

# Canadian Churchman

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No. 48.

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## THIS WEEK

Christian Year \_\_\_\_\_  
Comments on Matters of Interest \_\_\_\_\_ "Spectator"  
Why is Christ Coming? \_\_\_\_\_ Rev. Dyson Hague  
Wanted! A Man \_\_\_\_\_ Archdeacon Woodall  
Canadians on Leave in London \_\_\_\_\_ Joseph Freeman Tupper  
The Bible Lesson \_\_\_\_\_ Rev. Canon Howard, M.A.

## NEXT WEEK

When is Christ Coming? \_\_\_\_\_ Rev. Canon Howitt

### THE SURROGATE COURT RECORDS REVEAL

that out of every Hundred widows,  
only Eighteen are left in good or comfortable circumstances;  
Forty-Seven are obliged to seek employment of some kind,  
and the remaining Thirty-Five are left in absolute want.




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By HORACE G. HUTCHINSON. Price 50 cents.  
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Upper Canada Tract Society  
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**Personal & General**

The Rev. Canon Hedley, Rector of Port Arthur, who is serving as overseas Chaplain in England, has resigned his parish.

\*\*\*\*\*

Captain the Rev. C. E. Jeakins, Brantford, Ont., addressed the battalion Chaplains at the Exhibition Camp, Toronto, on Monday last.

\*\*\*\*\*

Canon C. S. Woodward, Precentor of Southwark Cathedral, England, has been awarded the Military Cross for conspicuous bravery at the front.

\*\*\*\*\*

Bishop Cheney, one of the leaders in the formation of the Reformed Episcopal Church, died in Chicago on November 15th in his eighty-first year.

\*\*\*\*\*

The number of Y.M.C.A. buildings has increased from 359 in 1900 to 782 in 1916, and the value of the buildings from \$21,600,000 to \$83,300,000.

\*\*\*\*\*

Canadian casualties to date show that 9,457 have been killed in action, 3,477 died of wounds and 3,272 missing. There have been over 60,000 casualties reported.

\*\*\*\*\*

The Rev. J. B. Fotheringham, Rector of Goderich, is reported to have been offered the rectorship of Grace Church, Brantford, as successor to Archdeacon Mackenzie, resigned.

\*\*\*\*\*

Canon C. H. Rolt, Vicar of Huddersfield, England, has been appointed Dean of Cape Town. He was one of the fifty clergy who took part in the Mission of Help in 1904 in South Africa.

\*\*\*\*\*

Dr. Victor Moorhouse, the youngest son of Dr. and Mrs. H. H. Moorhouse, of Spadina Avenue, Toronto, has been awarded the Military Cross for distinguished service on the battlefield.

\*\*\*\*\*

The Bishop of New York has suggested to the clergy of his diocese that the collections taken up on Thanksgiving Day be used for the suffering victims of the war, and they will, unless otherwise directed, be turned over to the Red Cross Society.

\*\*\*\*\*

The Archbishops of Canterbury and York have intimated to the Central Council of the National Mission their desire to nominate a Central Continuation Committee of some twelve or fifteen persons who can "give a consecutive character to the work" during the remainder of the present year and in 1917.

\*\*\*\*\*

There was recently held in St. Paul's Chapel, Trinity parish, New York City, a celebration of the Holy Communion in classical Chinese. The celebrant was Chi-Ching Yen, B.A., a graduate of Boone University, China, who is now studying at Columbia University and at the General Theological Seminary, New York.

\*\*\*\*\*

The marvel of these days is the military mail service, which enables the soldiers of the Empire to send home 5,000,000 letters each week and to receive 7,500,000 letters and 700,000 parcels weekly. And all this mail matter crosses oceans or seas and channels and international boundaries with a very small percentage of errors in delivery.

\*\*\*\*\*

The Anglican missions in India are suffering severely for the want of men, a direct outcome of the war. The Rev. W. E. S. Holland, Prin-

cipal of St. Paul's Cathedral Mission College at Calcutta, in a letter written to a friend in the United States, says that two of the men on his staff have been killed and several others who were to have come out have enlisted.

\*\*\*\*\*

Wolfe's Memorial at Westminster.—Quite apart from historical associations, no better spot could have been selected at Westminster Abbey than the Wolfe Memorial on which are the colours of the Canadian regiments while they are at the front. Being colossal, the monument gives ample accommodation for the ever-growing pile of flags.

\*\*\*\*\*

The Convention of the Diocese of New York at its recent meeting adopted resolutions favouring total abstinence, co-operation with all active temperance forces in urging not only total abstinence on the individual, but also in favouring any legislation, such as an optional prohibition bill, which will give the people a chance to speak for themselves on the question of license or no license.

\*\*\*\*\*

St. George's Church, Ottawa, had a debt of \$14,000 in 1902 on which the congregation was paying \$840 a year interest. The principal has been reduced to \$5,500 and will be entirely wiped off in another 13 years, by their debenture plan, without its being a great burden to anyone. This parish has an honour roll of 171, nine of whom are nurses and two in the navy. Fourteen others have laid down their lives.

\*\*\*\*\*

Lieut. Gordon H. Smith, son of Dr. Harley Smith, formerly Italian Consul in Toronto, and now in the medical service overseas, narrowly escaped death when flying shrapnel penetrated his pillow, scraped the edges of his Prayer Book underneath and tore into the pages. The Prayer Book has been received by the father. Lieut. Smith had previously been recommended for the D.S.O. for gallantry. When the piece of shrapnel ripped and tore into the pages it stopped at the words: "Send unto them help from above, and evermore mightily defend them."

\*\*\*\*\*

An interesting supplement to a statement published lately with regard to the courage of the English clergy now acting as Chaplains at the front (called in question by a Jesuit paper), comes from the Bishop of London. The Bishop read a letter from a Middlesex soldier, who wrote: "Our padre is a grand chap. He's with us everywhere." Holding up a copy of an illustrated paper, the Bishop said that there was "the picture of a chaplain's tunic after he had smothered a bomb which was about to explode, and thus saved seven men. "And he was a parson," he added. "This is the answer to the people who say our clergy are cowards."

\*\*\*\*\*

A special War Mission was held in the city of Ottawa, November 12th to 19th. The churches chosen as Mission centres were: Christ Church Cathedral, missionary, Rev. F. H. Brewin, M.A., Woodstock, Ont.; St. Alban's, missionary, Right Rev. Dr. Roper; St. Matthew's, missionary, Rev. Canon Kittson, Ottawa; and St. John's, missionary, Rev. R. C. Blarave, D.D., Belleville. Their Excellencies, the Duke and Duchess of Devonshire, attended St. Alban's Church, Sunday, the 19th, for the closing service of the Mission in that centre. Considerable interest was manifested during the course of the Mission and many problems were solved for those who attended.

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# Canadian Churchman

Toronto, November 30th, 1916

## The Christian Year

The Second Sunday in Advent.

"The God of Hope"—so the Apostle, in pregnant phrase, names their Heavenly Father to the little band of struggling Christians in the mighty and hostile city of Rome. "The God of Hope"—the God who ever inspires His people in the face of the most tremendous odds, with an undiscourageable optimism; the God who is the God not of a closing eventide, but of an opening dawn; of a light, which in spite of clouds and darkness, is bound to have its "white tremendous daybreak." "The God of Hope"! The Apostle thus sums up not only the conclusion of his own religious experience, but the essence of the whole age-long self-revelation of the Divine. From the dawn of religious history this was the outstanding characteristic of the mighty process. God was "the God of Hope." Abraham heard the call and passed westward, the first Pilgrim Father, sustained by the hope of a deathless promise. Moses led the difficult hosts of Israel through the weary forty years of the thirsty desert, held up by the hope of what was to be. All down the history of Israel, through the darkest and most depressing periods, through defeat and exile, there shone in the hearts of Psalmist and of Prophet, like a beacon star, the hope of the Promise given to the fathers. At length the hope became fact. In Jesus of Nazareth faithful souls recognized One who surpassed all that they had dared to ask or think. The dawn had broken at last. The Dayspring from on high had visited those who sat in darkness and in the shadow of death.

But again full satisfaction was postponed. Christ left His disciples endowed indeed with His spirit, but deprived of His visible presence, to battle with a hostile world. They still had need of a bracing stimulus, and this was again found in the gift of a Hope—a Hope of their Master's Return, which would usher in the triumph of His cause and bring to fruition the life and immortality which His Resurrection had revealed.

"Thou art coming, O my Saviour,  
Thou art coming, O my King,  
In Thy beauty all-resplendent,  
In Thy glory all-transcendent;  
Well may we rejoice and sing!"

So Miss Havergal well expresses the glowing, the enthusiastic Hope of the early Church. Somebody has well said that the dominant note of the Old Testament is "He will come": while that which rings through the Apostolic Epistles is this, "He will come again."

It is instructive to notice that Archbishop Cranmer, living at a period of stress and persecution, finds this "blessed Hope of everlasting life," (so intimately connected with the Lord's Second Advent), to be the very essence of those holy Scriptures, which he prays in the Collect that we may read, mark, learn, and inwardly digest.

Note, finally, the reasonableness of this Christian solution of the age-long travail of the world. The Christian Scientist says, "Ignore evil; it does not exist; it is a delusion of mortal mind." The Gospel recognizes the existence of evil, but proclaims that Christ has already potentially conquered it, and will actually one day do away with it. The waves may rage horribly, but the Lord that sitteth above the water-floods is mightier, and He is "The God of Hope."

## Editorial Notes

The National Mission.

We have been asked several times to give more information in the columns of the Canadian Churchman regarding the progress of the National Mission in England. We can assure our readers that we should gladly do this were there any information to give. The difficulty is due not to the lack of literature published in connection with it, nor to lack of interest in it. It is due largely to the character of the Mission itself. The message of the Mission was as much to the leaders in the Church itself as to the indifferent and irreligious. It was an effort to get nearer the root of the matter by prayer, by communion together and with God, by speaking to others individually and collectively regarding their soul's welfare, and by a more careful consideration of the different phases of the work that we as members of Christ and the Church have to do. There is nothing to tabulate in such an effort and yet we cannot help thinking that it is the most effective kind of effort. The results will be seen in the days to come in greater sincerity and godliness in individual lives and in greater unity and zeal within the Church, in deeper interest in Missionary and Social problems, and in wider sympathy with those who do not see eye to eye with us. The Mission, under the guidance of the Holy Spirit, cannot fail to bring the Church nearer to Christ, the centre and hope of all its effort.

\* \* \* \* \*

"Wanted! a Man."

The letter under this heading in this number of the Churchman ought to be read by every member of the Church in Canada. What is true in the diocese of Moosonee applies to every diocese where Indian work is being carried on in Canada. The same cry has been heard time and again. The older workers among the Indians, both men and women, who have spent their lives in bringing into the fold of the Church large numbers of our aborigines, are passing away and they see few younger men and women coming forward to take their places. They see, on the other hand, the Roman Church ready to take advantage of every opportunity to profit by our neglect. We are not blaming the latter, for we have no right to blame anyone for stepping in if we withdraw. There is evidently something wrong in our own Church when this sort of thing happens and instead of wasting time in finding fault with others we had better search out the trouble and remedy it.

\* \* \* \* \*

Where is the Trouble?

We may as well be absolutely frank regarding the situation facing the Church in the matter of Indian Mission Work. There is an impression in the minds of a great many Church members that the work is not worth the effort and money expended on it. We shall not attempt to discover the source of this impression. It exists and unless it is overcome we may just as well prepare for the worst. In a few years the whole of this work is to be handed over to the Church in Canada, and unless something is done, and done at once, to set matters right, especially in Eastern Canada, this will be little short of a calamity. It is probably true that some of the methods of the

past are out of date, especially in the missions where the Indians are in constant contact with white men. It is possible, also, that money might be used to better advantage in certain cases. We are convinced, though, that wholesale criticism is uncalled for and is unfair to both the work and the workers. The trouble lies largely in the lack of a proper co-ordination of the work, both among the various dioceses and between the dioceses interested and the M.S.C.C. Board. There is needed, also, more and better training on the part of new workers and more information on the part of the Church as a whole regarding the needs and the character of the work being done. Certain missionaries should be set free each year for definite and systematic deputation work. We have no fault to find with the deputation arranged for, to visit the various mission centres. It will probably do much good. What is needed worse than this though is a deputation of missionaries from the West to the East. The cause is worthy of it and success demands it.

\* \* \* \* \*

Spiritual Poverty.

In a recent issue of "Public Opinion" the statement is made that "the dominating lesson of the war which has hurtled through the universe is—that a civilization which is not based on a spiritual foundation is no civilization, but force with a ferocity and devilry of which brute force and nature have no trace." The lesson we learn from Germany is forcing thinking men everywhere to look for something higher than what has ordinarily been called civilization. Material things are rapidly losing their grip, and the whole world is being thrown back upon the spiritual. The attitude of mankind to-day is one of expectancy, the looking for a revelation of a higher power that will provide a solution for the awful condition of things that exists. The opportunity for the Christian Church must be manifest to all. The message that it ought to preach should also be manifest. Bishop Taylor Smith, Chaplain-General of the British Forces, stated recently, however, that the one thing that more than anything else has been revealed by the war is the spiritual poverty of the Church, and that at the root of this poverty are to be found infidelity, indifference, intemperance, impurity, and Sabbath desecration. There is doubtless much truth in this statement, however disagreeable it may sound, and it behoves Christians everywhere to take it to heart. Any toleration of such sins within it will bring disaster and it will require the utmost determination and co-operation to eradicate them. It is useless to find fault with the past. The present and, to a great extent, the future are ours to make them, with God's help, what we will. Let us, therefore, eliminate all petty jealousies, sinful suspicions, and self-seeking partyism, and recognizing our mistakes in the past, seek only to know the will of God and to do it.

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Life is a duty, bear it;  
Life is a duty, dare it;  
Life is a thorny crown, wear it;  
Though it break your heart in twain;  
Though the burden crush you down,  
Close your eyes and hide your pain;  
First the cross and then the crown."  
—Father Ryan.

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## Meditations on the Lord's Supper

Rev. C. Cameron Waller, D.D., London, Ont.

N.B.—These meditations are intended to be non-controversial. They follow the account of the Lord's Supper given in St. John 13-17. For the general idea the writer is indebted to his father, the Rev. C. H. Waller, D.D. He has given the greater part of them on different occasions in church and found them helpful to himself. They are set forth here with the earnest prayer that they may be helpful to others, and encourage a fuller and more frequent use of the Holy Communion.

### MEDITATION No. 4.

QUESTIONS CONTAINED, ST. JOHN 14:1-7.

Three questions or remarks of three Disciples are recorded in this chapter. The first by Thomas (v. 5), "Lord, we know not whither Thou goest and how can we know the way?" The first thought is that the Lord's Supper gives us an opportunity of holding Spiritual Communion with Jesus Christ. We have come to meet Him, with all our manifold difficulties and temptations. The weakness of our faith raises doubts and questions in our minds. But let us use the opportunities of Communion to bring our difficulties to Him in prayer. Let us now take the thought presented in the first verse of this chapter. Jesus had just made the terrible announcement of the traitor and predicted the Denial by Peter. Our natural weakness and infirmity may well fill us with awe and dread. If these men who had been the close companions of Jesus for three and a half years were going so terribly to fail, how can we hope to stand? Hear Him say, "Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's House are many Abiding Places. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto Myself that where I am there ye may be also." We are accustomed to think of the mansions, the abiding places, as of something in the dim future and that is, of course, right; but there is another idea here also. The word "abiding places" implies something permanent as opposed to the shifting ground of betrayal and denial, a place where we are solidly on the Rock immovable, unshaken by storm and tempest. The abiding place is where Jesus Christ is. If in heart and mind we dwell with Him, we have already a foretaste of the mansion which He is preparing. This brings us to St. Thomas' question and its answer: "Lord, we know not whither Thou goest and how can we know the way?" Jesus saith unto Him, "I am the Way, the Truth and the Life." He is Himself the answer. He is going to the Father. We are to be with Him. How may we go? By being with Him now. By walking in His way now. By having His truth correcting our falseness now; by having His Life abounding in us now. Thus, and only thus, can we attain to the mansions, to the abiding places. Thus, and only thus, can we avoid the false dealing of Judas, and the false speaking of Peter. Thus, too, and only thus, can we live the life. It is His life that we come to the Communion to receive and in the strength of that Life we go our way, which must be His way, to live it in the world and to show men that we have something in Jesus Christ which the world has not and cannot have apart from Him.

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Be trustful and receive the Kingdom of God as a little child receives a gift; not only its doctrines, but its invitations and promises.

## Comments on Matters of Interest from Week to Week

Meetings of men of intelligence and purpose are always interesting to the observer, even when they may be truthfully described as almost wholly dull. To the writer it is a source of perpetual interest to follow the working of the minds of different personalities even when those minds appear to give forth no light. In reality it is extremely difficult to say with certainty that any man discussing a subject fails to make a contribution to its progress or solution. Just as vision depends as much, possibly more, upon the mind behind the eyes that see than the object seen, and hearing is more a matter of the personality of the hearer than the sound heard, so a discussion is chiefly a matter of the responsive intellects and imaginations of the audience than of the speaker presumed to enlighten the people before him. The British Government early in the war appointed a board of scientific experts and called for suggestions of possible inventions that would be useful in this great struggle. The definite genesis of the famous "Tank" has not yet been given out, but it would not be surprising if some clumsy effort from an illiterate mechanic to portray an implement of war quite different, working in the keener intellects of experts gave birth to this surprising weapon. Spectator has always felt that it is easier to speak or write, usefully, for men of knowledge than for the other kind, because to one, a hint or far-off suggestion is all that is necessary, while the other requires fullness and accuracy of exposition, something that may be beyond the range of the would-be instructor. Thus meetings of men with and without intellect of note are interesting, for if the interest does not centre in the man who would lead, it is quite likely that it will be generated in the response of those who hear.

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One is more or less conscious of a certain incongruous inconsistency of men at all times, and interest in these little frailties of the flesh is none the less poignant when ecclesiastics are concerned. For some reason or other men are terribly concerned about the completeness and articulation of life and presumably everyone has his lapses, but even in the face of these he is most jealous of his consistency. For example, men feeling the burden of implicit obedience to constituted authority in the conduct of worship have violated the letter of the law in the interests of what was believed to be the edification of the worshipper. Constituted Authority said: "This is very dreadful. You have shaken my confidence in your loyalty. You have forfeited my good-will and I cannot promote you within the Church. The positions of trust and influence must go to those who are safe and conscious of their responsibility." Then, when a growing body of opinion confirms this disobedience Authority says: "I will look into this matter," and eventually it says: "I will revise my code of worship, and in the preface to the revision I will put these words, 'The chief result of the present revision will be found to be the adaptation of rubrics to customs generally accepted at the present time,' " etc. An ecclesiastic solemnly assures his brethren that he is only an agent or servant of the Church and cannot do more or less than is set down for such an officer and straightway proceeds to celebrate the Holy Communion in his own way. Another says he feels that he ought to have fellowship within certain limits with those outside his own communion but spiritual incompatibility renders it impossible.

Still another affirms ecclesiastical incompatibility but finds fellowship on some other basis. All these things are done out of a good heart with a high purpose and probably sufficient justification within. It indicates that we should all be charitable, for the inconsistency of others though it may not be ours is almost certain to be a warning that ours is to be found in some other direction.

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The General Secretary in his annual report on what he terms Broad Outlines, takes up at very considerable length the relations between the Woman's Auxiliary and M.S.C.C. With unusual care and caution he leads up to his main position, which eventually develops to be a complete, airtight amalgamation of the two organizations. It is a case of the fellowship of the lion and the lamb, one on the outside and the other within. One Board of Management, one policy, one purse, that is the ideal. As the aspirations of the General Secretary of M.S.C.C. are applicable to the missionary policy of the Church, it is to be presumed that he desires to know what the mind of the Church may be and how far it will support him in his efforts. So far as Spectator is concerned, he has never been able to see any real advantage to be gained by a policy that destroys or seriously weakens the corporate existence of a singularly efficient element in the missionary organization of our Church just to conform to a standard of unity. Assuming that ideal unity is absolute uniformity which, of course, is not the case, we still find in the Church and elsewhere practices unjustifiable in theory to work admirably in fact. We suppose the selection of Bishops by a non-conformist British premier is about as unlikely a way to secure Anglican efficiency as could well be conceived, yet there is no apparent reason for exchanging it for the method of selection by Anglicans themselves. It has apparently within it the elements of successful operation. In short, it works. Two organizations pursuing, more or less independently, the same great object within the Church opens the way for much to be said on the question of unity, but the final question is: Does it work? If the answer be in the affirmative, then better not endanger actual efficiency for theoretical organization. The capacity to summarize all finances in one statement, to direct all missionary activity from one desk, would hardly compensate for the dampening of ardour generated by a sense of corporate responsibility, or the loss of administrative experience that has so developed the capabilities of Anglican women in Canada. How far the writer speaks the mind of the Canadian Church he does not presume to say, but in his judgment the manifest superiority of administration in the M.S.C.C. will be the only really effective argument to induce the W.A. to surrender their autonomous existence in the completion of a perhaps ultimately desirable deal.

"SPECTATOR."

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### IN TIME OF WAR.

Oh, Father, in Thy mighty love  
Abide with us when fear is nigh!  
Stretch out Thy guardian wings above  
Our soldier sons, nor let them die.

Thou hast the burden of our prayer;  
Prevent and guide our lips aright,  
And in the depths of our despair  
Lead Thou our footsteps through the night.

Give peace, Lord!—This Thy peoples' cry!  
Yet, ere this scourge and heartbreak cease  
Fulfil its purpose, lest we die;  
And then, Oh Father, grant us Peace!

L. N. R.

## Why is Christ Coming?

By the REV. DYSON HAGUE.

PERHAPS the most obvious reason is the simple one; Christ is coming again because He said He would come. The prominence and priority of this subject in both the Old Testament and the New Testament is extraordinary. The Old Testament as a whole is an historic and prophetic revelation of the Christ who was to come, and the New Testament is an historic and prophetic revelation of the Christ who did come and is to come again. The unity of the Bible as a whole is Christo-centric from the beginning. The end is the point of view from the first, the coming King, Whose Incarnation and final victory as the seed of the woman is told in Gen. 3:15, and Whose blessed reign and universal domination as the seed of Abraham and the Shiloh Prince is foretold in Gen. 22:18; 49:10. Even the Old Testament saints had anticipative glimpses, not only of Christ's first Advent but of His second Advent as far back as Enoch—Jude 14—and not a few of the most competent exegetes refer the great bulk of the Messianic prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Zechariah and Malachi, not to His first appearing in Incarnation and humiliation for rejection, but to His second appearing for regal power and glorification. The famous passage in Dan. 7:9-14, can have no other interpretation. When we go to the New Testament we are amazed with the multiplicity of the references to Christ's second Advent. There are more passages in the New Testament on the second coming of Christ than on any other subject whatsoever, and a careful Biblical student has calculated that there are over three hundred and seventy-five statements and passages concerning the second coming of Christ. The Eschatological teaching of our Saviour is embodied in the Gospels and the Epistles as the heart in the body. It occurs not only in hints and outlooks and parabolic suggestions, but in statements definite, vivid, personal. The most remarkable is the prophetic delineations of the termination of the age (unfortunately translated world in our Bible), and the second Advent in Matt. 13:40-41-49; Matt. 24:3 to 51; Matt. 25:1 to 46; Matt. 26:64; Mark 13:4 to 37; Luke 12:35 to 48; Luke 17:20 to 37; Luke 19:11 to 27; Luke 21:7 to 36; John 14:3. Time and its changes, criticism and its differences cannot evacuate these reiterated assertions, of Him Who is the Truth, of their simple meaning emphasized by the white appalled messengers in Acts 1:11.

He is coming again, then, because He said He would, and from the time the upgazing disciples watched the Saviour disappearing in the azure, to the last great word of the last Apostle in the last chapter of the last Book of the last section of the Bible: "Surely I come quickly. Amen. Even so come Lord Jesus" (Rev. 23:20), the attitude of the Church has been the attitude of expectancy. Further, we answer the question why is Christ coming? by saying that His Advent is the consummation of the divinely ordained climax of the great programme of the ages. The Bible as a whole is the revelation of God's scheme of redemption divisible into certain great segments which delineate the historical developments of the race of Adam in the light of the Advent of its coming Redeemer and its final glorious through His Personal return. The Old Testament as a whole tells of the craving and cry of humanity, as ignorant, for the revelation of a Prophet; as rebellious, for a Ruler-King; as sinful, for a propitiatory mediator—a Priest. The New Testament tells us of the fulfilment of that age-long cry in the coming of the incarnate, crucified and ascended Christ as Prophet, Priest and King. Who, before He ascended into heaven, to reign in glory, promised He would come back again once more to the earth that rejected Him as King. The age in which we now live is the Interim spoken of in Luke 19:12 and Matt. 25:5; and it is to be noted that there are in the many passages relevant to this aspect of the subject, significant hints of a long delay as, for instance, Matt. 24:48, Mark 13:34-35, Luke 12:37, with which might be compared Heb. 11:36-37, and that wonderful passage 2 Peter 3:4.

This dispensation is the parenthetical period spoken of by St. James, Acts 15:14-16, which contains in an inspired epitome of revelation the intention and reach of this dispensation. It is beautifully enshrined in all its doctrinal clearness in the Burial Service of the Church of England: "That it may please Thee of Thy great goodness

shortly to complete the number of Thine elect and to hasten Thy Kingdom," the transparent meaning of which is that when the last one of His own shall have been gathered into the Christian Church, then the King will come back to His own again.

We are now in the Times of the Gentiles, Luke 21:24, that enigmatic but vivid expression of our Lord Jesus, which designates the age-period from His Ascension to His Return, during which the branches of the olive tree, the Jews, are to be broken off by unbelief, and the wild branches, the Gentiles of the Christian Church, to be grafted in. The Jews are at once the enigma of revelation and the paradox of history, and it is a great wonder to us that a people whom God has insulated from all nations, should now be mingled with all nations, and yet be an indestructible people, whose dispersion and desolation are a perpetual witness to the everlasting promises of God, that when the fullness of the Gentiles has been brought in, Christ will return, and so all Israel will be saved. The most up-to-date and fascinating study of the present day in this war period is the position of Palestine and the future movements of the Lord's ancient people. See Hosea 3:45 and Rom. chapters 9, 10 and 11.

This age period, moreover, is one of mystery, in that it is an age of manifestation of the powers of evil, which, as the terminal days approach, will be accentuated by outbursts of indifference, lawlessness, selfishness, pleasure love, ingratitude and irreverence so marvellously delineated in 2 Tim. 3:1-5. The growth of that mysterious series of personalities and systems designated by the name of anti-Christ 1 John 4:3, will apparently head up in the final consummation in some great personality, 2 Thess. 2:3-8 and Revelation 13:11-18, signifying the violence of the opposition to the reign of the King of Kings. In the 24th Chapter of the Book of St. Matthew and elsewhere our Blessed Saviour clearly delineates the antecedent final signs. The distress of nations, the prevalence of war and war rumours, Matt. 24:6, Luke 21:25-6, the waning love of Christians, Matt. 24:13, the rise of pseudo-prophets, Matt. 24:11 (and what more graphic word could describe Spiritualism, Christian Science, Mormonism, Dowieism, Russellism, Theosophy, New Thought, etc.). The wonderful description of the times as the days of Noah, Matt. 24:27-38, times of commercialism and pleasure-pursuit unparalleled. The missionary propagandism, Matt. 24:14, and the revival of Advent interest, Matt. 25:6, which is so marvellously fulfilled in the last 100 years, after centuries of apathy and slumber with regard to this all important subject. So we see that all through the teachings with regard to this Christian dispensation or intervening period, the one objective is the Return of the once rejected Saviour, and the Day which is to be the glorious consummation of his redemptive mission. He is coming to judge. Far back in the Book of Psalms, Ps. 96:13, this is foreseen, and in 1 Cor. 4:5, 2 Tim. 4:1, Rev. 20:11, Jude 15, we have accumulated witness to the fact set forth by the Apostle, Acts 10:42, Acts 17:31, that He will be the judge of the living who are alive upon the earth at the time of His return, and of the dead who have departed during the centuries. That a time period intervenes and a differentiation exists between the judgment of the believer and the judgment of the multitude seems to be the teaching of 2 Cor. 5:10, Romans 14:10, Rev. 20:11, where Christ's Bema is put in contrast with God's Throne. He comes to receive and take up His own, John 14:4. Nothing seems clearer than this oft-stated fact, most clearly set forth in 1 Thess. 5:15-17. He comes to reign. All through the Prophets and prominent in the New Testament is the idea of the King and His Kingdom. The King was to come, Psalms 2:93-97. The King did come. He was heralded, acclaimed, crucified and exalted as King. And as King He is to come, Dan. 7:13-14, and He will come back to a world distracted, disorganized, a world of contention, and strife, and war, to execute judgment and justice and to reign over an endless Kingdom. Leading thinkers tell us of the moral chaos of the day. The strongest Governments are shaken by anarchistic socialism. The modern world seems a morass of misery. One of England's greatest Statesmen said not long ago that supernatural intervention is earth's only hope. The cry of a myriad hearts centres in the hope of the coming King. He is coming to restore all things. It is difficult exactly to tell what the restoration of Acts 3:21 means, but there is a vision of glory that passes all human imagination in that New Era that is finally delineated in the last two chapters of Revelation, Rev. 21 and 22. And so Christ is coming again because His return is

a moral and spiritual necessity. His honour, His word is involved. He is the truth. It is the revelation of His word; it is the truth of God. One word in conclusion. We Churchmen of the Church of England may rejoice that we belong to the Church whose system has emphasized as the subject of the very first importance the coming of the King and His Kingdom. The beginning of the Church's year is the End of all, the most glorious event in the Christian revelation. The Church of England begins with the End, for Christ is the Omega and Alpha, the Jehovah Lord Who is and was *and is to come*, Rev. 1:8. We begin with the outlook, the uplook, and the onlook. The mistake of the Jew was that he was looking for the second coming, the coming of Christ in Glory, and he overlooked the first coming, the coming of Christ in great humility. The mistake of many Christians is that they so look at the first coming that they overlook the second. We thank God that the Church begins its year with four weeks of expectancy looking forward, hastening unto the Coming of the Day of the Lord. As Churchmen, moreover, we can thank God that the period of many misconceptions with regard to Advent is passing away. A change has come over the spirit of the Church, and whereas Advent was in accordance with the dominating tone of the mediaeval apostasy, a time of sadness and doleful expectations of judgment, it is now a time when God's people look forward with anticipated joy to the time when He shall come again, Whose right it is to reign. The change is significant. In the Canadian Church Hymn Book, probably half the Advent hymns are of this character, and the thoughts of Church people are directed, not to the end of the world and judgment to come, but to the Imminent Personal Return of their loved and long-absent Lord.

Rejoice all ye believers,  
And let *your* lights appear,  
The watchers on the mountain  
Proclaim the bridegroom near,  
Come meet Him as He cometh,  
With Alleluias clear.

## THE FOOL.

"But it isn't playing the game," he said  
And he slammed his books away;  
"The Latin and Greek I've got in my head  
Will do for a commoner day."  
"Rubbish!" I cried. "The bugle's call  
Isn't for lads from school."  
D'ye think he would listen? Oh, not at all!  
So I called him a fool, a fool.

Now there's his dog by his empty bed,  
And the flute he used to play,  
And his favourite bat . . . but Dick he's dead,  
Somewhere in France, they say;  
Dick with his rapture of song and sun,  
Dick of the yellow hair,  
Dicky whose life had but begun,  
Carrion-cold out there.

Look at his prizes all in a row:  
Surely a hint of fame.  
Now he's finished with, nothing to show:  
Doesn't it seem a shame?  
Look from the window! All you see  
Was to be his one day:  
Forest and furrow, lawn and lea,  
And he goes and chucks it away.

Throws it away to die in the dark.  
Somebody saw him fall,  
Part of him mud, part of him blood,  
The rest of him—not at all.  
And yet I'll bet he was never afraid,  
And he went as the best of 'em go,  
For his hand was clenched on his broken blade,  
And his face was turned to the foe.

And I called him a fool . . . how blind was I!  
Oh, the cup of my grief's abrim!  
Will Glory o' England ever die  
So long as we've lads like him?  
So long as we've fond and fearless fools,  
Who spurning fortune and fame,  
Turn out with the rallying cry of their schools,  
Intent on playing the game.

A fool! Ah no! He was more than wise.  
His was the proudest part.  
He died with the glory of faith in his eyes,  
And the glory of love in his heart.  
And though there's never a grave to tell,  
Nor a cross to mark his fall,  
Thank God! we know that he "batted well"  
In the last great Game of all.

Robert W. Service in "The Rhymes of a Red Cross Man."

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"SPECTATOR."

## OF WAR.

nighty love  
fear is nigh!  
lian wings above  
let them die.

of our prayer;  
ir lips aright,  
our despair  
eps through the night.

is Thy peoples' cry!  
and heartbreak cease  
we die;

grant us Peace!

L. N. R.

## NEW BOOKS

## Letters from My Home in India

By Mrs. George Churchill. Edited and arranged by Grace McLeod Rogers. McClelland, Goodchild and Stewart, Toronto. (305 pp.; cloth; illustrated; \$1.25.)

Letters are always interesting, especially when not intended for publication at the time of writing. This book is not merely a series of personal incidents. It is the story of the founding and development of the Baptist Mission among the Telegus in South India, written by one of the pioneers of that work who has lived to see it assume large and important proportions. The letters are full of personal touches and reveal the sorrows and joys inseparable from a missionary's life. They throw a flood of light on the inner life of the missionary and contain much valuable information for missionary workers. The book is deserving of a place in any missionary library.

## RECENT FICTION.

## My Lady of the Moor.

John Oxenham. Longmans, Green & Co., New York. (312 pp.; \$1.35 net.)

Anyone for whom the rolling moorlands of Dartmoor with Bellever, and the other Tors have a fascination will enjoy this religio-psychological novel. The desire for vengeance in an ex-convict of the Dartmoor prison is soothed away by the influence of a devout Roman Catholic woman and her little white chapel. His desire for vengeance is easily understood, for it was against the man who ruined his sister's life. To complicate matters the White Nun of the chapel is in love with the rascal. That she, knowing all, is willing to marry him may be a surprise for some readers. The holy mystic seems strangely in error in practical judgments. The action of the book is slow and the characters given to extensive dialogue and introspection that is sometimes morbid. The scenery description is often a relief from the conversation.

## Rod of the Lone Patrol.

By H. A. Cody, author of the *Frontiersman*. McClelland, Goodchild and Stewart (348 pp.; \$1.25.)

A fascinating, wholesome tale of the home life and adventure of a manly boy who was the patrol-leader of his group. The kind of a tale which must be finished before the book is laid down, even when the reader is an old boy. Mr. Cody has produced a story of the right ring and thrill. Active, stirring, boyhood is the ideal of the book. It will be welcomed by the Boy Scout movement as the best exemplification of their "good turn" motto. It is just the book for a Christmas gift for a boy twelve to fourteen years of age.

## Emmy Lou's Road to Grace.

By George Madden Martin. McClelland, Goodchild and Stewart, Toronto. (306 pp.; \$1.30 net.)

A pretty story about a little girl's encounters with the conventionalities of class distinctions, Sunday Schools and churches. The forbidden acquaintances of the lower street are the only ones who make religion real for her growing mind. The author draws several scenes of remarkable pathos. The child characters in the book are good, but the adults are rather stiff. It is about children, not for children.

William Briggs, Toronto, have published a series of patriotic plays (25 cents each), by Miss Edith Lelean: "The War on the Western Front," "The Making of Canada's Flag," "The Key of Jack Canuck's Treasure-House," and "A Canadian Fairy Tale." The plots, speeches and verses are all good, just the thing for Sunday School concerts.

Miss E. M. Knox, Principal of Havergal College, Toronto, has written one of the National Mission Leaflets (5 cents) for Sunday scholars. It works out the military metaphor of the Great Appeal, Enlistment, the Training School and Active Service. It is full of clearly-stated and well-illustrated points.

Rev. J. L. Estlin, Boothwyn, Pa., has published a chart of the Bible, "The Bible at a Glance" (25 cents), giving catchwords of contents of each book.

CANADIANS ON LEAVE  
IN LONDON

## LETTER I.

By JOSEPH FREEMAN TUPPER,

Special Correspondent

HOW provision is made for Canadians to spend six days in London, comfortably quartered, to visit points of historic interest, and to otherwise enjoy themselves at the least possible cost, is as interesting as it is really wonderful.

When a new battalion comes into camp from Canada the men are given what is termed their first shore leave, or, as it is more properly called, the King's leave, the duration of which is six days. This they may spend in any way they like. The large majority of them go to London.

When it is kept in mind that thousands pour into London from many different camps in England and from the front, knowing naught of each other, and few acquainted in the city, the need of an organized effort to provide for them is evident. The fact that our boys get more pay than the English Tommy, or for that matter any others in the world, naturally increases the desire of those who lie in wait to deceive, to make their acquaintance. As many of our honourable boys from country places are unaccustomed to the dangers of a great city it is desirable from every standpoint that their first visit to the largest city in the world should be associated with memories of an uplifting character. This is accomplished in the way that it is my pleasant privilege to describe, and it came about as noted below.

A western battalion, the 138th, was the first to get shore leave this season from the camp where we are now stationed. The Chaplain, Capt. W. H. Davis, of Edmonton, accompanied the men, and the result was so satisfactory that he and Capt. Chaplain Shaw, of Calgary, were regularly appointed by the Director of Canadian Chaplains, Colonel Stacey, to make similar arrangements for all the units in camp. The services of these men have been so much appreciated that in addition to continuing the good work here they are now called upon to assist in connection with parties from neighbouring camps as well. These gentlemen are both clergymen of the Church of England.

Captain Davis makes a practice of visiting the battalion next to go on leave. He tells the men about the scheme and takes the names of those who wish to join the regular party, at the same time pointing out that they are not bound to stay with the party. Then he goes to London at least one day ahead to make local arrangements there. Captain Shaw, and, whenever possible, the Chaplain of the unit concerned, go on the train with the men.

In London the men are formed up at Waterloo Station, and after their tickets have been collected they are taken in small parties to their respective lodging places where a hot supper awaits them. The Overseas Reception Committee in London furnishes brakes free of cost to convey men from the station. Sometimes, however, they reach their destination via the underground railway, locally called "the tube." This costs the trifling sum of two cents extra.

Peel House, Maple Leaf Club, Empire Union Club and the Church Army are the regular places where Canadian soldiers are taken to stay. The Y.M.C.A. also provides beds when necessary, and other arrangements have been made in cases of emergency. For those with means, of course, there are many hotels and other lodging houses too numerous to mention. At a future time I hope to explain how voluntary workers and outside help from different sources make it possible for the above places to provide bed and breakfast for the small sum of thirty cents, the accommodation being better than ordinary.

In my next letter I shall tell of the first day of sight-seeing in London, and of the splendid manner in which everything is arranged for the men to make the most of the time at their disposal. For the present I must content myself with having assured your readers that the men are used according to the high esteem they deserve, and that their King's leave is a blessing and an opportunity they will remember with pride and joy as long as memory serves them.

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Anxiety is the poison of life, the parent of many sins and of more miseries. Why, then, allow it, when we know all the future is guided by a Father's hand?—Blair.

## The Church Abroad

Extracts from an address by the Rev. C. C. B. Bardsley at the Annual Meeting of the G.M.S. Cleaners' Union.

Three primary conditions which must be fulfilled before the Church can attempt to evangelize the world:—

## I.

**The Church must be possessed with the desire to evangelize the world.** Human hearts are the same all the world over. The anguish of the Japanese mother who thinks that her little child taken from her is suffering torments; the pain and bitterness in the heart of the widow in India as she has to endure harsh treatment in the days of deepest grief—are just the anguish and pain which English women would have under similar conditions. The Church knows the source of comfort, but to a great extent it is true that she is not trying to give it. Think again of the despair in the world. Hinduism has been called a religion of despair; the hope of the Buddhist is Nirvana—the flickering out of the flame—nothingness; the hope of the Mohammedan is the hope of a sensualist. Compare all this with our hope, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

## II.

**We must understand more fully what evangelization involves.** It must involve a far larger number of missionaries. The work in every station in the Mission field is being crippled for want of workers. In our public schools are the boys who in a few years' time are going to be scattered about the Empire as administrators, as soldiers and sailors, and merchants. In our Sunday Schools are the boys who later are going to be distributed world-wide. The evangelization of the world in the years to come depends upon our homes and our schools; and those who train our boys and girls in the fear of God, who impart to them the spirit of discipline and teach them the nobility of service, are in a true sense missionary workers. It has been much brought home to me lately that one of the fundamental causes for the weakness of the Church is the old and subtle danger of divorce between religion and life. Unless in a Christian country men can be Christian in their trade relationships they are not likely to witness to Christ through their trading relationships with other countries. There is the closest connection between housing and the purity of home life and the innocence of childhood; between sweating and prostitution; between a living wage and the moral and spiritual conditions of the people. The Church that does not give herself with all her powers to these matters, and which regards them as in any way irrelevant or subsidiary, however earnest some of her members may be in connection with missionary societies and other Christian work, is actually hindering the extension of the Kingdom of Christ in the world in which she is proclaiming through her missionaries the message of the Cross. The inevitable result of the new civilization which is penetrating so many of the non-Christian nations to-day is that these nations are faced with their own social questions. China, India, and Japan have their Women's Movements; China is convulsed by great democratic upheavals; Japan has its factory and labour problems; and in all these countries there are great movements towards popular education. The ancient religions cannot help towards the solution of the new problems, nor enable them to guard against the new dangers. Where is their hope? We all answer, "In Christ." But unless these nations see that a Christian country like England is able to solve her own social problems and permeate her industrial life with the spirit of brotherhood and service, and to raise her municipal life and national politics on to a high moral and spiritual plane, how can we expect them to believe that Christianity can meet their needs?

## III.

**We must have courage to aim at nothing less than triumphant obedience to the commands of Christ and complete consecration to the fulfilment of all His purposes.** We want a far larger number who will give proportionately and regularly; we need the push forward here and there; the fresh initiative; the faithful perseverance in well-doing, in regular work. All this is vital. But we want more. Nothing less than a return to the conception of loyalty to Christ which possessed the early Church will enable the Church to-day to redeem the opportunities among the outcasts in India, the students in China, the accessible multitudes in every land.

## Church Abroad

Address by the Rev. C. C. B. Annual Meeting of the Cleaners' Union.

Conditions which must be fulfilled which the church can attempt to evan-

I. **be possessed with the desire.** Human hearts are the over. The anguish of the thinks that her little child offering torments; the pain heart of the widow in India harsh treatment in the days just the anguish and pain a would have under similar urch knows the source of at extent it is true that she e it. Think again of the Hinduism has been called the hope of the Buddhist is g out of the flame—nothing Mohammedan is the hope pare all this with our hope, or ear heard, neither have of man, the things which them that love Him."

II. **more fully what evangelists** involve a far larger num- The work in every station s being crippled for want ublic schools are, the boys ne are going to be scatter- as administrators, as sold- as administrators, as sold- merchants. In our Sunday who later are going to be

The evangelization of years to come depends our schools; and those and girls in the fear of them the spirit of disci- he nobility of service, are onary workers. It has me to me lately that one es for the weakness of the subtle danger of divorce fe. Unless in a Christian ristian in their trade r- likely to witness to Christ relationships with other closest connection between of home life and the inno- ween sweating and prog- wage and the moral and the people. The Church elf with all her powers to regards them as in any sidiary, however earnest ay be in connection with other Christian work, is tension of the Kingdom n which she is proclaim- aries the message of the result of the new civiliza- g so many of the non- is that these nations are ocial questions, China, ir Women's Movements; at democratic upheavals; d labour problems; and re are great movements u. The ancient religions olution of the new prog- guard against the new hope? We all answer, these nations see that a gland is able to solve nd permeate her indus- of brotherhood and ser- icipal life and national al and spiritual plane, to believe that Christ- is?

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## Wanted! A Man

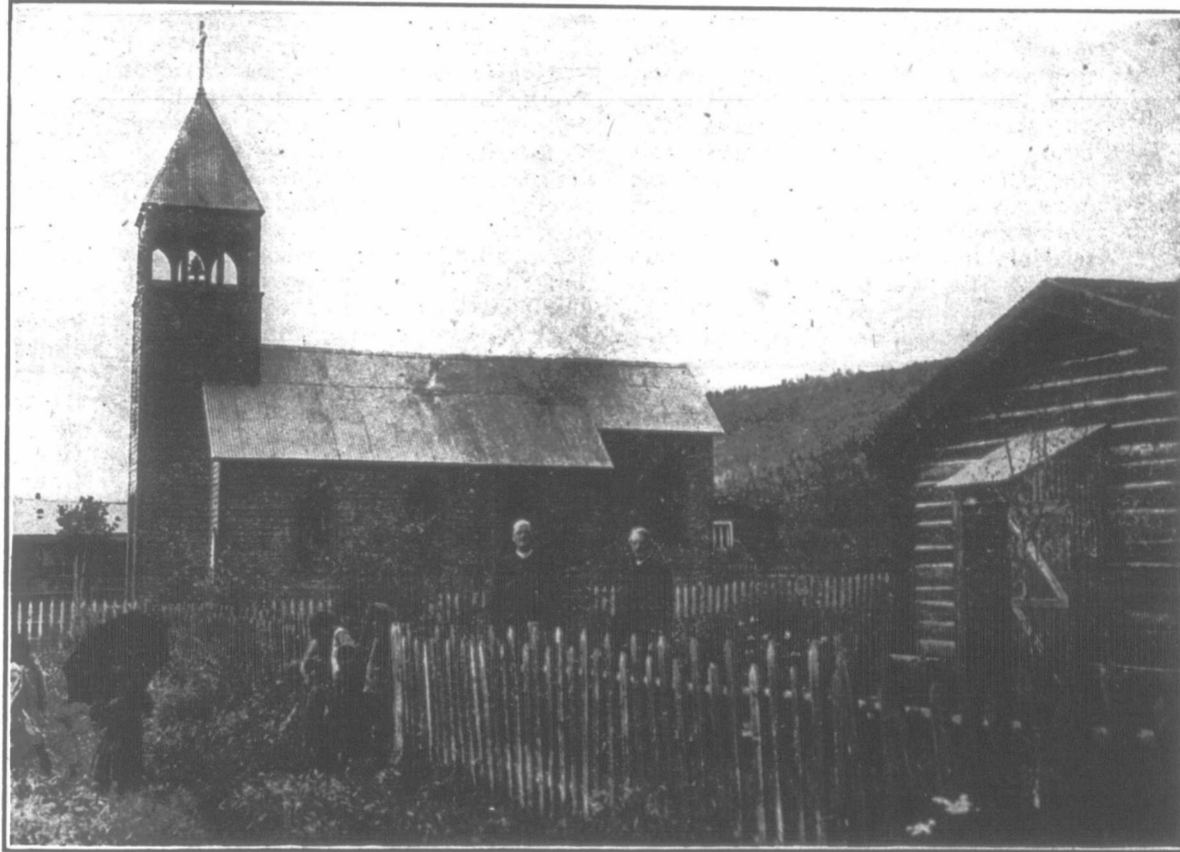
VENERABLE J. E. WOODALL,  
Archdeacon, Temiscaming, Ont.

**A**n outstanding and pleasing feature in connection with Canadian enlistment for overseas service, is the loyal manner in which the Indians have responded to the call of King and Country.

The fiery cross has sped to the furthest outposts in the Far North calling the clans to war. White men, red men and half-breeds are leaving their haunts and homes in the wilds and flocking to the standard. From the far distant shores of James Bay upwards of thirty of our Indians have recently arrived in civilization to join the colours. Others are following. Sunday by Sunday for years past, as well as on all national holidays, the natives in those isolated places have seen the old flag floating in the breeze over the establishments of the Hudson Bay Company and the Anglican Mission. Week by week our Church has taught these children of the forest to pray for their "Great Chief George," and in this hour of need for "men, and more men," they are not found wanting.

The Indians are also proving their patriotism in other ways. At most of the Hudson Bay Company posts on James Bay the Indians are contributing freely to Patriotic and Red Cross funds. During the summer the sum of \$384 was collected at Rupert's House, my old mission station, for Patriotic purposes. It is not too much to say that much of this patriotism is due to the teaching of our missionaries who live and labour in those lonely outposts. An official of the Hudson Bay Company told me that the success of the recruiting Lieutenant in James Bay last July was due in a great measure to the stirring patriotic addresses of Dr. Renison, who spent many years as a missionary among the Crees in Moosonee, during his visit to the Bay in 1915. Many of our leaders have borne witness in the highest places to the national value of missions. They are an asset to the nation of no mean worth in these days of stress and storm. Amidst the half-civilized tribes under the British flag our old Church stands a solid rock of loyalty. Her Bible, her Liturgy, her Hymns inspire the savage breast with love for King and country which the great war has tried and tested, and proved true. The world has stood amazed for the past two years gazing on a display of loyalty and patriotism unparalleled in history, in places where many feared an outbreak of lawlessness and rebellion on the first opportunity. Nothing must interfere to-day with the call to national service. The cry, "Wanted! A Man," resounds throughout our loved Dominion from ocean to ocean. "Men, and more men" are needed everywhere, in the army, in the navy and in the munition factory. But in our feverish anxiety for every man who is fit, to do his bit in this great struggle for faith and freedom, is there not a possible danger of forgetting the important national service, although perhaps not recognized as such, of missions and that the ranks of the missionaries, too, need reinforcing? I have chiefly in mind missions within the Empire, and more especially those on our own Canadian soil. At the present time it would seem an impossibility to persuade young men to take up Indian work as a vocation. The words of the Bishop of Athabasca at the M.S.C.C. Board Meeting should be prayerfully pondered by every Canadian Churchman. He said: "There are no men in our Theological Colleges in Canada being trained for Indian work." If this is so, it is a serious

outlook for the future of our Indian work. Many of our Indian missions to-day are inadequately staffed and some are vacant. Rome is not ignorant of the position and is ever ready to step in and reap where others have sown. The diocese of Moosonee, our greatest Indian diocese, is extremely short of workers at the present time. Our missionary at Osnaburg joined the overseas forces some time ago and his flock of 452 Indians has been without a shepherd ever since, except for a few days when it was visited by the missionary from Fort Hope. The large and important district of Albany is in charge of native catechists only. In this district there are 1,160 Indians on the Government pay roll. A little more than half of these are members of our Church. Rome realizing her opportunity has more workers in this single field than we have engaged in Indian work in the whole diocese. She finds no difficulty in supplying an adequate staff for the work, nor in fitting them out with every necessary equipment. In recent years Rome has built at Albany a boarding school where she receives Protestant children and a hospital open to Protestant patients. At Attawapiskat, an outpost from Albany, they have a magnificent establishment. Opposed to the forces of Rome in this one field consisting of four priests, four brothers and five nuns, our Church has under normal conditions a married missionary and a couple of native catechists. Here is an opportunity one would think for some of our young enthusiasts who crowd our fireside conven-



Bishop Bompas Memorial Church, Moosehide, Yukon. Bishop Stringer and Rev. B. Totty in foreground.

tions to prove their missionary zeal by offering their services for practical missionary work. And what of the future? Several furloughs will be due next summer. With no reserve, with "no men in our Theological Colleges in Canada in training for Indian work" will other missions be left vacant and further opportunity given for Roman aggression? The future supply of men for Indian missions is a question which I venture to think must give our missionary Bishops much anxious thought. The words of the Bishop of Athabasca quoted above, coupled with my own experience in James Bay last summer have moved me to appeal to the young men of our Canadian Church to ponder earnestly and honestly the pressing need of workers in the Indian field, and to consider whether there is not in that need a call from God to their true vocation in life.

All knowledge, material or spiritual, comes by faith, and only so. And if a man refuses to comply with this condition in spiritual things, if it seems dishonest for him to act as if there may be a God before the existence of that God is already proved to him, then he ought, to be consistent, to refuse to open his eyes until he has previous demonstration that there is something to see.—Selected.

## The Power of Prayer

Contributed

"CALL unto Me and I will answer thee, and shew thee great and mighty things, which thou knowest not," Jer. 33: 3. Does God mean what He says? Is He that made promises able to keep them? In answer, the following record is given of a work among the friendless and outcast, which was born in prayer, and is continued by the same, begun with the Omnipotent God alone behind it, and is maintained by appeals for aid to Him only.

Sixteen years ago Mrs. Laura Crouch came to the city of Winnipeg a total stranger. While visiting in the jails of the city there was laid on her heart the need of some place for women to go when they came out of that institution. For a couple of months she prayed about the matter, sometimes spending whole nights before God. It has been said one cannot pray earnestly for the need of the foreign field without feeling constrained to go. The same

may be true of the home field, for to this woman on her knees for the friendless girls of Winnipeg, came the call to open a home for them. As a seal to the Divine summons she asked that the Lord would lead someone to give her \$25, specifying it was towards the establishment of a Rescue Home. This request she held before the Lord, but never spoke of the matter to man. Within a few days she had a visit from a lady, almost unknown to her, who said that for two days God had been telling her to give Mrs. Crouch \$25 to begin a Rescue Home with. The money was not furnished immediately, but promised to be sent by mail when the donor reached her home in Toronto. Before that time, Mrs. Crouch, feeling the need of being absolutely sure that this was God's call, asked Him as a further confirmation that if the leading was of Him the amount when it came should be \$30, instead of \$25. In due course a money order arrived. It was for \$30. The giver explained that she thought she asked for an order for \$25, but the postmaster

made it out for \$30, and when she protested, declared that was the sum she had specified. So clearly did God indicate His purpose, and His servant followed.

Thus it came about that in the year 1900 the Home of the Friendless was begun in a very humble way. A six-roomed house was secured at a rental of \$10 per month, and the day the Home opened three friendless girls were admitted. Six rooms proved soon too small to care for the many homeless and needy ones who applied for refuge. None were ever turned away, and many a despairing girl has within its kindly shelter received Christlike ministrations not only to the body but to the soul as well.

In time the need of a separate place for the many friendless children who came was apparent, and some five years ago a home for children was opened just beyond the city limits, the Rescue Home within the city being still retained. Beginning with that \$30 and the tiny house, the work has grown till to-day there are over three hundred inmates in the several homes, to maintain which a monthly expenditure of some \$1,000 is required. The only financial backer is Him Who is able "to supply all our need, according to His riches in glory by Christ Jesus." No human being is told of any need, yet none of the three hundred inmates have ever lacked food or clothing. Sometimes God allows the last crumb in the

(Continued on page 771.)

## THE FIERY TOTEM

### A Tale of Adventure in the Canadian North-West, For Boys

By ARGYLL SAXBY, M.A. F.R.C.S.

#### CHAPTER IV. (Continued).

"I wonder what he means by that?" questioned Holden. "All things must be fulfilled. What can that have to do with us?"

The Indian heard the question and understood.

"All things must be as Manitowill," he repeated; and Arnold, catching swiftly at the words, demanded sharply—

"Is it willed that we be bound, as the Dacotahs of old bound their captives for burning?"

This was evidently a point of view that had not occurred to the redskin, for he was at a loss for an immediate reply. He looked first at one man and then at the other, after which he repeated half aloud, half to himself, as if he were conning the exact meaning of the words—

"When the moon is round, and they rise out of the silver waters—"

"Yes, yes!" interrupted Arnold, and speaking at guesswork. "That is true. We know that—out of silver waters—but is anything said about bonds?"

The old man shook his head. He was deeply puzzled.

"The pale-face speaks true, and it may be that the redman is wrong. There are many trails, but only one that leads to good hunting-ground. How shall the redman's eyes see right?"

Then Arnold assumed an air of indifference as he remarked carelessly, though not without a certain sneer in his tone—

"Does Swift Arrow ask a question of his white brothers, or does he talk as old squaws chatter—foolish words like running water? We could tell him much, but it is well to know with whom one speaks. Words may be wasted as rain upon rocks."

"Let the pale-face speak," returned the Indian with dignity, though it was plain that he was moved by the sneering tones.

"Then listen. We who came 'out of the silver waters,' as you put it, can tell you much. But how can we speak in bonds? The pale-face is a chief. He will not speak as a slave to his master."

But the old man shook his head. "It cannot be so, lest you return to the waters from whence you came—"

"Oh, that's it, is it?" exclaimed Arnold, with sudden enlightenment. "If that's all, it's easily settled. Look here—you know that when a pale-face says he will do a thing he will surely do it?"

"My white brother's word is ever truth."

"And when we say we will not do a thing, you know that we will keep our promise?"

The Indian bowed assent.

"Well, look here! If you will remove these cords, my friend and I will promise not to fight and not to run away without telling you first that we intend to do so. We will go with you where you will. We are not foxes to hide behind bushes; we are no half-breeds to hide behind forked words. I have spoken."

The old man was immediately impressed by this view of the situation. He retired for a few minutes to consult with his friends, and afterwards solemnly returned, accompanied by a couple of young men.

"My white brother has spoken well," he said. "The redman will take the word of his white brother." Then he turned to the braves, gave a brief order in Indian, and the next moment Arnold and Holden stood up free.

"What next, I wonder?" questioned the latter, as he looked inquiringly at Swift Arrow.

He was not kept long in doubt, for the old man called the Indians together, signing to the Englishmen to take places in the centre of the group. Afterwards the company started on a trail that led away from the lake through the woods to the north-east.

#### CHAPTER V.

##### Lost in the Forest.

MORNING came, but it brought no news of the absent men. There now seemed to be no possible doubt that some accident of a serious nature had overtaken both, and the boys were at their wits' end to know what steps to take.

There had been but one canoe for the outing, so it was not possible to follow up the river course in pursuit of explanation. The only course was to take the journey on foot. That would be a tedious process, seeing that the river twined in some parts like a corkscrew. Two or three miles might be walked, and yet only half the distance might be covered as the crow flies. However, there seemed nothing else to be done. It was impossible to remain idly at the camp waiting for what might turn up. Meantime, their services might be urgently needed, and delay might only increase the necessity.

"I vote we pack up our outfit in the tents and set off on the chance of finding their tracks," said Bob. "We can take a good supply of cartridges with us, in case we are delayed and need to forage for food."

"It's my opinion that we may have to go a good long way," was Holden's view. "It would be as well to take a small axe and one or two things for possible camping. A pannikin would be useful—"

"And a small coil of rope. You can never go far in the bush without finding a use for rope."

"But suppose they come back in our absence?"

"Ah, that's well thought of," Arnold agreed. "It might mean starting out to hunt for us. We'll leave a note explaining things."

As soon as breakfast was over, the boys made their preparations for departure. They filled knapsacks with such supplies as they deemed necessary to meet the circumstances and possible emergencies. They packed away the loose articles of the camp outfit, and pinned a note against the flap of the tent to explain the cause of their absence to any person who might reach the ground before their return. Then they set out bravely on their quest.

It was their first intention to follow the course of the river, even though their journey might be considerably lengthened thereby. But very soon it was found that such tactics were, in the main, impracticable. In some parts the banks were steep and rocky; in others they were so thickly clothed with bush that a pathway was only possible after the axe had cut its way. The latter was particularly the case when a certain great bend of the Athabasca was reached, so the chums determined to attempt a short cut across the loop by plunging straight through the forest.

"It seems easy enough," Alf had said. "We are going about due north, I think. The bend goes due west, but as the main part of the river flows north according to the map, if we go

(Continued on page 771.)

## Prayer Book Studies

By the Rev. Dyson Hague.

### THE PLEA FOR SINCERITY.

IT cannot too frequently be asserted that to understand the Prayer Book we must understand the spirit of the times in which it was born. In other words, we must endeavour to visualize the state of the Church and the position of the Churchmen at the time when the Prayer Book, in the Providence of God, was brought to light. We must enter into the secrets of the ecclesiastical situation. Now there can be no doubt that one of the foremost impulses in the heart of our Bishop reformers was an abhorrence of the formalism and ceremonialism of the age, and an intense craving for the reality and purity of Christian worship and Christian life. In the breaking of the Light and the coming of the Dawn they saw for the first time the horrors of the darkness from which they were emerging, and how hateful to the God of truth and to men of truth was everything that savoured of hypocrisy and unreality. Sturdy and honest Englishmen by nature, they became, in the power of God's Word and by the spirit of Truth, intense and determined in their hatred of everything like religious unreality. And so from the very outset they determined that the worship of the reformed Church of England should be characterized above all things by earnestness and sincerity. In the two prefaces which stand in the very front of the Prayer Book as the statement and explanation to all men of the principles pervading the work this stands out clearly. Every fragment of the fabric of falsity is torn down, and the Churchman is taught that the religion that God desires from those who would worship the Father in spirit and in truth is one that is open and pure and real, not superstitious and vain and dark and blind. The tone throughout is the noble tone of truth. It's the spirit of men, stern and strong in their hatred of the shams of the past, and of services which were a mere mockery of religion. And so with the Prayer Book throughout. Its tone is so real. It is so true. Its ideal is so noble, so high. These men determined that there should be no place for hypocrisy in the Church of England, certainly so far as its standard and teaching is concerned. They saw to it that every man who enters the portals of our Church should realize that the outstanding fact of our worship is earnestness and truth. And so they planted this in the very forefront. They flung out the banner, as it were, to the gales, and ordered that every day, at every service, the minister shall in tones of love and fraternity earnestly plead with every soul in the Church to remember that in coming to God they must come to Him with the heart, and that heart wherewith they come must be a humble heart, a lowly heart, a penitent heart, an obedient heart, and a pure heart. These five adjectives sound the death knell of all cold, dead formalism. Our English Church is strict in its demand for body-reverence. It calls upon all without favouritism or exception to go down upon their knees when they pray to the Almighty and Most Merciful Father, after the example of our Blessed Saviour (Luke 22:41), and His Apostle (Ephes. 3:14), and the Apostolic Christians (Acts 20:35; 21:5). And a right worthy thing it is for a man to meekly kneel in adoring reverence or self-emptying prostration before his God. But before all body-reverence, the Church of England concerns itself about the deeper and higher attitude of the

soul, and implores her people to recollect that FIRST OF ALL the worshipper that brings himself to the throne of grace must bring this offering with a pure heart and lowly. Nor is this a mere occasional or incidental feature. It's not a mere accident. It pervades the Prayer Book from beginning to end. It starts with it and runs through with it. In the Great Evangel which the priest, standing like an ambassador, pronounces to the kneeling people, it is declared that God only pardons those who truly repent and unfeignedly believe, and that we are to beseech God for true repentance, the Church again protruding into the very forefront of her teaching the everlasting demand of the God of truth for truth and reality. The Litany is remarkable for this. It makes the Churchman plead for deliverance from all blindness of heart, from pride, vain-glory, and hypocrisy; for a heart to love and fear God, and for repentance that is repentance true. In the brief prayers before the Collects we cry to God to make clean our hearts within us, and in the General Thanksgiving we beseech God to give us hearts that are unfeignedly thankful, that our praise as well as our prayer is to be unfeigned; that is, honest and sincere. When we come to the sacred service of the Holy Communion the very first thing that impresses us is the pre-eminent anxiety of the Church of England not for propriety of form, but for the state of the heart. Cleanse the thoughts of our hearts, it makes the people pray, by the inspiration of Thy Holy Spirit, and then in nine solemn and soul-abased cries the kneeling people crave for hearts inclined to keep God's law, pleading at last that God will, in accord with the great prophetic promise (Jer. 31:33; Heb. 8:10) write all these, His laws, in our hearts. In the Church militant prayer it's the same plea for heart and truth. In the exhortations it is still more emphasized. The Church seems to stand in horror of any untrue, or indifferent, or unearnest person coming to the Holy Communion, and pleads with every soul to remember that it's only the true and penitent heart that can feed on Christ. Let your repentance be true. Let your faith be living faith. (The teaching of Acts 25, 28, 29 is equally significant.) Again, it asseverates the pleading for reality in the last call before the solemn Confession, when it once more says, Ye that do truly and earnestly repent, and makes each kneeling soul say to the God and Father of our Lord Jesus Christ, we do earnestly repent, we are heartily sorry. Again, in the absolution that follows, the people are solemnly reminded that only those who turn to God with hearty repentance, with true faith, can claim God's promise of forgiveness, and that the words of our Saviour, Christ, to comfort and to hearten are only for those who truly turn to Him. A study of the adverbs and adjectives in the other services, and especially in the Ordination Services, will throw still further light. In fact, from cover to cover the Church of England Prayer Book is irradiated with flash-light demands for sincerity. Its dominant note is the plea for reality and truth. Its keynote in doctrine is truth. (See Articles XIX. to XXIV.). Its keynote in worship is sincerity. (See the Preface of Ceremonies.) Its objective is consecration and sanctification of life, that every member of the Church of England in every parish in every land may live a godly, righteous and sober life to God's glory; that the rest of our life hereafter may be pure and holy; that we may give to God not only lip-praise, but life-praise by giving up ourselves to His service, and express our gratitude not only by words, but also by our lives.



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### First Sunday in Advent.

Holy Communion: 237, 241, 250, 257.  
 Processional: 58, 59, 63, 527.  
 Children: 685, 697, 702, 704.  
 Offertory: 65, 304, 413, 506.  
 General: 454, 460, 481, 548.

### Second Sunday in Advent.

Holy Communion: 236, 237, 240, 251.  
 Processional: 224, 381, 406, 646.  
 Children: 685, 689, 709, 733.  
 Offertory: 70, 307, 580, 648.  
 General: 66, 69, 343, 527.

## The Bible Lesson

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

Second Sunday in Advent, 10th December

Subject: The Power of God's Word.  
 Psalm cxix: 9-16 and 105-112.

### INTRODUCTION.

THE Second Sunday in Advent always brings us a message about the Word of God. For this reason it is sometimes called "Bible Sunday." The Sunday School lesson today fits in beautifully with this message of the Church.

The Collect teaches us to pray that we may "read, mark, learn and inwardly digest" the Holy Scriptures. The Epistle shows us that they "were written for our learning," and, in the Gospel, we have our Lord's own assurance, "My words shall not pass away."

The 119th Psalm deals at length with the same subject. It is a long psalm of curious structure. There are 176 verses, divided into sections of eight verses each. The sections begin with the letters of the Hebrew alphabet in order, thus forming an acrostic.

We do not know the name of the author of this psalm. It was evidently written after the captivity of Babylon. It was then a new hymn added to the old hymn book of the Hebrew Church. Many of the old hymns were written by David, one (Ps. 90) was by Moses, and others by various writers. All that we know of Ps. 119 is that it was written by a devout man who loved God's Law.

### THE LESSON.

The two sections of this acrostic Psalm which are appointed for our

lesson are those beginning with the Hebrew letters Beth and Nun, corresponding with B. and N. of our alphabet. Reverse these letters and you have N.B., which may be used as a teaching device to indicate that we should note well the instruction given in these passages.

Verses 9-16 deal with the subject that runs through the whole psalm, viz., God's word. Observe the various terms that are used: word, commandments, statutes, judgments, testimonies, precepts and ways. These, with their different shades of meaning, are all comprehended in the term "word," the expression of God's Mind and Will generally. In St. John I we are taught that the perfect expression of God's Mind and Will was made known in Jesus Christ.

The writer of this psalm was referring particularly to God's word, made known in the Old Testament, more especially in that part of the Old Testament known as "The Law" (Gen. to Deut.). He had learned the lesson of Deut. 6: 6, 7.

What does the Word of God mean for us?

We are not limited to the Pentateuch or to the Old Testament. The whole Bible is given to us as the Word of God, and we are to value it as such.

We must remember, however, that God has many Bibles. Whatever makes known to us the Mind and Will of God is God's word, commandment, precept or way.

For example, Nature is one of God's Bibles. If we break the laws of nature we suffer for it. Impurity, intemperance or any other sin against our body will bring the penalty of Nature, which is God's law.

Again, Experience of Life is one of God's Bibles from which the wise learn much. We call this "Providence." It is God's way of dealing with us in our life.

Whatever gives us an understanding of the Mind and Will of God is for us a Word of God. The Bible in a pre-eminent sense is such.

The Word of God is especially recommended to the Young.

Wherewithal shall a young man cleanse his way? By taking heed according to Thy Word. God's way is to be his way. That is to be accomplished by taking heed. Remember now Thy Creator in the days of thy youth (Eccles. 12: 1).

### How are we to take heed?

1. By reading the Bible diligently and regularly.

2. By learning portions of it by heart, such as Psalms 1, 23, 27, 32; St. John 14; 1 Cor. 13, etc. Such passages may some day be a great help to us.

3. By asking God to help us to fulfil in our life what we learn in His Word. (See Collect for the first Sunday after the Epiphany.)

4. By making a definite decision to live for God. (See Josh. 24: 15, "As for me and my house, we will serve the Lord.")

The verses after the ninth are the psalmist's personal experience, used to enforce the injunction of verse 9. He says, "I have sought Thee," "Thy Word have I hid in my heart," "I have declared," "I have rejoiced," "I will meditate."

These are the delightful experiences of one who has learned in the experience of life the joy of taking heed to God's Word.

Verses 105-112, like all the Psalm, are concerned with the same subject—God's Word.

In verse 105 it is presented under the figure of a lamp. To the godly man the Word is his lamp by night, his sun by day. It is a lamp to guide in gloom and sorrow. It adds glory in days of joy and peace.

Many illustrations can be found, e.g., a harbour light to guide the sailor; railway lights, some of which

## Progress of the War Council for Social Service of the General Synod

November 21st.—Tuesday—Germans making rapid progress in Roumania from west. Serbs and French pursuing enemy north of Monastir.

November 22nd.—Wednesday—Death of Emperor of Austria announced. Germans take Craiova, in Roumania. Explosion in Russian munitions factory.

November 23rd.—Thursday—Roumanians still retreating. Serbs continue their advance and capture 5 German officers and 181 men and 300 Bulgars.

November 24th.—Friday—Russian reinforcements arrive on Roumanian front. French and Serbs repel counter attacks and take 300 more prisoners. Sir Wm. Robertson says England does not yet recognize the issues at stake nor the efforts that should be made. Hon. A. E. Kemp new Canadian Minister of Militia.

November 25th.—Saturday—Serbs now 16 miles north of Monastir. Von Mackensen crosses Danube into Roumania.

November 27th.—Monday—Enemy within fifty miles of Bucharest, Von Falkenhayn and Von Mackensen having joined forces. Revolutionary party in Greece declares war on Bulgaria and civil war threatens. Storms delay operations on west front.

warn of danger, and the white light, which shows the clear way, may be used by the teacher in explanation. Perhaps the best illustration may be had in Holman Hunt's picture, "The Light of the World," and in Newman's hymn, "Lead, kindly light, amid the encircling gloom."

Observe the Psalmist's vow. In verse 106 he says I have sworn and I will perform. That is the decision spoken of above, which God wants us to make. You may make that vow in your Confirmation. You may make it now. Though you make a vow to live for God, you will still need the guiding light of God's Word. Indeed, you will need it more than ever on account of temptation and in persecution, and because of the simple fact that you will need help to maintain your stand for God.

This was the Psalmist's experience: vs. 107, "I am afflicted very much"; vs. 109, "My soul is continually in my hand"; vs. 110, "The wicked have laid a snare for me."

There is always the experience of the Cross in a truly godly life. Jesus found it so. To perform His vow it was necessary to go by the way of the Cross.

Everything worth while is won by sacrifice. Great Britain was pledged to defend Belgium against aggression and to stand by France if France were attacked. In time of peace it did not seem a great vow. It seems greater now. It means a stand for righteousness, which has brought the affliction and stress of these present times to us.

So, to the individual who has taken his stand on the side of Righteousness, Truth and God, there will come, inevitably, the shadow of the Cross, when the guiding light of God's Word will be required.

Let us learn:—

- That the Light comes from God and leads us to God. Jesus said, "I am the Light of the world."
- Our love of the light shows that we are on God's side (St. John 3: 20, 21).
- Our Saviour promises the light of life to those who follow Him (St. John 8: 12).

THE Executive Committee of the Council for Social Service met in the board room of the M.S.C.C., Toronto, on Friday morning, November 26th, all the members being present.

Mr. J. M. McWhinney was welcomed as the newly-appointed honorary treasurer, and the honorary secretary handed Mr. McWhinney a cheque for \$100, received from Mr. W. H. Wiggs, Quebec, as a contribution to the funds of the council.

Several names were considered for the office of general secretary, and these were handed, with the recommendations received, to the committee in charge of this matter, viz., the Bishop of Toronto, the Bishop of Kingston, the Rev. Dr. Tucker, and Archdeacon Ingles, to whom other names of men suitable for this office may be sent.

The Rev. Dr. Tucker presented the printed memorandum read at the meeting of the council in Montreal, October 18th, which had been printed.

The following Committee on Literature, viz., the Bishop of Toronto, the Rev. Dr. Tucker, and Archdeacon Ingles, was requested to prepare for distribution a brief statement of what the object of the Council for Social Service is, what social service means, etc.

A statement on the subject of oriental immigration, which had been prepared by a committee of the Presbyterian General Assembly, was presented by Archdeacon Ingles and referred to a sub-committee, consisting of the Bishop of Kingston and Archdeacon Dobbs. They were requested to associate with them Professor Michell, of Queen's University, to collect information upon the subject and to report at the next meeting of the executive. A communication was read from Professor Michell on the subject of "Research Work" and was referred to the Committee on the appointment of a General Secretary.

The question of raising funds was discussed. It was felt that this subject must be brought before the Church previous to Sexagesima, the day when appeals for funds are to be made in the several churches of the Dominion. A finance committee was appointed, consisting of the Rev. Dr. Tucker, Dr. C. H. Thomas and the honorary treasurer, whose duty it will be "to consider and arrange for the raising of funds previous to Sexagesima by private and personal interviews."

The subject of the terrible temptations to which our soldiers are exposed in England was discussed, and the Bishops on the Executive were requested to communicate with the Archbishop of Canterbury "in reference to the charge of immoral conditions existing among our soldiers, and to ask what the real conditions are, and what steps, if any, are being taken to meet these conditions, and to assure him that if there is anything which we can do on this side to assist in the matter we will be glad to do it."

The committee adjourned to meet again on Wednesday, January 3rd, 1917, at 10 a.m., in the board room of the M.S.C.C.

### ACKNOWLEDGMENT.

MOOSEHEAD RELIEF FUND.	
Previously acknowledged ..	\$1,724.75
A. H. Campbell, Toronto...	25.00
Trinity Church, Brockville (also valuable lectern) ..	4.67
Grace Church, Toronto, per M.S.C.C. ....	75.00
	\$1,829.42
Amount asked for .....	2,500.00

## The Churchwoman

New Westminster W.A.

The November meeting of the Woman's Auxiliary in the Diocese of New Westminster met in the parish hall of St. James', Vancouver, Mrs. William Godfrey presiding over a large attendance. The treasurer's report showed a balance of \$227.40. The organizing secretary reported a visit to Sapperton, one of the oldest stations, where she found much interest being taken in the work. The secretary-treasurer of the "Leaflet" reported a balance of \$5.95 and 11 new subscribers. Mrs. Field Johnson reported on the recent rummage sale, when the total of receipts amounted to \$191.07, from which \$14.10 was deducted for expenses, leaving a balance of \$176.97. A standing vote of thanks was passed to all who assisted with the sale. The secretary of literature reported a balance of \$1.84, \$15 from Edmonds, \$3 St. Agnes Guild, \$2.50 seniors of St. Agnes Guild towards the branch at Palamcotta, India. The secretary of the Babies' Branch reported the sending out of 50 boxes and 50 cards; she also reported 17 new members. The Indian convener reported measles in Lytton and Lilloet, the schools being consequently closed, but work progressing well. The Extra-Cent-a-Day convener reported a balance of \$74.81, of which \$60 was given to Rev. H. J. Underhill for a horse on which to cover his district.

## Church News

### Preferments, Appointments, and Inductions.

**Little**, Rev. R., to be Domestic Chaplain to the Bishop of Athabasca.  
**Lamb**, Rev. P. M., to be first Rector of the parish of St. Cuthbert's, Leaside, Toronto.  
**Williams**, Rev. James, to be first Rector of the parish of Hanna, Diocese of Qu'Appelle, Sask.

### Continuity and Economy in God's Work.

The Ven. F. Wells Johnson, Moose Jaw, Sask., preaching at Morse, Sask., on the text, "How many loaves have ye," emphasized the two principles of continuity and economy in God's work. Continuity—every future comes out of some past. Economy—there is no waste in nature. The leaves of the autumn are used to fertilize the soil for future days. The water in the creeks, rivers and lakes are efficacious over and over again for the use of man. In life, what we are to be, must come from what we are. Paul was the same Paul after his conversion as before but his energies and powers were used in a different direction. There are hindrances to growth in nature. In the growth of wheat, the smut, the rust, and the frost are the three great hindrances. The first two are internal diseases and the third is an external force. So it is in the growth of the Word in the soul. The *smut* of impurity and immorality; the *rust* from lack of use; and the *frost* of apathy, indifference and ridicule on the part of those who should be leaders and supporters of the weaker and younger, affect diversely, not only their own lives, but the future life of those who come under their baneful influence. Christianity is not only a profession, it is a life which must be lived. Only the good seed can bring forth good fruit. In the last great harvest we shall all be judged by the Great Judge Who makes no mistake. How shall we then be graded? As No. 1, No. 2, or worst of all, cast out

as waste. What we shall be depends on what we are.

### Diocesan S.S. Institute.

The annual meeting of the Quebec Diocesan S.S. Institute and Conference was held in the Cathedral on Tuesday, the 21st inst. Papers were read by the Rev. E. A. Dunn, M.A., on "Holy Baptism and Confirmation," and Rural Dean Roy, M.A., on "Sunday School Organization." The S.S. lesson for November 26th was conducted by the Rev. A. R. Beverley, M.A., and a Round Table Conference by Canon Horsey, of Montreal, who also addressed a children's service in the afternoon. In the evening an address on the History of the Prayer Book was given by the Very Rev. Dean Shreve, D.D.

### Activities of the Church of England Deaconess and Missionary Training House, Toronto.

At a recent Board meeting of the Church of England Deaconess and Missionary Training House several reports were submitted. The work among young women and girls has taken a forward movement in which factory visiting now finds a place. The attendance at the Sunday afternoon Bible Class, social and educational evenings shows a steady increase; 12 new girls have responded during the month to the invitation to come and join us. There is a growing interest being manifested in our work, and some of the city business men have realized our desire to help young women, and have asked for such aid. The Juniors are very enthusiastic in their work and are doing well in their physical culture. A sewing circle has been formed for little girls and a story hour is also appreciated. The Mothers' Meeting is exceedingly popular, and the coal and clothing clubs attached are doing a thriving trade. The little ones coming with their mothers are being cared for and taught. The gift of a beautiful new lantern helps largely in this part of the work, and in it we are finding the benefit of membership in the lantern exchange. The Anglican Varsity Club holds its meetings here once a fortnight, they are working for the Red Cross. A reception for hospital nurses was held on October 23rd, when Miss Archer told of her life and work in Japan. A Bible Class for Normal Students has been begun. In the medical department 179 visits have been paid during the month, 13 operations have been attended, 11 in our dispensary, and 2 on the district; 4 clinics have been held with an attendance of 52. This work affords an opportunity for reaching people of many nationalities and varied religions. In every case the Bible is read, and teaching given. One other city parish has engaged the services of a graduate deaconess, that of the Church of the Advent, where the Rev. F. J. Lynch has secured the services of Miss Lillian Duggan. From afar there comes news of our graduates and special students. Miss Glover writes from Chipewyan (where she and Mrs. Lucas are the only white women) of much joy in her work among the Indian children and their parents.

### Memorial to a Faithful Worker.

A brass tablet in memory of Miss Maynard, who lost her life at midsummer through the carelessness of an automobile driver, was unveiled at the morning service in the Church of the Epiphany, Toronto, on Sunday, the 10th inst. The tablet bore the following inscription:—

To the Glory of God and in loving memory of

## One of the Great Books of the Year

# The Worn Doorstep

By Margaret Sherwood

We believe that most readers of this book would say that it is not simply one of the great books of the year but really the finest book of the season.

The great war has inspired few such appealing stories as "The Worn Doorstep." The sentiment of this narrative, which is addressed to the dead lover of the Good Samaritan heroine, is an inspiration to every reader.

As the story begins she is looking through English villages for the house he and she might have wished for their own. The events such as the lover's death, the way they had become acquainted, their circumstances in life, are set forth with skill and delicacy, but the simple, appealing story deals principally with the house, a charming old English cottage, and the hospitality the narrator dispenses to the wayfarers who are usually Belgian refugees.

The reviewers are unanimous in praising this book, and we could fill pages with glowing reviews, but just read for example the following:—

*The Montreal Herald*, says—Of the many books inspired by the war, this one has something which sets it apart as "different." The title is happily chosen; the doorstep, worn by the feet of many generations of the life of old England, witnesses the hospitality of the England of to-day extended to all who seek refuge on her shores from the barbarian foes she has gone out to fight and conquer.

*The New York Times Book Review*, says—Occasionally, very, very occasionally, it happens that a book appears whose merits one would like, if possible, to shout from the housetops, and such a book is this small, unpretentious volume, entitled "The Worn Doorstep." One of those rare satisfying books which are really and truly worth while. We offer heartiest congratulations and thanks to Margaret Sherwood.

*Winnipeg Saturday Post*, *Winnipeg*, says—Seldom indeed does one lay down a book with so genuine a feeling of reverence as "The Worn Doorstep" inspires. Filled with the charm of the beautiful English countryside, touched with the most delicate sympathy and humor, as well as brimming with human interest, "The Worn Doorstep" is worthy of a large audience and is certain to make a wide appeal.

Thousands are now reading the book and thousands will make this the first choice for holiday gifts. The first and second Canadian editions were rapidly exhausted, and the third edition is being rapidly subscribed.

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## JUST PUBLISHED AND A WINNER

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Adelaide Jameson Martin  
Maynard,

Third Daughter of the Reverend George Maynard, M.A.  
Entered into her rest, 24th June A.D., 1916.

A lifelong and devoted helper in the work of this parish, and the neighbouring parish of St. Mark the Evangelist, and a member of this congregation for twenty-nine years.

"And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels."

The ceremony was conducted by Rev. Canon Bryan, assisted by the churchwardens, and the Vicar, Rev. Dyson Hague, spoke very feelingly of Miss Maynard's tragic end, and her long and faithful services in the district. Miss Maynard was an active Christian worker in the West end long before Parkdale was included in the city limits; and was one of the original members, not only of the Epiphany congregation, but also of the parish of St. Mark, from which the Epiphany parish was set apart in 1887.

New Parish of Hanna, Diocese of Qu'Appelle.

The Mission of All Saints', Hanna, Sask., formerly worked by the Railway Mission of Qu'Appelle, has been constituted a parish with several out-stations attached. The Rev. James Williams has been appointed by the Bishop as the first resident priest, and commenced his work on Sunday, Oct-

ober 1st, under favourable auspices, there being a nice church and small house both free from debt. The congregation although small is increasing, and considerable interest is being shown in various ways, notably in an active branch of the W.A., which, at present, is working to provide seats for the church. A very successful Harvest Festival was held on November 5th. An eight-day Mission is to be held by the Incumbent from November 26th to December 3rd, in connection with the National Mission. Mr. Williams has for the past four years been working in the diocese of Oxford, England, but previous to that spent several years in Canada.

Missionaries Needed.

The Bishop of Athabasca requires immediately two new workers. A married man is needed for St. Peter's Indian Boarding School, Lesser Slave Lake. This Mission is 15 miles from the railway connection, and six miles from the small town of Grouard. It is prettily located on the north-western arm of the lake, known as Buffalo Bay. The man would be Principal of the school with a dwelling house two minutes' walk from the school. He would teach the children, take charge of the Mission, conduct services sometimes with a Lay Reader's licence. It is preferable that he should be ordained and if he has had previous experience, so much the better. He requires also an assistant matron for the White Fish Lake School, 40 miles north of St. Peter's. Knowledge of the Indian language is not necessary.

Rector of Stanley, N.B., Inducted.

On Monday, November 12th, the Bishop of Fredericton inducted the Rev. R. A. Robinson as Rector of the parish of Stanley. This ceremony was delayed owing to Mr. Robinson's illness almost immediately after his arrival in the parish in September last. The induction was followed by Confirmation services at different points in the parish, when 42 candidates were presented.

First Rector Inducted.

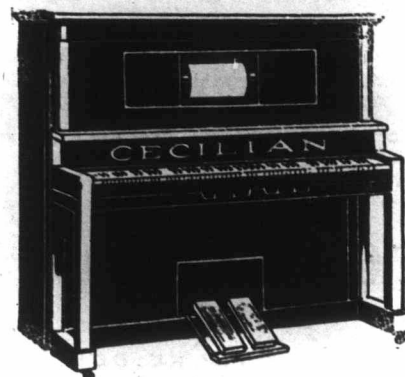
On the evening of the 22nd inst., the Bishop of Toronto inducted the Rev. P. M. Lamb as first Rector of St. Cuthbert's, Leaside, Toronto. The new Rector has been for the past 8 years Curate-in-Charge of the parish. Founded originally as a Mission of Christ Church, Deer Park, more than 20 years ago, the presence of Rev. T. W. Patterson (pastor emeritus at the present) and who for 39 years laboured continuously in that parish, was singularly appropriate and the subject of the kindest reference. Archdeacon Ingles read the mandate of induction, and the sermon was preached by Rev. T. W. Patterson, who referred to the great work of Christ Church in the founding of new Missions and parishes. During the 37 years of his ministry in Christ Church, five of these—St. Michael's and All Angels', Church of the Messiah, Grace Church, St. Hilda's, and St. Clement's—had been established.

Opening of New Church on Site of One Destroyed a Year Ago by Fire.

The congregation of St. Paul's Church, Coulson, in the diocese of Toronto, have always been very proud of their little church. It was, therefore, a great blow to them last December when it was burnt to the ground. They determined that it should be rebuilt nearly exactly on the old lines, with some few im-

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provements, and the Rector, the Rev. W. J. Creighton, and his people set about it at once. Sunday, November 19th, saw the crowning of their efforts, when the new church was opened by the Bishop of the diocese. The Bishop dedicated a number of gifts: the chancel window in memory of Mrs. Morley; a font in memory of an old parishioner; the pulpit, two sanctuary chairs, brass vases, offertory plates and the lectern Bible. The church was crowded to the doors at the three services—morning, afternoon and evening. The Revs. Canon Morley, W. Creswick and R. J. W. Perry were also present and assisted and the Cooktown choir assisted at the afternoon and evening services. Everyone agreed that the new church surpasses the old one as a pretty little country church.

The Nathanael Institute, Toronto.

The new headquarters of the Church of England Mission to the Jews in Toronto, known as the Nathanael Institute, was formally opened on the evening of November 23rd. The Bishop of Toronto presided and took the Intercessory services. With him on the platform were the Rev. Professor Cosgrave, Chairman of the Diocesan Committee in charge of this work, and the Rev. D. B. Langford, Superintendent of the Mission. Addresses were given by the above and also by Bishop Reeve, Rev. Dyson Hague, and R. W. Allin. The attendance, considering weather conditions, was good and a deep interest in the work was evident. The important character of the work, especially at

the present time, and the duty of the Church in relation thereto, were emphasized. The work consists largely of house to house and hospital visiting, the distribution of Bibles, Scripture portions, books and tracts, Sunday School, Night School, Bible Classes, Sewing Classes, reading room, illustrated addresses. Associated with Mr. and Mrs. Langford are Miss O'Meara and Miss Oakley, the latter of whom is supported by the W.A. of Toronto diocese.

Twenty-Five Years a Bishop.

The Right Rev. W. D. Reeve, Assistant Bishop of the diocese of Toronto and formerly Bishop of the diocese of Mackenzie River, celebrated yesterday, November 20th, the 25th anniversary of his consecration. His consecration service was held in Holy Trinity Church, Winnipeg, on November 20th, 1891. The anniversary was marked by a celebration of the Holy Communion at St. James' Cathedral, Toronto, at 11.30 a.m., followed by a luncheon to all the clergy of the Church of the city of Toronto at the Prince George Hotel. Twenty-five years is a long period in the life of any man and it is seldom that one is permitted to occupy the responsible position of Bishop in the Church for that long. The early years of Bishop Reeve's episcopate was spent in the strenuous and noble work of chief pastor in a missionary diocese. He has endeared himself to all with whom he has come into contact, and we trust that he will be spared for several more years of usefulness.

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#### Memorial Service at Cornwall.

On Sunday evening, the 12th inst., a memorial service was held in this parish for Private Samuel Gallinger, a member of this congregation, who lately lost his life on the Western Front. The deceased was one of the first to answer the call to active service from the town of Cornwall.

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#### Son of Bishop of Quebec Killed in Action.

There will be general mourning and sympathy with His Lordship Bishop Williams and family, of Quebec, at the news, confirmed in a cable, that Lieut. James A. Williams, the Bishop's eldest son, fell, presumably in the battle of Regina Trench, giving his life for his country. The deceased officer, who was only twenty-eight years of age, was born in Quebec, and received his early education at Bishop's College School, Lennoxville. He later took his classical course at St. John's College, Oxford, from which he graduated with the degree

of Bachelor of Arts. On his return to Quebec he entered Laval University to take up the study of law, and while pursuing this course he decided to go to the front. He obtained a commission in the Grenadier Guards, of Montreal, and left with his battalion for overseas last spring. The late Lieut. Williams was married last spring to Miss Evelyn Meredith, daughter of Mr. and Mrs. E. G. Meredith, of Quebec.

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#### Kootenay Notes.

The Rev. C. Reed, of Enderby, B.C., who has been acting as Chaplain to the forces at the front, has returned to his parish. Mr. Reed was invalided home, and we are glad to report that he is now recovering his normal health.

The Rev. R. D. Porter, of Greenwood, B.C., is serving at the front with the Army Medical Corps.

The Rev. H. King, M.A., Rector of Armstrong, B.C., conducted the Quiet Hour at the recent gathering of the North Okanagan deanery, when his addresses on the Atonement were much appreciated.

#### Loyal Churchman Laid to Rest.

Mr. A. St. George Hawkins, warden of Christ Church, Listowel, Ont., passed away suddenly at Cochrane on November 4th, where he had gone on business. The Rector of Listowel, Rev. W. H. Dunbar, in his address at the burial service referred to him as "a worthy member of the highest of all societies, that founded by Christ Himself." He also referred to the cheery optimism that characterized the deceased. The Masonic Order, the town council, the Board of Education, the H.S. Cadets and the Boy Scouts each attended the funeral in a body.

A memorial service for the late H. J. W. Bamford, who made the supreme sacrifice at the front, was held recently in this same parish.

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#### The Archdeaconry of Peterborough.

The eighteenth annual conference of the Archdeaconry of Peterborough was held at St. John's Church, Peterborough, on November 20th, 21st and 22nd. Archdeacon Warren presided, and there were present 23 clerical and five lay members. A very helpful and interesting programme was followed, the papers and discussions being maintained on a uniformly high level. The Rev. J. H. Kidd was the preacher at the evening service, and his text, "Christ over all, and in all," struck the keynote for the conference. Another helpful address was given at the early Communion by the Rev. E. R. James. The Archdeacon's charge emphasized the need of unselfishness in our dealings, one with another, whether as individuals, or as churches, or nations. An excellent paper, entitled, "How shall Christianity be presented to the Coming Age?" was read by the Rev. W. H. White, who suggested that it would be necessary to deliver "the Old Gospel in the Old Way," i.e., the primitive Gospel in the primitive way, as a full and comprehensive exposition of Catholicism and evangelism. The Rev. T. J. O'Connor Fenton's paper, "Why are both Kings and Chronicles in the Canon?" proved to be most illuminating, and showed much careful thought in preparation. Canon Marsh's paper was a practical one, "How to Increase the Effectiveness of the Church in Mission Districts," a subject on which he was well qualified to speak. The Rev. T. A. Nind read a paper on "The Doctrine of Redemption," which evoked a considerable amount of criticism, after which the Rev. F. J. Sawers answered the question, "Can our clergy do anything with regard to our public schools?" by suggesting that the clergy can, and ought to, make better use of the facilities granted by the Education Act. A resolution was passed, asking the members to do so and report results at the next conference. The concluding paper was read by the Rev. E. W. Pickford on "A Clear Statement of Difficulties to be Overcome before Church Union becomes Possible." It was agreed that, whilst the difficulties were not insuperable, the day of real union was not yet in sight. At the public meeting, held on the 21st, the speakers were the Rev. R. J. Moore, Principal O'Meara, and Miss McCollum. Principal O'Meara dealt with "The Scope of the Church's Work To-day and the Things that Call for Present Action," especially urging the need for deep and earnest lives. Mr. Moore's subject was "The Development of the Church's Power to Meet the Demands of the Immediate Future." A truer penitence and a deeper faith would procure for the Church a real power to cope with the great difficulties that confront the world, but without them God's purposes would be hindered. Miss McCollum spoke briefly about

the work of St. Faith's House, and made an earnest appeal for sympathy and help. During the conference a resolution of sympathy for Archdeacon Warren and his family in the bereavement which they had lately sustained was carried by a standing and silent vote, to which the Archdeacon replied in fitting terms. A cable containing greetings from Canon Davidson was received and replied to. The usual votes of thanks were made and approved, especially the one to the Archdeacon for his excellent summing up of the discussions. Every member of the conference returned home feeling that he had feasted on rich things, and with the conviction that the time spent in such business would be productive of much benefit to himself and his parish. Laus Deo!

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#### Successful Mission in Cobourg.

A six days' mission was recently held in this parish, the missionary being Rev. W. W. Craig, D.D., Rector of St. Martin's Church, Montreal. Three services were held each day, and were attended by large congregations. It is felt that very much good will result. A purse of gold was presented to the missionary. The ladies of the congregation have sent eighty well-filled boxes to the members of our congregation overseas.

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#### Meeting of Caribou Synod.

The Synod of the Diocese of Caribou, the youngest of the Canadian dioceses, met in Kamloops the first week of November. In the absence of the Bishop of New Westminster, who has episcopal oversight of the diocese, the Ven. Archdeacon Pugh presided. The proceedings began with a celebration of the Holy Communion. There were present nine clerical and nine lay delegates. The Rev. H. S. Akehurst and Mr. D. W. Rowlands were re-elected clerical and lay secretaries, respectively, and Mr. G. S. Holt, of the Canadian Bank of Commerce, was elected honorary treasurer in the place of Mr. E. H. Grubb, of the Bank of Montreal, who had left the diocese. An honorarium of \$100 was voted to Mr. Grubb in recognition of his services for the past two years. The following delegates were elected: General Synod—Clerical, Archdeacon Pugh, substitute, Rev. H. S. Akehurst; Lay, Mr. E. Walkley. Provincial Synod—Clerical, Archdeacon Pugh, Revs. Akehurst, Dawson and Plummer; Lay, Messrs. Austin, Rowlands, Fitzgerald and Cleasby. Governors of Anglican Theological College, Revs. Little, Dawson and Elliott, and Messrs. Austin, Rowlands and Cornwall. A resolution was passed unanimously thanking the B.C. Church Aid for donations amounting to £356 towards the Episcopal Endowment Fund and welcoming further grants or guarantees. A message of congratulation was sent to the Dean of Columbia, Rev. C. deV. Schofield, on his elevation to the Bishopric of the Diocese of Columbia.

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#### SPECIAL ADVENT SERMONS.

The Rev. A. E. Ribourg, of St. Alban's Cathedral, Toronto, is giving a series of special sermons on Sunday evenings during Advent on the subject of "The Purpose of Christ's Coming into the World." First Sunday: Jesus Christ, the Greatest Gift of God to the World; second Sunday: Jesus Christ and His Conception of a Universal Empire; third Sunday: Jesus Christ and God's Kingdom; fourth Sunday: Jesus Christ and His Message of Peace to a World at War.

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of St. Faith's House, and earnest appeal for sympathy During the conference of sympathy for Archdeacon and his family in the at which they had lately was carried by a standing vote, to which the Archdeacon applied in fitting terms. A containing greetings from vidson was received and The usual votes of thanks and approved, especially the Archdeacon for his umming up of the discus- sion member of the confer- ed home feeling that he on rich things, and with ion that the time spent in ous would be productive enefit to himself and his us Deo!

**Mission in Cobourg.**  
ys' mission was recently is parish, the missionary W. W. Craig, D.D., Rec- Martin's Church, Mont- services were held each re attended by large con- It is felt that very much result. A purse of gold ed to the missionary. The e congregation have sent filled boxes to the mem- congregation overseas.

**of Caribou Synod.**  
l of the Diocese of Cari- ingest of the Canadian t in Kamloops the first ember. In the absence op of New Westminster, scopal oversight of the Ven. Archdeacon Pugh he proceedings began ration of the Holy Com- ere were present nine nine lay delegates. The kthurst and Mr. D. W. re re-elected clerical and s, respectively, and Mr. f the Canadian Bank of was elected honorary the place of Mr. E. H. Bank of Montreal, who diocese. An honorarium voted to Mr. Grubb in f his services for the s. The following de- cted: General Synod- hdeacon Pugh, substi- S. Akehurst; Lay, Mr. Provincial Synod- hdeacon Pugh, Revs. wson and Plummer; Austin, Rowlands, Fitz- Cleasby. Governors of ological College, Revs. n and Elliott, and 1, Rowlands and Cor- tion was passed unani- ing the B.C. Church ations amounting to the Episcopal Endow- id welcoming further antees. A message ion was sent to the mbia, Rev. C. de V. his elevation to the the Diocese of Col-

**ADVENT SERMONS.**  
E. Ribourg, of St. ral, Toronto, is giving cial sermons on Sun- luring Advent on the e Purpose of Christ's e World." First Sun- ist, the Greatest Gift orld; second Sunday: id His Conception of upire; third Sunday: nd God's Kingdom; Jesus Christ and His ce to a World at War.

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**DAY OF NATIONAL PRAYER.**

The Archbishops of Canterbury and York have, with the approval of His Majesty the King, appointed Sunday, December 26th, a day of special prayer, thanksgiving and intercession in connection with the war. They suggest that the collections on that day shall be given to the joint fund of the British Red Cross Society and the Order of St. John of Jerusalem in England. Other denominations have been asked to unite in the above.

**Soldiers and the Bible.**

Major the Rev. C. C. Owen, referring to the quiet and often secret influence of the Bible on the lives of men at the front, has said: "In many cases where I have had the task of emptying the pockets of some man, who, perhaps, would be known among his troop as a 'tough,' I have found in his pocket a well-worn Bible, thumb-marked and showing signs of constant use. This fact always makes a ray of sunshine through the black cloud of the letter I sometimes must write to the man's relatives."

**Scripture Gift Mission**

Our representative in Russia writes: "It is because we get wonderful answers to prayer in keeping the door open and bringing the supplies we heed that we ask to be borne before the Throne of Grace daily." A worker says: "I must say God has greatly blessed me in giving the Gospels away. I know of at least five souls who have been saved and confessed the Lord Jesus Christ as Saviour"

"One of the five said: 'I believe you are the person who gave me one about twelve months ago. It is all right now with my soul. The Gospel was the means of my salvation, but I will take this one as my other has been lost.' He had only come home from the front on six days' leave and told me that it would do my heart good to see at the base all the huts and chapels quite full at a Gospel service—hardly standing room. This will show what these Gospels are doing."

A Chaplain writes: "We should be very grateful if you could make us a grant. We have never had so genuine a demand for the Word of God as during the last six weeks. We do not distribute them indiscriminately, giving them only to those men with whom we have got into personal touch and whom we know will value and use them."

Another Chaplain writes: "These Gospels are of immense help to me in my work. I have distributed some to men under fire, also after services in cellars, and the men are very keen to accept and read them."

The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, the Rev. Preb. H. W. Webb-Peplow, M.A., or to the Secretary, Francis C. Brading, Esq., at 15, The Strand, London, W.C.

**Special Sample of Campana's Italian Balm**

Anyone suffering from chapped hands, sore lips, or rough skin, may have a sample of Campana's Italian Balm by sending 10c. coin or stamps to E. G. West and Co., 80 George St., Toronto. All druggists sell it at 25c. a bottle.

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**Correspondence**

**LANTERN IN SUNDAY SCHOOLS.**

Sir,—“Spectator’s” questions re use of the lantern in the Sunday Schools gives me an opportunity to write to you, which I gladly accept. In both city and village Sunday Schools I have found the use of the lantern to be of great educational value. I do not think it is wise to use the lantern to teach the lesson every Sunday. I have found it most useful to have a “review” Sunday once every four or six weeks, when the lessons which have been taught are briefly reviewed and the connection established with what had gone before and with what is to follow. No one but myself knew just on what Sunday the lantern was to be used, and the frequent inquiries which were made during the week always received the same answer, “Come and see!”

In large schools the use of the lantern for the opening and closing services is found to work very satisfactorily and at a much lower cost than is entailed in buying hymn books and service books. If the darkening of the room and the turning on of the lantern is done at the same time no disorder is likely to result.

“In what way does success attend its use?” (a) This is to be first noticed in a sharp upward tendency in the average attendance. (b) Not only is a greater interest in the lessons soon evidenced, but a review

of reviews shows that the lessons have been remembered with greater clearness. (c) I have always noticed that an increased membership follows the introduction of the lantern. I have every reason to believe that the lessons taught while the child is looking at the pictures is the lesson which will make the greatest impression, and will not infrequently remain throughout its lifetime.

A lantern may be used for educational purposes at other times than during the Sunday School period as follows:—

(a) **For Children's Services.**—St. John's Sunday School, West Toronto, are beginning their fifth year of Sunday Evening Children's Services. Parents come to church, bringing their children to the door of the Sunday School, and meet them there at the close of the service. Both services (i.e., in church and in the Sunday School) are so arranged as to commence at the same hour and close at the same time. In this way the church attendance is increased, many parents being able to come who could not leave the children at home, and in not a few cases the parents are brought by the children, as the latter become greatly interested in the services.

(b) **For Lenten Services.**—One of the most successful series of children's Lenten services which I have ever conducted was illustrated with the aid of the lantern, one slide only being used. The Bible story was told as clearly as possible, and then the picture was studied in every detail.

(c) **Confirmation Classes** would, I believe, meet with greater enthusiasm

  
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if a few lectures were given, illustrated with the sets of slides on "Baptism," "Confirmation," and "Church History."

(d) **Missionary Services** held during the week or once every six weeks on Sunday afternoon will arouse great enthusiasm for missions and increase the giving to missions. At least this has always been my experience. To first see missionaries at their work and then to hear about their work is bound to arouse interest.

Ralph S. Mason.

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### SUNDAY SCHOOL LESSON SCHEME.

Sir,—The proposed severance of our Sunday School lesson schemes from the International Syllabus seems to me a great misfortune. "Spectator" in his article of last week refers rather slightly to the helps which many teachers get from such papers as the "Sunday School Times," but it has always been my experience that the teacher who uses this help is the most capable, and most likely to retain the interest of her class. Beside this, there are the two books edited by Tarbell and Hurlbut which are of great assistance. To break away from these good helps we ought to be assured that there will be something at least as good as any one of them to take their place, and of this I am not hopeful. We cannot expect that in a denominational paper such as may be published we will get the same quality of writers as we have in the "Sunday School Times," and to throw our teachers suddenly out of touch with these great helps will be a decided loss in the teaching of our Sunday Schools.

I would predict that many a superintendent will prefer to continue using such help as he has had in the past in connection with the International Syllabus.

N. C.

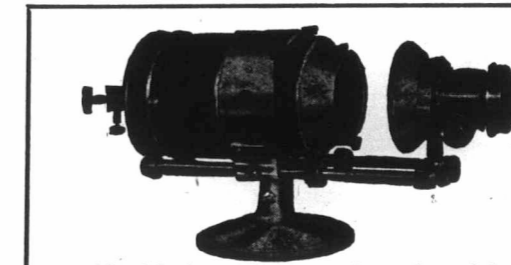
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### CHURCH UNITY.

A bit of advice given by the Rev. Dr. Symonds towards the end of his paper upon this subject prepared for the Wycliffe Alumni, and published in your issue of November 9th is worth a passing glance.

After touching upon the pathos with which he regards the man who has never been in a dissenting church in his life, he gave this advice to the clergy present:—"When your Presbyterian or Methodist brother has in his little church some great light to visit him, a President Falconer or a Dr. Bruce Taylor, why not tell your people to go in the evening."

Why, one may ask, this half-hearted good-fellowship? Why "in the evening" only? Why not close up for the whole day and all go over? It would be so stimulating to the "great light," and even great lights we know require stimulating at times. But on the other hand, we might almost lay ourselves open to the charge of narrow-mindedness if we went to the same place twice on the same day. We won't risk that. We'll divide up. We'll tell our people to go in the evening. That's fine, and then just to forestall criticism, we'll add that bit about the pathos of the position of the man who has never gone. And Jones who heretofore has been an exemplary Churchman (at any rate in church attendance) does what his Rector tells him to do and goes. He is surprised and impressed beyond belief; the "great light" was "great," no question about that. But there were other delights, the people so cordial, the lighting good, the seats comfortable, the service simple, with few demands upon



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### THE COMMUNION SERVICE AND MORNING PRAYER.

Sir—It is a matter of regret to many of us that the "Canadian Churchman" does not deal more actively with the live problems of today, stating the case fairly for the one side and for the other. Take, for instance, such a question as the substitution of an eleven o'clock Communion Service for Morning Prayers. This is by no manner of means an abstract question. It is the ultimate aim of the leading party of the National Mission, and is not confined to England, but is openly and freely discussed in advanced pulpits, to say nothing of moderate and evangelical pulpits.

The pulpit states that the Communion Service is the only service instituted by Christ. What is the exact meaning of the term "institution"? How far were services of preaching and of prayer, such as Christ held in the synagogue, on the mountain side, instituted by Him? If "institution" implies command, is not the command to "go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," as clearly an institution as "do this in remembrance of Me"?

Other preachers, again, without giving an opinion one way or another, tell us that the question is comparatively immaterial. A question may be immaterial in comparison with still weightier questions, but by no means immaterial in itself. The mere suggestion that our young people, so deplorably ignorant of their Bibles and of the first truths of Christianity, should be deprived of a large measure of their birthright in the Church of England, that is to say, the privilege which the Morning

one, mentally or physically, the music ripping. In short, Jones comes away convinced that his Rector was right in saying his previous ignorance of the inside of dissenting churches was pathetic. He is going to take care never to be pathetic in his eyes again. In fact, he tells him frankly that he is going frequently. And he keeps his word. He goes increasingly frequently. Moreover, the Smiths and the Browns and several other families develop "absentitis" from the same germ described as "good-fellowship" to which they were exposed the night of the "great light." The Rector becomes thoroughly alarmed. There can be only one end to this thing. And for the life of him he cannot think of any argument or expostulation he can use without appearing insincere before those who heard him bid his congregation go that first night. If it was right to go the "great light" night it cannot be wrong to go any other night merely because the light is a lesser one, and as an honest man he must admit it so to Jones and Smith. On the other hand, if there is any obligation whatsoever resting upon Jones and Smith to be present at their own little church this coming Sunday evening, the same obligation must have rested with the same weight upon them the night he himself suggested they should go elsewhere. What in the name of truth and honesty can he do or say!

In his dilemma he turns back upon the Reverend Doctor who, by his advice, got him into the scrape. If the Doctor can solve the riddle lets hope he will telegraph the poor Rector. At the same time he might give the readers of the "Churchman" the benefit of it. No one else will ever work it out.

R. R. Macaulay.

72 St. Peter St., Montreal.

THE

## Scripture Gift Mission

The following is an extract from a letter just received from a distributor who has been engaged in this work since the outbreak of the War:—

"I have just finished another week's work. It has been one of the grandest and most wonderful weeks of my life. With my own hand I have distributed over 10,000 Gospels and Scripture portions. In no week in my life have I had so many people thank me for the Scriptures given, and in no week have I had so many come to me and ask me for Scriptures."

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**COMMUNION SERVICE MORNING PRAYER.**

A matter of regret to us that the "Canadian" does not deal more adequately with the live problems of the case fairly for the other. Take, for instance, a question as the subject of an eleven o'clock Communion Service for Morning Prayers. In no manner means an objection. It is the ultimate reading party of the Nation, and is not confined to advanced pulpits, to say the least, but is moderate and evangelical.

states that the Communion is the only service of Christ. What is the meaning of the term "institution"? Were services of prayer, such as in the synagogue, on the temple, instituted by Him? "Institution" implies command, and "go and teach baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," as clearly as "do this in remembrance of me."

changers, again, without opinion one way or another that the question is immaterial. A question of material in comparison with other questions, but immaterial in itself. The suggestion that our young people are ignorantly ignorant of the first truths of the faith, should be deprived of the assurance of their birthright of England, that is to say, of which the Morning

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and emotional to children and non-communicants. We are seeking a "maximum Christianity, not a minimum Christianity." Anything which lessens the opportunity for definite Scripture teaching, definite simple prayer, tends towards a minimum Christianity rather than a maximum Christianity.

Observer.

**THE POWER OF PRAYER.**

(Continued from page 763.)

larger to be eaten, and the last shovelful of coal to be put on the fire, before more is given, but He never fails or comes too late. One illustration out of many which might be given will suffice. Recently earnest prayer was made for funds to meet the water bill by the date necessary to obtain the discount. The final day on which it could be paid arrived, but the funds had not. In faith the matter continued to be held before the Lord, and He did not disappoint. The last mail of the day brought a brief note from a soldier "somewhere in France," saying he felt Mrs. Crouch was in such need of money he would not even take time to write a letter, and enclosed was a sum sufficient to cover the whole bill. Before they call I will answer, and while they are yet speaking I will hear."

To assist her in the work Mrs. Crouch has the services of thirteen senior, and sixteen junior helpers. From all parts of the continent these workers have come in answer to specific prayer. Their services are rendered without remuneration.

A new building now in course of erection has been given in direct answer to prayer, and when this is opened, there will be accommodation for two hundred and fifty more. This, of course, will mean additional labour and increased expense, but the founder of the work (under God) is still standing on the scripture the Lord gave her sixteen years ago when, with only \$30, she opened the refuge of six-rooms;—"Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place, for now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and mine heart shall be there perpetually," 2 Chron. 7: 15 and 16. He who now provides for three hundred, can as easily take care of five hundred, and the work of the future will be an even greater monument than the work of the present to the fact that God answers the prayer of His believing children.

Observer.

**THE FIERY TOTEM.**

(Continued from page 764.)

straight on we are bound to strike the water again."

"Right, old man," responded Bob. "In any case, the paters could not be so near home, or they would have had plenty of time to get back, even by crawling. So it would be almost wasting energy to trudge so far out of the way."

It is one thing to say "go north," it is quite another matter to hold a steady course in a forest. The Indian can do it; likewise the trapper. They know the signs of the compass such as Nature has provided for them. They know on which side of the trees certain moss is to be found, and they know the signs that the blizzard wind leaves behind it when it has passed on its way from arctic zones. To such as have been initiated into the higher mysteries of woodcraft from their earliest years, a due course to any set point of the compass is sec-



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ond nature. But those who are unlearned in the art soon find out their mistake when they put their inexperience into practice. The sun is a pointing finger to the craftsman—a disastrous lure to the ignorant.

Bob and Alf pursued their way pluckily. Determined to keep a steady course, the tomahawk had to be requisitioned at frequent intervals in order to clear a passage through the thorns and binding creepers that impeded the way.

At any other time the adventure would have been one of sheer delight, for who would not have enjoyed exploring unknown land—probably land, too, where only the Indian's foot and the feet of the wild creatures of the forest had ever pressed?

Once or twice the boys saw the great velvet eyes of an antelope peeping at them through a screen of maple leaves. Again the scrub would rustle, as a fox crouched down to hide his skulking body from the strangers' sight. The cat-birds were calling their sad messages to each other among the maple leaves, and lively little chipmunks would utter their shrill piping sounds of warning to their friends as they started before the advance of the young explorers. Yes, it was an experience to fill the hearts with joy when any ordinary call inspired the venture spirit.

On this occasion, however, neither of the boys had eyes for such pleasant sights, or ears for such sounds as are the delight of the trapper's life. Their minds were too full of anxiety to permit room for ordinary enjoyment, and they hardly spoke as they pressed forward in single file.

In this way they continued for two hours or more. At intervals they would take it in turn to act as leader and handle the axe; but they did not allow a pause in the pushing forward, until at last Bob called a halt, feeling that a rest had been earned.

"We ought to be getting near the river again by this time," he remarked.

"That's what I've been thinking," said Alf. "You see, it was such a sharp westward turn that the river took after we crossed the ford, that I don't think we can be far off now. It must come round to the east again."

"Yet there's no sound of it—"

"That is what's puzzling me. We've covered a couple of miles at the least."

"And done enough work for four," added Bob. "However, let's get to work again. The sooner there, the sooner this job will be over."

"Thank goodness it looks pretty clear ahead now—more pine trees and less of the beastly scrub," said Holden,

(To be continued.)

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was lifeless and drowsy and her complexion grew pale and sallow. Finally she had to keep her bed and have somebody with her all the time. She was afraid of everything, would get excited and tremble till the bed would shake. As she seemed to be getting worse under the doctor's treatment, mother decided to try Dr. Chase's Nerve Food. After she had used about four boxes, improvement was noticeable and it was wonderful to see how much brighter and stronger she grew week by week. She used ten boxes altogether and they cured her. She got fat and rosy and went to school every day with an ambition that she never seemed to have before. I do not hesitate to recommend Dr. Chase's Nerve Food to anyone, for it was indeed wonderful what it did for her."

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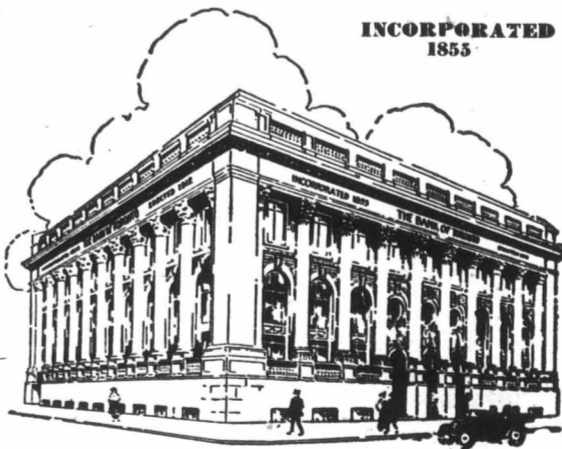
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