal family were present, as well as their guests.

Excellency the Duke of Devonshire unveiled the tablet. The inscription reads: "This tablet was erected by Canadian women friends in affectionate and grateful remembrance of Her Royal Highness's untiring effort in all good works and self-sacrificing devotion to Canada." The service throughout was a most impressive one.

Memorial Service at St. George's, Ottawa.

On Sunday evening, the 4th inst., a memorial service was held in this church to the memory of those members of the congregation who have lost their lives on active service. The service was conducted by the Rector, the Rev. Canon Snowden. A special order of service was adopted and hymns appropriate to the occasion sung. Twenty-six men from this parish have paid the supreme sacrifice and two hundred and fifty of the church members altogether have left for active service.

Ordination in St. Paul's Cathedral, London, Ont.

The Bishop of Huron held an Ordination in St. Paul's Cathedral, London, when he ordained to the diaconate Mr. W. B. Lawson, B.A. The Rev. W. F. Brownlee, Rector of St. John's, St. Thomas, preached the Ordination sermon. In connection with this service it was an interesting coincidence that Archdeacon Richardson, who baptized Arthur Lawson in the Cronyn Memorial Church some twenty-three years ago, should present him for Ordination. Archdeacon Young assisted in the Ordination service. The Rev. W. B. Lawson has been licensed to the parish of Yarmouth Heights, St. Thomas.

St. John's, Port Arthur, Notes.

Rev. John Leigh, Priest-in-charge, has won golden opinions from all sorts of people, Anglicans especially, for his splendid work in being able, within a few short weeks, to pack the church to capacity by his eloquence. His sermons have drawn vast crowds of Anglicans, and people who have not been worshippers at church for many years have been induced to attend the church. His sermons are full of that "old Gospel" story which is never old, and he holds his audiences spellbound by his simple and eloquent elaboration of the narrative that never tires.

Thursday evening, November 1st, the rectory was thrown open for the inspection of all the parishioners who cared to visit it. It has been re-decorated throughout, a new heating plant put in, the house thoroughly renovated, and the building, which, a short while ago, was a gloomy place, now is fresh and bright and makes an attractive habitation.

St. John's Church has of late been the scene of many sad services, funerals of well-known citizens having been held within her walls. A few days ago Mr. George Arthur and his little nephew, who died the same day, both suddenly, were buried simultaneously, and on Thursday, November 1st, there was laid to rest a devoted Anglican lady in the person of Mrs. W. H. Potter, 210 Tupper Street, who died of heart failure with startling suddenness. Her youngest daughter, Miss Edith Potter, is a very valued member of the choir, and her youngest son, Flight-lieutenant Ernest Potter, R.N., Croix de Guerre, France, is one of Canada's most distinguished airmen, now acting as aeronaut instructor to the United States Government at Westbury, N.Y. Another son, Lance-Corporal Horace Potter, is overseas, and another son, Corporal Harry Potter, was killed in

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NAVAL AND MILITARY BIBLE SOCIETY
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Donations may be sent to the Office of *The Canadian Churchman*, or
The Chairman, REV. W. H. GRIFFITH THOMAS, D.D. } 850 College Street,
The Secretary, MISS DICKSON } Toronto, Canada.

action, June 6th, 1916. The bereaved husband is a well-known contractor in Port Arthur, and had charge of the contract under which the extensive repairs to the rectory were made.

Port Arthur was favoured with a visitor the other day in the person of Rev. W. Anderson, Rector of Waterford, Ont., who was for fifteen years missionary to the lepers in India. Mr. Anderson gave an address in St. John's Parish Hall, which was largely attended. An offering was taken up which was agreeably adequate, and was more than the amount asked for.

October 21st was Children's Day in St. John's, Port Arthur. At a special service, held in the afternoon, there were nearly three hundred children in attendance and eighty adults. The choir attended to the number of twenty-five, and the offertory, \$30 being asked, totalled over \$60.

Hallowe'en Concert.

A delightful Hallowe'en concert was held in St. James' Schoolroom, Hamilton, on Wednesday, October 31st, under the auspices of the G.F.S. and Girls' Bible Class. A playlet, entitled "The Old Peabody Pew," was given, as well as a dialogue and programme of music.

30th Anniversary of All Saints', London.

The 30th anniversary of the opening of this church was begun by a service in the church on the evening of All Saints' Day, when the sermon was preached by Archdeacon Richardson. Archdeacon Richardson has been present at every anniversary for the 30 years and has seen the little mission which he originally started grow into what is now one of the most progressive churches in the city. On the following Sunday, the 4th inst., the anniversary services were continued. The Bishop of the diocese preached at the morning service. There were large congregations present at all of the services.

HELP FOR ALL.

The following letter received by the General Secretary of the Sunday School Commission is published with the view to illustrating how the Commission aims to help even the rural schools, in remote districts; and also to encourage others to make use of the Lantern Slide Exchange.

Lac du Bonnet, Man.,
26th October, 1917.

Rev. R. A. Hiltz, M.A.

Dear Mr. Hiltz,—It gives me pleasure to enclose herewith the sum of \$11.00, being the collection in respect to the Children's Day Service. May I add that the population here is a mixed one and our Sunday School is composed of various nationalities such as Indians, Swedes, Russians, besides our own children. Since the advent of the weekly Sunday School papers from your Commission, and more especially the benefit of having the use of your Lantern Slides, I have noticed a marked improvement in the attendance at Sunday School and a better understanding now exists between the children. I would say that this consolidation of the children is largely due to the benefits which they enjoy in the use of the Sunday School papers and lantern slides.

The collection is not large but I may add that our average Sunday School attendance is only about 30, and the people on the whole are poor.

I remain,

Yours faithfully,

R. E. Lemon.

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HISTORIC ST. PAUL'S IN OLD HALIFAX — THE WESTMINSTER ABBEY OF CANADA.

(Continued from page 732.)

creased \$300 a year from this day forward.

"A feeling that was almost electric swept over the Meeting. The appeal to their better and more generous instincts touched them. The whole body rose to their feet. A seconder was immediately found, and that Motion was carried unanimously.

"And," said my friend, "instead of being dismissed, he rose higher and higher in the estimation of the people, died at the early age of thirty-seven, and left behind him a name that to this day is a name of the deepest affection and of the highest esteem. Now you be sure and go and see his monument."

So, as the reader may well imagine, when I first entered the portals of that venerable building, the oldest Protestant church in the Dominion, the Westminster Abbey of Canada, I said to the sexton: "Show me the tablet of the Rev. William Cogswell. I want to see nothing else until I see that." He led me up to it. It was a plain marble mural tablet on the south-west wall. And you can well imagine that an un-suppressible tear rose in my eye and

my heart was surcharged with emotion as I read these beautiful words:—

Erected to the memory of The Reverend William Cogswell, A.M., Who departed this life on the 5th day of June, A.D., 1847, Aged 37 years. This Faithful Minister of the Gospel was Born, Baptised, Confirmed, and Admitted to Holy Orders in this Parish. Educated in King's College, Windsor, he was Curate of St. Paul's Parish upwards of Fourteen Years—the Whole Term of his Ministry. He was a Most Zealous Labourer in the Lord's Vineyard, and ever preached Jesus Christ and Him Crucified as the sole foundation of every sinner's hope of salvation, as the only channel through which pardon and peace could be extended to any of our fallen race. By the eloquence of his preaching, and the purity of his life, he enforced and exemplified the doctrine and the fruits of faith. No monument is required to perpetuate his memory in the minds of those who had the happiness to know and the privilege to hear him; but the inhabitants of the parish feel it a duty to record their sense of the value of his services while living, and their grief for their loss by his death.

At the recently held semi-annual meeting of the Old Girls of Bishop Strachan School, Toronto, Judge Boyd, of the Juvenile Court, presided and addressed the members on the need for their co-operation for the welfare of the youth of Toronto. The association has now 511 members.

You can always rely on the superior quality of
Old Dutch



It cleans thoroughly, safely, hygienically— it's economical to use because a little goes a long way—and it cannot harm the surfaces cleaned or hurt your hands.

Scripture Gift Mission

"THE SCRIPTURE GIFT MISSION AND MUNITION WORKERS."

Great interest has been aroused in the new departure undertaken by the Scripture Gift Mission in preparing 100,000 copies of a special edition of the Khaki Active Service Testament for Mmunition Workers. A copy was sent to His Majesty the King, and the following letter has been received by the Secretary of the Scripture Gift Mission:—

"Windsor Castle,
September 6th, 1917.

"Dear Sir,—I have received and laid before the King the copy of 'The Mmunition Worker's Testament' which you were good enough to send for His Majesty's acceptance and for which I am commanded to express the King's thanks.

"Yours very faithfully,
"Stamfordham."

With His Majesty's gracious permission, the King's own words concerning the daily regular habit of Bible-reading have been inserted in the Mmunition Workers' Testament by way of a preface, the words being as follows:—

THE KING'S PROMISE.
Windsor Castle.

November 18th, 1912.

Dear Sir,

I have had the honour of submitting your letter of the 15th inst. to the King, and I am directed to inform you, in reply. It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.

Yours very truly,
Knollys.

Francis Braiding, Esq.

(The King has graciously given his permission for the use of the above letter in this Testament.)

Friends who are interested in individual munition workers will be glad to know that they can obtain copies of this Testament from the Sales Department, Scripture Gift Mission, 15, The Strand, London, W.C.2, for sixpence a copy. Four of the first copies distributed went to four pleasure-loving girls from a great Mmunition Centre when on holiday. On their return to the hostel where they reside so many other girls begged for copies that the secretary of the Scripture Gift Mission has already despatched two more parcels of Testaments, to be distributed among her fellow-workers by one of these girls herself. Each and all of them work in turn in the danger zone and deadly "yellow" room.

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

Face Health

Give the face a chance by keeping the pores of the skin open. Give the pores of the skin their regular food, which is air, for every pore closed means that much loss of food to the face. A sick face is starving for air. CAMPANA'S ITALIAN BALM cleanses the pores, and destroys all disease germs and makes the face healthy.—E. G. West & Co., Wholesale Druggists, Toronto.

Gift Mission
GIFT MISSION
WORKERS."

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ITALIAN BALM
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English Silver Spoons
THE JOHN WANLESS CO.
ESTABLISHED 1840
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Tripure, Distilled and Aerated Water is
a pure, safe and delicious table water for
the home. City Water is never pure.
Protect your health by drinking Tripure.
Toronto's Safest Drink.

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ELECTRIC OR GAS
The Lantern Slide Exchange
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Est. 1879

A simple, safe and effective treatment avoiding
drugs. Vaporized Cresolene stops the paroxysms
of Whooping Cough and relieves Spasmodic
Croup at once. It is a boon to sufferers from
Asthma. The air carrying the antiseptic vapor, in-
haled with every breath,
makes breathing easy;
soothes the sore throat
and stops the cough,
assuring restful nights.
It is invaluable to mothers
with young children.

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Looming Hill Bldg., Mount

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Church Organ Builders,
ST. HYACINTHE, QUE.
(Branch at South Haven, Mich.)

Of the 700 Organs built by this
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are some of the largest:

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Maison neuve Parish Church, Montreal	91 "
Eaton Memorial Church, Toronto	89 "
St. Andrew's Presbyterian Church, Toronto	88 "
Notre Dame Church, Montreal	82 "
First Baptist Church, Syra- cuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
All Saints' Cathedral, Halifax	52 "

Toronto Representative
L. E. MOREL, 440 Spadina Avenue

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264 Sparks St. OTTAWA.

ROSE ISLAND
By Lilian Leveridge

CHAPTER XVII.
Mr. Harper's Auction.

"Knowst thou," she said, with tender eyes far
fixed
On the wide arch that domes our little earth,
"That when a star hurls on with shining wings
On some swift message from his throne of light,
The ready heart may wish, and the ripe fruit
Fulfillment, drop into the eager palm?"
And suddenly down towards the moon there
ran,
For some high space deep veiled in solem
blue,
A little star, a point of trembling gold,
Gone swift as seen.
"My wishing star," quoth I;
"Shall tell my wish."
—Isabella Valancy Crawford.

THE farmers of Deerwood were not
a particularly flourishing class,
and had they depended en-
tirely on their farms for susten-
ance they would, in all probab-
ility, have been even less flour-
ishing. Lumbering had for many
years been the chief industry of the
district, and the farms that had taken
the place of the forests had for a time
promised well. The virgin soil was
productive; and strong were the arms
that had felled the trees, and sturdy
the hearts that had endured the priva-
tions of a pioneer life.

But that virgin soil had little depth.
Even after many stone-pickings, when
a farmer ploughed his field the sharp
clang of the plough striking against
hidden stones and rocks might be
heard continually. Many successions
of spring and autumn rains had
washed much of the earth down to the
swamps and valleys, while many suc-
cessions of crops had sapped the nutri-
ment from the little that remained up-
on the hills. As for the level land,
so little of it was found that it need
not be taken into consideration. It
was a common joke among the farmers
that when everything else should fail,
they had one last resort. They would
petition the provincial government to
grant prizes for the best farming dis-
tricts in Ontario. They could in that
case be reasonably certain of coming
in for the booby prize.

During the past few years there had
been a slow but steady exodus from
the country to the "green fields far
away" in the West. Farms had been
offered for sale at ridiculously low
prices. Even then, buyers had been
slow to rise to the bait, and not a few
hundred acre lots had been literally
deserted.

For a few weeks bills of an auction
sale at Mr. Harper's residence had
been posted in conspicuous places.
He and his family were bound for the
happy hunting grounds of Saskatche-
wan next month, and all their prop-
erty, except a few personal effects,
was up for sale on the afternoon of
June the tenth.

The day was fine, and Ruth Camer-
on, after she had dismissed her thirty
pupils at four o'clock, decided to fol-
low the crowd and see the fun.

A goodly number of people had
gathered around the stand of the auc-
tioneer, and all but the household
effects had been already sold when
Ruth arrived. "How is the sale going
on?" she asked a bystander on the
edge of the crowd.

"Cheap, cheap, dirt cheap," was the
reply.

"Oh, it's too bad, isn't it," she
said, sympathizing with the Harpers.
"They won't make much, and I sup-
pose they'll have little enough to make
a fresh start with as it is."

"Well, you see," Mrs. Burt replied,
Everybody knows they've got to sell,
and they take advantage of a chance
to get things cheap.—Listen!"

"Look at this beautiful extension
table," the auctioneer was saying,
"Worth ten dollars if it's worth a
cent." And then he proceeded in ex-
travagant terms to enumerate its vir-
tues. "What am I offered for this

splendid piece of furniture?" he asked
at length.

"A dollar," was the first offer, and
finally it came to Mr. Burt at one dol-
lar and twenty-five cents. Then the
way was cleared for the most import-
ant item in the list—the organ.

"Now here's what you'll all jump
at," the auctioneer said as he turned
toward it, "but you don't get it for
nothing. Look at it—a splendid, six-
octave organ, piano case, beautiful
walnut finish, sweet, rich tone—every-
thing you could desire in a musical
instrument. A hundred and fifty dol-
lars was paid for this organ only last
year. Think of it—a hundred and
fifty dollars! And it is every whit as
good as new. In fact, it is better than
new, for, as you may be aware, a
musical instrument improves by use.
Now there is nothing, absolutely noth-
ing, that has such an ennobling, up-
lifting influence in the home as
music."

Mr. Jenkins, the auctioneer, had won
a certain degree of renown as an ora-
tor; and this was a subject which
offered him ample scope for the airing
of a goodly number of very high-
sounding phrases. As his tongue de-
lightedly rolled out choice morsels
of rhetoric, his eloquence waxed more
and more.

At last he paused and wiped the
beads of perspiration from his brow.
"These poor, weak words of mine fall
far short of doing justice to so noble
a theme," he said, with an assumption
of modesty. "We could not do better
than to let the instrument speak for
itself. Is there not some one here
who will play?"

"Miss Cameron," some one sug-
gested, and the word was passed from
lip to lip until caught by the auc-
tioneer. "Miss Cameron," he echoed,
"Very good! Will Miss Cameron
please come forward? I can assure
her that a little music will be greatly
appreciated."

A chorus of "Hear, hear!" and a
deep-toned "You bet!" showed the
people's approval of this suggestion.

Ruth shrank back into the shad-
ows. "Oh, please, 'I'd rather not,"
she protested in dismay, for her nature
was somewhat retiring. But the people
wanted music, and were not to be so
easily turned down. "Platform, plat-
form!" they repeated over and over,
until at last she was compelled to give
a reluctant consent.

They made way for her through the
crowd, and with a rosily flushed face
she mounted the veranda steps and
seated herself at the instrument. For
a few minutes not a note of music
could she recall. "I can't think of a
thing to play," she said at last des-
pairingly.

"Anything," Mr. Jenkins answered
blandly, "anything lively to catch the
ear of the crowd. 'Turkey in the
Straw' will do as well as not."

So Ruth launched forth bravely in-
to "Turkey in the Straw," which was
well received by the not too fastidious
audience, and followed by a few more
in similar style. Then she struck up
the measures of "The Maple Leaf."
The school children present, and voice
after voice among the older ones, took
up the strain, and very pleasantly the
music echoed among the surrounding
hills.

"Thank you, thank you! That was
fine!" pronounced Mr. Jenkins at the
close, intimating that he was ready to
go back to business. "Now my good
friends," he resumed, facing the
people, "Your own ears have proved
the excellence of this splendid in-
strument. What man among you
wants to make a most appreci-
able present to his wife, and win
thereby her smiles and gratitude?
Now is your chance—the chance of a
life-time. How much am I offered
for this organ?"

"Five dollars," came from the heart
of the crowd.

"Five dollars!" exclaimed Mr. Jen-
kins scornfully. "That is a joke, and
we'll let it pass."

EARN \$1 TO \$2 A DAY AT HOME
Help to meet the big demand for Hosiery
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Write for particulars, rates of pay
etc. Send 3 cents in stamps.
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Dept. 213 E; 257 College St., Toronto

"Ten dollars," Ruth Cameron ven-
tured.

"Ten dollars I am offered. Who'll
double that and keep the ball rolling?"

"Twen—"
A vigorous poke at Mr. Thompson's
elbow cut short the word. "What do
you want with two organs?" his wife
asked gloweringly.

"Might come in handy some day—
sell it again for a hundred, maybe,"
was his lame reply.

"Twen—"
"John!" Mrs. Burt expostulated
hurriedly, "If you buy that organ
you'll have to put it in the hen-house;
that's plain fact. There's no room for
it in the house."

"Ten dollars I am offered. 'Who'll
be the next to bid? It's a chance of
a life-time. Don't let it slip by you.'"
"Fit—"

An energetic poke in the back nearly
took Mr. Muldoon off his feet. He
turned wrathfully on his assailant.
"What in thunder ails ye?" he de-
manded of his friend and compatriot,
Mike Murphy.

(To be continued.)

**Eczema Cured
Five Years Ago**

A Treatment Which Has Proven a
Wonderful Healer of the Skin
—Certified Evidence of
Lasting Cure.

Jordan, Ont. (November 15th).—The
old notion that eczema is a disease of
the blood is refuted time and time
again by the cures that are daily be-
ing effected by Dr. Chase's Ointment.

It matters not what the cause may
have been if you apply Dr. Chase's
Ointment regularly you will obtain
relief and cure of eczema. Here is
the proof.

Mrs. Stephen G. Thwaites, Box 205,
Jordan, Ont., writes: "My brother
had a bad case of eczema on his legs.
He was troubled nearly all one fall
and winter with it, and could not work
for days at a time. He tried differ-
ent salves and ointments, but none
cured him. One day he tried Dr.
Chase's Ointment, and it gave almost
instant relief. He continued its use,
but had not quite finished the second
box when he was cured. It is now
about five years since then, and it has
never returned. We certainly can re-
commend Dr. Chase's Ointment, and
are very grateful for my brother's
cure."

(Rev. S. F. Coffman, Vineland, Ont.,
states: "This is to certify that I know
Mrs. Thwaites and the party to whom
she refers, and her statements are
correct.")

Mr. J. E. Jones, 228 University
Avenue, Kingston, Ont., writes: "I had
eczema in my hand for about five
years. I tried a great many remedies,
but found that while some of them
checked it, none cured it permanently.
Finally I tried Dr. Chase's Ointment,
and in six weeks my hand was com-
pletely better. I would not do without
a box of Dr. Chase's Ointment in the
house if it cost \$2 a box. I am giving
my name to this firm so that it will
get to those who suffer as I did."

Dr. Chase's Ointment, 60 cents a
box, at all dealers or Edmanson,
Bates & Co., Limited, Toronto. Sub-
stitutes will only disappoint you. In-
sist on getting what you ask for.

Of course, you can
buy cheaper teas, but
"SALADA"

is undoubtedly the most economical and what appears to be 'cheap' in price will prove to be extravagant in use. The fresh young leaves of "Salada" will yield you generous value for your money.

B 115

Boys and Girls

Dear Cousins,—To begin with, I have received so many letters from different cousins, old and new, that I almost think I'd better print them all and not write myself. Still, on second thoughts, I feel I must write a little and answer them that way. I want to thank everybody very much, and to welcome my new cousins, who seem to be very numerous lately. You may find it hard to believe, but let me assure you most solemnly that after I have opened and read these letters and said "How d' you do" inside myself so many times, my right arm really begins to feel as though I had been shaking hands for a long time!

I had a splendid letter from Helen MacGachan, saying how she liked her prize, and enclosing a little picture for me which she had painted herself. It is lovely, Helen. Are you going to make your own Christmas cards? I should think you'd easily be able to do it. Yes; I do know the clergyman you mention. Isn't it queer that you and I both know the same person, but we don't know each other? It makes me feel quite mysterious and excited. I also had letters from several other cousins. One sent in answers to the competition, but he

didn't put his age, so I leave you to guess the fate of his paper.

The answers this week were strange. The first two or three were very good—the prize-winner didn't have a single mistake! And then there came a sudden drop to I don't know how many mistakes, mostly the kind that showed you hadn't read as carefully as you might have done.

Next time, I think we'll have another Scripture Clock competition. You remember how to do it? Well, here are the instructions, and this time I want every text to include the word "Peace." You know that a clock marks twelve hours, so I want you to choose me out twelve texts, one for each hour. The one for 1 o'clock will be just the word "Peace," the one for 2 o'clock must have two words, that for 3 o'clock three words, and so on. See what I mean? The last day for receiving answers will be Friday, November 30th; and don't forget to put your age on your answer.

Now I must stop and write out this prize list, but before I close I must tell Leon Bland how interested I am in those aeroplanes he's trying to make. When you do get one to fly, Leon, be sure it's good and strong before you call at the office to take me for a ride. You know, Cousin Mikes all the world over like to feel

fairly safe before they go up in the air!

Your Affectionate Cousin,
Mike.

Frank McGoun's Letter.

Huntingford Rectory,
Woodstock, Ont.,
R.R. No. 6,
Nov. 4th, 1917.

Dear Cousin Mike,—I read some of the letters, and thought I would try in this competition. I am ten years old, and live five miles from Woodstock. I have a little over a mile to go to school. My father is in France in the trenches. I have three brothers younger than I. My youngest brother, Beverley, is four years old, Clifford eight, Carlisle nine. I hope I have success with my competition.

Your Affectionate Cousin,
Frank McGoun.

Leon Bland's Letter.

Malton, Ont.,
R.R. No. 3,
Nov. 7th, 1917.

Dear Cousin Mike,—We are all very busy, especially the school children, as we had a rural school fair; there were so many exhibits that the Town Hall wouldn't hold them all.

The boys at our school are trying to make aeroplanes, and if we get one to fly we will come and give you a ride.

I will close now.
Your Affectionate Cousin,
Leon Bland.

Ruth Gardner's Letter.

Bolton Street,
Bobcaygeon,
Nov. 5th, 1917.

Dear Cousin Mike,—I am a new cousin, and I am sending the answers to the Text Competition which was in the "Canadian Churchman" of October 25th. I always read your letters, and like them very much. I never was at school until about a month ago, but I go now and like it very much. I am in Junior Second Class.

Now, I had better say good-bye as my letter's getting long. I will write my answers now.

From your little cousin,
Ruth Harrison Gardner.
Age 9 years 1 month.

P.S.—My brother did the Competition, so I am sending it with mine.
R. H. G.

RESULTS OF TEXT COMPETITION.

Prize awarded to Leon Bland, age 11, Malton R.R. No. 3, Ontario.

Highly commended in Order of merit:—

1. John Blow, age 11, Whitby, Ont.
2. Ruth Gardner, age 9, Bolton Street, Bobcaygeon, Ont.
3. Paul Gardner, age 11, Bolton Street, Bobcaygeon, Ont.
4. Margaret Haslam, age 11, 267 Mutual Street, Toronto.
5. Frank McGoun, age 10, Huntingford Rectory, near Woodstock, Ont.
6. Freda MacGachan, age 9, care of Merchants Bank, Collingwood.

NEXT COMPETITION.

Make a Scripture Clock, each verse to contain the word "Peace." For instructions, read my letter carefully. Last date for receiving answers, Friday, November 30th.

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to enjoy a visit to the City and make a pleasant holiday out of what would otherwise be a tedious, difficult task. No need to worry about where to stay. The Walker House, Toronto's Famous Hotel, is the recognized Toronto home for ladies. Just a few minutes' walk from the principal stores. We have special facilities for handling your parcels.
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PURINA Whole Wheat Flour
Is full of life, fats and mineral. It contains the heat-giving starch, mineral salts, Gluten, Phosphates and Cellulose.
Ask your Doctor
For sale by all good grocers.
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 CLERICAL CLOTHING MANUFACTURER**

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 War Requirements, together with
 increased cost of production, all Price
 Lists are cancelled, but special quotations
 and samples will be gladly sent
 on application.

Enquiries Solicited, and Comparison of
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 required by the Clergy for their Min-
 istrations in Church and Parish.

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 advantage and lucidly classified, all
 the needs of a parish church and or-
 ganization—registers, cards, notice
 boards and notices, tables of affinity
 and Episcopal succession, broadsheets,
 choir forms and notices, and litera-
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Failing to do this, when he judged that the five seconds during which the fuse was timed to burn had elapsed, he held the bomb as close to his body as possible with both hands in order to screen the other men in the hut. Anderson himself and one other man were mortally wounded by the explosion, and five men were injured. The remaining five escaped unhurt. Anderson sacrificed his life to save his comrades.

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every man and woman who has played a part will bear a record.

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