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Personal & General

Germany's debt to France is estimated to be \$68,000,000,000.

Tynemouth Parish Church, England, has lately celebrated the 250th anniversary of its consecration.

The Rev. E. A. Welch, D.C.L., late Vicar of Wakefield, was inducted Rector of South Church, Essex, Eng., on November 17th.

The Very Rev. Dean Llwyd, Prolocutor of the General Synod, has been elected president of the Canadian Club of Halifax.

Sergt. Edward Shepherd has been killed in action. He enlisted with the 166th, but did not reach France until about five months ago. He was a member of the choir of St. Anne's, Toronto.

Rev. John H. Feringa, Ph.D., has left his parish (St. John's Church) at Grand Haven, Mich., to become Professor of History (ancient and modern) and librarian at Racine College, Racine, Wis.

On Founders' Day at Harrow, Eng., Rev. Lionel Ford, the headmaster, announced that the memorial fund to commemorate the Harrovians who had fallen in the war already amounted to over £41,000.

At the thanksgiving service which was held at St. Paul's, Halifax, on November 12th, the sum of \$242 was placed on the offertory plates, and this sum was donated to the Returned Soldiers' Reception Fund.

Mr. J. G. Douse, of Lefroy, Ont., has had five sons at the front. Today three of them are dead, one is wounded and in hospital, and the fifth has been invalided home. Two of his sons were killed in action on September 29th.

The Right Rev. H. A. Wakefield, D.D., Bishop of Birmingham, and his son, Capt. Wakefield, who are in San Francisco at present, intend to return to England shortly through Canada, and they will spend a short time in Ottawa before sailing.

The Bishop of Warrington, Canon Linton Smith, D.D., D.S.O., was, on October 28th, at the Liverpool Church House, presented with a set of episcopal robes by the Bishop of Liverpool on behalf of the Liverpool Diocesan Finance Association.

Lieut. Harold B. Ogilvie was awarded the M.C. just before hostilities ceased. He is a member of St. Anne's Church, Toronto. He went overseas with the P.P.C.L.I., 3rd University Co., and later got a commission in the Royal Fusiliers.

The engagement is announced of Miss Celestine Geen, daughter of the Rev. A. L. and Mrs. Geen, of Belleville. She is a niece of Canon Forneri, of Kingston, and of the late Mr. Frank Wooten, who for many years owned and edited the "Canadian Churchman."

McGill University, Montreal, has undertaken to erect on the college campus a convocation hall as a memorial to the large number of McGill men who fell in the war. The project will commend itself to all the people of Montreal who realize how much the record of their community has been enriched by the self-sacrifice of the student body at McGill.

Up to October 31st 1,840,000 German soldiers were killed or missing (not including prisoners), the "Vorwaerts," of Berlin, says it learns on reliable authority. Four million soldiers had been wounded, some several times. The newspaper adds that there were 490,000 German prisoners in hostile countries.

Just before the late Bishop Boyd Carpenter died, on October 26th, he directed that the following message should be sent to the King: "As I pass I give you my loyal love." The late Bishop was selected by the House of Commons to preach the Jubilee sermon at St. Margaret's, Westminster, in 1887, and by the British Association for a similar service at its meeting at Bradford, York, in 1900.

The death occurred on November 23rd of Mrs. Sweatman, widow of the late Archbishop Sweatman, of Toronto, Primate of All Canada. She was in her seventy-seventh year. The funeral service was held in St. Alban's Cathedral last Monday. Her passing brings to mind the great services which Archbishop Sweatman rendered the Church, not only in Toronto diocese, but throughout the Dominion. It seemed fitting that the first ceremony since the completion of the western extension should have been connected with the name of the Archbishop who worked so hard for the Cathedral.

Four hundred competitors sent in verses to the Royal Colonial Institute, which invited suggestions for an "Empire verse to the National Anthem." The adjudicators, Sir Herbert Warren, Mr. Edmund Gosse and Mr. Lawrence Binyon, decided in favour of the following verse:—

Wide o'er the linking seas,
Polar and tropic breeze,
Our song shall ring,
Brothers of each domain
Bound but by Freedom's chain,
Shout, as your sires, again—
"God Save the King!"

The Right Rev. W. Walsh, D.D., Canon and Archdeacon of Canterbury, and formerly Bishop-Suffragan of Dover, died on October 27th, aged 81. He was ordained in 1860 by Bishop Sumner, of Winchester, and consecrated Bishop of Mauritius in 1891. Six years later he returned to England and became Canon and Archdeacon of Canterbury and an assistant Bishop to Archbishop Temple. In 1898 he became Bishop-Suffragan of Dover, resigning that office about two years ago. As Archdeacon of Canterbury, it was Dr. Walsh's duty to induct the Bishops of the southern province into their Bishoprics and to install and enthrone them.

On the morning of November 17th Mr. Daniel Germain, Portsmouth, received notice that his son, Lieut Russel Longworth Germain, with the 20th Battalion, of Toronto, was missing and believed killed on November 10th. Lieut. Germain is the eldest son of Mr. and Mrs. Germain, aged twenty-two years. He was studying medicine at Queen's when war broke out, and later went to the front with Queen's Engineers under Major Malcolm. He reached France, and during an engagement was buried in a dugout and was invalided home. He recovered and re-enlisted in the 146th Battalion and was again in service at the front. He was gassed and spent some time in hospitals in France, and on recovery joined the 20th Battalion, with which he did good service. On his second return to France he won his commission on the field. He was a fine, vigorous young man and a splendid athlete. He was associated with St. George's Cathedral, Kingston, and a member of the choir.

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THE SUNDAY SCHOOL WAR MEMORIAL

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EXTENSION OF TIME

The M.S.C.C. is glad to announce that arrangements have been made to extend the time for securing bonds. A block of Victory Bonds has been secured and are being held in trust for Sunday Schools which have not yet purchased them. These may be obtained by applying direct to M.S.C.C., 131 Confederation Life Building, Toronto.

Payments may also be extended over periods of time to suit the local circumstances.

Already, two hundred and forty Schools out of fifteen hundred, have reported over \$25,000 secured. If all Schools share in this Movement, the objective will be more than secured.

If you cannot give a Bond, give all you can.

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Enclosed please find 10 cents for which send the Christmas Number of The Canadian Churchman. (To be issued December 12th, 1918.)

To.....

From.....

Canadian Churchman

Toronto, November 28th, 1918.

The Christian Year

SECOND SUNDAY IN ADVENT.

The Word of God.

St. Paul, referring to the Old Testament Scriptures says, "Whatever things were written afore time, were written for our learning that we through patience and comfort of the Scriptures might have hope." If there is this boon to men in the Old Testament how much is this boon enhanced by the addition of the New Testament of our Lord and Saviour Jesus Christ! The Bible is a book of the past, to help us in the present by opening our eyes to the glorious purpose of God in the future. It gives us hope, without which trouble would be unbearable and difficulties overmastering.

Though written "aforetime"—long, long years ago,—it is never out of date. God, by whose inspiration the Book was written (for every Scripture is inspired by God) never changes. Man, in whatever age you find him, has the same fundamental needs, sorrows, sins, temptations. The purpose of Holy Scripture is to give man hope in this life and that which is to come. This it does by recording the unveiling of God to man, by telling us of the character, purpose and will of God and by illustrating for us God's dealings with men and nations.

Many people forget the purpose of Scripture. It is more than a remarkable record of past events. It is more than a vast store house of interest for the historian or philologist or antiquarian. It does make its appeal to the intellect. Scholars the most profound cannot exhaust its wealth of interest. Its primary appeal is to the heart and conscience of man. We approach this Divine Library gathered, by the providence of God, into one volume, not for information, but that through the recorded acts and words of God in the past we might have our soul aglow with a mighty hope, which would fashion our lives and direct our acts.

Perhaps the greatest gift of the Reformation period in England was that of the Bible in our mother tongue—and the opportunity given to all to hear and read the Holy Scriptures. To us of this generation this gift is accessible. Not only is it read throughout in the public services of the Church in the course of the year but practically all of us can read and very few are unable to procure a copy, if they desire it. Yet it is an open question whether, in view of our advantages over former times, we read as much of the Bible or are as keen about knowledge of the Holy Scriptures as men in days gone by.

The Collect suggests the steps we must take to make the Bible a power in our lives. "The different verbs are so arranged as to give the idea of a gradual progress from a superficial acquaintance with the Holy Scriptures to the profoundest reception of them in the inner man." We must *hear*—Let the reader of the Scriptures remember this. Let us listen with attention, recognizing the authority of the Book. *Read*—take some personal trouble to find what the Bible does say—and says to us. *Mark, learn*—attend that you may lodge them in your memory that they may be food for thought—take some mental trouble. "Thy words have I hid within my heart that I should not sin against Thee." Inwardly *digest*. Work that which we have learned into our lives.

Editorial

THINGS AND MEN.

RECONSTRUCTED men or reconstructed things? Most of our plans and talk about reconstruction concern the things. Industrially, politically and socially our old world is to be remade. Once get things right then they will stay right. If things can be changed then man will grow to suit the things. The present emphasis is on things.

Things indeed show the injustice of man to man, and are the damning evidence of his selfishness for all he prates of brotherhood and love. For men are the creators of things as they are. Undoubtedly things must be changed. The Church has said so but she must not hesitate to throw the weight of her influence on the side of rapid improvement.

Right things and right men will make up the right world. But the dominant force is men not things. At present things reveal injustice because man is selfish and sinful. For improvement to be permanent man must be changed as well as things.

The circle is the usual round of human endeavour. No sooner is a reformation accomplished than the selfish ingenuity of man checkmates the effect. The superiority of industrial slavery over the old serfdom lies only in the fact that the change wakened the slave but it took him generations to use his wits to demand more. Manhood suffrage, free education, and all the reforms of the past century were each hailed as the weight that would tip the scale from selfishness to brotherhood. Their failure to change the basis of things, is because they did not change the basis of man's nature. The load of the world is on the weakest backs. that was true one hundred years ago. It is true today.

Things as they are can never be satisfactory to men who are as they should be. It is the reconstructed men who must give the lead on any adequate reform of present conditions. That reform must never lose sight of the men as well as the things. Herein lies the strategic point of power of the Church. "Saved to serve," is the motto of the Christian life.

By the help of our novelists we have come to imagine that there are only two types in the world, the man with Christ in his heart and not on his tongue who does things for others and the man with Christ on his tongue but not in his heart who does nothing. We forget that the way to deliverance from social wrongs was blazed by men who knew Christ well enough to testify to Him as Saviour and Friend—Wilberforce and Lincoln will suffice for examples. The Christian to-day who is not making his impact on things as they are is not the man as he should be.

* * * *

CHURCH Union is a pressing topic. It is a dream which men would like to see come true, if it come to suit them. More than a dream, it is a prayer in the hearts of many a devout member of the Church. As in our common danger four years ago we drew together in our worship and intercession to the Lord and Father of us all and throughout the weary months and years have felt the bonds draw us closer to one another because closer to Him, so in our common rejoicing in these last days we have come together in unprecedented

fashion to thank God for His goodness and as Christian citizens of one nation have joined in prayer and praise. In England the impulse of fellowship has led to similar expressions of common joy so that the impossible has happened.

Some have drawn off by themselves in disapproval of the common worship. Others may say that we have moved too rapidly. But we feel that the heart of overflowing thankfulness could not lead us astray. In our moments of supreme gratitude we have had no thought except of God and His power and majesty.

Our problem of Church Union was not solved by our common worship of Victory Day. Its solution was brought measurably nearer. It showed us that under the pressure of some great task and the inspiration of some mighty triumph we are all one in reality as we are one in Christ Jesus. We have a unity which easily surmounts our differences when overwhelming events summon it.

Sacrifice of essentials is something we can not submit to. Whatever the future has of marvel or surprise certainly it does not hold the voluntary disappearance of the Church of England in some nondescript creation of the moment. Sacrifice of the essentials is something we would not ask our friends to submit to. They and we must be the judges of what are to be considered essentials.

Absorption rather than union is what some are thinking of. They strangely misread the times. We could not if we would absorb our fellow churches, and, better still, many feel that we would not if we could.

Before we can judge essentials we must get on some mountain peaks of experience. A great task and a great triumph have lifted us so that we could see over the walls that divide us. We shall better judge the true essentials as we feel the inexorable pressure of a greater task than the judging.

If Church Union be made an end in itself we feel that the end will be defeated as soon as it be accomplished. But if we combine in order to proclaim the Kingdom, to cover the earth with the knowledge of the Lord, to fight evil, to rescue its victims, then we have the task and by God's grace the ultimate triumph too which will make our union a reality. The deadness and infidelity of heathendom, the struggling, rival churches of a prairie village, the wickedness and vice of a great city are some of the things which have opened men's eyes to the necessity of a united Christendom and to the folly and waste of a divided Church.

What form shall our Union take? All such questions are far off just yet—far off in our frame of mind, perhaps not far off in time, for a swift turn of the wheel might bring them on us at once. We have considerable distance to cover. We would like to see more clearly the advantage of such a loose union, where all differences would be admitted, which might become only a union in name, except for administrative and financial purposes (surely the smallest).

One sure way to come to the kind of union which is desirable is to foster the spirit of unity, to make evident to the world that unity in Christ which is already real. Nothing now prevents our coincident effort in moral and social reform except our jealousies and ambitions.

Let us pray that God will send the pressure of great tasks to overwhelm the soul of His people in His good time. The fields are white

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unto harvest for the man who has eyes to see. And for the present by fairness in thought and speech, by charity in word and deed, by the sympathy which will see the other man's excellences and by honesty which will admit our own failings we will wholeheartedly try to preserve the true spirit of unity.

* * * * *

FEARFUL and hopeful is the reception accorded to the Montagu-Chelmsford Report on Indian Constitutional Reforms, recommending the increase of self-government. All are agreed that something must be done. The demand of the educated Indian must be met. Things cannot stand still. Unfortunately, the old type of Indian civil servant has passed. Years ago, when transportation was slower, the officials stayed in the country and really became acquainted with the people. Now intercourse is almost confined to the office. By saving up leaves an official can get time enough to run over to England, whereas, before rapid transportation, the holidays were spent in the hills and the official's knowledge of the country and people increased.

There used to be a feeling among the native leaders that a matter had only to be casually mentioned to the Governor and it would re-

ceive necessary attention. Nowadays, to secure results, an agitation is the quickest method. Some part of their demand is granted to preserve calm. The process is soon learned. Greater demands call for greater pressure, which brings greater results.

To-day it seems impossible for Great Britain to hold back from granting a measure of self-government to India. It is the ideal, indeed, but the educational standard of part of the electorate gives tremendous anxiety. We say that they shall have control when they are ready for it. They say they are ready now.

Canada is the model of self-government which the Indians have their mind set on. Yet to-day, Canada is an irritation to India. At a conference of missionaries in India a year ago a commission was appointed to consider the causes of unrest and dissension. It reported and the conference agreed that the attitude of Canada was the greatest single cause of discontent and dissension.

We have our great problem in connection with India. The man who thinks it can be settled overnight had better begin to think. We must learn to approach it from an imperial viewpoint, as well as a national and provincial viewpoint. Some think that if we removed the present barriers, the Indian Government would of its own accord help us to direct and limit immigration.

Japan Is Neighbour As Well As Ally

Time for Canadians to Take More Interest in Country Across the Pacific.

By Rev. F. W. Cassillis Kennedy, M.A., Superintendent of Anglican Missions to Japanese in British Columbia.

AT the present time hardly an issue of our daily papers appears without some reference to Japan as our ally. And in our necessity we have been glad to claim her as such.

When the German raiders were in the Pacific many of us were not aware, that it was the clever shepherding of those ships by the Japanese fleet that kept our shores inviolate, and brought victory, at last, to our battle-ships at the Falkland Islands. But, is it not remarkable how little we know about this ally of ours? Our interest in her, I am afraid, is chiefly of a selfish nature, for the question in the mouths of all, is not what is expected of us as an ally of Japan, but what is she going to do for us; will she be faithful to us during the war? To those who live in British Columbia she is becoming a very near neighbour, indeed, now only nine days from Vancouver, and when her largest shipping company, the Nippon Yusen Kwaisha, sends its liners straight through to Prince Rupert, she will be nearer still. If we think we are going to hold our Japanese neighbour off at arm's length and only make use of her when it suits us, we are making the mistake of our lives.

It was all right in days gone by, when Japan, as a modern country, was in her infancy, for us to refuse to study "things Japanese," but now that she has been admitted into the comity of nations, and is filling the role of the Great Britain of the Far East, whose commerce has made her one of the "Billion dollar countries," it is high time we took a greater interest in our ally neighbour.

Visitors to the Japanese come back and tell us of the strangeness of their customs—that their work is done in ways the opposite of Western ways. Tools are of strange shapes and are handled after surprising methods; the blacksmith squats at his anvil, wielding a hammer such as no Western smith could use without long practice; the carpenter pulls instead of pushing his plane and saw. Always the left is the right side, and the right side the wrong; and keys must be

turned, to open or close a lock, in what we are accustomed to think the wrong direction. The Japanese speak backwards, read backwards and write backwards. And what is still more peculiar a Japanese maiden slips the eye of a needle over the point of the thread.

Because of these peculiarities we, with pharisaical pride, dub these good people heathen and uncivilized. One who lived for many years in the Orient says: "The power manifest to obtain the best results with the least material, the achieving of mechanical ends by the simplest possible means, the shapeliness and perfect taste in everything, the sense displayed of harmony in tints and colours,—all this must convince us at once that our Occident has much to learn from this remote civilization, not only in matters of taste, but in matters likewise of economy and utility. It is no barbarian fancy that appeals to us in those amazing porcelains, those astonishing embroideries, those wonders of lacquer and ivory and bronze, which educate imagination in unfamiliar ways. No: these are the products of a civilization which became, within its own limits, so exquisite that none but an artist is capable of judging its manufactures,—a civilization that can be termed imperfect only by those who would also term imperfect the Greek civilization of three thousand years ago."

Are we aware that Japan's knowledge of us is greater than our knowledge of Japan? The more we know and understand Japan and the Japanese the better for our Dominion of Canada. What is the use of being told by visitors to British Columbia that that province is the richest in natural resources, if we do not make use of our possibilities and opportunities! Nearly every ship from the Orient brings emissaries from Japan to study Canada and Canadian ways. How many commissioners in Canada sending to Japan to study the needs of that country, and to find out from a business standpoint how Canada is going to be able to supply them? Japan is the controlling influence in China and she is the gateway to Siberia and Russia. If we are going to increase our own commerce, we should remember that the nearer we get to our Ally-Neighbour, through friendly intercourse and exchange of courtesies the firmer shall we cement friendly relationships and lay the foundations of an eternal peace.

A Hymn of Praise and Thanksgiving

The awful war is o'er,
Sweet Peace has come once more
The world to bless.
Ye people, one and all,
Low at God's Footstool fall,
And, as ye on Him call,
His Hand confess.

For love of country shewn,
For tyranny o'erthrown,
For wrongs redressed;
For freedom, liberty,
Justice, integrity,
Honour and victory,
God's Name be blessed.

May His Almighty Hand
Guide and protect our land
From day to day.
May truth and equity,
Religion, piety,
Amongst us established be,
Now and always. Amen.

—Bishop Reeve.

May be sung to the tune of the National Anthem, Moscow or Olivet.

St. Andrew's Tide Prayers

"They abode with him that day."—ST. JOHN, 1-39.

LET US REMEMBER.

That it was after a day spent with our Lord, in getting to know Him, that St. Andrew became the first missionary.

LET US ASK OURSELVES.

Do we know the Lord well enough to want other men to know Him, too? Do we know Him so well that we are convinced that He is the "Saviour of the World"? Do we know the Lord so well that we want to trust the world to Him?

LET US RESOLVE.

That St. Andrew's Tide this year shall be the time of drawing into nearer intimacy with Christ, that, like the great Apostle, we may abide with Him that day, so that we may be able to say, "We have found the Christ."

LET US BRING TO HIM.

In this time of abiding with Him our own difficulties about foreign work, all our lurking objections to it—our coldness, our idleness—confessing everything, and asking for pardon and new light. Let us bring the failure and indifference of the Church, the objections of the world, and consider them with Him.

LET US PRAY.

That as we abide with Him He may show us His plans for the world, His need for all nations, His love for all souls. That He will teach us about His one Holy Catholic Church—how it is to be built up, with what sacrifice, with what joy. Let us ask Him to teach us about the brotherhood of all human souls, so that it may not be an empty phrase to us, but the living Word. And as we ask this for ourselves, let us ask the same for all souls who are praying at this time.

LET US THANK GOD.

For a new awakening in thought, prayer and gifts for Missions. Let us thank Him for the many souls whose lives and work have been trumpet-calls to this work, and those who in all ages have gone out from His presence with His ideal of brotherhood to find their brothers and declare unto them Christ.—The Challenge.

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Rural Church Problems

Rev. Godfrey L. Gray, B.A., Rosemont, Ont.

THE most pressing problem, I believe, of our Canadian Church is that of the rural church. City people, including the clergy, seldom see this problem in its right proportions. Politicians have long known the value and preponderance of the rural vote. They respect it in their calculations, and are not deceived by the impressiveness and clamour of the city constituency. The country vote is elusive when you set out to find it, but it rules the nation. Our city churches bulk large before the imagination. In General Synods, etc., they appear to furnish the statesmanship and resources of the Church. When we think about the Church we are likely to see it in terms of the great city parishes. The rural churches are unobtrusive. They are poor, and, for the most part, discouraged. It is natural, therefore, that we should easily undervalue their responsibility and the high importance of the problem which they present.

The future of the nation lies with the rural population. If the Church is to mould the citizenship of to-morrow, it must look to the churches that are ministering, or ought to be ministering, to the people who live in small towns and on the frontier. The country school and the country church are building for better or for worse the nation of to-morrow.

I have seen no evidence that our General Synod and our statesmen who dwell in the city appreciate this fact. If half the wear and tear that has gone into debating Prayer Book Revision and change of name had been devoted to making a survey of the rural problem, Christianity, so far as the Anglican Church is its steward, would have made some gigantic strides forward in Canada. But the rural church is dormant and the city churches have never seen in its splendour the vision of what a national Church can be.

THE CITY'S DEBT.

Year by year, the country communities are sending their best blood to the cities. The rural church is training vestrymen for the city church, Bishops and other clergy to minister to the spiritual needs of city folk. The rural community is fashioning captains of industry, statesmen and politicians. Our teachers, our scientists, our physicians, the makers of our literature, have, for the most part, received their early training and discovered their vocation in the village or on the farm.

What does the city church owe to the country church? The city churches can well afford to look after the country churches, not only as a debt of gratitude, but as a programme of preparedness. City churches would starve, spiritually speaking, were it not for the quiet, conscientious ministers of Christ, who are sticking to their posts and doing the Church's finest task on the frontier and in the sequestered communities of our land. A good many diocesan authorities are blinking their eyes to the actual conditions in the rural districts. They are not awake to the *hopelessly inefficient methods* with which the Church is trying to cope with the rural problems.

There is need of immediate and radical readjustment of forces. The failure to give adequate attention to the pastoral care of the young people in the rural districts is no less than tragic. The method, or lack of method, of assigning missionary stipends, of grouping missions, of providing religious education for the children, is pathetic in its aimlessness. Most dioceses have settled down to a state of chronic helplessness

in attacking the problem. They merely drift along, salve their consciences by meagre contributions, and let the chaos and ruin go on.

I wish that the Board of Missions had the daring to persuade the Church of its duty, and to make the leaders of our city churches perceive that the richest contribution which they can make to the Kingdom of God in Canada is to give the substance and zeal to equip the mission stations and the rural churches of our land.

We need a great Rural Commission to make a survey of the whole problem, to learn the facts and to give counsel. The problem must be handled on a national scale. The purpose is worthy of the finest effort which the greatest minds in the Church can give. The Church is a unit. We cannot starve and neglect any part of it and live healthily as a whole. It is not intentional selfishness on the part of city churches when they neglect the welfare of the rural church, but it is a desperate piece of provincialism and folly.

CHURCH UNITY.

We talk a good deal about Church Unity these days. Church unity, when it comes, will find its field of experimentation in small communities. There the financial and the social problems are more stern and pressing; there the unity of community life is more clearly demonstrable. The situation is appalling in many places. Our General and Provincial Synods, our Bishops and Mission Boards have it in their power to make us feel that the Kingdom of God is an army that needs strategy, purpose and plan if the Kingdom is to triumph.

In the past two decades rural churches have declined thirty-five per cent. Are we willing to let the village or country child get his religion and his moral training as best he can? With a strong, statesmanlike effort we can settle the question for all time.

What is the attitude of the clergy to this country Church problem? Do we offer this work as a life investment in the way of sacrifice, and do we believe that it is a big man's job? This depends on whether we measure it with a tape line or a test tube. The country or village church does not bulk large. The plant is small, meagre and antiquated. It is closed most of the week. So the country minister and church worker is tempted to feel that his "business for the King" is a small job, not worthy a full-sized man, and often feels that the best he can do is to mark time. But this is one of the fatal mistakes of our times. The "big man's job" in the ministry does not have to be sought by buying a railroad ticket to town, or, as is commonly said, Rev. So-and-So left the quiet of a country charge for the sternness and enthusiasm of the city church. As Rev. Paul Moody said—

"The average man can manage the average church, but it takes a spiritual genius and a saint of more than common calibre to manage the small church, with its lack of workers and the loss that is felt through the lack of workers and the loss of momentum from numbers."

It is hard in these days to get even the younger men to do rural mission work. They all want a comfortable city or town parish, where they can have a more or less elaborate service and all sorts of guilds and societies, and do intensive rather than extensive work. If we could have a larger body of clergy who would be willing to live with country people, who did not feel the need of city excitements and problems, whose

wives would be contented, much more could be done.

A Bishop at a Conference for the Training of the Clergy said: "One of the troubles of our Church is, it is *dying of dignity*." We are dying, or at any rate we are very sick, of the same thing in another form. Our thoughts and plans are all centred on the cities.

Our clergy largely come from the cities, but were born in the country, received early education on the farm and in the little country school, went to cities to college and university; hence they want to get into the cities. Only the city clergy receive promotion or a living salary. City social problems, city missions, city work, city advantages, city libraries and entertainments seem necessary for them or for their wives and children, and the country is neglected and the rural work despised and given over, with some notable exceptions, to old or incompetent men, and we wonder why it is a failure.

I once heard a very well-known Priest, the Rector of one of our large metropolitan parishes, say to a body of clergy: "If you want to make saints of yourselves, go into the small country villages." The trouble is, we do not want to make saints of ourselves. We want—some day—"to run a city parish."

Ninety per cent. of our clergy say, "I want a city parish." "I want a wider sphere of usefulness." "I want to be near the centre of things." When we want to save souls, and realize that in a group of missions we often reach far more souls than in a good-sized city parish, then the "rural problems" will be on the way to solution.

THE OPPORTUNITY OF THE COUNTRY PARSON.

A university professor, who visited each year for a month a small summer resort, and who was used to the voices of the most distinguished leaders in his city, once said that, "if he needed spiritual help in any considerable crisis, he would turn to the pastor of this village church." Some way he felt that this man, who knew a few souls thoroughly, and who was not jostled by the thronging and noisy duties of the city, had come to more intimate knowledge of God and man than the preachers he was accustomed to hear in the great university centre.

For a moment my purpose is only to suggest the possible glory of the country parish. I shall think chiefly of the country parson, who may feel somewhat forlorn and neglected. What are the unique advantages of a country rectory?

There is the beauty of the country. Very often it is the parson, who, by founding a village improvement society, has shown his own people where to plant the shrub, against what angle of the house to start the vine, etc.

The friendliness of the country village. It is one large family. He is known by all.

This friendship gives to the country parson a peculiar influence. He becomes a leader. He may lead in work which promotes improvement in schools, in the public library, in public charity, in the care of the sick, in local government, in citizenship generally.

The rural church problem is the counterpart and correlative of the city problem. In rural depletion there is the factor of (1) Numerical Decline. The work of farming is done in factories. This is quantitative

2. The factor of Social Strain. This is qualitative.

(a) The abandoned home.
(b) The weakened household, parents left alone.
(c) The relative number of sexes. Girls, dissatisfied, leave farm for city.

(d) Leaders are leaving the country. Some stay from a sense of duty. Duty is source of energy. Husband and wife, with hired man and hired women and their three sons and two daughters in the city. What is needed is intense life—not labour, but life—upon the farm itself, so that the country shall not become the byway.

The highway must lie free for all through city and country alike.

(e) Exchange of farms to foreigners (Jews, Pollocks, etc.)

(3) The factor of Moral Strain. No high incentive takes men away. No lofty passion abides with those who remain where people are discontented with their lot and seek to escape it. Degeneration manifests itself in suicide, insanity, crime and vice.

What connection obtains between the Church and our problem? Consider (1) the bearing of the situation upon the Church, and (2) the relation of the Church to the problem. The Church is sensitively sympathetic to every vital experience of the community. The Church is a means, not an end. The question is, How can she make rural life a happier and nobler life? How can she meet the unmet needs of Canada?

To make the problem of depletion worse, we have too many churches, especially in the villages. New sects arise nearly every day. Then the mind of rural folk is independent, self-reliant and unwilling to co-operate. Farmers will not obey farmers! They will not generally co-operate in getting a living. They decline to centralize schools, and the churches, which need it most, have the least tendency to federate. The unco-operative state of mind is due to lonely work and solitary living.

Inadequate social life. Young folks are restless. There is little or no provision for recreation. There is no community place of meeting for leisure. The whole tone of life in the country is tinged with the colour of the country store. It smells of raisins and salt mackerel. It should have the savour of good converse in an uplifting place and should be clothed with the remembrance of good music.

It is the Church's task to provide this. At present the Church is content to attempt on one day of the week for two hours to eradicate the spirit which the store has implanted for six days. It is the spirit of horse-trading, of small politics, of neighbourhood gossip and of the changes of the weather.

The greatest need of the country is a resident pastorate. Most of the ministers who preach there do not live there. They are absentees, like the landlords. They preach about a Holy Land of Old and a heavenly city that is to be. We need pastors. The Gospel for the country must be vital, modern, attentive to life as it is. The man who preaches it ought to be able to live on the soil and know the people who till it so well as to teach them that "the soil is holy."

LACK OF LEADERS.

Leaders constitute the first real step in progress. They are there, but have not had the opportunity, mainly because the farmer has refused to be led. Up to the present agricultural colleges have practically the monopoly in the training of men for rural leadership. Their training has largely been along the line of production, but to prepare men for the responsibility of leadership in its entire range had not occurred to them. Universities have even neglected this important field. Theological colleges until recently had not thought of preparing men especially to take charge of country parishes. Normal schools are only beginning to realize their part in this task of building up rural schools. The largest and most important task is to inspire the country people to help themselves rather than be helped. The one strengthens, the other destroys. They must be taught how to render effective community service.

The farmer has looked upon his farm simply as a place for making a living. To him it is a factory and not a home. He looks upon the town or the city as the place in which to spend his money and his leisure. Institutions must be established to meet all the requirements of the family. They must be given a vision of some-

thing better than they have known, and they will strive to attain it. They need to realize that they hold in their hands the destinies of nations.

THE WORLD WAR AND RURAL LIFE.

What will be its influence? It has forced public attention upon the problems of food production, and, as a consequence, the social importance of the work of country people has been finally revealed, and the farmer is beginning to feel his contribution to society. The prosperity of agriculture has become the nation's concern. Farming is the basic enterprise of industry. Agricultural dependence is for any nation a very serious military weakness. Nations that cannot feed themselves must, first of all, use their military power to make it possible to import the needed food. National leaders will consider every possible method by which farming can be made profitable, satisfying and socially appreciated.

This policy will be undertaken not merely for the sake of the farmer, but also as a means of providing national safety.

What is necessary to meet these problems?

(1) Knowledge.—The underlying facts must be understood. (2) Education.—A new kind of education adapted to the real needs of the farming people. (3) Organization.—A vast enlargement of voluntary organized effort among farmers. (4) Spiritual Forces.—The forces that make for morality and spiritual ideals among rural people must be energized.

We miss the heart of the problem if we neglect to foster personal character and neighbourhood righteousness. The best way to preserve ideals for private conduct and public life is to build up the institutions of religion. The Church has great power of leadership. Let us stand behind the rural church and help it to become a great power in developing concrete country life ideals.

It is especially important that the country church recognize that it has a social responsibility to the entire community as well as a religious responsibility to its own group of people. Any consideration of the problem of rural life that leaves out of account the function and the possibilities of the Church and of related institutions would be grossly inadequate. This is not only because in the last analysis the country life problem is a moral problem, or that in the best development of the individual the great motives and results are religious and spiritual, but because, from the pure sociological point of view, the Church is fundamentally a necessary institution in country life.

This gives the rural church a position of peculiar difficulty, and of unequalled opportunity. The time has arrived when the Church must take a larger leadership, both as an institution and through its pastors in the social reorganization of country life.

MORNING.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend your heart,
That God has given to you the priceless dower
To live in these great times, and bear your part
In Freedom's crowning hour;
That ye may tell your sons—who see the light
High in the heavens—their heritage to take:
"I saw the powers of darkness put to flight;
"I saw the morning break."

—Owen Seaman, in the
Boston "Herald and Journal."

Whole-hearted Christians alone will make the world believe in Christianity.—Rev. T. H. Ibbott.

The Flow of the Tide

FOR several years the religious life of Derby, England, has been marked by the happiest possible relations between all Christian workers, and a general spirit of mutual helpfulness between church and chapel. And this spirit was manifested in a new and striking fashion recently, when the Rev. Dr. R. F. Horton visited his native town in the interests of the British and Foreign Bible Society, for at the afternoon service he occupied the pulpit at All Saints' Church, by invitation of the Vicar, the Rev. W. H. Green, B.A., LL.B. After a short intercessory service, in which the Vicar was assisted by the Vicar of St. Alkmund's, the Rev. A. E. Hunt, M.A., and the Rev. F. C. Player, B.A., of St. Mary's-gate Baptist Church, the local secretaries of the society, the Vicar escorted Dr. Horton to the pulpit, where he preached to a large congregation.

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In Kingston, Ont., on November 11th, the Presbyterian, Methodist and Baptist ministers came to Dean Starr and requested him to hold in St. George's Cathedral a service of united thanksgiving in which each minister could take a part. As was reported in our last issue, this service was held, with addresses by the Bishop of Ontario and the Rev. Dr. Wilson, the Presbyterian minister. One hundred years ago thanksgiving services for peace were held in St. George's.

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The Bishop of London says in a letter to his diocese: "The sixth or seventh Conference will be held at London House with the representatives of the Wesleyan Methodists. Five Diocesan Bishops, chosen by the other Bishops, serve upon the committee, and our laymen comprise Sir E. Clarke, Sir Montague Barlow, Mr. Athelstan Riley, and the Right Hon. George Russell. An interim report will probably be issued after the next Conference, as was done by the Committee on Faith and Order, summarizing what we have arrived at as a possible basis of agreement. I do hope that everyone will realize that some definite step, even if it involves some risks, must be taken towards reunion, unless we are to let the Divine warning given in the war of the mischief and wickedness of our divisions pass unregarded. Let us make the whole question of the reunion of Christendom a subject of special prayer this autumn and winter."

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The Bishop of London's conferences with Methodists are not meeting with unqualified approval from the Methodists. There is some resentment felt that such matters are publicly discussed by private persons having no representative capacity at all. It is thought that such discussion should be only by official representatives of both bodies.

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The Executive of the National Free Church Council has passed the following resolution: "This Executive of the National Council of Evangelical Free Churches, sensible as it is of the value of those movements now taking place in many parts of the country for the manifestation of the essential unity of the Christian Church, recognizes with profound gratitude to God the prevailing spirit, on the part of important sections of the Anglican and Free Church communities, of appreciation of the contribution each is making to the common Christianity of the time, and commends to the Free Churches generally the desirability, by sympathy, prayer and co-operation, of furthering every effort towards the manifestation of such unity which involves no sacrifice of vital principle."

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Notes from the Motherland

A Manifesto signed by nine Bishops has been issued inviting signatures to a memorial for presentation to the Archbishops of Canterbury and York on the proposal of the Convocation of Canterbury to allow the use of an alternative Order of Holy Communion, "the alternative being largely borrowed from the first Prayer Book of Edward VI." Those signing this manifesto are: The Bishops of Durham, Bath and Wells, Chester, Liverpool, Manchester, Carlisle, Llandaff, Sodor and Man, and Chelmsford.

After stating the proposal in the terms quoted, the manifesto proceeds:—

"It must be borne in mind that it is also proposed to permit the use of the Roman Eucharistic vestments, and to allow Reservation of the consecrated elements, and, further, to make optional the use of the words in administration, 'Take . . . Feed on Him in thy heart by faith with thanksgiving,' with a like omission in administration of the Cup. The cumulative effect of these changes is to make optional the choice between two services, the one mainly on pre-Reformation lines, and the other that which was designedly drawn up with the object which the Reformers had ever in view—that is, of turning the Mass into the Communion.

"The authority which is to decide which of the two forms is to be used in any particular church, or at any particular service, has not yet been settled, although this is a most important matter, for it is obvious that any decision on such a question is certain to cause great sorrow to many Church people in every parish where the question is raised. But it is clear from the proposed changes that certain grave consequences follow: The Communion Service, which should be in our worship the manifestation of our union, will inevitably become a manifestation of our unhappy divisions. A change of such a momentous nature ought not to be made by an unreformed Convocation—still less at a time when so many of our best clergy and laity are absent from England in the service of their country. Although we recognize that many who advocate this change are loyal members of our Church, yet we believe that the cumulative effect of all the changes proposed in the Communion Office will mainly tend to encourage a group of men who have persistently defied the law and discipline of our Church, and are apparently bent on nothing less than an entire submission to Roman authority and the acceptance of Roman doctrine and ritual by the Church of England."

A meeting to bid farewell to the outgoing missionaries of the C.M.S. was held recently at Kingsway Hall. Twenty missionaries have left for their stations since June 1st, and more than one hundred and fifty others are due to leave during the next few months. The chair was taken by the president of the society, Colonel Sir Robert Williams, M.P. An interesting address was given by Right Rev. Dr. R. MacInnes, the Bishop in Jerusalem.

Dr. W. E. Orchard has prepared a volume of liturgical services to replace Dr. Hunter's Liturgy at the King's Weigh House Church. The volume is to be published by the Oxford University Press.

Miss Maude Royden preached—in cassock and surplice—at St. Botolph's Church, Bishopsgate, recently. The subject of Miss Royden's address

was 'the "League of Nations from a Christian Standpoint." Rev. W. Hudson Shaw, Rector of the church, said that from that day forward St. Botolph's would identify itself with the claim of women's service in the Christian Church on the same terms as men's.

Various notable dislocations due to war conditions are in process in Oxford this term. Manchester College, having temporarily parted with its buildings for the purpose partly of a first-rate Cadets' Club and partly of hostels for convalescent men, has secured a large house more than a mile away on the Banbury Road for the housing and instruction of groups of Unitarian and other ministers who are to be brought up for special courses, as was done very successfully last year.

Wycliffe Hall, Oxford, is once more to recommence its work as a training school for clergy, but its buildings, being completely in the hands of the military, the roomy old rectory of St. Peter-le-Bailey, in the centre of the city, is to be used for its men. Rev. J. A. Harriss, Vicar of St. Andrews, in North Oxford, is to be the Principal, and he is to be assisted by the outgoing Principal, Rev. H. G. Grey, as an honorary lecturer, who owing to health reasons is unable to act as responsible head any longer.

The Serbian Theological College—housed in St. Stephen's Park Road—has a new English Head in Rev. Dr. Seaton, who has been Principal of Cuddesdon College.

The Roman Catholics advertise a series of special lectures on theological and social topics in the Old Octagon House which claims to possess the oldest extant room in Oxford.

Oxford University has about 150 Freshmen—30 to 40 more than last year. There are from 370 to 400 women students in residence, and of these over 130 are "freshers." All the women's colleges are full.

Prof. Rendel Harris, Dr. John A. Hutton and Dr. T. R. Glover combined in a series of meetings recently held in the Central Hall, Manchester, with the avowed object of presenting Christ to the business men of that community. The cumulative force of this diverse but united testimony was great; and modern men, with modern minds, challenged by the modern difficulties of faith, were gripped and forced to face the great issue.

On the diamond jubilee of Dr. John Clifford's ministry at Westbourne Park Chapel and his 82nd birthday he received congratulations from the King, the Archbishop of Canterbury, the Chief Rabbi, Mr. Frederic Harrison and many others. The Archbishop of Canterbury wrote that he has wielded among his contemporaries a noteworthy power.

At Taunton, England, on a recent occasion, a leading Anglican and a Baptist united in an invitation to laymen of the Established and Free Churches to meet Colonel Sir Robert Williams, M.P., and Lieut.-Colonel Sir Alfred Pearce Gould, K.C.V.O., at a luncheon, and to hear addresses from them in connection with the National Laymen's Missionary Movement. The response was remarkable. Eighty-six guests were present: Anglicans, Wesleyan and United Methodists, Congregationalists, Baptists, Plymouth Brethren and at least one representative of the Salvation Army met in happy concord.

The seating capacity of the largest churches in Europe is St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia's, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's Venice, 7,000.

Social Service Notes and News

THE recent additions to the Executive Committee of the Council for Social Service are very welcome, and sure to prove an added source of strength. The appointments are the Bishop of Niagara, Dr. Cody, Mr. G. B. Woods and two ladies, Miss McCollum and Miss Una Saunders. The inclusion of two ladies is particularly important, as social service must always be of equal moment to women as well as men. Miss Saunders, as is, of course, well known already, is the Dominion secretary of the Y.W.C.A. in Canada, and her inclusion in the committee is of much interest. An account of the work of the Y.W.C.A. in Canada from her pen will shortly appear in the Bulletin of the Council, and a deeply interesting and weighty statement will add to the usefulness of the series already published.

The report of the Committee of Sixteen, which recently enquired into vice conditions in Montreal, is a very significant and important document, notable for the temperate and wise words in which it is framed. The contribution of Dr. Symonds to this work is most praiseworthy, and the account he gives of his investigations is admirable in its directness and judicious tone.

The coming of peace leaves us face to face with all the pressing and weighty problems of reconstruction, problems the full meaning of which are not yet fully manifest to anyone. In the first place is the whole difficult subject of immigration and the influx of newcomers that will certainly set in at no distant time. How may Canada assimilate them and turn them into good Canadians? And how may we exclude from our borders those who are not fit to seek a home with us—fit either morally or physically? Secondly, a subject of vast importance that faces us is the co-ordination of our at present scattered and unregulated efforts at prevention of disease, the promotion of health and the dictates of hygiene, the welfare of infants, and all the other questions that might well be the care of the proposed Ministry of Health. That such a government office should be set up is a proposition that demands the most serious consideration. While, broadly speaking, the multiplication of government offices is a thing to be proceeded with carefully, yet a Dominion-wide survey of health conditions is a thing to be ardently desired. Anyone who has seen the bulletins issued from Washington by the Infants' Welfare Bureau knows the value of such propaganda, admirable in its aim and excellent in its content. If Canada will tackle the after-war problems with even half the vigour with which she expended her efforts on the war itself, a vast amount of good might be done. We must be on our guard against the backwash of an enormous effort, and never lose the vision that we gained while the struggle was going on. There must be a war after the war, a struggle waged no less gallantly and untiringly against all that in our midst militates against the spiritual and physical welfare of our nation. There is a hard struggle before us on the liquor question, and signs are not lacking that we shall soon be subjected to an insistent propaganda to repeal the prohibition laws. If it was for the good of Canada that liquor should be prohibited during war-time, it is only logical that it should be good for us at any time.

The men who move the world are those who do not let the world move them.—Rev. T. H. Ibbott.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

HERE is joy in Germany, we are told, and there are some very valid reasons for rejoicing. The romance of war that strangely stirred the blood of the Teuton four and a half years ago has long since lost its glamour. The shining sword has lost its lustre. The "windy planes" where strong men test their valour for a world stake have grown miserably bleak and dreary. The self-renowned superman has betaken himself to the wilderness. The iron fist has lost its punch and the glory of treading down the weak has lost its charm, for out of supposed weakness a wondrous strength has emerged. God no longer presides supreme among the gods and the swashbuckler of the nations is chained to the chariots of those whom he set out to subdue. Despite all this the German people are not excessively depressed. As a matter of fact laughter rises above the groans of a disappointed and disillusioned people. They are already preparing to carry on as one who has awakened out of a horrible dream and rejoices at the coming day. They are even now marrying and giving in marriage.

Is the new light that shines on the faces of the conquered merely the hope of a full meal and the return to the comforts of body so long renounced in obedience to the national will for conquest? It is not improbable that that has much to do with it. Anything may be better than the hell of privation, bereavement, financial ruin and hope deferred that have so long oppressed them. Is it not more reasonable to assume that they are beginning to realize that their supposed strength was their weakness. Instead of being great they were really only an ass clothed in the skin of a lion. The surrendering of a nation's will into the hands of men who did not truly represent that will, men who through long years of the most patient and cunning labours, from childhood to manhood, created a new will to suit their purposes, is no evidence of national predominance no matter what might be their military achievements. Is it not possible that they who smile to-day are they who through all the long discipline were forced to keep silence, but who never in their hearts assented to the doctrine of their masters. To them this is really "der tag," and whatever the outward disaster to their country, they see the sunrise of a new day. It is a day of freedom, a day that means perhaps many mistakes for the future, but mistakes made by the people and righted by the people. It is a day when Germany will be owned by the Germans and not by a few who think and will and act for them. It is a consummation reached not by themselves but through the blood of their supposed enemies. Hence the vanquished become victors, they who seem to have lost everything become the recipients of the greatest benefits of all belligerents, for though they have not won it they have had freedom thrust upon them. Thus through the tears of disaster come the smiles of the discerning and true hearted.

While we rejoice at some stray beams of light and hope for better things to come in Germany the world must be pardoned if it does a little laughing, too. We think of the day when a swanking young prince hastily climbed into the throne of his neglected father and assures his people that he owes his crown to no man or nation, but to the high God that ruleth in the heavens, and with unsheathed sword proclaims his determination to defend its rights and its privileges to the end. We now think of another scene in which that same gentleman begs to be allowed to become an hereditary president or any old thing, so long as he can wear the trappings of a monarch. And finally, we see him again affixing his signature to the document that surrendered his crown, not to the High God from Whom he received it, but to the very people whom he swore had no claim upon it, and betakes himself as an outlaw into a foreign country. He sets out upon his career as the "All Highest" and ends up as the "All Lowest." In the halcyon days of his glory his ideal was "Deutschland uber alles" in his fall the reality was "Deutschland unter alles." We think of the merry bells of the Fatherland that greeted the "glorious" victory of submarine power in the

sinking of the "Lusitania," and then we turn to that grim procession at daybreak on the North Sea when the remnants of that self-same fleet follows meekly in the wake of a British cruiser, for safe keeping in a British harbour. And what of the "unconquered" and "unconquerable" navy? Its choice vessels have gone the same way and reached the same harbourage where they need fear no foe in future. The aeroplanes of Germany can no longer hurt and her guns are silenced forever. Her armies, supposed to be the terrors of mankind, were choking the roads to the Rhine in a mad effort to get away from "the haberdashers of the Thames," whom no respectable army should have been compelled to fight. Yes the world claims the privilege of a smile to-day, and history will carry on the evidences of mirth even though it tells of the blood and tears, on which it is founded.

While we laugh at the fools that set out to conquer the world we must not forget that they were mighty dangerous fools, and it is the duty of the world to check such folly in the future. No thankful sense of relief because of our present safety, no "forgive and forget" policy, no argument that the punishment of the murderer does not call back to life the murdered, may stay the hand of justice in dealing with enemy criminals. If international courts proclaim laws that they do not propose to enforce, if crime is committed on such a huge scale that it is hopeless to punish all, and therefore we will not attempt to punish any, public confidence is destroyed and international agreements are made a dismal farce. What faith will the people of the world have in a League of Nations or any other device for the peace of the world if they who create it see no necessity of penalizing the offenders against similar obligations of the past? The German method of warfare was based on the assumption of success. As victors they could snap their fingers at those who quoted international law or the law of humanity. They would be the law-makers, and who dare question their right. If when the power is in our hands we pardon the international criminal what binding obligation has our international agreements? The next Napoleon or Hohenzollern that wishes to try his hand at world-power will say, "the nations do not mean what they solemnly declare, for they never have meant it. I shall win, of course, but even if I fail, what of it, I shall fail in distinguished company." The voice of the new world should be heard clear and strong in insistence upon the just reward of criminals in this war. We hear of a new diplomacy, of a new world and many other new things, let Canada and the United States of America insist upon this new thing also, namely, that the law of nations must and shall be observed, and the punishment of law-breakers must and shall be enforced.

The belligerent nations in this great struggle, so happily ended, have widely advertised the "efficiency" of Germany. Now that the war has been triumphantly won by the supposedly inefficient it is pertinent to enquire what constitutes efficiency and which of all the nations is entitled to supremacy in efficiency? Great victories are not usually won by inefficiency, and the old Empire to which we belong must have some claims to rank with the elect, somewhere. Our arch-enemy was an expert in secret preparation for war and public profession of peace. He had few peers in mapping out the world for conquest, and the steps by which it was to fall before him. He cultivated his fields, manned his laboratories of science, selected his teachers of the young from the kindergarten to the university, controlled his press, manipulated his judiciary, promoted his commerce, built concrete foundations for guns in friendly countries, selected the most profitable fields of occupation, named governors for the territories he once visited in friendly demonstrations of good will, trained great armies, built a great navy, and chose the moment to strike. He met an enemy more or less naked of all war habiliments, and yet he was defeated. England even on the sea was unprepared for the submarine warfare that was inaugurated, and on land was pitifully helpless. Yet she held that enemy until she prepared herself and then smashed the Hindenburg line, and tucked the German navy safely away in her ports. There must be some efficiency there too. We have done enough free advertising of German efficiency and German learning, isn't it about time we spoke the simple truth about Britain's capabilities, and Britain's achievements? "Spectator."

The Bible Lesson

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

Second Sunday in Advent, Dec. 8th, 1918.

Life in the Early Church, Acts 2:37-47; 4:33.

EVERY true revival in the Church has sprung from a spirit of seeking the principles that guided Apostolic Christianity. The Church in every age has had problems to solve and issues to meet which were different from those of preceding ages. The Church of to-day has to minister to the needs of this age and to prepare for the future. Because it is a living body it has to change. Its methods are changing, its presentations of truth are changing, and its ideal of unity has assumed a new form which may be altered in the near future. But the principles of the Christian religion cannot change. We, therefore, go back to the New Testament, as in every good movement the Church has done, to make clear to ourselves what these principles are and to catch that spirit which animated the men who moved in the great life of the Church in the Apostolic age.

1. The Apostles' Teaching. "What shall we do?" They were told (1) to repent, that is, not merely to be sorry, but to take up a new attitude towards Christ. Instead of being enemies or indifferent they must become friends of the Master. It meant a change of mind, a new point of view, a new outlook. Their whole life must be different because of their change of attitude towards Jesus Christ.

(2) They were told to be baptized, as Jesus had directed, in the name of the Father, and of the Son, and of the Holy Spirit. This is the initial Christian rite. It is the sign of the new covenant into which men enter when they become members of Christ's Body, the Church. It is required of every Christian.

(3) They were told to seek the forgiveness of sins. Repentance is a necessary pre-requisite for forgiveness. Faith is also implied in the offering of oneself for Baptism. It is also necessarily associated with repentance, for one cannot truly repent without believing in Christ and the better things to which the repentant person looks.

(4) They were told to seek the gift of the Holy Spirit. That gift is promised to those who are properly prepared. Repentance, Baptism, Forgiveness. These are the cleansing processes by which the temple is made ready for the indwelling of the Holy Spirit.

2. The Apostles' Fellowship. Verse 42, which is appointed for the Memory Verse in this lesson, beautifully describes the unity, loyalty and love which marked the fellowship of the Apostolic Church. Verses 44 to 46 add to the picture of mutual help and common worship which expressed the unity and devotion of the early Church. The complex life of the present day and the wide extension of the Christian religion make it impossible that we should live as did these Christians in Jerusalem, but we ought to long for their spirit and try to realize it in mutual help, fellowship, loyalty and worship.

3. The Sacraments. If we want to have the true life of the Church in the world to-day, we must not think lightly of those things which our Lord and His Apostles regarded as essential. The two Sacraments of the Gospel are, in this passage, brought strongly to our notice. Baptism and the Breaking of Bread, which is the Holy Communion, were essential parts of Christian life in the Apostolic age. Many people now prize these means of grace for themselves and for their children, but it must be confessed, that multitudes, who would not like to be classed as non-Christian, and who have themselves been baptized, do not seem to value these two Sacraments. Baptism they regard as a casual benefit, while the Holy Communion lies beyond the bounds of their thinking. This, certainly, was not the spirit of the Apostolic age.

4. The prayers. These Apostolic Christians were diligent in prayer. They kept up the old worship of the Temple as well as the new worship of Christ as their Lord and Saviour. "The prayers" undoubtedly refers to public worship, although as yet no liturgical form had become fixed. Nor had they any special place of prayer for the Christian congregation. They worshipped in any place where they could gather together. But a liturgical form—or rather several of them—were early evolved. These were distinctly Christian and differed largely from the worship of Temple or of Synagogue. The point to be observed is that the Christians of the Apostolic age regarded as important, and ever as essential, the public worship of the Church.

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author may be honoured and his life work of doing good for others may be carried on.

C. R. Spencer, Secretary.
 Assistant Curate, Millbrook, Ont.

HELP FOR THOSE RETURNING FROM ENGLAND.

Sir,—There are many thousands of Canadian women and children who have been unable to leave England owing to the risks of the sea voyage, but who will now be returning in the near future. It will be well to remind our Church-people throughout Canada that the S.P.C.K. chaplaincy at Canadian Atlantic ports has maintained its organization and is prepared to do all in its power to aid these travellers when they return. Clergy or laity who are expecting relatives or friends would do well to communicate with the chaplaincy, giving all particulars, more especially the name of the ship and the date of sailing from England. All communications concerning passengers for either Halifax or St. John should be mailed to the Rev. M. LaTouche Thompson, P.O. Box 1216, St. John, N.B.

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Correspondence

THE PRESENT STATE OF CHRISTIANITY—A REPLY.

Sir,—I have read in your issue of November 14th a letter entitled, "The Present State of Christianity," signed "Central Canadian." A perusal of its contents reveals the fact that so far from dealing with the attitude of the Church towards the problems of the day, it is as a matter of fact an attack upon political economy and economists in general. As a teacher of political economy in a Canadian university this naturally touches me rather closely, and in the ordinary course of events I would have replied to it, and corrected the misconceptions of the writer. But since your correspondent chooses to hide his identity under a pseudonym, I have not the slightest intention of taking any notice of it, and until he comes out into the open, and is ready to conduct the controversy in what I am bound to call a manly way, his attack shall remain unanswered.

H. Michell.

Queen's University, Kingston, Ont.,
 November 20th, 1918.

MEMORIAL TO JOSEPH SCRIVEN, THE HYMN WRITER.

Sir,—At a public meeting held in Millbrook in October 28th, 1918, a committee of ministers and laymen was appointed to erect a suitable memorial to the late Joseph Scriven. The object aimed at is to secure the lot where the grave is situated and the right-of-way to the lot, put up a suitable stone and leave an endowment to be spent on the upkeep of the lot. To do this it was thought that \$2,000 would be required. If the project is taken up heartily the committee hope to endow a cot in a hospital or something larger of a philanthropic nature to be in accordance with the life of Joseph Scriven. It has come to our notice that there is a committee in Toronto interested in the project, and we wish to work in the fullest co-operation with them. As a start a subscription list has been opened with Mr. W. B. McCririck, manager of the Bank of Toronto at Millbrook, Ontario, who is the treasurer of the "Joseph Scriven Memorial" Committee. It is hoped that all who have been touched by that beautiful hymn, "What a Friend we have in Jesus," will contribute something that the memory of the

The War's Aftermath

Tuesday, Nov. 19th.—The German war ships to surrender at sea. Antwerp celebrates its freedom. German ex-Empress arrived in Holland by airplane. General evacuation of Poland begun by German troops. President Wilson's departure in immediate future for France officially announced from Washington.

Wednesday, Nov. 20th.—Vast stores of food on their way to Europe for the populations of Northern France, Belgium and Austria. General Petain enters Metz at the head of 10th French army. British losses on all fronts during war total 3,049,991. Killed number 658,665. Red flag gradually disappearing from the streets of Berlin. General Petain, the Commander-in-Chief of the French armies, named Marshal of France. Austrian Emperor has not abdicated.

Thursday, Nov. 21st.—The King and Queen of the Belgians make state entry into Antwerp. Portion of German Fleet surrenders to Admiral Tyrwhitt off Harwich. Allied fleet anchors at Constantinople. Danish flag flies over Schleswig-Holstein after lapse of 52 years. Peace conference to be held at Versailles.

Friday, Nov. 22nd.—German High Seas Fleet of 90 vessels surrenders to British Grand Fleet. British armies on way to Germany cross Field of Waterloo.

Saturday, Nov. 23rd.—Admiral Beatty issues eulogistic message to officers and men of Grand Fleet.

Monday, Nov. 25th.—A British squadron to sail for Kiel and Wilhelmshaven to see that all German vessels in these parts are properly disarmed. Admiralty sends a message of felicitation to the Fleet. Grand Duke of Baden renounces throne.

It is estimated that the total cost of the war to all belligerent powers will amount to the huge sum of £200,000,000,000.

The Churchwoman

Ottawa W.A.

At the Ottawa Diocesan W.A. meeting held on November 14th, in Lauder Memorial Hall, Ottawa, the sum of \$30 each was voted to the diocese of Keewatin for the Jackson River Mission House; to the diocese of Mackenzie River, towards missions at Norman and Simpson, and to the diocese of Yukon, for the Moose Hide Mission House. This money was from the E.C.D.F., receipts being \$103.27. Of the \$250,000 endowment fund, which the Mission Society of the Church of England in Canada will raise towards Indian work, the W.A. General Board has assumed responsibility for \$25,000. Of this amount the Ottawa diocesan share is \$1,511. Receipts for the past two months were \$514.12 and expenditure, \$1,800.81. In the Dorcas activities, a bale, valued at \$20, was sent to the Mission at Mattawa, and another bale, valued at \$49.06, to the Shingwauk Home. Two portable Communion sets were sent out, one to Rev. Mr. Woolley, at Crysler, Ont., and the other to Rev. Mr. Trivett, in Japan. Receipts in this department were \$23.50. The literature secretary stated that receipts were \$14.23 and expenditure \$29.09. Receipts in the Junior auxiliary were \$71.76. Forty-five new members were added to the Babies' department and two new branches were organized at Chesterville and at Winchester. Total receipts for Babies' branch were \$94.55. Miss Annie Low, the president, gave an interesting account of the dedication meeting at the memorial church at Le Pas, erected to the honour of the late president, Mrs. George Greene, of Ottawa. As this church and furnishings were financed in Ottawa diocese, the remarks proved most interesting. Misses Amy Macnab and Phoebe Read presented pleasing reports of the General Board meeting at Winnipeg in September. Devotions were led by Rev. E. J. Peck and Rev. L. I. Smith.

Toronto W.A.

The November Board Meeting was held in St. Anne's Parish House on November 14th, at 10.30 a.m. The meeting was opened by the singing of the Doxology and the National Anthem, followed by the Missionary Litany. The corresponding secretary reported a new branch at the Church

of the Resurrection, and two new life members. Those desirous of procuring Thankoffering boxes, kindly apply to Mrs. Bigwood, and those wishing for information regarding Prayer Partners to Mrs. Cale. The December Board Meeting will be held on December 5th, in the Parish House of St. Mary the Virgin.

The treasurer reported: Receipts, \$1,211.58; expenditures, \$120.25. All branch treasurers please note that the Diocesan Pledge and the Bishop's Emergency Fund, must be sent to the diocesan treasurer not later than December 20th. Treasurers are also requested to reply to the letter recently sent to them by the diocesan treasurer, after laying the same before their respective branches.

The Dorcas secretary reported receipts, \$104.27; expenditures, \$16.44; sales, \$74. Branches having rag carpet are requested to notify the Dorcas secretary without delay. Donations towards the Christmas cheques for some of the diocesan clergy are earnestly asked for. Branches are requested to make outfits, even if not quite complete, instead of general sales, for the schools.

The convener of the Junior committee reported that one Junior branch had subscribed for four copies of the "Letter Leaflet"; all Junior branches are recommended to follow this example, particularly, as the General Junior Mission Study Scheme will be published in the Children's Corner of the same. A conference for Junior superintendents will be held on Tuesday, November 26th, in St. Paul's Parish House at 8 p.m. The secretary-treasurer Babies' branch reported 58 new members, and receipts \$204.83.

The secretary-treasurer of the literature department stated that the Christmas cards were now on sale at 5 cents, and that they might be procured by applying to Miss Street, 68 Roxborough St. West. A literature conference was held on Tuesday, November 19th, in St. Paul's Parish House, at 8 p.m. Receipts, \$137.66; expenditure, \$95.85.

The diocesan missions secretary stated that the mission of Apsley had been filled. The "Leaflet" editor reported receipts \$497.07, expenditures \$95.70, and circulation 4,535. Subscriptions to the "Leaflet" to be sent in as soon as possible.

The E.C.D.F. treasurer reported receipts \$304.22. Appeals: (1) Diocese of Algoma, Parsonage White River, \$150 required; (2) diocese of Colum-

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bia, West Coast and Northern Mission, \$250 required; (3) diocese of Mackenzie River, Parsonage at Chipe-wyan, \$150 required. The money was voted as follows: \$150 each to appeals 1 and 3.

The convener of the hospital committee reported four visits paid. Receipts, \$2; expenditure, \$2.25.

A **Presidents' Conference** will be held in the parish house of the Church of the Redeemer on Thursday, November 21st, at 2.30 p.m. The president requested all branches to observe St. Andrew's Day, November 30th, as a special day for prayer and intercession for missions; and also reminded all members of the service held every Wednesday in the Chapel of Holy Trinity Church, from 12.20 to 12.40 p.m. A service of thanksgiving for the great blessing of peace was conducted from 12 to 1 o'clock by Major Rev. R. MacNamara, the address being based on Psalm 29: 11: "The Lord will bless His people with peace." Will representatives come to the next Board Meeting prepared to take notes? Violet Summerhayes, corresponding secretary.

Church News

Preferments, Appointments and Inductions.

Paterson Smyth, Rev. Charles, Vicar of St. Philip's, Toronto, to be Rector of All Saints', Windsor, Nova Scotia. (Diocese of Nova Scotia.)

Hudson, Rev. Ernest G., L.Th., missionary at Plantagenet and Assistant Curate at All Saints', Ottawa, to be Assistant Curate at Holy Trinity, Toronto.

Eddy, Rev. C. A., Curate of St. George's, St. Catharines, to be locum tenens in charge of St. Luke's, Burlington, Ont. (Diocese of Niagara.)

United Thanksgiving Service at Todmorden.

Under the auspices of the War Auxiliary, School Section No 27, Todmorden, a united thanksgiving service was held on November 20th in Don Mills Methodist Church, Capt. Rev. Frank Vipond, returned Chaplain, delivered an address. Rev. A. A. Bryant, Rector of St. Andrew's Church, and Rev. W. H. Adams, pastor Don Mills Methodist Church, officiated. An augmented choir rendered appropriate hymns, and W. Roberts, president Riverdale branch G.W.V.A., sang Kipling's "Recessional." There was a large attendance.

Victory Day Services at Kingston.

Very interesting services were held at Kingston on November 10th, the first two at St. George's Cathedral and the third at the Royal Military College in that city. At 6 a.m. a few people gathered together in the Cathedral and sang various hymns of praise and thanksgiving. At twelve o'clock noon there was a celebration of the Holy Communion and a service of thanksgiving. The Dean gave a brief address on the cause of rejoicing, the sacredness of the memory of those who had made the unconditional victory sure and the great responsibility resting on those who are left to measure up to their sacrifice. The service closed with the singing of the "Te Deum."

There was a large attendance. A little over a century ago there was a similar service of praise held in this Cathedral after the Battle of Waterloo.

Beneath the old flag so many of their comrades had died to save, the cadets and staff of the Royal Military College formed in hollow square on the morning of November 11th and joined in a glorious thanksgiving for the victory won. Hymns were sung and prayers offered, followed by a space of silence to remember those who had fallen in the great cause. Dean Starr conducted the service and gave a brief address after which cheers were called for by the commandant, Col. Perreau, for the King, the Allies, the Canadian army and Sir Arthur Currie and the R.M.C. After the Doxology and the National Anthem had been sung, a "salvo" was fired and a salute to the day from the College guns.

The dedicatory service of the Service Flag for the Cadets, postponed

The Canadian Book of Common Prayer

It was with a great feeling of relief that Archdeacon Armitage, custodian of the Book of Common Prayer, received a cablegram from the Cambridge University Press with the mystic word in it—viz., "Safe." Archdeacon Armitage on his return to Halifax from the General Synod prepared the MSS. of the Revised Book of Common Prayer as adopted by the General Synod, and was able to mail it to the publishers on Friday, October 11th. At that time German submarines were hovering around the coast of Nova Scotia, and watching an opportunity to raid and destroy shipping in the lanes of commerce. The cable stating in cryptic fashion that the precious MSS. had survived all the perils of the sea, and had arrived safely in London, is dated November 5th, but owing to the pressure upon the cables did not reach Halifax until the 11th. The Archdeacon states that as the major part of the Revision is in print, he has a good hope that there will be no great delay in publishing the new book, and as he receives information, he will give it out to the Church public.

from the Feast of All Saints', will take place at St. George's Cathedral on December 8th, and at the same time a memorial service for those ex-Cadets who have lost their lives in the war will be held. Hon. Dr. Cody, Minister of Education, will give the address.

Anglicans Favor the Campaign.

"This Council of Social Service of the Church of England in Canada warmly endorses the proposed formation of a national society for combatting venereal diseases, and hopes the Government will be able to give its support to make this possible." The foregoing resolution was passed by the Executive Committee of the Anglican Council for Social Service, which held its regular meeting in the Continental Life Building recently. A resolution was also passed dealing with the subject of immigration. That in view of the revival of immigration after the war the Council drew the attention of the Government to the grave evil of allowing the wrong class of immigrant to enter the country, and urged attention to two serious evils—

namely, the bonus system for agents and the lack of medical examination before would-be emigrants relinquished their homes. A letter was read from Major Kirkpatrick, of the 3rd Overseas Battalion suggesting that steps be taken to replace the bar by the formation of social centres. He proposed the establishment of a national association to promote the building of public playgrounds in every community with provision for athletics, cinema theatres and tourist excursion lectures. The committee endorsed the suggestions contained in the letter, which will be handed on to the Social Service Council of Canada with a request that action be taken thereon.

Church Dedicated at Greenfield Park, Montreal.

The dedication of St. Stephen's Church, East Greenfield Park, Montreal, took place on November 16th, when a large number of people from the city joined those of the parish in opening the new Mission. The service was conducted by Rural Dean Naylor, who gave an appropriate address, assisted by Rev. S. Grant, Curate of St. Lambert, and Mr. A. Norman, student-in-charge. Mr. Charles M. Weddell, organist of Trinity Church, lent his services for the occasion. The wherewithal for the laying of the corner-stone of St. Stephen's was brought about by ten cent. subscriptions, the accumulated proceeds amounting to \$432.

Churches Form a War Commission.

Representatives of all the Protestant Churches of Canada met in the Synod Office, Continental Life Building, Toronto, on November 21st, for the purpose of organizing an inter-denominational commission on matters relating to the war and demobilization. It was decided to call the new organization the Federal War Service Commission of the Churches in Canada. Bishop Roper of Ottawa was elected chairman; Rev. Dr. S. D. Chown, General Superintendent of the Methodist Church, and Rev. Dr. A. S. Grant, chairman of the Presbyterian War Commission, were elected vice-chairmen. The secretary is Rev. W. T. Gunn, representing the Congregational Commission; Rev. M. C. MacLean, representing the Baptist Military Board, was elected treasurer. Other representatives on the Commission are: Anglican, Archbishop Matheson, General W. Hodgins; Methodist, Rev. T. Albert Moore; Presbyterian, Rev. D. T. L. McKerrall; Baptist, Rev. Dr. A. N. Marshall; Rev. (Capt.) T. B. Hyde. The representation from each denomination is to be three. An effort is to be made to secure representation from all Christian Churches, Roman Catholic and Protestant. The Commission will deal with questions referred to it by the different churches, and will only take action on matters upon which each unit is agreed.

Memorial Service at St. Matthew's, Ottawa.

While the congregation of St. Matthew's, Ottawa, on November 17th, stood with bowed heads, the Rector, Rev. Geo. S. Anderson, read the names of the eight young men from the congregation, who have died on the battlefield, and also the names of the eight persons who died from the recent prevalence of influenza, at a memorial service held there. Those who have been killed in action are: E. C. McGill Richer, Albert E. Cuzner, Walter F. Dicks, Henry Martin Peck, Jukes Ford Perkins, Geo. Saley, Frederick Thos. Sievers, and those who were taken away by the influenza are: Mr. Elmer Armstrong, Miss Patricia (Daisy) Chisnall, Mr. Robt. J. Merritt, Mrs. Rebecca Mallon, Mrs.

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Francis Alice Brown, Master Hugh Richard Wait, Miss Vera A. Latham, Stanley Lorne Cochrane. A beautiful memorial poem was read for Sergt. Glen Wilson. It was composed by his mother.

United Service at Ottawa.

Dean Starr was the preacher at last week's united service of thanksgiving for all the Anglican churches in Ottawa, held in St. Matthew's Church. He spoke on Ps. 29: 10, showing the vindication of our faith in God, and the tremendous responsibilities of the future. The great question is not the problem of the returned soldier, but how we shall be able to answer his passion for reality. These services will be held for the next few weeks in various churches in the city.

Rev. Geo. S. Anderson, the Rector of St. Matthew's, assisted by the Curate, Rev. C. B. Clarke, conducted the service, and other clergy present were: Rev. J. F. Gorman, Canon Reade, Rev. George Bousfield, Rev. (Col.) Steacy, Rev. W. A. E. Butler, Rev. J. Peck and other local clergy, and a large congregation.

Special Prayers Authorized in Montreal Diocese.

Prayer for Victory.

We give Thee humble thanks, most merciful Father, that Thou hast graciously heard the prayers of Thy servants who call upon Thee, and hast done great things for us, whereof we rejoice; and especially we desire to thank Thee for Thy goodness vouchsafed unto us in the blessing of victory, for which we render thanks and praise to Thy holy name; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God world without end. Amen.

Prayer for Church and People of Canada.

Look, we beseech Thee, O Lord, upon Thy Church in this land, which is set in the midst of the many and great dangers of a changing order; grant to Thy people grace that they may walk worthy of their high and holy calling, and may be united in one heart and mind to do the work which lies before them. Give Thy Holy Spirit's guidance to all our leaders in Church and State, and to all Thy people who work with them, that Thy purposes may be fulfilled, and this Dominion may be the Dominion of our God and His Christ and Thy Church may become a praise in the earth; through the same our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth ever one God world without end. Amen.

Prayer for Peace Council.

Almighty God, our Heavenly Father, who dost govern all things in heaven and earth; give, we beseech Thee Thy Holy Spirit and Wisdom to all representatives of the nations in the Peace Council, that in honesty of purpose they may faithfully serve Thee, and the people whom they represent; reveal to them Thy will, and give them grace to do it; that there may be a rightful and an abiding peace; that the nations of the world may live in unity and concord; and that in holy fellowship they may promote Thy glory and the good of all mankind; through Jesus Christ our Lord. Amen.

The Archbishop

An important London, England the purpose of the period of the Canadian Fur established in 191 of 10 years. A 000 has been purposed to raise be handed over Church to help work which has chair was taken Canterbury an were H.R.H. th the Archbishop kin. Seven Bi were the Bish New Westmins

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The Archbishops' Western Canada Fund.

An important meeting was held in London, England, on October 21st, for the purpose of inaugurating the closing period of the Archbishops' Western Canada Fund, which was first established in 1910, for a limited period of 10 years. A sum of about £150,000 has been raised and it is now proposed to raise another £50,000, to be handed over to the Canadian Church to help to keep in being the work which has already begun. The chair was taken by the Archbishop of Canterbury and the three speakers were H.R.H. the Duke of Connaught, the Archbishop of York and Dr. Parkin. Seven Bishops, amongst whom were the Bishops of Willesden and New Westminster, were present.

Dr. Cody's Tribute to the Army and Navy.

"A little British army goes a very long way," quoted Dr. Cody preaching last Sunday at St. Paul's Church on the work of the British army. Taking as his text Judges 8: 4, "Faint, yet pursuing," Dr. Cody showed that the spirit which pervaded the 300 tested men who were pursuing the Midianites was the same spirit which pervaded the British army, which was "tired yet sticking to it." It was God's hand which has delivered the world, Dr. Cody showed; it was His hand which wrought deliverance through the deeds of the army and navy. "The sea is His and He made it, and Britain keeps it free," he said. Dr. Cody, in a stirring address told of the deeds of the two great armies, on the field and at home. He gave figures to prove how nobly the United Kingdom has played her part, and to disprove the lies circulated by the Germans that she was allowing the French and the Colonies to bear the brunt of the battle. In 1914 the British army numbered 160,000, or only 4 per cent. of the power Germany had then mobilized. The list of killed and wounded from Great Britain is now five times the amount of the former expeditionary force. The British casualties in 1917 were 500,000 more than the French, and the total casualties in one week equal the total of the whole of the American losses since they entered the war. Dr. Cody spoke of the modesty of the British army which does not advertise any of their marvellous achievements.

Quebec Notes.

The Rev. Edgar B. Husband has been appointed to the Mission of Magog, on the resignation of the Rev. Owen Lewis, who has received his commission as a Chaplain in the C.E.F., and has been granted leave of absence from the diocese.

Hon. Major the Rev. A. W. Buckland, who has done excellent work as a Chaplain in the C.E.F., has returned to New Carlisle and has been by the Bishop appointed Rural Dean of Gaspé.

One of Major Buckland's sons who was in the army died recently at the camp at St. John's, P.Q., where he contracted pneumonia after an attack of influenza. Much sympathy will be felt for the sorrowing father of this fine young soldier who has been called to higher service.

The Rev. Chas. H. Hobart has left the diocese and gone to England.

The bodies of seven Serbian soldiers, who died at Levis from influenza, were buried in Mount Hermon cemetery on Thursday, October 24th. The service was conducted in the Serbian language by the Rev. Father Cancarovich, a Serbian Chaplain who fought with his countrymen in the Balkans. Several of the city clergy were present, including the Bishop, who pronounced the Committal Prayer and the Benediction.

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The Provincial Synod of Ontario MEETING OF THE COUNCIL

The fourth meeting of the Provincial Council of the Provincial Synod of Ontario, was held in Toronto, on Tuesday, November 19th. After the celebration of the Holy Communion, the Archbishop of Algoma presided at the business meeting in St. James' schoolroom. All the Bishops of the Province were present and Archdeacons Forneret, Dobbs and Mackay, Chancellors Worrell, Boyce and Martin, Rev. Dr. Tucker and W. J. D. Falconbridge. Many important questions were discussed, and it was resolved to ask the House of Bishops to issue a Pastoral to all the clergy of the Province on the need of greater social fellowship among our congregations.

The Chaplains overseas having found reason to question the efficiency of our methods for reaching men in the way of Church training and general religious thought, their judgment being based upon the general condition prevalent among the men overseas, the Council recommended the following steps with a view to rendering more efficient the methods at present employed in the Church. There is reason to fear that need exists for the better inculcation of Scripture teaching and Church knowledge. The following suggestions were made:—

1. The adjustment of the Theological courses in our Colleges for the training of the clergy to modern conditions. Special emphasis ought to be laid upon practical psychology, sociology and the art of teaching. It was suggested that his Grace might

inaugurate Summer Schools for the clergy.

2. The extension of the Sunday School. This extension may be in two ways: (a) The extension of the Sunday School beyond one hour; and (b) the establishment of Day Schools for religious instruction for a month in the summer in the mornings. These extensions may not be possible in all places, but experience shows that it can be done at least in some cities.

3. The issue of popular literature for distribution in the churches and elsewhere, setting forth the faith and worship of the Church.

4. Emphasis should be laid upon the fact that Christianity is life. The teaching office of the Church fails unless the truths and doctrines of the faith are not only held, but find expression in reverent worship and in the fulfilment by every member of the Church of all the duties of brotherhood, service and good citizenship.

5. Religious instruction in the public schools. We believe that one of the most widely effective ways of removing ignorance as to the facts of the faith would be the introduction of religious instruction in our public schools. It is now generally admitted that the foundation of all sound character is religion. We believe it would be in the best interests of the future of the Province that the children of the Province should be instructed in the Christian faith. We recommend that an appeal be made to the Provincial Government to have definite Biblical and religious instruction introduced as an integral part of

the school course in the public schools, and that further efforts be made to secure the co-operation of other religious communions towards the end in view, and that the Executive Committee be requested to carry out the resolution.

The Council expressed its opinion that it was most desirable that the Divinity students who had partly finished their course before going overseas, should be sent home in time to resume their College training next autumn.

There is to be a special meeting of the Executive on January 9th, 1919, and the Council will hold its next meeting on April 10th.

Annual Reunion at Holy Trinity Church, Toronto.

On November 19th, in the school-house of Holy Trinity, Toronto, the customary social in connection with the anniversary was held, and proved interesting as well as pleasant. The Rev. A. J. Arthur, until recently Curate of the parish, was presented by Mr. A. D. Langmuir, people's warden, on behalf of the congregation, with a cheque, and Mrs. B. B. Carter, wife of the Rector's warden, handed to Mrs. Arthur, from her friends of the congregation, an elegant hand-bag. The Rector and Mr. Hutson, the new Curate, each said a few words. Mr. Arthur returned thanks. Mr. Schiff sang the ever-welcome "Land of Hope and Glory." Refreshments were served, greetings exchanged, the National Anthem sung, and the pleased people left the cheerful room, decked as it was, with flowers, palms and British, American and French flags.

St. James' Church, St. John, N.B.

Rev. H. A. Cody, Rector of St. James' Church, on November 17th took as his subject the victory which has recently come to the armies of the Allies and his treatment of the subject was a rather unique one. He took the word "Victory," letter by letter and in that way illustrated the meaning of the peace. The first letter was V. This stood for the vindication of our cause. I expressed the extent of the victory. It was Imperial. C stood for culmination. T, the centre letter of the word, represented a cross, and was a form of the old Egyptian cross. O stood for opportunity. R stood for responsibility. Y was the last letter of the word. He spelled this why? This was a question that had been on the lips of many during the last four and a half years.

St. Mary's Church, St. John, N.B.

The special thanksgiving services on November 17th at St. Mary's Church, St. John, N.B., were three-fold in nature. Thanks for the lifting of the ban, the plentiful harvest and the signing of the armistice were given. The church was prettily decorated for the occasion with bunting and fruits of the harvest. Large congregations were present at both services. At the evening service special psalms and hymns and the Te Deum were sung. The Rector, Rev. E. Taylor McKim, preached on: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Special Services at Trinity, St. John, N.B.

A very impressive service was held on the morning of November 17th at Trinity Church, St. John, N.B. The Depot Battalion marched to the service, this being the first public church parade held since the battalion left the city for Sussex. Canon Armstrong, the Rector, preached a sermon on the subject of Thanksgiving.

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Thanksgiving Services at Ingersoll.

In St. James' Church, Ingersoll, was held a special thanksgiving service on November 15th. Rev. R. J. N. Perkins, the Rector preached the sermon and Rev. J. James of the Baptists read the Lessons. This was the culmination of intercessory services, which have been held every Friday evening since war broke out.

Diocese of Calgary.

At the last Executive Committee the Bishop reported that the Rev. J. Lintott Taylor had resigned the living of Banff, taking effect on

Splendid Progress—War Memorial

The Executive of the M.S.C.C. has sent out a statement regarding the Sunday School War Memorial, which shows a splendid response all over Canada. Out of 1,500 schools, 240 report to date over \$25,000 secured, which is more than half of the original objective. This makes it certain that if the remaining schools do their share, the amount asked for will be more than secured. Schools of all sizes are taking up the memorial with enthusiasm and devotion, securing bonds ranging all the way from \$50 to \$1,750. In some cases where schools felt they were not able to donate a bond, subscriptions have been sent in ranging from \$10 to \$50. A splendid spirit has been manifested everywhere.

Owing to the influenza epidemic and other causes, many schools were unable to complete their organization to secure a memorial during the period of the Victory Loan campaign. Some are writing to ask if it is now too late. It is not too late. Sunday Schools can still secure bonds by applying direct to M.S.C.C., 131 Confederation Life Building, Toronto. An additional advantage is that payments can be made gradually, over extended periods.

A statement, announcing the extension of time, is being issued. The Primate and chairman of the Executive Committee are calling upon all Sunday Schools which have not yet taken action, to do so at the earliest opportunity. The Committee hopes to be able to announce the successful completion of the Sunday School War Memorial before Christmas, when we commemorate the coming of the Prince of Peace.

October 31st, and the Rev. A. C. Swanson from the Mission of Bassano, Brooks, and Sutherland, December 31st. The Rev. H. H. Wilford had resigned the charge of High River as he found it more than he could do in addition to his own Mission of Okotoks, Millarville, DeWinton and Aldersyde.

It was arranged for Mr. Marsh, of Cochrane, to also take charge of Crossfield.

The Bishop expressed the hope that during the existing shortage of

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clergy, the parish clergy in all parts of the diocese would co-operate with him in trying to give occasional services in the vacant Missions.

The Rev. Atwood, of Ogden Mission, has also been given charge of Acme and Sunnyslope, and will give services at such times as he is able to do so at those points.

Progress at Navan, Ontario.

Sunday and Monday, November 10th and 11th, were banner days in the parish of Navan, in the diocese of Ottawa. The Sunday School, with less than 50 on the roll, decided to try to raise \$50 for a Victory Bond for the Sunday School War Memorial Fund. An appeal was made on Sunday night by the Rector, Rev. G. G. Wright, and when the subscriptions were totalled the amount aimed at was found to have been surpassed. It was then decided to try to reach an objective of \$100. This again was passed when application was made for the bonds before the close of the campaign. Some subscriptions are still coming in.

At the same service the Rector announced that on the arrival of the news of the signing of the armistice the church bell would be rung for half an hour. At the conclusion of the ringing, if during the day, a short service of thanksgiving would be held immediately. If at night, the service would be held at 9 o'clock the following morning. In either case, there would be a service in the evening to give every member of the community an opportunity to return thanks to God. At four o'clock on the Monday the bell rang forth its glad news and by a quarter to five a congregation of some 40 people gathered to acknowledge God as the Giver of victory.

Edmonton Notes.

The Rev. H. Alderwood, who has been assistant to Canon McKim at Christ Church for the past three years, left with his wife and daughter for England on November 6th. Mr. Alderwood has had special charge of St. John's and St. Mark's parishes, and leaves a splendid record of work behind him. As secretary of the Diocesan Sunday School Association, Mr. Alderwood has also done excellent work, and it is hoped that he will soon return to Edmonton. The Rev. G. Bowring has been appointed to succeed Mr. Alderwood.

An ordination service was held by the Bishop in the Edmonton Mission Chapel on October 22nd, the Rev. A. Mather being raised to the priesthood prior to his leaving Edmonton for service overseas. Mr. Mather took his theological course at St. John's College, Winnipeg, and for some time has been in charge of the parish at Wabamun.

Dr. Ribourg's Sermon at Toronto University.

Rev. A. E. Ribourg, D.D., of St. Alban's Cathedral, preached the sermon at Toronto University at the weekly service last Sunday in the Convocation Hall. "The Church's special mission, to uplift, sanctify and spiritualize mankind," was his theme. "She must fulfil that function or perish from the earth." The war was the proof that Christianity has not been whole, pure and full in every country professing it. It is a challenge, a summons, to all classes of Christians all over the world, prophets, ministers and people, to exert themselves strenuously to make Christianity now real and strong and to

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give it its proper interpretation. For this end the Christian Church must prepare itself. To Christianize and spiritualize some of the churches may spell their financial ruin, for they are under the control of interests which are antagonistic to Christ's claims. In other cases it will entail the demolition of many ecclesiastical customs and theological assumptions which have long been held sacred. Those who return will no longer be satisfied with the husks of tradition, with ceremonies and ordinances and the commandments of men. They will demand the bread of life itself. Ecclesiastical religion will not satisfy them. They will require a religion which is moral towards God and moral towards men. But in order to be heard and in order to make an impression upon the world, the Church must divest herself of the mediaeval traditions and customs in which she has wrapped herself and adjust herself to her time, or the 20th century people will resent her interference. The Church is not to undertake to run the community, but simply the friend and constructive

genius of every noble undertaking which means the betterment of the community.

A Good Word About Rev. (Capt.) L. E. Skey.

Lieut. J. D. Morrison, a Y.M.C.A. officer in France, has written to the National Council regarding the work of Rev. L. E. Skey, Rector of St. Anne's, Toronto. "He asked specially to be allowed to serve in a forward position, and for two weeks during that historic advance he laboured for the wounded amid scenes of danger, suffered slight gassing, and with a German prisoner as his constant companion and helper. This German worked faithfully making tea for Canadian soldiers, and grew attached to Capt. Skey." Capt. Skey's conduct in the danger zone was particularly commended by this officer.

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Rev. Percival Mayes Inducted.

A very impressive service was held in St. Mark's Church, Hamilton, on November 21st, when Rev. Percival Mayes was inducted as Rector. The induction service was conducted by Bishop Clark, of Niagara, assisted by Canon Howitt. Rev. Professor Cosgrave preached a most appropriate sermon, taking as his text, "And He ordained twelve that they should

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be with Him and that He might send them forth to preach." Professor Cosgrave impressed upon the congregation the necessity of helping their pastor in every way, and in an eloquent appeal, begged for the co-operation of all the parishioners. The Rev. P. Mayes succeeds the late Rev. C. P. Sparling, recently deceased.

Church of the Messiah, Toronto.

Last Sunday, services for the twenty-eighth anniversary were held in the Church of the Messiah, Toronto. The Vicar, Rev. S. A. Selwyn, completed three years in this charge the previous Sunday. He had asked the parishioners for \$1,000 as a special anniversary offering. Over \$1,100 was given at the services. The special preachers were Dr. W. T. Hallam and Dr. Griffith Thomas. The excellent music was a noticeable feature of the services.

Victory Bonds Purchased.

The Sunday School of St. Matthew's, Toronto, has purchased Victory Bonds to the amount of \$400, which sum will be devoted to the endowment of the Indian and Esquimaux work.

Plan Federal Church in United States.

Representatives of nine Protestant denominations have accepted an invitation of the Presbyterian Church in the United States of America to meet in Philadelphia, December 3, to consider a proposal of the Presbyterian General Assembly for "Organic union of the Evangelical churches in America." The plan, as presented for discussion, calls for an interdenominational council to work out a plan for making "One federal church out of all these denominations." The denominations which will be represented at the conference are the Presbyterian Church in the United States of America, Protestant Episcopal Church in the United States, Reformed Church in the United States, United Presbyterian Church of North America, Methodist Episcopal Church, Congregational Churches, Disciples of Christ, Evangelical Synod of North America and Moravian Church in America.

A Worthy Record.

Sincere and general were the expressions of regret at the annual meeting of the Infants' Home and Infirmary, Toronto, on November 15th, when it was announced that the president, Mrs. Wm. Boulbee, of St. Luke's Church, Toronto, who for the past 30 years has been on the ladies' board, was retiring from office. The Hon. Featherston Osler spoke of the many and great services she had rendered the institution. For 13 years Mrs. Boulbee was treasurer, and for the last 17 years has been president. On behalf of the board of management, Mr. Featherston Osler presented Mrs. Boulbee with a very handsome china breakfast service.

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**The
Jolly Animals' Club**
By LILIAN LEVERIDGE

XX.

A Thing of Mystery.

"MRS. Bear," said Puck one evening, just as the darkness was settling down over the Merry Forest. He glanced over his shoulder and spoke in a half whisper, and there was a sort of haunted look in his eye. "Mrs. Bear, do you know, I have a queer feeling all the time that there's something around."

"Something around!" exclaimed Mrs. Bear in surprise. "I should think there are a good many things around. What do you mean?"

"Oh, I can't just explain it, and I suppose you'll think me crazy. I don't mean anything we can see; but there's something queer. I don't feel safe, and every little while there's a sort of creepy feeling comes over me, and all the hair on my back stands straight on end."

"How very strange!" cried Mrs. Bear in alarm. "Surely you must be sick. You'd better go home and go to bed."

"Bed! I couldn't think of such a thing! I tell you, Mrs. Bear, there's no joking about it. There's something in the Merry Forest that shouldn't be here, and none of us are safe. Don't you feel kind of queer yourself?"

Mrs. Bear was silent for a minute, and then she whispered: "Now you mention it, I do feel rather creepy. Whatever do you suppose can be the reason? What can the Thing be?"

"That's what I'd like to find out. But it's very certain that we have a dangerous enemy lurking not far away, and I think everyone in the Merry Forest should be warned to be on the watch."

"I think so too, and I'll tell everybody I see."

Mrs. Bear did tell everybody she saw, and she made it a point to see a good many. It was a strange thing that everyone, upon hearing of the mysterious Thing that was hiding in the Forest, felt that queer creepy feeling. Still, all that night and the next day passed without anything being discovered or anything happening.

In the evening there was to be a meeting of the Jolly Animals' Club. The lamps were all lit in the Cave of Fireflies when Puck, the monkey, and Fleetfoot, the deer, arrived. They came together, and were the first.

Both stopped short in the doorway with a little cry of alarm. The Thing had been there! It had actually been in their own secret Cave! It was the Thing, sure enough, they smelt it! And though it was nowhere to be seen, it must have been there only a few minutes ago.

Fleetfoot started and trembled; her nostrils widened and her eyes grew as big as tea saucers. "I know what the Thing is now," she gasped wildly. "It's a Man—one of the kind with a fire inside of him, and that's the most dangerous kind there is. Oh dear! Where can we go? What can we do?"

By this time quite a little crowd were gathering at the door of the Cave, and it seemed plain to everybody that Fleetfoot was right. There was the unmistakable smell of smoke in the air—not ordinary wood smoke, but something with a strong, peculiar odor that had never been known to come from anything but a Man with a fire in his inside. More than one of the Jolly Animals had seen this deadly-dangerous enemy, but for the benefit of those who hadn't, Puck ex-



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plained that the smoke came in little puffs out of his mouth or through a very tiny chimney. Sometimes he had a larger chimney, long and black. Both fire and smoke came out of this, with a noise like thunder, and if anybody were in sight, as likely as not he would die suddenly with the shock.

"There will be no meeting to-night," said Professor Owl after a while. "The best thing we can do is to form ourselves into a search party, all keep together, and hunt through every foot of the Merry Forest until the enemy is found. Then, all pitch into him, tooth and claw, and make an end of him."

This seemed very good advice, and the party began its search at once. They searched until long past midnight without finding so much as a track of the enemy, which was very strange indeed. Everybody was very tired when at last they returned to the Cave. Some of the birds had given up and gone home to their nests, and Puck also had been missing for the last hour.

Fleetfoot and Mrs. Bear came once more to the door of the Cave, and again they stopped short with a cry—this time a cry of surprise and rage rather than of fear.

There on the edge of the platform, with his arms folded and his legs crossed and with the Queen of Sheba's hat stuck sideways on his head, sat Puck—smoking a pipe!

"Ha, ha, ha! Ho, ho, ho! He, he, he!" laughed Puck, waving his pipe in the air. "Aren't we a jolly lot? Aren't we clever? Couldn't fool us, eh? Not by a long shot! Ho, ho, ho! He, he, he! Ha, ha, ha!"

"You'd better laugh while you have the chance," growled Mrs. Bear in a rage. "It's our turn now. Catch him, you fellows! He's got to be taught a lesson for once in his life."


As she spoke, Mrs. Bear rushed forward. Fleetfoot and Quilly-Coat and all the rest of them followed, and a wild chase began which would have knocked down the walls if they hadn't been pretty solid. Puck was spry, but he had no chance against so many.

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Boys and Girls

My dear Cousins,—

You have no idea how excited I was over marking your answers once again. A good many old friends turned up in my bundle of letters, and also some new ones from a good long distance, Manitoba in one direction and Quebec in the other, besides one or two new ones from nearer home.

I was very pleased with your answers, too, but the chief fault about them all was that, as a rule, the texts you chose for a side wall were rather long; those little mission churches don't have very long walls, do they, and they wouldn't look very nice if they had too many words on them, do you think? But apart from that, they were very good, and I had a hard time judging. You see, some of you would have one that was simply splendid for the place where it was to go. For instance, Paul Gardner suggests: "In the morning will I direct my prayer unto Thee," and "At evening time it shall be light," and these, I think, very good for the walls, but the rest aren't quite so suitable. So I had to judge on your choice as a whole, and I think you will be rather glad that the first prize goes to a new cousin whom I didn't know before. Congratulations, Alfreda! Don't forget to write and tell me how you like your prize.

Now for the new competition. You may have heard your fathers and mothers and all the other grown-ups talking a good deal lately about something called "reconstruction." I wouldn't wonder if some of you said: "Papa, what is reconstruction," and then your father would tell you how the soldiers are going to come back to Canada after suffering all they have done for us, and how we have to help to make life bright and happy for them, and everybody else too. We've got to find work for them—something they can do, something they'll like doing, and something that will bring them good wages, so they can have good homes. In fact everybody, girl and boy-cousins, grown-ups too, have to do their level best now to live uprightly and honestly, helping everybody who isn't as well-off or as happy as they are themselves, and trying to make a new Canada, where there won't be any more wretchedly poor people who never get a chance. That's a little bit of what "reconstruction" means, and everybody can help.

You can begin right at home by helping mother or father—don't I feel proud of letters from cousins who have been great helps on farms and in homes this summer!—by being cheerful and not sulking when you're asked to do a thing, by making home so bright and happy that your father can go to his work in a happy frame of mind, and not worry about a cross, snappy, little family back home. Then if father feels good, why, he can do his work better, he can think better how to help, and get hold of his part in this reconstruction scheme. See?

Now I guess you're all saying: "Well, but what on earth has this got to do with our competition?" So I'll tell you now. It's going to be called a "Help Competition," and I want you to choose out of the Bible—anywhere—what you consider the six best texts about God helping us. It may be a text showing how He did help once, or it may be a text containing a promise—any sort of a text so long as it is about help. Don't forget your age. One new cousin, I am sad to say, was disqualified because she forgot to say how old she was.

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Before I close, I must say "Thank you very much" to two cousins who have sent me poems. One of them sent two, both of his own composition. He doesn't want his name printed, but he knows who it is, don't you, Cousin Poet (dear me! I nearly said your name then!), when I tell him I'll have to ask the Editor to see if we've got enough room. Seems to me, somehow, these grown-ups take up more than their fair share, but what are you to do? Another cousin—a girl this time—has copied out a poem which I quite like, only as it isn't her own composition, I'm not quite sure about what to do with it. I'll save it up, Muriel, and see about it; but thank you all the same. It made me laugh.

I'll have to stop now, or there won't be space enough for the Competition results.

Your affectionate

Cousin Mike.

Results in Text Choosing Competition.

Prize—Alfreda Hall, age 11, 290 Sheldrake Boulevard, N. Toronto.
Highly Commended in Order of Merit.

1. Paul A. Gardner, age 12, Bobcaygeon, Ont.
2. Hilda Mount, age 13, the Rectory, Longueuil, Quebec.
3. Joy Belt, age 13, St. John's Rectory, Stamford, Ontario.
4. Freda K. MacGachen, age 10, Collingwood, Ontario.

Help Competition.

Choose, from anywhere in the Bible, six texts you like the best, which tell about God's help—either help He has given, or a promise of help which He has made.

Last day for receiving answers will be Thursday, December 19th. (So you'll get your results just after Christmas, all being well.)

Competitions are open to Boys and Girls under 16.

Competitors must write their age on their answers, please.

In Old Age

Health and comfort in old age depends largely on keeping the liver and kidneys in healthful action.

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and in five minutes he was caught and held firmly by hands and feet.

"What's to be done with him?" asked Quilly-Coat. "If you want any shooting done I have plenty of arrows on hand."

Just then Professor Owl, who had been trying in vain to make his voice heard, fluttered forward. "Don't be too rough," he advised. "Remember that brotherly love is the law of our Club."

"O bother brotherly love!" cried Mr. Blue Jay.

"That's what I say!" "And me!" "And me!" came in a chorus of voices. And Dr. Crow added: "We'll love him all right when we've punished him well, but I'm a firm believer in the bitter dose. Let him take his medicine."

"Very good!" the rest agreed, and Professor Owl retired to a dark corner in order to hide the gleam of satisfaction in his big round eyes. Although he had forgiven he had by no means forgotten the day when he had been the victim of this same wicked monkey."

All kinds of punishments were suggested, but though Puck grew pale with fright he didn't say a word until someone suggested bending down a good springy sapling, tying him by the tail to the top of it, and letting it fly back.

"O don't, don't do that!" he begged. "You surely won't hang me for a little joke. I only meant it in

fun, you know. We've all been so fearfully good that I just couldn't stand it. O, please don't hang me!"

The fact was, Puck wouldn't have minded this at all, for it was just fun for him to hang by his tail. And as he expected, that was the very thing they determined to do.

But Puck was not to get off so easily, for his wicked little joke brought its own punishment. Just as they were about to tie him to the treetop he turned suddenly pale and sick. "O, dear!" he cried. "I believe I'm going to die. I feel awful. My head is all going round, and I have—such a pain—in my—stomach!"

"He's just putting that on," said Rennie, Red Fox.

"He does look sick, though," declared Dr. Crow. And Puck was sick—good and sick—there was no doubt about it.

"I was just expecting that," said Red-Tail. "When I was at the Other Side of the World, Roy did the very same thing one day, and he was dreadfully sick. His mother told him that there is poison in the stuff they smoke in pipes—it isn't inside of men at all. She said if he kept on doing it he might get over being sick, but he'd never be very clever or wise."

Satisfied with this explanation, the Jolly Animals decided that Puck was getting his "bitter medicine" all right, and they let him alone. As soon as he got better he dug a deep hole in the ground and buried the *Thing*.

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RECOMPENSE.

George Klinge.

We are quite sure
That He will give them back—
Bright, pure and beautiful;
We know He will but keep
Our own and his until we fall asleep;
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be
fair—

To change the spirits entering there;
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe

They will receive
Us, you and me, and be so glad
To meet us, that when most I would
grow sad,

I just begin to think about the glad-
ness,
And the day

When they shall tell us all about the
way
That they have learned to go.

I do believe that just the same sweet
face,
But glorified, is waiting in the place
Where we shall meet, if only I

Am counted worthy in that by and by.
I do believe that God will give a sweet
surprise
To tear-stained saddened eyes,
And that his heaven will be
Most glad, most tided through with
joy

For you and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for
shade,
And placed them side by side—
So wrought in one, though separate,
mystified,
And meant to break
The quivering threads between.
When we shall wake,
I am quite sure we will be very glad
That for a little while we were so sad.

—“New York Times.”

AN AVIATOR'S REASON FOR FEARLESSNESS.

We at home are learning in our fashion the same lessons our men are learning in the trenches, lessons of reverence, of humility, of childlike dependence on the Unseen. It is a philosophy forced on us whether we will or no, and fortunate are the natures sensitive and responsive to its teachings. For it is imposed on us from without by a power greater than we are; and as we, frail atoms of mortality, find ourselves caught in the mighty crash of elemental forces, it offers us at once a shelter and a rock to set our feet on. “I could not be fearless in the air, as I must be,” wrote a young aviator, “were it not for the consciousness of God's protection.” The feeling so simply expressed rises from the profoundest depths of the human spirit, and is common to those called to perilous service, and to those who wait for them at home, racked with suspense, their hearts steeled for the worst.—“Milwaukee Free Press.”

A TRIBUTE TO OUR MEN AND THE NURSES.

A Canadian Chaplain writes: “The men at the front are all wonderful. Give them a cheery word and they are with you all the way. Sing and yell till you would imagine yourself at an intercollegiate rugby game. In spite of actual knowledge of casualties; the last lots of men to reinforce, on leaving here have sung all the way to the station.

The hospitals are wonderful, but the spirit and work of the nurses is more so. No wonder the boys love them. They would get out of bed to help the sisters if they were allowed. Some of the girls have worked themselves to a rag, but their influence and work make the hospitals what they are to my way of thinking.

From the general tone over here it is going to be pretty hard after the war on the man who has not done something pretty definite during the war.

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