

# Canadian Churchman

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### Personal & General

We regret exceedingly that recent storms have held up the Bible Lesson for this week. We shall, however, run two lessons next week, so as to avoid a break in the series.

The evening preacher at St. Simon's Church, Toronto, on January 13th was Dr. Bidwell, the Bishop of Ontario.

Archbishop Matheson, Primate of All Canada, preached in the Church of the Redeemer, Toronto, last Sunday evening.

At Grace Church-upon-the-Hill Dr. Bidwell, the Bishop of Ontario, was the preacher at the morning service on Sunday last.

Rev. G. Bathurst Hull of Strathmore has resigned all positions in the diocese of Calgary and removed with his family to Kaslo, B.C.

The late Lieut. Leighton Ferrie, R.F.C., of Hamilton, who was killed in France on January 3rd, was a member of the congregation of All Saints', Hamilton

On Sunday, the 13th January, the Bishop of Ottawa preached at Christ Church, Deer Park, Toronto, in the morning, and at St. James' Cathedral in the evening.

Archdeacon Paterson Smyth, Rector of St. George's, Montreal, was the preacher at the evening service in St. Philip's Church, Toronto, on Sunday, the 13th January.

The Bishop of Montreal preached at St. Luke's, Toronto, on Sunday evening, the 13th January. In the morning the Bishop preached in St. James' Cathedral.

The Ven. Archdeacon Paterson Smyth, Rector of St. George's, Montreal, preached the University sermon in Convocation Hall, Toronto, on Sunday morning, January 13th.

The Rev. W. H. A. French, Rector of Shanty Bay, died very suddenly on Sunday last. The funeral took place yesterday. The deceased clergyman was formerly Rector of Uxbridge.

The Archbishop of Canterbury and York and twelve Bishops voted in favour of woman suffrage in the House of Lords last week. It was carried by a majority of nearly two to one.

The Primate of All Canada and His Grace the Archbishop of Algoma were the guests of the Bishop of Toronto and Mrs. Sweeny at the See House, Toronto, during their recent visit to this city.

Dr. Thorneloe, the Archbishop of Ontario, was present at the morning service at Christ Church, Deer Park, Toronto, last Sunday. At the evening service the Dean of Montreal was the preacher.

The Archbishop of Algoma stayed with the Rev. H. A. Brooke and Mrs. Brooke during his recent visit to Toronto. At the close of his visit to Toronto he went to Ottawa for a short time.

The Rev. G. R. Harker, M.A., Associate Priest of the Pro-Cathedral Church of the Redeemer, was inducted into the office of joint Rector by the Bishop on Sunday evening, December 9th, during Divine service.

The Bishop of Toronto preached in All Saints' Church, Hamilton, on Sunday morning last. The Rector, Archdeacon Forneret, has been Rector of the parish for thirty-two years past,

and the Bishop of Toronto, in the course of his sermon, wished him continued success in his work as parish Priest.

On Sunday, January 13th, the preachers at the Church of the Epiphany, Toronto, were Dr. W. E. Taylor and the Bishop of Saskatchewan, morning and evening, respectively. The evening service proper in this church was followed at 8.30 p.m. by a special service of Intercession.

Bishop Llewellyn Jones, who retired last September from the Bishopric of Newfoundland after holding the See for forty years, died in St. John's, Newfoundland, on January 9th. He was seventy-seven years of age, and was said to be the oldest Bishop of the Anglican communion within the confines of the British Empire.

Archdeacon Armitage, of Halifax, was the preacher in the morning of Sunday, the 13th January, at St. Paul's, Bloor Street, Toronto, and in the evening he preached at the Church of the Redeemer, Toronto. In his morning sermon he gave a graphic description of the recent great disaster at Halifax, as he himself witnessed it.

The following members of the Prayer Book Committee of the General Synod were last week in session in Toronto: The Primate of All Canada, His Grace the Archbishop of Algoma, the Bishops of Montreal, Ottawa, Ontario and Huron, Deans Coombe and Neales, Archdeacons Armitage, Cody and Paterson Smyth, Canons Plumptre, Dyson Hague, Vroom and Simpson, Rev. Drs. Waller and Abbott Smith, Chancellor Worrell, K.C., Matthew Wilson, K.C., and E. G. Henderson, Esquire.

Two honours have come to the Stuart family of Montreal. Lieut.-Col. Campbell Stuart, vice-chairman of the London headquarters of the British Mission in America, who went overseas with the Irish-Canadian Rangers of Montreal, has been made a Knight Commander of the new Order of the British Empire, and his mother, Mrs. Ernest Stuart, who is at the head of the Ladies' Executive of the Quebec Provincial Branch of the Red Cross Society, has been made a Lady of Grace of the Order of St. John of Jerusalem.

During the past week the announcement has been made that the King has been pleased to confer the honour of a barony of the United Kingdom upon Sir Edward Morris, the late Prime Minister of the Dominion of Newfoundland in recognition of his long and distinguished services on behalf of the Empire. Sir Edward Morris had been Premier of Newfoundland since 1909, retiring a few days ago to prevent an election. He was created a knight in 1904. He was delegate to Ottawa in 1895 to discuss Confederation terms for the entry of Newfoundland into the Dominion. Twice he had been a delegate to the Colonial Office, the second time, in 1901, being on the French shore question.

A Conference for prayer and the deepening of spiritual life will be held in the Assembly Hall of the Toronto Bible College on Tuesday, Wednesday and Thursday, January 22nd to 24th. Meetings will be held at three o'clock in the afternoon and at eight o'clock in the evening. The Conference will be directed by the Rev. R. P. Mackay, D.D., who will preside at all the meetings. Among the speakers will be the Rev. Principal O'Meara, LL.D., and the Rev. Professor Griffith Thomas, D.D., of Wycliffe College, and the Rev. T. B. Kilpatrick, D.D., of Knox College. It is hoped that this Conference will help to deepen and widen the impression already produced by the observance of the Day of Prayer held on January 6th in obedience to the King's call.

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# Canadian Churchman

Toronto, January 17th, 1918.

## The Christian Year

Septuagesima Sunday, January 27th, 1918.

Three messages come to us to-day from Collect, Epistle and Gospel respectively.

*The Collect.* A message of humility is found here. We acknowledge that according to strict justice we deserve only punishment. If we would talk of what we merit, we would talk only of punishment. The Collect would seem to shed some light upon the message of the Gospel. What right have we to bargain with God as to what is our due? So in the Collect we pray, "that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness." We throw ourselves upon the goodness of God asking for deliverance, for this is the attitude in which we may receive the mercies of God.

*The Epistle.* "Know ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." A condition of success in the spiritual life is here indicated. In those games so much esteemed in Greece, all who were in the lists ran, but one only, out of all, received the prize. St. Paul does not mean to say that this is the case in the Christian race for eternity, that one only receives the prize out of so many. The crown is one that all may obtain, but what he maintains is that just as in the games each one contended with great earnestness, so must it be with us. We must "strive" for success in the great spiritual contest. The conditions of success are earnestness, self-discipline, and a single mind.

*The Gospel.* "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." What have we in to-day's Gospel? *God's message to the privileged! God's first places are God's hard places!* The call to the place of privilege is the call to the place of sacrifice. It is the call to clear the ground for others, to make their way easier, to bear the burden of the noonday heat in order that others may work only in the cool of the evening hours.

If we read this Gospel aright any privileges, gifts, opportunities of race, religion, or position which we may have that others have not, will not make us feel superior or self-sufficient, or lead us to the delusion that we are better or more deserving than others, with a greater reward due to us as our right; but rather they will make us humble as we realize that, according to the teaching of Jesus, the widening of opportunity and increasing of our gifts mean enlarging of our sphere of duty. All that comes to us in the way of privilege and opportunity, does not mean that we deserve more, or are in any sense favourites. What does it mean? That the duty laid upon us is heavier, that the Penny is becoming harder to earn, that for us the day's work has lengthened, that not one hour or two or three shall win for us the Eternal Penny, but that we have to "bear the burden and the heat of the day."

He who is trying to live a Christian life without the Christian Church is like one who should try to be a musician without ever going to a concert.—Dr. George Hodges.

## Editorial

COME OUT INTO THE OPEN.

There has been considerable criticism during the past few years of our leaders in spiritual matters, there being a feeling in many quarters that the rank and file of church members have not been receiving the degree of leadership that prevailing conditions demand. That such a feeling exists is sufficient ground for serious thought. However, the tables were turned at the meeting of men held in the Church of the Redeemer, Toronto, on Tuesday evening of last week. The Primate in the course of his address referred to the diffidence shown by the average Anglican layman in religious matters, and made a strong appeal to them to "come out into the open."

We certainly want leaders who lead, but we also want laymen who will recognize leadership when it is given them and will see to it that the whole burden is not thrown upon the leaders. The average Anglican layman is much too prone to treat religion as something that can be taken up or laid aside when he puts on or takes off his Sunday attire. He is too prone to look upon every man who dares to speak of religious matters on weekdays as a sort of "goody-goody" person, lacking somewhat in those virile qualities that go to make up a successful business man. To find an Anglican layman who will lead in prayer in a meeting of men is almost as difficult as to find the proverbial "needle in a haystack." During recent years we have witnessed a certain degree of change in the matter of public speaking by laymen on religious subjects, but even yet there is too great a tendency to shirk the definite, straightforward appeal on spiritual lines.

We are quite aware of the excuse that is usually given. Men have seen other men whose lives were not consistent with their speaking and praying. The Anglican layman is taught from childhood by the prayers that he repeats Sunday by Sunday to treat religion as an extremely sacred matter and to despise hypocrisy and cant. "From pride, vain-glory and hypocrisy . . . Good Lord, deliver us," is drilled into his mind. This is as it should be, but there is nothing in those prayers to indicate that the cure for these evils is to close one's mouth on such matters as tight as a steel trap.

Another excuse so often given is that one does not want others to think that he considers himself better than they. Too often, we fear, he is more concerned regarding the opinions of his fellow laymen than regarding the opinion and wishes of God. He knows that other laymen are rather unmerciful in such matters and he is afraid of their gibes. As a matter of fact, reticence in religious matters is in many cases merely a cloak for moral cowardice.

Have we overstated the facts? We know that at bottom there is something genuine that comes to the top when the crisis comes, and no one recognizes this more than the Primate. It has been seen in this war, in the response made by the vast majority of Anglicans, men and women, old and young, in the trenches and here at home. Anglican laymen are not devoid, by any means, of spiritual earnestness. There is at bottom a sense of duty not only to self but to others. This is self-evident but it does not hide the fact referred to above. Can we not shake ourselves free from this latter and with more frankness admit our dependence upon

God, and with more readiness "Come out into the open" in word as well as in deed and acknowledge before men the faith that is in us?

\* \* \* \* \*

From all one can learn, there was an encouraging response to the King's call to prayer. Churches were crowded to overflowing and a genuine spirit of subjection to the will of God was shown by the worshippers. We have made a good beginning. Let us not, however, make the mistake of imagining that we have done all that is needed. Let us not sit back and fold our arms as much as to say, "We have done our part. We shall now see if God will do His."

\* \* \* \* \*

Once more an appeal is about to be made for the Patriotic Fund, and we trust that the response will be at least as generous as last year. No matter what our views may be regarding the present method of providing for those whom our soldiers have left behind, until some better method is adopted, we must do the best we can along present lines. The main thing is to treat our soldiers fairly, not as objects of charity but as having a just claim for adequate support for themselves and for their dependents.

\* \* \* \* \*

It is scarcely necessary to do more than draw attention to the appeal being made to the Sunday Schools of Canada and the United States on behalf of the starving children of Armenia and Syria. In every great calamity, the old, the sick, and the children suffer most, and of all who have suffered and are still suffering as the result of the present war, no country or race has undergone more heart-rending privation and persecution than the one whom our children are asked to help. It provides an excellent opportunity for parents to encourage in their children the spirit of sympathy and self-denial.

\* \* \* \* \*

The statements given out by Premier Lloyd George and President Wilson are the clearest utterances on the issues of the present war that have been made. They were definite and simple so that anyone could understand them. There was, moreover, such a degree of unanimity between them that the utmost unity of action is assured. Such statements are of very great importance in paving the way for peace negotiations when the time comes. Every additional move is bringing Great Britain and the United States nearer together and revealing the fact that though differing in their forms of government, they are practically one in their aims so far as their attitude to international questions are concerned.

\* \* \* \* \*

We have received several letters during the past few weeks regarding delay in acknowledging receipt of subscriptions. The labels are corrected once a month and naturally those subscriptions that are received immediately after one change is made must remain for a month before being acknowledged. However, there was more delay than usual during the past Christmas season. A large number of new names had to be entered in addition to an extra large number of regular changes. We trust, however, that everything will now be found correct. We shall be exceedingly grateful if subscribers will report any irregularities as it is a difficult matter in re-setting type to avoid making some mistakes.

## The Call of the Hour to Canada

Address by Most Rev. S. P. Matheson, Primate of All  
Canada, at a United Service of Intercession, Anglican  
L.M.M., Church of the Redeemer, Toronto, January 8th, 1918.

"I desire, therefore, that the men pray in every place."  
—I. TIMOTHY, 2: 8.

My Dear Brothers,—

WHEN the invitation came to me asking me to give this address, I was not quite sure as to the precise nature of the proposed service. I knew that it was to be a service of intercession, but whether the intercession was to be on behalf of the war or of Missions or for a blessing upon the L.M.M., I repeat, I was not certain. But, no matter what the specific nature of the intercession is, what attracted me was that it was to be an appeal to my brother men to pray—to do, that is, the greatest thing that can be done in the world—to get into touch with Divine Omnipotence, to link our weak efforts and the consummation of our highest and best desires to the dynamic of allmightiness. Yes, I like to look upon prayer as a link or a coupler to a power that is not our own. Once in my travels in the West, I was waiting for a train and in company with a friend was walking up and down on the station platform. Close to us was a huge locomotive engine, fired up and throbbing and pulsating with power. My friend asked me what it was for, waiting there in a wealth of latent power. Presently, our train came struggling up the hill with a weak and almost spent engine. We entered the coach and a little later on there was a sudden vibration and the click of the coupler and instantly we careered along and we knew that we had been linked to a fresh power, that power that had been waiting to grip us and carry us on.

And so, my brothers, I say it with all reverence, there is up there an omnipotence throbbing with a heart of love and power, waiting to be gracious, waiting to pull along the train of our desires and longings, the freight of our piled up efforts. It is God's omnipotence, and prayer is the link, the coupler that attaches us to it. It is to speak to you about the importance of our using that, that I am here to-night.

The great Apostle St. Paul, of whom it was said at his conversion: "Behold, he prayeth"—as a Pharisee, must have been accustomed to pray with methodical regularity, but now he learned the difference between simply saying his prayers and praying—that Apostle says to us in my text: "I desire, therefore, that the men pray in every place." Note that the Accepted Version, by omitting the article, entirely obscures the significance of this passage for its English readers, not one in a hundred of whom ever dreamed of an implied distinction of the sexes being here intended. St Paul here impresses us with the fact that it is the duty of the men to pray. I wonder whether in his day he felt it necessary to emphasize this? I wonder whether the men in his day were beginning to neglect prayer and to leave that supremely important duty mostly to the women! And note, again, that he says that the men are to pray in every place, not merely, that is, at stated times in church, but in every place, in the home, on the street, in the office, in the city. Do I hear some laymen say: "That is impossible." "That is preposterous." "That would be a Pharisaic parading of religion from which we Anglicans would rightly shrink." Wait, my brother, and let me explain. I do not believe that St. Paul meant here that the men were to drop down like Mohammedans at certain hours when the clock strikes, drop down in the street or wherever they are, but I do believe that he meant that in Christian men there should be such a constant realization of God's Presence about them that wherever they are they can send a prayer up to Him on the wings of a thought, when the world around them knows nothing about it. When St. Paul exhorts us in another place to "pray without ceasing," he did not mean merely to use a hyperbole for emphasis, nor did he mean to give an exaggerated piece of counsel of perfection. Not at all. He meant a practicable and possible thing. For, mark you, he did not say "pray without ceasing," and mean that we were to do nothing else but speak to God all the time, but he said pray "*ἀδιαλείπτως*," without too many intervals. Let not prayer, that is, be restricted merely to certain times and places. The man who only prays on Sundays, for example, as it were leaves his card on God once a week and there is an interval of seven days between his

calls. The man who does better but only says his prayers morning and evening, leaves an interval of twelve hours between his calls upon God. What St. Paul meant to exhort was that good as the set prayers are, men must do away with these regular intervals and so realize the presence and atmosphere of God as not only to be able but to love to speak to God between times. Have you ever read that charming little booklet entitled "Letters of Brother Lawrence"? Its theme is "Practising the presence of God" and it tells how a lay brother, not a priest, only a cook in the refectory of a monastery, so practised the consciousness of God's presence about him, that he asserts that he never was without Him and needed not the regular hours of prayer to bring him into that presence. And I believe that it is not only possible but that it has become the habit in many Christian lives. I have known men who have thus lived and you have. And we know some do it now and they are not men of unnatural lives but normal Christian men. To them prayer is the breath of the soul and they are so normal Christianly, that being healthy they breathe, not at intervals, but all the time. Their environment is God in whom "they live and move and have their being." Think of Christ upon earth, busy, yes, how busy! And yet He lived constantly in the atmosphere of God's presence. When He was busy raising a dead man, He had not to go away to pray, but right on the spot He turned to God as if He were right along side of Him and He said: "I know that Thou always hearest Me";

And so, my brothers,

"Prayer is the Christian's vital breath,  
The Christian's native air."

The atmosphere of God may be all around you, no matter how busy you are or how secular your work may be. It is just like this. You may sit in a room with a friend for quite a long time, and go on with your work as if you were alone, but all the while you are conscious of his presence, and if you want to speak to him, you do so at once, there is no coming into his presence first. So the Christian ideal of "the men praying in every place," is not a continuous preoccupation of talking to God to the exclusion of other employment, but a continuous readiness to talk to God when anything arises in which He is interested. I think that it is Emerson who said: "If we meet no gods it is because we harbor none." Our circumstances, we often say, are our nearest neighbours, but Christ can be nearer to us than even our circumstances. He can be our circumstances.

"There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat."

With an attitude like that to God and Christ, St. Paul's injunction is possible of achievement by us all—"I desire, therefore, that the men pray in every place."

And if our Church laymen, who band themselves together to take up certain aspects of God's work are, not only in their meetings, but in their individual lives, in that sacred atmosphere of "Practised Presence of God," what a power they will wield for God and for good! We talk of the priesthood of the laity and when we have seen in recent years, and we have rejoiced to see it, our laymen rallying in various organizations such as the Laymen's Missionary Movement, to the help of the Church, I have prayed that they would not be simply financial helpers, but that "He Who loveth them and has washed them from their sins in His own blood would also make them a kingdom and priests unto God and His Father." What the Church has suffered from too much in the past has been a too great relegation or limitation of the spiritual work to the clergy. True, we clergy are solemnly set apart as a separate order for the work of the ministry and the edifying of the Body of Christ, but while we alone can administer the Sacraments, the ministry of the Word and the ministry of prayer can be yours; and we have no monopoly of them. Perhaps, we

forget, too, something about which we have been recently reminded in connection with the Revision of the Prayer Book in England, that in no less than three Office Books of the Church, including one of a comparatively recent date, there are forms provided for the "People's absolution of the Priests," and the prayers are very beautiful. Be that as it may, what I am pleading for is a greater share to be taken by our Christian laymen, not only in the financial and business work of the Church, but in the spiritual, and the department where their most effective work can be done is in the power of what I have been speaking about—namely, prayer. "I desire, therefore, that the men pray in every place."

### Prayer for the War.

If you ask me in what directions prayer-power should be specially exerted just now, my first answer is, in regard to the world crisis which is upon us, the war. In regard to certain aspects of the war, as a Canadian, I have nothing but up-heaving exultations in my heart over what Canada has done and is doing. Our boys at the front, we love to call them boys, have by their deeds of incomparable chivalry and valour, stamped on the rolls of time around the name "Canadian" an imperishable glory that can never be effaced. Our people at home, men and women too, God bless them, in the matter of patriotic effort, philanthropic endeavour, Red Cross work, Victory Loan, unifying of the nation, not only in a national sentiment, but in a national government, in all this our Dominion has done splendidly, so splendidly that to the end of time this chapter in Canada's history will shine with the lustre of a heroic age, but notwithstanding all this, and one would like to say a great deal more about the scale of moral dignity and the heights of grandeur in action and suffering which have been attained; yet, notwithstanding all this, there has been not only a lack of corresponding spiritual uplift, but there has been, what shall I call it, a strange shrinking from coming to God in a downright and straightforward way about the war. I am not laying all the blame upon the laity in this matter. There has also been a sort of diffidence on the part of the Church. I was reading, for example, the other day, the war prayers of Queen Elizabeth's day. How straight, how definite, how bold they were! They came to God in those days with no sort of an apology for troubling Him about an earthly matter, but they came to Him as their nation's friend and appealed to Him as the God of Justice to intervene and bring defeat to foes and grant victory to friends. My brothers, say what we will, so far, up to last Sunday, it has been different with us in this war. I hope we change now. When some of us have tried to bring people, amid the pulsing activities of other efforts, before God and take Him in definite co-partnership with them, they may not have said it, but they have looked it, as much as to ask: "Is this ubiquitous intrusion of religion necessary also in this?" Can we, I ask, as Christian men and women afford to assume for one moment such an attitude? And when I say that, I take my stand by the side of the truest and best, not only ecclesiastics but laymen of God, that the world has ever seen. What did Lincoln say when a woman timorously asked him: "Do you think that God is on our side in this war?" His reply was: "The important thing, Madam, is not as to whether God is with us (there is no doubt about that), but the paramount thing is, are we with God, co-operating with Him and speaking to Him about it." It was an evil omen for the Scots before the Battle of Pinkie. John Knox observed, that the leaders said: "We have hands enough, but no Word of God." It was not an Archbishop, but Admiral Sir David Beatty, who said with naval bluntness some months ago: "Until England can be stirred out of her careless indifference, until a religious revival takes place at home, just so long will the war continue." I might give you other sayings of thoughtful men to show that in their view the final issue of the war is with God, and yet that, somehow, there is a hesitation on the part of the nation to come out courageously and acknowledge it.

What I want to impress upon my brothers of the laity with all the force of earnestness that in me lies is, that we must come out into the open and acknowledge God publicly and nationally in this crisis. The Prophets of the Old Testament gave it as their conviction that a righteous God is against a nation which wantonly lets loose the horrors of war upon the earth, and that He scatters the people that delight in war. The Bible tells us that God is moved to punish a nation for flagrant acts of inhumanity and that He is against those who defy roughly the moral order of His world. That God is up there. He is the God of history. He is the God of Revelation. Have we, as a people, acknowledged Him and come to Him as such? Perhaps I hear someone

say: "Why all that half years constitute a vention a behalf of truth in t that the C right will outrage t clear on t human ap known u saith the thing whi on? Wai for a nati and for i against t send then the city the house Thou in tion, and sinned a sinneth n deliver t shall betl have sinn hear Tho

But, er as it is. on the n Empire a which is a subject address, I should of a two business to readju and will and resou will be o ization o tween ca islators, our trade to face t them. I men of t lems, let of the I satisfact you. Ye climb to remembe is the s illumina chapter o or Chaos in a nu chaos. justing t ing befo moment most fe after the I repeat work. I termed t for. If with se Founder is man aphorism nihil a the title Nothing the Sav Not onl among Heaven, things pray in

Then war, bu war, re are not ual one not say While t ful in c admit t Not o Imagin ronto C who w vailed i ditions, Were I war, w

say: "Why, my dear man, if God is what you say, all that has happened in the last three and a half years should, of itself, without our prayers, constitute a sufficient challenge for His intervention and for His making bare His arm on behalf of the right." Well, yes, there is seeming truth in that contention and I am profoundly sure that the God who sits on the throne that judges right will not ultimately allow wrong and riotous outrage to triumph. But the Bible is no less clear on this—that God not only wants but expects human appeal to Him. "Make your requests known unto God." "Prove Me now herewith, saith the Lord." Is He waiting then for something while all this dreadfulness continues to go on? Waiting for a national recognition of Him, for a national repentance, waiting for us, for you and for me? "If Thy people go out to battle against their enemy, whithersoever Thou shalt send them, they shall pray unto the Lord towards the city which Thou hast chosen and towards the house I have built for My name, then hear Thou in heaven their prayer and their supplication, and maintain their cause. If they have sinned against Thee (for there is no man that sinneth not) and Thou be angry with them and deliver them to the enemy . . . yet if they shall bethink themselves and repent saying, We have sinned and have done perversely . . . then hear Thou their prayer and maintain their cause."

**Prayer for Our Country.**

But, enough about prayer for the war, solemn as it is. Let us join in a few further thoughts on the necessity of prayer for our country, our Empire and our Church in the reconstruction which is to follow after the war. This is too big a subject to deal with towards the close of an address, but I observe that it is suggested that I should advert to it. The reconstruction will be of a twofold character. First, there will be the business and other dislocations caused by the war to readjust. These will involve a tremendous task and will tax the energies, the powers of initiative and resources of the best minds. These questions will be of a material kind—questions of reorganization of industries, of wages, of relations between capital and labour and suchlike. Our legislators, our social reformers, our industrialists, our trade unionists and labour leaders will have to face these problems and seek for a solution of them. This will largely be the work of the laymen of the Church. In the solving of these problems, let me ask them to take with them the spirit of the Lord Jesus Christ. No other spirit can satisfactorily meet the difficulties that are before you. You will have to set up ideals and try to climb to them and bring others with you. And remember, the religion of the Lord Jesus Christ, is the science of high ideals. One of the most illuminating books on present conditions heads a chapter on reconstruction with the words: "Christ or Chaos." To my mind, that puts the situation in a nutshell. It must be Christ or it will be chaos. If we have not the spirit of Christ adjusting the difficulties which were hotly smouldering before the war covered with embers for the moment, but destined to break forth with the most fervent heat that the world has ever seen after the war, if we have not the spirit of Christ, I repeat, we shall have confusion and every evil work. Take Christ, then, with you in what I have termed the material adjustments that will be called for. If anyone asks you, what has religion to do with secular concerns, give this reply: The Founder of our religion is not only God, but He is man as well. As man He can say in the aphorism of Terence: "Homo sum. Humanum nihil a me alienum puto." "I am man. I loved the title in the days of my flesh 'Son of Man.' Nothing, therefore, human is alien to me. I am the Saviour of the body as well as of the soul. Not only have I sympathy as one who once moved among human conditions, but as God, now in Heaven, I have sovereignty. I have power to set things right. I desire, therefore, that the men pray in every place," about this.

**Prayer for Ourselves.**

Then there are the conditions not created by the war, but existing before it and envisaged by the war, revealed to our souls by the war. These are not material conditions but moral and spiritual ones. A man, no matter how optimistic, cannot say that things were right before the war. While there was much that was bright and beautiful in our civilization before the war, we have to admit that there were also serious menaces in it. Not to enter into details, let us employ this test. Imagine one of our forefathers, a good old Toronto Churchman of fifty or seventy-five years ago, who was familiar with the conditions that prevailed in his time, Church conditions, family conditions, social conditions, political conditions. Were he to have revisited us a year before the war, what would the impression have been upon

him? First of all, he would have been lost in astonishment at the progress he saw all around him. He would have congratulated us on the achievement of many things that were only dreamed of and yearned after in his day. He would have seen finer churches, better organized efforts, for Missions and for all Church activities. He would have seen guilds and associations whose name was legion for all sorts of high purposes both social and philanthropic. But what, notwithstanding, would he have said about moral and spiritual conditions generally? Would he have found that the fulfilment of some of the greatest hopes of his day had carried with it a great disappointment? Would he have had to look surprised at the absence of certain things in modern social life, of the asking of a blessing before meals and after them in the homes of even reputable Church families, and at seeing people retiring to rest without even the semblance of family worship. What would he have said about our new-fashioned Sunday with its absence in too many instances of the old-fashioned observances, of quiet homes and regular attendance at God's house, of parents teaching their children the Collect and Catechism? He would have admired, doubtless, those wonderful self-motoring machines going without horses from our doors on the Sunday mornings, but he would wonder why in so many cases the men and the women as they vaulted into their moving machines were carrying those strange-looking, oblong bags with the ends of sticks protruding from them. These were not used on the Sundays in his day. He never saw people taking those things to church. And when he investigated further, he would see these respectable Churchfolk not driving across the street to the nearby House of God, but careering away to find their own pleasure in the fields and not God's pleasure on His day. Would that surprised old ancestor muse in his heart and say: "Your age has gained much, very much, but it has lost much too. It has gained pleasures, perhaps, which we did not possess in our day, but it has lost pearls that were precious to our day." Would he go on and say: "Do I recall an old verse in an old Book that we used to value in my day: 'Moreover also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.' And again: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.'"

My dear brothers, if God, by the things which are coming to pass in these days, is making our hearts burn within us and inducing us to declare that there must be a change in our lives after the war, how are we to effect that change? I know that the answer will be: "The Church must do it," and that is true. The Church must do it. That is what it is for; but what is the Church? This is something that people too frequently forget. It is not only the clergy but it is a congregation of faithful men as well, and here I come to my closing exhortation.

Our service to-night is called an Intercession for Missions, and so far, I have not said a word about Missions. But I say now, and say it very solemnly, that in the reconstruction of better living to which we look forward, you laymen have a mission—a mission from the Holy One. The Church must have your co-operation, not only in giving to Missions or in collecting for Missions, but in the realization that you too, have a mission, are commissioned and sent to do your part but in the realization that you, too, have a mission is to yourselves and to your families, that you may be better yourselves. Your second mission is to come out and do something for others, say a word for God. I know the shrinking of the average Anglican layman from doing this. It arises from many causes, but mainly, I think, from his reverence for his religion and his disinclination to bring it out into the arena of publicity and mix it with other things. An Anglican layman's religion is a very personal thing, and he likes to keep it sacred. But oh! if the world is to be made better and if we are to return to the old paths after these awful warnings and bring others with us, the work must not be left entirely to the clergy, who then will be like voices crying in the wilderness, when all spiritual endeavour is left to them. No, but you must bring out your religion from the private sanctuaries of your hearts and homes, and claim dominion for it over the whole range of human activity and aspiration around you.

**The First Provincial Boys' Parliament**  
CHARLES W. SCACE

THE first Boys' Parliament ever assembled, met in Toronto during Christmas week to discuss boys' work, especially that relating to the Canadian Standard Efficiency Tests, and the "Soldiers of the Soil" movement. Thirty-one boys from all parts of Ontario, who had been elected at the conferences held in the Fall, came prepared to represent the thousands of boys interested in this work, and to discuss the questions relating to the bettering of the present programme. The sessions were conducted on true parliamentary lines, with a Lieut.-Governor, a Premier and a Cabinet. The clerk of the House was Dr. Hardy, and he, with Mr. Bengough, looked after the proceedings. The Lieut.-Governor, Mr. Kirkland, of Toronto, chairman of the Ontario Provincial Advisory Committee, opened the House with an address from the throne. The Premier was Joe McCully, of St. Thomas, a prominent Anglican boy. The Speaker of the House, the member for Oshawa, conducted the sessions of the House in a clever manner. The four standards under the C.S.E.T. work—viz., the intellectual, the physical, the devotional and the service standards, were each represented by a cabinet minister. The "Soldiers of the Soil Movement," was also taken care of by a member of the cabinet. Each of the ministers looked after his department well and brought in bills suggesting many changes.

The Parliament was unique in the fact that there was supposed to be no opposition, but there were not a few occasions when the cabinet ministers opposed each other, and even the Premier opposed his own ministers. Fine discussions and debates arose out of the opposition thus created. The Premier's first duty was a most pleasant one—viz., to read a message from Sir William Hearst, the Premier of Ontario, wishing the boy legislators success, and thanking them for their splendid co-operation during the past summer on the farms and hoping that they would put even greater vigour into their efforts during 1918.

The first important question to come up for consideration was a recommendation that the C.S.E.T. movement should affiliate with the Boy Scouts. It was generally admitted that the Boy Scouts had done a splendid work, but it was felt, however, that it would not be wise to join forces owing to the difference in the ideals of these two movements.

One of the most important suggested revisions, which was passed after a lengthy debate and after several amendments had been presented, was that the boy who, through force of circumstances was forced to go to work early in life, should be recognized. It was suggested that the sub-division "School and College" in the Intellectual Standard should read "School, College or Practical Education."

Under the Physical Standard the reclassification of the different grades was passed. A bill was brought in by the minister of this standard which provided that the rural boys should have a different physical standard from that of the town and city boys. After discussing and viewing the situation from all angles, however, the bill was defeated.

The minister of the Devotional Standard suggested several changes in the sub-divisions under his department, all of which were carried. Among these was the recommendation that the Morning Watch should be awarded 100 more credits and Church and Sunday School 100 less. The name "History of Religions" was also changed to "Present Day Religion," it being felt that the first title was too indefinite.

Several minor changes were also suggested in the Service Standard in relation to Citizenship and Nation Study.

While the minister of the Soldiers of the Soil Movement had charge of a department which was really in its infancy, yet his bill dealing with this work was passed with only a few minor amendments. The bill contained the following important clauses: 1. That this work be given greater publicity in our schools. 2. That courses of instruction be started. 3. That zone supervisors and necessary committees be appointed at once. 4. That the Church keep in touch with the boy who goes out on a farm. 5. Cheap transportation. 6. Two weeks' trial with farmer before salary is arranged.

(Continued on page 40.)

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

JUST what is going on behind the scenes in Europe we can only conjecture at this distance. It is to be hoped that our Government is participating in every move that is being made, and not assuming the attitude that we will be satisfied with anything that the men of England approve. Canada's future is being decided by this war and the peace that follows it, and, therefore, our statesmen must be on the spot when matters of such vital importance are under consideration. They will not be intruders or busybodies, thrusting themselves forward where they have no business, but they shall be there because of 400,000 Canadians who have fought in this war, 100,000 wounds that have been borne, and 30,000 lives laid down. The voice of the New World will be heard in Europe practically for the first time. The voice of the American people will be a very potent voice, and Canada dare not be silent or trust her cause to others when she should express her own mind and assert her own claims. Any day may now bring a decisive turn in international events, and the Canadian Government should be represented by the most gifted intellect and personality that can be summoned to such a task. A business man, however successful, can hardly cope with such a situation. "Spectator" would suggest that a man such as Sir William Peterson, principal of McGill University, should be at the Court of St. James', and in the inner secrets of all international events. Sir William is a renowned scholar; he is a sound and ardent Imperialist; he is gifted to quite an unusual degree in the art of public utterance; he is a man of great force of intellect and personality; and no assembly of men could fail to realize the presence of a strong and far-seeing man when Sir William is of the number. The experiment of President Wilson in appointing scholars to positions of diplomatic importance has proven the value of intellectually trained men in the public service of their country. We have no fault to find with our High Commissioner in London or with our overseas Minister of Militia, but neither is equipped for the delicate and intricate task of bearing an influential share in the negotiations upon which we must, sooner or later, enter, and in which Canada should have a definitely recognized share.

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Either peace discussions are about to be opened between the European belligerents or Germany is carrying on a gigantic bluff. There everywhere seems to be a mysterious expectation of some great change in the war situation in the near future. What the expectation is based on is impossible clearly to define. It is certainly safer for us not to put much confidence in these rumours that can be traced, directly or indirectly, to Germany. For years adverse news has been allowed out of Germany by the German censors in quantities adequate for the occasion. When the barrier is lifted, it is lifted just long enough to convey a very vivid impression of the distress existing in that country. Then we seem to get a series of reports of an opposite tenor, showing that everything goes well with the Germans. At the present time we have been going through a period of news output intended to make the Allies satisfied with themselves, and presumably cause them to ease up in some department of war preparation. When the sinkings by submarines fall to an abnormally low point and we begin to boast of our conquest of this menace, then beware of the tale of victims the following week. And so it goes in regard to our supremacy in the air and everything else. One wonders, however, if that is the whole story at the present time. It would look to the man on the outside that the private citizen and the private soldier are destined to take a much larger part in the settlement of this war than they ever dreamed of taking in bygone wars. A smashing victory by the Allies at some point of the line at this juncture would greatly expedite the peace party in Germany. Up to the present the Allies never seem to be able to strike successfully where victory would mean a great political lift. Germany has thus far set the stage. When her people cry out in discontent and discouragement a spectacular drive on some front is made. When neutrals seem to waver in their neutrality or allies grow restless, a victory is brought forth and they are invited to behold their resources. It would look to "Spectator" that the victory for the Allies and for humanity may not be a victory such as we had hoped for in the earlier years of the war, but it may be that the soldier and civilian will take the matter out of

the hands of kings and generals and settle the difficulty on the basis of the interests of the common people, who, after all, suffer most when things go wrong in the world. This seems to be Trotsky's idea, and he may prove to be a greater psychologist than any of the statesmen. This would "make the world safe for democracy," which is the final objective.

\* \* \* \*

Despite some evidences of a popular awakening in the Central Empires which make for the future peace of the world, there are indications that the will of the militarists is still unbroken and their hearts unrepentant. Chief among these are the new marriage regulations that are advocated. It would be more correct to say non-marriage regulations, for the object is to increase the birth rate whether the mothers be married or not. The idea seems to be to pronounce a special State blessing upon the spinster that bears a child for the sake of the fatherland. She is to be honoured as a patriot, she is to have a State wedding ring, and to be addressed as a woman in wedlock. Widows and wives are to be included in the scheme of national prostitution. A generation of bastards is the ideal of the men who rule Germany to-day, and there is no reason to suspect that the Christian Church of Germany will fail to discover a divine sanction for such a course, or that, the press of Germany will be less obedient to the powers that be in this than in other schemes that have shocked humanity. And what is the significance of all this transformation of Germany into a human stock farm? It indicates that "the next war" would come in about twenty or twenty-five years. The birth rate in France has been notoriously low; it has been steadily falling in England and the United States. The nation that can first replenish its man power is the nation that will win—in the mind of the German. These same gentlemen thought that the nation that secretly prepared for forty years could spring triumphantly upon an unprotected world, but they failed. What will be the temper and attitude of a generation expressly and definitely bred to fight is as yet an unsolved problem; and Germans may eventually learn to think for themselves! The point that "Spectator" desires to make is to focus public opinion upon the significance of the German propaganda for the replenishing of their sadly diminished population. It means war—war in the lifetime of the middle-aged and under. Until the present German regime is wiped out of existence and the people have asserted their sanity there can be no peace without the shadow of war behind it.

\* \* \*

## THE FIRST WORD.

In strife of tongues we deprecate  
Unwillingness to cease debate  
Until shall seem to have occurred,  
The moment for the last sharp word,  
Which wrangler's wrath attempts to hurl,  
While brow shows scorn and lip a curl;  
But guilty of a greater crime  
Is one who in a peaceful time  
Makes accusation plain and strong  
Against another void of wrong,  
Thus letting strife its work begin,  
And pleasing him who tempts to sin.

CANON P. L. SPENCER.

\* \* \*

## THE LORD BLESS THEE.

(Numbers 6: 24.)

God bless thee, dear! The prayer is very brief,  
Yet so complete;  
And oft enshrined in sacred memories  
Most pure—most sweet!

God bless thee, dear! It is the prayer of one  
Whose inmost heart  
Is true to thee, and wills thee naught but good  
Where'er thou art.

God bless thee, dear, for on life's varied path  
Thou mayest meet  
Rough places, which, without His aid, might bruise  
Thy tender feet.

God bless thee, dear, with blessings which transcend  
My highest thought;  
Those blessings which the world can never give  
However sought.

God bless thee, dear, till He shall close thine eyes  
In that sweet rest  
Which He doth give His own, to wake in Him  
Forever blest!

C. M. Y.

## NEW BOOKS

## The Achievements of Christianity.

By J. K. Mozley, B.D., Dean and Fellow of Pembroke College, Cambridge. S.P.C.K., London. (86 pp.; 1/6 net.)

In this admirable little book Mr. Mozley has broken new ground in answering the question, "Has the world been made better by Christianity?" He claims for Christianity the impulse of the charities which have come in the centuries. As Lecky said: "Christianity for the first time made charity a rudimentary virtue." Yet we have always felt that it is better to understate the case because there were eleemosynary institutions before Christianity. He finds that the most notable thing about Christianity is the religion itself. This is more important than any number of reforms because it is deeper and more important than the civilization it has produced because it is more radical. Its particular teachings about God and man and the relations between the two are the radically new things in the world. Mr. Mozley considers the religious achievements, the political and social influence, Christianity and the Arts, and the Christian character. He deals very helpfully with the objections against Christianity such as that it has impeded the progress of learning and knowledge, that it is responsible for persecutions, tortures and bloodshed, that it has allied itself with the rich against the poor, and that it has made no serious effort to prevent war. The book is one of a series issued at the instance of the Christian Evidence Society.

## The Lord's Prayer and the Prayers of the Lord.

By Rev. E. F. Morrison, D.D., late scholar of Lincoln College, Oxford. S.P.C.K., London. (198 pp.; 3/6 net.)

In fifteen chapters Dr. Morrison discusses the petitions of the Lord's Prayer with the problems of Providence, etc., which arise from them. He has collected a great deal of material from the Old Testament and other Jewish writings bearing on the various phases. It is difficult for anyone to say anything new about the Lord's Prayer. Dr. Morrison does not attempt any devotional treatment, but his work will be found an excellent basis for such. Dr. Morrison rightly exclaims against the way some people hasten to explain all misfortunes as the will of God. It is obvious that much of the evil and suffering in the world is the result of human wickedness, of wills divorced from God. Dr. Morrison feels that the omission of "Thy Will be done" in St. Luke's version of the Prayer was due to his desire to avoid what had been taken in some quarters as a reference to the Jewish Law and so had provoked controversy among the Gentiles. He thinks that "Deliver us from evil" was omitted because St. Luke feared that it might be taken as a reference to the Roman government which was the persecuting power at that time.

## Men of God: Addresses at Cuddesdon.

By J. O. Johnson, D.D., sometime principal of Cuddesdon College. Longmans and Co., New York. (160 pp.; \$1.25 net.)

Twenty-one addresses given to ordination candidates from the standpoint of a moderate churchman. They are filled with a real sympathetic understanding of the frame of mind in which most young men find themselves on the eve of ordination. We should like him to have set forward Christ as the all-sufficient Companion a little more thoroughly. He has the idea that sacramental confession of most ordinands would be a beneficial thing in quickening the sense of pardon. But we would suggest that a man is scarcely ready for ordination if he has to have that sense quickened by any other means than communion with His Master. There is a lot of good practical advice in these simple addresses for which every man would be the better.

## The Student's Expanded Bible.

Eugene Ayres, Publisher, Buffalo and New York.

This is a splendid device to ease the labour of the Bible Student. It is an edition of the Bible specially arranged for note making. The Authorized Version is used. It has single column on a page, very wide margins with opened lines and paragraphs. It is just the thing many Sunday School teachers have been looking for. It is remarkably cheap. The books are published separately. They can be obtained bound in separate pamphlets or in loose leaf style. Editions have been prepared in St. John, Acts, Romans, Galatians, Ephesians, Revelation. St. Mark's Gospel, for instance, is sold for 35 cents. A binder can be had for 75 cents. Write for a catalogue to Buffalo.

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## The Northfield Conference, 1918

PROFESSOR W. T. HALLAM, D.D.

THIRTY nationalities were represented at the recent Student Volunteer Conference, held at Northfield. It was to take the place of the Quadrennial Convention, the last of which was held at Kansas City in 1914. It was not thought advisable to call a huge convention, with a membership of three or four thousand, so about four hundred students, with seventy-five professors and Church leaders, were invited to spend four days at Northfield in January. There will be a great convention held the first year after the war, but the need of discussing the missionary problems in the light of the conditions caused by the war was felt to demand some gathering this year.

The problem of the Conference was this: How best to advance the Kingdom of God in missionary lands, and how to conserve the advance already made in spite of the war conditions.

The plan of the Conference was to throw on the individual delegate a sense of the burden of world conditions at the present time. This was done by a rapid review of the world mission fields, given by persons actually in touch with the fields. For four sessions of three hours each the facts stormed in upon the delegates. Too rapid and extensive for adequate reaction, the review gave a massed impression of appalling need and unparalleled opportunity which was unavoidable. This impression was overpowering.

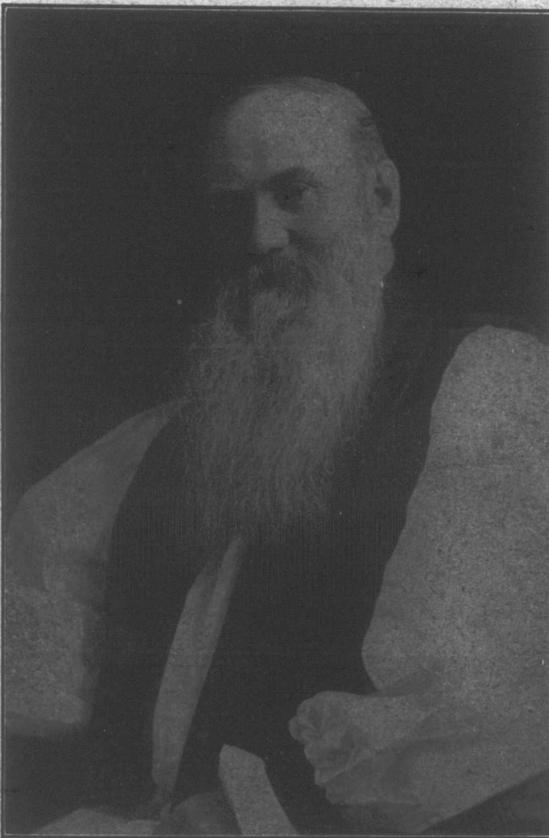
The personalities of the Conference, of course, made the Conference. Dr. John R. Mott was the chairman of every session and was the driving force of the gathering. He drove speakers and delegates through eleven sessions, averaging three hours each, in three and a half days, and seemed fresher at the end than the average delegate. Dr. R. E. Speer as usual was the man who gripped the Conference with his persuasive personality, which grows in attractiveness. He has the happy faculty of presenting the problems as something which challenge the best that is in a man. He offers the service not as a way of avoiding the worst, but as obtaining the best. Dr. Ewing, of the Fordham Missionary College, gave a review of the situation in India, which was indelibly impressed on the memories of the audience. An excursion into the apologetic field, meeting the various objections to Christianity raised by the war, was led by Dr. C. Merrill, of the Brick Presbyterian Church, New York, and President MacKenzie, of Hartford Theological Seminary. Canadians were interested to have Canon Gould chosen as the speaker for Canada's needs.

An outstanding feature of the Conference was the testimony and appeal of the foreign student delegates at the closing session. Natives of twenty different lands, who are taking their university training in the United States of America, spoke of the conditions and needs of their home lands. Every nation in South America was represented. It was humiliating to hear those who had recently come to this continent speak of the un-Christian things they had seen. They had expected to come to Christian nations. The best English by all odds was spoken by the Chinese delegates, and the best of them was a woman student from Radcliffe College. It was pitiful, as well as promising, to hear the Chinese plead with the Conference to prevent the spread of Materialism over their nation as it had gone over the Western nations. The students from South America made no secret of the blank failure of the Roman Catholic Church to provide true religion. The priests, in the first place, were, in too many cases, men who had not even the respect of the worshippers, to put it mildly, or to tell the truth, whose vicious lives were read and known of all. Superstition, not religion, gave them their hold on the populace. The student from Armenia had lost absolutely every relative in the recent massacres, and yet his prayer was that he might be able to go back to spread the Gospel among the Turks.

Dr. Mott's address on the opening night of the Conference was a masterly summing up of the world situation. He spoke of the world at this time as a shaken world. The pillars of society had crumbled. Commerce, labour, home life, education, and even organized Christianity, had fallen lamentably short of expectations. It is an over-burdened world. The huge war debts, the

enormous number of men under arms and the appalling number of widows and orphans made a staggering burden. Sorrow and suffering increased this a hundredfold. He spoke of the sufferings of Poland as far outweighing the combined sufferings of Belgium, Serbia and Armenia. Moscow has 1,200 military hospitals, and they were all full when he was there last year. Twenty-six trains a day of wounded men were coming in there. It is an embittered world. Religious strife has added to the racial strife. From foreign newspapers it is easy to observe that the bitterness is increasing. But it is also an enquiring world. Men have been moved to ask deep questions about life and death. There is some hope in the situation, because in the reconstruction stage Europe will be plastic for a little while. Christians must see to it that by their life is commended the message of faith in God, hope and love.

The remedy which the Conference decided on was the extension of the Gospel, of course, and this was seen to affect the student-world in the following way: More men must be enlisted in Bible Study. Two hundred thousand was the ideal set for this year. Then, men must live these principles at all costs. The close study of the Bible is expected to lead to the enlistment of a sufficient number of men and women to evangelize the world in this generation. Next fall there will



MOST REV. S. P. MATHESON, D.D.,  
Primate of All Canada.

be set on foot a financial scheme big enough to challenge the attention of the world—at least a million dollars for the evangelization work and war-work.

At the meetings of the Canadian delegation there was expressed a healthy Canadian sentiment. There is a great danger at international conferences of any kind that Canada should be considered by both Americans and Canadians as another State of the Union. We were not ambitious to control the Conference. It would have been a bit like the tail wagging the dog. But we also objected to being wagged as the tail of an international programme which may or may not fit our situation. We are a whole dog, although a small one. Before you can have internationalism you must have nationalism, and that is the next step in the development of our student-work.

As an Anglican, one was impressed by the entire unanimity of the gathering. We were one in the aim of the advancement of the Kingdom of God. The occasional denominational meetings were the only things which reminded us of our divided state. Those denominational meetings showed that the Anglicans were taking altogether too small an interest in this movement. There was only one Anglican taking part on the programme. Truly, we were a little folk. It was a comfort to know that we had our roots in the historic past, but the roots should be doing more business.

## The Loss of the "Atkoon"

Ven. C. E. WHITTAKER, Archdeacon of Mackenzie River.

BY the generosity of many friends there was provided, in the spring of 1914, the motor-boat "Atkoon," by means of which we hoped to establish and supply a Mission among the recently discovered Eskimos of the Coppermine River region.

In 1915 the boat was fitted at Herschel Island, and sent eastward, carrying the Rev. H. Girling, Messrs. Merritt and Hoare, and a native helper. Their objective was Bernard Harbour, 800 miles away. Things went well during the early part of the trip, but later, owing to fogs, and the vagaries of the compass, and unfavourable winds, they were beached 130 miles before reaching their destination, and though repeated efforts were made to get to sea again, every attempt was balked by the violence of the storms. They therefore decided to winter, and built a six by six by six foot house on the spot, this being the limit of their material, and of their ability to heat it.

From this as a base, they made journeys to various settlements in Dolphi and Union Straits, and Coronation Gulf, and visited over 700 natives; and Girling, with assistance from Mr. Jenness, of the Canadian Arctic Expedition, made much progress in the language.

In the spring of 1916 all preparations were made to proceed on their voyage. The boat, notwithstanding the pounding of several gales, was little damaged, and repairs were soon made. They secured an old seaman to assist, and early in July they were ready to move. But the ice was fast along shore, and so remained until August 10th, when the wind shifted it. Next day, they began loading, having made a good launching. Before the load was all on another gale came on, and they ran for a harbour fourteen miles away. On the way the engine gave trouble, and as they were entering the narrow mouth of the river that was to shelter them, the outflowing stream, the strong wind behind, and the stalling of the engine, put them heavily on a sandbar, whence all their efforts failed to move them. Hoping to loosen up the boat, the cargo was placed on the beach, by which time darkness was upon them. As the boat was in no danger from the sea, and being wearied by their long hours of heavy work, they decided to sleep. Wetted by the spray, Mr. Hoare sought some dry clothing before lying down, and as it was dark in the engine room, in weariness and momentary forgetfulness of the probable presence of gas, he lighted a candle, and set it down to look into his trunk. Instantly there was an explosion, and the place was ablaze in a second. Two Pyrene extinguishers were used without effect, as the flame was everywhere at once. Fearing a more violent explosion of the fuel tanks, they left the boat, after rescuing Girling's language work and one or two rifles, and watched her burn to the water's edge.

Mr. Girling and Mr. Hoare lost practically everything save the wet clothes they stood in, and Merritt had to outfit them out of what he had saved. Provisionally, all their food, and some clothing had already been put ashore. "So," as Mr. Girling describes it, "We launched the boat, loaded her, beached her and burned her, all in one day."

As may be imagined, dismay stupefied them for a time. They were homeless, boatless and the dark days of the Arctic winter were already coming on. But they set to work at once to gather driftwood to build another house, and as wood was more plentiful in this place, they were able to make a larger one; then they packed the remainder of their goods on their backs from their former camp, 14 miles away. From the new camp, the same programme was carried on as during the previous winter. Despite all the setbacks, no thought of retreat ever occurred to them. Their faces were set toward the work with which they had been entrusted.

In April last, Mr. Girling arrived at Fort McPherson, with a native boy, having travelled 800 miles over the ice, on foot. He came for his ordination, and to consult with his elders regarding the needs of the work; the other two boys meantime holding the fort at Inman River, and keeping contact with the natives.

It has been decided that for the present it is not desirable to replace the "Atkoon," as the Hudson's Bay Company's gasoline schooner will carry the necessary supplies for the Mission, and a small sailing boat will suffice for their local

needs. Such a boat has been secured as also an excellent interpreter, whose wife likewise will be most helpful in the work of making and mending boots and skin clothing.

In August, Mr. Girling went east again to resume his itinerations, reinforced by our Rev. Mr. Hester, a most capable traveller and teacher. Mr. Hester was two years in Labrador, and has facility with the language, and it is his purpose to work among the Eskimos about Bathurst Inlet, the nearest in our diocese to Hudson's Bay. Mr. Girling plans to occupy the mouth of the Coppermine, to reach the people east and west of that point, while the other boys work the section north and east of the present base.

The company of some well-instructed and influential families of Christian Eskimos from the Mackenzie Delta will be of great assistance to the young men. It now seems that the loss of the motor-boat, so grievous at the time, was really providential, as it releases the energies of all the men for direct evangelization. The care of the boat had engaged a large proportion of their time and strength.

There is another reason why the boat is not to be replaced now. During the season of navigation, the Eskimos are away from the coast, hunting caribou far inland, so cannot be reached by the sea. Later they return to the coast for the fishing, and spend the winter on the ice sealing, often far from land, at which time they can be easily reached by dogs and sled, from the bases which they intend to form. Dogs, therefore, will do the work first expected of the "Atkoon," and as two or three teams of five dogs each will need to be provided and maintained, I shall be glad to hear of persons who would take a lively interest in this so essential a matter to the effective prosecution of our advance in this most difficult and remote corner of the earth.

And here also, I wish sincerely to thank those friends who, in response to my request two years ago, have become "intercessors" for God's blessing on the work among Eskimos generally, and on this "salient into the kingdom of darkness" in particular.

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Major the Rev. Christopher M. Chavasse, M.C., third son of the Bishop of Liverpool and Mrs. Chavasse, has been seriously wounded. He has been an Army Chaplain from the early days of the war, and some time ago received a Military Cross in recognition of his bravery. It will be recalled that another of the Bishop's sons, Captain Noel Chavasse, was recently killed after having been awarded the B.C. Another son, Dr. Francis Chavasse, has also distinguished himself and gained the M.C., while the Bishop's youngest son is a prisoner of war.

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"Community Organization" will be the theme of the fifteenth annual Convention of the Religious Education Association, to be held at Atlantic City on March 4th to 6th, 1918. The convention programme responds to current interests in the attention paid to the problems of world relationships and organization. The fundamental relations of religion and of education to the "neighbouring" of nations; the education of the young for a religious type of patriotism, and the immediate work to be done in war times—these are the leading topics of the evening sessions. The day sessions are devoted to the problems of organizing community life as a basis of religious education. Some important studies have been undertaken which will furnish a basis for the discussion in these sessions. All the meetings of the Convention are open to any persons interested. The meetings will be held and headquarters maintained at The Breakers, Atlantic City.

## Prayer Book Studies

By  
Dyson Hague.

### RUBRICS AND OFFERTORY.

A REMARKABLY able work upon the Book of Common Prayer was written, curiously enough, by a great dignitary of the Roman Church, now Cardinal Gasquet. In this book, entitled "Edward VI. and the Book of Common Prayer," it is pointed out that a distinctive break with the ancient practice, that is, with the service of the Mass, occurs after the Nicene Creed. For centuries it had been the practice at this point to begin what was called

**The Offertorium.** the Offertorium, an exceedingly complicated and elaborate service. The paten with the wafer and the chalice with a small quantity of mixed wine and water were elevated by the Priest before the altar as an offering to God with the words, "Receive, Holy Father, Omnipotent Eternal God, this immaculate host, etc. We offer unto Thee the chalice of salvation." After a complicated series of very elaborate crossings and censings, ablutions and genuflexions, the Priest continues,

ever have induced them to make so daring a substitution, and it can easily be seen by the student of the Anglican Prayer Book that the whole of this section of the Communion service must have been, from the standpoint of antiquity and mediævalism, a novelty of the most bewildering character.

**The Rubrics.** The first of the three Rubrics before the Offertory sentences was not in the Prayer Book in its present form until 1662. As a whole, it has rather an antique flavour, but its central requirements are, in Canada at least, practically obsolete. **Briefs** is the old word for letters of authority directing collection of money for various purposes. **Citations** are summons to appear before the courts—properly speaking, some Church tribunal. **Excommunications** are notices of persons to be excommunicated, suspended or censured, according to the provision of Canon 65. It is well, however, for the Churchman to understand that no clergyman has a right to excommunicate at his discretion, or publish any excommunication of his own in church. (See Article XXXIII.) The laity are not to be at the mercy of some individual, however potent his apparent cause.



Lester, the Interpreter; Rev. E. Hester; Rev. H. Girling; Higluk, Servant.

"Receive, O Holy Trinity, this oblation," and, having kissed the altar, he turns to the people and says: "Brethren, pray that my sacrifice and yours may be acceptable to God Almighty." At this point came the *Secreta*, which were prayers said in an inaudible voice, which was supposed to indicate something very mysterious, and then the bell tinkled to tell the people that the Mass proper is about to commence. Now, the whole of this elaborate ritual was called the offertory. That is, it was the offering of the material for the sacrifice which was presently to be offered, the transubstantiated body and blood of Christ, offered on the Altar for the remission of the sins of the living and the dead. It is manifest, therefore, that the reformers, with their scripturally enlightened eyes, were led by the Spirit to perceive that the whole of this idea of the sacrifice and the oblation in the Roman sense must be swept away, and that a more spiritual and scriptural conception be introduced into the Church of England. A totally different kind of offering, therefore, was introduced, a conception undoubtedly gathered from 1 Cor. 16:1, 2. In a word, they determined that, instead of offering the sacrifice and the oblation of the elements of the Mass, that the offerings of the people, the alms for the poor, should be taken at this point of the service and humbly presented and placed upon the holy table, and that this should be henceforth the offertory. Nothing, therefore, but the profoundest convictions of truth could

In the Rubric of 1662 it was provided that at this place the Banns of Matrimony were to be published. Unfortunately, this order was revoked by an Act of Parliament in the reign of George IV., which Act was probably founded upon an erroneous interpretation of an earlier Act in 1753. The Canadian Prayer Book, with distinct common sense, reverts to the original Rubric of 1662, and inserts after the words, "Shall notice be given of the Communion," this direction, "and the Banns of Matrimony be published."

**The Sermon.** If the substitution of the money collection for the ritual offertory was a surprise, the introduction of the sermon as part of the Divine service must have been a still more startling innovation to the Churchman of the sixteenth century. For centuries English Churchmen had never heard such a thing as a sermon in the only service that they as laity were accustomed to attend, the Sunday morning Mass. The ideal of modern preaching was unknown. As a matter of fact, there was no necessity for it, according to the whole theory of the Roman ritual and theology. But with the translation of the Bible and the understanding of the Saviour's words, "Preach the Gospel unto every creature" (Mark 16:15), and of the Apostle's declaration, "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. 1:17), a new conception of the office and object of the ministry was presented; and the first compilers of the Prayer Book determined to make preaching one of the great features

of the Reformation in the Church of England. Probably no man of intelligence to-day would care to dispute its place and power. In nine cases out of ten, when a church wants a new clergyman for the parish, their first anxiety is as to whether he can preach. And while it is perfectly true that people go to church that they may speak to God it is also true that they go in order that God may speak to them through His Holy Word, and through the voice of the man of God preaching Christ, preaching the Word, preaching the Gospel to the living soul. As New Testament preaching dated from the Day of Pentecost, Church of England preaching dated from the Reformation in the middle of the sixteenth century.

The practice of having the invocation before and the ascription after the sermon are altogether without liturgical or canonical warrant. But the ascription is universally practised in the Anglican world, and it is a fitting thing, at the end of man's effort and eloquence, to ascribe all the glory to God. The invocation in the name of the Father, and of the Son, and of the Holy Ghost has become common in recent years in many of the churches. The practice of having a Collect before the sermon, or even an extempore prayer, is a custom based upon the use of the so-called Bidding Prayer, authorized by the 1872 Act of Uniformity.

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## THE FIRST PROVINCIAL BOYS' PARLIAMENT.

(Continued from page 37.)

A committee was appointed to wait on Sir William Hearst in regard to securing cheap rates on all railways in the Province of Ontario for boys who will be doing farm work this coming summer.

The Commission for Organization and Promotion brought in a splendid report which contained the following recommendations: 1. That the C.S.E.T. should be carried out through the local Sunday School under the direction of a mentor appointed by the local church authorities. 2. In cases where there is more than one class in the Sunday School there should be a simple departmental organization formed for the purpose of linking up the various classes of that Sunday School. 3. Where feasible, it is desirable to link up the various classes in the community and to have an occasional "get together" of the different organizations in the way of athletic meets, debating contests, etc. 4. In regard to the promotion of the C.S.E.T., we find it resolves itself into three distinct and separate divisions—namely, local, district and provincial. In reference to the first two the following suggestions were made: (a) Locally, where possible, a council of older boys should be formed consisting of two members of the local advisory committee in conjunction with a representative from each class; (b) the officers appointed at each district conference hold office until the next conference and act as a promotion committee in their district.

After the above recommendations had been presented, and adopted, and after the usual closing ceremony, the House prorogued.

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Well over half a million pounds was raised lately in India as a result of "Our Day" collections in aid of the British Red Cross Society:

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On the Day of National Prayer, January 6th, the same form of prayers were used both in the Anglican and the Free Churches. This is the first occasion that this has ever occurred in England.

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**Correspondence**

**FREE SPEECH.**

Sir,—In reply to Mrs Sibbald, I would like to say that, with the exception of the Czar of Russia and the despot of Germany, everyone is in favour, generally speaking, of free speech. But it is very important that such freedom be not abused, and that it should not be allowed to degenerate into such unbridled license and reckless demagoguery as to become a menace to public safety. A very vivid example of this danger is to be found in the propaganda of the I.W.W., which they assayed to carry on under the right of free speech. The drastic manner in which the populace of free America have rid themselves of the danger by shipping them out of the country sets the world a praiseworthy example. Nearer home we have a striking example of the great harm which can be done a community in the case where our late Government permitted so-called free speech to those irresponsible windbags who so misled their ignorant fellow-countrymen in Montreal as to result in the dynamiting of buildings where innocent women and children were living. No, Mrs. Sibbald, we can have more "free speech" than is good for our own health or that of the State. One of the greatest dangers confronting the Allies to-day is the free speech of slackers and pacifists. Nothing yields greater comfort to the enemy. In England no less a person than that distinguished statesman, Lord Lansdowne, has called down upon himself the severe censure not only of two continents, but of his son and heir by his injudicious and untimely use of free speech, whilst in the States the Senate has taken steps to have one of its members ejected for the same reason. The war has knocked several old proverbs on the head, and I hope it will also straighten out some old catch phrases. If a pacifist cannot prevent unworthy and unpatriotic thoughts from entering his head, let him at least keep them to himself; otherwise, for his country's honour and safety, let him be treated in the drastic manner he deserves. I, for one, will always be ready to join in that new parlour game where they ask conundrums like this, "Who put 'fist' into 'pacifist'?" While most countries will amiably tolerate a lot of rhetorical fireworks in times of peace, they are not disposed to do so, and they would not be right in doing so, in time of war. War is not a democratic undertaking. It is a hideous mockery of civilization, and has to be withstood with autocratic vigour and determination. For the time being our liberties are suspended, and if,

quite properly, stringent regulations are placed upon our food and drink, our movements, our business, and even our lives—how much more necessary is it to put a special guard upon that most "unruly member," the tongue? There are no domestic or political questions or parties now before the country. We are at war, and we have only one thing to do—to bend our bodies, souls and minds to win the war for the sake of honour, liberty and Christian civilization.

Lansing Lewis.

**INFLUENCE OF THE PRAYER BOOK.**

Sir,—A letter appeared in your issue the week before last by the Rev. C. P. Muirhead in answer to a letter by me, published shortly before. The rush of the Christmas season made it impossible for me to answer it last week. The character of the letter makes it my duty to do so, as it is only fair to me that my answer should be published as soon as possible. Mr. Muirhead's letter says very little re elasticity of Evening Service, but goes on to show the deplorable condition which he believes Christianity to be in. At the close of his letter he states that he does not see how in any fairness it could be concluded that he wished the Prayer Book to be "scrapped."

It gives me more pleasure than I can express to learn from a letter over Mr. Muirhead's own signature that he did not mean what his words clearly expressed. The letter was headed, "Elasticity in the Evening Service." It started with a complaint that the Church was not attracting the people. Then followed, if I remember rightly, criticism of the Evening Prayer. This was capped by the quotation of one whom he was citing as an authority, "That we were not saving souls in any volume, therefore it should be scrapped." The logical conclusion from such statements I take to be, that the Prayer Book is responsible for our not having a greater hold upon the people. In absence of any qualification of his quotation, I fail to see how any other conclusion could be arrived at than that Mr. Muirhead agreed with the authority whom he quoted. The words used were, "it should be scrapped."

The fact that my letter has brought this acknowledgment from Mr. Muirhead, as well as that my humble article has been honoured in being the means of bringing out such a clear statement from the Rector of Christ Church Cathedral, Montreal, would influence me to say no more were it not for the fact that certain misapprehensions seem to exist.

Few would deny the statement that we have not as much influence on the mass of the people as we would like. Equally few would be found to assert that if the Prayer Book was the cause it could not be touched. Equally few, I hope, could be found to say that some changes are not desirable. But is the Prayer Book the cause of this unhappy condition? Does not what the writer deprecates exist in Christian bodies outside the Church who have no Prayer Book?

It might help us to consider what the services of the Church are intended for. They are for the worship of God by the faithful. This does not deny the obligation of worshippers to bring the message in another form to those outside. But the assumption that the truth of religion can be handed out to careless hearers in such a form that it can be appropriated by them without effort on their part finds no confirmation from what we read in Scripture. After all, is "form" such an important thing that the Prayer Book could have any such influence? Is it not rather that the spiritual force behind the "form" is insufficient?

I would also throw out this suggestion: Is it not possible that the stiffness and heartlessness to the interest of others, which is many times shown by professing Christians, is what antagonizes the world outside more than the forms they use?

This is a very great question—so great that such humble people as the writer of this article are not likely to solve it. I have no sympathy with the person who says the Prayer Book is sacred and cannot be touched or improved. I have equally little sympathy with the person who would condemn it for things for which it is not responsible.

Robert W. Allen.

The Rectory, Whitby, Jan. 6th, 1918.

**CANADIAN STANDARD EFFICIENCY TESTS.**

Sir,—In reading the various letters written in commendation of the Canadian Standard Efficiency Tests, it seems to me that the Boy Scout Movement has been criticized unfairly by some and not been given its due praise by others. Apparently all have overlooked or been unacquainted with the fact that when those in charge of the Victory Loan campaign in Toronto wanted two hundred reliable boys to help them in the conduct of their campaign, they went to the Boy Scout organization to get those boys and they got them. One of the senior members of the committee, writing of the work done by the boys, expressed himself as being thoroughly satisfied. More than one commented on the capacity, resourcefulness, reliability and courtesy of the boys engaging in the work. This piece of work was small compared with what they could have done, and with the work which the Boy Scouts are doing in England. Indeed it is only one of the many contributions which the Scouts of Canada and the Empire are making towards the winning of the war. Why the Y.M.C.A. or some other organization did not supply the boys I do not know, but I do know that the fact that the Scouts were chosen by keen men looking for alert boys was most significant. In the face of such facts the Boy Scout Movement cannot be criticized on the ground that it does not produce character.

It is urged that the Boy Scout Movement does not provide the spiritual training that should be the aim of all Christian endeavour. Whether one agrees with that statement depends on whether one believes in separating spirituality and conduct, and whether one holds that spiritual teaching cannot be given unless it is specifically set down in a programme, labelled as Bible study, given in connection with some specified subject, and hedged about with an opening and a closing prayer. If it is said that there is no definite training provided in the Boy Scout programme with all the ritual just mentioned, I am quite willing to admit that is so. But I contend very definite spiritual training can be given without that. Indeed one would state without fear of contradiction that any Scout troops organized for a reasonable time around a competent man will reflect his spiritual and moral outlook. However, I wish to point out that the Scoutmaster is not forbidden to give definite religious training. He is at perfect liberty to take half an hour if he desires. The reason that the Boy Scout Council did not provide a religious programme was that they thought and still think that the Sunday schools should provide the religious training. Apparently our Sunday School Commission, lacking a like faith in the capacities of their Sunday Schools, have undertaken to provide a supplement through the Canadian Standard Efficiency Tests. Here again, however, we must judge by results, and I am perfectly willing that the Boy

**Progress of the War**

January 8th. — Tuesday—President Wilson states the aims of the war. Peace negotiations between Germany and Russia reopened at Brest-Litovsk.

Scout Movement should be judged thus. I should like to know in what other organization for the training of boys the passion for service has so caught the imagination as the Scout's "good turn" and the Scout law have caught the imagination of the Scout? If any one has any doubt about the religious value of scouting let him study the Scout law as the Scout does. One admits that he is taught nothing about Paul the Dauntless: he is not exhorted to develop in the Jesus way—for which lack of irreverence one is profoundly thankful—but he is given the essence of their teaching.

So much, sir, in defence of the religious policy of Scouting. A word on the other side. There is no doubt that the Scout Movement would appeal much more strongly to the Church and add to its own strength if it had a definite religious programme. As was pointed out before, that can be provided by the individual Scoutmaster without any difficulty and made to work harmoniously with the Scout programme.

It is also urged that the Boy Scout Movement does not provide leadership, while the Canadian Standard Efficiency Tests does. With that I radically disagree. Training for leadership is one thing the Canadian Standard Efficiency Tests does not provide and one thing Scouting does. The mentors and leaders are taken and developed for the Canadian Standard Efficiency Tests, and then put into the system. The boy in the group is not particularly trained. In the Scouts each boy has a chance to develop his capacities for leadership the same way as a man in the army, and has every inducement to do so, being promoted from scout to corporal, to patrol leader, to troop leader, to assistant scoutmaster, to scoutmaster. Thus in a troop of five patrols there would be at least fourteen boys at one time actively engaged as leaders, and learning by experience. Whatever charges may be laid at the door of scouting, lack of training for leadership is not one.

There is one point where I frankly admit that the Canadian Standard Efficiency Tests is superior to the Boy Scout Movement. That is in its appeal to the older boys. A boy is not likely to become a Scout after 16 years of age, but up to that age it seems to me a live boy finds scouting more interesting than talks in architecture, etc.

While a supporter of the Boy Scout Movement one is not blind to the fact that scouting has its weaknesses, and the Canadian Standard Efficiency Tests its most admirable features. Indeed it seems to me most unfortunate that one should find it necessary to take up the defence of the Scout Movement against the Canadian Standard Efficiency Tests advocates, and in doing so incidentally criticize the opposing system. There is room for both. To make a constructive suggestion one should like to see the Y.M.C.A. and the Boy Scout organization amalgamate, the Y.M.C.A. incorporating in its Canadian Standard Efficiency Tests practically all the Scout programme, eliminating much that is unreal and stilted and lacking in appeal, keeping its religious and educational policy and making use of its magnificent machinery. We would then have an ideal programme. Of course, without this merger agreed to by both, the blending of programmes will be impossible, since one organization cannot honestly incorporate into its programme the leading ideas of the other. Until that is accomplished a Boy Scout troop with

a definite religious programme and other features which may be added as the Scoutmaster decides seems to me to offer the best basis for boys' work.

W. F. Wallace.

Toronto.

Sir,—As a member of a Canadian Standard Efficiency Test Group for three years, now I have the pleasure of being a mentor of one. I have read with interest the number of letters written in favour of this movement, and with deep regret the letters of those opposed to this splendid movement. I thought I might suggest why the Anglican boys are adopting this programme.

The Anglican Church has not as yet realized the great issue at stake in not wholeheartedly supporting this work. But it is a great pleasure to the Anglican boys already interested in this movement to see church after church adopting it. Many of these churches have tried the Boys' Brigade, the Boy Scouts and other movements, but have found something lacking which they have apparently found in the C.S.E.T. Movement.

The Boy Scouts, a splendid organization—I was one some years ago—has only promoted the boy's physical and service side of his life; the Boys' Brigade, the religious and physical, but we find the C.S.E.T. organization embracing four sides to develop the boy—in intellect, in physique, in religion, and in service.

Why has this programme appealed to us boys? Not because we get recognition for our work, not because we have a good time socially, not because we have a fine time on the gymnasium floor, but for the reason we are developing ourselves in the fourfold way; therefore, trying to be equally balanced. The question sometimes comes up, it depends largely on the mentor? A good mentor is an absolute necessity, I admit, but if the fellows are not taking an active working part, failure of that particular group may be looked for. Many say, let the president and the secretary do the work. Impossible. Each fellow has to do his share or the effort spells defeat. The Anglican Church has been slow to adopt and promote it, but it is my firm opinion that this movement will find its strongest pillar in the Church of England. They are slow at moving, but they finish well. We see our Church now taking a more active part from year to year, and I believe if "Superintendent" and others who have looked on this programme in disfavour would study the C.S.E.T. handbook, the programmes that have been carried out by many Anglican groups, they will see how it embraces a wider field for developing the boy.

If I can at any time be of assistance to men or fellows who contemplate promoting this movement, I would gladly send them programmes of Anglican groups that have successfully carried this programme through. Thanking you for your valuable space.

Chas. W. Scace.

Court House Square,  
Brockville, Ont.

### QUALITY OF SERMONS.

Sir,—As another humble son of the Church, I am in full accord with "Layman," of the Royal Flying Corps (November 29), that the Church puts worship, and especially the celebration of the Lord's Supper, before preaching, and that our clergy, in their sermons, will compare well as to their ability with any other body of men.

I sympathize much with the Rev. John J. Callen, C.F.H.Q., 4th Canadian Division, France (November 15th), in his defence of his article,

"Blood Brothers," and agree with his statement: "In company with many others, I have a strong objection to the word 'conversion.'" Whatever truth it once contained has been lost by reason of the vain superstitions which have gathered around it. It is a stumbling-block to many of Christ's children, and a positive hindrance to a presentation of the Faith. Is it not the confounding of the words "regeneration" and "conversion," as is done in modern times, that has caused a great deal of error? Hooker tells us regeneration, or the new birth, was applied to External Baptism by all the ancients. The S.P.C.K. confirms his statement, and I might name many other authorities.

Is the Rule of Faith, stated by the Decree of Convocation of 1571, not sufficient for all good Churchmen, namely: "Preachers shall, in the first place, be careful never to teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrine of the Old and New Testament, and collected out of that doctrine by the Catholic Fathers and ancient Bishops?"

If I remember aright, the first Canadian House of Bishops told us the Prayer Book was clear and definite in its teaching, and it surely teaches us Baptismal Grace in the Catechism and Baptismal Service, etc. (See Bishop Brown on the XXXIX. Articles.) Also, am I not correct in stating that some men took it on themselves to make a Church at the time of the Reformation? Then, to get a doctrine to suit it, they had to change the meaning of words in Holy Scripture, as Regeneration and Kingdom of God, or Kingdom of Heaven.

I am of the opinion and belief that the Book of Common Prayer is the greatest and best compilation by man, and if we would be guided (as we ought) by its clear and definite teaching (as the House of Bishops has advised) there would be little fault-finding with the mental quality of our ministers' sermons, and, if not, we are playing into the hands of other denominations.

J. Golden, M.A.

Fowler, Cal. (late of Ridgeway, Ont.).

### ANGLICAN vs. ROMAN.

Sir,—I have had considerable friendly intercourse with Roman Catholic Priests and other members of the same Church, and talks about questions about which their and our Churches differ. So I was much interested in the "study" by "Dyson Hague" in reference to the Holy Communion, found on page 780 of the edition of the "Canadian Churchman" for the 6th ult. On different occasions I have discussed with the above-named, I have at times referred to the accompanying quotation of Pope Gelasius. An ex-Priest of our Church was puzzled by it, and said: "There must be some explanation of it." It was sent to England and handed to the Abbot of a Roman monastery. In reference to it the Abbot wrote: "The two natures remain in their entirety, though those be only one divine Person, Christ. This, says the Pontiff, is like the Eucharist: there is the divine substance, at the same time, the substance of the bread and wine remain in their entirety. So it is in Christ's Person. There is the divine Person, yet the human and the divine natures remain in their entirety. The terminology of Gelasius is different from the scholastic terminology, but not the doctrine."

Another Roman Catholic Priest wrote: "As to the quotation from Gelasius, I must say that I have never read anything like that. From two things, one: either such words did not drop from the pen of Pope

Gelasius, or they must be put in their context in order that their real meaning appear."

The occasion which led Gelasius to write the words sufficiently determines their meaning. If the Roman doctrine concerning the Eucharist were true, Eutyches and Nestorius would have appealed to it as analogous to what they are said to have taught in reference to Christ's nature.

J. B. D.,

Anglican Quarantine Chaplain,  
Port Neuf Village.

Ea opere Gelasii I, Romani Episcopi, De duabus Naturis in Christo, adversus Eutychem et Nestorium.

Certe Sacramenta, quae summus, corporis et sanguinis Christi, divina res est, propter quod et per eadem Divinae efficiuntur consortes naturae, et tamen non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur hoc nobis in ipso Christo Domino sentiendum quod in ejus imagine profitemur, celebramus, et summus; ut, sicut in hanc, scilicet in Divinam transeunt, Sancto Spiritu perficiente substantiam, permanente tamen in sua proprietate naturae, sic illud ipsum mysterium principale (cujus nobis efficientiam virtutemque veraciter representant), ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant.

Once again the Bishop of Exeter and Lady Florence Cecil are bereaved. Official intimation has been received that their eldest son, Captain Randle William Cecil, has been killed in action. The gallant officer, who was twenty-eight years of age, was in Canada when war broke out, but he joined the Canadian contingent. He was killed in the recent fighting near Cambrai. The Bishop's youngest son, Edward Rupert, was killed on July 12th, 1915, and his second son, Victor Alexander, a captain in the Hants Regiment, has been twice wounded.

Norfolk House, St. James' Square, London, has been opened as a club for the wives and relatives of overseas officers, the Canadian committee including Lady Perley and Hon. Mrs. Redmond. The house has been placed at the disposal of the committee by the Duchess of Norfolk exactly as it was when the late Duke and the Duchess resided there. The house is most handsomely furnished, the pictures being particularly good. Norfolk House was the first house built in St. James' Square. The first Duke of Portland sold it to the eighth Duke of Norfolk, who, in turn, lent it to Frederick, Prince of Wales, when the latter quarrelled with George II. In this way George III. came to be born there.

The King's Call to Prayer was universally observed in England on January 6th. The Lord Mayor of London and sheriffs attended St. Paul's Cathedral in state. Soldiers and sailors on leave, some of them Americans, filled the churches. The Bishop of London, speaking at St. Paul's Cathedral, said: "If there is one thing absolutely certain to-day it is that the nation was right in August, 1914, in leaving the peaceful security of the home and plunging into the welter of blood which we call the great war. We have had sorrow and we have had tears, but the sorrow was a noble sorrow and the tears were the tears of pride as well as those of grief." After paying tribute to the valour and unselfish service of British men and women the Bishop said: "Let us thank God to-day for the coming into the war of the great Power in the West." One of the features of the occasion was the closing of all saloons for the first time since the war began.

## The Churchwoman

Toronto Diocesan W.A.

The annual service and January Board meeting of the Toronto W.A. was held in St. Simon's Church and school on January 10th. The Holy Communion service was well attended, the celebrant being the Bishop of Toronto, assisted by the Rev. Canon Dixon, Rev. E. C. Cayley and the Rev. Dr. J. G. Lewis. The preacher was the Rev. L. R. Sherman, Rector of Holy Trinity, Toronto, who took for his text, Rev. 1: 13a, "And in the midst of the seven candlesticks, one like unto the Son of Man." After the service the members met in the school house, when the meeting was opened by prayers by the president. Three new Branches and 4 new life members were reported. The February Board meeting will meet in Holy Trinity School House, February 7th, at 5.15 p.m., an evening session, in order to permit members engaged during the day to attend. The treasurer's receipts were \$582.86, with an expenditure of \$1,545.54. In January, the Life Members' Pledge is collected. Parochial officers were advised to get a list of the W.A. appeals from the Diocesan officers and to hang such up in the W.A. room. The E.C.D.F. receipts were \$220.54. The three E.C.D.F. appeals were: (1) Diocese of Athabasca, Lesser Slave Lake School, 24 beds and mattresses needed at a cost of \$250; (2) diocese of Qu'Appelle, \$127 needed for church buildings for prairie parsonages; (3) diocese of Saskatchewan, for assistance for Onion Lake School, \$250. The meeting unanimously voted, without even one dissenting voice, that the E.C.D.F. money be divided equally between Lesser Slave Lake School and the church buildings in Qu'Appelle. As is his wont at each January meeting, his Lordship Bishop Sweeney spoke a few grateful and encouraging words, thanking them for gifts to the Diocesan Mission Funds, to St. Faith's and to the Bishop's Emergency Fund. The Dorcas secretary reported receipts of \$261.11, with expenditure of \$247.85. Twenty-five bales, 2 sets of Communion vessels, 2 fur robes and 1 surplice have been sent out the past month, in addition to Christmas cheques for \$123.05. Letters of grateful appreciation for these Christmas cheques were read from a few of the recipients. A dozen of each articles of underwear and boots, to the value of \$56, were shipped to help the sufferers in the Halifax disaster, and a letter of thanks for this timely aid from Halifax was read. The Juniors reported one new Branch; \$21.46 receipts and \$7.83 for expenditure. The Babies' Branch reported 32 new members; \$73.48 receipts, \$42 of this being from the Babies of St. Aidan's, Toronto. Mrs. Dykes impressed upon the members the importance of the Diocesan Mission Fund. The circulation of the "Leaflet" now stands in the Toronto diocese at 4,375. The present balance in hand is \$716.82. The Hospital Committee paid 11 visits to hospitals and private homes and sent flowers and plants to 7 shut-in members at Christmas. Their balance on hand is \$6.49. Miss Hill, of Humewood, has asked for a lady willing to teach some of her backward girls to read. The Matron of St. Faith's would like some ladies to offer to take her girls out for a brisk walk. It was suggested that a definite attempt be made from January 13th to January 20th to increase the W.A. membership in the diocese. Plans suggested are to have each Rector announce a congregational meeting of women and to speak about the aims of the W.A. in his sermon, and to have a week's calling campaign. Miss Cooke, of Japan, gave an interesting talk upon her work in Japan, begging for prayer partners for each of the young Christians in connection with her personal work with the individual Japanese lads and young

women. M be careful r duction of pathy, with ness to he Diocesan V

### Extract from

One of loops W.A. Office teleg her son's d some lad of mother wa The ordina will not wa Chinaman She felt un ing the te says my b man answe Sydney wit have good more cold heap good the words l the writer "Don't yo message f ceive from There is n loops, but sion, which fine years late wife Mission at the Chinat showed th presents u am thankf such preci

### The New

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women. Miss Cartwright urged all to be careful re the conservation and production of food. A message of sympathy, with an expression of a willingness to help, was sent to the sister Diocesan W.A. in Halifax.

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#### Extract from a Letter from the Secretary of the Kamloops W.A.

One of the members of the Kamloops W.A. recently received a War Office telegram with the sad news of her son's death. He was a fine, handsome lad of twenty years, and the poor mother was for the time distracted. The ordinary affairs of life, however, will not wait and at that moment, the Chinaman arrived for the laundry. She felt unable to collect it, and showing the telegram, said: "See, this says my boy is killed." The Chinaman answered: "No cry; you no cry. Sydney with heap Big Man now; he have good time, no more work, no more cold and mud, no more fight, heap good time; you no cry," and the words brought comfort. To quote the writer who sends the story: "Don't you think it was a beautiful message for a W.A. member to receive from a Christian Chinaman. There is no Church Mission in Kamloops, but there is a Methodist Mission, which had its beginning twenty-nine years ago. The Rev. C. Ladner's late wife and daughter opened the Mission and I remember how eager the Chinamen were to learn. They showed their gratitude by showering presents upon their teachers, and I am thankful their labours have borne such precious fruit."

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#### The New Westminster Diocesan W.A.

The Diocesan Board of the W.A. held their monthly meeting on January 2nd. The various officers gave their reports after the reading of the minutes of the last meeting. The sum of \$100, which is a pledge for the Diocesan parsonage fund, is not needed this year, and has been diverted to the Clergy Widows' and Orphans' Fund. The Junior secretary read a most interesting letter from Palampur, India, appealing for toys, not necessarily new ones, for the little ones there. At present they have no church, but services are held in the hospital building, in a ward which has not, as yet been used for hospital purposes. The report of the Convener for Indian work was most interesting. At Lytton a midnight Communion service was held on Christmas Eve, at which the children sang hymns. At their Christmas treat there was a splendid tree loaded with gifts, which had been more generously bestowed this year than ever before. The hospital patients were not forgotten, a small tree being supplied for them. During the last three months 35 in-patients and 250 out-patients have been treated. The day-school is doing well. The children are fond of Miss Hobden, their teacher, and voluntarily come early to school to light the fire, and have the room warm before she arrives. The Conveners for the Oriental work, also described the various Christmas treats which were most successful. The entire cost of the treat for the children at the Cordova St. Mission was borne by the Japanese themselves, and the Christian men of the Chinese Mission provided the greater part of theirs. The E.C.D.F. money and a special collection, amounting in all to \$36 and three sets of fair linen, were sent in response to the Archbishop's appeal for the churches which suffered in the Halifax disaster. Mr. Macdonald, from Alberta, who is visiting in this city, gave a most interesting address on child welfare. The first need of a child, he said, is a home. Institutions, however admirable, can never fill this need. He pointed out that legislation is badly needed with re-

gard to the care of the mentally defective, and that allowances for mothers ought to be a right and not a charity.

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## Church News

### Preferments, Appointments and Inductions.

**Matthews, Rev. Gordon, Assistant St. George's Church, St. Catharines, Ont., to be Rector of Red Deer, Alta. (Diocese of Calgary.)**

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### A Joint Stock Co. for Sunday School.

A rather novel plan to raise funds for the purchase of a lantern, and for joining the Lantern Slide Exchange of the Sunday School Commission, has been brought to a successful issue in St. Jude's Sunday School, Oakville, Ont. Shares were sold at \$1 each to all who wished to have an interest in the company, and in this manner the desired results have been attained. A lantern was purchased from the Sunday School Commission, and was first used upon the occasion of the Christmas treat, on the evening of January 8th. The little children were delighted with the well illustrated stories of "Old Mother Hubbard" and "Jack the Giant Killer," while the older ones enjoyed "The Christmas Carol" and the "Pied Piper of Hamelin." The stock holders who were present, felt glad that they held stock in such a company, and realized that no other investment was paying such a satisfactory dividend. The Rector, Rev. H. F. D. Woodcock is at the front, and the parish is in charge of Rev. A. Hamilton Powell.

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### Annual Vestry.

The annual vestry meeting of St. Luke's Church, Ottawa, was held in the parish room on Monday evening, January 7th, at 8 o'clock. The Rector, Rev. J. E. Lindsay, read an address to the vestry dealing with the various aspects of the church's work, and expressing his appreciation of the hearty congregational spirit in which the work of the church was being carried on. The wardens' report, read by Mr. Hunt, showed the finances of the church to be in a most satisfactory condition, as not only had the just indebtedness been paid off during the year, but the wardens were able to show a balance on hand of \$190.97. The report of the Parish Guild, read by Mrs. Barnett, showed total receipts for the year \$924.09, balance on hand, \$344.45. The report of the Missionary Committee, read by A. S. Thomas, showed the apportionment for Missions amounting to \$506 to have been paid in full. Report of the W.A., read by Mrs. Gerard, showed the Auxiliary to be doing its usual effective work; and Mrs. Frost's statement showed the Choir Fund to have a balance on hand of \$19. The women of the congregation have also done a great deal of Red Cross work during the year; a detailed statement of which was on hand. The Executive Committee of the church was empowered by the vestry to sell the property on Arthur St., which had been purchased as the site for a new church, and also in conjunction with the Parish Guild, to proceed with the purchase of a new organ for the church. The Rector appointed Dr. J. B. Hollingsworth as his warden for the coming year, and J. B. Hunt was re-elected people's warden by acclamation. The work of the wardens during the past year was spoken of in the highest terms by both Rector and people. Executive Committee, J. E. McClennehan, R. Barnett, H. A. Leach, Edward Ashe, A. P. Morris, J. Carrigan, A. E. Beaty, Dr. Sauter; Missionary Committee, W. T. Bradley, A. S. Thomas; Auditors, J. E. McClennehan, J. Car-

rigan; Vestry Clerk, H. W. Booth; agent for Arthur St. property, Dr. Hollingsworth; envelope secretary, A. S. Thomas; delegates to Synod, J. E. McClennehan, R. Barnett, H. H. Allan. A vote of thanks was passed by the vestry to Mrs. Ellen Powell for the Bible presented by her to the church in memory of her brother, the late Mr. Peter Poe; also votes of thanks to the various church organizations, the work of the choir under the efficient leadership of Mr. J. Underwood being specially commended.

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### Algoma Notes.

Much to the regret of all, the Rev. W. H. Trickett has been obliged to relinquish his duties as Rector of St. John's Church, Sault Ste. Marie, Ont., owing to indifferent health. Prior to his departure Mr. Trickett was the recipient of an address of appreciation, a solid gold watch suitably inscribed, a club bag, and a purse of money. The Archbishop of Algoma has placed Mr. Trickett in charge of the Mission of Coniston temporarily. The Rev. Algernon Cooper, B.A., who has been in charge of Coniston for the past two years, goes to the Mission of New Liskeard.

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### Help for Halifax.

On January 4th, at the usual Christmas social for the children and congregational gathering in Trinity Church, Fordwich (diocese of Huron), a collection was taken up for the needy sufferers in Halifax. The collection amounted to \$13 and \$10 was added by the Sunday School.

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### Rev. Dr. Craig's Lectures.

Rev. Dr. Craig, the Rector of St. Martin's, Montreal, gave the first of a series of four lectures on the war in St. Martin's Hall, on January 8th, the subject of which was, "The Hohenzollerns." The remaining three lectures are as follows: February 5, "The German Mentality"; February 19, "The Soul of France"; March 19, "The First Phase of the War." On January 22 and March 5, Mr. Philip J. Turner, F.R.I.B.A., will lecture on architecture in Belgium and France, the subjects chosen being: "The History of Belgium as Portrayed in its Architecture," and "Some Masterpieces of Art in the French War Zone." The lectures will be illustrated and the proceeds applied to the Rector's Restoration Fund.

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### No Democracy Yet.

Lecturing on "Democracy" before the Christ Church Cathedral Women's Guild, of McGill University, Montreal, on the afternoon of January 7th, Prof. Stephen Leacock said that while democracy was the only possible form of government for the future, people were not yet good enough to put it into operation. The greatest political problem of the future, said Prof. Leacock, lay in endeavouring to find some way to reach a decent sort of democracy through the evolution of public spirit and public honesty. Mrs. Campbell Lane, president of the Guild, was in the chair.

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### New Rector at St. James', Brantford.

On Sunday morning, January 6th, the Rev. J. N. H. Mills, the new Rector of this church, assumed charge of the parish and preached his inaugural sermon. The services were of a bright and hearty character and there was a large attendance. Mr. Mills made a favourable impression. His sermon was taken from the text: "And David said, Solomon, my son, is young and tender and the house that is to be builded for the Lord must be exceed-

ing magnificent of fame and of glory throughout all countries. I will therefore now make preparation for it," 1 Chron. 22:5. In a very instructive manner he showed the duty of clergyman and people working for the building up of Christ's cause and he appealed forcibly for the hearty co-operation of all the members of the congregation.

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### Week of Prayer at Belize.

A Week of Prayer was lately held in the Cathedral at Belize at the suggestion of the new Bishop of Honduras. The people's response was splendid, and it was specially touching to see the Cathedral filled with children day by day, from 12 to 12.15, offering their intercessions for the war. A Litany was prepared specially for them into which they entered most earnestly. Each child was given a prayer card to be used daily, and in a few days all the children were repeating its two prayers by heart. They also sent in special petitions of their own to be offered. The older people also put many pathetic intercessions into the box. Both this and the good attendance and the growing reverence have made the Bishop feel that the Week of Prayer was well worth while. The congregations sometimes at a service must have been close to a thousand, the people standing close packed outside the windows and joining reverently in the service. On December 23rd, there was a church parade of the territorial forces, and the congregation overflowed the Cathedral.

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### Six Nation Indians Renew Covenant.

A delegation of the chiefs of the Six Nations Confederacy of Indians waited upon his Excellency the Governor-General at Ottawa, on Saturday, January 3rd, in council, and in keeping with the traditional custom, renewed the "Covenant chain." The chiefs presented the Duke with a suitable address, and with the wampum belts significant of the position which the King bears to the Mohawks, Senecas, Cayugas, Tuscaroras, Onondagas, Oneidas, and Oneidas of the Thames. The chiefs also advised his Excellency of grievances which the Six Nations have against the Government. They objected to the application of the conscription law, and requested that it be not enforced against the Indians on the ground of their already splendid record. They also protested against some of the actions taken by the Department of Indian Affairs. His Excellency promised consideration of their complaints.

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### Bishop's Chair Dedicated.

The dedication of a Bishop's chair, presented to Trinity Church, Colborne, by Mr. and Mrs. W. H. Smith, of Cobourg, in memory of their son, Lieut. William Alfred Smith, took place at Colborne, on January 6th. Lieut. Smith was killed in France in August, 1916. As Bishop Reeve could not be present the dedicatory service was conducted by the Rector, Rev. R. A'Court Simmonds. Rev. D. Russell Smith, of Fort Erie, preached. He is a brother of Lieut. W. A. Smith.

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### Death of Mr. Charles Unwin.

Mr. Charles Unwin died at his late home, 126 Seaton Street, Toronto, on January 3rd, aged 88 years and four months. The deceased gentleman was a well-known land surveyor and was formerly city surveyor of Toronto. Mr. Unwin was born in Mansfield, Notts, Eng., on December 30, 1829. He was the only son of James Brown Unwin and Ann Parsons Unwin. With his five sisters he came to his uncle, Charles Unwin, in this city in 1843, his mother and other sisters coming later, when he had made a home for them. All his sisters predeceased

him. From 1843 to 1847 Mr. Unwin attended Upper Canada College. He studied his profession under Mr. J. Stoughton Dennis, at Weston, and received his certificate as a Provincial land surveyor "in and for Upper Canada," in 1852. The funeral took place from All Saints' Church to St. James' Cemetery on Saturday last. The late Mr. Unwin was one of the original committee for the formation of All Saints' parish, and has been a regular attendant ever since services were first held in that parish in 1874. He has held the office of churchwarden and has been lay delegate to the Synod of Toronto. He was a bachelor and his nearest relatives are a nephew and two nieces—Charles J. Agar, Mrs. Cortez Fessenden (Peterboro), and Mrs. James Patton Reynolds (St. Louis, Mo., U.S.A.).

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#### Parish Hall Opened.

An enterprise that has occupied many months of painstaking effort on the part of the Rev. R. H. Ferguson and the members of the congregation of St. Luke's Church, Hamilton, Ont., was brought successfully to a close on the evening of Thursday, January 3rd, when the new Parish Hall was formally opened and dedicated in the presence of nearly 300 members and friends of the church. The hall will be the hub of all social gatherings of the parishioners. The large number present at the opening were loud in their praise of the new hall and its appointments. The building was erected at a cost of \$12,800. Of this amount \$8,500 has already been subscribed, and the balance will be paid off by the parishioners within a short time. The building has a large auditorium, with seating capacity for about 500 people. There is also a gallery overlooking the auditorium and a spacious basement, which will be fitted up and used as a gymnasium by the young men of the church. A completely furnished kitchen, which will be greatly appreciated when social gatherings are held, is also contained in the hall. The Rector, the Rev. R. H. Ferguson, who presided over the meeting, welcomed the members and friends of the church, as well as a number of local ministers and visitors who were present, and extended his hearty thanks to all those who had helped so materially in the project. He explained the work that had been accomplished in connection with the hall and gave his parishioners an idea of the financial condition of the parish. Next Sunday, he said, would see the first session of the Sunday School in the new hall. He urged every member to be present. Mr. Ferguson also expressed his appreciation of the interest that was taken in his church by the clergymen of the city and other friends. In closing, he called upon Bishop Clark to dedicate the hall to the service of God and in loving memory of the late Rev. E. N. R. Burns, former Rector of St. Luke's. Bishop Clark expressed his pleasure at the work that had been accomplished. Other ministers present were: Dean Owen, Canon Spencer, Canon Daw, Canon Davis (Port Colborne), Rev. J. W. TenEyck, Rev. E. H. B. Taylor, Rev. C. A. Sparling and Rev. C. B. Kenrick. Each made a few remarks, congratulating Mr. Ferguson and the members of his church on the completion of their hall and expressing pleasure at being present at its opening. A delightful programme of vocal and instrumental music was then enjoyed. This Thursday evening the new hall will be the scene of a cantata by the younger members of the church. It is entitled "The Isle of Jewels." Over 400 tickets for the entertainment have already been sold. At the close of the evening quite a number of members came forward in response to the Rector's appeal for teachers for the Sunday School. There will now be sufficient teachers to carry on all classes.

## Executor's Fees

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

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#### A Good Parish Year.

The annual vestry meeting of Christ Church, Listowel, was held on January 3rd, and was well attended. Rev. W. H. Dunbar, Rector of the parish, occupied the chair. Mr. Hulbert was appointed vestry clerk for the year. The Rector read an encouraging report and every organization of the church was shown to be in a healthy condition. The W.A. and Ladies' Guild assisted the wardens with the finances of the church to the extent of nearly \$500, while the A.Y.P.A. also showed a creditable balance. The Sunday School report shows an increased average attendance, and after having met its own expenses, gave \$25 for Missions. Mr. H. G. Elliott gave a good report of the finances of the parish and the work done during the year. The church has been repaired and the woodwork painted and it is now in first-class condition. Mr. Elliott was re-elected people's warden. Rev. Mr. Dunbar appointed Mr. T. C. Anderson Rector's warden. A strong finance committee was also appointed to assist the wardens, and it is expected that the parish will have a still more prosperous year in 1918. The adjourned meeting of the vestry will be held on January 17.

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#### Keewatin Notes.

The annual Christmas entertainment of St. Mary's Church, Sioux Lookout, took place in the Orange Hall on Thursday, January 3rd, the incumbent acting as chairman. A splendid programme of recitations, choruses and instrumental music was rendered by the children, under the direction of Mrs. W. A. Hill. Prizes were presented to the successful pupils by the chairman, and a bountifully laden tree was stripped of its burden and the gifts handed to the children by Santa Claus' representative, Mr. Hill, Rector's warden. The incumbent stated that though the school numbered less than 50 scholars, in addition to contributing \$16.50 to Foreign Missions and \$9.28 for Home Missions, they had sent \$26.60 to the Belgian Children's Fund, \$5.25 to Hospital for Sick Children, Bible Society \$3, C.W. & O. Fund \$2, Blind School \$2, as well as several small items to church wardens. The missionary idea is kept well to the front in the church and school, and nearly \$90 have been sent by the church to Synod office for the year. Already preparations are being made for several lantern lectures on Mission subjects during Lent.

At the December monthly meeting of the Senior W.A. of St. Mary's Church, held at the home of Mrs. Kendall, the sum of \$100 was voted to clear off an old debt of \$166, of five years' standing, the holder of the account having generously deducted \$66 from it. The members rose and sang the Doxology and ordered the secretary to send a note of thanks to

Mr. Farlinger for his kindness. The Rector, Rev. A. A. Adams, also thanked the members for their gift, as it had lifted from his shoulders a burden which had been a heavy one; \$65 were also voted to the churchwardens for current expenses. At a bazaar and supper recently held, the Senior W.A. cleared \$178, which made it possible for them to contribute the above named amounts. They are working now for the proposed new parish hall, which it is hoped may be erected this coming summer, and which is very urgently needed. The Junior W.A. are preparing a missionary cantata, taken from the "Leaflet," to be given to be given in Lent, the proceeds of which will go towards paying for the new Bishop's chair, ordered for the sanctuary. The society is settling down to hard work now the holidays are over.

Sunday, January 6th was carefully observed in St. Mary's Church as a day of prayer, according to the King's proclamation. The sermons both morning and evening dealt with the subject of prayer, that of the evening being Nehemiah's prayer. After the sermon the congregation spent some time in silent devotion, and the closing hymn was a call to dedication and consecration.

A fortnightly service has been opened at Redditt, a divisional point 125 miles west from Sioux Lookout, the incumbent of St. Mary's taking the services, which are very well attended.

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#### Day of Prayer in St. George's Cathedral, Kingston, Ont.

The King's proclamation, calling his people throughout the Empire on the Feast of the Epiphany to pray for God's help and guidance and to thank Him for past mercies, was responded to by the congregation of St. George's Cathedral in a way which clearly showed its sense of the gravity of the present situation. The Holy Communion was celebrated at 8 a.m. with special intercessions. At 11, after an exhortation setting forth the place and necessity of prayer during the present time of crisis and of due remembrance of past favours, a Litany of war petitions was said, followed by the Holy Communion, at which the number of communicants, many wearing the King's uniform, was remarkable. The Lord Bishop of Ontario read the Royal proclamation and based his address upon its contents. It was especially encouraging at the present time, he said, to observe that thanksgiving was called for as well as intercession. For it ought never to be forgotten that many great mercies had been bestowed upon us. First of all, we had great cause to be thankful that our Empire had responded so unanimously to the call to stand up for the rights of the weak against the strong, and freedom against tyranny. This proved that our Empire had a soul as well as a body. Was endeavouring to show itself a fit instrument

to carry out the purposes entrusted to it by Almighty God. Then there was the wonderful display of sacrifice and service in all quarters, the magnificent heroism displayed by those who in the first period of the war with inferior numbers and equipment held back the overwhelming forces of the foe, and the untiring vigilance and devotion of the navy which had enabled us to withstand the terrible submarine attack. For all these things we should be very thankful to God and also for the fact, that men were beginning to understand that there was no hope for the world without God's presence and help. In Canada we should be especially grateful for having been spared the devastation of our land which so many countries had suffered and of which the recent disaster at Halifax had given us some idea of what France, Belgium, Serbia and other countries had suffered. We should thank God, too, for the ready devotion of our youth and the determination of the whole country to back them up to the end. God was leading us to higher levels in both political and social life and men were learning that generosity in helping others was the greatest pleasure in life even at the cost of sacrifice. For intercession, our chief prayer should be for so complete a victory that it would bring to the world a peace acceptable to God, by which the brotherhood of man under the fatherhood of God would be established, and for courage to endure till this end was accomplished. We shall, of course, pray continually, for our soldiers, for all the bereaved and the anxious and for our rulers. And we must not confine our intercessions to one special day, but live in this way in closer contact with God, ready both in body and soul cheerfully to accomplish the things that He wills us to do and so certain that behind our efforts in His eternal strength and that "underneath are the everlasting arms."

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#### Christ Church Cathedral, Montreal.

In the death last month of Mrs. Groome, the Cathedral lost one of the most devoted women workers in the Church. While engaged in many of the interests of this parish, her chief centre devotion was the Girls' Club on University Street. Her rare tact and unflinching energy won the confidence of those on whose behalf the club was founded. As a result the club was successful and growing. Mrs. Groome has been succeeded by Miss Steacey, lately of St. Thomas' Church, a deaconess of long experience and eminently qualified to carry on the work so well established.

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#### Laymen's Meeting in Vancouver.

The third annual mass meeting and supper of the Vancouver Laymen's Missionary Movement, was held on November 13, when the large hall of Christ Church was filled to capacity. This annual gathering of the Anglican laymen of Vancouver has grown in favour year by year, until on this occasion, 300 Churchmen assembled at one of the best meetings ever held in the West, in the interest of the Church's Missions. Rev. Dr. S. Gould, General Secretary of the M.S.C.C., was the principal speaker, and delivered one of his magnificent orations on the patriotic aspect of the church's missionary duty in connection with the Empire and its extension, and he stirred his audience with an account of work done and to be accomplished and which must be upheld by the Church. Dr. Brent, Bishop of the Philippines, representing the Anglican Missions of the United States, made a characteristic forceful appeal, on the enormous responsibility laid on every virile personality in the Church to-day, to help forward the great object for which the Church

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exists. The frequent applause, wrapt attention and keen interest shown by everyone present, is an encouraging harbinger of greater interest in missionary work on the part of Vancouver laymen. Mr. A. McC. Creery, chairman, spoke with much zeal and warmth to the subject in hand. Archdeacon Heathcote also, who introduced the speakers. There were several missionaries present, amongst others being Revs. F. Kennedy, N. L. Ward, Lim Yuen, of Vancouver, also Rev. Dr. F. C. Powell, of Boston, and most of the Vancouver clergy. The supper was provided by the W.A. of the city churches, under the care of Mrs. C. Rannie, of St. George's, and amongst the ladies who served, were Mrs. A. U. de Pencier, Mrs. C. C. Owen, Mrs. William Godfrey, Mrs. Geo. Wilson, and other presidents and officers of the Diocesan W.A.

**Rupert's Land Notes.**

The Rev. C. G. M. Littler left the diocese of Rupert's Land last week, and in future will reside in Golden, B.C.

The Universal Week of Prayer was observed by a group of Winnipeg churches, with a very good attendance. Those churches participating were: St. George's, St. Margaret's, St. Matthew's, Holy Trinity, St. Thomas' and St. Stephen's.

The Rev. W. A. Wallace was inducted into the incumbency of St. Thomas' Church, Weston, on Sunday, January 13th, by the Rev. Archdeacon Thomas.

Mr. J. W. Mallison has been appointed teacher and catechist at Crane Bay, and has taken up his duties there.

The figures for the recent canvass for the H.M.F. and the M.S.C.C. are now complete, and are very gratifying. Of the H.M.F. \$23,805 was asked and \$20,063 was raised; the deficit was mostly in the case of the city parishes which have felt the burden of the patriotic appeals very heavily during the fall. The diocese exceeded its M.S.C.C. allotment by nearly \$450, the amount raised being \$7,616. The total figures of over \$27,000 are the second largest in the history of the diocese.

The congregation of St. Patrick's Church agreeably surprised the Rev. T. D. Painting on Friday evening, December 28th, by presenting him with a purse of gold. Mr. J. A. Tempest, on behalf of the congregation, made the presentation, and in a few well-chosen remarks, wished Mr. Painting every success in his new field of work. Mr. Painting has been locum tenens at St. Patrick's Church for the last seven months during the absence of the Rector, the Rev. Gilbert Williams, in England, and is now leaving to take up charge of the work at Deloraine. Mr. Painting was also the recipient of a silver mounted umbrella from the Sunday School scholars, and a leather club bag from the Bible Class. The Rector of St. Patrick's Church, the Rev. Gilbert Williams, arrived in the city on January 5th, and preached at both services on Sunday.

The Knights of St. Paul, St. Paul's Church, Shoal Lake, have sent to the Free Press Halifax Relief Fund, through the Rector, Rev. D. Pierce-Jones, the sum of \$90 collected by them in the town of Shoal Lake.

The Rev. E. K. Moffatt, formerly a master in St. John's College School, has been appointed to a parish in the diocese of Quebec.

Lieut.-Col. the Rev. Albert Woods, the former Rector of St. Margaret's, Winnipeg, has been awarded the D.S.O. He was the first clergyman to enlist in Manitoba.

Sergeant C. D. Fyles, the first boy to enlist from the Collegiate at Port-

age La Prairie, has received the Military Medal. He joined in March, 1915, with a Brandon battalion under command of Lieut.-Col. Clarke, and in May of the following year went from Shorncliffe with reinforcements to a Vancouver battalion. Sergt. Fyles was wounded at the second battle of Courcellette on September 26, 1916. He was awarded the Military Medal for conspicuous bravery and co-operation in saving a trench from the Germans in the fighting around Lens. His elder brother, Lieut. A. Fyles, was also wounded on September 26, 1916, and since that time has seen much fighting. Sergeant Fyles is the son of the Rev. W. A. Fyles, M.A., of Portage La Prairie, the Field Secretary for Sunday Schools.

**Trinity College School, Port Hope.**

Our attention has been called to an error in the news item in last week's "Churchman," on the annual meeting of the O.B.A., Trinity College School, Port Hope, Ont. No statement was made by the Principal or any other speaker to the effect that the School "had the second highest record for war service in the British Empire." The record of the school is undoubtedly good, but no comparison with other schools was made.

**Dinner at the Toronto Club.**

On Friday evening, last the Hon. Mr. Justice Hodgins, chairman of the National Committee of the Anglican Laymen's Missionary Movement, invited a number of prominent Anglican laymen of Toronto to dinner at the Toronto Club. The event, which was entirely informal, was for the purpose of honouring the Primate of All Canada, Archbishop Matheson, and in order to meet Rev. Dr. W. E. Taylor, the newly appointed National Secretary of the Anglican Laymen's Missionary Movement. A very pleasant evening was spent in social intercourse. Among the invited guests were Sir Edmund Osler, Sir John Aird, Col. Sweeny, Col. Brock, Hon. F. Osler, Mr. Justice Lennox, Hon. W. D. McPherson, K.C., Hon. I. B. Lucas, Messrs. Stewart Strathy, A. H. Campbell, Casey Wood, G. B. Woods, Fred. C. Jarvis and others. A few guests were present from outside cities, including Messrs. J. C. Copley, of Hamilton and W. H. Wiggs, of Quebec. The Bishop of Quebec, who has been the guest of Mr. Justice Hodgins during his attendance upon the meetings of the Prayer Book Revision Committee, was also present. After the dinner, the Archbishop, Rev. Dr. Taylor and Rev. Canon Gould spoke on various phases of the present world situation. The call to leadership on the part of the prominent men of the Church was emphasized. The Archbishop pointed out that the time had already arrived when thoughtful men must look ahead and prepare for the necessary reconstruction both in Canada and through the world which was bound to follow after the war.

**Montreal Diocesan Notes.**

The Synod of this diocese will meet on February 5th next.

The Rev. Joseph Burton, was ordained priest in St. James the Apostle, Montreal, on St. Thomas' Day, December 21st. The Ven. Archdeacon Paterson Smyth was the preacher.

On Wednesday, December 19th, the Rev. Frank Guy Coombs, Rector of St. Augustine's Church, was married at Christ Church Cathedral to Miss Alice Maude Hall.

Due to the generosity of members of St. James the Apostle, a social worker has been added to the staff of this church. Miss Elsie Blaiklock entered upon her work in the St. Antoine Mission and St. Jude's Parish at the New Year. Miss Blaiklock had several years' experience in Chicago,

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**NEW METHOD LAUNDRY**  
The Real White Way. Telephone Main 7496

under the then Very Rev. Frank Dumoulin.

Mr. A. V. Litchfield, the first and only Lay Reader which the Mission church of St. Saviour's, Springfield Park, St. Hubert, P.Q., has ever had, has been indefatigable in his work there. It was largely through Mr. Litchfield's efforts that the work of this Mission was built up and since the opening of the church he has added to his other achievements by having a debt of \$130 practically wiped out. Mr. Litchfield has now responded to the call of King and Country and has enlisted for overseas service with the 79th Battery.

**Rector of Red Deer Compelled to Resign.**

Rev. G. N. Finn has been obliged to resign the rectorship of the parish of Red Deer, Alberta (diocese of Calgary), owing to continued weakness of voice following laryngitis, and will have to give his voice a prolonged rest from public speaking. His place has been filled by the appointment of Rev. Gordon Matthews who, before coming West, was assistant at St. George's Church, St. Catharines, Ontario, and formerly Rector of St. James' Church, Sutton, in the diocese of Toronto, having previously done seven years' pioneer work on the prairie. St. Luke's, Red Deer, has given three ex-Rectors as Chaplains—Canon Hinchliffe, Rev. C. W. G. Moore and Rev. W. H. Fanning Harris. Of these Captain Harris has died of wounds received while ministering at the front. Rev. C. W. G. Moore is at the

front in France, after having seen service at Antwerp and Gallipoli, and has been promoted to Major and awarded the D.S.O. Some eighty men of the congregation are on active service, and several have made the supreme sacrifice. Decorations include a D.C.M. to Gunner E. W. Meeres (killed in action) and a D.S.O. to Lieut.-Col. Lionel F. Page, who went overseas as a Lieutenant and now commands the 50th Battalion.

**Presentation to the Rector of All Saints' Church, Montreal.**

The Senior and Junior Branches of the W.A. of All Saints' Church had a very enjoyable meeting in the Sunday School Hall of the church on the evening of January 3rd, when they presented the Rector, Rev. Jas. E. Fee, with a Victor Balopticon lantern and equipment, as an appreciation of the Rector's untiring efforts in the cause of the missionary work of the Auxiliary. Rev. J. J. S. Seaman, Rector of St. Thomas' Church, made the presentation on behalf of the ladies and exemplified the splendid qualities of the lantern by showing some slides on Japan and the work of the Canadian diocese there, which he had just received from Rev. Percy Powles, our latest missionary to take up work in that country.

**Edmonton Notes.**

The Bishop of Edmonton held an Older Boys' Reunion for the Church

**To the Advertiser Who is a Church Member.**

Has it ever occurred to you that the church people who pay pastors' salaries, build churches, buy organs and carpets, operate Sunday Schools, maintain foreign and home missions and other church work, are the wealthiest people in the community, the most intelligent people in the community, the largest buyers in the community, the people whose trade is largest and who to a larger degree than any other class, dominate the trade of the lower classes?

Has it occurred to you that these efficient church members who are so wealthy and so influential, and so liberal and such large buyers are readers of their church papers? You are one of them. But there are hundreds of thousands like yourself. Their trade is more worth having because they are more honest on the average, because they are wealthier on the average, and their buying is larger on the average than the average of classes which are without church membership. Isn't it better to advertise to these better classes through the church papers without wasting circulation on the indigent classes who cannot buy? Then again, if the church paper has great prestige in your home, if you regard it more highly than you regard secular literature, if you hold it to a higher standard of morals and of righteousness, do you not realize that your advertisement would have greater prestige in the homes of religious people into which these church papers go, if your ad. is printed in a church paper? The church paper gives you circulation of the greatest possible prestige among the very people whose trade you want. If you are a local advertiser with a narrow trade area, you cannot afford to use a church paper which circulates over an entire province, but if your business covers one or more provinces, and if your business is on an article which sells to the substantial tax-paying and professional elements, the church paper is your one best purchase for publicity.

Many successful businesses have been built on that type of publicity alone. Try it.

**The John Wanless Co.**  
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British Goods—British Policy  
248 Yonge Street Toronto

boys of the city over sixteen years of age on the evening of January 3rd. About one hundred and fifty boys sat down to supper and some excellent addresses were given on the responsibilities of the Older Boys of the Church at the present time.

The quarterly reunion of the men connected with the Edmonton Mission was held at the end of the year. Friday, January 4th, was observed as a Quiet Day, the special addresses being given by Rev. Mr. Harker, of Calgary.

Under the auspices of the Anglican Men's Club, a farewell dinner was given to Rev. Canon Boyd on the evening of January 7th at the Corona Hotel. The large number present testified to the general esteem in which Canon Boyd is held, and his departure for the Coast necessitated by reasons of ill-health is deeply regretted by all.

## Ringworm on Child's Head

Caused Great Distress and Spread to Neck and Ears—Cure Was Speedily Effected When Right Treatment Was Recommended.

There is no disease of the skin more obstinate than ringworm, and the mother who writes this letter does so fully realizing what it will mean to other anxious mothers to know about Dr. Chase's Ointment.

This remarkable cure was brought about two years ago, and as there has been no return of the distressing disease there can be no doubt that the cure is permanent.

Mrs. D. Stebbins, Grand Bend, Ont., writes: "I am going to tell you of my experience with Dr. Chase's Ointment. My little girl had sores come out on her head which looked like ringworms. They were spreading fast, and I tried home treatment, but nothing helped her. I took her to the doctor, and he opened some of the sores, which were as big as the yoke of an egg. The salve he gave me to put on was very severe, and the poor child would cry for an hour or more after an application. For six weeks it continued to spread all over her head, and came down to her neck and ears. She suffered terribly. At last some kind ladies told me about Dr. Chase's Ointment, so I got a box, and the first time I put it on she was relieved of pain, and the second time the swelling was all gone. Before we had finished the first box the sores were nearly all gone. I have told all the people around here about your Ointment, and I cannot praise it too much. It is now two years since my little girl was troubled in this way, and it never came back, so you can see she is completely cured. You are at liberty to use this statement for the benefit of others who may be suffering in a similar manner."

Joseph Brenner, J.P., endorses this statement as follows: "This is to certify that I am personally acquainted with Mrs. D. Stebbins, of Grand Bend, Ont., and believe her statement with reference to Dr. Chase's Ointment to be true and correct."

Dr. Chase's Ointment, 60 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Be suspicious of the druggist who tries to talk you into accepting a substitute.

The Anglican Sunday School Association held its first meeting for 1918 in All Saints' Schoolroom on Tuesday evening, January 8th, when an excellent address was given by Miss Watson on the life of Bishop Patterson.

The opening meeting of the Community League, an organization closely associated with the work of St. John's Church, Jasper Place, was held on Monday evening, January 7th. The programme was devoted to the works of Charles Dickens. Many beautiful lantern slides were shown illustrating the "Christmas Carol," and Rev. W. Everard Edmonds entertained the audience with his popular monologue on "David Copperfield."

### Canon White's Consecration.

The place and the date of the consecration of Canon White, the Bishop-Elect of Newfoundland, has now been definitely fixed. The consecration service is to be held in All Saints' Cathedral, Halifax, N.S., on Saturday, February the 2nd, the Feast of the Purification of the Blessed Virgin, Candlemas Day, at 10 a.m. The Archbishop of Nova Scotia will officiate and he will be assisted in the act of consecration by several other Canadian Bishops.

### Teacher Preparation and Training Course.

The Central Teachers' Preparation Classes under the able leadership of Canon Rexford, Montreal, commenced again on the evening of Tuesday, January 8th, at 8 o'clock. It is hoped that an even larger number will avail themselves of this opportunity to get expert help in the preparation of the lesson for each following week. The class closes at 8.45 p.m., and is followed by study periods for each of the three years of the Standard Course and for the first year of the Advanced Standard Course. Thus it is possible each week to get at the Synod Hall not only the "next week's lesson," but also a lecture in either "The History of the Prayer Book," "The Church Catechism," "The Organization of the Sunday School" and "The History of the Church of England."

### Church Extension Work in Montreal.

At St. Hilda's, Rossland, besides spending \$250 on interior equipment, \$700 have been paid off the debt. They are now signing a stipend guarantee for the first time and their apportionment for Missions has been tripled.

St. Margaret's, Tetreaultville, has paid off a debt of \$200 and doubled their stipend guarantee. They now hope to be able to come on the Mission Fund at an early date and have a resident clergyman in their midst. Their missionary apportionment has nearly tripled in the past two years. They have a surplused choir of 25 voices. They have added new furniture to the chancel of the church and on December 30th the Bishop visited the Mission and confirmed 14 candidates, the Bishop dedicating at the same time a beautiful Prayer Book and Bible for use in the services of the church. This is an important and promising centre.

St. Monica's, Rosemount, the newest Mission in extension work, has so greatly increased in numbers that the Mission Hall is far too small. Plans have been drawn for a new portable Mission Hall and Chapel. This is urgently needed but it will require funds. St. Monica's is urgently in need of help, both in building this new structure and in completing payment for the site of the new building.

This Church extension work is most encouraging. The people are loyal

and work faithfully. There is no more necessary work being carried on in the city, both for present needs as well as for meeting the certain needs of the future through assured expansion. Surely the people of the Church will respond to the requirements of this work and not give to the Bishop and those engaged in this work the worry and grief of seeing precious opportunities lost or feebly grasped through lack of support.

The mercury registered 71 degrees below zero at Dawson City, in the Yukon District, a few days ago!

Considering the splendid deeds of our men on our far-flung battle fronts, the following doleful words of the Right Hon. G. W. E. Russell, written in 1901, are decidedly interesting: "We are living in an age of decadence and we pretend not to know it. Not a feature is wanting, though we cannot mention the ugliest of them. We are Romans of the worst period, given up to luxury and effeminacy, and caring for nothing but money. Courage is so out of fashion that we boast of our cowardice. There is not an ounce of manliness in the country."

Three hundred and six officers belonging to the C.E.F. have received the D.S.O. and six have gained the bar to the D.S.O.; 105 nurses have received the Royal Red Cross. There have been one K.C.B., 16 C.B.'s and three K.C.M.G.'s bestowed on Canadians. One thousand men and ten officers and 26 of other ranks have been decorated with the Military Cross. One hundred and eighty-eight foreign medals have been awarded to Canadians; 64 to officers and 124 to men. Men in the ranks have been rewarded with 676 Distinguished Conduct Medals, and six received bars to the D.C.M.

### "ONE, TWO, THREE."

It was an old, old, old, old lady  
And a boy that was half-past three;  
And the way that they played together  
Was beautiful to see.

She couldn't go running and jumping,  
And the boy, no more could he;  
For he was a thin, little fellow,  
With a thin, little twisted knee.

They sat in the yellow sunlight,  
Out under the maple tree,  
And the game that they played I'll tell you,  
Just as it was told to me.

It was hide-and-go-seek they were playing—  
Though you'd never have known it to be—  
With an old, old, old, old lady  
And a boy with a twisted knee.

The boy would bend his face down  
On his one little, sound right knee,  
And he'd guess where she was hiding,  
In guesses one, two, three!

"You are in the china closet!"  
He would cry and laugh with glee—  
It wasn't the china closet,  
But he still had two and three.

"You are in papa's big bedroom,  
In the chest with the queer old key!"  
And she said: "You are warm and warmer;  
But you're not quite right," said she.

"It can't be in the little cupboard  
Where mamma's things used to be—  
So it must be the clothpress, gran'ma!"  
And he found her with his three.

Then she covered her face with her fingers,  
That were wrinkled and white and wee,  
And she guessed where the boy was hiding,  
With a one and a two and a three.

And they never stirred from their places,  
Right under the maple tree—  
This old, old, old, old lady,  
And the boy with the lame little knee—  
This dear, dear, dear old lady,  
And the boy who was half-past three.

—Exchange.

### HASTY CONCLUSIONS.

She was stout, middle-aged, and weary-looking, and when she entered the crowded Toronto surface car a slender youth sprang from his seat. For a moment she gazed disdainfully at the civilian garb, looked belligerently at the boyish figure—right hand stuck in pocket and left wandering over the embryonic moustache—then in a loud voice she told her sentiments in regard to slackers. She talked long, and her sarcasm was sharp and plentiful. Finally, her breath failing, she closed her tirade with an emphatic refusal to accept a seat from a slacker. The young man meantime had not changed his attitude; in fact, from his easy posture, hand in pocket, one might have thought he was trying to show insolent disregard. Then he spoke: "Madam, have you anyone fighting over there?" She heatedly replied that she had—brother, two nephews and a brother-in-law. "Do you write to them?" the young man inquired. It was none of his business, she retorted. Then she admitted she did write "frequently." "Well, madam, the next time you write, ask them if they can find my hand over there. He drew out a dangling sleeve from the pocket. The hand had been cut off at the wrist.—Ex.

### THE VALUE OF SCRIPTURE MEMORIZATION.

The words of the much-loved Dr. Handley Moule, Bishop of Durham, are of great interest in regard to the storing of the mind with passages from God's Word.

Writing for an organization known as the Bible Success Band, he says: "I can never be thankful enough that from very early days I was taught and encouraged, wisely and lovingly to learn verses and portions of the Bible by heart. I hid in my heart the Philippians, the Ephesians and part of the Hebrews. In advanced life now, at nearly seventy-five, I still keep up the practice. I can bear witness to the precious effect of this storing up of the Divine Book, bit by bit."

The Bible Success Band is an organization for the promotion of Scripture memorization. It is interdenominational and offers absolutely no comments on the passages suggested for daily use. The booklet for 1918 is filled with helpful messages from Bishop Moule, Dr. Andrew Murray, Professor Cairns of Aberdeen and others.

The Rev. F. A. Robinson, M.A., is the Canadian secretary and every officer of the Band in twelve different countries gives his time freely and gladly to this work which has been accompanied with much blessing.

The booklet is artistic as well as exceedingly helpful and may be obtained at fifteen cents per copy from Rev. F. A. Robinson, 45 Benlamont Avenue, Toronto.

# ROSE ISLAND

By Lilian Leveridge

## CHAPTER XXII.

### The Song of the Wood Thrush.

"High in the hills the solitary thrush  
Tunes magically his music of fine dreams,  
In briary dells, by boulder-broken streams."  
Archibald Lampman.

"It ain't no use us lookin' any farther, not a bit o' use."  
"No, I guess not. If the poor little soul ever got across the lake I miss my guess."

It was Mr. Burt and Mr. Thompson who were talking. Robin paused in the hazel tangle and listened as their voices came to him from the lake shore.

"I knowed that from the start," Mr. Burt went on, "and I'll tell ye why." A peculiar hint of meaning in the man's tone made Robin stand perfectly still and listen intently.

"I knowed she'd never be found, the very minute I heard the little lass was missin'. I jest been pretendin' to hunt the woods, so's they'd be satisfied we done our best, but—ye needn't ever tell them what I'm telling you."

"All right. Go on."  
"That very night I had a warnin' that somethin' was goin' to happen—somebody goin' to die; and when I heard about the little girl bein' lost, says I, 'It's her, and they won't find her alive.' You remember I had a sick horse Saturday night, and had to walk out to Hillsdale after dark to get some medicine for it. Well, it was late when I got back, jest afore the storm; and as true as you're standin' there, when I come past the church I heard that organ goin', all by itself in the dark."

"Whist, man! You must ha' been dreamin'."  
"No, I wasn't, neither. I'm not in the habit o' walkin' in my sleep. Ye can believe it or not, jest as ye please, but I'd take my Bible oath on it any day. I heard it jest as plain as ever I heard the school bell ring, and it was the sweetest, prettiest music! I stopped still right in the road for about five minutes, and listened, and the music kept right on playin' after I got past. The door was shut, and there wasn't the sign of a light, and it must ha' been somewheres around midnight. Boys! It was the spookiest thing I ever heard. Says I, 'Somebody's goin' to die, sure.' But everybody was well at my house, and so they be yet. So now I know what the organ was playin' for. I guess we've done our duty, and we may as well go home."

Robin stood motionless as the men passed on. Was that strange story true? And what could it mean? He had a wholesome disregard of ghosts and presentiments, and was half inclined to disbelieve it all. And yet, if it were true, was there not some beautiful meaning in that music? He could not have explained how or why it was, but the thought of the organ so strangely playing of its own accord brought to him a strange prophetic

whisper of life and hope. Why should a warning of June's death come to Mr. Burt? What was she to him? Let them whose hearts were not in the search give it up! He would still keep on.

He was starting out aimlessly when from across the valley there floated the sweet, flute-like notes of a wood-thrush. He thought how June had always loved the song of the thrush, and almost unconsciously turned his steps in that direction. The way was far, and many an obstruction hindered his progress; but the notes rang clear and sweet, and pondering that strange midnight music in the church, yet scarcely aware of any definite purpose, he drew nearer and nearer to the secret haunt of the woodland minstrel.

At last the bird ceased singing, and Robin paused to listen for the song again. Hark! Surely that was not a bird! A strange, sweet thrill of wonder and of joy quivered through Robin's tense frame. Faint and low, but wonderfully sweet, like the music of a dream, there stole on Robin's high-strung senses a strain of song. Was it fancy? Was it a dream? Or was it June's own voice singing? Hark! "Anywhere with Jesus I can go to sleep,

While the quiet shadows round about me creep."

This much was clear and distinct. Then the voice grew fainter and fainter, till it died away into silence.

"It's June, it's June!" cried Robin ecstatically, and plunged breathlessly on.

The thrush began to sing again, and with trembling limbs Robin hastened forward to the spot. By and by he emerged into a little fairyland of flowers; and there, beneath the very pine tree in which the thrush was singing, and between two tall pink orchids that, like sentinels, kept guard on either hand, lay June herself. Her clothes were torn to shreds, her eyes were closed, and her face white and still.

"June, June!" cried Robin, and his heart bounded wildly as he knelt beside her on the moss. But June did not hear. He bent down then and touched her damp forehead with his lips. "She isn't dead!" he whispered joyously. "She isn't dead!"

The sun was getting low and he had no time to spare, so, with mingled joy and dread he lifted the limp form in his arms and started back again across the valley. During those long, toilsome days the child had wasted to a shadow, and at first he experienced no difficulty in carrying her, but his arms soon began to ache, and his trembling feet demanded frequent rests. Thus it was already dark when at last he reached the lake.

The canoe was still where he had left it on the shore. Very tenderly he placed his precious burden within it and launched forth upon the glimmering tide. If those waters had taken June into their treacherous embrace he felt that he could never have loved the lake again; but now the shining ripples that circled from the dip of his paddle seemed like happy laughter

which his own heart echoed. The beautiful woods had not betrayed the simple heart that loved them, but had sheltered her in their protecting arms. The flowers had beautified her resting place and kept watch above her sleep. The wild birds had sung to her, and the sweetest of all the woodland voices had led him to her side at last. Now he felt his heart swelling with a deep and abiding love of the wild, a love which would grow with the years and purify and sweeten his whole existence. That June would awaken out of this long, deep sleep Robin felt certain. The alternative was not to be contemplated for a moment.

Hilda was sitting by the open window, gazing with unseeing eyes out beyond the water to the misty, folded hills, her hands dropped listlessly in her lap, and her mind busy with painful reflections, when into the circle of lamplight stepped Robin with his precious burden.

"Aunt Hilda," he said.

Instantly Hilda sprang to her feet, and with a cry of joy, took the long-lost child into her arms. "You have found her—my darling!" she cried. "She isn't dead! O Robin, tell me she isn't dead!"

"She's alive, Aunt Hilda," Robin hastened to assure her. "Look, you can see her breathing."

"Thank God! Thank God!"

Hilda pressed the limp, slender form close to her own bounding heart, and kissed the unresponsive lips again and again, while Robin stood apart and looked wistfully on.

For days June's life trembled in the balance. In pain and fever she moaned and tossed through the sultry July heat, never recognizing the loving faces that bent above her nor the tender hands that ministered to her need. The doctor came and went, and there was grave foreboding in his face. Neighbours from all the countryside came with offers of assistance; but never, except for a few brief hours of necessary sleep, would Hilda relinquish her post as nurse.

Brownie made heroic efforts to be good and useful those days, and when he erred, his failings, like those of the good pastor of "Sweet Auburn," "leaned to virtue's side." It was his pride and joy to be allowed for a little while every day to sit beside his sister's pillow and fan her gently. Robin carefully tended all June's flowers, and was always on the spot when there was anything for a pair of strong, willing hands to do.

At last one morning, after a long, quiet sleep, June awoke; and in a low, trembling tone called Hilda's name.

In an instant Hilda was by the bedside. "You are better, dear," she said, raising June's head and holding a cool draught to her lips. June drank it. Then Hilda with a tender smile and tears of thankfulness in her eyes, bent and kissed her damp forehead.

"Dear Aunt Hilda!" whispered June, reaching up her thin arms and weakly clasping them around Hilda's neck. In that silent embrace, heart to heart, lip to lip, the two entered into a sweeter, dearer relationship than they had known before.

From that time June's recovery was sure and steady, and ere long, voices of mirth and of music began to ring again through Christie Castle. It was a glad day for everyone when she was able once again to sit before her beloved organ, so long silent, and play the sweet and simple pieces that she knew. The next step was a slow ramble over the Island, under the proud escort of Robin and Brownie, who took a keen pleasure in exhibiting the new flowers that had opened, and the luxuriant growth of many others.

And so little by little, with the advance of summer June recovered more than her former strength; and life began to open out, like one of her own fragrant roses, with new possibilities of sweetness.

(To be continued).

## Boys and Girls

Dear Cousins,—Exciting days, these, aren't they? How do you like a gale blowing, I don't know how many miles an hour, and cold at that? I nearly had my ears frozen last night, and I didn't like it at all. Why, the wind simply spun me round one time when I got off the car at a corner, and I really began to think it was going to blow me down altogether; it didn't though; it got behind and pushed, which was ever so much more comfortable. But later on in the day, it blew and it blew, and it huffed and it puffed—just like the wolf when he tried to blow the little pig's house down; you know that tale?—until it covered the sidewalks and hid the car tracks so you couldn't tell where you were. When I went out in the afternoon, I had a thrilling time breaking a trail through about a foot of snow, and when I came home, I just measured the drifts to see how high they were, and they actually came up to my waist in places—and if you ask anybody who knows me, they'll tell you Cousin Mike isn't exactly a small person. It certainly was hard to get about, but things were very beautiful; you can't stand and watch a sunset in winter as you can in the summer, but I did stand and watch for a few minutes to-night as the sun shone in the west, going down behind a little wood of silver birches; the trees were so tall, so white and graceful, standing out beautifully against a sky of clear, pale gold. I wish then that I could paint, but I never could, and never can, so I just hoped extra hard that somebody who knew how to paint would see that sky, and try to make a picture out of it.

Till next week, goodbye. I still have some work waiting for me, before I go to bed. You're all there by now, and have been for ages.

Your affectionate Cousin,  
Mike.

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