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Personal & General

Mrs. Plumptre of Toronto addressed the Women's Canadian Club at Hamilton on November 22nd.

* * * *

The Rev. R. A. Hiltz, General Secretary of the S.S. Commission, visited Halifax and other Nova Scotia centres recently.

* * * *

Dr. Travis was in Toronto this week on her way West. She will accompany the Rev. A. J. and Mrs. Williams to Honan, China.

* * * *

The Rev. Canon Gould, General Secretary of the M.S.C.C., has returned from a visit to the Pacific Coast and reports conditions there as improving slightly.

* * * *

The late Dr. Torrington's funeral, which took place in Toronto on November 22nd, was largely attended. The service was conducted by Archdeacon Cody and Canon Plumptre.

* * * *

Much sympathy will be felt for the Presiding Bishop of the American Church in the death of his second son, Mr. Herbert Tuttle, who died in St. Luke's Hospital, St. Louis, after an operation.

* * * *

Some 400 officers and men who are now serving with the Colours in the British Armies at the front have expressed their determination to study for holy orders when they are released from their military duties.

* * * *

The sum of \$1,600 was contributed on Anniversary Sunday at St. John's Church, West Toronto, in response to the Rector's request for \$1,000. This is an encouraging beginning for the new Rector, Major the Rev. R. Macnamara.

* * * *

The Rev. T. S. Boyle, D.D., President of King's College, Windsor, was recently the guest of Pilgrim's Society at a luncheon at the Bankers' Club, New York, when he gave an address on "Anglo-American Friendship and Co-operation."

* * * *

Dr. Paul V. Helliwell, wife and child have reached Canada on furlough from the Canadian Church Mission in Honan, China. Much sympathy will be felt for Dr. and Mrs. Helliwell in the loss of their older child who died shortly before they left China.

* * * *

The Rev. C. E. A. McComes, who died recently in England, left the sum of £200 each to the S.P.C.K., C.M.S., and S.P.G., and £150 to a number of other societies including Dr. Barnardo's Homes. Mr. McComes was well known in Evangelical circles.

* * * *

Mrs. Whittaker, the wife of Archdeacon Whittaker, of the diocese of Mackenzie River, gave an address to the members of the Dorcas Society of All Saints' Church, Hamilton, on November 20th, in the course of which she gave many interesting details connected with her residence of over 20 years in the Far North of Canada.

* * * *

The date for the next meeting of the Synod of the diocese of Fredericton has been fixed for April 9th, 1918. Owing to the absence of Bishop Richardson overseas, and the calling of the Prayer Book Revision and other committees early in the new year, it has been deemed advisable to delay calling the Synod on February 5th, the date set at the last meeting.

* * * *

According to the Trinity University Year Book for 1917-18, this university

had in July last 336 members of the staff, present and past, undergraduates, graduates, and other alumni on active service. Of these there was one Brig.-General, 14 Colonels, 19 Lt.-Cols., 34 Majors, 99 Captains, 101 Lieutenants, and 16 non-commissioned officers. Twenty-nine men have been killed, 29 wounded, and four prisoners of war. Forty honours have been won including four C.M.G.'s, D.S.O.'s, eight Military Crosses.

* * * *

St. Margaret's, Westminster, was filled with numbers of Canadians on November 21st, when a memorial service was held in memory of Canadian Grenadiers. Canon Almond, of Montreal, Director of the Chaplains' Service, and Canon Carnegie, the Rector of the parish, also took part in the service. Canon Scott, of Quebec, Chaplain of the First Division C.E.F., was unable to preach, but an address was given by Rev. D. V. Warner, the Senior Chaplain in the London area. Many officers were present at the service, including Colonel J. Gunn and General Meighen.

* * * *

The Archbishop of Canterbury has nominated Canon Richard Stanley Heywood, of the diocese of Bombay, to the Bishopric of Mombasa, East Africa. Canon Heywood, after graduating at Cambridge in 1889, was ordained in 1892. He held curacies at Leyton and Bath, and proceeded to Bombay in 1894 as a missionary in connection with the C.M.S., his first appointment being that of Principal of the Poona Divinity School. Since 1903 he has acted as secretary of the C.M.S. West India Mission, and in this capacity he has manifested remarkable gifts of leadership and organization. In 1906 he was made Canon of Bombay Cathedral, and has taken a leading part in the recent development of diocesan organization.

* * * *

A young soldier from Saskatoon, Sask., writing home from the front to a friend, said: "Tell the folks in Saskatoon that we out here think a lot of Captain Pullinger. Though he wasn't here long he certainly did splendid work. He was always up forward cheering up the boys and never showed any fear, and if anybody knows anything of the horrors of war he does. He was the beginner of the Chaplains' Service, which was a little hut built of boxes. Any time of the night or morning a fellow could get a drink of hot coffee. Many a night he has saved my life with a hot drink. Yes, if people only knew of the splendid work he has done for us over here they would certainly treat him as a hero." Captain Pullinger was Rector of a Saskatoon parish before the war.

* * * *

The death of Mr. A. H. Hanington, K.C., of St. John, N.B., removes another well-known figure in Church life in the Maritime Provinces, as well as one of the shareholders of the "Canadian Churchman." He was born at Shediac, N.B., about eighty years ago, the son of the late Hon. D. Hanington, President of the Legislative Council. Two brothers predeceased him, the late Hon. D. L. Hanington, Supreme Court Justice, Dorchester, N.B., and the late Canon Hanington, Ottawa, and two brothers are still living, Major C. F. Hanington, Ottawa, and Dr. J. P. Hanington, Montreal. One daughter is a missionary in China and another is the wife of the Ven. A. D. A. Dewdney, of Prince Albert, Sask. A man of strong convictions and of a very active temperament, he made his influence felt wherever he was. We extend to Mrs. Hanington and the other members of the family our deepest sympathy in their bereavement.

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TORONTO

Canadian Churchman

Toronto, November 29th, 1917.

The Christian Year

THE COLLECT FOR THE SECOND SUNDAY IN ADVENT.

The Second Sunday in Advent, Dec. 9th, 1917.

This Collect is one of the best-known prayers in the English language. It gathers up in its short space some great facts about the Holy Scriptures.

"Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning." First we set before us, as we pray, the authority and object of the Bible. God is behind the Scriptures. He it is Who has "caused all Holy Scriptures to be written." Through them He has sent out His message to the World. How remarkable it is that in this Divine Library of many books, written by different authors of varying types, education and environment, separated from one another in some cases by hundreds of years, with widely different messages, and addressing widely different audiences, we have nevertheless an undeniable unity, which forces us to the realization that behind these different men, of different times, there has been standing One Who is the Author of all, even God Who has "caused all Holy Scriptures to be written." These Scriptures are "written for our learning." This is their object. The message is for us to master. Many of the truths of the Bible are on the surface, for anyone to read, but much is beneath the surface, calling for earnest toil and diligence. "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them." Here we have some explanation of the "learning." We have to set ourselves to this great task, losing no opportunity of learning all we can of the Bible. "Hear them" suggests the duty of listening with alert attention to the Lessons in Church on the part of the people, and should also remind the Clergymen of the importance of the reading of the Lessons. It is for him to so read that people will attend. He has a great opportunity in this matter, an opportunity to be made the most of by prayer and careful preparation. "Read, mark, learn"—how emphatic the terms are. We are to read with attention, with thought, comparing passage with passage. The reverse of careless, hurried, perfunctory reading is indicated by the words. "And inwardly digest"—the message is to be taken into our spiritual natures as food which nourishes the body. It is to become part of ourselves. It is to manifest itself, as healthy food for the body, in strength and vigour for the soul.

"That by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life." There is nothing like true, prayerful Bible study to redeem life from pessimism and gloom. The heart glows anew with a great hope as one reads again the promises of God in the Holy Scriptures. Once more we take fresh courage as we realize the glory and wonder of the purposes of God, that He is working His purposes out through the long years of human history, that His promises stand for ever and ever, and, above all, there shines "the blessed hope of everlasting life, which Thou hast given us in Our Saviour Jesus Christ."

"Christ is not quickly learned; and gradual Is the progression of a soul to Him."

Editorial

CO-OPERATION.

The question of Church attendance and Church work generally has been discussed in our Correspondence columns from several points of view, and the tendency seems to be to lay the blame for any weakness at the doors of the clergy. Doubtless this is deserved to a certain extent, for the clergy are human like the rest of us and do not claim infallibility. There is also, doubtless, a considerable amount of blame that can be laid at the doors of the laity. However, we fail to see where any headway is to be made if this is to be the method of procedure. Mutual fault-finding does little, if any, good and it tends, moreover, to place each party to the dispute on the defensive.

Progress of the whole body depends not on separation and recrimination, but on co-operation. In the days gone by there developed the tendency to regard the body of the clergy as the Church and a young man on being ordained was spoken of as "entering the Church." There can be only one result to this kind of thing and to-day one of our chief difficulties is to persuade the lay members of the Church that it is not sufficient that they should be merely interested onlookers or nominal members, but that they should be active workers, co-operating with the clergy and taking their share of responsibility for the work.

The war has drawn attention to certain defects in the way in which the members of the Church have been doing their work. There has been too much professionalism on the part of the clergy and too much apathy on the part of the laity. A certain degree of unreality has crept in, a selfishness has developed, and secondary matters have too often been permitted to overshadow the vital points of our faith. The question that faces us is, how can we get rid of these things?

The first step is to acknowledge our mistakes. A school teacher who thinks it necessary to hide his mistakes from his pupils and to make himself appear infallible will ultimately lose the respect of his pupils. An honest acknowledgment of a mistake wins and holds respect. So in Church matters.

The second step is through the guidance of the Holy Spirit to study together, clergy and laity, the whole situation. Deanery meetings at which clergy meet for consultation are good, but they are not sufficient. We know the difficulty of securing the attendance of laymen but this is necessary if the lay point of view is to be brought to bear on the questions before us. The present tendency to limit their share in the work of the Church to finances, will reap its own reward. Moreover, in parishes something more is needed than a couple of wardens. The scope of the Church's organized work has been increasing but parochial machinery has not kept pace with it, with the result that we frequently find in a parish a multitude of separate committees with little, if any, co-ordination or co-operation.

The third step is a readiness to adapt our methods of work to the needs of the situation. We do not believe in jumping at conclusions, but the Church of England can scarcely be charged with being radical or revolutionary. How often we have seen it go to the other ex-

treme! One wearies of such expressions as "vested rights" and "prerogatives." Are we to let such things stand in the way when souls are to be saved? And yet that very danger faces us to-day. Do we realize the immensity and seriousness of the task we have undertaken? Our machinery has become cumbersome and disjointed and we are so much taken up with "seeing the wheels go round" that we are in danger of losing sight of the great purpose of it all. Co-ordination and co-operation are sadly needed in every department of our work and the sooner this is brought about the better.

Sunday, December the 9th, has been set apart as Bible Sunday when special attention is drawn to the printed Word of God. It is not necessary for us to dwell upon the importance of this subject but the debt is not fully recognized that we owe to those societies that have translated the Scriptures into some five hundred different languages and each year distributes millions of copies, many of them at a nominal price. Into the uttermost parts of the earth, North, South, East and West, the sacred Word finds its way and carries its silent but powerful message. The war has laid a special burden upon these Societies. Since August, 1914, over 6,000,000 volumes in some 60 different languages have been provided for the soldiers of the various armies. This has entailed, of necessity, a heavy additional expenditure and should call forth a generous response from those at home. In the midst of our war activities let us not overlook the more directly spiritual agencies at work.

We are issuing this year as usual a special Christmas number of the Canadian Churchman. This will be mailed on December 23th, or one week earlier than last year. We have received permission from the Missionary Education Movement to use on the cover that beautiful picture of Harold Copping's "The Hope of the World," depicting our Saviour surrounded by children of different races. A story has been written specially for this issue by Mrs. Plumtre and at least two of our Archbishops have promised messages bearing on the relation of Christmas to the War. These with other stories and articles of a special character will make this a valuable Christmas present. In order, however, to ensure an adequate supply with no waste it is necessary for us to ask that orders be sent in so far as possible beforehand. It will assist very materially if those desiring copies will return the coupon on page 771 at as early a date as possible. The price is 10 cents per copy post paid to any address in Canada, or 15 cents if outside Canada.

May we draw attention to the letter from the Bishop of Kootenay in this issue. It is most unfortunate that such a matter should have been the subject of a letter in the secular press. It would have been a simple matter for the writer to find out what the Bishop's present attitude towards such organizations is. Doubtless even the writer of the letter referred to has done something and expressed certain views, in his past life that he would not care to father now. We should remember always that it is a very easy matter to do harm but a very difficult matter to set it right again.

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The Call of the Pacific Coast

Address by the Right Rev. A. J. Doull, Bishop
of Kootenay, in the Church of the Redeemer,
Toronto, October 24th, 1917.

I ESTEEM it a very great privilege to be able, in the City of Toronto, to bring before you some account of your own work in the great Province of British Columbia. I want to emphasize that it is your work. I want you to try and remember that the Church of the living God is one Body, sharing one divine life, the life of the Eternal Son of God Himself, communicated to her, and sharing also one common work, a work that was entrusted to her when the divine Master breathed upon the first representatives of the Church and communicated to them His own Divine mission in the world. "As my Father has sent Me even so send I you." And because the work is one, when I speak to you about the needs of British Columbia, I am speaking to you about your own work, a work in which you have a personal interest, a work in which you have also a personal responsibility. Not until every man, woman and child who is baptized into Jesus Christ realizes his or her own personal individual responsibility for the work of the Church in every part of the world, not until then will the work of the Church be done either effectively or efficiently. The work is one, the work of the one Church of the living God in all parts of the world. The life is one and therefore I want you to remember that when I am speaking to you about the needs of the Church of British Columbia, I am speaking about something that vitally concerns you, your own spiritual life, the life of your Diocese, and of your Parish, because it is absolutely and entirely impossible that the work of this Diocese or the work of this Parish or your own individual personal life can be in a sound, healthy, vigorous condition if the life of the Church in any part of the world is suffering or in need of help. The Church is a living organism. It is the body of Christ, and if one part suffers then all the members suffer with it. If one part be weak, the whole is weak, to that extent. I am accordingly telling you of that which vitally concerns you as members of the body of Jesus Christ. But before it is possible for you to understand the problems that are confronting the Church in British Columbia at the present day, it will be necessary for you to remember one or two things about it. In what I say I shall of necessity have my own Diocese mainly in mind, yet what I say is true of every part of that vast and extensive Province. I know the Province pretty well. I was for five years Dean of the Cathedral in Victoria in the Diocese of Columbia, and I know the Diocese of Columbia almost as well as I know my own Diocese. Owing to the absence at the Front of the Bishop of New Westminster, who also administers the Diocese of Cariboo, I have been doing a great deal of his Episcopal work and there are few parishes in the Dioceses of New Westminster and Cariboo where I have not been for the purpose of administering confirmation. I therefore can claim to know the southern part of British Columbia from personal knowledge and experience. The vast Diocese of Caledonia I do not know, but so far as the white work is concerned all I say of the south is true also of the north.

First of all I want you to try and realize the extent of British Columbia. It is a gigantic province. It contains a territory of 355,855 square miles. The Province of Quebec, the next largest, contains an area of 351,000 square

miles, and the Province of Ontario, which extends within 40 miles of the city of Winnipeg, contains an area of 261,000 square miles. British Columbia, 355,000 square miles. It is a gigantic province, but it is also the most sparsely settled of all the provinces of the Dominion. Until the C.P.R. was completed in 1885, British Columbia contained hardly any population at all. Victoria was a town of some consequence. There were one or two other settlements and a few trading posts in the interior; that was all. Then came the completion of the C.P.R., and there opened up a new chapter in our history. Population began to flow in, although the full tide of immigration did not begin until after the Boer War, about 1902. Between 1902 and 1913 British Columbia received a fair proportion of the tide of emigration which had set in from the Mother Country, to all parts of the Dominion, and yet in 1911, the last year to which we have the census returns, the total population of British Columbia was only 392,000 people (about half the population of the city of Montreal), and out of 392,000 people some 170,000 lived in the two cities of Victoria and Vancouver, leaving only some 220,000 people to spread themselves out over the entire territory of 355,000 square miles. Now you see the difficulty of the Church in the country before the outbreak of war. She had to minister to these settlers scattered in little groups here and there over a gigantic territory. She had to try and follow them and establish her parishes and begin her work. She had to try to keep these people and save them from the drift towards materialism. The census returns gave the Anglican Church 35 per cent. of the total population of British Columbia, but the great majority of them were what we call "census Anglicans." Their connection with the Church was very slight and the Church's work was to try and keep them from drifting. Her work was to try and stem the tide of indifference. You can have no comprehension at all of the tremendous forces of materialism, apathy and indifference prior to the outbreak of war. It was one of the most heart-rending tasks for the Church to try to keep the people from drifting, to try and build up the life of that great province upon the true foundation of the faith of God and reverence and obedience to His Holy Commands, but in spite of many obstacles she was doing it faithfully and well. But remember, she was dealing with an entirely new country, with new settlers living under new conditions and scattered in little groups here and there. Considering the difficulties of her work, it is amazing how many parishes were founded, how wonderfully the Church was beginning to get her grip upon the provincial life, but it was only just a beginning, nothing was wholly established. The foundations had to be consolidated. Then came the fatal day of August 4th, 1914,—the outbreak of war. What has been the result? Again, I do not think you understand, in the East, what a tremendous blow British Columbia has received in consequence of the outbreak of war. We are, so far as the male population is concerned, practically depopulated. We are proud of the fact that British Columbia and Alberta head the list of all the Canadian provinces, that in proportion to our population we have sent more men to the Front than any other part of the whole of Canada. We are proud of the fact that there are certain districts in British Columbia that have actually sent more men to the Front, in proportion, than any other part of the British Empire, except the Highlands of Scotland. We would not have it otherwise for a moment. Our boys are doing their duty to their God and their King and country. They are fighting on behalf of justice, liberty and truth. We are proud of them; but you see how difficult it is to "carry on,"

now that they have gone. When I tell you that in Kootenay Diocese, which has an area of 83,000 square miles, that in that Diocese alone I have lost about 60 per cent. of the male members of the Church of England, you will realize that it is very hard indeed to "carry on" when the war has hit us so very hard, when the men and boys who were coming forward to be the support of the Church have gone to fight for the principles of Jesus Christ upon the battle fields of France and Flanders. And what about those who remain? You will remember that the majority of our people were people who came out from the Old Country, some from the Prairie Provinces, some from Ontario, Nova Scotia and Prince Edward Island, that they were people who came out to make homes for their boys and ensure a better future for them than they felt was possible in the old land. Now the boys have gone, and the fathers and mothers, the wives and sisters, are endeavouring to "carry on" as best they can, but it is hard for them to do so. They do not understand pioneer conditions. They do not understand fruit farming or any other kind of farming. It is very difficult for them, and they are not making ends meet, and their incomes, if they had them—and a number did have small supplementary incomes from the Old Country—have stopped or been greatly reduced in consequence of the increased income tax. They are, moreover, so scattered in small communities over our enormous territory that it is practically impossible for them to do anything at all to contribute to a resident clergyman in their midst. They are doing their best, but unless we receive outside help it is impossible to minister properly to these people, and we dare not leave them. Remember that in British Columbia, so far as the country places are concerned, we are the only religious communion retaining regular services, with very rare exceptions. In towns you will find the other Churches represented, but in the country we are the only religious body, with a few exceptions, carrying on regular religious services. We dare not desert them. They need as never before the comfort of our Lord Jesus Christ to-day, and they were never more anxious to receive it. It would be a cowardly and un-Christian thing to desert the fathers and mothers of the boys who are giving their lives for us. We are doing all the linking up we can. In my own Diocese, before the war 36 clergy were at work covering the territory. To-day there are only 27. Five are serving as Chaplains; four have left for work elsewhere, and many of my men are doing work formerly done by two, and some the work formerly done by three, but you know there is a limit to your power of linking up work with only 27 Priests to cover a territory of 83,000 square miles. I have about come to my limit. The distances are too great to do more linking up than I have done already, yet we must minister to these people. We dare not have these Churches closed. The Churches must be kept open so that the men and boys who come back from the Front will see that we have been faithful to our trust, that we have done our bit. The Churches must be kept open so that when they return they may find them ready; Churches into which they can go to render thanks for the blessings of victory and of peace. But we cannot do it unless you stand at our back.

Then there is another reason why we must keep these Churches open, why we must not abandon a single position the Church has already won in British Columbia, and that is because of the great Oriental problem. Eastern Canada does not understand this Oriental problem. You do not understand how hardy we have been hit by the war. You do not understand that we, as a province, stand alone in having received no compensation from the

war. You have had your munition work and other things that have made you more prosperous than you were before the war. The Prairie Provinces have their grain. We have nothing in British Columbia. All this is hard for you to realize. And so in like manner I do not think that you grasp the Oriental problem. Yet it is one of the biggest that has ever confronted any Church or any nation. There have always been a considerable number of Chinese and also a considerable number of Japanese, and a smaller number of Hindus in Victoria and Vancouver. Now, however, the Oriental is spreading over the whole province in very considerable numbers. If you were to go down the Okanagan Valley you would find that many of the fruit farms left by the men who have gone to fight for the King and Empire are not lying idle, they are being worked, but by the Chinese. They have rented them until the end of the war; but the casualty lists are heavy, many of those men and boys will never come back, others of them will be so crippled that they will be unable to take up the work that they have abandoned to fight for your liberty, your hearth and your home, and the probability is that large tracts of the agricultural districts of British Columbia will pass permanently under the control of the Chinese. Or take the mining industry. A large percentage of the miners of British Columbia of Anglo-Saxon stock are at the front and the mining has been carried on during the past three years mainly by a foreign population, Austrian, Russian, Galician and Italian. A series of disastrous strikes, however, have caused a very considerable number of these foreigners to find their way elsewhere across the American border and now the mine owners are finding it difficult to get sufficient labour and there are indications that they are turning to the Oriental. That has not yet occurred in the diocese of Kootenay, so far as I am aware, nor in the interior of the main land, but it has on Vancouver Island. There is one coal mine worked almost entirely by Chinese, and if the Chinese prove good workers, if they show themselves less disposed to go continually on strike and cause labour troubles, there is a possibility that the mining districts of British Columbia will be peopled by a considerable number of Asiatics. Take the lumbering industry. Our lumber jacks are at the front. The men who used to work in the sawmills are at the front and yet the lumber industry of British Columbia is more prosperous to-day than ever before, but the men you find there to-day, almost exclusively in the sawmills, are Hindus, Japanese and Chinese. And the fishing industry of British Columbia has for years been controlled entirely by the Japanese. Thus you have the four industries of the province, the agricultural, the mining, the lumbering and the fishing largely in the hands of an Asiatic, heathen population. There is your peril. It has always been a question whether British Columbia will be yellow and Asiatic or white and European, and the probability that it may be yellow and Asiatic has been increased tenfold since the outbreak of the war. I cannot imagine any greater peril for the whole of the Dominion of Canada than that you should have a large province on the western shores of this country which is Oriental and Pagan. At all events if British Columbia is destined to be yellow and Asiatic, let us take care that it is Christian. It is a question of our raising them through the power of the Gospel of Jesus Christ or of their dragging us down. And if they drag us down, they will drag down the whole of Canada at the same time. It is a problem that you ought to think about and pray about. Yet while it is a problem it is also a magnificent opportunity. The opportunity of the Church is not so much in Japan or China, although we thank God for the door opening in these countries, but the greatest opportunity is the door opening in your own country. God has brought these people here for a purpose. They have not come to our country by chance. They have come because God means them to come. There are encouraging signs. For years work among the Chinese has been carried on without much apparent fruit. But now the fruits are appearing. The Bishop of Columbia has told us that he has lately baptized the editor and proprietor of the largest Chinese newspaper published in the city of Victoria. Now the Chinese, like other people, are greatly influenced by their newspapers. This paper has the largest circulation and the editor is willing to use that paper as a means for disseminating the truths of the Christian faith among his fellow countrymen. We have a splendid chance. We must, therefore, hold on and not abandon a single place won. But we cannot do without your help and so we ask you for your prayers, that you will pray for us, that we may

(Continued on page 769.)

Diary of Rev. E. J. Peck

"Certainly I will be with thee."

1911.

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

SATURDAY, July 21st.—Left Ottawa for Montreal. Mrs. Peck accompanies me to the station, and would gladly have gone with me to Lake Harbour, had such been possible.

Monday, 29th.—Arrived at St. Johns, Newfoundland. Went on shore and met again the Rev. C. H. and Mrs. Barton, who had shown me such great kindness last November. Hearing that the Rev. S. A. Stewart, of Fort Chimo, was at St. Johns, I went to see him, and we spent a happy time together.

Wednesday, August 1st.—Left St. Johns. There are many friends here who take a deep interest in the Eskimos.

Sunday, 5th.—A fine day. Was able to hold services morning and evening. Practically all the passengers attended. Had a most pleasant conversation with a gentleman who was amongst the Eskimos last year, and who, when speaking of their Christian conduct, said that "they were the most sincere people he had ever known."

Monday, 6th.—Arrived at Port Burwell. There is a Moravian Mission here, and the brethren invited me to go on shore. Had a most enjoyable meal with Mr. and Mrs. Townley. The country about Cape Burwell is remarkably rugged and desolate, and the Mission station is, particularly on one side, shut in with rocks. Here in this desert spot every means have been used to make the Mission buildings and surroundings as snug and serviceable as possible. Lettuce, for instance, is grown under a frame, which frame is covered every night. Leaf by leaf the lettuce is carefully gathered alternately from each plant, and so the supply is not soon exhausted.

Friday, 10th.—Arrived at Wakeham Bay. Went on shore. Found some eighty Eskimos at the place. They received me most cordially. I was most pleased to hear the testimony of one of the Hudson's Bay Company officers who declared that the Wakeham Bay Eskimos had improved in various ways, and he attributed this change to the teaching they had received.

Saturday, 11th.—Reached Lake Harbour. Quite a number of Eskimos came on board, amongst whom I was truly glad to see the two Eskimo Catechists. These faithful men had, during the past winter, again travelled long distances, and preached the Gospel to many souls. On every hand I hear good accounts of their devoted work.

Sunday, 12th.—A memorable day. The people pressed into the church to hear the Word of God. Spoke to them morning and evening of the glorious gospel of the "blessed God." This is the message which saves and comforts.

Tuesday, 14th.—Many of the people left to-day. A goodly number of these are to be employed in connection with a mining experiment. As they will be only some twenty-five miles away, I shall be able (D.V.) to see them later on. A large band of Eskimos arrived from Frobisher Bay. They had walked stage by stage from this distant position. I was delighted to hear from them that Luke Kidlaapik had seen them at Frobisher Bay last winter and had instructed them. They evidently respect him highly.

Thursday, 16th.—Had usual meeting in the morning for catechists. We are going through St. Paul's Epistle to the Romans. Our object, through the Holy Spirit's teaching, is to give them a clearer and deeper knowledge of the great doctrine of justification by faith. Held school for children in the afternoon. Service for adults in the evening. Such work, together with visiting, makes a full day. Fortunately I am relieved of much work in connection with secular matters through the great kindness of the gentleman in charge at Lake Harbour, Mr. H. Parsons, who has invited me to have meals at the Hudson's Bay Company's house.

Sunday, 19th.—The Catechists held services for the Eskimos this morning, while I held another meeting for the Hudson's Bay Company's officers. In the evening another service was held for the Eskimos. Preached from Heb. 12: 1 and 2. Subject: "Looking unto Jesus." Look out and up. Look away from self. Look up to Jesus on the throne.

Tuesday, 21st.—Had a kindly intimation from Mr. H. Parsons that a boat might soon be going to the place where the Eskimos are employed in

mining operations, so I did what I could to get ready.

Thursday, 23rd.—Left Lake Harbour in a nice sailing boat belonging to the Hudson's Bay Company called the "White Fox." Luke Kidlaapik and his wife were also kindly given a passage with me. The wind was ahead, but the men skilfully beat the boat to windward. After some six hours sailing we reached a number of islands. Here a thick fog covered us, and several icebergs to windward made the atmosphere intensely cold. The Eskimos, however, who are as brave as our British tars, and certainly as hardy, sailed on through the gloom. At last, night came on, and we could see nothing, so after some perilous sailing, we drove down on some islands where we, after much difficulty, found a place where we could anchor the boat.

Friday, 24th.—Arrived at the Mining Camp. Here I was most kindly received by Mr. J. A. Daniel, the head of the mining expedition, who did everything possible to help both myself and the good work. A word regarding our camping arrangements may be of interest. We had with us a canvas tent and poles. The tent was erected on a rocky spot, as no other could be found. We made the uneven floor as smooth as possible by filling in the holes with flat pieces of rock, on top of which a goodly quantity of stunted Arctic brush, which grows in these parts, was placed. On top of this a thick deer skin was laid, and then two woollen blankets. I found this a fairly comfortable sleeping place. As the weather was fine the Eskimos congregated in the open air, where we had a most hearty evening service.

Sunday, 26th.—A fine day, so services were held in the open air. Here, morning and evening, could be seen men and women seated on the ground, some of the latter having their little babies in their hoods. Kidlaapik took the address in the morning and spoke most clearly and helpfully from 2 Cor. 5. Both the gentlemen connected with the mining work were present at the evening meeting, when the people were addressed regarding the Holy Spirit's work. I cannot be too thankful for the kind spirit shown to the Eskimos and myself by these friends.

Monday, 27th.—After morning study of the Epistle to the Romans with Luke Kidlaapik and his wife, Rhoda, I had a conversation with them which shows in a striking manner the way in which the Gospel is spread by the Eskimos themselves. They had heard that the Eskimos living on the shore of Davis Strait have discontinued their heathen customs, and one of these men, who lived at a place called Pond's Bay, travelled a long distance north, where he met some strange Eskimos of very small stature. He at once spoke to them in the following kindly manner: "Now then, let us shake hands for we have one Father, named God, and we have a Saviour named Jesus." Expressing deep surprise, but wishing to be friendly, they stretched out not their right, but left hands, as this mode of greeting was quite new to them. Wishing to hear more from this faithful witness, he expounded to them more fully the things he knew, and they ultimately desired to believe in the Lord.

Tuesday, 28th.—Weather cold. Taught the children in the afternoon, and in the evening the adults assembled in a large tent which Mr. Daniel had kindly arranged for our use. Here we had a most inspiring service. During the night our tent was attacked by some hungry dogs who devoured a goodly part of Luke's sealskin boots. The dogs here are of a most voracious and pugnacious type, and scarcely a night passes but a fearful canine battle takes place which, of course, is not calculated to produce sweet repose.

From Tuesday, 28th to Sunday, September 2nd. —As there are some of the people here who are most earnest, and seem to be moved by the Holy Spirit, there seemed no reason why they should not, as they so much desire, be admitted into Christ's visible Church by Holy Baptism, so I spent what time I could preparing them for this sacred rite.

Sunday, September 2nd.—A day of days. Twelve souls were received into Christ's Arctic Church. It was a solemn time, and although we were in the open air, and weather conditions were trying, yet we realized a spiritual presence and power which made our souls rejoice. After the service the newly baptized and others drew near, and shook my hand in a vigorous manner, and with many words expressed their joy and thanks for what had been done.

Tuesday, 4th.—Mr. H. Parsons arrived from Lake Harbour in the "White Fox." As many Eskimos will soon be at Lake Harbour I have decided, through Mr. Parsons' kindness, to return with him, while Luke and his wife will remain here and teach the people at the Mining Camp.

(To be continued.)

THE QUARTERLIES

The Constructive Quarterly.

Canadians will be interested to read in the September number of the "Constructive Quarterly" (200 pp.; 75 cents) the paper of Dr. Robert Law, Professor in Knox College, Toronto, on "St. Paul on Preaching." It is a study on the matter, method and spirit of Gospel-preaching as shown in 1 Corinthians. The preacher must be Divinely sent. In presenting his subject St. Paul did not try to shine as a rhetorician. He realized that preaching is an interpretative art. A good sermon will give a fresh vision of Christ and a fresh resolve to obey that vision. Dr. Law considers that the "apodeixis," 1 Cor. 2: 4, 5, means spiritual power which, firing his own soul, leaped out on his hearers and fired them also. He is well aware that to the great multitude of men his Gospel of salvation through the Crucified is not only unattractive and even repellent, but meaningless and absurd. He understands that the preacher's aim is to persuade men. Conscience must be awakened. Emotion must be kindled. To-day, the world has need of a strong, fundamental Theism. It is the only basis that can sustain the burden of thinking men. How can life to-day be interpreted theistically except by the Cross? How can any one believe in a real and reigning God except by Jesus Christ? Then our preaching must be ethical, that is in advance of the moral attainment of the age. It must be social, unfolding the law of Christ in the breadth of its significance for the complex life of our time. Prof. Hebert Kelly, of Japan, an Anglican, criticizes the basis of union proposed for the Presbyterian, Methodist and Congregational Churches in Canada in an article which he heads, "The United Church of Canada"—a rather premature title. From the standpoint of a "Catholic" he finds much with which he can agree, but considers that the Articles are not as carefully phrased as they should be, particularly in the embodiment of the old watch-words. He claims that there is nothing to prevent one who subscribes to these Articles, from holding Episcopacy, Apostolic Succession, Transubstantiation, Worship of Saints, or the Papacy. This is largely because the Articles have avoided any condemnations or censures, even implicit, of any other beliefs or misbeliefs. Dean Shailer Mathews in "The Spiritual Challenge to Democracy," makes the points that democracy must avoid: (1) the temptation to substitute centralized efficiency for personal values; (2) materialism; (3) must learn to give justice rather than to get rights; (4) must rely upon contagious spiritual idealism rather than upon force. He develops the same ideas in his "Spiritual Interpretation of History," which was reviewed in this column. Dr. D. S. Cairns of Scotland writing on "Christianity and the Science of Religion" makes as his chief point the fact that the forces of the spirit which inevitably bring about the downfall of other religions reveal new treasures in the Christian revelation. The whole is an exemplification of John 14: 6.

A HYMN OF COMFORT.

For All Saints' Day, November 1st.

It singeth low in every heart,
We hear it one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forevermore!

—The Rev. John W. Chadwick.

Take the good which God gives you and know
how to use it.—Justin.

The Bible Lesson

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

Second Sunday in Advent, December 9th, 1917.

Subject: Reading God's Word.—Acts 8: 26-39.

THE Second Sunday in Advent is sometimes called "Bible Sunday" because the subject for the day is the Holy Scriptures. One of the most beautiful Collects in the Prayer Book is appointed for this Sunday. It is a Collect which everyone should learn by heart. Our lesson shows how one man read the Scriptures, learned their teaching and applied that teaching to his own life. It is a story with two heroes—Philip and the Ethiopian.

1. **Philip.** We first read of him in Acts 6, where it is recorded he was ordained a Deacon, the lowest of the three great orders of the Christian ministry. He became a zealous preacher of Christ and at Samaria (Acts 8: 5-6), his work was greatly blessed. Our lesson shows how he was guided by the Holy Spirit (v. 26), to go to the southern or desert road leading from Jerusalem to Gaza. He obeyed promptly (v. 27), and there he met the man on whose account he was sent. It was not chance or accident but the direct guiding of God which brought them together. If we could see a little deeper into events we might learn that there is no such thing as chance. Providence is everywhere. St. Philip was a Deacon, a great preacher, a man led by the Holy Spirit Whose guidance he promptly obeyed, and his work was greatly blessed.

2. **The Ethiopian.** This was, evidently, a black man from the Kingdom of Meroe, south of Egypt. It was a kingdom ruled over by a line of Queens who bore the general title Candace, just as the Egyptian Kings were called Pharaoh, or the Roman Emperors, Caesar. This Ethiopian held a high position. He was the Finance Minister of the Kingdom of Meroe and was travelling in a state suitable to his exalted office. Moreover, he believed in God and had been in Jerusalem to attend one of the Jewish Feasts as a proselite worshipper. He could not be admitted into full membership in the Jewish Religion, but he was about to enter into a larger freedom in the Christian Church.

3. **Reading the Scriptures.** As he journeyed the Ethiopian was reading a roll containing the book of the Prophet Isaiah—probably the Greek version. He read aloud according to the custom of Orientals or, perhaps, because the language was not his own, he was spelling out with difficulty the unfamiliar words. Then came Philip, who had attached himself to the cavalcade, with the question, "Understandest thou what thou readest?" So our two heroes were brought together in the study of the Word of God.

4. **The Scriptures explained.** The living voice of the teacher or preacher of God's Word is always needed. How can I understand unless some man should guide me? Philip knew better than the Ethiopian what the meaning of the passage was. He was one of the trained teachers of the Church. The interpretation which the Church had learned through Jesus, the Great Teacher, was then made clear to this reader. The New Testament was not yet written when Philip made known to him the meaning of the passage from Isaiah. The New Testament gives the true interpretation of the Old. Yet the living voice and the personality of men are still required in making others know the truth. Hence the value of Sunday School teaching and public preaching. It might be pointed out, further, that we have no right to make interpretations that are contrary to the accepted teaching of the Church and the common sense meaning of the Scriptures. Mrs. Eddy is a modern example of one who has built an heresy upon a "private interpretation."

5. **The Ethiopian is led to Christ.** St. Philip always preached Christ. He brought this man to the knowledge of the Saviour Who was foretold in Isaiah. From the passage he was reading he taught him about Christ, His life, suffering and death. Also, he must have taught him about sin, forgiveness, repentance, faith and baptism. The lesson was well learned and the Ethiopian asked to be baptized. Here were the first fruits of the great harvest from the "uttermost parts of the earth."

Lessons. (1) The value of reading the Scriptures. (2) The need of faithful teachers. (3) The operation of the Holy Spirit through the Scriptures and the living teacher. (4) The value of the confession of a true faith. (5) The need of baptism.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

AMONG the many strange and weird requests that have been made of the Church in recent years probably the most extraordinary that has been set forth is the request to preach on the subject of the Victory Loan. One wonders if the House of Bishops could not make some public pronouncement upon the use and purpose of our churches that would call public attention to the true function of the Church and protect the clergy against these half-baked ideas of making it an advertising medium for worthy objects. The growing demand upon the clergy to discuss one kind of theme and another, in the pulpit, is a plain indication that there are very loose ideas as to the purpose of the sacred ministry and the responsibilities for the cure of souls. No one would feel the slightest embarrassment if the subjects that the Church is asked to publicly discuss were unworthy subjects. No notice would be taken of them. No comment would be passed upon our refusal to notice them. When, however, questions of great public interest and importance are brought before us and the interest and co-operation of the Church is invoked because the sound Churchman should also be the soundest of all sound citizens, it is not clear in many minds why we should decline. It is laymen in high places that are pressing the Church to step outside her proper function and thus help on the things they are for the time interested in. For example, we find a man high in the Y.M.C.A. organization of Canada, discussing the Victory Loan, stating that "individuals and organizations of all kinds, including the Church, are being judged and will be judged by the practical relation of their influence and power to this vital question." There is the flavour of a threat as well as an appeal in those words. There is an assumption that the Church is not exercising its influence and power in a vital and practical relationship to the affairs of men unless it is mingling its voice with the multitude in the advocacy of the needs of the moment. It is manifest that there are men who feel qualified to guide the Church in its high and holy functions who have given little thought either to its commission or to the forces which shape the lives of men. The most practical work that the Church can engage in is to make men; to stir and stimulate the centres of manhood by holding up Divine ideals. If the Church succeeds in making men it can trust them to apply their manhood in whatever direction it may be most useful to the world. There are some who think that education is not practical unless it is definitely and exclusively leading to efficiency as a barber or a banker. There are others, much wiser in our judgment, who believe that the most practical of all education is that which leads a youth to use his brains, so that whether it be banking or barbering that he chooses he has that power which soon makes up for lack of technical knowledge and leads on to greater things. The function of the Church is best expressed when it touches the springs of life with sound principles, sound ethics and sound spiritual ideals. If it really accomplishes this function, then Victory Loans will not require any advocacy from the pulpit, and if it doesn't, such advocacy will be of no avail. The remarkable enlistment of Anglicans in the voluntary army of Canada was not due to special diligence in preaching recruiting sermons. It was the result of the creation of a manly spirit and atmosphere that impelled men to offer themselves when duty called. The Church by attending faithfully to its primary duties fulfilled its secondary duties as well. Mr. G. A. Warburton in a letter to the clergy on the Victory Loan, says: "If the Church regards its work from the standpoint here presented and concentrates its whole energy upon making this loan a success, it will merit and will surely have a larger national leadership." One cannot but feel that such a view of the Church is superficial and erroneous in the extreme. It conceives the duty of the Church to be the pursuit of this or that benevolent purpose as it is presented, when in reality it is to kindle the fires of spiritual devotion and of ethical rectitude. The fact is, the whole ecclesiastical atmosphere is becoming impregnated with a non-Anglican ideal. Leadership is assumed to be the taking of a position at the head of a procession and keeping in advance of it, and giving utterance to sentiments that seem to be held by those in the rear. Such leadership is without purpose or continuity, and will ultimately be rejected as mere opportunism. A carefully presented pronouncement by the Bishops on

TO WEEK

Topics of Interest

and weird requests of the Church in the most extraordinary request to preach Loan. One wonders could not make some the use and purpose call public attention church and protect the ed ideas of making it worthy objects. The clergy to discuss one the pulpit, is a plain loose ideas as to the try and the responsibility. No one would feel if the subjects that richly discuss were un- would be taken of be passed upon our when, however, ques- and importance are interest and co- invoked because the so be the soundest of clear in many minds is laymen in high Church to step out- d thus help on the e interested in. For gh in the Y.M.C.A. scussing the Victory als and organizations Church, are being by the practical rela- wer to this vital ques- of a threat as well as here is an assumption ing its influence and al relationship to the ingling its voice with y of the needs of the t there are men who urch in its high and n little thought either orces which shape the actical work that the o make men; to stir manhood by holding arch succeeds in mak- apply their manhood be most useful to the think that education finitely and exclusive- barber or a banker, er in our judgment, ractical of all educa- uth to use his brains, ng or barbering that er which soon makes edge and leads on to n of the Church is es the springs of life d ethics and sound y accomplishes this will not require any d if it doesn't, such The remarkable en- voluntary army of d diligence in preach- as the result of the and atmosphere that ves when duty called. hfully to its primary duties as well. Mr. to the clergy on the Church regards its e presented and con- on making this loan will surely have a One cannot but feel ch is superficial and e conceives the duty suit of this or that presented, when in res of spiritual de- e. The fact is, the e is becoming im- n ideal. Leadership of a position at the ping in advance of entiments that seem ar. Such leadership uity, and will ulti- portunism. A care- t by the Bishops on

the functions of the Church, would at this time be useful in steadying the public and aiding the clergy in warding off these crude efforts to make the Church more useful to the people. "Spectator" has on his desk, requests from paid secretaries to preach on "Tuberculosis," "Victory Loan," "The Navy League," "Children's Hospital," and "The Bible Society," all of which are supposed to be attended to in the next two Sundays. Somebody will have to intervene shortly to give the clergy a chance to deliver a sermon on a subject of their own choosing.

* * * *

The unexpected and apparently successful drive towards Cambrai is one of the rays of light which come at long distances through the dark clouds of war. Is there a Canadian so blind that he cannot see the extremely grave position in which the Allies find themselves in this fourth year of the war. Italy in a moment has been transformed from a promising asset into cumbersome liability. Russia, a former ally, is now suing for peace, apparently willing to accept peace on any terms that the Germans may be pleased to grant. Who dares to say that Russia may not under German influence and management turn round and march to the tune of the goose step against her late associates? Is there anything in the Russian Government to-day to make such a thing impossible? Is the German autocracy beyond doing such a thing? What if the Russian Navy be joined to the navy in the Kiel Canal? Is that beyond the range of possibility as a condition of peace? With German officers and German guns and munitions, and above all, with German unscrupulousness, there is no telling what the near future may interject into this war. It is certain that no nation can go on indefinitely spending twenty-five or thirty million dollars a day, and therefore it must be brought to a conclusion in the not distant future. What seems manifestly plain is that the whole strength of our Empire, and that includes Canada, must be exerted at once and exerted with the willingness to sacrifice on a hitherto unthought of scale; or we shall be forced to sacrifice all and be slave into the bargain. A waiting game won't do much longer. A wearing out game is almost hopeless. Unless we can put an unprecedented force into our blows, shortage of food, or shortage of money may intervene with disaster. How can Canadians trifle with such a situation. It is impossible to believe that in the end the Canadian people will not say with emphasis, this war must go on more vigorously than ever—go on to a speedy finality. "Spectator."

A HOLY TALK.

A missionary from South Africa said he one morning saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his Book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately to look down on the Scriptures and to turn his eyes upward toward Heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the Book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up, this way, a holy talk with each other."

As I read the account of this touching little scene, the words of Psalm 27:8, flashed over me. This picture is but a mirror to reflect the eighth verse of the twenty-seventh Psalm: "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." First we see God talking to us; and then comes our talking to God.

One cannot carry on a conversation alone. If we wish the Lord to listen to us, we must listen to Him. How many people tell the Lord what they wish to say to Him, but do not listen to what He says to them. How can they expect God to answer their petitions, when they will not listen to His commands? Let us hear what God the Lord will speak to us.

Do not run after happiness, but seek to do good, and you will find that happiness will run after you. The day will dawn, full of expectation—the night will fall, full of repose. This world will seem a very good place, and the world to come a better place still.—James Freeman Clarke.

The Church at Home
As seen by the men at the Front.

ON Friday, November the 2nd, the Chaplains of the 5th Canadian Division, Witley Camp, entertained the Clergy, Divinity Students, and others who intend to study for the ministry on their return to Canada, who are serving in the ranks.

Fifty-two were present and enjoyed a very home-like supper. The main object of the gathering, however, was not the supper. The purpose was to get together all those who were already in the ministry, and others who had that work in mind, so that they may get to know each other, and fully realize that distinction in rank made no difference in the fellowship of Christians.

After supper a very interesting discussion took place on the "Relation of the Church to the Returned Soldier." In opening the discussion, the Senior Chaplain, Major Wells, pointed out the important part the Church had taken in sending men to fight the German menace, and how necessary it is for her to prepare now to enlist these men in a fight for true citizenship, when this conflict is over and we return to Canada.

A great part in this work will fall to the men who are now serving in the ranks and who will enter the ministry on their return home. Theirs is a unique experience which specially fits them for the task of bringing into the Church the men who are now fighting for civilization. It must be seen that the membership of the Church, at the present time, is very largely made up of those who are too old to sin or too young to understand. The great majority of those who call themselves members of the Church are so only nominally. Our aim must be to bring the young men into the Church. If we are to do this we must know the men. The best way to know them is to live with them and suffer with them. This the clergy and students in the ranks, as well as the Chaplains, are doing, and it cannot fail to be of great service to the Church at large.

Capt. Petrie urged the importance of ministering to the whole man—mind as well as heart. If we are to get men to our churches we must give them preaching and teaching which will appeal to reason. The Gospel of Christ is big enough to reach all men and reasonable enough to appeal to all men if we would only study to present it in this way. Students were advised to prepare themselves properly for their life-work and not take a short-cut to the ministry, because of the great need for men in the work.

Capt. McEachern emphasized the need of keeping in mind the good in our men which was often hidden beneath a rough exterior. We all had many evidences of this in our work among them. Capt. Lawson spoke of relating Christianity to the affairs of every-day life. The teachings of Christ were intended to cover every phase of life and conduct. By doing this the Church could help the returned soldier and thus gain his confidence and his loyalty.

Several interesting speeches were made by the students of a very practical and useful nature. The purpose of the meeting was well-served. It will certainly tend to foster a good spirit among Chaplains and the Clergy in the Division and lead to a greater co-operation in the work of the Church among the men.

A SENTRY'S HEROISM.

A private in the East Yorkshire Regiment tells the following story:—"One of the hardest night attacks we had to face was made possible by the momentary carelessness of a lad of the Loyal North Lancashires, who was on guard and somehow allowed his thoughts to stray in other directions, so that he didn't notice the Germans until they were on top of him. He was disarmed, and became terribly distressed over the prospect of what his carelessness had brought on the Army. He had one chance of redeeming his fault, and he took it. Just when the Germans were half-way towards the sleeping camp he made a run for it. He didn't go far, but the shots fired by the Germans warned the camp of what was coming, and the advanced guard held them in check until the main body got under arms. When we found that lad he was just able to explain what had happened, but he was quite happy when I told him there wasn't a soldier who wouldn't think that his heroism had atoned for the original fault. At that he smiled and passed away."

Books on Christian Science, Etc.

CHRISTIAN SCIENCE.

- Biederwolf—"The Unvarnished Facts About Christian Science," Glad Tidings Pub. Co., 15c.
- Blanchard—"Christian Science and the Word of God."
- Coppage—"Christian Science in the Light of Reason," Standard Press, 76c.
- Dixon, Rev. A. C.—"The Christian Science Delusion," Bible Inst. Colp. Assoc., 10c.
- Evans, Wm.—"Why I am Not a Christian Scientist," Bible Inst. Colp. Assoc., 15c.
- Haldeman—"Christian Science in the Light of Holy Scripture," Revell, \$1.25.
- Haldeman—"Mental Assassination," or, "Christian Science," C. C. Cook, 10c.
- Peabody—"The Religio-Medical Masquerade," Revell, \$1.15.
- Sheraton—"Christian Science," 5c.
- Stephens—"Christian Science, Its Pedigree, Principles, and Posterity," Bible Inst. Colp. Assoc., 15c.
- Sturge—"The Truth and Error of Christian Science," J. Murray, 90c.
- Sturge—"Christianity and Christian Science; A Contrast," S.P.C.K., 2c.

RUSSELLISM.

- Biederwolf—"Russellism Unveiled," Glad Tidings Pub. Co., 15c.
- Cook, C. C.—"All About One Russell," C. C. Cook, 10c.
- Cook, C. C.—"More Data on Pastor Russell," C. C. Cook, 5c.
- Gray, Rev. J. M.—"The Errors of Millennial Dawnism," Bible Inst. Colp. Assoc., 2c.
- Haldeman—"Two Men and Russellism," C. C. Cook, 10c.
- Haldeman—"Millennial Dawnism," C. C. Cook, 10c.
- Stevens—"Why I Reject the 'Helping Hand' of Millennial Dawn," McClinton, 50c.

SEVENTH-DAY ADVENTISM.

- Canwright—"Seventh-Day Adventism Renounced," Revell, 60c.; also a series of Ten Pamphlets, suitable for distribution, the Titles of which are as follows:—
 - No. 1. "Origin and History of Adventism."
 - 2. "The Advent Message Examined."
 - 3. "25 Objections to Adventism."
 - 4. "Mrs. White and Her Vision."
 - 5. "The Jewish Sabbath Abolished."
 - 6. "Why We Keep Sunday."
 - 7. "The Seventh-Day Sabbath Day Test a Failure."
 - 8. "Is Sunday the Mark of the Beast?"
 - 9. "Not Under the Law."
 - 10. "The Commandments in the New Testament."
- Per package, 25c., Revell.

SPIRITUALISM.

- Biederwolf—"Spiritualism," Glad Tidings Pub. Co., 15c.
- Panton—"An Appeal to Spiritualists," A. Holness, 12c.
- Panton—"The Medium and the Witch," A. Holness, 12c.
- Waller—"Spiritualism versus Christianity," reprinted from the "Canadian Churchman," 5c.

MORMONISM.

- Shook—"The True Origin of Mormon Polygamy," Standard Press, \$1.35.
- Shook—"Cumorah Revisited," Standard Press, \$1.50.
- Traum—"Mormonism Against Itself," Standard Press, \$1.25.

The above can be had from the Upper Canada Tract Society, 2 Richmond Street East, Toronto.

THE RAVEN.

The raven is the first bird named in the Bible (Gen. 8:7). Although it feeds upon fruits and seeds, it also eats the flesh of dead animals, and so was considered unclean. The reference to the raven in Isaiah 34:11 shows that the ancient peoples considered it a bird of evil omen.

"He was made perfect through suffering; He entered not into His glory before He was crucified."—Keble.

Prayer Book Studies

By
Dyson Hague.

THE EPISTLES AND THE GOSPELS

THE origin of the Epistles and the Gospels is lost in the mists of antiquity. They are very old. It is almost certain that the great majority of the Epistles and Gospels, as we read them from Sunday to Sunday in our Church Service, have been read in the hearing of God's people for almost 1,500 years. Think what that means! Think of our being able to join in the Communion service with the Scriptural selections that were used by the martyrs and holy ones of the vanished days of old. How it makes one realize the communion of the saints as we think that we hear the very words that have been heard through long centuries by the members of the primitive Church! Where they came from or who first arranged them nobody knows. The collection of the Epistles and Gospels in Gregory, Gelasius, and Leo were probably collected in a large measure by Jerome. But the system of the reading the Epistles and Gospels is referred to by Tertullian, and there can be no doubt, from the Apology of Justin Martyr, that the rudiments of the system of reading the Epistles and Gospels were found in his day. That takes us back to about 150 A.D. The Anglican Churchman must, however, remember that for almost a thousand years these precious passages of God's Word were shorn of all power because of their being read in Latin. And worse than that. It is doubtful if the people of England's Church ever knew that they were being read at all for they came near the beginning of the Ordinary of the Mass in a most intricate and involved manner, an anthem in Latin, called the Gradual, and various sentences, with a couple of prayers, being sung between the Epistle and the Gospel. In fact, it is almost impossible to understand in these modern days the almost electrical effect that must have been produced upon the hearts of the people in the Church of England when, for the first time in the Communion Service, the Word of God was read from the Chancel in 1549 in the well-understood words of their dear mother tongue. And so the words of 1 John 2:7 were fulfilled, and we might truly propose them and say that they had no new Epistles and Gospels, but the old Epistles and Gospels which they had had from the beginning. But again, they were new Epistles and Gospels—new in the new spirit of the Reformation, because the darkness is past and the True Light now shineth. In the first Prayer Book, in 1549, a remnant of the old mass service still lingered in the shape of the Introit, which was a Psalm, or a portion of a Psalm, sometimes short, sometimes long (but not a scrappy little bit of a Psalm, as in the Roman Mass), which was sung as the priest proceeded to enter within the rails by the clerks. Bishop Dowden hazards the suggestion that while the clerks were singing the Introit the priest was saying the prayer, the Collect and the Psalms. In 1552 the Introits were abolished, and the setting of the Epistles and Gospels is now the characteristic peculiarity of the Anglican system; and a fine departure it is from the almost hopeless jumble and muddle of the old pre-Reformation Roman-Anglican system. In the selection of the Epistles and Gospels the Reformers stuck pretty closely to the old Sarum selection. But there are abundant evidences of their readiness to change anything for which they saw a real reason.

Some were New. Sometimes they boldly introduced a new Gospel or Epistle. For instance.

On the 15th Sunday after Trinity they turned aside from a thousand years of use and daringly took an entirely new passage (Gal. 6:11-18) instead of the one which had been in use in the whole Church world for centuries (Gal. 5:25-6:10). They did this also for the Epistles for the Epiphany, a noble passage, and in the Epistle for St. John the Evangelist's Day, when they gave us 1 John 1:1-10 instead of five verses from the Apocrypha (Eccl. 15:1-5). These and other examples might be taken in evidence of the very free and independent spirit that characterized the first compilers of our Anglican Prayer Book. In the next place they made some of them shorter, which was much better. For instance, the Epistle for Septuagesima Sunday, the Epistles for the 2nd Sunday after Easter and the 3rd Sunday after Easter. The Gospel for the Sunday next before Easter that was read in Latin up to 1549 in the Church of England comprised not only 74 verses of the 26th chapter of Matthew, but 61 verses of the 27th chapter.

Some Shortened.

Very often the Epistles and Gospels were lengthened, and with excellent intention. Here a verse was added to complete a spiritual message, there several verses were added to make the spiritual teaching more complete. This is very evident (to choose a few examples) in the 2nd Sunday in Lent, where the beautiful 8th verse of 1 Thess. 4 is added, and on the 3rd Sunday in Lent, where the five verses in Eph. 5 (verses 10-15) were introduced. Two verses were added at the beginning of the Epistle for the 2nd Sunday after Easter and two added at the end of that for the 3rd Sunday after Easter. The beautiful verse at the beginning of the Gospel for Whitsunday and the end of that for the 6th after Trinity and the opening verses of the Epistles for the 1st and 9th after Trinity are true enrichments.

Some Lengthened. By the addition of the last three verses in some cases they boldly transferred the Epistles and Gospels from one Festival to another. For instance, they took the Epistles for Easter Eve and the Gospel for the Saturday of Easter and transferred them to Easter Sunday. And with an equally free hand they transferred the Epistles for Tuesday and Wednesday in Whitsun week to the Monday and Tuesday. On the Festival of St. Simon and St. Jude they left the Roman use and followed the selection of the Eastern Church. In fact, if we follow their work throughout, we see that it is marked by that spirit of fidelity to the old in everything that is good, and of independence and originality in selecting the new when they thought the old was worse. There can be no doubt that in one or two cases the more sober judgment of to-day would possibly admit that in some places the old was better. For instance, the Sarum Missal included for the 4th Sunday in Lent the first verse of the following chapter, that magnificent call, "Stand fast in the liberty wherewith Christ hath made us free; and the Roman Mass has for the Epistle for St. Jude, Rom 8:28-30, that glorious passage of almost unparalleled power in apostolic inspiration. But with two or three possible exceptions like these the sober judgment of the average Churchman would coincide with the verdict that the first compilers of the Prayer Book displayed a high degree of spiritual common sense in their transposition of the body of the ancient Epistles and Gospels in the modern Prayer Book of the Church of England.

Some Transferred. By the addition of the last three verses in some cases they boldly transferred the Epistles and Gospels from one Festival to another. For instance, they took the Epistles for Easter Eve and the Gospel for the Saturday of Easter and transferred them to Easter Sunday. And with an equally free hand they transferred the Epistles for Tuesday and Wednesday in Whitsun week to the Monday and Tuesday. On the Festival of St. Simon and St. Jude they left the Roman use and followed the selection of the Eastern Church. In fact, if we follow their work throughout, we see that it is marked by that spirit of fidelity to the old in everything that is good, and of independence and originality in selecting the new when they thought the old was worse. There can be no doubt that in one or two cases the more sober judgment of to-day would possibly admit that in some places the old was better. For instance, the Sarum Missal included for the 4th Sunday in Lent the first verse of the following chapter, that magnificent call, "Stand fast in the liberty wherewith Christ hath made us free; and the Roman Mass has for the Epistle for St. Jude, Rom 8:28-30, that glorious passage of almost unparalleled power in apostolic inspiration. But with two or three possible exceptions like these the sober judgment of the average Churchman would coincide with the verdict that the first compilers of the Prayer Book displayed a high degree of spiritual common sense in their transposition of the body of the ancient Epistles and Gospels in the modern Prayer Book of the Church of England.

A Pilgrimage to St. Martin's Church, Herne

Where Bishop Ridley First Ministered

By Captain the Rev. W. R. RAMSAY ARMITAGE, M.A., Chaplain 12th Reserve Battalion, East Sandling.

ON a recent Chaplain's Sabbath, according to a very liberal interpretation of the Mosaic law, I took the morning and afternoon away from work, and, with an early breakfast, a four-mile walk, an half-hour train trip, found myself in Canterbury at 9 o'clock.

But Canterbury was only a half-way house, for my pilgrimage was not to the shrine of St. Thomas, but to St. Martin's Church, Herne, where Ridley, bishop and martyr, held his first cure, and here, for the first time in English, caused the "Te Deum" to be sung. This is a line from his letter written just before his martyrdom:—

"From Cambridge I was called into Kent by the Archbishop of Canterbury, Thomas Cramer, that most reverend Father and man of God, and of him, by and by, sent to be Vicar of Herne in East Kent. Wherefore, farewell Herne, thou worshipful and wealthy parish, the first cure whereunto I was called to minister to God's Word. Thou hast heard of my mouth oftentimes the Word of God preacht, not after the Popish trade, but after Christ's Gospel. And yet, I must acknowledge thee to be my debtor for the doctrine of the Lord's Supper, which at that time God had not revealed to me."

Like many another English village, this of Herne is very beautiful. The church is even finer than the many fine churches which I have found in villages of like size.

Yet, 'twas neither the beauty of the village, "warm and snug and green, with the twilight haze of time about it," nor the ancient church itself which brought me there, but Nicolas Ridley.

I looked for some worthy memorial to so great a saint and finally found a statue against a darkened wall—nothing more. The "altar" permits no consecration at the north side of the Table, and I wondered much whether the twenty-one candles thereon had any connection with the candle lit in England during the reign of Mary, which we trust by God's grace may never be put out. Yet, perhaps, it is not so far from the teaching of Nicolas Ridley, and surely much more Protestant and Reformed than it was when first he was called to minister there and when he left it for higher service.

Canterbury for dinner, afterwards the Cathedral, the Archbishop's private chapel, and home by an early train.

A SEVERE TEST.

Those who make use of Lantern Slides will be interested in a test to which a new mailing case was recently subjected. The case, which was designed to hold twelve slides, had thirteen slides put into it and then it was dropped upon a stone floor. It was then kicked down a flight of twenty-seven marble steps. When the package was opened not a slide was cracked.

This new mailing case has been designed by the Sunday School Commission for use in connection with their Lantern Slide Exchange. Small sets of Slides may now be safely sent by mail, at a much lower cost than the minimum express charges, and clergy living at a distance from express offices will now be able to enjoy the benefits of this important department of the Sunday School Commission.

A Soldier's Story

The Soldier and the Little Girl.

Sometime ago a number of soldiers were travelling in a crowded car. A little girl was in the car with her mother. She had in her hand a little Bible which had just been given her as a present, and she was very fond of it. The soldiers were talking very loudly and swearing dreadfully. One of them particularly, who seemed to be their leader, swore worse than the rest. The mother of the little girl was much distressed by those horrible oaths. She looked around to see if she could get a seat in another part of the car; but every seat was occupied. She knew not what to do. Presently her little daughter whispered to her mother, "Let me go and give them my Bible."

The dear child came timidly out from her seat and going to him who had been the loudest swearer, she presented him with her Bible. She was a little delicate looking creature, and as she laid the Book in his hands, she did not say a word, but she looked right into his face in an earnest way, which seemed to say: "Oh, sir, please don't swear any more!"

Now if an angel from heaven had come and spoken to these young men, it could hardly have had a greater effect on them. They quieted down at once. Their loud talking ceased. They stopped their swearing. Not another oath was heard through that journey. The young man who had received the book seemed especially touched. The first time the train stopped, he went out and bought a paper of candy. He came and gave it to the little girl. Then he stooped down and kissed her and said, "I thank you, my dear, for your Bible. I'll keep it and read it every day, and when I do so I'll always think of you."

Scripture Gift Mission

The following letter is from far-off Bolivia, telling of Scripture distribution in the Dark Continent:—

"We thank you most heartily for the kind and useful gift of the 400 Gospels and the Quechua cards. This year we are making a gigantic effort to flood Sucre and district with the Scriptures and Gospel literature. A colporteur, who has been interested for eighteen months in the Gospel, this year started work, and has been doing well. During the last four months he has circulated over 1,000 Gospels, besides Bibles and New Testaments. This effort God signally blessed to the salvation of one soul, i.e., as far as we know. This man of seventy years of age lives 100 miles from Sucre, and is the father of a student here who has professed conversion for over five years. This student is a valued helper in the Lord's work."

The following, from the revered secretary of the Missions to Seamen, tells how the Scriptures are being distributed in the northern naval bases:—

"Amongst the minesweepers, patrol boat crews, and the numerous crews from torpedoed ships who are brought in. Scarcely a day passes without a torpedoed crew being brought in, and Mr. — ministers to them, both physically and spiritually." And he adds: "You could not possibly make a grant where it would be more useful. Please send as many books as you can."

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

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Phone: Main 5239.

Correspondence

N.B.—The Editor regrets that lack of space compels him to delay the publication of several letters. These will appear in due course. We must, however, ask our correspondents to make their letters shorter.

THE BISHOP OF KOOTENAY AND ENGLISH CHURCH UNION.

Sir,—My attention has been called to a letter which appeared in "The Mail and Empire" a few days ago, signed by Mr. Arthur Greenhow, of Walkerville. In that letter Mr. Greenhow states that I am a member of the English Church Union. May I ask you to be good enough to permit me to deny this statement. I am not now, nor have I for nearly twenty years been a member of the English Church Union. As a layman I was for a few years a member, for at that time the Union seemed to me to be defending the spiritual liberty and freedom of the Church in England against Erastianism. I soon felt, however, that I was out of sympathy with much of its teaching and practical objects, and shortly after my ordination I resigned my membership in the Union. An experience of nearly twenty years has taught me more clearly year by year the wisdom of keeping free from all party societies and organizations. Year by year I have felt myself becoming more and more out of sympathy with the English Church Union's policy, and more and more content with simple membership in the Church itself in all the glory of its comprehensiveness as at once Catholic and Protestant, Apostolic and Reformed.

Alexander J. Kootenay,
The Mount, Vernon, B.C.,
November 17th, 1917.

CANADIAN STANDARD EFFICIENCY TESTS.

Sir,—Might I ask, through the agency of the "Canadian Churchman," what opinion is held amongst the clergy and superintendents of Sunday Schools of the above subject. It is apparently some five years ago since it was put in operation, but I for one fail to see that it is making any headway amongst Anglicans. I don't see how it can appeal to boys or their teachers. We have our Church Lads' Brigades and Boy Scouts which are

most excellent, that I for one fail to see there is room for any more organizations. This Canadian Movement for Co-operation in Training Boys has its National, Provincial, and Local Advisory Committees, entailing much talking and time occupied, and we are attaining what? It is like some huge powerful machinery used to push a hand-cart, or like a dry dock big enough to take a dreadnought and a canoe makes use of it. If it is any good let us take it up and make it go, otherwise let us drop it and bend our energies on something we can do. We get rushed into summer camps and conferences, committee meetings, etc., and there is no response from those we are supposed to be trying to help, namely, the boy.

Superintendent.

QUALITY OF SERMONS.

Sir,—It has been interesting to read the letters in your paper lately on the importance of preaching, and I must express my sympathy with "Winnipeg Rector," mentioned by a correspondent in your issue of 25th October, who states that preaching is not the main part of the service.

It was my privilege for eighteen months before enlisting to attend a church in Winnipeg, where all the privileges of Catholic worship were provided, and it was a favourite saying of our Rector on big festivals, such as Christmas and Easter, that the service was a sermon in itself, and to the sympathetic person attending a choral Eucharist on days such as these surely no sermon is needed.

What we men at Camp Borden, left without the ministrations of the Church of England for the whole summer, missed most was not the preaching (we had that in plenty from ministers of other denominations). No; it was the absence of the Sacraments, of the opportunities of communion together.

What is it that causes so many small congregations in our smaller churches. Nothing but the habit which some people get into of going from church to church and "sermon-tasting." There is little doubt that more frequent celebrations and fewer 11 o'clock Morning Prayers with Litany with a forty-minutes' sermon, would tend to a more devotional life, especially among our younger members. What the average parish wants is not so much the preacher as the pastor and teacher, one who will be counsellor, friend, and, above all, spiritual adviser to his flock.

Layman,
"Royal Flying Corps."

TORONTO HOSPITAL FOR CONSUMPTIVES, MOUNT DENNIS.

Sir,—May I beg a small space in your paper to give an account of the work out here? During Exhibition time our Boy Scouts paraded at the camp, and on August 29th acted as a guard of honour to the Duke of Devonshire, who was out here to open the new wing and Davies Cottage for Babies. The services in the hall are very much enjoyed, and are well attended and bright in all ways.

The work is growing daily more and more, and is going on steadily, for which we have to thank our Chaplain, who is so faithful in his care and help.

We have a celebration every Sunday morning, except the last in the month, when there is Morning Prayer, but the Communion is taken in the wards every Sunday; so that all who wish may receive, and one finds many bright places of peace and joy.

We held our first Harvest Festival on October 7th which was a great

joy to all, and I would like to take this opportunity of thanking all who helped, and so generously gave fruit and flowers and vegetables. We were able to give thirty-eight patients in the institution a thanksgiving parcel who very rarely have parcel or visitor. Mr. Keith Dalton, of Weston, came down one evening and gave the children a very enjoyable lantern lecture, for which we were most grateful.

I would like to ask, for the sake of all patients, that if anybody could give some entertainments in the assembly hall during the winter months, it would be most gratefully appreciated, as the evenings are very long and trying, especially for those who are well enough to be about.

I close my letter with grateful thanks to all kind friends who have helped in many ways during the past year.

"Sister."

(A patient in the Hospital.)

November, 1917.

PRAYER BOOK REVISION.

Sir,—When the "Canadian Churchman" comes to our house on its weekly visit, usually I look over the correspondence columns first, then I turn to see what "Spectator" has to say. Generally we agree, but I certainly do not think with him that it is possible at the present time to revise the Prayer Book by giving any committee a free hand in revising. It would simply mean that such a method would introduce all kinds of contentious matter, stir up discord and strife, and we would land nowhere.

A few years ago the Church compiled a Hymn Book, and even in this undertaking, at times, things came near the breaking point. But having succeeded it put the Church in the humour of attempting to revise the Prayer Book. In due course a committee was appointed. It received its instructions and with a light heart the Canadian Church looked forward to the time when she would have a new, improved Prayer Book, better than the old one.

The work of revision has been going on with little or no disagreement, except some talk about the Athanasian Creed, until lately, when, suddenly, trouble looms up. A certain class in the Church want prayers for the dead included in the revision. The request, to me, seems entirely irrelevant, as the understanding was, when the plan of revision was settled and agreed to, that the revision would not include anything changing in any way the present doctrines or teachings of the Church. No plan or arrangement on any other basis would have been consented to.

These are abnormal times; we are engaged in a terrible war, and many Canadian homes are afflicted. It is sad, indeed, and there can be no lack of sympathy under such conditions. But what has this to do with Prayer Book revision, or the claim to insert prayers for the dead in the proposed Prayer Book. The question whether or not it is Scriptural to pray for the dead, is not an issue. The whole, and only question is what was the compact, or agreement and what was the committee authorized to do? We all know. And this attempt to override the plain understanding upon which revision was undertaken, is unfair and, to my mind, savours somewhat of the dishonest, but to be charitable, I think, probably, unconsciously dishonest. "Half the evil in the world is wrought by want of thought, rather than by want of heart."

I do not believe there is a Bishop in the Church in Canada that on mature reflection, will insist on pressing the proposed memorial. But we shall see whether there will be an attempt to violate the original understanding as to revision. The man in

the street is talking. A leader to have influence must be fair and impartial. It is pretty hard to get rid of the idea that the effort of a certain class in the Church to have prayers for the dead included in the new Prayer Book is prompted by the fact that this war time is particularly favourable for their propaganda, and but for the war we never would have heard of prayers for the dead in connection with Prayer Book revision. Better that the whole scheme should fall to the ground and be forgotten than that dissension and strife should grow out of our attempted revision.

I wonder what will happen when the General Synod meets. I wonder.

J. L. J.

THE CALL TO PRAYER.

Sir,—No doubt most of your readers read in the daily papers last week that His Majesty the King had asked that Sunday, January 6th, be set apart as a day of National repentance and prayer to Almighty God on behalf of our Empire, and that a speedy victory and peace be granted us. Now the question at once came to my mind, what is the Church going to do with this request? Is it going to be regarded as it was this past year, when in many churches no reference whatever was made to it, and in too many others only a few extra prayers were used, (all, of course, very good and necessary), but no effort whatever was made before the day set apart, to bring the mighty question of national repentance and prayer before the people or to arouse any enthusiasm towards it? Are we again going to miss this great opportunity to lead our people to the throne of grace in this critical time when so much depends not only on guns and shells, but on wise counsel and leadership? We are in the midst of a great effort for the "Victory Loan." It has been advertised and brought before the people in every possible way, and laymen have spoken of it in our churches and everything has been organized to make it go, and it will be a huge success, from a financial standpoint. But will it accomplish all that we would have it do if the Lord of Hosts is not on our side? Again I ask, what are we going to do to arouse not only our regular church-goers, but the people of the land to the full sense of this call? Will not our leaders in the various departments of our Church take some action in this matter? Should not only our churches but every Bible class room and every Sunday School room on that day be the centre of a great prayer service with instructions on faith and prayer, and our dependence on Almighty God for a righteous and abiding peace? And let our scholars, both old and young, be prepared beforehand for an earnest effort. Many of us spent unlimited time on Red Cross collections and work and Victory Loan efforts. Can we not give the same time to bring about a mighty revival of prayer in our midst, for I feel the people are waiting for the leadership of the Church in this all needful hour?

Geo. Garrett.

PREPARE BY PRAYER.

Sir,—The call of our King for a day of National prayer comes as a clarion voice to every Christian heart in Canada. "I would call upon you," says His Majesty the King, "to devote a special day to prayer that we may have the clear-sightedness and strength necessary to the victory of our cause. In a spirit of reverence ask the blessing of Almighty God upon our endeavours. With hearts grateful for the Divine guidance which has led us so far toward our goal, let us

seek to be enlightened in our understanding and fortified in our courage." But in order that January 6th, the first Sunday of 1918, set aside as a special day of prayer in all our churches of the Empire by Royal Proclamation, may be indeed a day of power, it is surely necessary that there be initiated throughout the Christian churches of Canada a universal preparatory prayer movement. Before the mighty blessing of the Day of Pentecost (Acts 2: 1-4), there was a wonderful effort of prayer on the part of the supplicating men and women who had continued in what St. Luke called a homothumadous earnestness of unremitting intensity for at least ten days (Acts 1: 14). Our soldiers and sailors, our leaders and editors, our workers and organizers, are rendering services to the nation beyond admiration. But it is for the Christians of Canada as members of the various Christian churches, to call into requisition for the overcoming of this proud enemy of mankind by the supernatural forces of prayer. The issues of this war are supernatural, and the weapons of our warfare are to be supernatural. We are waging war with non-material elements of might, and what our men are fighting for and dying for is worth praying for and praying for hard. "Let it be known," said a great American soldier and scholar, "that more can be done now by prayer than in any other way. Whoever prays most, helps most." A magnificent opportunity lies before us. Let us prove our God (Mal. 3: 10), and see what He will do for us when He sees the nation on its knees. But the nation on its knees must be preceded by the Church on its knees; and the Church on its knees must be preceded by some efficient prayer leadership, and by some universal preparatory prayer organization in every church in every section of the land. Our heart's desire and prayer to God for the Christians in Canada to-day is that every minister will begin to organize circles and centres of prayer, and to make their church, and church meetings and Sunday Schools training schools for intercessors, that prayer may have the place and power it ought to have in our church life. "If I were to begin my ministry again," said a great Anglican Bishop, "I should begin by teaching my people to pray." If we ministers believe that the laity in our churches, the women in our Women's Auxiliaries, the teachers and scholars in our Sunday Schools, can do more to get a righteous victory by prayer to God to hasten His Kingdom than in any other way, then how earnest we should be from this time on. The need of the hour is an exercise of this universal power, and if in every part of Canada little consecrated circles inflamed by the passion of prayer resolve to prove the fidelity of our God as the Answerer of prayer, He will do exceedingly abundantly above all that we can ask or think. The writer believes that this is the crisis of opportunity, and that the enrolment of all the prayer forces of Canada is the most insistent duty of the hour as far as Christian citizenship is concerned. Union in politics, and Victory Loans are altogether inferior. The most important service that can be rendered by the Christian ministers of religion, and the leaders of Christian effort is the speedy enrolment of the prayer forces of the churches, in the homes, in the meetings, and in the services, for the definite outpouring of the Divine Blessing in this our time of national need.

Dyson Hague.

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PRAYERS FOR THE DEPARTED.

Sir,—There seems no little confusion of thought in the discussion of this subject. In the first place, it is an entire mistake to say there is no Scriptural or Prayer Book authority for such prayers. The second petition of the prayer our Saviour taught us is a direct command to pray for the departed saints; and, as the accumulated number of the departed, from righteous Abel through all the ages to the present, must vastly outnumber all the living saints in the world at any one time, our prayers must chiefly concern those who have gone before. The very definite words of our burial service must be held to clearly sanction the custom, so that prayers for the departed *per se* has the undoubted sanction of both the Bible and the Prayer Book. The question, therefore, is not as to the lawfulness of the custom, but as to the character of the prayers. Now, as to the prayers from the Scottish Prayer Book, there can be no possible objection to the first of these, which is a mere elucidation of our Lord's words, "Thy kingdom come." Not so, however, with the second, in which there is a clause which, if not positively wrong, is at least open to objection as obscuring the completeness and fullness of the Gospel. I know of no justification for the clause, "That the good work Thou didst begin in them may be perfected unto the day of Jesus Christ." It savours too much of the terrible heresy of the purgatorial fires to perfect the work of Christ's atonement, as if He had left it incomplete. It raises false hopes, and has done infinite harm in one great branch of the Church.

Eternal Life is the gift of God in Jesus Christ and we "are complete in Him" (Col. 2: 10). So St. Paul, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1: 30). It is not redemption only, but righteousness and sanctification also. There is nothing to be further "perfected" unto the day of Jesus Christ, as we are taught to pray in the objectionable clause, as if Christ's work were incomplete. This is confirmed by the voice St. John heard, "Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours" (Rev. 14: 13). Rest is what is promised to the departed saints. So to the prophet Daniel, "Go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." The aged prophet has waited and rested now more than 2,000 years, and the end is not yet. We are all too prone to limit the great work of God in the ages by our own brief lives and the shortness of time, and hence fail to grasp the vastness of the endless eternity before us in the future, thus failing to grasp the greatness of God's schemes for our future happiness, and forgetting that it is written "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. 2: 9). And hence we dogmatize and seek to interfere with His great purposes for our future happiness.

The words of our Burial Service contain a very clear and unmistakable prayer for the departed, "That we, with all those that are departed in the true faith of Thy Holy Name may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ, our Lord. Amen."

J. M. B.

The Churchwoman Progress of the War

Triennial Meeting of Central Council, G.F.S.C.

The triennial meeting of Central Council, Girls' Friendly Society in Canada, 1917, opened with a celebration of Holy Communion in Holy Trinity Church, Toronto, at 9 a.m., on October 26th, and continued throughout the two following days, at the Parish House (Holy Trinity). It was with a feeling of great thankfulness that the Central President, Mrs. Kirwan Martin, of Hamilton, was welcomed after her late severe illness. Mrs. S. G. Wood and Mrs. Reeve were unavoidably absent and were much missed. Resolutions of regret at their enforced absence were passed and sent to each. There was great encouragement felt in the marked increase in attendance from distant dioceses, and also in the strong interest taken in the now vital subject of social service. Though it is understood that the G.F.S. stands for the general welfare of girls, still the organization is more and more endeavouring to direct its activities through well-defined social service channels. The Council had as its guest during the deliberations, Miss McGuire, lately appointed General Secretary of the G.F.S.A. (Girls' Friendly Society of America), who gave most interesting sidelights on that large sphere of work. The dioceses of Montreal, Ottawa, Niagara and Huron were personally represented and Rupert's Land and Calgary by proxy. On October 26th, a luncheon was tendered by the officers of the Council to the four missionary Bishops of the Church of England in Canada at that time visiting Toronto—namely, the Bishops of Keewatin, Edmonton, Athabasca and Kootenay, when the topic of the G.F.S. as a social service medium was discussed. This sort of informal talk with the clergy on G.F.S. matters cannot fail to bring about closer co-operation. On Sunday afternoon, October 28th, the members of Holy Trinity Branch G.F.S. entertained the Central Council and all visiting members, as well as the Toronto G.F.S. at tea in the Parish Hall of Holy Trinity, after which special conferences were held concurrently for Associates, Branch Secretaries and members, at which really splendid papers were read on subjects of interest to each. The Council meetings concluded with a service at Holy Trinity in the evening and a sermon by the Rev. Ralph Sherman, Rector of the parish. A special vote of thanks was moved to Holy Trinity parish for its gracious hospitality during the Council meetings.

Ottawa's Report on November's W.A. Board Meeting.

The monthly Board meeting was held on November 12th, with the president in the chair. The service was taken by the Rev. Mr. Butler, of St. Matthias', Ottawa. The following appeals were responded to through the E.C.D.F.: \$50 towards the prairie parsonage's fund and \$25 towards the stove at Gordon School, both in the diocese of Qu'Appelle. Good reports were read from the Women's Branches of Almonte and Lanark and from the Girls' Branch of Almonte. It was decided to put the capital fund of the Katherine E. Baker memorial, amounting to \$100, into a 20-year Victory bond. Three study classes on "Inasmuch" have been held and proved very interesting. It is most necessary that every Church person should understand conditions of affairs in the North-West, as the Church Missionary Society intends withdrawing all aid by 1920. Information is gained through "Inasmuch." As a beginning, the raised assessments for this year were all cheerfully accepted. The

November 20th. — Tuesday—British launch successful drive towards Cambrai. Italians hold line against enemy.

November 21st. — Wednesday—British take over 8,000 prisoners and pierce three lines.

November 22nd. — Thursday—Prisoners in British drive exceed 9,000. Desperate fighting on Italian front.

November 24th. — Saturday—British guns dominate the town of Cambrai. Italians take the offensive.

Dorcas secretary asks for church furnishings, such as surplices, portable fonts, book markers. Notices regarding the intercessions for St. Andrew's Day have been distributed. It is good to welcome the veteran missionary Mr. Peck after his trip to Labrador and Baffin's Land. Mr. Peck will speak about his journey at the Woman's Deanery Conference at St. George's Parish Hall on November 22nd. At the Girls' Deanery meeting, November 20th, in St. Matthew's Parish Hall, Mrs. Trivett, of Honan, China, will give an address. All Auxiliary members will rejoice to know that Miss Parmelee, with her valuable experience as 17 years Junior secretary-treasurer, has been made a member of the executive. We are glad to announce the formation of a Women's Branch at the Church of the Good Shepherd, Cornwall, Babies' branches at Combermere and the Church of the Good Shepherd, and the Juniors re-organized at St. Luke's, Ottawa. Standing votes of sympathy were expressed to Archdeacon Bogert and his family on the sudden death of his daughter, Mrs. Almon Hill, also to Mr. Hill and to the Auxiliary of St. Alban's Church, in which parish Mrs. Hill was secretary of the Babies' Branch; and to Mr. Fuller, of the Shingwauk Home, on the death of his wife; and to the Rev. Mr. Walton on the death of his daughter.

Church News

Preferments, Appointments and Inductions.

Gummer, Rev. A. C., Rector of Canington, Ont., to be Rector of Thorn-dale and Nissouri. (Diocese of Huron.)

Macdonald, Rev. I. A. R., Incumbent of East Angus, to be Rector of Cookshire.

Russell, Rev. E. C., Curate of St. Stephen's, Montreal, to be Curate of St. Peter's, Sherbrooke. (Diocese of Quebec.)

Wilson, Rev. J. M. C., B.D., to be Rector of Kentville, N.S. (Diocese of Nova Scotia.)

Wright, Rev. R. W. E., Rector of Lennoxville, to be Rural Dean of Sherbrooke.

Induction and Dedication at Beauharnois.

The Bishop of Montreal visited the parish of Beauharnois on November 20th, 1917. His visit was for a double purpose: Firstly, to induct the Rev. Sydenham Bagg Lindsay as parish priest; secondly, to dedicate a new Holy Table which has been given in memory of Henry Groves Goodfellow, of the Canadian Mounted Rifles, who was mortally wounded near Ypres in June of 1916. The Bishop's Chaplain for the occasion was the Rev. W. H. Davison, Rector of St. John the Evangelist's Church in Montreal. In the course of his address the Bishop referred to the fact that his first Confirmation—six weeks after his sac-

of the War

Tuesday—British successful drive towards Italians hold line enemy.

Wednesday—British 8,000 prisoners and three lines.

Thursday—Prisoners drive exceed 9,000. Fighting on Italian

Saturday—British dominate the town of. Italians take the

DIAMONDS-WATCHES-JEWELRY

131 YONGE ST.

DIAMONDS-WATCHES-JEWELRY

SCHAUERS

131 YONGE STREET.

THE OLDEST ESTABLISHED WHOLESALE DIAMOND IMPORTERS IN CANADA

ry asks for church furnishings, portable arkers. Notices regarding St. Andrew's distributed. It is good veteran missionary Mr. trip to Labrador and Mr. Peck will speak at the Woman's Conference at St. George's on November 22nd. At a meeting, November 22nd, at Matthew's Parish Hall, of Honan, China, will be. All Auxiliary members to know that Miss her valuable experience her secretary-treasurer made a member of the are glad to announce of a Women's Branch of the Good Shepherd, ies' branches at Combe Church of the Good the Juniors re-organized, Ottawa. Standing athy were expressed to gert and his family on eath of his daughter, ill, also to Mr. Hill and of St. Alban's Church, h Mrs. Hill was secretary's Branch; and to the Shingwauk Home, f his wife; and to the on on the death of his

ring—had been in Beauharnois, and that Pte. Goodfellow was actually the first person whom he had confirmed.

Quebec Notes.

In Quebec City an inter-parochial Boys' Auxiliary has been organized. During the winter meetings are to be held at the Cathedral, St. Matthew's and Trinity in three successive terms. The Rev. E. C. Russell has been appointed assistant Curate of St. Peter's, Sherbrooke.

The Rev. R. W. E. Wright, Rector of Lennoxville, has been elected and appointed Rural Dean of Sherbrooke.

All Saints', Whitby, Reopens.

After undergoing extensive improvements and repairs, involving upwards of \$1,500, during which services were held in the school house, All Saints' Church, Whitby, was reopened Friday evening last by his Lordship, Bishop Sweeny, assisted by the Rector, Rev. R. W. Allen, and the Revs. C. R. de Pencier, Oshawa; Muirhead, Bowmanville, and Joseph Fletcher, Whitby. This beautiful example of dignified Gothic architecture is now an admirable illustration of what a church should be in comfort of modern heating, lighting and appointments for religious service. Especially happy is the colouring of the vaulted ceilings. The tint is a rich, golden one, bringing out very beautifully the fine timbering on the roof structure, both of the nave and chancel of the church. Appropriately, the text chosen by his Lordship, Psalm 84: 1, "O how amiable are thy dwellings; Thou Lord of Hosts!" was from the special Psalm for the service. Taking occasion to review the history of All Saints', he told of his personal acquaintance with six of the seven Rectors, including the present incumbent. These were John D'Arcy, Cayley, Arthur Fidler, Alton Wright, J. S. Broughall and A. Fordyce Barr. The seventh was the Rev. Mr. Cole, who succeeded Canon Cayley in this charge. The cornerstone of the church was laid in October, 1865, and as nearly as practicable it was opened at the festival of All Saints', the following year. As illustrating the extraordinary advance in cost of construction, the church and school house were built for \$15,000. A conservative estimate of the value of these two fine edifices to-day would be more than three times that figure. Especially excellent was the musical part of the service under the direction of

an accomplished organist, Mr. O'Dell, who is now in charge of the choir of All Saints'.

Thanksgiving Services and Induction at Florence, Ont.

On Sunday, November 4, the Harvest Thanksgiving services were held in St. Matthew's Church, Florence (diocese of Huron). The church was tastefully decorated by the ladies of the parish and there were large congregations present at both the morning and evening services. The Rector, Rev. P. H. Streeter, officiated, and preached at both services. On Thursday, November 8, the Ven. J. B. Richardson, D.C.L., Archdeacon of London, visited St. Matthew's Church for the purpose of inducting the new Rector, the Rev. P. H. Streeter. Evening song was said, after which the Archdeacon read the mandate of the Bishop for the service, the licence and the certificate stating that the necessary oaths had been taken by the new Incumbent. Then, with the wardens, Messrs. Elliott, Buchanan and Hands, the Rector was conducted to the main door of the church, where Mr. Buchanan handed him the keys, thus signifying his acknowledgment of Mr. Streeter as Rector of the parish. After ringing the bell, the new Incumbent was taken to the font where the injunction to administer Holy Baptism was given. Similar injunctions were given at the prayer desk, lectern, pulpit and Holy Table. A very helpful sermon was preached by the Rev. Canon Howard, M.A., of Chatham, from Isaiah 32: 2. About 200 persons were present at the service. A lunch was served afterwards by the ladies of Florence in the rectory, for those who came from distant parts of the parish.

Governor-General Visits Emmanuel College, Saskatoon.

Wednesday, November 14th was a great day for the College. One hardly reckons on being able to go about without an overcoat in the middle of November, but this was one of a series of wonderful days, bright and clear and free from wind—an experience all too rare in this "windy city." The Governor-General visited Saskatoon on this day and spent a very busy time inspecting the city, its educational buildings, hospitals, etc. His Excellency received two addresses in the Convocation Hall of the University of Saskatchewan, the first from the Mayor, showing the development of the city and its loyal response to the various patriotic calls of this time. The Chancellor's address drew attention to the answer of the University to the call of Empire, and to the main features of this University, which is promoting the interests of this great agricultural province. After the Duke had seen the residences and the various faculty conveniences, he visited the stock farm and then came on to Emmanuel College, to which he had been invited in his capacity of "Visitor" of the University of Emmanuel College. The Bishop of Saskatchewan met the governor's party and introduced the Principal, who then conducted the procession to the room now used as chapel, in which, the local members of the Board of Governors, and the students were waiting. After the very hearty singing of "God Save the King," the Duke took his seat and the Principal read the following address:—

"Your Excellency,—

"In view of the many demands on your time, this address will set forth three facts with the utmost brevity. First this College undertakes the training of men for the ministry of the Church of England in the prairie provinces, and had attained an average roll of over 40 students before the war broke out. Second, 32 of our stu-

dents in residence have enlisted, and also 12 others not actually in residence at the time of enlistment; two have obtained the D.C.M., and one the M.M.; 12 have suffered wounds and five have paid the supreme sacrifice. Third, owing to the reduction of our numbers our large stone building has been handed over to the Military Hospitals Commission till the end of the war, and we have returned to the use of the buildings which made up the College in earlier days. These brief points may well bespeak your Excellency's interest in an institution devoted to the religious welfare of the people of Western Canada, yet ready with an early and loyal response to the call of the Empire in the hour of peril and need. May the day of peace soon come—a day in which your Excellency may visit us again, and find our College full and our work flourishing. In the name of all the members of the College I desire to reaffirm our unflinching loyalty to King and country."

The Governor-General in accepting this address acknowledged the loyal way in which the College had been doing its share in this great crisis, and went on to speak of the importance of the maintenance of the religious life of the people, which, in the rush and press of modern life, is too liable to be neglected. His Excellency said he hoped that the College might soon be restored to normal conditions and also expressed his interest in the problems of the religious education of the young and the needs of rural communities. After inspecting the two rolls of honour, which are of dark oak and hang upon the walls of the chapel, the one on the north wall having the names of 32 men who enlisted direct from the College, and that on the south wall having the names of 22 others, who, for various reasons, were not in residence at the time of enlistment, the Duke entered his name in the visitors' book. His attention was also attracted by the large and handsome silver cup which Emmanuel holds this year, the "Hill Inter-Collegiate Debating Cup," and he also noticed the photograph of the last group of Ordinands. The very brief time at the Duke's disposal did not permit more than a very rapid inspection of the College Stone Building, which is now in charge of the M.H.C., and the Convocation Hall is full of beds and bedding preparatory to its being turned into a large dormitory. As the Duke returned to his car the 12 students were drawn up in line and gave first the Emmanuel College "Yell," so characteristic of Canadian University life, and then three very hearty cheers and a "Tiger" for the Governor-General, who bowed his acknowledgments as the motor moved away, looking very pleased at the heartiness of his reception.

New Rector of Thorndale, Ont.

The Bishop of Huron has appointed the Rev. A. C. Cummer, Rector of Cannington, to be Rector of Thorndale and Nissouri. Mr. Cummer will take charge of his new parish on the first Sunday in December. Mr. Cummer succeeds the Rev. W. G. Reilly, who died in September last.

A Congregational Reunion.

The congregation of St. John's, West Toronto, celebrated the 36th anniversary of the opening of the church on November 20th, when a meeting of the parishioners took place in the schoolhouse, which was largely attended. A most enjoyable musical programme was rendered during the evening. The Rev. R. MacNamara, the Rector, in the course of an address, mentioned that the offertories on the previous Sunday had amounted to \$1,216.

The Bishop of Huron at St. Thomas.

The Bishop of Huron held a Confirmation service in Trinity Church, St. Thomas, on the 21st November, when he admitted candidates to the apostolic rite from both Trinity and St. John's parishes. The Bishop's discourse was founded on the words, "Love the Brotherhood."

Nova Scotia Diocesan Notes.

Halifax and Dartmouth have worthily inaugurated the King's College, Windsor, Advance Movement by subscribing over one-third of the total amount of the \$100,000 asked for. The total amount from this district so far subscribed is \$35,881.

Rev. W. A. Huband has accepted work in Minnesota and will leave Port Greville early next year.

Rev. W. H. Grotorex has been appointed Rural Dean of the Deanery of St. George.

Rev. Rural Dean Godfrey, Rector of Christ Church, Sydney, has been elected Rector of St. John's Church, Truro, where he formerly won the esteem and affection of the people as Curate to Archdeacon Kaulbach.

It is hoped that Canon White, the Bishop-Elect of Newfoundland, will be consecrated at the Cathedral at St. John's, Newfoundland, and that Archbishop Worrell will officiate.

The 140th session of the Amherst Rural Deanery was held at Pictou in October.

The first Sunday in Advent, December 2nd, will be preceded in All Saints' Cathedral, Halifax, by a Quiet Day.

A service in memory of the late Sergeant Edwin Dorey, Ptes. William Keddy and Andrew Ferguson, was held on Sunday evening, November 18th, in Emmanuel Church, Dartmouth. Twenty-five men of this small congregation have gone overseas, and seven have been killed since November last year. There is not a man belonging to Class 1 left in the church. A window in memory of those who lay down their lives will be placed in the church after the war.

A meeting of the Halifax Clericus Club was held recently at the residence of the Rev. Noel Wilcox, Dartmouth, when a paper was read by the Rev. R. A. Hiltz on the proposed Board of Religious Education of the Anglican Church in Canada.

The Ven. W. J. Armitage was the speaker at the morning service at the Discharge Depot on Sunday, November 18th, when a large number of men were present.

Sergeant T. H. Sclater, formerly instructor of the Cadet Corps of St. Paul's Church, Halifax, who has been overseas for the past two years and a half, has returned home. He was given a rousing welcome by the boys.

New Brunswick Notes.

The war is constantly claiming the very best of our young men. We are paying a great price for victory. The principles at stake though are worthy of the greatest sacrifices, and it is glorious that we have those who are willing to make those sacrifices. The Church had many young men under training for the ministry at the time when war broke out, and practically all of those men, all who were physically fit, volunteered, and went out to the fight. And since that day scores and hundreds of those men have made their supreme sacrifice. This diocese has given its quota to the fighting line, and has also shared in the great sacrifice. In the long list that has this week been posted stands the name of Lawrence W. Wilkinson, B.A., son of the Rev. W. J. Wilkinson, Rector of Kingsclear. Mr. Wilkinson after a successful course at King's College, and a post-graduate course at the General Theological College, New

Church News

Appointments and Inductions.

Rev. A. C., Rector of Canterbury to be Rector of Thornsouri. (Diocese of)

Rev. I. A. R., Incumbent, to be Rector of

Rev. E. C., Curate of St. Montreal, to be Curate of Sherbrooke. (Diocese of)

Rev. J. M. C., B.D., to be Curate of Sherbrooke. (Diocese of)

Rev. R. W. E., Rector of Lennoxville, to be Rural Dean of

and Dedication at Beauharnois.

of Montreal visited the Beauharnois on November 22nd. His visit was for a double purpose, to induct the Rev. Lindsay as parish priest, and to dedicate a new church which has been given in memory of Groves Goodfellow, a Mounted Rifle, who was wounded near Ypres in 1914. The Bishop's Chaplain was the Rev. W. E. Rector of St. John's Church in Montreal. In his address the Bishop stated that his first Confirmation was held three weeks after his sac-

VICTOR LANTERNS

ELECTRIC OR GAS

The Lantern Slide Exchange

SUNDAY SCHOOL COMMISSION

133 Confederation Life Bldg. TORONTO

York, was ready for ordination, when he felt called to volunteer for service at the front, and so went out from us. He has played his part as a good soldier, and has given his all in the fight for righteousness. The sympathy and prayers of their many friends in the diocese will be with the members of his bereaved family.

Calais (Me.) seems determined to carry off one of our Fredericton clergy. The members of St. Ann's Church, Calais, a short time ago elected the Rector of Bathurst, but Mr. Cooper felt that he should remain at his present post and so declined. They have now called the Rev. T. F. Marshall, M.A., of Gagetown. Since coming to Gagetown, Mr. Marshall has done splendid work in that parish, has also been able to make a diocesan contribution, and we prophesy that should he decide to remain with us a few years longer, he will find even wider fields for service in this diocese.

The General Secretary of the Sunday School Commission has a large field to cover in his work, the whole of Canada. So we do not expect to see Mr. Hiltz very often in the course of the year, in St. John. Mr. Hiltz came into the city on Tuesday morning, the 13th, held no less than three conferences with different committees interested in church educational work in the diocese—the city diocesan representatives on the commission, the committee on boy's work, and the Junior W.A. superintendents—and also took a leading part in the programme at the meeting of the Deanery Association the same evening. We are fortunate in having one with the ability and practical common sense of the Rev. R. A. Hiltz, M.A., to direct and assist the Sunday School work, or the educational policy of the church in relation to her children in Canada.

The bi-monthly meeting of the St. John Deanery Sunday School Association was held in St. Paul's Church Schoolroom. After the opening service said by the president, the usual devotional address was given by the Rector, the Ven. Archdeacon Crowfoot, on "Unto every one shall be given," the last of a series on the parable of the Talents. The secretary having resigned, Horace Porter consented to fill that position for the balance of the year. Minutes read and routine business over, the subject on the programme, "Why a new series of lessons?" was taken up by the Rev. R. A. Hiltz, M.A., who showed in a wonderful manner the advancement and the improvement during the last few years in the selection of proper lessons for the education of the children of the Church, and set forth in a most convincing way the gain in adopting the new series proposed by our commission. After the address Mr. Hiltz answered many questions presented by the members of the association, and at the close of the meeting conferred with teachers who seemed to see certain difficulties before them when the new series would come into operation.

We welcome another book from the pen of our friend, the Rev. H. A. Cody, M.A. Mr. Cody's position as a popular writer has been well established in Canada. His stories have the power of capturing and holding the attention throughout. His strength appears to be in his descriptive touches of nature, as well as in the interest plot. "Under Sealed Orders," like "Rod of the Lone Patrol," will prove most popular with the youth of our country, particularly with the boys. It points clearly to the source of real joy, namely to a life given on behalf of others.

Memorial to Private E. Johnson.

A beautiful stained glass window was unveiled to the memory of the late Private Ernest Johnson in St.

**You Take No Risk Yet You Serve Your Country
by Subscribing to the**

VICTORY LOAN OF 1917

With our young men willing to offer their lives, the least we who stay at home can do is to lend our money for their support. Victory Bonds are issued in the following denominations:

\$50, \$100, \$500, \$1,000

You will render a patriotic service—and your money will be safe

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Toronto General Trusts

CORPORATION

83 BAY STREET, TORONTO

Paul's Church, Stratford, on November 25th. The window depicts the Crucifixion. Private Johnson was killed in the battle of St. Eloi on April 6th, 1916. Archdeacon Davidson of Guelph, Rev. Herbert Johnson, of Port Dover, a brother of the deceased soldier, and the Rev. S. A. Macdonell, the Rector of the parish, took part in the service.

St. Catharines Notes.

At a largely attended meeting of the electors of the County of Lincoln, held in the Grand Opera House, St. Catharines, Archdeacon Perry presented a petition signed by a large number of the members of the Association, pleading for unity, and the election of a Unionist candidate by acclamation. Both Canon Broughall and the Archdeacon made strong and earnest pleas for unity and avoidance of party strife. The Archdeacon urged that to-day there should be but one party and that party the nation. Mr. J. D. Chaplin, a well-known manufacturer, was subsequently named by a unanimous vote as the Unionist candidate.

On Sunday, November 11, the Rev. Dr. Griffith-Thomas preached excellent sermons in St. Thomas' Church, St. Catharines, the occasion being the 40th anniversary of the laying of the corner-stone.

On Monday Dr. Thomas addressed the Ministerial Association of St. Catharines and vicinity on "Germany and the Bible." Archdeacon Perry, the president, presided.

At the congregational reunion of St. Thomas' Church parishioners, St. Catharines, Archdeacon N. I. Perry, the Rector, was presented with a purse

of gold as a token of appreciation of their esteem for him, and for the work he has done for the church and city. Mr. J. M. Elson, editor of the "Evening Journal," in appreciative words, made the presentation.

Sudden Death of the Rev. C. L. Mortimer, of Saskatchewan Diocese.

As the clergy of this diocese are assembling for the Quiet Days which have been arranged, they are conscious of a great loss from their midst. On Sunday, November 18th, as Rev. Clarence Mortimer was driving his motor, there was an accident. No one was present to see what happened, but three hours later his dead body was found. He had heard his Saviour's voice and being ready had been admitted into the more immediate Presence. For him it is all gain, but those left behind whilst rejoicing for him, wonder who will step into the gap. Already there are so many vacant Missions, the work seems to be suffering from too few workers, yet the Master Builder makes no mistakes. Mr. Mortimer first worked in this diocese in his student days. He was ordained deacon at Lennoxville in 1911, after which he took up regular work in Saskatchewan. He was priested by the Bishop in 1912, since which time he has remained out West. When the call of the war reached him he was most anxious to respond, but a weak heart forbade severe physical exertions. Last year he was accepted as Chaplain doing good work in the camp to which he was allocated, but when in the spring the men were sent to England and no Chaplains were

SCRIPTURE GIFT MISSION

15 STRAND, LONDON, W.C. 2.

NEWS FROM RUSSIA

A friend in RUSSIA writes:—"We who love this Country and its people can never be grateful enough for all that the Scripture Gift Mission has done to help it during the last three terrible years. Eternity alone can show how great and how grand the results accomplished are. You have reached MILLIONS with GOD'S WORD who would not otherwise have been reached. This is a strong statement to make. It is as true as it is strong. I feel that such facts ought to be widely known, both for the sake of the Society and for the sake of the work in which the Society is engaged. No other Society is doing, and I know of no Society that can do the work that you are doing. Please get all you can to pray daily that God will greatly bless every Testament and every Gospel and every portion. Prayer is more important than all else."

WE FEEL SURE THAT OUR READERS WILL GLADLY CONTINUE TO HELP ALL THE WORK OF THE S.G.M.

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

sent with them, he received his discharge and came back to parochial work. Mr. Mortimer served in several districts, winning hearts wherever he went. His was a singularly loveable character, very reserved but very sympathetic, very humbleminded, very conscientious, always ready to serve others, without considering himself, keen on missionary interests. He found his last Mission in financial difficulties, discouraged at the seeming impossibility of becoming self-supporting, but when he was taken so suddenly he left them full of hope, ready to support their own clergyman and also to give outside help. His self-denying love had inspired others to love and to give. May God raise up someone to take his place. We offer our tender sympathy to his parents in the East and to his sister and brothers in the far West. For the Bishop and those who mourn his loss in Saskatchewan, we point to the words: "God is able to give thee much more"; "pray ye therefore."

A Progressive Parish.

The congregation of St. John's, Stamford (diocese of Niagara), shows up very favourably in comparison with others larger and wealthier. The A.Y.P.A., a new organization of enthusiastic young people, gave \$100 towards the church debt. For the same object the congregation gave a free-will offering at their Harvest Thanksgiving services amounting to \$233. The parish is now free from debt, with a fair balance over. To keep up the running expenses of the parish, to pay \$40 more for Missions and to pay off a floating debt of \$500 in one year is a splendid record of devotion and interest on the part of everybody. And Rector and wardens are to be congratulated upon this excellent result. Mr. W. E. Stevenson, of Bay City, Mich., an old Stamford boy, whose father and mother and only brother rest in the quiet little cemetery adjoining St. John's Church, left a cheque for \$100 with the Rector, which will be spent on improvements to the choir and carpet for the aisle. A new white silk altar cloth has been presented to the church by the W.A.

ADVENT.

Lord Jesus Christ, our Saviour King,
We long Thy face to see.
Come quickly in the clouds of heaven,
While we do wait for Thee.

And give to us Thy gracious help,
That we may cast away
The works of darkness, and put on
The armour of the day.

To walk as children of the light,
And Thee to serve always,
To hail Thy second coming, Lord,
With songs of joy and praise.

Though Thou wilt come in majesty,
And all Thy glory bright
Yet all our hope is placed in Thee,
Thou art our chief delight.

O send Thy Holy Spirit forth,
To heathen nations all
May sinners leave their wicked ways,
And on Thy mercy call.

On that great day may all rejoice,
In Thee, saved by Thy grace,
When heaven and earth have fled
away
Before Thy glorious face.

A new creation then shall rise,
Where sin can find us never,
According to Thy promise, we
Shall righteous be for ever.

To God the Father, One with Thee,
And to the Holy Ghost,
Be glory in the Church redeemed,
And heaven's angelic host.

Rev. L. Sinclair.
Huntsville, Ont.

Good Cooks Must Have Good "Tools"

Clean, hygienic utensils mean better, tastier food.

OLD DUTCH quickly and thoroughly cuts burnt-in grease — always insures hygienic cooking utensils.

INTERCESSION.

Now the muttering gun-fire dies,
Now the night has cloaked the slain,
Now the stars patrol the skies,
Hear our sleepless prayer again!
They who work their country's will,
Fight and die for Britain still,
Soldiers, but not haters, know,
Thou must pity friend and foe.
Therefore hear,
Both for foe and friend, our prayer.
Speed, oh, speed what every age
Writes with a prophetic hand.
Read the midnight's moving page,
Read the stars and understand:
Out of chaos ye shall draw
Deepening harmonies of Law
Till around the Eternal Sun
All your people move in one.
Christ-God, hear,
Both for foe and friend, our prayer.
—Alfred Noyes.

THE CALL OF THE PACIFIC COAST.

(Continued from page 761.)

be able to face the great problems which confront us. We ask for your sympathy. It is a great thing to feel that we have your prayers and sympathy behind us and we ask you to give us, also, because at the present time we cannot do without it, your material assistance and support. We have received in the past a great deal of help from England from the British Columbia and Yukon Church Aid Society, but since the outbreak of war, they have been compelled to reduce it. The S.P.G., also, has done for British Columbia splendid work, but I have received, in common with every Bishop in the world who is receiving any support from the S.P.G., a letter telling us that after 1918 we must not

An Advertising Success

Less than ten years ago an aggressive shoe salesman recovered from ill health by drinking water from a certain mineral spring. He purchased this spring, tried out the water on other people, and found it of great value to others as well as himself. He began to advertise in the church papers of his home state. At first results were discouraging, but he kept at it. Once in a while he would use other papers than the church papers, but for the most part his advertising was in the church weeklies.

Gradually he began to spread into other states. Now his advertising covers one-third of the United States. In less than ten years he had built up the largest mineral water business in the region with very small capital, and probably 90 per cent. of his entire advertising expenditure has been in the standard church weeklies of white denominations. The reason why he uses them is that they pay him best on the average, better than any other class of literature circulating in that territory. He uses page copy frequently in a great many of these church papers, and seldom misses an issue in many of them. He has built a very valuable business, with very little capital to start on, by his own aggressive selling effort, his intelligent business management, the excellent advertising copy supplied by his advertising agents, and last, but not least, by the fact that the religious papers have proven so successful for him.

This story is worth considering by all readers of this paper who are general advertisers, covering one or more states with their advertising. This is but one of hundreds of advertising successes made by using space in the church papers.

expect from them any grant of the same amount as we have been receiving hitherto. They tell us they will do their best, and if you know anything at all about the S.P.G., or of Bishop Montgomery, you will know that they will do their best, but they tell us that it is far better that we should not count on receiving it. Accordingly, our only means of support is the M.S.C.C., in other words, the Church of England in Canada, organized for missionary work and for missionary activity. The Society of which you are members. Every single baptized man, woman and child who is living in communion of the Church of England in Canada is a member of the M.S.C.C., and you must help. The Board of Management understand our difficulties. They have increased our grants this year. They tell us that, owing to our difficulties, they are willing to stand at our back, but they can only do that if you make it possible for them. They can only pay out that which they receive and your way of helping us in British Columbia, your only way of helping us, is to see that your apportionment in your different parishes and your diocese is paid in full. If your apportionment is paid in full then we will receive our grants in full, but if the M.S.C.C. only gets 90 per cent., they can only pay us 90 per cent., if 80 per cent. is given, then we receive only 80 per cent., if 70 per cent., we receive only 70 per cent., and that is not enough. We need the full grant. We need more than the grant. But at the very least we need the grant in full and the ability of the M.S.C.C. to pay it depends upon you, and we appeal to you to stand by the Church in British Columbia at this time to help us through this day of crisis and difficulty, so that we may be able to do the work that God has entrusted to us. We appeal to you as Christians, as Churchmen and Churchwomen, as Patriots, because the true patriot is the man who is not only willing to give up his life, if need be, for his country, or if he be not able to give up his life, is willing and ready to sacrifice his time and pleasure and money for his country. All that goes without saying, but the true patriot is also the man who is taking steps to ensure that the permanent results of this war shall be in proportion to the awful sacrifice that is being offered, the tremendous price that is being paid. We are paying an awful price for victory when it comes. What a terrible thing if peace and victory were to come before we were ready for them, only to find us drifting into our old ways. It would be the culminating tragedy in the history of humanity. God forbid that such should be. The world must be better than it was before the war. We must see to it that the results are in proportion to the tremendous price that is being paid. But the conquest of Germany is not going to regenerate humanity. The victory of the Allies is not going to usher in the millenium. There is only one power capable of regenerating humanity and that is the power of the living Christ brought into personal touch and contact with every single individual life. The true patriot is the man, therefore, who realizes that the one need of humanity is the living Christ, that He is the one and only Saviour from all ills in this life and in the life that lies beyond, he is the man who is taking steps to back up all those forces that are endeavouring to fight for the living Christ and win for Him His rightful place in the lives of the people and in the Councils of the nations. And that is what we are trying to do in British Columbia. We have many, many imperfections. We have many, many sins. There have been grievous failures, but yet in spite of all that, the Church in British Columbia is honestly trying to bring the living Christ into touch with the personal individual lives of our people, whether white or yellow, and as pat-

riots you must back us up. British Columbia will exercise a dominating power, a dominating influence, upon the future of this great Dominion of Canada, but whether that power be for good or for evil depends upon whether British Columbia be really Christian or whether it be, so far as its white population is concerned, apathetic and indifferent, and so far as its yellow population is concerned, absolutely heathen. We want you to help us to play our part in this day of crisis, so that in the future the influence of British Columbia upon Canada and the Empire may be for good and not for evil, because the Province, both so far as its yellow and white population is concerned, has learned to love and serve our Lord Jesus Christ, and to enthrone Him in its domestic, political and social life as the supreme King of Kings and Lord of Lords.

She Went Days Without Food

When Hospital Treatment Failed an Operation Was Advised— But Cure Was Effected Without the Use of the Knife.

Glace Bay, N.S., November 29th.— Here is a case which sorely puzzled the hospital doctors. It was evident that the great suffering from pain under the left shoulder-blade was due to torpidity of the liver, but no medical treatment seemed to do any good.

In fact, medicines failed, and the doctors said an operation was the only hope. But Mrs. Watkins hesitated before the enormous risk of an operation and decided to try Dr. Chase's Kidney-Liver Pills first.

The result was that she was perfectly cured three years ago, and feels now that she can report the cure as thorough and lasting. This is not an isolated case, but proves that this great medicine cures when ordinary prescriptions fail.

Mrs. Annie Watkins, Glace Bay, New Harbor, N.S., writes: "I think it is time for me to give my experience with your wonderful Kidney-Liver Pills. For seven months I suffered with what the doctors called indigestion; but whatever it was, I suffered terribly. The pain would start under my left shoulder and pass down my side until it reached the pit of my stomach. It just seemed as if the flesh were being torn from the bone. At times I used to go without food from one morning until the next. I had no energy left for work at all. At last our doctor sent me to the hospital for a month. For four days and nights I never broke my fast except for a drink of water. After four weeks' treatment there I returned home, and was back only four days when the pain came back worse than ever. Then I was told I would have to undergo an operation, but I would not consent to that. At last I read about Dr. Chase's Kidney-Liver Pills and started to take them. At first I did not notice much difference, but still I kept on using them, and by the time four boxes were used I was perfectly well again. That was in 1914, so you see I can safely say that I was cured. I shall always be grateful to Dr. Chase's Kidney-Liver Pills, as they did more for me than four doctors."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, all dealers or Edmansson, Bates & Co., Limited, Toronto. Refuse substitutes, for they only disappoint.

REFINEMENT In Laundry Work.

The domestic finish given collars and cuffs—the hand laundering given silk shirts and other fine and delicate materials—the shaping of socks—the repairing, ironing and finishing mean the production of the highest refinement in laundry work. This service is yours at ordinary cost—why not avail yourself of it. Telephone us to-day.

NEW METHOD LAUNDRY
The Real White Way. Telephone Main 7486

ROSE ISLAND

By Lilian Leveridge

CHAPTER XVIII.

The Organist of St. John's.

"Angel-voices, ever singing
Round Thy throne of light,
Angel-harps, for ever ringing,
Rest not day nor night:
Thousands only live to bless Thee,
And confess Thee,
Lord of might!

"Yea, we know that Thou rejoicest
O'er each work of Thine.
Thou didst ears and hands and voices
For Thy praise design;
Craftsman's art and music's measure
For Thy pleasure
All combine."

—Rev. F. Pott.

RUTH CAMERON was locking the school one afternoon after four o'clock dismissal when the minister drove up to the gate. "I thought I would be just about in time to pick you up," he said, after they had exchanged greetings. "I am going your way. Will you ride?"

Being tired after a strenuous day's work, Ruth gratefully accepted the invitation.

"Now, Miss Ruth," Mr. Scripture began briskly, after a little desultory conversation, "I came to talk business with you to-day."

"Business! With me!" she exclaimed, in evident surprise.

"Yes," he returned, smiling. "I came to offer you the position of organist of St. John's Church."

"Organist of St. John's Church!" she echoed in bewilderment. "Why, Mr. Scripture, there is no organ."

The minister laughed. "I have taken you by surprise," he said. "Now, let me explain. Yesterday I was present at the reading of Mr. Stratton's will. I don't think you ever

met him, did you? For years he has lived on a little farm away back among the hills. He 'kept to himself,' as the saying is, and, apart from necessary errands to Hillsdale or Marysville, he seldom went anywhere. Yet, though he lived five miles from the church, he and his wife were seldom absent on Sundays, until a few years back, when Mrs. Stratton's health began to fail. She died a year ago, and he himself has been ailing ever since. He was an odd man in many ways, but had some sterling qualities of character that more than atoned for his eccentricities. He has always been a staunch and loyal son of the Anglican Church—a little bigoted, perhaps, but that we must forgive. He won the reputation of being a 'close-fisted' man, but the revelation of the fact that he had amassed quite a considerable hoard came as a surprise to many.

"Now I am coming at last to the point. His will provided a very generous legacy to be expended on a good organ for St. John's Church, and the best Anglican organist procurable. The organ has already been sent for, and now the point at issue is—will you be the organist, Miss Cameron?"

Surprise, pleasure, and a trembling distrust of her own powers, mingled in one bewildered flush on Ruth Cameron's face. "Mr. Scripture," she stammered, "I—I—don't think I am musician enough. If I could only play better—"

"That's all right, Miss Ruth. Do the best you can, and work faithfully to improve yourself, and nobody will complain."

"Mr. Scripture, if there were no one else—but there's Mr. Macbeth. He is a good musician—far better than I—and he comes quite regularly to our church. Why not ask him?"

"That is not in our power. Mr. Stratton in his will was very clear and very emphatic that no one but a member of the Anglican Church should play the organ bought with his money. We forfeit everything if we do not accept his conditions. Mr. Macbeth is, as you say, a good musician, and probably might not object to being our organist; but he is not an Anglican. He holds some exceedingly narrow views, which he is fond of airing, and I think Mr. Stratton heartily disapproved of him. I think probably that is the reason of the condition stated in his will. He was, as I told you, an odd man. The organist chosen according to his wishes—and perhaps I might add, his wisdom—is to receive a salary of fifty dollars a year."

"Salary! Mr. Scripture, if I play I don't want to be paid for it. I would much rather give my small services freely. There is so little that I can do."

Mr. Scripture smiled. "The choice of that does not rest with you," he said. "We are bound to carry out Mr. Stratton's behest to the letter. Now, there are other things to discuss, and I am rather short of time. I want you to give me a definite answer in five minutes—or less."

With watch in hand and still a lingering smile on his lips, the minister drove on in silence, and at the end of the five minutes received the answer he sought—"I'll do the best I can."

"Thank you," he replied. "That is one point settled. Now we must arrange for a choir. I shall announce a meeting of the young people a week from to-night. The organ will probably be here by that time. Then we can choose the best singers to form a choir."

To this Ruth agreed. They were by this time at Mrs. Thompson's gate, and, refusing an invitation to tea, the minister turned around and went back to Hillsdale.

"I wish he had stayed to tea," Mrs. Thompson said as she watched his buggy disappear up the lane.

"I guess the poor chap's afraid to," suggested Mr. Thompson.

"Afraid! Afraid o' what?"

"Chickens."

"Well, he needn't be. I been makin' lemon pies to-day, and the boys jest brought in a lovely mess o' trout. But it's jest my luck. When I'm ready for company nobody ever comes, and when they does come—"

Ruth did not catch the close of the sentence. Her heart was lifted far above such mundane matters as lemon pie and fried trout—and spring chicken. Often she had dreamed of filling the post of church organist. Was her dream so soon to become a reality? She heard again the minister's parting words, "I know I can depend on you, Miss Ruth," and determined to prove herself worthy of the trust.

(To be Continued.)

AS CHEAP AS CHRISTMAS CARDS!

Do you realize that you can send a copy of the Christmas number of the "Canadian Churchman" to a friend for what it costs to purchase an ordinary Christmas card?

SKIN FOOD

If you want one that rubs in easily, is not greasy or oily, and leaves the skin clear, with that soft, velvety feeling, try Campana's Italian Balm.—E. G. West & Co., wholesale druggists, 80 George St., Toronto.

Boys and Girls

Dear Cousins,—Last week I didn't write to you at all, and this week I'm only going to write a bit of a letter because I am busy just now trying to do two days' work in one so I can be off into the country for a whole day. I'm writing this a whole week ahead of time, so when it gets to the Editor so far in advance, I expect he'll wonder what's happened. I suppose the country will look beautiful with this snow on the ground, and I also am expecting it to be cold, so I am looking out a great collection of coats to wear.

I haven't been in an aeroplane yet, but I've been the next thing to it, in fact, I was on one this week, but it was just standing still in a room where the flying men are shown how to control it. I climbed up and had a look inside; I saw the levers that work those two wicked little machine guns mounted in front, while the Major explained how you aim your whole aeroplane, not your guns, when you want to shoot, and while he told us they can shoot 450 times a minute each, while the propeller goes round 900 times a minute! Can you imagine it? It made me dizzy to think of it. We saw other men, too, learning how to mend a shot-hole in the wing, and they have to patch it just as though they were patching a frock,—and their stitching is beautiful, too; then they varnish it all over, and there you are!

I could tell you a lot more if I'd time, but I haven't a second longer to spare, so I must say goodbye.

Your affectionate Cousin
Mike.

Give Shoes for Christmas

Dr. A. REED Cushion Shoe is just the kind of gift to please father, brother, husband or wife. They make walking easy.

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto



Shopping in Toronto

is really delightful, due to the many beautiful retail stores, where the best in modern styles and designs are always on exhibition at moderate prices. Many people find that it is possible to save the expense of a trip on their

Christmas shopping through buying in Toronto.

What an Opportunity

to enjoy a visit to the City and make a pleasant holiday out of what would otherwise be a tedious, difficult task. No need to worry about where to stay. The Walker House, Toronto's Famous Hotel, is the recognized Toronto home for ladies. Just a few minutes' walk from the principal stores. We have special facilities for handling your parcels.

THE WALKER HOUSE, TORONTO
Geo. Wright & Co. Proprietors
The House of Plenty and Reasonable Rates



RALSTON Wheat Food

excels in Purity and Nutri-
ment. It is a wholesome
Whole Wheat Food containing
the very elements that produce
flesh, bone and muscle. Excellent
for children, very economical, one
cup makes breakfast for six persons.

PURINA Whole Wheat Flour

Is full of life, fats and mineral. It contains the heat-giving starch, mineral salts, Gluten, Phosphates and Cellulose.



Ask your Doctor
For sale by all good grocers.
The Chisholm Milling Co., Limited
TORONTO

Girls

ast week I didn't and this week I'm a bit of a letter be- at now trying to do one so I can be off a whole day. I'm le week ahead of ts to the Editor so xpect he'll wonder I suppose the beautiful with this and I also am ex- d, so I am looking n of coats to wear.

an aeroplane yet, ext thing to it, in this week, but it ill in a room where shown how to con- up and had a look levers that work little machine guns while the Major ex- aim your whole r guns, when you l while he told us o times a minute peller goes round Can you imagine lizzy to think of it. too, learning how e in the wing, and it just as though a frock,—and their ul, too; then they and there you are! a lot more if I'd a second longer to y goodbye.

onate Cousin Mike.

Shoes

Christmas

Cushion Shoe of gift to please r, husband or ke walking easy.

LACHFORD ited St., Toronto

Shopping in Toronto

is really delight- ful, due to the many beautiful retail stores, where the best in modern styles and designs are always on exhib- ition at moder- ate prices. Many people find that it is possible to save the expen- se of a trip on their through buying in

Opportunity

the City and make a of what would other- difficult task. No need e to stay. The Walker nous Hotel, is the rec- me for ladies. Just a few the principal stores. facilities for handling

HOUSE, TORONTO The House of Plenty and Reasonable Rates

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