

Canadian Churchman

ESTABLISHED 1871.

A Church of England Weekly Illustrated Family Newspaper

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

Vol. 45.

THURSDAY, JANUARY 24th, 1918.

No. 4.

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The Christian Year	Very Rev. D. T. Owen, D.D.
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Personal & General

The Holy City of Jerusalem has been in the hands of the Turks for 673 years.

Canadian troops in England have subscribed over \$20,000 to the Halifax Relief Fund.

The Governor-General has banished all alcoholic and spirituous liquors from Rideau Hall, Ottawa.

Six thousand people, in all, it is estimated, have been killed in the two recent earthquakes at Guatemala.

We beg to offer our sincere congratulations to the Rev. Canon and Mrs. Lofthouse on the birth of a son on Christmas Day.

The Bishop of Fredericton, Right Rev. J. A. Richardson, has lately been staying with the Bishop of London at Fulham Palace.

All Saints', Whitby, Ont., has decided to close for the balance of the winter in order to save coal. Services will be held in the schoolhouse.

The sum of \$100 was left, amongst many other bequests, in the will of the late Mrs. Winn, of 241 Church Street, Toronto, to the Mission Fund of the diocese.

Dr. and Mrs. Grenfell will arrive in Toronto on January 26th, and they will be the guests of the Rev. A. L. Fleming and Mrs. Fleming, of 2 Elmsley Place.

The members of "C" Battery, Kingston, were entertained lately by the members of the A.Y.P.A. of the Cathedral in St. George's Hall. About seventy-five of them were present.

The Rev. F. W. Rushbrooke, superintendent of the Prince Rupert Coasts Mission and the captain of the Anglican Mission boat, "Northern Cross," is at present paying a short visit to his mother in Toronto.

The Provincial Board of Missions to Orientals of the Ecclesiastical Province of British Columbia meets in Vancouver on the 25th inst. The Rev. Canon Gould, General Secretary of the M.S.C.C., expects to attend this meeting.

All the churches in Gananoque have closed their main auditoriums for an indefinite period and will use their Sabbath Schools and lecture halls for all services in order that the extra coal that would otherwise be required for heating may be distributed among those requiring it.

A Military Cross has been conferred upon the Rev. Harold McCausland, Curate of St. Augustine's Church, who left a year ago last May as Chaplain with the 95th Battalion, and who was transferred to the 47th British Columbia Battalion. He spent sixteen months in France and is now in England recuperating.

On Wednesday afternoon, January 16, in St. Thomas' Church, Toronto, and in the presence of a group of friends, a bronze tablet was unveiled to the memory of Lieut. Stanley Pepler, of the Royal Flying Corps, who was shot and instantly killed while flying in France. The Rev. Ensor Sharp, the Rector, officiated at the ceremony.

The Bishop of Toronto officiated at the funeral of the late Rev. W. H. H. French, which took place at Shanty Bay on Friday last, the 18th inst. On Sunday last the Bishop preached in

the morning in St. Barnabas Church, Halton Street, Toronto, and in the evening he preached in St. John the Evangelist's Church, on Portland Street, Toronto.

His Excellency the Duke of Devonshire, accompanied by the Lieutenant-Governor of Ontario and members of his staff, was present at the morning service in St. Paul's, Toronto, on Sunday morning last. At the close of the service the Governor-General received the salute of the members of the Royal Flying Corps, who are now in Toronto, who were drawn up outside the church.

Major R. F. Massie, D.S.O., Toronto, of the Canadian Field Artillery, who was wounded in the head by a splinter of a German shell at Passchendaele, and who is at home at present on a three months' furlough, gave a very interesting address to the members of the Empire Club, Toronto, on January 17th, in the course of which he gave a thrilling account of the capture of the Passchendaele Ridge by the Canadian troops.

At the annual meeting of the Social Service Council of Canada, held recently, Rev. Canon Tucker, Rector of St. Paul's Cathedral, London, was re-elected president. The meeting was largely attended and the reports of the various officers showed that much valuable work had been accomplished during the past year. The Social Service Council is representative of the churches of all denominations and organizations interested in welfare work.

At Lyndhurst, a hamlet in the county of Leeds, Mr. and Mrs. G. L. White lately celebrated the fiftieth anniversary of their wedding. A notable feature of the reception held in honour of the occasion was the presence of Mr. and Mrs. Eli Wing, the best man and the leading bridesmaid of half a century ago. There were present with Mr. and Mrs. White every member of the family, children and grandchildren, the family circle as yet being unbroken.

The Bishop of Fredericton, after visiting the troops on behalf of the Canadian Church, told the Canadian Associated Press that he is most vividly impressed with the care taken for the men's welfare. He has been through the main hospitals. He speaks of the high organization of the Chaplain service. The Bishop accompanied a party of permanently unfit, and speaks very highly of the discharge depot. The Bishop expects to return in a few weeks' time.

The Rev. Canon Boyd, Rector of St. Faith's Parish, Edmonton, and formerly head of the Edmonton Mission of the Archbishops' Western Canada Fund, has been obliged to resign his present position. He has developed a slight weakness of the heart, and is advised that he cannot spend another winter in Alberta without serious risk of additional permanent damage. We are informed that there is no reason why he should not live a normal life in a lower altitude and a more temperate climate.

A tribute to the gallantry of the late Lieut. H. E. B. Platt, who went overseas from Toronto with the 3rd Battalion and was killed in action at Hill 60 on May 5th, 1916, came to his parents, Mr. and Mrs. A. T. Platt, of 1574 King Street West, Toronto, in the form of a bronze memorial tablet, which was sent from England as the gift of Lieut. Platt's comrades. The tablet was subscribed for by all ranks of "A" Company of the 3rd Battalion and the regimental scouts, and it is to be placed in the Church of the Epiphany, Parkdale, where a special dedication ceremony is to be held shortly.

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Canadian Churchman

Toronto, January 24th, 1918.

The Christian Year

Sexagesima, February 3rd, 1918.

THE GOOD GROUND.

The Gospel for the day brings before us the parable of the Sower, or we might almost call it the parable of the Soil, for it is the condition of the soil upon which the story turns.

The great problem of life is the problem of how to be good, how to produce a harvest from the soil of the human heart. The parable tells some important things about the condition of the soil must be in in order to produce the harvest of goodness.

1. Negative things. In the first place, it has not been beaten hard. And then, again, it is not shallow, thin surface soil; there is more than appears on the surface. And lastly, it is not overcrowded. There is room for the good seed to grow, for the ambition has not been to produce two or three crops, but one. These are the negative things which have to do with making our hearts capable of bringing forth goodness.

2. Positive things. Christ tells us of three positive things that bring the soil into a condition in which it can produce the harvest. "But that in the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." An honest heart is the heart that really desires to be good at any cost. Now this is often where the difficulty is. We are not quite honest about goodness. We want to be good in a way, but not at any cost. The honest heart says, "I want goodness, and I want it more than anything in life." Keep it, hold it fast, understand it, really take it in—this is what we must do with the seed the Sower sows upon our hearts. "Mere hearing does not secure fruit; it goes for nothing." See that that message from God takes hold of you. You must make it your own, for it is not the amount you have heard that matters, it is what you keep, what you allow to become connected with "the motives and principles and ruling ideas of your life." Patience—It is a harvest we are waiting for, and, therefore, it takes time. Don't be discouraged because of the length of the process. Be patient with yourself, and with the slow, sure ways of God. Go on with patience, using the ordinary means of grace in faith and obedience—the daily prayers, the ordinary services of the Church, the Sacraments. Remember, the farmer watches and waits, and does not expect to reap to-morrow what he sowed yesterday.

Remember, you are not responsible for the rain, for the sun, for the seed, how it shall come, nor the growth. "God giveth the increase": first the blade, then the ear, after that the full corn in the ear. You are not responsible for the harvest—when, or how, or what size—"it is for God to choose how full the growth shall be, how rich in graces of character, in power of influence." You are responsible only for the condition of the soil. See, then, to that. What says the Sower? "And that in the good ground, these are such as in an honest and good heart, and having heard the word, hold it fast, and bring forth fruit with patience"—"some an hundredfold, some sixty, some thirty."

Editorial

LONE MEN.

Scattered throughout every diocese are laymen of the Church who are in need of closer contact with the main current of the Church's activities. They have heard the call to service and are willing to obey it. They have not, however, the amount of information that they realize they require, and they do not know into what channel they should direct their energies in order to make their work most effective. They do a certain amount of reading, but even here they do not always know what to read or where to go for the kind of literature that they require. They are, therefore, in danger of losing enthusiasm and of sinking down into a humdrum sort of existence. They are "lone" men.

They are not only "lone" men, but a valuable asset that should be made use of, and it is the duty of the authorities of the Church to look into the matter and to devise some plan whereby this asset can be utilized. A number of these men come to Synod once a year, but many do not. Even those who do come are not in close enough touch with the details of the business transacted, and they go away just about as wise as when they came. The majority of them prefer to sit in their seats and remain in ignorance rather than expose this to what is sometimes an impatient and unsympathetic audience. In a few dioceses an effort has been made to bring them together at the regular meetings of deanery chapters, and this undoubtedly has done a great deal of good. Good as this may be, though, we are faced with the fact that the number of clergy even, who have the necessary knowledge of the details of diocesan business, and who are in close touch with the latest information regarding educational and financial methods, is limited.

This whole question has been given considerable thought by a few laymen who are anxious to see something done, if not to solve the question, at least to move in that direction. Conferences must be held of small groups of laymen, where the utmost freedom of discussion can take place. These groups must represent more than one point of view. The man in the city needs the point of view of the man in the town and rural parish, and vice versa. There should be present at each such conference at least one layman who can speak with authority on the subject or subjects under discussion. Week-end conferences can be arranged in our various cities, free accommodation being provided for those who attend from outside, if possible in the same building, so that every moment can be utilized.

Not only in the cities, but in rural and town parishes in the winter months, day conferences can be held, at which one or more representatives are present from the city. More intercourse is needed, and more daylight must be allowed to penetrate into the whole work of the Church. We are facing serious times, not only now, but after the war, and it is the Church's business to make use of every possible asset. We have merely hinted at what can be done, but we hope that what has been said will set others thinking. If you have suggestions to offer, let us have them.

The British Parliament has declined to apply conscription to Ireland at the present time. This is doubtless due to the fact that the prospects of a settlement of the internal troubles of the country are most hopeful and that nothing should be done to destroy these. At the same time, it should be borne in mind that if the Irish people are to continue to have a voice in the direction of the war, they should be willing to bear the same burden as England and Scotland. * * * * *

We scarcely need to draw attention to the excellent article in this issue from the pen of Mr. Justice Galt, of Winnipeg. It is surely a truth that needs to be impressed upon the members of our nation who do not take part in the struggle at the front. "A righteous and abiding peace" is not the outcome of physical force only, but of moral and spiritual force as well, and the latter is the more important. In providing this force, everyone—man, woman and child, old and young—can and should do his or her share. It is a force that comes through prayer from God alone. It is a point of view that is gradually sinking into the minds of men, and is one of the hopeful signs of the times.

The Bishop of New York has appointed a Committee on War Service Registration which is endeavouring to compile a complete "record of names and rank of men who have gone out from parishes or missions" of that diocese to serve in any branch of war service. This is what ought to be done in every diocese. We know that some of our Canadian Bishops have attempted something along this line but found that many parochial lists contained names of men not only of other parishes but sometimes of other religious denominations. This is only one matter of many that should be taken up by the Church as a whole. We want a complete record not only of the men who enlist but also of the men who return.

We have just received a statement of the receipts of the M.S.C.C. for the year 1917. These show an increase from each of nineteen dioceses over the year 1916, the grand total from all sources being \$177,539.02 as compared with \$170,910.39 in 1916, and \$172,097.13 in 1915. The only outstanding falling off is in the Diocese of Toronto, which has dropped from \$38,897.91 in 1915 and \$37,724.35 in 1916 to \$32,538.64 in 1917. The receipts on Jewish apportionment also show an increase from \$10,443.74 in 1916 to \$12,012.58 in 1917. As we have not the details regarding the expenditure for the past year, we shall reserve until next week any further discussion of this subject. * * * * *

The Legislature of the Province of Quebec has been considering the advisability or otherwise of dissolving partnership with the rest of Canada. It probably realizes now that the balance of power, that it has held so long, is gone. It will surely not be so childish, though, as to imagine for one minute that the rest of Canada will hand over to it, for example, control of the River St. Lawrence. There is, moreover, a very important minority to be considered, as well as matters of much more than provincial import. It is to be hoped that the counsels of sane men will prevail, and that the Dominion Government will suppress without delay any propaganda that is likely to feed the fires of racial and religious ill-will.

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A Condition Precedent to Victory

By the Honourable Mr. JUSTICE GALT, Winnipeg, Man.

WE are assured by Science that from the commencement of animal life upon the earth the progress and improvement of types have been accomplished by the survival of the fittest. Countless types have developed under the processes of evolution, but, having failed to hold their own in competition with more vigorous ones, have disappeared as living creatures, leaving only their skeletons on the earth as mute witnesses of their former vitality. In those early periods of the earth's history I suppose one might say that physical fitness was the sole requirement. The development of man appears to have followed the same general law. At first, no doubt physical fitness was the main condition of his progress. But a higher destiny was in store for him. The superior size and texture of man's brain gave him an equipment beyond that of other animals, and gave him the mastery of them. But all men, even at that early stage, would not develop with equal skill and vigour. Those who made the greatest mental improvement would have the advantage over those who were deficient in devising better modes of securing food and better means of protecting themselves against their enemies. Mental fitness, however, was not the final limit of human progress. As soon as man developed sufficiently to appreciate spiritual instruction, God gave him the power of distinguishing between right and wrong, and thereby added a third element, capable, like the other two, of almost infinite improvement, namely, moral fitness. In order, then, to excel at the present day, or even to hold his own for any prolonged period, a man or a nation must possess physical, mental and moral fitness. To the Christian, who reads the Bible with reverence, the necessity for this triple fitness ought to be obvious. Even the unbeliever in Christianity must admit the first two elements of fitness, and cannot, if he be fair-minded, wholly reject the third. Now, applying these thoughts to the present war, which has every appearance of being a war of extermination, at least as regards the ideals at stake, let us enquire which of the contestants is likely to survive the struggle successfully? Look at the matter first from the standpoint of a Christian. We know that from the earliest times recorded in the Bible God has, first and foremost, insisted on obedience to His wise and beneficent laws. Such obedience is the main condition of true happiness, even in this world. In this regard no distinction can be drawn between so-called natural laws and spiritual laws.

The Israelites, who received very special favour from God, by reason, perhaps, of the exceptional faithfulness shown by such men as Abraham, often deteriorated from time to time, and became perverted by their idolatrous neighbours. Every time they did so they suffered for it, and their nation was reduced to servitude until they repented, and until some special deliverer appeared.

Looking back over the history of mankind, and noting the decline and fall of States and Empires which, for a time, ruled the world, is it reasonable to suppose that in this vast war the Almighty will give us the victory merely to preserve the British Empire rather than the German? Is it not certain that victory will be given to those who deserve it, or, in other words, will not the ultimate result be one more instance of the survival of the fittest?

It has been said that God favours the side

which possesses the largest parks of artillery. Well, no nation which is physically and mentally fit may neglect such assistance with impunity. But the stronger and more numerous army has not always been the victor. There is a higher power than even instruments of war to be reckoned with, as Sennacherib found when he surrounded Jerusalem with his armed hosts and taunted Hezekiah with his unpreparedness. God's answer was: "I will put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

Can any Christian soldier account for what occurred at the battle of the Marne on any other hypothesis than Divine interposition? The occurrence did not, it is true, win the war, but it prevented France from losing it.

It will doubtless be objected, Do you think it possible to correct errors and abolish vices and evil practices of many years' growth all in a moment, and thus to make all the subjects of the King entirely "fit"? No; but we can surely increase the proportion. An illustration of what I mean—and I am still writing from the Christian standpoint—is to be found in the old story of Sodom and Gomorrah: "Peradventure ten (righteous men) shall be found there? And He said, I will not destroy it for ten's sake." Is it unreasonable to apply the lesson which this story teaches us to the countries now at war? We cannot by any means count the units of fit and unfit in each country, but the Almighty can. From this point of view the persons involved in this larger spiritual campaign include not merely the soldiers, but every man, woman and child of the nations at war.

For the physical warfare we have been much hindered by slackers and shirkers. This hindrance has been overcome in England by law. In Canada we are still groping for a remedy. But do we realize, as individuals, that unless we humbly repent of our selfishness, hypocrisy and lack of common honesty we are moral slackers and shirkers, if not absolute traitors, to our country, and that we are contributing to the unfit proportion of the whole nation. Possibly the shortage of one righteous man in Sodom was the decisive cause of its destruction.

What, then, it may be asked, would you have our people do? Would you have us inaugurate frequent days of penitential prayer, scrupulous attendance in churches, and general wearing of sackcloth and ashes?

No. We do not carry on our selfish or nefarious practices in church. It is our daily life outside the churches which counts. And yet, who can tell but what these public manifestations of our humility—if it be real—might greatly help us? The course of action needed was laid down for us in very plain language centuries before even the Christian era: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Every man nowadays knows in his own heart whether he is fulfilling this requirement. And it must be read in the light of the spiritual interpretation given by the Founder of our Faith.

Does a man regard his brother with hatred? If so, he is a murderer.

Does he indulge in impure thoughts? If so, he is an adulterer.

Is he pursuing the ordinary avocations of life for his own selfish benefit, and not with any regard for the happiness and welfare of his neighbour? If so, as St. Paul declares, he is but as sounding brass or a tinkling cymbal. All men of this type must, from a Christian standpoint, be characterized as morally unfit.

Recognizing, as we must, that the ultimate issues of this dreadful war are in the hands of the Almighty, Who alone can estimate the true fitness of the contestants, one cannot dare to calculate on which side the balance lies. But one may take heart in recalling some indisputable facts which are in our own favour.

The rulers and representatives of the enemy plunged the nations into war by flagrantly dishonest means, and by a breach of sacred treaty rights which the German Chancellor admitted to be wrongful. Then they have carried on their operations by such methods of avowed frightfulness that all the rest of the world stands aghast with horror.

On the other hand, may we not consider with humble thankfulness that no such charges can fairly be laid against any of the rulers or representatives of the Allies, or against their commanding officers or soldiery?

Our noble King has emphasized on several occasions since the outbreak of the war our entire dependence upon God for any success we may hope for; and he has given the Empire an example in self-denial which must have appealed with good effect to vast numbers of his subjects.

Lord Kitchener's trumpet-call to the army, on its way to the war, was the call of a man who had been a soldier all his life, and who well knew the value of all the instruments of war. Yet there is no mistaking his clear belief that only by faith in the Lord of Hosts could we hope for final victory. His successor, Sir William Robertson has expressed the same belief.

Sir David Beatty, our renowned naval hero, has proclaimed similar sentiments from his quarter-deck.

And may we not reflect with pride and satisfaction upon the manner in which our soldiers and sailors have responded to those calls?

But are we, the non-combatants at home, responding as we should? We may be prevented by age or other just cause from risking our lives or limbs in the war; but are we contributing in money or in services the utmost in our power to assist our King and country in this fight for liberty, honour, and, indeed, the very existence of our Empire? If not, how can we distinguish ourselves from slackers and shirkers in this fateful war?

We are undergoing a process of purification, and cannot expect the moral diseases of years' growth to be cured or atoned for in a day. Our desire for show, for fine clothes, and for luxurious living is being scorched out of us. Already, surely, most of us are ashamed of such behaviour and have discarded it. If we had secured a decisive victory over our enemy during the first year of the war, the victory over ourselves could not have been attained; we should have lapsed back again to an unimpeded pursuit of selfish pleasure.

The man who is not a Christian may reply, "I do not accept any of your conclusions about moral fitness, because I do not consider the Bible and its teachings of any authority over me. I conform to what is generally recognized as good conduct among my fellowmen, and I do not recognize any Supreme Being at all."

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But even an agnostic must, if he be honest in his professed ignorance, admit the possibility that the Christian view is right. Has he considered the possible applicability to him of the poet's stirring appeal:—

"Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain.
And as things have been they remain.
If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you, possess the field."

But even amongst those who have hitherto rejected Christianity there are many honest men, possessing moral fitness in a high degree; men whose attitude was well described in "In Memoriam":—

"There lives more faith in honest doubt
Believe me, than in half the creeds."

Their position was illustrated, and by no means condemned, by Christ himself in a notable parable, which it may not be superfluous to quote (Matt. 21):—

"28. A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

"29. He answered and said, I will not: but afterward he repented, and went.

"30. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

"31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.

"32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Contrary to their own professions, such men are actually doing the will of God, although they know it not, and we need all the help they can give us.

Look once more at the stirring appeal made to the nation by Mr. Lloyd George in his first speech in the British House of Commons as Premier:—

"We appeal to the nation to assist the government in distributing our resources so that no man shall suffer hunger because somebody else has too much," said Mr. Lloyd George in referring to the food problem. "That means sacrifice. But the men on the Somme are enduring far greater sacrifices.

"We cannot have equality of sacrifices, but we can have equal readiness for sacrifice from all. Let the nation place its comforts, luxuries and indulgences on an altar consecrated to the fighting men. Let us proclaim a national Lent during the war. It will strengthen our fibre, our spirit.

"Unless the nation as a whole shoulders part of the burden of victory it will not profit by the triumph. It is not what a nation gains, but what it gives that makes it great."

Surely the humble prayer of every Briton and of every well-wisher to the cause of liberty and civilization should be that we may be enabled to cast away the works of darkness, and put upon us the armour of light, that so we may be rendered more worthy instruments in God's hands to overthrow our enemy and his wicked machinations, and to diffuse God's holy laws and promises more effectually throughout the world.

In these materialistic days we are groping for some spiritual light which will help us to understand the why and wherefore of the world's present condition. This inquiry is forced upon every thinking man whether he will or no, with results which emphasize the indefinite state of men's belief.

In the December number of the "University Magazine," Mr. Andrew Macphail, the editor, in an article on "In this our necessity," makes the following observations, page 478: "Why it was that this generation should be called upon to bear this burden and suffer this chastisement, no man can tell. The decrees of God are inscrutable. War, as well as peace, is of God. There need be no complaint or bitterness. There is no complaint of the tides or the winds when they have brought havoc in human affairs; and the causes of war are as profound as the influences which move the ocean or obscure the face of the heavens. The atonement has fallen upon this generation and the victim must not object to the sacrifice. Whether the Hebrew prophets were right or wrong in regard to private morality, of national sin there is no remission save by the shedding of blood."

It is remarkable that a writer of so much ability as Mr Macphail should commit himself to such

vague and contradictory views. If, indeed, the causes of the present war are on a par with the causes of the tides or the winds, why do we blame the Kaiser? "The atonement has fallen upon this generation." Atonement for what? Not for our good deeds assuredly, but for our bad ones, as the learned editor admits by saying: "Of national sin there is no remission save by the shedding of blood." The shedding of blood by a nation is the result of war, and if the causes of war are unavoidable like the causes of tides and winds, how can we be sure that any nation at war is suffering for its national sins? The argument leads us nowhere.

If the Kaiser, with all his power for good or evil, has been exerting his power steadily for evil, and brought on this war of malice aforethought, why should we not regard him as directly responsible for the war, even though we recognize that we have all incurred a Divine scourge for our own misdeeds. We cannot shelter ourselves from responsibility by saying that because God is omniscient He must have directed our conduct beforehand. Such a theory would free every man from responsibility for his misdeeds.

There are doubtless tens of thousands of sincere God-fearing people among us, earnestly striving to comply with all the elements of fitness. But are these a large enough proportion to satisfy the inexorable requirements of the Lord of Hosts?

An obligation rests on every man to consider his own attitude and conduct honestly. The fight has already lasted a long time, with varying success, and we ought to be willing to throw overboard everything that tends to impede our efforts in such a gigantic conflict in which physical prowess depends so much upon spiritual sincerity.

By so doing, we can be sure that we are acting in conformity with the will of God, and, armed with the triple brass of physical, mental and moral fitness, we can confidently look forward to ultimate victory.

THE WINNOWING WIND.

O, nation-spirit, quick'ning wind!
O, strong Canadian blast!
Fan into vitalizing flame
The embers of the past.
Revive within our smouldering hearts
Such Freedom beacon-fires
As lighted in heroic days
The bosoms of our sires.
Nor let those fires burn basely low
Until the cause is won;
Until Democracy is safe
And vanquished is the Hun.

In this the nations' threshing time
God's flails resound once more;
Arise, O searching, righteous wind,
And purge His threshing-floor.
Sweep into the abysmal pit,
That fit, appointed place,
All cowardice and craven fear,
Deceit and treason base.
Sweep out Indifference that would dance
Upon a soldier's grave,
And brazen-faced Extravagance
That robs the living brave.
Sweep out the greed that gluts on blood,
That men for Freedom shed,
And mints a nation's agony
In coins of gold, blood-red.
Sweep, purging wind, God's threshing-floor,
Where age-long flails do beat;
Blow, blow the chaff into the fire,
And leave us sifted wheat.

—James Lawler.

CHAPLAIN'S PRAYER ON THE BRIDGE.

An officer related the following incident at a luncheon in Newcastle-on-Tyne a short while ago:—

"Stories of the devotion of the Chaplains at the front continue to filter through. The following is certainly one of the most remarkable and encouraging, though, perhaps, if our faith were as strong as our profession, it ought not to be considered as remarkable. A certain bridge had to be crossed, and the enemy were pouring down such a murderous fire of shot and shell that for a moment the men hesitated to advance; but the Chaplain rushed forward and knelt in prayer on the bridge, and then all dashed forward as one man, and a miraculous thing happened; not a single casualty occurred in crossing that bridge.

Thoughts on the W.A. Devotional Portions

FEBRUARY,

Mrs. C. Cameron Waller

The woman taken in adultery—St. JOHN viii. 2-11.

IN considering our Lord's attitude to and treatment of "fallen" women, we must take together the only two recorded instances of His coming in contact with such women.

One of these is the woman taken in adultery, but the story is in such mere outline, that were it not for the other—the woman which was a sinner, in St. Luke 7: 36-50—we should still be in doubt as to what He thought in this regard.

For instance, we can only infer her repentance, because we cannot conceive for a moment that our Lord would say to an impenitent sinner: "I do not condemn thee."

We must infer, too, that her repentance was very sudden, and can only have taken place in the interval between being taken "in the very act" of sin and our Lord's words of pardon.

These, though inferences, are lawful inferences, and lead us to the conviction that our Saviour has forgiveness for all sin. Only, and this is the large condition, it must not be persisted in. "Go and sin no more."

We cannot imagine our Lord bidding any one, "Sin no more," unless evidence had been given of a desire to abandon sin. No one can be forced unwillingly into a pure life, but when the desire for such a life is there, He can, and will, give the power to lead it.

But the other story, that of the notorious sinner who anointed our Lord's feet in the Pharisee's house and washed them with her tears, gives us very much more on which to build our conclusions.

1. She repented. "She stood at His feet weeping."

2. She loved Him. She "kissed His feet and anointed them."

3. She had faith. "Thy faith hath saved thee." No need to bid her go and sin no more. The love that braved so much to win the word of forgiveness from our Lord, would do nothing willingly to nullify it after it had been spoken. She came of her own free will whenever she knew He was within reach. She brought what she believed would please Him; she waited for His word. What then is our Lord's attitude towards "fallen" women. And let us just ask in passing. Is this sin any worse in God's sight than others? "He that offends in one point is guilty of all." "Now if thou commit no adultery, yet if thou kill (hate thy brother without cause, St. Matt. 5), thou art become a transgressor."

1. He does not condemn one who repents of and abandons sin. "Neither do I condemn. Sin no more."

2. He willingly forgives the sorrowing and loving sinner. "Her sins are forgiven for she loved much." "She hath washed my feet with tears."

3. He recognizes the faith even in the most apparently degraded. "Thy faith hath saved thee."

There is no sin and no sinner from which a good woman more instinctively shrinks than these which we have been considering, but let us remember that the broken Sabbath, the false story, the angry taking of God's Name in vain are equally transgressions of His law; and let the sinless among us be the first to throw a stone.

"Go and sin no more." "Go in peace."

THE FELLOWSHIP OF PRAYER.

Prayer is conscious fellowship with God—not merely communion with God, but co-operation with God. In the neglect of this truth lies the origin of most of our difficulties about prayer. Co-operation, not compulsion, is the secret of our true prayer. Often our first idea about prayer is that it means our strenuous effort to alter and change the direction of the Divine will. We see what we need. We would impress that need upon the mind of God; and the intensity of our prayer is in proportion to our determination to bend God's will. But prayer calls us not to compel God, but to co-operate with Him, calls us into fellowship of will with Him. The proper understanding, then, of the relation of the Divine will to the will of man is the first condition of true and fruitful prayer.—F. W. Drake, in *New York Churchman*.

THE BIBLE LESSON

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

Septuagesima, January 27th, 1918.

Subject: Healing Soul and Body.—St. Mark, 2: 1-12.

CAPERNAUM is again the scene of our Lord's work. We do not know how much time had elapsed since that evening, described in our last lesson, when many sick were brought to Him. Since that time He had made a tour throughout Galilee (1: 39). On His return it was found that He had attained great popularity among the people. The events of His last visit were remembered and reports of what He had done in Galilee had preceded His return. It is also to be observed that with the rapidly increasing popularity of Jesus, the hostility of the Scribes and Pharisees became more marked.

1. Rumour grows as it goes. Soon the whole city knew about the Lord's return. There was no exaggeration, for Jesus was greater than anything which could be said concerning Him. With one accord the people came together. Curiosity, excitement, expectation, filled the hearts of those who crowded about the door of the house where He was.

2. Jesus preached the word unto them. St. Mark does not linger to tell us the details of that address. All is sufficiently covered by the statement, "He preached the word." Isaiah 61: 1-2, as quoted by our Lord in St. Luke 4: 18-19, gives us an understanding of the nature of the declaration which He at all times made concerning Himself. He came to fulfil the Law and to explain the Prophets. The Word of God had undoubtedly come to men through them, but God "hath in these last days spoken unto us by His Son."

3. Faith is persistent. Four men, carrying a companion stricken with palsy, tried to reach the Lord in order that they might ask for their friend's restoration. Being unable to make their way through the crowd they carried their burden up the outer stairway to the roof and, having removed a portion of the tiling, they lowered the palsied man into the presence of the Lord. They had that strong faith which never gives up, but overcomes all difficulties. They did their part, even to the point of seeming presumptuousness. Faith is a mighty energy. It impels men to act as well as to believe.

4. Faith rewarded. St. Mark definitely states that Jesus responded to the faith of the four men. The palsied man probably shared their faith, but we are not told of that. The emphasis of the narrative is upon the faith of those who brought him to Jesus. Here is wonderful encouragement for those who intercede for others. It does not stand alone for so we are taught to pray by our Lord Himself. Here, however, is a concrete example of the way in which He responds to the request of faith.

5. Sins forgiven. Our Lord went at once to the root of the man's need. The paralytic was brought because of his bodily infirmity, but Jesus recognized a greater need and, at once, assured him of the forgiveness of his sins. The unspoken remonstrance of the Scribes (vs. 7), was noted by our Lord and He challenged the thoughts which they did not dare to utter. The healing of diseases and the forgiveness of sins were both alike in His power. In our Lord's estimation, and to the man forgiven, the forgiveness of sins was the greater boon. To these questioning Scribes, however, it was not apparent and they were unwilling to believe. Jesus gave them proof of His power, which they were not able to deny.

6. Healing of Body. One of the ways in which our Lord manifested His Divine power was by the healing of diseases. His enemies were not able to dispute the fact that such things were done by Him. At a later time they tried to explain His power by ascribing it to Satanic agency. In the case before us they had nothing to answer. There was the man who had been palsied, now walking and carrying his bed. This had come about at a word from Jesus. This, which they could see for themselves, was evidence of that unseen gift of forgiveness which Jesus also bestowed. The golden text, Ps. 103: 3, couples these as Divine powers: "Who forgiveth all thine iniquities; Who healeth all thy diseases."

PRACTICAL LESSONS.

1. True preaching is the "preaching of the Word," according to the example of our Lord.
2. Faith is a mighty energy.
3. Faith overcomes difficulties.
4. Forgiveness and healing come from God.
5. Intercession for others is one of the privileges of our Christian life.

THE BIBLE LESSON

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

Sexagesima, February 3rd, 1918.

Subject: The Call of Levi.—St. Mark 2: 13-22.

IN our last lesson we noted the rapidly growing popularity of Jesus. Soon the court yard of a house, or the street of a city, was too small for the multitudes who desired to hear Him. Out in the great open spaces by the sea-side Jesus loved to teach and thither the multitudes resorted unto Him. Our Lord not only gave such public teaching, but He, also, dealt with some men individually.

1. Levi, the toll collector, was one with whom our Lord had personal converse. Jesus was able to read the hearts of men and He saw that Levi would make a good apostle. Therefore He called him to be a disciple and afterwards appointed him one of the twelve apostles. He is generally known by the name Matthew. Levi belonged to a very unpopular class. People, even yet, do not like to pay customs or dues that are collected from them as they travel. The border towns of Canada see many people who give the customs officers as wide a berth as possible. Under Herod the collector, or publican, as he was called, was not only shunned but even hated because he was generally troublesome, unjust and extortionate.

2. Jesus called Levi to be a disciple. There was not much room for a man like Levi in the religion of the Scribes and Pharisees. Whatever his personal worth he would be classed with sinners and harlots and looked upon as one who had put himself outside the pale of the Jewish religion. Levi was a better man than people supposed he was. General condemnation often does great wrong. Jesus looked upon Levi without prejudice and Levi desired to find in the Master that help and love which so many around him were finding. We may be sure that Matthew was drawn to Jesus by what he saw and heard as he sat in his custom-house by the highway near the lake. "Follow Me," was a command that found a glad response in the heart of Matthew. His conviction concerning his duty and trust of Jesus must have been strong to make him surrender his profitable business to become a disciple of the Lord.

3. Criticism of Jesus. The critics, like the poor, we have always with us. When Jesus sat as a guest in Levi's house, together with publicans and sinners, they had their great opportunity. To show kindness to one publican was bad enough in their eyes, but to associate with the whole tribe of publicans and other sinners and to feast with them,—this was preposterous!

4. Jesus vindicates Himself. It may not always be wise to answer criticism but, on several occasions, Jesus found in it an opportunity to put before the people the truth regarding Himself. He declares the purpose of His coming to the world. "I came not to call the righteous but sinners to repentance." If the Scribes and Pharisees had been as righteous as they thought they were they had no need of the Physician. Indeed, they thought that they had no need of Him. Jesus does not debate that point, but He says directly that He came to call sinners to repentance.

5. Further questioning. This time (vs. 18) the question concerns the conduct of our Lord's disciples. Why do they not fast as John's disciples did? Jesus replied that it was a time for rejoicing on the part of His disciples because He was with them. The days will come when He shall be taken away and "then shall they fast," but now they are to rejoice in His presence.

6. Difficult Parables. It is not difficult to understand the statements of these little parables but it is hard to determine their meaning and application. A piece of new, or unfulled cloth sewn into an old garment will tear that garment in the process of shrinking. New wine put into old wine-skins will burst the wine-skins by the expanding power of fermentation. It had new power. It could not be forced into the old forms. The Scribes and Pharisees did not want it at all. The disciples of John the Baptist thought that it should be made to fit into the old moulds. Jesus refused to put it as a new patch on the old garment Judaism, or as new wine into the old wine-skins of Pharisaic formalism. It must have free course and be glorified (2 Thes. 3: 1). Hence Jesus rejected the attempt of Pharisees, or even of the disciples of John the Baptist, to enforce their arbitrary rules upon His disciples.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE real grip of war is at last laying hold of us in Canada. We have escaped for three and a half years, save and except the household that have sent forth husbands and sons to the front. We have begun to suffer the experience of war prices for food and all other necessities. Fuel has been so scarce that rich and poor alike are feeling the sting of cold in this specially severe winter. It looks as though hunger and cold will be no strangers until this dreadful calamity be overpast. What, however, we just begin to realize as an approaching possibility the people of England and Europe have known as a grim reality for many months. It will not do for us to bewail our fate in the lesser trial, when so many fellow-citizens of the Empire and numberless Allies have borne the immeasurably greater with unbending fortitude. The people of Canada who remain at home will not dishonour the glorious name which our soldiers bear at the front among fighting men. Our food allowances will gradually be diminished. There is no doubt of that. Shall the stronger elbow the weaker aside in the securing of that food? Shall one have abundance and many a deficiency? Shall we, as members of the Church of God, be able to stand the test of carefulness regarding the rights of others, or shall we avail ourselves of opportunities to look after ourselves? It is a serious time for all, and especially serious for those of the household of faith, because so much is expected, and rightfully expected, of them.

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The reproach constantly cast upon the Church is that reforms which mean the betterment of society come from without rather than within it. It is declared that the great schemes for ameliorating the conditions of the workmen, the poor, the inebriates have often had to meet the opposition of the Church in addition to the interests of those who profited by conditions as they were. Even to-day the reforms that disturb the even tenor of life are not wholly welcomed by the Church as an organism. It is a remarkable fact that the advancement of society has been the result of the advocacy of the sufferer and not from the wisdom and benevolence of the wise. It was the workman's consciousness of injustice and wrong that forced him to cry aloud for redress. It was a lonely cry for many a long day, but when he gathered strength enough to make his voice heard and enforce attention, then the wise began to act. The wildest schemes of Socialism are being enforced to-day by the chief governments of the world almost as a matter of course. Apparently, only by these methods can the nations be defended. The Church as an organism is fundamentally concerned with the spiritual development of the people, and when that is fully and perfectly done, then all good undertakings for the well-being of society should follow as the night the day. It is a deep, high and true conception of the Church's work that it is busied with the eternal verities of God and the eternal elements of humanity. That does not mean that it is chiefly concerned with another world. The truths of God and the essence of man are brought together in and for this world. When, therefore, truth is revealed to those outside the Church or outside its formal organism it ought to be welcomed and supported if it make for the welfare and happiness of the children of men. The voice of the Church should be the voice of advocacy and approval and not that of hindrance until hindrance can no longer withstand the forward march of progress. In the sense, therefore, of the encouragement and stimulating of reform the Church should always be a positive force, and in the lifting up of the ideals which make for man's humanity to man it, of course, should be easily pre-eminent.

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Three booklets have come into the hands of "Spectator" this past week, each in its own way of interest and value, and each is directly connected with the war. First of all, there is the little publication from the hand of Canon Davidson, of Peterborough, entitled "Can England's Church Win England's Manhood?" It is written in a bright, readable style, and has many excellent ideas. It discusses the Church problem as it affects soldiers from the English rather than the Canadian point of view, as the author's experience was largely with the Imperial troops. One point only will the writer refer to, because it applies with great force to every clergyman in Canada, and that is the duty of writing regularly to our

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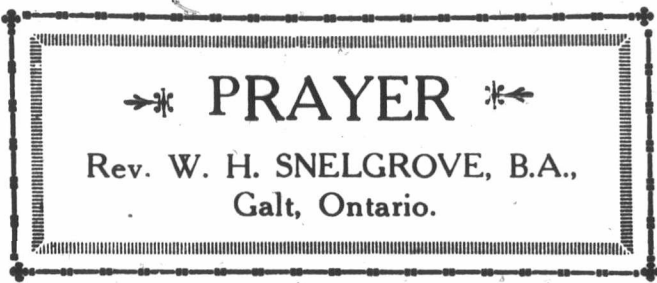
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"I have prayed for thee."—ST. LUKE, xxii: 32.

EVEN the best of Christians have some misconceptions or some hazy ideas in regard to the great subject of prayer—that blessed privilege and means of grace which the Heavenly Father has granted to His children. With far too many of us, is not prayer something we make use of only occasionally or spasmodically? We are in trouble or distress or sorrow, or we are dangerously ill, or we want something that human aid or human agency cannot give and so we pray to God with all the earnestness we can muster, to grant us this or that favour. And prayer, which was meant to be a perennial condition of the heart and the mind, becomes an indifferent habit, an irregular effort, only to be used when we selfishly want something from God, the Giver of every good and perfect gift.

Or, again, what place do we give in our prayers to thanksgiving? Do we ever really thank God in our private devotions for the great blessings and favours He has vouchsafed to us as an Empire, as a nation, or in our church or home life, or for the countless mercies which, as individuals, we are continually receiving from Him? Are not the majority of our prayers characterized by asking, imploring, beseeching God to grant us certain requests mostly for our physical and temporal welfare?

And if thanksgiving finds so small a place in our communion with God, can it be said that we give any greater attention or time or thought to intercessory prayer? How little time we really spend in praying or interceding before the throne of Grace for others, our loved ones, our friends, our brave fellows at the front, our enemies, for God's work and God's workers, for His church and all that labour therein! It surely cannot be said that many of us give the time or the place to intercessory prayer that we ought to give.

And yet what is our Blessed Lord's example in this regard? He believed in prayer, in the power of prayer and He was very much in prayer. He could not live or prosecute His work without prayer. And how very frequently He withdrew from the busy crowds and even from His own disciples that He might be in communion with the Father! And what was the burden of all those prayers He offered? Was He praying for Himself? Was He ever asking God for personal favours? Those nights that he spent on the mountain tops, were they not hours of intercession with the Father for His weak, faltering disciples, for the advancement of His Kingdom and His truth among men, for those who hated and despised Him, for the whole world that it might learn of His messages and His redeeming love? Hear the words of that beautiful intercessory prayer that He made in behalf of His disciples on the last night that He was with them: "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are." Even with the morrow's tragedy before Him, He thought not of Himself, nor of His own suffering, but His whole thought and anxiety were for those men, His disciples, whom He was soon to leave to carry on His work of bearing the joyous news of salvation to a sin-laden world.

Moreover, we should ever bear in mind that our Lord's work at this moment in heaven is that of an Intercessor. Having risen from the dead He ascended into Heaven and there sitteth in power and majesty at the right hand of the Father, where He is continually making intercession on our behalf. He ever pleads His own righteousness and His own full, perfect and sufficient sacrifice before God. He is ever pleading on our behalf. And so St. John says in his Epistle—one of the comfortable words of our Communion service: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." So then, not only were our Lord's prayers on the earth intercessory, but His work in heaven even now is that of the Mediator or the Intercessor.

Perhaps the most beautiful intercessory prayer recorded in the New Testament is that in St. Luke 22: 32. It is the prayer of the Christ on behalf

of one, of *one*, mind you, of His disciples—viz., St. Peter. It was the last night He was to be with them. They were together in the Upper Room, where they had so often met in sweet converse. On the morrow He was to be nailed to the cruel cross. Yet even at that moment the thought of His whole being was for those disciples who had left all and had followed Him so devotedly, who without His visible presence were soon to face a cold and indifferent world. He thought very particularly of St. Peter—he was always so impetuous and self-confident. And as He warns them of the difficulties and trials and problems of the future, and as He prepares them for their gigantic labours, He singles out St. Peter and says: "Simon, Simon . . . I have prayed for thee that thy faith fail not."

Observe the passage a little more closely, for every word here is big with meaning. "The Lord said." It was their Master and Friend who addressed them. It was the Lord with whom they had sojourned for three years, who had ever been so kind, and true, and tender, and good, who had spoken such gracious words and such precious truths to them on so many occasions. And He said, "Simon, Simon." He addressed His disciple by that old familiar name by which his friends knew him before he became His follower. What an exquisitely human and sympathetic touch that was, showing as it did, the bond of affection existing between our Lord and His disciples! "Satan hath desired to have you." "Satan the evil one, the arch-enemy of all righteousness, whose kingdom is one of darkness and misery and is therefore opposed to My kingdom, who would destroy both your body and soul,—Satan hath desired to have you that he may sift you as wheat." Observe that, that word *you* is plural. "Satan, for his evil designs desires to have you all, all of you, for he knows what splendid men you are,—how good, and true, and earnest. He knows that you have been with me and have learned of me and he fears the power for good that you will become in the world. He would like to have you identify yourselves with his cause. He would like to use you in his service in that kingdom of evil and perdition." And then in great love and tenderness, remembering the warm-hearted, impetuous Peter, He singles him out and gazing in deep affection on him, He says: "But I have prayed for thee that thy faith fail not." Observe that the word *thee* is singular. "I have singled thee, Peter, from among the others and I have very especially interceded for thee. I have mentioned thee by name in prayer to My Father that your faith may prove steadfast, that you may pass through the trials of to-morrow and of the coming days and years." Isn't that just what we all need—the faith that will not shrink, that will carry us through all the difficulties and trials and storms of life—the faith that will enable us to believe in God and to love God even when the path before us is dark and uncertain, even when the cross He sends is a heavy one? . . . "And when thou art converted, strengthen thy brethren." That is, "when you yourself, Peter, feel the sustaining power of my intercessory prayers on your behalf, then remember I have a work, a duty for you. I want you to strengthen, to establish your fellow disciples. Give them the benefit of your experience, share your joy and your strength with them that they too may become strong in the faith."

Is it not always so? As soon as we become Christ's disciples, as soon as we know and realize the meaning of our Saviour's love for us, He requires of us service and work, that we shall be witnesses for Him. "When you yourself have been converted," Jesus says, "then work for others, strive to bring them to a participation of the blessings which are yours." "When thou art converted, strengthen thy brethren."

Such was our Lord's beautiful prayer of intercession for St. Peter. "I have prayed for thee." And no doubt in after years Peter often thought of it, and how it must have strengthened him! When his missionary labours were arduous, when he faced bitterness and opposition, when, to believe in Christ meant persecution, surely he would remember the prayer of his dear Master, and how great would be its sustaining power!

Perhaps you know what it is to be nerved to the struggle before you by reason of the fact that a loved one, a godly father or a saintly mother, is praying for you, that you may be kept strong and steadfast, that you may be given the victory. Many a man has been strengthened and sustained through great trials when he remembered that some one was praying for him. Many a man has conquered his temptations and obtained the mastery over them because some one prayed for him. And so let us ever remember this thought, when next the temptations of your life seem too strong for you, when your powers of resistance seem weak, when the world lures you into paths of sin and vice, or when the storms of life sweep

men at the front. That, of course, is a large order, especially in the larger city churches. Canon Davidson gives two excellent reasons for doing this: First, because a letter is such a welcome thing at the front, and gives such pleasure to the recipient. Secondly, because it gives the clergyman an intimacy with the men that he may never have had when they lived on the next street.

The next booklet is a Christmas message from the hand and heart of Canon Shatford, of Montreal, now in France. "The Master's Crib" is the title, and sweetly eloquently and with power he retells the Christmas story. "In a day when men were glorifying thrones Jesus announced the importance of cradles. He took a child and set him in the midst of them. . . . Let the cry of a child's distress be heard and men will gird themselves for battle against the persecutor. In like manner, if a child of nations suffers oppression, armies will leap into being and march forth to avenge the wrong." Thus, in the midst of cruel war, he gives in his own strong way the message of peace.

The third book is a loving tribute to "A Canadian Soldier." It is for private circulation only. Lieut.-Col. Harold Barnard Baker was one of the high-spirited men of Canada, who, having already accomplished much and having still higher prizes before him, could not resist the call of his country. A member of Parliament, a most successful lawyer, a gifted public speaker, a man with enormous capacity for making friends, full of enthusiasm for anything he undertook, he offered his services at the outbreak of the war and died in action in that terrible drive of the enemy, made at Sanctuary Wood on June 2nd, 1916. The special point assigned to Col. Baker and his battalion, the 5th C.M.R.'s, was Maple Copse. Here is what a brilliant correspondent of the London "Times," in his report of the battle, says: "At Sanctuary Wood, when men pushed through in the counter attack, they found the ground covered with German dead, and the defence and successful holding of the position at Maple Copse was one of the finest incidents of this or any other fight." In Lord Beaverbrook's book an equally high personal testimony is given to the faithfulness and efficiency of Lieut.-Col. Baker. It could not be otherwise with him—*Noblesse oblige*. The blood of patriots coursed in his veins, and that blood was enriched by his own charming and noble personality. Great as is the loss of Canada in the death of one who loved and served so well, greater still must be the unseen impulses that flow forth from such a life and such a death in the inspiration of a people to service and sacrifice on behalf of the nation that gave them birth.

Spectator.

NOT ALL THERE.

A friend of the writer's some time ago got out of a train late at night at a country station in England. There was no carriage, but a porter volunteered to carry my friend's bag. The porter, during the walk, told all about himself, how he was twenty-five years of age, always enjoyed good health, had a good education, and was ambitious of getting on in the world. My friend asked him if he were a religious man; if he ever said a prayer. When the porter had answered both questions in the negative, my friend remarked: "It seems to me that you are not all there," meaning that the man had neglected to cultivate one part, and that the highest part of his nature was wanting, and by no means complete. To make this more clear my friend continued: "Do you ever meet a case like this: You have put into a truck many heavy pieces of baggage, and have gone out of your way to select a comfortable carriage for its owner, and into this the man or woman has got without giving you a tip or a word of thanks?" "There are plenty of cases like that," replied the porter. "Well," said my friend, "I know a man who has enjoyed health and strength and many other of the greatest blessings of life for twenty-five years, but who never speaks to, much less thanks, the Giver of them all." "You have me there," said the porter.

"Just in the measure in which we learn to live for spiritual and unseen things do we find contentment amid earth's trials and losses. If we live to please God, to build up Christ-like character in ourselves, and to lay up treasure in heaven, we shall not depend for happiness on the way things go with us here or on the measure of temporal good we have. The lower desires are crowded out by the higher. We can do without childhood's toys when we have manhood's better possessions; we need this world less as we get more of God and heaven into our heart."

over you with their tempestuous billows, then remember that Jesus Christ, the Saviour of the world, is praying for you, is interceding on your behalf. Go forth to conquer and to victory for He says, "I have prayed for thee that thy faith fail not."

And so let us learn and cultivate the habit of intercessory prayer, the habit of praying for others. Let us pray for our loved ones of course, those who are near and dear to us; for our spiritual teachers and guides, our parish church and all its various spheres of activity, remembering that a few moments of intercessory prayer is better than all the fault finding and criticism in the world. Let us pray for those who represent us in the Mission Field, who are bearing the good news of salvation to the heathen afar off. Let us pray for any and all agencies whose work is the setting forth of Jesus Christ and Him crucified. Let us pray for the careless, the indifferent, the wayward, for those who live in a Christian community and yet are without Christ. Let us pray for the sick, the sorrowing, the distressed and the bereaved.

And very especially let us pray for those men who to-day are fighting on the battlefields of Europe and Asia for the world's freedom and liberty. Those brave men are fighting in the greatest war in human history for the very principles for which Christ died on the cross. Our Empire, our country, Christian civilization are to-day passing through a grave crisis. Mighty issues hang in the balance. What a magnificent opportunity for intercessory prayer! A few weeks ago we were asked to back up our boys at the front by subscribing to the Victory Loan. And our response was a most generous one. Let us back them up with the power of prayer. Surely it is the duty of all of us who remain in the homeland, to wield the power of intercessory prayer, not in a half-hearted, spasmodic way, but regularly, faithfully, steadily and powerfully. Then shall we know and feel that "more can be done by prayer than in any other way. Whoever prays most, helps most."



A beautiful Gothic porch and vestibule has been presented to St. Paul's Church, Warner, New York (the Rev. Ray Wootton, Rector), the gift of Miss Isabella Lawrence, in memory of her sister, Catherine Lawrence Olmsted, late wife of Bishop Olmsted of Central New York. The design was taken from an old English church and makes a very attractive entrance. The interior of the vestibule is solid oak and an appropriate bronze tablet has been placed within.



Bishop Sumner, of Oregon, was married in the Cathedral at Chicago by the Bishop of Chicago on New Year's Day. It was quite fitting that Bishop Sumner should be married in the cathedral, which he served first as lay worker and organist while a student at the Western Theological seminary. It was in it that he was ordained, first to the diaconate, then to the priesthood, and finally consecrated as a Bishop. From this cathedral as a centre and as its Dean he accomplished the great work for the Church, and Chicago.



A Y.M.C.A. worker, who drives his own motor-car night after night for the aid of soldiers stranded in London, England, has just brought up the total of those whom he has helped in this manner to 12,000. During the last six months 76,000 men have been motored by Y.M.C.A. workers across London at night who would otherwise have been stranded, and during the last week 16,744 men have stayed at the various London huts of the Association, whose work is proved by these statistics to be more valuable than ever.

Prayer Book Studies

By
Dyson Hague.

DEVOTIONS AND OBLATIONS.

IN the Church of England before the Reformation it was customary for the parishioners, four times a year, Christmas, Easter, St. John the Baptist Day and St. Michael's Day, to give money offerings for the priest and the poor. These days were called Offering Days, and the money offered was called Oblations. The people used to bring these offerings up to the chancel, after what was called in the Roman Mass, the Offertorium, which was a very elaborate ritual service consisting of the offering of the elements for the altar-sacrifice. As we saw in our last study this was abolished at the Reformation, and instead of that elaborate service, there is now found in the

The Offertory Church of England a Series of beautiful Sentences.

Scriptural sentences to set forth the duty of systematic Christian giving for the relief of the poor and the maintenance of the ministry and its work. The sentences which are twenty in number, set forth almost every possible aspect of Scriptural giving, dealing with its motives, and methods, and measure, and objects, from the standpoint of both the Law and the Gospel, in the Old and New Testaments. Their origin and compilation will always be one of the puzzles of ecclesiastical history. They are not taken from any known version of the Bible. They were probably selected by Cranmer himself, who exercised a certain degree of originality in their translation, as he also did in the Prayer Book version of the Comfortable Words. Both the Scotch and the American Prayer

New Sentences. Books have added one or more sentences, and the Canadian Prayer Book has followed suit. And rightly so.

We live in changed times and in a new country. In hundreds of parishes in Canada, both in the city and in the country, there are very few, if any, who are in need of the charitable dole that is meant by alms, and in the vast majority of churches the collection is not for the poor at all, but for the support of the Church and the clergy, and in addition to that, for the extension of Christ's Kingdom in the homeland and in Christless regions. It is natural, therefore, that nowadays the emphasis should be placed upon a different aspect of the subject of Church giving and the Scotch have introduced as the last sentence the beautiful words of Christ recorded in Acts 20: 35, and the American Prayer Book has some of the finest verses from the Old Testament: Ex. 25: 2, Deut. 16: 11-17, 1 Chron. 29: 11, 1 Chron. 29: 14. While these sentences are being read or said, what we call the collection is to be taken up. The Collection is a good Bible word, and is taken from 1 Cor. 16: 1. But in the rubric and indented note of the Church Militant prayer, the collection is described by three rather antique, but most suggestive terms. 1st, it is called alms; 2nd, devotions; 3rd, oblations. Alms, of course means, primarily, if not exclusively, money for the pauper and for the needy. It always has carried with it the flavour of charity to the poor. But the devotions of the people has a far higher and a wider meaning. In the light of the Revision of 1661-1662, it is seen that the advancing life of the Church of England was beginning, even at that time to recognize the need of a wider church generosity, and that the money given at the offertory, was not merely to go to the poor, but to supply the larger demands of the Church and the ministry, the support of the clergy, and those necessary expenses for the maintenance of the Church and its services. (See Dow-

den's "Further Studies," pp. 193-196, for an interesting discussion of this subject.) It was in 1662 then that this idea was first introduced into the Church of England, that the money which Church people gave, was consecrated money, and that what was given in the collection was to be considered as offered to God. If you will read the second rubric before the prayer for the Church Militant, you will see how carefully this is emphasized. Those who take up the collection are to receive it in a decent bason, which they are ordered to reverently bring to the priest. Then the priest

Present and place. Present it, and then place it upon the Holy Table.

The writer once saw a distinguished Canon of the English Church present the offertory by holding up the bason in his two hands, and then kneeling down upon his knees before the table. It was, perhaps, a somewhat exaggerated ritual translation of the word humbly. However that may be, it is certain that the Church is emphatic in its rubrical teaching, that the contributions given in the Church collections are to be regarded as the devotions of the people. That is, they are to be looked on in the light of money solemnly consecrated to Almighty God, with reverence and love, and, therefore, as dedicated offerings to God they are to be humbly presented to Him. In other words, they are oblations; and oblations in the side-note of the prayer for the Church Militant, can have no other meaning than that of money offerings. It is unfortunate that in the minds of some Churchmen the oblations are often identified with the Bread and the Wine, for there can be no doubt that such a meaning is historically impossible. A frank discussion of the subject by Bishop Dowden should be read, in his "Further Studies of the Prayer Book," p. 176, where the subject is exhaustively dealt with. Briefly speaking, the learned Bishop shows that the prayer for the Church Militant is ordered to be said whether there is bread and wine upon the table or not. There is no permission at all for the omission of the word oblations in such a case, and though it is sometimes done, it is without the slightest authority. In the next place there is great significance in the action of the Revision Committee of 1661-1662 in striking out a suggestion of Bishop Cosin. Bishop Cosin suggested these words for the rubric: "The priest shall then offer up, and place upon the table so much bread and wine." But the committee deliberately struck out the words "offer up," and their action clearly shows that the teaching of the Church of England is that the placing of the bread and wine upon the table, is to be without the ritual action of an offering or an oblation. This must be very clear to any one who attentively studies the difference between the two rubrics. The devotions, that is the money offerings, are to be reverently brought, humbly presented and placed upon the table. The bread and wine are simply to be placed on the table. The words "present" or "offer up," were intentionally avoided. But what seems most conclusive of all, is that there can be no doubt whatever that the word oblations in the indented note, refers to and is synonymous with the devotions of the people, that is, the money offerings. The Scotch Prayer Book rubric of 1637 provides that "one of the churchwardens shall receive the devotions of the people in a bason, and when all have offered, he shall bring the bason with the oblations therein." The bason is then to be delivered to the presbyter, who shall humbly present it before the Lord, and set it on the Holy Table. Again, the word oblations was commonly used in the pre-Reformation Church of England with regard to money offerings made at the mass, as is clearly seen in the

canons of Lichfield, Exeter and Chichester, which all speak of the oblations of silver or coin. Again, in one of the Royal Injunctions in 1547, it is provided that a chest with a hole in it was to be put near the high altar for the oblations, alms and devotions of the parishioners. Numerous instances can be taken from the 17th century Churchmen of eminence, such as Andrewes, Wren, Cosin, Sparrow, Hammond, Sancroft and Comber, to show that the oblations were always identified with money offerings, oblations being money given for the clergy and church purposes, while the alms were the money given distinctively for the poor. The popular view that alms means money, and oblations means bread and wine, seems to have arisen from a misinterpretation of Bishop Patrick, which was adopted by Wheatley in his book of Common Prayer and so given a wide circulation. The question as to whether the ceremonial presentation of the bread and wine was a rite of the primitive Church, and would be edifying to-day, is altogether another question. That there was in the Church of the 4th century a ritual presentation of the bread and wine, and in the Church of the 2nd century a simple presentation without significant ritual, is probably proveable historically. That a simple presentation of the bread and wine in the Communion service to-day might be introduced without doctrinal significance, is possible also. But the fact remains that the first ritual action in the Communion service to be forbidden in the Church of England, was the elevation or lifting up of the consecrated chalice (the Order of the Communion, 1548), and that to-day in the Church of England, while the bason with the alms and devotions is to be presented and placed upon the Holy Table, the bread and wine are simply to be placed. That is, they are not to be presented.



The Archbishop of York, announcing to his diocese his intention of visiting America in response to the invitation of the Episcopal Church, says he was urged to make this visit by the Foreign Office and the American Ambassador. He hopes that it will strengthen the ties, common traditions, ideals and religion between the two countries.

High dignitaries of the Orthodox Churches of the East mingled with Anglican clergymen in a procession at a special service in Trinity Church, New York, on Sunday, the 20th January, which marked the opening of the annual meeting of the Anglican and Eastern Association, formed for promoting intercommunion between the two Communions. In the procession were the Greek Archbishop Gamanos, representing the Patriarch of Antioch, and clerical representatives of the Syrian, Serbian and Russian Churches.

Progress of the War

January 14th.—Monday—Ex-Premier Caillaux of France arrested for treason. French forces in Italy force Austrians to retire. British airmen raid Karlsruhe.

January 17th.—Thursday—Premier Lenine of Russia orders arrest of Roumanian King. The British Parliament declines to apply conscription to Ireland.

January 18th.—Friday—The King of Roumania protected by Allies. Italians capture 500 Austrian prisoners and some war material.

January 19th.—Saturday—British navy sinks the cruiser "Breslau" at Dardanelles. Russian Assembly dissolved leaving Bolsheviks in power.

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613 Continental Life Building, Toronto.
CORNER OF BAY AND RICHMOND STS.
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Phone: Main 5239.

Correspondence

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—If R. E. G. Davis will read Superintendent's letter and my reply more carefully he will see that I, for myself only, gave my own opinion of the C.S.E.T. That opinion, in spite of Mr. Davis' rather ungracious assumption, is based upon experience—an experience in "Boys' Work" longer and more extensive than that of some, at least, of your correspondents. Superintendent's letter did not call for arguments or proofs. The only argument and proof I have are that, so far as my own personal experience and observation go, the results have been just as I stated; others, it seems, have had different experience. I venture to say that in all "boys' work" the man is of far greater importance than the method, and the method must be subordinate to the object. You may adapt a method to a boy, but when you try to trim or press a boy to fit a method you are wrong. The north country mother of seven very fine sons was asked, "What was your system of training, what were your methods?" "System, methods," replied the mother, "I hadn't any system and I had seven methods." If the man is wrong, no method will save him or the boy. If the man is right he is likely to succeed in spite of his method, and this is evidently the case with your correspondents. If any of your readers imagine that all they have to do to solve for themselves the boy problem is to adopt the C.S.E.T., they had better do a little more thinking.

Now as to facts. Enthusiasm is fine, and is most effective when under control. A combination of enthusiasm and imagination may produce wrong impressions. Is the C.S.E.T. really "gripping Canadian boys by the thousand?" It "has been slow to grip," we are told. Dr. Carroll may be convinced that "the C.S.E.T. is the only method that we have to-day which gives us the key to leadership for the days to come." We commend his enthusiasm, but must we believe that when we "look for food for the soul, the only place you will find it is in the C.S.E.T.?" If my rather blunt but well-meant statements demand proof we must ask proof of these. The S.E.T. originated in the Y.M.C.A., and was in use in the United States before it was generally adopted in Canada. It is undenominational. Yank the nigger out of the fence and you'll find his name is "Undenominationalism." A non-denominational co-operation along certain lines of religious work and social service is now pretty generally recognized as necessary, but some of us will want made

quite clear just what is meant by the words before we "join forces with other Protestant denominations." It is to be regretted, perhaps, that the Church of England has not given a whole-hearted and general support and influence to the Y.M.C.A. Perhaps this explains the fact—it is a fact—that the Y.M.C.A. methods are not the Church's methods. Y.M.C.A. methods—in so far as the Y.M.C.A. is still a Christian Association—are subjective, negative, prohibitory. In the bright lexicon of wholesome youth there is no such word as "don't." The S.E.T. as I have seen it in operation—and my view has been wider than the bounds of a parish—is too subjective, and has a tendency to overdevelop introspection and self-consciousness. To me, personally, the sex education part is particularly objectionable. A better method would serve the purpose of pre-occupation and would divert attention. To say that the method, as a whole, may be used as a syrup in which the sex pill is to be swallowed may be only saying that, like most things, it can be misused. But I do say this, and I say it most earnestly, in the hope that some of the younger brethren in the ministry may take heed, that there is grave danger in the intimacy involved in the C.S.E.T.

There is no necessary antagonism between the C.S.E.T. and the Boy Scout movement, and about this I would like to write another time.

Walter Creswick.

January 12th, 1918.

Sir,—I read with much interest "Spectator's" comments on the Canadian Standard Efficiency Tests and his kind and courteous criticism of my article on the subject which you were good enough to print in a recent issue. I very gladly respond to "Spectator's" invitation for further information regarding one or two points in connection with the Canadian Standard Efficiency Tests' work.

1. The Relation of the Tests to the Spiritual Standard.—Strictly speaking the Tests are essential only in that they serve as a means of "checking up." "Spectator" sees the reasonableness of this in the physical, intellectual and social standards, but sees danger in it when applied to the spiritual side. But is there really the danger which "Spectator" fears? What actually are these "Tests" in the spiritual standard? An examination of the Handbook will show that they refer to such practical things as Church and Sunday School attendance, daily Bible reading, daily prayer, etc., etc. No attempt is made to do the impossible, namely, to read accurately the boys' inner life, except in so far as these things may be regarded as indications of spiritual growth and development. While of themselves they do not constitute spirituality, they certainly should be cultivated and they may be regarded at least as evidence of a desire for spiritual growth and, if used in the right way, will undoubtedly contribute to such growth. In a word, then, a method is adopted with the boy in these tests very similar to that which a clergyman adopts in estimating the spiritual growth of the members of his congregation. He cannot read the hearts of his people but he does estimate the outward evidences of spirituality. True, he may be deceived but that does not deter him. Regularity in attendance at Church and at Holy Communion may be hypocritical acts, but on the other hand they may be and most likely are signs of spiritual growth. Similarly regular habits of prayer and of reading or studying God's Word, as well as regular acts of definite service, may all be done hypocritically, but they may, and in most cases will be done with the right motives. Take again the case of a clergyman dealing with a candidate for confirmation. How does he judge of the fitness of

such a candidate? He bases his opinion not only on the ability of the boy or girl to recite his catechism, but, by private interview, by exhortation, by questioning, etc., he helps the boy or girl to realize the vital importance of making his Christian profession a real one and of establishing in his Christian life those habits which will undoubtedly prove to be means of grace.

The question as to whether any visible record should be made of the results of the "charting" other than a private one to be kept by the leader of the boys' group, or whether credits to be given and awards made are by no means settled points amongst boy workers. In the judgment of the Canadian National Advisory Committee it was considered wise to make provision for these things. They are by no means, however, essential to the successful carrying out of the plan. As a matter of fact, the National Advisory Committee on Girls' Work has not done this in connection with their fourfold programme for older girls, as set forth in "Canadian Girls in Training."

2. The Relation of the C.S.E.T. to Boy Scouts and other boy organizations. There seems to be confusion in the minds of many on this point. The C.S.E.T. is not an organization, but a programme which can be adopted or adapted by any boys' organization. As a movement it is not in conflict with existing organizations. As a recommended programme for an organized boys' Sunday School class, it does render unnecessary a multiplication of organizations. Thanking you, Mr. Editor, for giving so much space to the consideration of this very important movement in behalf of boys' work, and again expressing my appreciation of "Spectator's" comments.

R. A. Hiltz.

Sir,—Without the desire to be like the brook "that went on forever," may I once more ask for space in your publication to answer the article by "Spectator" in your issue of January 10th. Evidently "Spectator" has had no active experience with the C.S.E.T. or he would not be afraid to "chart" and use the spiritual tests. This third standard of the C.S.E.T. is now known as the Devotional standard. The fact is, all of the C.S.E.T. programme is religious, is founded on the four-fold principles that PRODUCE spirituality. No one, much less any intelligent mentor, is going to dare put down in figures the value of all the fine impulses and the splendid desires of any boy. No man, much less anyone experienced in C.S.E.T. work, makes any pretence of being the judge of the actual spiritual condition of any boy. All that the C.S.E.T. is striving for is simply to get the boy to do, perform, accomplish—in fact, to get him to get the habit of doing the things which help to produce real spiritual, moral, religious, or whatever-you-want-to-call-it growth. Isn't it right to give him credits for church and Sunday School attendance, etc., etc.? The reason we do this is to get him, in his desire to measure up, to do the thing, which older and more experienced folks know to be a mighty helpful and stimulating habit. Does "Spectator" know that this 'teen age, for which the C.S.E.T. was established, is the habit-forming time of life? Does he know that the mentor has a wonderful opportunity to stimulate his boys to do the things that Christian-men-in-training should make a part of their lives? Now? Personal contact, and in no more effectual way than in the charting process! "Spectator" has never had this experience or he would hardly have the "nerve" to say that the mentor is "bluffing" when he attempts to chart the denominational standard, and that the boys in such case are not under normal conditions. In the first case we take it that every

mentor is sincere in the purpose to live out in his own life the things he is giving to his boys for ideals—he must set a standard and surely this is not priggishness for a man to attempt to lead a group of boys by force of example. Isn't this the very precept that Jesus gives us? With the 'teen age boys, we're all leaders, because whether we like it or not, the average normal boy will look to some of us, see what we do, and in his own way imitate our action. The mentor isn't a bluff because in all sincerity he is trying to go "the second mile" in living up to all the points of the C.S.E.T. I happen to know of mentors who, because of these very facts that I have stated, have made a right-about-face in their own lives. Without animosity may I say to "Spectator"—in all fairness, test yourself—read the handbook—don't just glance through it, but just see if you know any other programme that is helping boys in such a definite way to contract wholesome habits.

As regards the normal boy, "Spectator" evidently doesn't know that there is a strong religious tendency during this 'teen age. One wouldn't be in touch with a group of boys for long before he realized this. True, there may be all sorts of "devilishness" on the surface, much roughness and disturbance at times, but these can all be relegated to their proper place if a man only has the gumption to get in touch with the fine streak of spirit that's underneath every boy's hide. Surely no one desires that these fellows should get out on the street corners to tell "what a good boy am I"—nothing like it. Between mentor and boy there is an understanding established in charting—the mentor sets up the ideal and pledges himself to stand by his boy to the limit to help him "come across"—the boy will mighty readily respond to such treatment. With their quite natural desire to "effervesce" at times these boys need constant help and sometimes a good check rein. That's where the mentor comes in. He's "on the job" for all the bean feeds, athletic stunts, etc., but also he's right there to help his boys measure up to the eight points of the Devotional Standard.

I only wish that I might show "Spectator" some letters that I have in my possession from C.S.E.T. boys who are in France. Certainly he wouldn't think these fellows "prigs" when they say that their C.S.E.T. experience has helped them "stay clean" through the storm of temptation that surrounds them. This is only the outside fringe of what these tests have already accomplished, and surely these splendid fellows I refer to are normal in every way. Criticism will no doubt bring more understanding of the C.S.E.T. to our Church folk, but I should advise, especially the man who has a "kick," to go with an open heart and mind to a boys' work conference—not just to drop in on one session, but go and see a conference through. I guarantee to that individual that his objections to the C.S.E.T. will be like the Arabs who folded their tents and "silently stole away."

J. S. Carroll.

CHILDREN'S NUMBER OF THE "MISSION WORLD."

Sir,—The February number of the "Mission World" will again be the children's number. It will contain the Primate's Lenten Letter to the Children of the Church, also a series of special articles and stories in connection with the work among Indians and Eskimo. The number will be freely illustrated throughout. The price, ten cents per copy. We trust that all the children in our Sunday Schools will be given an opportunity of purchasing a copy, and be encour-

aged to sell copies to others. Last year the Sunday School children of the Church in the United States sold one hundred thousand copies of the Children's Number of the Spirit of Missions. It is hoped that those in authority in the Sunday Schools will do their best to forward and extend the circulation of this children's number, so that greater interest may follow increased information, and lead to a larger children's Lenten offering. Orders for the children's number should be addressed to "The Mission World," 131 Confederation Life Building, Toronto.

S. Gould, General Secretary.

CLERICAL STIPENDS.

Sir,—I read your issue of January 10th very carefully, and after doing so I put together four articles entitled "Parish Finances," "Give a Young Man a Chance," "Inferior Men and Sermons," and "Clerical Stipends," and it seems to me that there is a relationship. The whole evil of the Church of England is in the salaries of the clergy. Not one in three receives a self-respecting wage, and not one in ten in the missionary districts receives even enough to live on in comfort. Who has ever heard of a clergyman in a mission station taking a real carefree holiday or holding even a reasonable life insurance, let alone endowment that will give him comfort in his old age. The old men dare not make way for the younger, and so we find the plea to give the young man a chance, which is more than likely to pass unheeded. Our young men know this and that is the reason why so many nearly enter the ministry but turn aside to some occupation where there is a real chance of getting a home before he is middle aged. Unless a young man has a tremendous influence or an extraordinary ability combined with force of character which wont be kept down his chances of rising up from the regions of the submerged is nil. How can a man get the inspiration to preach or to do pastoral work when he feels that there is a weight which is keeping him down, when he feels a great financial gulf fixed between himself and his parishioners. This is the time when parish budgets are being revised. The best beginning would be with the parsons' stipends. Life would flow into a host of poverty-stricken parsons and from them would flow the revival in religion. More and better men who have already dedicated their lives to God would seek to serve through the Church and the gain would be immense. In conclusion, why cannot a book be published as in England showing the actual incomes of our clergy. Over there the scandal is that some endowments are so large for the work done. Over here I fear it would be the other way round. It would do no harm and would do a lot of good. Failing that, let every Bishop in his diocesan report state what the income has been for each of his clergy during the past 12 months, or let a commission of business men be appointed to look into the whole business and to report to the Church at large.

J. D. P.

SUPERANNUATION FUNDS.

Sir,—I was delighted with the courteous and informative letter of Archdeacon Webb, of Edmonton, on the question of a clergy superannuation fund. It is gratifying to know that new funds are being planned by actuaries instead of by visionaries, as too often in the past. Archdeacon Webb makes this point that the Dominion Government annuities base their returns to annuitants on a 4 per cent. basis, whereas if the Church could establish an annuity system on a 5 per cent. basis the returns to an-

nuity would be larger. That is perfectly true, but it must not be forgotten that all the cost of administering Dominion Government annuities is paid out of general revenue, and does not come out of the money paid in by annuitants. Can Archdeacon Webb be sure that any committee the Church could appoint would be able to earn so much (say 7 or 8 per cent.) on its funds that it could meet all the expenses of management and 5 per cent. for the annuitants? Furthermore, can this be done, not for the next ten years only, but for the next fifty years? The scheme must be good not only for the next ten years of high interest, but for the next half-century, at least, of probably declining interest rates. Actuarial assistance is better than guess work, but even actuaries fail—particularly the more optimistic ones—as witness the "readjustment" of rates of practically every benevolent society in Canada in the last ten years. And the effect of some of those readjustments has been terrible. Similarly some educational and municipal superannuation schemes, carefully planned, have come to grief within the past year, and the Dominion Government civil service superannuation scheme abolished in 1897 has never been re-established though ministers and civil servants have worked hard at it. These schemes failed or were abandoned not because of losses of capital, but because the basis was not broad enough. But if Archdeacon Webb is sure a Church Committee would always make sound investments he will not carry a good many eastern laymen with him, because they can remember some eastern dioceses with large invested funds of which one-third were at one time, not only not returning any interest, but were not meeting the taxes on the property under mortgage. Possibly Archdeacon Webb has counted all these things in his scheme, but in any event they must form part of the calculations under which any permanent scheme is drafted.

Economist.

WHO WILL HELP?

Sir,—To the appeal, Who Will Help? which you so kindly put in our paper, I have received the following subscriptions, which I would be glad if you will acknowledge in your columns also. I am unable at present to make it known what price of a chair it will take, as we do not know what style can be used to best advantage, but am making enquiries, and until then, any subscriptions will be acceptable, as I do not think a sufficient amount is on hand yet.

- Received up to the present time:—
- Dec. 31—Mr. E. A. Peck, Peterborough \$2.00
 - Dec. 31—I. H. N., Oakville.... 2.00
 - Jan. 7—Mrs. Hague, Kingston. 1.00
 - Jan. 8—Molsons Bank, 114-118 Bay St., Toronto 5.00
 - Jan. 8—A. B. C., Guelph..... 3.00
 - Dec. 31—Mrs. H. Manley, Meaford 1.00
 - Jan. 9—Mrs. Jeffery Hill, Shelburne 2.00
 - Jan. 10—W. Dewfall, Toronto... 2.00
 - Jan. 11—Alex Weir, Burford ... 1.00

Total \$19.00
The writer of the appeal is very grateful for such a prompt response.

J. R. Bythell,
Rector, St. Thomas' Church,
Granton, Ont.

A result, which savours more of a national loan than a campaign for social and moral benefit, follows the work which Mr. J. J. Virgo, of England, came to the United States last September to further. No less than ten million pounds sterling has been contributed by that country for Y.M.C.A. work.

The Churchwoman

New Branch of W.A. Formed.

An enthusiastic gathering of the women workers of St. Paul's Church, Runnymede, Toronto, met in the church on January 17, to participate in the organization of a new Branch of the Woman's Auxiliary. The meeting was addressed by Miss Summerhayes, general secretary of the W.A. for the diocese of Toronto, who explained the object of such an organization in a church and the necessity of concentrated efforts upon the part of the officers and members to successfully conduct the work. Rev. E. Morley, the Rector, commended the ladies upon their enthusiasm in endeavouring to establish a new society, which meant more work. "It is another milestone reached in the programme of our church," he said. The officers are: Mrs. F. Forsyth, pres.; Mrs. G. L. Murchison, vice-pres.; Mrs. G. A. Carter, sec.; Mrs. Morley, treas.; Mrs. H. Hallett, Dorcas sec.; Mrs. J. Gunn, literature sec.; Mrs. V. D. Harbinson, sec. of baby department; Mrs. A. V. Day, General Board representative. The society will meet every alternate Thursday in the basement of the church.

W.A. Has Successful Year.

The Woman's Auxiliary of St. Thomas' Parish, Granton, Ont., held their annual meeting on Thursday, December 6th. The president, Mrs. Bythell, was in the chair, and the Rector conducted the opening devotions and gave a Bible talk on the work of the women, commending them highly for the success of their faithful efforts during the past year. The secretary, Mrs. A. German, read an interesting report, showing an increase of attendance at meetings, an increase of missionary interest and an increase of giving. The report of the treasurer, Mrs. W. S. Dinsmore, showed a substantial increase, amounting to nearly \$100. The officers for the ensuing year are as follow:—Honorary president, Mrs. J. R. Bythell; president, Mrs. W. J. Dinsmore, vice-president, Mrs. S. Coxon; secretary, Mrs. A. German; treasurer, Mrs. W. S. Dinsmore. Other members on the executive: Mrs. C. Powers, Mrs. E. L. Hodgins, Miss F. Stanley.

The annual meeting of the Ladies' Guild of St. Thomas Church was held on Thursday, January 10th, at the home of Mrs. W. Foster. The Rector, Rev. J. R. Bythell, opened the meeting with prayer, and Mrs. Bythell, being president, conducted the business. The annual reports were read and approved, total receipts being \$470.74, with a balance on hand of \$296.09, which is the commencement of a fund for Church building improvement, which the ladies hope will be commenced after the war. Plans for the coming year's work were discussed and committees appointed to act on the same. The election of officers resulted as follows:—President, Mrs. J. R. Bythell; vice-president, Mrs. W. Dann; secretary, Miss Jennie Foreman; treasurer, Mrs. H. German. Other members on the executive:—Mrs. S. Coxon, Mrs. Clatworthy, Miss Ada Jermyn.

One of the mission clergy of the American Church in Utah has been working for three weeks recently as a labourer in one of the large copper plants in order to get to know the men and their point of view—and incidentally to earn three dollars a day for the Armenian and Syrian Relief Fund. He says: "It has been a wonderful experience, and one which a missionary should go through at an industrial centre before trying to preach to the men."

Church News

Preferments, Appointments and Inductions.

Moffatt, Rev. E. K., M.A., of Fort, diocese of Qu'Appelle, appointed to the Mission of East Angus, Quebec.

Love, Rev. A. T., B.A., of Marbleton, diocese of Quebec, elected Rural Dean of Cookshire.

Roche, Rev. Henry, formerly Curate of St. John's, West Toronto, to be Curate of the Church of the Ascension, Hamilton. (Diocese of Niagara.)

Naylor, Rev. Herbert, Incumbent of Longford Mills and Atherley, to be Curate at St. John's, West Toronto. (Diocese of Toronto.)

Smith, Rev. C. H. E., M.A., Missionary at Acton and Rockwood, to be Rector of St. Mark's Church, Niagara-on-the-Lake. (Diocese of Niagara.)

Ryall, Rev. Septimus, Rector of Chemainus, B.C., to be Rector of Nanaimo, B.C. (diocese of Columbia.)

The Day of Prayer at St. John's, Saskatoon.

Special services were held in this church on the Day of Prayer, January 6th, which were well attended. At the morning service the Rector, the Rev. Canon Smith, preached from the text, 1 Kings 8: 61: "Let your heart therefore be perfect with the Lord our God, to walk in His statutes and to keep His commandments." The churches, he said, look upon war as a contradiction of the spirit of Christ, and yet the necessities of the times make it incumbent upon the Christian himself to fight. The stain upon our Christianity would have been indelible if in the face of the violation of Belgian neutrality we had simply folded our hands and stood indifferently at one side. Wherein Christianity has failed, it has been through no defect of the wondrous scheme itself, no lack of power, or love, or forethought in the living head, but simply through the weakness, the disloyalty, the half-heartedness of those poor human agents by whom Christ has willed to carry out His gracious purposes. The war calls us to serious thought, stern resolve, to individual consecration of self to Christ, so that the time may come when human passion shall be tamed, and peace begin its reign. Never has the glory of self-sacrifice shone out so brilliantly. Our men have gone to the front not thinking of personal gain, or the enlargement of national territory, but in response to the call for personal sacrifice. Our womankind have been no less ready to yield up their nearest and their dearest. But more than sympathy on our part is required if the ultimate issues of the war are to be the best. We have not done our part when we have given our dollars to the Patriotic and Red Cross Funds. There is a spiritual side to the war and there must be spiritual results. These will only be obtained by the sword of faith and the arrow of prayer. The spiritual force of the nation does not reside in the clergy alone. The people as well as the clergy must wake up. Individual responsibility calls for the practice of intercession and national responsibility calls no less for the practice of corporate worship, for united devotions. The mysterious, electrical force of the enthusiasm of numbers is of immense value in public worship. And yet many professing Christians are frightfully slack in their attendance at the house of prayer. Such plausible excuses are found for their absence. People say hard things of "slackers," and they are right. But the worst slackers are not the frightened youths who will not fight, but the lazy Christians who will not pray. The nation must humble itself in prayer, contrition and consecration

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must precede victory and righteous peace.

At the evening service the Rev. Prof. A. C. Collier preached from the text Isaiah 6: 1: "In the year that King Uzziah died I saw also the Lord sitting upon a throne high and lifted up." At the conclusion of this service the Rev. Dr. Carpenter conducted a fifteen-minute prayer meeting for which most of the congregation remained. A similar prayer service was held by the teachers and officers of the Sunday School at 4 o'clock, conducted by the superintendent, Mr. G. F. Chambers. Appropriate hymns and anthems were sung and the King's Proclamation was read at all services, the congregations standing to attention.

Quebec Diocesan Notes.

The Rev. Wm. Trivett visited Quebec City on Sunday, January 13th. He preached in the Cathedral and St. Matthew's morning and evening, respectively, and gave a lantern-talk to Trinity Church Sunday School in the afternoon. On Monday evening there was a well-attended missionary meeting in the Cathedral Hall. Other points in the diocese visited by Mr. Trivett were La Tuque, Stanstead, Shawinigan, Grande Mère and Three Rivers.

An interesting ceremony took place in Trinity Church on Sunday morning, January 13th. This was the unveiling of a brass memorial tablet in memory of Major Holliday, M.C. The brass bears the following inscription: "In loving memory of Major William Jeffery Holliday, M.C., 1st Canadian Contingent. Born April 12th, 1877—Died April 16th, 1917. From wounds received at Vimy Ridge. 'Greater love hath no man than this that a man lay down his life for his friends.'"

VESTRY MEETINGS AT OTTAWA.

The annual vestry meetings of the various parishes in Ottawa were held this year on Monday, January 15th. The reports presented were of an encouraging and satisfactory character.

Christ Church Cathedral.—Wardens, H. Blakney and M. P. Chesley reapointed. Receipts in full during the past eight months, \$4,975.04. The sum of \$2,047.44 was donated to Missions and \$760 as special gifts. Delegate to Synod for three years, Dr. F. Montizambert. It was reported that the Sunday School is making splendid progress. When Rev. L. I. Smith took charge a few years ago, it had 75 pupils, now it has 400 pupils and 29 teachers. The Cathedral has 130 names on its honour roll of whom 15 have died on the battlefields of France and Flanders.

St. George's.—Wardens, J. T. Ham-mill, R. D. Baker. Delegates to Synod, C. MacNab, J. B. Fraser and Lieut.-Col. White. Receipts in full, \$14,152.62. In a résumé of the church activities for the year, the Rev. Canon Snowdon, the Rector, commended the work of the Sunday School under the leadership of Miss Ruth Jenkins, and pointed out its many needs, and its relative importance to the church. The W.A. came in for a share of the praise which included the leader and founder, Mrs. Tilton. Canon Snowdon proposed a memorial window, the subject of which to be David and his three mighty men, to perpetuate the memory of those of the congregation who have fallen in battle. The total enlistments were 254: 239 in the army, 5 in the navy and 12 nurses. The Military Medal was won by Gurnee Little, the Military Cross by Harry Mason and Allan Johnson, and the D.S.O. by the three sons of Col. W. P. Anderson. Those who have fallen number 31, and one is missing. Canon Snowdon announced that \$1,500 has been subscribed towards the window already. Previous to the meeting, the

Rev. Dr. Craig, the Rector of St. Martin's Church, Montreal, addressed the Men's Society, taking as his subject, the Great Events of 1917.

St. Alban's.—Wardens, Colonel A. Z. Palmer, Mr. E. S. Houston. A very satisfactory financial statement was presented and it was unanimously determined by the vestry to grant a bonus of \$200 to the Rev. T. J. Stiles, the Rector. Since last Easter there has been a decided growth in the membership of the congregation, and during the year many improvements have been made to the church and rectory.

Holy Trinity.—Wardens, Colonel Charles Winter, Mr. Joseph Leslie. Delegates to Synod, Colonel Winter, Mr. F. H. Gisborne, K.C., and Mr. Leslie. Receipts, \$2,097. The Mission Fund assessment was overpaid by the sum of \$50. The Rector's stipend was increased by \$200.

All Saints.—The Rector, Archdeacon Mackay presided. Wardens, Col. J. W. Woods, Mr. Alexander Simpson. Delegate to Synod for three years, Mr. C. A. Magrath. Receipts, \$11,725. The Rector was unanimously voted the sum of \$250 as a bonus. Very gratifying reports of the past year were presented, and one of the most important questions with which the meeting dealt was the extension of the Sunday School, which has now become inadequate for the large number of pupils attending it, reported to be 300. It was finally decided to leave the matter to the advisory board, who will take up consideration of plans and the cost of new Sunday School hall. Rev. Norman H. Snow, M.A., the new Curate of All Saints' Church, commenced his duties on January 15th. For the past three years he has been in charge of All Saints' Church, Westboro.

St. Matthew's.—Wardens, Messrs. J. T. Barrett and George W. Dawson. Lay delegates to Synod, Messrs. G. H. Hopkins, G. W. Dawson and F. G. Wait. Receipts, \$13,391.58. The sum of \$2,446.50 was contributed to Missions. There are 68 teachers and 682 children in the Sunday School. There are 184 names on the honour roll of the church, 7 of whom have made the supreme sacrifice. In addition to the contributions already mentioned, the Senior, Junior, Girls' and Babies' Branches of the W.A., besides making much clothing for the inmates of Mission schools, contributed \$470 to missionary objects. The Edith Cavell Red Cross Club made 192 garments for overseas hospital use, and contributed \$100 to furnish the surgery in Clarence House, Roehampton, England, the military hospital founded by Miss Lewis, of Ottawa. St. Anna's Guild contributed \$805 towards the payment of the mortgage, and invested \$500 in Victory bonds—a nest egg towards the future needs of the parish. The past year has been the most gratifying, owing to the fact that the congregation paid off the last dollar of indebtedness and the church is now absolutely free of debt.

St. Barnabas.—Wardens, Mr. J. E. Rourke and Lieut. J. P. Simon. Delegate to Synod for three years, Mr. M. W. Maynard. Receipts, \$4,190.34. The Rector, the Rev. W. H. Prior, who presided, showed conclusively in his report, that considerable progress has been made in the parish during the past few years. The finances of the church were never in a more flourishing condition. The guilds and various societies have done splendid work in the year that is past, and the prospect for the future is exceedingly bright. There are at present on active service 15 per cent. of the total population of St. Barnabas' Church.

An Appreciative Address.

At a specially held vestry meeting of St. Jude's Church, Brantford, which was lately held, a pleasing event

took place when the following address, signed by the wardens and officers of the various organizations in the parish, was read to the Rector, the Rev. C. E. Jeakins: "We are reminded at this time that you celebrate your fourth anniversary with us on Sunday next, three years of which have been most critical and troublous ones for our own and many other Empires, and the world struggle now going on is momentous in the life and welfare of Christians and of Christianity, but we feel an all-ruling Providence will guide and direct the forces, of which we are a part, to a decisive victory in sustaining national life, honor, freedom, justice and above all the Christian spirit which at this season is so predominant in our hearts. We are proud of the part you have taken in defence of the Empire, in the work done, and comfort you were permitted to render others, depicting in a measure the principles you preach and practice. We desire to extend our thanks for the effective work you have done amongst us, perhaps much more so than you realize, and our hope is that you may be spared long years to be with us and one of us, and that the result of your labours may be increased manifold. We appreciate sincerely your ministrations in general, the successful growth of the Sunday School, the kindly thought and advice in regard to the various societies. As a man we esteem and respect you for the many evidences of kindness, thoughtfulness, and affection displayed at all times. We ask you and Mrs. Jeakins to accept our best wishes on this occasion, and may it be only a forerunner of many pleasant anniversaries amongst us."

The Rev. Herbert Naylor Leaves Longford Mills.

Rev. Herbert Naylor has left this parish having accepted the curacy of St. John's, West Toronto, of which the Rev. R. MacNamara is the Rector. Prior to his leaving for his new post of work, Mr. Naylor was presented with a purse of money and an address by the members of his old congregation.

Annual Vestry Meeting.

The yearly vestry meeting of St. John's, West Toronto, was held on January 14th, in the Parish Hall and was well attended. The Rector, the Rev. R. MacNamara, presided. Owing to the fact that the date of the annual vestry meeting had been changed from Easter to the beginning of the year, the reports presented only covered a period of seven months, and were satisfactorily received. Receipts during the seven months, including Missions, were \$6,930.39, showing an increase of \$900 over the whole of the preceding year. The Rector and the organist were voted substantial increases. Messrs. J. B. McCuaig and W. J. Wadsworth were appointed and elected churchwardens. The proceedings of this meeting will be placed before the Executive Committee of the Synod for confirmation at the Easter vestry meeting, when the lay delegates will be appointed.

The White Gift for the King Service.

Planned and carried out under the leadership of Miss Duggan, the Deaconess, unqualified satisfaction was the result of the White Gifts for the King service held in the Church of the Advent, West Toronto, on Thursday evening, January the 10th. The officers and teachers of the Sunday School entered sympathetically into the new plan. A special sermon was preached on the subject early in November and the proposed plan was mentioned in the school each Sunday following. The teachers also talked

it over with their classes. The platform and surroundings were draped in white, while in the centre of the platform hung a fine pointed electric star. After Scripture reading and prayer and an appropriate Christmas pageant, the gifts were brought forward and placed on a table covered with white. The results of the gifts were as follows: Gifts of self, 7; reconsecration, 6; gifts of service in the church, 76; gifts of service in the Sunday School, 199; gifts of substance, which included Sunday School Fund, Social Service Fund, Hospital for Sick Children, Missions, Hospital for Consumptives, Anglican Camps and Lantern Fund for the Mission, amounted to \$50.07. When the gifts had all been presented the programme was continued and proved to be a great success. No one can tell what the ultimate results of these "White Gifts" will mean. All seemed to grasp the blessed truth that, after all, it is "More blessed to give than to receive."

Similar to the Heathen.

"Anyone who is not willing to assist in sending aid to the 856,000,000 people living in darkness is a denier of God," said the Bishop of Toronto, on Sunday evening last, at St. John's the Evangelist, Toronto. Speaking from the text, Titus 1: 16, "They profess that they know God, but in words they deny Him," the Bishop said that all social inconsistencies, tricks, of trade and social falsehoods were denials of God. This he held was not an intolerable belief compared with Christ. The difference between a person who resorted to such inconsistencies and the unenlightened heathen, was only one of degree. Daily, Christians denied God in thought, word and action. "Sow a thought and reap a deed; sow a habit and reap a habit; sow a character and you reap a destiny." This the Bishop held was the law of life. "God is the supreme reality of our existence; of existence in time and in eternity," said the Bishop in urging that in the exigencies of the present time people should not lose sight of the Creator.

A Unique Service.

A unique service was held on Sunday evening last, at the Church of the Ascension, Hamilton, it being an Anglo-American service to celebrate the reunion of the English-speaking people in a crusade of Christianity and justice. The Rev. Walter Lord, Rector of St. John's Church, Buffalo, was the preacher, and he spoke of the entrance of the United States into the war and the bringing together of the two great English-speaking nations in the cause of justice and democracy. Out of this war would emerge a new English-speaking race, he asserted, a new Great Britain and a new United States. God grant that they might always stand together for the cause of justice and righteousness and liberty. About the church were the flags of the United States and the Union Jack, and at the conclusion of the service, "The Star-Spangled Banner" and "God Save the King" were sung.

Church of the Redeemer, Toronto, Honours Its Soldiers.

An original method of honouring church members who have given their services and lives for their country in the war was exhibited on Sunday morning last at the Church of the Redeemer, Toronto. This was the unfurling of a "service flag," dotted with nearly three hundred maple leaves, representing as many men who have gone overseas from the congregation. The flag looked like the star section of the star-spangled banner.

The maple leaves, red and purple in colour, were embroidered on a white ground, the purple leaves symbolizing the men who had made the supreme sacrifice. The flag will be hung outside the church on the corner of Bloor Street and Avenue Road. "We cannot honour our men too much," said Rev. C. J. James, Rector, in the course of a brief address on the purpose of the flag. "The emblem will tell the passers-by that three hundred men have gone from this church to fight for the Empire, for Canada, for Toronto, and for our homes."

Archdeacon Cody on Foreign Missions

On Sunday morning last Archdeacon Cody preached on the subject of Missions and he dwelt upon the responsibility of the Church as a whole in carrying the message of the Gospel to foreign lands. The Archdeacon quoted the message of Lloyd George to the Labour men in England last week: "You must go on or go under," as he said that this was as applicable to the Church as to the nation. He declared that the first characteristic of the Church is that it must be an expanding institution. It must also be universal. Another characteristic which the Church must have to be a success, is that it must be perpetual, and lastly it must be spiritual. "It isn't less Christianity we need today," declared the speaker, "but more Christianity. No man has a right to say anything is a failure unless he has helped to make it a success. The Church must proclaim the Gospel that teaches the whole world. Unless we link up our gospel with the homeland, we are going to weaken tremendously our power of taking Christianity to the foreign land."

Sudden Death of Rev. W. H. A. French

Rev. W. H. A. French, Rector of St. Thomas' Church, Shanty Bay, died suddenly from heart failure at his home on Saturday afternoon, January 12th. When walking along a path near the rectory, which he had shovelled out only a few minutes before, he fell on his face in the deep snow and was dead when picked up. He was in his 57th year and leaves a wife and three daughters, one of whom is nursing in France. He came from Fenelon Falls to Shanty Bay, and had made for himself a warm place in the hearts of his parishioners. At the time of his death he was High Chief Ranger for Central Ontario in the I.O.F., and he was also Chaplain of Corinthian Masonic Lodge, Barrie.

A.Y.P.A. Annual Banquet.

The Young People's Association of the Church of St. Mary the Virgin, Toronto, held a very successful annual banquet on Thursday evening, the 17th inst. There was a large attendance of young ladies, but the absence of young men was satisfactorily accounted for by the large honour roll at one end of the hall. Major Kirkpatrick, who was for some time a prisoner in Germany and has only recently returned, gave a most interesting address on some incidents that came under his observation. Captain the Rev. E. Appleyard, M.C., was also present, and addressed the meeting, telling of some of his experiences as a Chaplain at the front. Those present had an opportunity of seeing the Military Cross presented to Captain Appleyard by the King.

Memorial Tablet to Major Lewis.

A memorial tablet in honour of Major John B. Lewis, an editor of the Montreal "Daily Star," who went overseas with the 87th Battalion, Grenadier Guards, and was killed in the

Executor's Fees

The proper management of an Estate entails skill, experience and labor on the part of the Executor, whether he be an individual or a corporation. The Executor's remuneration in either case, is a small percentage and it is fixed by the court so that in appointing your Executor the efficiency of the organized Corporation costs no more than the service of an individual. In drawing up your Will, we solicit appointment as your Executor and refer to our thirty-five years experience as a recommendation.

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Somme offensive, was unveiled at the Iverley Settlement, a social reform institute, on January 13, by Rev. Dr. Herbert Symonds, of Christ Church Cathedral, a personal friend of the late Major Lewis.

Trinity Church, Aurora.

The annual vestry meeting of this church was held on January 14th, with the Rector, Rev. P. R. Soanes, presiding. The finances for the past nine months amounted to \$1,873.09, with a balance on hand of \$163. The officers appointed were: Rector's warden, Sidney Collis; people's warden, William Taylor; church treasurer, Wm. Large; sidesmen, W. H. Taylor, E. G. Reeves, Wm. Lee, Ewart Hill, J. Willis, S. Morris; lay delegates to Synod, J. B. Spurr, Col. A. C. Nicol; auditors, W. H. Taylor and Dr. Scrivener. The Rector's stipend was increased by \$200.

Kootenay Notes.

The annual "Week of Prayer" was observed this year in Vernon by a series of union meetings for prayer and praise. On Sunday, January 6th, the whole day was kept, at All Saints' Church, as a day of continuous prayer from 7.30 a.m.—9 p.m. In the afternoon at 4 p.m., a special civic service was held in the Empress Theatre, with an address by the Bishop. The Presbyterian and Methodist ministers and the Salvation Army captain, all took a part, as well as the Rector. The theatre was crowded, with one of the largest congregations known in Vernon. On Monday the meeting was held in All Saints' Church, when the address was given by the Rev. C. O. Main (Presbyterian), on "Prayer." On Tuesday the Bishop gave the address in the Presbyterian Church on "Faith." On Wednesday, the Rev. E. P. Laycock, Rector, gave the address in the Methodist Church on "Penitence," and the Rev. W. Vance (Methodist), was the speaker the following day at All Saints' Church, when the subject was "Righteousness." The closing meeting was held on the Friday in the Methodist Church, when the Bishop spoke on "Thankfulness." These meetings were all very well attended, and a splendid spirit of Christian fellowship was evidenced throughout. Requests were made afterwards for them to be continued, and many spoke of the help and blessing they had received.

The vestry meeting was held on January 14 in the Parish Hall. The Rector, Rev. E. P. Laycock, as chairman, gave some interesting facts and figures relating to the work of the year. There had been 356 services held in All Saints' Church; 23 baptisms and 28 persons confirmed. Two hundred and two men have left since the war began to serve at the front and of these 20 have been killed in action. To their memory a memorial

chapel has been built and is in regular use. Its cost has been met. Services are being held in five out-stations, and in these the Rev. H. E. Wright, M.A., is giving valued assistance. Mr. H. C. Remnant, people's warden, read an excellent report, showing that, in spite of a large decrease in the population of the town, the Church revenue had increased, the receipts for the year being \$5,589.45, which is \$578 in excess of that for 1916. The debt of the parish had been reduced by \$1,090.20, and the sum of \$270 had been sent to M.S.-C.C., and \$113.60 for the Missions to Jews. Much regret was expressed at the retirement of Mr. Remnant after five years' service as people's warden, and a standing vote of thanks was given to him for his invaluable aid during that time. Mr. A. L. C. Madden was unanimously elected people's warden and Mr. Costerton re-elected as auditor. The Rector reappointed Mr. A. W. Giles as his warden. Hearty thanks was accorded to the ladies for their help during the year and the meeting closed with the singing of the National Anthem and the Benediction.

St. Luke's, Dryden, Ont.

The annual vestry meeting was held on January 13th, Rev. R. Wilson, Rector, presiding. Wardens, Messrs. F. E. Robertson and J. B. Beveridge. Delegates to Synod, Messrs. J. B. Beveridge and G. H. Pronger. Substitutes, Messrs. R. W. Trist and F. G. Gillbanks. The financial report was most satisfactory. It was unanimously decided to raise the Rector's stipend \$10 a month. Reports were read from the W.A. and Sunday School, which showed both to be in a healthy condition. In presenting the S.S. report, the Rector pointed out that there were at present 75 children in attendance, six teachers and the superintendent. It was noted with satisfaction that during the year over \$80 had been sent out of the parish for Missions and the larger activities of the Church. The usual votes of thanks were passed.

An Aged Churchman Laid to Rest.

The Church of England in Toronto has lost one of its most highly respected members in the death of Mr. Samuel Trees. He was born in the town of Walsall, England, a few miles north of Birmingham, in 1838, and early in life entered the saddlery business of Henry Brace and Co., being appointed by the Government a saddlery inspector. In 1859, when the volunteer movement was inaugurated to repel a threatened French invasion, he was one of the first of his native town to respond. The firm with which he had been employed were large exporters to all parts of the globe. Little wonder that an ambitious spirit and an active mind, inspired him as a young man

of twenty-eight to seek his fortune in the Canadian land of promise. He arrived in Toronto a few days after the Fenian Raid of '66. In eight years he had developed a business as an importer of saddlery and trunks, which warranted the purchase of the property which is the headquarters of the same business to-day. A collar and blanket factory at Whitby, and a distributing warehouse in Winnipeg to-day witness the expansion that has been built on the character and methods during a long business life. Up to about two weeks ago Mr. Trees was to be found at his desk; he had no taste for the bread of idleness. Almost with his coming to Canada Samuel Trees went upon the board of the Upper Canada Bible Society. He was a staunch member of the Church of England, and for thirteen years was Rector's warden of All Saints' Church. He was a member of the Council of Wycliffe College, and a Synod representative. He married Miss J. F. Dixon, a sister of Rev. Canon Dixon, of Toronto. For two years (thirty-four years ago), Mr. Trees sat in the City Council. St. George's Society found in him an enthusiastic member. He was heart and soul an Englishman and was ever ready to extend a helping hand to those who needed it, especially to those who were from his own land. He was president of the society in 1877, and for forty years was treasurer. He was one of the senior managers of the House of Industry. Mr. Trees was a pioneer in the electrical development in Toronto, being associated with Sir Henry Pellatt, S. F. McKinnon and others in founding the Toronto Electric Light Co.; the Hamilton Electric Light Co., the Canada Paint Co., the Toronto Lead and Colour Co., and the British-Canadian Loan and Investment Co. were other interests. The late Mr. Trees leaves four sons: Jas. D. Trees, vice-president and general manager of Samuel Trees and Co., Ltd.; Samuel L. Trees, manager of the factory at Whitby; and Lieut. C. F. Trees and Lieut. A. G. Trees, both of the 198th Battalion (Canadian Buffs), now at Witley Camp, England; and three daughters, Charlotte E., Edith J., and Ethel. The funeral service at the home was conducted by Major the Rev. Canon Dixon, assisted by the Rev. W. J. Southam, Rector of All Saints' Church. The honorary pallbearers were Sir Frederick Stupart, vice-president, St. George's Society; Messrs. Fred. C. Jarvis, treasurer, Wycliffe College; George Keith; William Logan, representative of All Saints' Church; Fred. Hatch, Whitby; and James Nicholson.

Rev. H. Roche Goes to Hamilton.

The Rev. Henry Roche, M.A., has accepted a call as assistant to the Rev. Dr. R. J. Renison, of the Church of the Ascension, Hamilton. Mr. Roche, who was formerly assistant at St. John's, West Toronto, was presented by Mr. Wm. McCullough, on behalf of the Sunday School, with a handsome travelling bag, in appreciation of his services. Previous to his acceptance of the curacy at St. John's, he was successfully engaged throughout Ontario for the Dominion Alliance.

Port Arthur Notes.

Miss M. A. Booth, a pioneer church worker, very active and liberal in all Woman's Auxiliary work, died in the early morning hours of January 13th, aged 64 years. For twenty-two years she had been housekeeper for Mr. Heyton, an elevator foreman in this city, and during all that time had been prominent in church matters, her faithful attendance and liberal gifts being always a prominent feature of Woman's Auxiliary work. Her funeral took place Tuesday afternoon, January 15th, to St. John's Church,

and very attended to her memo. and Mrs. the Woma the organ blessed an perfect be being cha in-charge, where Mr. on the aft the pallbe men of his native of

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Union

310 F Total Main



and very many sympathizing friends attended the service out of respect to her memory. The choir was present, and Mrs. Harry Sellers, president of the Woman's Auxiliary, presided at the organ. The hymns, "Hush! blessed are the dead," and "Peace, perfect peace," were sung, Psalm 39 being chanted. Rev. J. Leigh, priest-in-charge, officiated. Horn's elevator, where Mr. Heyton is foreman, closed on the afternoon of the funeral, and the pallbearers were all fellow-workmen of his. The deceased lady was a native of Liverpool, Eng.

Mr. D. J. Cowan, for the past two years mayor of Port Arthur, and for three years before that one of the city aldermen, read a magnificent paper on "The Trial of our Lord from a Legal Standpoint," before a splendid gathering of the men of the congregation in St. John's Parish Hall, Tuesday evening, January 15th. Mr. Cowan, who is a lawyer by profession, treated the subject in a most masterly manner, handling it with perfect taste and skill, and at the conclusion a hearty vote of thanks was tendered the lecturer, moved by W. F. Langworthy, K.C., Crown attorney, and Colonel C. N. Laurie, M.D., Rector's warden. It is intended to have these gatherings twice a month. At the next meeting on January 29th, I. L. Matthews, an ex-mayor and ex-president of the board of trade, now chairman of the Public Utilities Commission, will deliver an address.

St. John's Church is proud of its enlistment record. Two hundred and ninety-nine members of the congregation have enlisted for overseas service, of which number sixty-five have made the supreme sacrifice. Can any congregation of a similar size in Canada, or anywhere else in the Empire, surpass the record of St. John's, Port Arthur?

Lieut. Skey Wins the M. C.

Immediately following the departure for overseas of his father, the Rev. Lawrence E. Skey, Rector of St. Anne's Church, came the news that Lieut. Warren R. Skey has been awarded the Military Cross for conspicuous bravery on the field of battle. At the time of his enlistment as a gunner in the 34th Battery he was attending the university, where he was studying for the ministry, but before going overseas eighteen months ago he qualified for a commission. In England he transferred into the 48th Howitzer Battery, with which he went to France.

To Dedicate Memorial.

The bronze memorial tablet, sent from overseas by the officers and members of the 3rd Battalion to Mr. and Mrs. A. T. Platt, Toronto, in memory of their son, Lieut. Henry Errol Beauchamp Platt, has been placed in the Church of the Epiphany, and will be unveiled at the morning service at 11 o'clock next Sunday, 27th January. Archdeacon Inglis will read the dedication service, to which

all veterans and members of the militia forces are invited. Members of the 3rd Battalion, with whom the deceased young officer fought at the front, are especially requested to be present.

Canon White's Consecration Postponed.

The consecration of Canon White as Bishop of Newfoundland has been postponed owing to the fact that the Archbishop of Canterbury has cabled out to the Archbishop of Nova Scotia that certain necessary papers cannot reach Halifax before the middle of February at the earliest. No definite date has as yet been able to be fixed for the consecration to take place owing to this delay.

Memorial Windows.

St. Matthias' Church, Westmount, P.Q., has recently had added to it a handsome stained glass window in memory of the late Lieut. Maurice Alexander Jaques, who was killed at the Somme in September, 1916. The window is in the north transept, and was presented by Mr. and Mrs. E. S. Jaques, the parents of Lieut. Jaques. This is the fourth memorial window that has been erected in this church during the past five or six years.

Harwood Pioneer Passes.

One of the earliest settlers in the neighbourhood of Harwood (Diocese of Toronto), Mr. George Farr, died suddenly on the 14th. He was in his ninetieth year, and had just completed sixty-five years of married life, all of which were spent at Harwood, mostly in farming. Both he and his family were strong supporters of St. John's Church there, and were chiefly responsible for the restoration of the pretty little church some years ago. Although there has been no Anglican clergyman in charge there for some years, the Sunday School has been kept going by one or other of Mr. Farr's daughters. The funeral took place on Thursday, January 17th, and was widely attended, the service at the house being conducted (in the absence of an Anglican clergyman), by the Presbyterian minister, and at the mortuary chapel at Cobourg by the Rev. T. F. Summerhayes (a son-in-law) and the Rev. Mr. Bremner, the Presbyterian minister at Cobourg.

Obituary.

Mrs. John Dickinson (relict of the late Mr. John Dickinson), one of the oldest and most highly respected residents of Kemptville, Ont., passed peacefully away on Saturday last at the great age of eighty-six years. The funeral took place on Tuesday, being conducted by the Rector, Rev. R. J. Dumbrielle, in the Parish Church, of which the deceased lady was a lifelong, loyal and devoted member. Mrs. Dickinson leaves to mourn her loss one daughter, Mrs. William Kidd, of Burritts Rapids; and five sons, Charles, William, George, Howard, of this place, and the Rev. A. Sidney, Rector of Adolphustown; all of whom have the sincere sympathy of the whole community in their bereavement.

WOMAN, LOVELY WOMAN

Like morning roses bathed in dew is the complexion of a woman who has made herself lovely by regularly anointing her face with the purest and best of all skin foods, "Campana's Italian Balm."—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

THE RAFFLE

Rev. J. A. Shirley.

"LET her work! Let her work! Come on now. All the way. Hard! Hard. Hard! A beautiful rock; exactly what I wanted." It was the voice of Captain Weyburn, one of the best known curlers of the western portion of the province, a skip who was usually to be reckoned with even in the Winnipeg bonspiel. He had won military distinction in the volunteer system, but the present European conflict found him so crippled with rheumatism that active service was impossible. He remained upon his farm, cultivating more land than ever, and setting an example to his community of liberality in patriotic giving.

One of the towns of Manitoba had arranged to hold a bonspiel, offering two competitions, a consolation event, and a prize for the grand aggregate. Captain Weyburn had decided to enter a rink and had chosen his own second and third men to play lead and second respectively, and had picked one of the steadiest skips of the club to play third for him.

They had won one competition and had advanced so far in the other that another victory would mean for them the grand aggregate. They were drawn against Dr. Baird, one of the best of the home club skips. On the twelfth end they were even and an extra end was necessary. Baird had the last rock and he was playing a knockout game, depending on his final shot for the winning point. But he had missed one rock and Weyburn's third man had drawn his second shot for a perfect guard, which called for his skip's exclamation, "A beautiful rock; exactly what I wanted." Baird's third man knocked off the guard. The Captain placed another but left two inches of the counting rock, which lay well back in the house, exposed. Baird attempted with his first rock to get by the guard and take out the shot. His rock came gliding down the ice drawing beautifully by the guard.

"He's got it! He's got it!" yelled some of his supporters, but just as his rock had passed the guard it fell back a little and grazing the shot, wicked it over just enough that it lay guarded perfectly. Captain Weyburn played his last rock to guard the tee, but he played too carefully. His men swept like trojans but it was of no avail; the rock stayed on the hogline. The only play for Baird was to make a draw, and he had plenty of room to place his rock anywhere inside the four-foot ring. With great precision he delivered it, then catching up he followed, bending over it with great anxiety. In front were his two sweepers with their brooms gripped hard, prancing backwards ready for the word to sweep. But the word was never given.

"Whoa! Whoa! Whoa." This was the only exclamation of their skip. Right on the tee, sometimes a few inches ahead of it, Weyburn's third man was nervously polishing the ice with his broom. When the rock reached the front ring he drew in a prodigious breath and began to sweep with amazing speed. Spectators declared afterwards that when the rock had reached the tee it could be seen to take on new life. The blood was rushing to the sweeper's face, but still he swept at an even greater pace.

"Hurrah. He's got it," shouted some of the onlookers.

"A tie! A tie!" yelled others.

Weyburn and Baird stood for a moment viewing the situation.

"I guess we had better measure it," said Captain Weyburn.

"Not much use," replied Baird, and held out his hand towards Weyburn. "It was a hard game to lose."

"It has been the best game of the bonspiel for us," said Captain Weyburn.

The next day Weyburn and his men returned home carrying some of their prizes, while others had to be checked, first in one event, third in another and the grand aggregate. The last named prize was four gasoline lamps, valuable articles in towns that have not electricity, and on the farms. But the Captain had for several years lighted his farmhouse by a system for manufacturing gas, installed in his basement. The lamp was of little practical value to him. He did not want to sell a prize which he had won, and he began to consider his many friends to see where it would be most useful and most appreciated.

"Why don't you raffle it for the Patriotic Fund, Dad?" suggested his daughter.

"A capital idea! That's just what I'll do," said Captain Weyburn. "I will hitch up the horse and go into town right now." That afternoon the tickets were printed and it was arranged that one of the merchants should display the lamp in his window.

"I'll be satisfied if we get twenty-five dollars for the Patriotic Fund," said the Captain that night when he came home. But the lamp proved to be a greater attraction than he had expected, and there was such general approval of his generosity in helping the fund that twenty-five dollars' worth of tickets were quickly sold. Besides Weyburn himself was very energetic.

"Buy a ticket for my lamp, Higgins, the proceeds are for the Patriotic Fund."

"How much is it?" said Higgins, who was a labouring man supporting a wife and little child neither of whom had been blessed with the best of health; he himself had been out of work with an injured knee and money was pretty scarce with him.

"Only a quarter," said the Captain, "and the proceeds are for the Patriotic Fund." And Higgins bought the ticket. In this way Weyburn himself disposed of more than a score of tickets.

The hour when the winner was to be declared saw quite a throng gathered in and around the store; some had bought several tickets hoping that in multiplying their chances they might draw the lucky number. But the happiest man of the crowd was Captain Weyburn, for the proceeds had just been declared to be forty-two dollars and fifty cents.

The store-keeper climbed up onto the counter.

"Ladies and gentlemen," he said, a breathless silence following, "I declare the lucky number to be forty-four."

"I've got it! I've got it!" screamed a school girl of ten, and after a few minutes, which seemed to her an age, she had the coveted treasure within her arms.

"And I guess I won't have to miss any pictures either," she said to her little friend after they had got out onto the street. The condition on which she had been given the twenty-five cents to buy her ticket for the raffle, was that she should deny herself the next five picture shows, but now that she had won the lamp, she felt quite certain that her mother would not keep her to her promise.

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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Three days later Higgins' child was taken sick. He and his wife nursed it through the night, but in the morning it seemed worse. They called the doctor and after a brief survey he told them it was a severe case of pneumonia.

"You must send to the city for a trained nurse," he said. "It is the only chance."

"What will it cost?" asked Higgins. "I think we can get one for about five dollars a day," replied the doctor.

"How long will we need her?" asked Higgins again.

"Perhaps three days. Perhaps a week," answered the doctor. "Shall I send a telegram for you?"

Higgins was slow in answering; he was calculating what the cost would be and what he had with which to meet it. He glanced around the room. There seemed to be nothing that they could sell. His wife's eyes glistening with tears met his.

"Don't send," she said. "I will stay up night and day."

The doctor understood the circumstances. He was extremely careful in giving directions, yet in answer to Higgins' anxious question he told him plainly that the child would have very little chance without the service of a trained nurse.

After the doctor had gone Higgins paced the floor in mental anguish. He had no money to his credit at the bank, and he had only a few shillings in the house; he was not a member of any lodge nor had he friends to whom he could go. The furniture in the house was very meagre, the barest essentials, save a gramophone, which he had bought second-hand for eight dollars. It might bring five or six if he could find a purchaser, but that would only pay the railway expenses of a nurse. A thought struck him; he would raffle it. Perhaps he would get enough to enable him to send for the nurse for two or three days, and by that time there would likely be a change in the condition of the child. To save expenses he made tickets himself.

The next morning he carried the gramophone downtown and got permission to place it in a shop window. Beside it he placed a sign. "This gramophone will be raffled—tickets here, twenty-five cents." The shop-keeper bought a ticket. By noon Higgins had disposed of five others. There was no change in the condition of the child; if anything it seemed to be weaker and more feverish. Higgins went out again in the afternoon. He asked almost everyone he met to buy a ticket, but people did not seem to want the gramophone at any price. He was becoming discouraged.

Captain Weyburn was in town that afternoon. He had seen the sign in the window.

"What's this for?" he asked the store-keeper, and the store-keeper told him that Higgins had put it there to get what he could for it.

Later in the afternoon Higgins saw the Captain in the distance.

"Here at least I will be sure to sell a ticket," he thought to himself. "for I bought one from him."

"Buy a ticket for my gramophone, Captain?" he said approaching him.

"Sorry to refuse you, Higgins, but I don't believe in raffling for anything but patriotic purposes," replied Captain Weyburn and walked away.

Higgins was thoroughly discouraged. He had not the heart to try to sell any more tickets. He went back to his home and told his wife what had happened. He had only sold nine tickets and the gramophone would have to go. He had hoped by that time to have sold fifty, and then as he looked from the fevered face of his child to the tired, anxious face of his wife the man broke down and wept.

"Steady there! Come on now! All the way! Well swept boys. An ounce more weight would have been better, but they haven't got enough rocks left to win anyway." Captain Wey-

burn was on the long score of another curling game.

"Too bad about Higgins, isn't it?" said one of the curlers after the game was over and they had gathered into the clubroom to watch the finish of the game on the other sheet of ice.

"What's the matter with Higgins?" asked Captain Weyburn.

"His child is pretty bad. I guess there is no hope for it pulling through," answered the curler who had first spoken. "The doctor told him the only chance was to get a nurse. Higgins didn't have enough money so he tried to raffle off an old gramophone, but scarcely anyone bought tickets. They say he'll have to let it go for a song."

"Is that so?" said the old veteran of many contests. "He asked me to buy a ticket but I refused. I didn't know his child was sick. I'm going over to see him. Good night, boys."

A few minutes later Captain Weyburn knocked at the door of a little shack. There was a dim light inside but no one answered. He knocked again. Higgins came to the door in his shirt sleeves. The Captain stepped in.

"I'm awfully sorry, Higgins, to hear that your child is sick. I didn't know when you spoke to me this afternoon that anything was wrong. What does the doctor say?"

"He says that there is no hope unless we can get a nurse," replied Higgins, "and I am afraid he's right."

The Captain stepped noiselessly across the room, where he could look into the little bedroom. The mother was lying across the foot of the bed; she had fallen into a heavy sleep, the first since the doctor had been summoned. The little one was restless and breathing heavily. Captain Weyburn looked at his watch. "We've just got time to wire for a nurse and get her here on the midnight train. I'll send for one," he said. "Cheer up, Higgins, I'm awfully sorry I did not know sooner, but I think we may be in time yet."

He went to the station and sent a telegram. The operator had sent many such messages and knew just where to direct them. Within ten minutes he had an answer to say that a nurse would come on the next train. Weyburn phoned to his wife to explain that he would not be home until after the train had arrived.

When the train came in about two hours later he was there to meet it, and he went with the nurse straight to the house.

"I am afraid we did not send for you soon enough," he said to her as they followed the narrow path to Higgins' house. "I feel pretty bad about this case, too. A few days ago I raffled a lamp that I had won at a bonspiel and gave the proceeds to the Patriotic Fund. Higgins bought a ticket. Then when his child took sick he tried to raffle a gramophone to get enough money to send for you. I refused to buy one, because I thought he was just doing it to get some money for himself. I didn't know his child was sick. After all, I guess if it's not right to raffle for one thing it's not right to raffle for another. I hope you will be able to save the child, nurse."

"I'll do all that can be done," replied the nurse, "but I am afraid from what you say that it is likely too late."

When they reached the house the nurse laid aside her coat and went straight to the bed where the little one lay. Mrs. Higgins fell on her knees beside the bed and wept as though her heart would break. Higgins laid his hand upon her head, but he could not speak a word. The nurse bent over the child and listened to its breathing. When she looked up, both Higgins and the Captain knew that there was no hope.

Early in the afternoon of the day following a few people came to the house. The old gramophone was in its place, but on it rested a little white coffin and a wreath of roses.

ROSE ISLAND

By Lilian Leveridge

CHAPTER XXIII.

Gathering Clouds.

"Oh, Gentle-breath goes singing, goes singing through the grass, And all the flowers know her and love to see her pass.

Oh, all the flowers know her, and well they know the song That Gentle-breath goes singing, goes singing all day long.

O Gentle-breath! O Gentle-breath! They do not know you sing of death!"

—Anne Campbell Huesus.

It was May-time again at Rose Island. A faint perfume of spring flowers was wafted on the soft and balmy air, and in the mellow sunshine the forest buds were bursting into leaf. The little emerald isle presented a very pleasing picture that May noon-day. It was a veritable wild flower garden. Most of the wildings that June and Robin had planted had weathered the gales of winter, and the earliest were now in bloom.

The past few months had brought changes other than the changing seasons. That period of sweet, careless freedom in the wild would henceforth be tenderly cherished as one of the most beautiful of life's memories, but it was never in all its fresh beauty and joyousness to be theirs again.

Robin had become steeped to the lips in a new ambition which had taken Hilda quite by surprise. His views on books and education had radically changed during the last few months and for this the "Fairy Princess" had been chiefly responsible. She had come into his barren, fruitless life and had cast over it the magic glamour of poetry and romance, making its desert blossom as the rose. He had realized that while much of her glowing joyousness was due to her sweet and happy nature, her powers of receiving and giving happiness had been greatly enriched by books. Little by little the truth about books had come home to him. In their several branches they represented the discoveries of the world's wonder. All that men had thought out of the useful, beautiful, good and true had been put in books, that all who would might read and understand. Books were keys to the world's richest treasure stores. But in untaught hands those keys were valueless—education alone could provide the magic power.

So Robin astonished the household one day by declaring his determination to go to school again. Hilda did not object, as there was not enough work on the island to keep him employed; and his father was rather pleased than otherwise.

"If you want book learnin'," he said, "and have got grit enough to stick to the job, I don't know as I've anything agin it. I never got much schoolin' myself, but I could ha' done with some more. But mind, I don't want no foolin'—you're big enough now to be earnin' your salt, and if you don't give a good account o' yourself at school I can easy find you a job in the saw mill."

Robin was in earnest. He had not yet made his choice of a career, but he felt that whether his work lay in a saw mill or behind a desk he must bring to it the wide outlook and the grasp on life's possibilities that education alone could give. So with grim doggedness he had "stuck to the job."

There was no reason either why June should not resume her studies, so she and Robin, and Brownie, who would not be left behind, set out for school together. Miss Cameron greeted them with the warmest of welcomes, and throughout the year buoyed them up to put forth their best endeavours.

At the end of the first week June and Robin joined the class of five pre-

paring for entrance to the high school. Ruth thought that June would be able to get through easily and still have plenty of time to devote to her beloved music, but only by persistent and persevering work could Robin hope to win. Robin's natural intelligence was well up to the average, however. He worked with tireless energy, and was already "making good."

June's beloved music and her flowers monopolized almost too much of her time. She was a model music pupil, and Ruth delighted in her rapid progress; but as the testing time drew near she began to fall seriously behind in mathematics. She had always found arithmetic a weariness, and was often tempted to give less time to it than the subject demanded. Ruth tried to urge her on, and June made repeated but fitful efforts to keep abreast of her class. Yet towards the last her prospects were not too encouraging.

While June and Robin sat beneath the fragrant pines that May-day noon, busy with their studies, the fitful whirr of a saw-mill came to them on the wind across the water. The forest quiet had at last been desecrated. Ever since the autumn Mr. Christie and a gang of men had been working in his timber lots. A camp had been built in the woods, where the men ate and slept. They had taken out many telegraph poles, and now the saw-mill which had been erected was the scene of ceaseless work. The enterprise was turning out successfully, and Dave Christie was well satisfied with his prospects. But the desecrated woods, where the birds were afraid to sing and where the flowers were trampled into the earth, cost June and Robin many a pang of regret. Those dear old woods could never be the same again.

Robin was studying history, and June working a problem in arithmetic—at least, that is what she was supposed to be doing. But June's gaze often wandered away to the woodlands across the water, or the flowers blossoming upon the bank, or to the far-away gap in the hills, or to the blue sky overhead—anywhere but to the closed Arithmetic by her side. Still she seemed to be working fitfully. She wrote a few lines, then lapsed into a dream again. Thus the blank page was by degrees filled up. Robin watching her furtively wondered what she was doing. Her work did not much resemble arithmetic.

"How are you getting along, June?" he asked at length. "Are you stuck? Let me see what's the trouble."

As he spoke he reached out his hand to take her exercise book, but she drew it quickly back with a startled movement, while a self-conscious flush overspread her face. This was something so unusual that for a moment Robin was puzzled. Then the truth suddenly flashed upon him. "June," he said, "I do believe you're writing a poem!"

June blushed more rosily than ever, but did not deny the charge. "O June, I'd give anything to see it," cried Robin eagerly. "Do let me!" But he had to do a great deal of coaxing before June would give in. At last with extreme diffidence she handed him the book, and this is what he read:—

"Spring Flowers."

"This old world has so much that is lovely—

I'm glad to be living, aren't you?— God's blossomy greenness around us, Above us His limitless blue:

"The long days all sunshine and sparkle,

With moonlight to silver the dark, And glory of dawning and sunset The morning and evening to mark.

"There's the flowers, a divine revelation,

Each one in its loveliness rare, Of the glory in Springland abiding, And the love that encircles us here.

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"Heart to the
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"Heart to heart have you talked with the flowers?
Have you listened their whispered replies?
Have you seen the sweet smile on their faces,
And the light of the sun in their eyes?"

"Have you seen the Hepaticas folded
In furry green coats, fresh and new,
Awaiting the call of the breezes,
"Come out! We are sighing for you?"

"Have you seen the Spring Beauties,
all rosy,
A-dreaming of butterfly love?
Have you marked how their pale hands
are folded
In prayer when the stars shine
above?"

"Do you know where the trailing
Arbutus
Blooms, pearly and pink as a shell?
Have you learned the romance of its
story,
And the dreams in its sweetness that
dwell?"

"Have you heard the gay Dandelions
laughing?
Do they cheer you to glad-hearted
mirth?
Have you caught the soft sigh of the
Violet,
The sweetest of perfumes on earth?"

"They are calling: then listen, O
listen!
And breathe the rare fragrance they
fling.
For you is the light of their smiling;
For you is the joy of the Spring."
—June Sutherland.

"June, you surely never made that
up all yourself!" cried Robin, almost
incredulous, when he came to the end.
The face of the budding poetess
dimpled all over with a smile as she
silently nodded assent. "Do you like
it?" she asked.

"Like it! I never read anything I
liked so much."
"That's only because I wrote it,"
she asserted with an air of wisdom.
"Of course that makes a lot of differ-
ence," Robin admitted. "But I do
like it awfully well. I'd like it who-
ever wrote it."

"I thought you didn't like poetry."
"I didn't use to, but you know I do
now. I've missed a lot by not learn-
ing to like it sooner. But June, you
ought to be awful proud of yourself.
Why, you're a poet!"

"Oh no, Robin, I'm not. It takes
more than that to make a poet."
"You must be or you couldn't have
writ that—written, I mean. Is this
the first you ever did?"

"No, I've tried quite a few times
before, but I like this better than the
others."
"Oh, do show me the others, won't
you?"

"Maybe—some day. But Robin, it
must be time for you to go for the
mail. I won't go to-day, for I must
get at that horrid arithmetic, and then
practise a little."
"All right, I'll go right away. Will
you show me your poems when I come
back?"

"Yes, if you bring me a letter."
"Now, that isn't fair. You know I
can't bring a letter if there isn't one."
June laughed mirthfully. "It's a bar-
gain, Robin. Hurry and see if there
is one."
Robin picked up his book and hast-
ened away, while June tried to fix her
mind upon the troublesome problem.
Wandering lines of verse would keep
flitting through her brain, and they
did not mingle very well with mathe-
matics, but at last she obtained the
correct solution.

Just then Robin came springing up
the path, waving a letter in his hand.
"There!" he said as he handed it to
June. "I've done my part, and you
mustn't think I'll let you off yours.
There was a letter for Aunt Hilda too."
"Oh, good! It's from Daddy," she
cried, seating herself upon a fragrant
cushion of pine needles, and glancing
with a touch of oft-recurring pride at
the address in her father's clear, dis-
tinguished hand-writing, before break-
ing the seal.

But the dimpling smile quickly fad-
ed from her face; tears dropped
upon the closely-written sheets, and
her breast heaved with a choking sob.
Robin looked up quickly from his
book. "What's the matter, June?" he
asked in alarm. "Is anything wrong?"
June's answer was a burst of uncon-
trollable weeping. Several minutes
passed before she was able to finish
the letter. Then she handed it silent-
ly to Robin, and while she struggled
with her grief he read as follows:—

"New Westminster, B.C.,
"Apr. 20, 19—

"My darling June,—
"Your dear, sweet letter reached me
last night, and has since been read
many times. I wonder if you will ever
know how much your Daddy prizes
your weekly letters, how he gloats
over them as a miser gloats over his
gold. Your letters with their wealth
of detail and profuse little home pic-
tures, your thoughts and ambitions,
your hopes and fears and loves, are
just the kind I like, dear. They are
the chief joy of my life. And your
sweet little poems—they are the best
of all. Keep on writing and dream-
ing. A work, a good work, is wait-
ing for your pen some day. But—
don't neglect the arithmetic. I know
you find it hard to spend much time
on this uncongenial subject when
there are so many other things that
appeal to you so strongly. But don't
let the unloved task be a stumbling-
block to you, little daughter. You
must climb over it patiently or it may
debar you from many joys ahead.

"How I should love to see your wild
flower garden on Rose Island! The
wild flowers, the wild birds, and wild
life in every phase have always
appealed to me with a particular charm.

"So they want you to be organist
when Miss Cameron leaves! This is
a great surprise to me. I can scarcely
imagine my little-girl filling such a
post; but you tell me you are grow-
ing very tall; I try to fancy you there
at the organ, and the picture is very
sweet. Darling, I am so proud of
you; but I hope you will persistently
fight against all 'pride, vainglory and
hypocrisy.' A pure, modest and lowly
spirit is a grace which outweighs these
more showy accomplishments.

"God does not say, 'Be beautiful,
be wise,
Be aught that man in man would over-
prize."
Only "Be good," the tender Father
cries."

"Why is it necessary for you to be
confirmed before you can play at
church? You did not tell me. You
ask my advice about the Confirmation.
You are young, but not too young, I
think, to realize the seriousness of
such a step. It means more than be-
coming a member of the Church. It
means enlisting openly, before the
whole world, in the army of Christ.
Are you willing to do that? Are you
prepared to be true to your colours?
Are you trusting not in your own
merit but in the might of your Cap-
tain for victory in the fight? If your
heart can answer 'Yes' to all of these
questions there is no need for you to
hesitate. It will be a great joy to me
to know that my little daughter has
made the all-important choice.

"I am glad Brownie is getting along
so nicely in every way. How I long
to see my boy once more! In the
midst of your many interests, don't
forget your little brother, June.

"Darling, it is hard for me to write
what I must tell you now. I would
spare you if I could. There is no
prospect whatever of the little home I
had planned to prepare for you and
Brownie; you will not be able to come
here to me, and I cannot go to you.
Some day in the 'Happy Land' I shall
clasp my darlings to my heart again,
but not this side of the 'narrow sea.'

"The doctor tells me I have not
long to live—a few months, perhaps,
but no more. Don't let this cast a
shadow upon you. I want you always
to be my 'Little Sunshine,' as of old.
I must leave you to Aunt Hilda's care.
I know she will not fail you in your
need.

"I have only one legacy to leave
you, little daughter; but for my sake
I know you will treasure it carefully.
It is my book—a book I have started
to write and now shall never finish.
When your school days are over and
you have learned to express your
thoughts beautifully, I want you to
finish it, filling out the outline that I
shall leave for you. I am entrusting
this task for you, not because I place
a high value on my own work, but
because I want it to be an incentive
to you to faithfully cultivate your gift
—for I believe that you have a gift.

"Now, sweetheart, just one word
more: be a faithful little mother to
Brownie, and be good to dear Aunt
Hilda. To both of you I say, Be good,
be pure, be happy.

"This is not good-bye.— Though I
cannot tell how soon I may be called
away, I hope to write a few more let-
ters to you yet. Write to me often.

"Your loving father,
"Barry Sutherland."

June's tears had fallen fast during
the reading of the latter half of this
letter, and Robin's eyes were brim-
ming over in sympathy when he came
to the end. He longed to say some
comforting word to his sorrowing
schoolmate and friend, but his lips
were dumb.

Just as he was wondering how to
break the painful silence Hilda came
toward them. Her letter had been
from her brother, too, and she knew
all about the grief that was also her
own. She drew the slender shaking
form into her arms, and tenderly
soothed her convulsive sobs. "Poor
child! Don't cry so!" she said. "Per-
haps it may not be so bad as they
think. Maybe you'll see him again.
Anyhow, we'll all do the best we can
for him."

Presently June grew quiet, and Hil-
da spoke of her intention of going
over to the mill to see Robin's father.
"I'll row myself across," she said.
"You stay with June and Brownie,
Robin."

As soon as Hilda reached the mill
she caught Dave Christie's eye and
beckoned him away to a quiet spot
where they might talk undisturbed.
She then read him her brother's letter,
in which he stated that for some time
he had been fighting against con-
sumption, and now the doctor had
given up hope and gave him only a
few months more to live—at the long-
est, till Christmas. The expense of
doctor's bills and medicine had swal-
lowed up almost all he had saved. A
few music pupils helped him to eke
out a bare living, but he must end his
days where he was. His one earnest
request was that Hilda would continue
to care for his orphan children.

As she folded the sheet Hilda looked
pleadingly into her brother-in-law's
eyes. He understood her meaning.

"Well, what's to be done about it?"
he asked.

"O Dave!" she said wistfully.
"There ain't a healthier place any-
where than Rose Island, and—he's the
only brother I've got. I'd deny my-
self of anything if he could only
come."

"No need to worry about denyin',"
Dave answered, "I'm pilin' up money
these days and have a goodish bit in

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the bank. Send for him right off if
you think he can stand the trip. I
guess he's welcome to all he can make
use of, poor chap."

"O Dave, thank you!" said Hilda
fervently.

"Tut. Better send a telegram right
away. Make it long enough to put in
all you want to say.

"Here, Bill" (calling to one of his
men who was passing), get ready to
take a telegram to the station right
off. Here's a note book and pencil,
Hilda. Put your telegram on that,
and Bill will be ready as soon as you
get it writ. Better not say anything
to the kids till you know for sure he's
comin'."

So the telegram bidding Barry
Sutherland come to spend the evening
of his life at Rose Island was sent that
very night, while June read and re-
read her precious letter, and cried her-
self to sleep.

(To be continued).

Too Nervous To Sleep

Nerves Wrecked by Accident—Was
Afraid to Go in a Crowd or
to Stay Alone—Tells
Of His Cure

Much sympathy was felt in this city
for Mr. Dorsey, who met with a dis-
tressing accident when his foot was
smashed in an elevator.

The shock to the nervous system
was so great that Mr. Dorsey was in
a pitiable condition for a long time.
He was like a child in that he required
his mother's care nearly all the time.
He feared a crowd, could not stay
alone and could not sleep because of
the weakened and excited condition of
his nerves.

Detroit doctors did what they could
for him, but he could not get back his
strength and vigour until he fortunately
heard of Dr. Chase's Nerve Food.

It is no mere accident that Dr.
Chase's Nerve Food proves to be ex-
actly what is needed in so many cases
of exhausted nerves. It is composed
of the ingredients which nature re-
quires to form new blood and create
new nerve force. For this reason it
cannot fail and for this reason it suc-
ceeds when ordinary medicines fail.

Mr. Laurence E. Dorsey, 39 Stanley
Street, London, Ont., writes: "About
three years ago I got my foot smashed
in an elevator in Detroit, which com-
pletely wrecked my nerves. I doc-
tored with the doctors there, but they
did not seem to be able to help me.
My nerves were in such a state that I
could not go down town alone or go
any place where there was a crowd.
Sometimes my mother would have to
sit and watch over me at night, and
sometimes I could not get any sleep
at all. But one day last winter I com-
menced using Dr. Chase's Nerve
Food, and before I had completely
used the first box I could see a differ-
ence in my condition. I continued
using these pills for some time. The
result was splendid. I feel so much
better, can sleep well at night, can go
out on the street and attend gather-
ings like the rest of the people. I am
so pleased to be able to tell you what
Dr. Chase's Nerve Food has done for
me, and to recommend it to other
people."

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