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Canadian Churchman

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

Coming Events

- Nov. 20th.**—Executive Committee M.S.C.C., at 1.30 p.m., in Toronto.
Nov. 21st.—General Synod Beneficiary Funds Committee, at 8 p.m., in Toronto.

Personal & General

The Rev. Prebendary Webb-Peploe, for 42 years Vicar of St. Paul's, Onslow Square, London, intends to resign the living at the close of the year.

The ex-Empress Eugenie, consort of the Emperor Napoleon III., whose fate was sealed at Sedan, has lived to see the downfall of Germany at a new Sedan. She is now 92 years old.

The Ven. A. G. Robinson, Archdeacon of Surrey and Canon and Treasurer of Winchester Cathedral, has been appointed Lady Margaret preacher in the University of Cambridge.

Rev. A. H. Sovereign, M.A., Rector of St. Mark's Church, Vancouver, has left for overseas work under the National Council of the Y.M.C.A. He expects to be absent six months or more.

We congratulate the "Montreal Churchman," a splendid diocesan journal, on the completion of the sixth year of its issue. It is published under the direction of the Bishop of Montreal.

His Grace Archbishop Worrell has requested Rev. H. W. Cunningham to accept the post of examining Chaplain of the diocese of Nova Scotia, owing to Canon Vernon's removal from the diocese within the course of a few months.

Dr. Yeatman-Biggs, the present Bishop of Worcester, has been offered and has accepted the newly-formed See of Coventry, which has been chiefly taken out from his present diocese. He is to be enthroned at Coventry on November 21st.

The Bishop of Ontario has received a letter from the officer commanding the transport on which Canon Fitzgerald of Kingston lately crossed as Chaplain, highly commending his zeal and devotion during the distressing epidemic of influenza which occurred en route.

Senator La Croix introduced a resolution in the French Upper House on November 7th, extending the thanks of the country to Marshal Foch and Premier Clemenceau. This is the first time that similar action has been taken since the time of Napoleon Bonaparte.

A masquerade was held by the members of St. Michael and all Angels', Wychwood, Toronto, branch of the A.Y.P.A. on November 5th, the total proceeds of which went to the fund to provide Christmas parcels for the men of the congregation who are at the front.

Capt. the Rev. E. C. Earp, who has been serving as a Chaplain overseas and who is acting Rector of Trinity Church, Montreal, has been very ill, and both he and Mrs. Earp are in the hospital in a serious condition. Mr. Earp is still attached to the Canadian forces.

While Rev. T. Beverley Smith continues in a serious condition, some hopes for his recovery have been held out by the advice of an eminent physician in New York. The last year and a half of Mr. Smith's work with the Bible Society has been of a particularly happy character, being somewhat of a relief from the arduous duties of his parish life in West Toronto.

Mr. Edward W. Robinson, manager of the T. Eaton Company's general

office, Toronto, died on Saturday last, at his late residence, Toronto. The deceased was in his 50th year and had been a resident in Toronto for 25 years. He was a member of the Anglican Church. His wife and six children mourn his loss. The funeral took place on Monday last to Mount Pleasant Cemetery.

Rev. H. Masters Moore, who has been a C.M.S. missionary at Calcutta, Krishnagar and Bhagalpur from 1880 to 1911. From 1912 he was A.C.S. Chaplain at Patna until a year ago. He and Mrs. Moore spent three months in Japan en route, and has been staying for about five months in Vancouver. He expects to remain in Toronto for some months. Mrs. Moore was a Church of England Zenana missionary at Jubbulpur and Jamalpur for about five years before her marriage.

Hon. Dr. Cody, Minister of Education, who has returned from overseas, stated that his trip to Europe included a voyage over in a convoy with United States troops during which

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SUNDAY SCHOOL WAR MEMORIAL

It is proposed that every Sunday School buy Victory Bonds and donate them to the Canadian work of the Church—for the Indian and Eskimo under M.S.C.C.—as a Memorial to former members who have fallen at the front.

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they sighted a submarine. He visited the Canadian troops at Cambrai and preached at Bramshott Camp from the boxing ring. Dr. Cody sees great possibilities in solving a portion of the reconstruction problem by government and being given soldiers to enable them to qualify as school teachers. In England opinion is divided over the question of full time education to the age of 16, or part time schooling and part industrial training up to 18.

The Right Rev. I. O. Stringer, D.D., is leaving this week for England and France for special work among the soldiers in connection with the Canadian Christian Citizenship Campaign inaugurated by the Young Men's Christian Association. Bishop Stringer applied in the spring of 1915 and several times since to go as a Chaplain, but for various reasons the opportunity did not come to him to serve his country in a capacity which he desired, until the present. His application for a chaplaincy was recently accepted, but it would have been necessary to remain in Canada for several months. With the approval of the Primate and the Bishop of Ottawa, he accepted the invitation to go under the auspices of the Y.M.C.A. The problems relating to the soldier are many and difficult. It was thought that no better man could be found to influence the great body of Canadian soldiers for a virile and clean Canadian citizenship than this pioneer Bishop who has himself been holding the outposts of civilization for more than a quarter of a century.



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A Letter of Commendation from the Archbishop of Algoma

Bishophurst, Sault Ste. Marie, Ont., 24th October, 1918.

My Dear Canon Morley, To promote an intelligent knowledge of the Christian Year; to encourage the systematic study of the Holy Scriptures; and to support sound Christian teaching in our homes as an antidote to what is questionable, not to say false—are objects which I am confident will commend themselves to all right-minded Churchmen.

I therefore warmly approve of "The Christian Year Calendar," which is published with these objects in view, and heartily commend it for use among our people, believing that it is calculated to do great good.

I am, Very faithfully yours, (Signed) GEORGE ALGOMA.

Price, 15 cents a copy. Seven copies for One Dollar. Postage Paid.

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Canadian Churchman

Toronto, November 14th, 1918.

The Christian Year

SUNDAY NEXT BEFORE ADVENT.

AS a preparation for the Advent season when the Church focuses our attention on the two great facts wherein lie the confidence of the Church and the hope of the world (viz., Christ has come—Christ will come) the Collect, Epistle and Gospel are most appropriate. They will be found very suggestive also when we think of this Sunday as the last of the Christian year. "Lethargy of the will is an insidious disease" very easily succumbed to if we do not carefully watch ourselves: "Be not weary in well-doing," says the Apostle. Yet, how easy it is to become a non-combatant Christian—one whose sentiments and religious affections are above reproach but whose "fruit of good works" is meagre.

It is not easy to keep up enthusiasm and continuously pour forth one's energy when the difficulty, monotony and disappointments incident to Church work are keenly felt. It is easy "to give it up" and take only a passive interest in the Church's battle. It is not easy to bear constant disappointment at one's own failure to grow out of one's old faults and grow in grace. It is easier to let go. We constantly need our wills stimulated to renewed effort.

The heroes of faith in Hebrews 12 did things for God—not only thought them. Our Lord says, "Let your light so shine before men that they may see your good works and glorify your Father." We were "created in Christ Jesus unto good works." The purpose of Holy Scripture is that "the Man of God may be thoroughly furnished unto all good works." So we pray "Stir up the wills of thy faithful people." We pray for God to act in us that we may act for God. Are we careful "to maintain good works?" We have plenty of sentiment, Christian so-called. What we need is Christian action—good works.

This prayer is for God's "faithful people." The idea is not that we should be stirred to good works to win salvation. We are not saved by *doing* but by accepting what God has done for us and gratefully making it the supreme motive of our lives. "The love of Christ (i.e., Christ's love for us) constraineth us." Being in "a state of salvation" we must walk answerably to our Christian calling in Christ, "Who gave Himself for us that He might redeem us and purify a people zealous of good works."

What is the character and source of "good work?" Look at Gal. 5: "The works of the flesh are manifest." "The fruit of the Spirit consists of certain graces of character which manifest themselves in appropriate action." Christian character is behind good works and the source of both is God who "maketh us both to will and do of His good pleasure."

The motive is the approval of God Who captures the hearts of His people by love. "This have I done for thee; what doest thou for Me?" is the appeal of the Crucified. The will may be weakened through repeated failure. The Gospel has a suggestion. "Gather up the fragments." Take what little love, faith or desire you have and ask our Lord to bless and increase it, that, beginning again with this, you may bring forth in the coming days a plentiful fruitage of good works to prove your faith and love that you may be rewarded by the approval of God.

Let us give thanks

for victory over the enemy.
for the prospect of world peace.
for the spirit of freedom among enslaved nations.
for the valour, service and sacrifice of the men and women who have made victory possible.
for the men who have made the supreme sacrifice for God and the Right, for loved ones and home.

Let us pray

that God may guide the affairs of the nations—particularly those in revolution.
that God may be supreme in the counsels and ideals of all nations.
that God's will may be done at the Peace Conference.
that we may dedicate ourselves, our country and our future to God.

Editorial

NON nobis, Domine, non nobis." To God alone be the praise and the honour and the glory and the dominion. The day of peace for which we have prayed and worked and fought for these weary years is in sight by the grace of God. For three days the battle fronts have been quiet. May they ever be so.

The blessings of peace we shall realize step by step, as we awaken each day to the new thought that the fight is over. That sharp anxiety, that overwhelming dread, has lifted from the hearts which have yearned and prayed for loved ones over there. Our minds leap forward to the meeting again of those who have risked life and limb for home and loved ones.

But the cost of peace comes home to us as the shadow of grief falls on the threshold, grief of our own or of another's. Never can we say what is in our hearts of the debt we owe to those who gave their To-morrow for our To-day. In the silent pride of sorrow for those who have given all, there are hearts aching to-day with deep yearning for the sound of a voice that is stilled. God help us to deal tenderly and truly with those whose home has the shadow of grief which is the price of our peace. The mark of mourning becomes the badge of honour.

How shall we use the peace which has cost so much? We are consecrated to the tasks our dead have had to leave unfinished. Only as we take them up with the same fearlessness and unselfishness shall we be worthy of their devotion. A land in which God, Righteousness, Truth and Justice are supreme, that is our task.

* * * * *

BUSINESS as usual?" No! Ten thousand times no, if business as usual means the grinding of the face of the poor, the exploitation of children, the curse of the sweatshop, and all that proclaimed the motto of life to be: "Every man for himself and the devil take the hindmost."

Not for this have our men fought and died. Not for this have women sacrificed and served. A new Canada must come. The dream of the man who saw home and country in the sunset glow on the smoke clouds of the battlefields. The spirit of our people which has been raised to high ambitions will not brook the thwarting of hopes. A united people can bring the impossible to pass. God's curse is upon German injustice and unrighteousness. That curse is upon injustice and unrighteousness in Canada. God forgive us if selfishness drugs our conscience to live on the helplessness of the weak.

A TALE OF TWO CITIES

THERE is civil war in every city in Canada to-day and in practically every city in the world. The only hope of the city is that the civil war shall continue till the bitter end. No quarter is given, no truce is declared in this civil war. No subterfuge is too deceitful, no weapon too dastardly for use on the one side, but on the other side men sometimes grow half-hearted in the fight. For in every city there are two cities—a City Underground and a City of Light.

The City Underground has an organization remarkable in its completeness. All the means of rapid communication and transportation are at its service, and its citizens know how to use them. Money is the main instrument and motive of the organization and there is plenty of that for everyone except the slaves who live in that city. There are bosses and gangs, chiefs and cliques. The citizens of that city live on the price of each other's sins. The strongest preys on the weakest. Honor has only a money value. The human body is the temple of the Devil and is valued only as it ministers to wickedness. You might imagine that the citizenship of the City Underground was confined to those engaged in organized vice. Not so. Some private citizens who covet a fair name in the City of Light lead a double life. They find the life underground more congenial to their darkened spirits. True children of the Devil as they are, they start innocent ones on paths which lead all too soon to that city of darkness. The *Vice Commissioners* reveal only some of the shadowed ways of the City Underground, but they are crowded with the tyrants and slaves of men's lust.

The City of Light is the city as it ought to be, a fair city of honest work and hard endeavor to preserve to all men purity, truth and righteousness. You might imagine its citizenship would be confined to the members of organized Christianity. Not so. Some men who for some reason have not been able to ally themselves for the present with Christ's Church are still working for the love of God and uplift of man. That they are acceptable to God, we doubt not, for God judgeth every man. You might imagine its citizenship would include all the members of the Church. Again, not so. For some have pressed forward to give their oath to their Captain, but they are not heart and soul in the Captain's service. There are actually some people who try to live in the City of Light for one day a week and the other days in the City Underground.

THE MEN

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This is the weakness of the City of Light. As soon as it declares war on the other city, there are those who are neither hot nor cold, who seek to temporize, palliate, and conceal the dark things. Another weakness lies in the citizens who much prefer to dwell in the City of Light but they have never thought of joining in the fight. They are so concerned with food and raiment that they seem not to realize the existence of the City of Darkness. They have never placed themselves under the banner of the Captain. But the City Underground labors under no such handicap. All its workers are active workers, diabolical in energy, skill and vigilance. They have their sentinels, like vultures, at every railway station and wharf. They are alert for the enquiring stranger and the lonely traveller. They are the Devil's Own Army, and he is a hard taskmaster but a poor paymaster. If, in the City of Light, we could have the feverish energy and desperate ingenuity which vitalizes the other city, we could

put an end to this civil war in less than a year.

Grand motives are the ones which ought to inspire the City of Light, Truth, Righteousness, Purity for all men. The Spirit of the Eternal is its spirit, the spirit of Love. The City Underground has for its motives only the dregs of human passion, greed, selfishness and all the sickening list of human lusts. For rewards the City of Light has Life Eternal in the City of God; the City Underground has death and darkness.

"God made the country, man made the city." There are some who give up the fight to cleanse the city. But the city is a necessity of the economic and social development of modern life. We cannot abandon it to the Devil. Let us combine forces and work hard to make it the stronghold of God. The ramparts of the City of Light must beat back the City of Darkness. We can do this only when every member of Christ openly and aggressively fights for the King.

CHURCH UNION

Most Rev. F. H. DuVERNET, D.D., Metropolitan of British Columbia

CHURCH Union is something that cannot be forced, but it can be helped. Undoubtedly what will help most to bring about Church Union is more of the Spirit of Christ in the hearts of all church members, but in addition to this there must be the creation of a right public opinion upon the subject. The present situation is that among church leaders there is a strong tendency towards Church Union, but what is holding back the movement is the denominational pride and the unreasonable prejudice of many among the rank and file of church members. It requires careful teaching to remove this hindering prejudice, and wider vision to overcome this isolating pride.

It may help on the great cause to briefly state the position now occupied by a large number of church leaders.

CO-ORDINATION NEEDED.

It is now more widely recognized than formerly that mere unity of spirit is not enough. This unity of spirit which is invisible must manifest itself in some visible organic form. There may be many different parts, each part with a different function, but the body, however complex, must be one. Co-operation alone is not enough, there must be co-ordination of different parts under one comprehensive plan.

It is now almost universally conceded that by Church Union is not meant any such thing as the absorption of one church by another church. The result of bringing the various denominations into organic union will not be the aggrandizement of any one of the existing churches, but the creation of a great comprehensive church such as will gladden the heart of Christ.

VALUABLE CONTRIBUTION.

It is now clearly understood that the leading characteristics of the various denominations are not to be obliterated, but they are to form the valuable contribution which each church is to make to the great comprehensive body. All the leading Protestant churches hold the same great essentials of Faith, but they differ in minor particulars. In the olden days these minor particulars were considered important enough to vigorously maintain even to the

point of separating from the existing body and forming a new organization, but in the course of centuries the value of these peculiar views have in most cases been recognized by the others so that the need for the separate sect has ceased to exist. Barriers are now crumbling which once were considered insurmountable.

As an illustration of what is meant we have on the one hand the Presbyterian Church and the Methodist Church taking more kindly to the occasional use of liturgical forms, and on the other hand we have the House of Bishops of the Anglican Church in Canada sanctioning under certain limitations the use in church of extempore prayer.

The Anglican Church has long made provision for both adult and infant baptism, and also for baptism by immersion as well as by effusion.

BRIDGE THE GULF.

The most recent development among church leaders in England has been the discovery that even in the matter of Church Order which has been the great difficulty in the way of Church Union between the Anglican Church and other Protestant Churches there is the possibility of bridging the gulf by the candid recognition of two great facts without going into any explanation of these facts. The first is the fact of the Episcopate in the greater part of Christendom as the recognized organ of the continuity of the Church "which members of the Episcopal Churches ought not to be expected to abandon." The second is the fact that "there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints."

PAYING THE PRICE.

If we could only get the rank and file of our various churches to follow their leaders, laying aside their prejudice and their pride, and endeavoring to "get together" it would not be long before the spirit of unity which is undoubtedly growing amongst us would manifest itself in some outward form of Church Union.

As it has been well said an unbelieving world is the price we are paying for a divided Christianity.

REV. W. G. Walton, of Fort George, St. James' Bay, has done a notable service for the Eskimo of his field, as will be seen in the "Spectator's" column. Through his insistent appeals the Government has embarked on a scheme to which all will wish success because it has the essential object of improving the life of the Eskimo. The heroic work and self-sacrificing service of Mr. Walton has been referred to in these columns on previous occasions. Pity is that the hardships which he and his family, and others of our missionaries in the North have endured, have not moved the Church to bestir herself for the relief of her worthy servants. For missionaries to endure hardships which can be prevented is an honour to the missionary but a disgrace to the Church. We have no right to take such things for granted.

* * * * *

THE power of the printed page in Christian Mission work is illustrated by the statement of a student in Nanking University, "I have come to believe in Jesus largely through the study of a book by Prof. Jenks, of Cornell University, 'The Social Principles of Jesus Christ.'" Another testimony comes from Chungju, Chosen, Korea, from a woman who had been a beer-seller, notorious for her vile language: "Someone handed me a leaflet one day as I sat here selling beer. I said I could not read it. After my son read it he said: 'Mother, we must become Christians.' We talked it over and a few Sabbaths later I went to church. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."

* * *

A HYMN OF VICTORY.

(Written for use in the thanksgiving service in St. James' Cathedral on Nov. 12.)

Now praise the Lord of Glory,
Ye people sing his praise!
Whose arm has wrought salvation,
To Him your anthems raise.
When in distress we sought Him,
A present help we found,
He pardoned our transgressions,
And faith with Victory crowned.

Now praise Him for the valor
Of that undaunted host
Who answered duty's summons,
Nor stayed to count the cost.
Enrolled beneath His banner
They conquered in the strife,
For His sake losing all things,
They found a nobler life.

Praise for the cheerful courage
That smiled on death and pain;
Praise for the strong endurance
Of hand and heart and brain.
For selfless service rendered
Unmarked by human eyes,
For Love to Duty offering
Her silent sacrifice.

If e'er our hearts forgetful
Wax fearful in the fight,
If evil seem victorious
And right o'erwhelmed by Might,
Then shall remembrance nerve us—
Why should we faint or flee?
Whose eyes have seen the triumph
Of Truth and Liberty.

Then praise the Lord of Glory!
Ye people sing His praise.
His government is righteous
And just are all His ways.
The Wonderful, the Counsellor,
His Kingdom shall increase
Till all the nations own Him
And hail Him Prince of Peace.

ADELAIDE M. PLUMPTRE.

MEMBERSHIP

by Rev. G. F. B. DOHERTY, B.A., Rector,
St. Luke's Church, Toronto.

ORGANIZED Christianity, if it is to maintain its life in the after-the-war world, has many grave problems to solve, none of which is of greater importance than the practical and effective realization of the corporate character of the life and worship of the Church. Without this realization burned into its conscience and engraven upon its heart there will be no effective desire for Christian unity, no sufficient reformation of the Church's internal life, no adequate Christian leadership in the healing of the world's social wounds, and no satisfying restatement of the Christian faith. Fundamental in importance it should be the goal of our hearty desires and of our intelligent activity, and should appeal to us with the more attractiveness inasmuch as its attainment rests chiefly upon the development of a point of view, and is, therefore, well within the reach of possible achievement.

We have it already in a certain degree. Wherever people go to church from a worthy motive and contribute to the Church's support, there is at least a latent sense of belonging to something bigger than they are individually, and of sharing in its privileges and responsibilities. Oftentimes this corporate sense is more than latent, and expresses itself in a pride, not always admirable, in belonging to the congregation with the largest or wealthiest membership, or with the best choir, or the most attractive young people's societies. Where such pride leads on, not only to boasting, but to loyal service, it has in it the root of the matter which needs only chastening of spirit and enlargement of vision to develop into a fruitful realization of the corporate nature of the Church.

Nevertheless, *esprit de corps* is by no means the exact equivalent of the corporate sense desired for the members of the Church. It provides an analogue, but not a parallel. The gang-spirit among boys is a powerful factor in their lives, and, rightly used in their education. But the gang-spirit is something which the boys themselves supply. It rises up in them individually as they create their organization. It does not descend upon them from above or exist independently of them; they make it and they can destroy it. Now, in the members of the Church, *esprit de corps* has its part to play, but it is not fundamental; it is based on something else, something which lies deep in the very nature of the Church, in which the members can share, which they can also impair, but which they can by no means themselves evolve or create. *Esprit de corps* existed in the twelve Apostles during our Lord's ministry as witness John's indignation: "Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us." The corporate sense was developed at Pentecost, "they continued steadfastly in the Apostles' doctrine and fellowship in the breaking of bread and the prayers." Something happened in the meantime which constituted the difference, something which was not due to the action of the Apostles themselves.

The truth of the matter is this. The first members of the Church did not make the Church by banding themselves together; they were received into it; incorporated into it, by the descent upon them and into them of the Holy Ghost. They became members of the Church, of Christ, of one another, by sharing in the gift from above of a new spiritual life, a life which they had had neither individually nor collectively before Pentecost. It was this common possession of a communicated spiritual life which constituted their unity and made them the Body of Christ.

It is this fundamental sense of the spiritual union of the members of the Church which needs to be fostered to-day; not merely pride in and loyalty to a congregation, or a denomination, or a possible future national Church, but a sense of union and fellowship with the whole body of the members of Christ in this world and in the next.

Here we need to be careful to enlarge our conceptions sufficiently to grasp the unity of the whole. The Church is not to be identified with any one group of Christians, nor with the total number of Christians in the world at any one time. The Church is not limited to the earth, nor bound by space and time. We may think of it historically as reaching back through the ages to the first Christian Pentecost. But if we wish to realize its unity and extent at any given time, to think of it as a present fact, as a thing existent in the everlasting Now, we must look not back, but up. It rests on earth; it touches heaven—

the ladder which Jacob saw in the vision of his dream. It reaches upward to the throne of God where in the place of glory, privilege and power reigns Jesus, the God-Man, first-fruits of our race and the Church's living Head. It comprehends angels and archangels and the whole company of Heaven; it comprehends the saints at rest, yet not made perfect, who await in Paradise the coming of the Lord; it comprehends those who, with probation incomplete, yet united to Christ, comprise the membership of the Church militant here in earth. This is the unity, and nothing less, which constitutes the Body of Christ, the one Church of the Living God, the current of whose life runs not merely downward but upward, for though heaven transforms earth, yet earth still clings to heaven.

In this one Body, there is one Spirit and one Lord. Jesus is the Head, and in His Spirit all the members are united to Him and live in Him and unto Him. Growing into "the measure of the stature of the fullness of Christ," by the operation of the Holy Ghost, that is to say, sharing a common communicated spiritual life of privilege and of power. The members of the Church are united to one another and form "one communion and fellowship in the mystical body of Christ." Death and time and space intervene and render more difficult our apprehension and enjoyment of the privileges of fellowship. But they do not, they cannot, nullify or destroy the reality of the communion of the saints, the abiding permanence of which is founded on Him Who is the grave's conqueror and in Whom whosoever liveth and believeth shall never die.

It is not intended at the present time to dwell upon the fellowship between the saints on earth and the saints departed. Let it be declared, however, with all emphasis, that Christians lose immensely in the mystery and majesty of their faith, in the wealth and tenderness of their charity, in the breadth and depth of their vision of the Church, in the humility and invincible confidence of their daily walk with God, who do not look with love and pride to that vastly greater company of Christ's faithful ones in the waiting life beyond, and who do not remember them in their prayers. To fail in such devotion is not to avoid what some deem a doubtful or pernicious practice, but to deprive the Church on earth of the sweetly beneficent realization of its transcendent unity in its Risen and Glorified Redeemer, whereby the tears of sorrow may be transmuted into tears of joy, and, more grievous still, to open the flood-gates for an inundation of the fetid waters of spiritualism.

Unquestionably, Christians need to enlarge their vision of the height and depth of the love of God, and as unquestionably of its length and breadth. The day is past for the dominance of exclusive standards of Church membership. "The wind bloweth where it listeth." The members of Christ are not limited by the fold of any "Church," or of all "the Churches" put together. The Master's test is the only valid one. "By their fruits ye shall know them." Wherever "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance" are found, there is the Spirit of God, there are the friends and disciples of the Son of Man, and there is the Catholic Church.

The objection will immediately be raised by some that such an inclusive test of Church membership is at once destructive of the visible character of the Church. Is it not rather the case that what has destroyed the visible character of the Church is the Church's own declension from the spiritual standards of her Lord? And is there any other basis than the visible evidence of the Spirit's working which affords any hope at all for the recovery of the Church's visible unity? It is precisely because such recovery is of the most urgent importance, because the world waits in impotent tragedy for the manifestation of Jesus in the fulness of His Body, that all arrogance and exclusiveness must be ruthlessly torn out of the life of the Church.

The Bible is the only infallible chart, the only unvarying compass, the only immovable pole-star by which mortals may and can safely cross the sea of life and cast anchor in the haven of eternal felicity. It speaks God's truth to man's intellect and salvation to man's soul. It has stood the test of the centuries, and against it the waves of adverse criticism have all beat in vain, and even in this the world's greatest war, nothing has brought so much comfort, strength and inspiration to "the boys of the allies" as the Word of God.

Scripture lays the foundation of a truly happy life, gives peace in prospect of death, and brings to man a knowledge of immortality.—Rev. T. H. Ibbott.

"God's in His World"

Very Rev. J. P. D. LLWYD, D.D., D.C.L.,
Dean of Nova Scotia.

THAT is a shallow philosophy which asks in face of an epidemic, as in presence of the war and the explosion, for a ready-made explanation of all the mysterious happenings in human life, and because such an explanation is not at once forthcoming, says to religion triumphantly, "Where is now thy God?" The form of the question is itself a striking evidence of its shallowness; a much more natural phrasing would be the inversion, "Where is now thy devil?" The presence and power of Evil are taken for granted as manifest facts in the experience of the world, and men find their energies toned and their characters braced through resistance to that evil.

No race ever becomes progressive which sits down and folds its hands in desperation over the moral struggle against suffering and sin. India and China are a clinching proof of this. Neither does any race rise to pre-eminence which deliberately takes evil as its standard, enthroning Force instead of Love, Cunning instead of Courage, Ruthlessness instead of Humanity, the Super-brute by mistake for the Super-man. Against such theories all rational civilization is now in arms. The truth is that one of the strongest proofs of the real presence of the Creator in His world is found in this very instinct urging men to struggle implacably against every form of wrong.

Of this thought the grandest experience within knowledge has been furnished by the Great War. Amidst all the confusion and tragedy of this appalling sorrow, we are coming in these closing days of its duration to discern the unfolding in it of a Divine purpose of good. It has meant the outpouring of millions of treasure, but it has burnt into our minds a new conviction of the supremacy of spiritual values, and it has educated us in the power to give. It has meant the sacrifice of millions of lives, but it has opened up new lights upon Death, and has added a new wealth of content to the word "Immortality." It has meant the overthrow of a social system falsely based on Rights rather than on Duties, on the Dollar-mark rather than on Conscience, but it has shown us an unseen Hand silently gathering up the broken threads and reweaving them into a new unity and into a new order of society just struggling to be born. Out of the strong has come forth sweetness, out of the eater has come forth meat.

The epidemic which has been ravaging our continent is another illustration of the same thought. When we can raise our minds above the temporary, though serious, privations of which we have been the victims—when we can forget the churchlessness which after all has taught us to realize the sweetness of worship as we had never realized it before—when we can get above the surprise of cities without schools and without pleasures—who is there who can fail to glimpse the splendour of the fight which science is waging for the good of mankind, Doctors, nurses, citizens, banded together in the common task of stamping out one of the scourges which from time to time, threaten the physical well-being of our race. It is a sublime thing—just as magnificent in its degree as the battle for the rights of man now swelling to the high-tide of success through the triumphs of our armies at the front. And the motive power, the energizing soul of it all can certainly never be Evil but Good, which is another name for God.

There is an optimism which blinks the facts of life, and is, therefore, foolish to the danger point. But this optimism is founded deep in the roots of the moral order of the world. It is the faith which alone can bring rest to the heart amidst the sadness and perplexities of our time.

It is one among the pious and valuable maxims which are ascribed to Francis de Sales, "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be well received, unless it is tempered with a heavenly spirit. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—T. C. Unham.

On Active Service

ANOTHER distinguished graduate of the Montreal Diocesan Theological College made the supreme sacrifice on the field of honour in the person of Pte. A. N. Withey, D.C.M. He was a native of Birmingham, England, and came to Montreal in 1910. He graduated with first-class honours in classics in 1915, and received his M.A. degree the following year, afterwards taking a three years' course in theology at the Diocesan College, at the completion of his course in 1917 obtaining the highest percentage of marks ever gained in the College. He was awarded the Gault gold medal, and also won the Travelling Fellowship of \$800 a year tenable for two years, offered by the joint board of the co-operating theological colleges. After he had completed his college course, in May, 1917, he offered himself for military service before presenting himself for ordination, although he had been rejected several times before. He was accepted on this occasion, and went overseas with the 24th Battalion. He received the D.C.M. for bravery in rescuing wounded soldiers from No Man's Land. He was killed in action on August 8th. A brother of Pte. Withey was previously killed in action, and another brother was wounded.

Rev. S. J. Woodroffe, Rector of Cornwallis (formerly of Dartmouth) received official notice on October 26th that his son, Signaller John C. Woodroffe, of the 18th Battery, C.F.A., had been killed in action in France on October 12th. The deceased young man first enlisted in the 10th Siege Battery in December, 1916, but was prevented from going overseas by an attack of pneumonia. Having completely recovered from this, he enlisted again in the same battery in October of last year; sailed for England in November; was sent over to France in April of this year; attached to the 18th Battery; went to the front in July, and was killed on October 12th.

Lieut. Philip E. Williams, who had served at the front for eight months, from Vimy Ridge to Passchendaele, has died in Toronto of pneumonia. He had transferred to the Royal Air Force, and had returned to Canada to finish his training. He had completed his course at Armour Heights when taken ill. Lieut. Williams was born in Toronto twenty-one years ago, and was educated at the University of Toronto schools. He went overseas with the 124th "Pals" Battalion as signalling officer. He was a member of Christ Church, Deer Park.

Mr. and Mrs. W. J. Hamilton, who reside near Richards' Landing, Ont., were officially notified on October 30th, that their son, John Leonard Hamilton, had died of pneumonia at the military hospital, Davenport, on October 12th. Private Hamilton was born at Warton, Ont., but had lived for a number of years at Richards' Landing, Ont. He was a member of the Church of England and of the Masonic Order.

Dean Llwyd received recently the sorrowful news that his younger son, Lieutenant (Acting Captain) Charlewood Derwent Llwyd, reported missing and supposed to have been wounded, was killed in action on October 21st. In that word both he and Mrs. Llwyd will have the deepest sympathy, and it will be most deeply felt by those who best knew "Charley" Llwyd. At the time of the declaration of war he was a member of the staff of the Canadian Bank of Commerce, and was in years a mere boy—in his nineteenth year. He was one of that splendid group of the flower of our young Canadian boyhood who promptly and eagerly responded to the call of the Empire; was wounded in action, and was awarded the Military Cross for bravery. At the time he was killed he was looking forward to promotion to a Captaincy. He was a great favourite with members of the Cathedral congregation because of his engaging gentle manners and fine true manliness. As a member of its Brotherhood of St. Andrew he was especially helpful. Handsome, engaging, promising a useful manhood and all good, he has joined the company of Kipling's "Gentlemen Unafraid," and passed to the highest rewards of the brave and true.

Lieutenant Arthur B. Cayley, R.F.A., who was reported missing in the spring, has been located as a prisoner of war in Germany.

Lieut. Alex. Scott, son of Mr. A. T. Scott, of Gelert, and for some time communicant at St. Paul's Church, Lindsay, and member of the Young Men's Association, was killed in action on October 12th last.

The Bishop of Montreal has received the pleasing intelligence that his son, Bombadier John Farthing, has won his commission on the field.

Edward H. Harris, son of Rev. Edward A. Harris, Rector of Mahone, has returned home. He left for overseas service with the Nova Scotia Highland Brigade, and went to France with the 85th Battalion. He was severely wounded in the thigh in the famous Passchendaele advance, and spent most of the time since in hospitals.

Lieut. R. Lindsay Warner, at one time one of the choir boys of St. Paul's, Lindsay, and later a member of the Church of the Redeemer, Toronto, who enlisted in August, 1914, has been wounded and is in hospital. He went as a private and won his commission on the field, having had many narrow escapes. His mother, Mrs. J. B. Warner, of Toronto, has four sons overseas.

Captain Arthur Jukes Johnson has been awarded the Croix de Guerre. Captain Johnson was in command of his battery in support of the French infantry in the attack of July 23rd last. On the night of the 24th the battery came out again and on the next day the General commanding the 66th French Division presented Captain Johnson on parade with the cross. From the 8th to 13th August Captain Johnson's battery supported the Canadians.

Lieutenant W. E. Sommerville, of the British Red Cross in Italy, was, early in the summer, awarded by the Italian Government the Croce di Merito di Guerre for signal bravery "in carrying wounded along heavily shelled roads, and also repeatedly under rifle and machine gun fire." Later, he received also what the Duke of Aosta, in writing, described as the Italian equivalent of the Victoria Cross, the silver medal Pro Valore Militaire.

Capt. J. J. Callan who has been overseas since 1916 as Chaplain to Fourth Division C.F.A., C.E.F., has been gassed and shell shocked recently. He has recovered sufficiently to be about again. He was Chaplain in the Cliveden Hospital for some months before going to France. After serving in the Second Casualty Clearing Station he asked to be sent to duty on the line. His work has been highly commended and his writings have attracted considerable attention. He is a graduate of Wycliffe College, Toronto.

Word was received by Mr. J. H. Collinson, Head Master of Highfield School, Hamilton, that Capt. (Rev.) Cecil J. S. Stuart, an old Hamilton boy, has been awarded the Military Cross for bravery on the field in the fighting at Arras. Captain Stuart, who has been through considerable fighting, had twice previously been mentioned in dispatches. He was born in Hamilton, being the son of the late Major John Stuart, of the 13th Royal Regiment, and grandson of the late John Stuart, formerly president of the Bank of Hamilton. He received part of his education at Marlborough College, in England, and then came back to Canada and entered Highfield School. He took his B.A. degree at Trinity College, Toronto, and later on he was ordained. He was a professor of the College at Qu'Appelle, Sask., when the war broke out. Captain Stuart is a nephew of Mrs. W. A. Spratt and C. S. Scott, of this city. He has one brother and a sister serving in France.

Mr. Gerald Morton, son of Mr. F. W. Morton, a member of the Church at North Bay, has been sent to the hospital suffering from wounds in the right arm and thigh. He went overseas with the 228th. Mrs. Morton is a very active worker in the North Bay Church.

Mr. George B. Nicholson, M.P., a member of St. John's Church, Chappleau, and a member of the General Synod, has received a cable announcing the death in action on November 4th of his only son, Lieut. Lorne Charles Nicholson, in connection with the taking of Valenciennes by the Canadians.

Captain Robert Hamilton Bliss, son of Canon Bliss, Rector of Smith's Falls, who enlisted in the ranks and was given his commission at the front, has been awarded the D.S.O. and appointed Adjutant of his regiment.

Major Baynes Reed, Rector of St. John's, Norway, has been awarded the D.S.O. He has been overseas for over two years as Chaplain to the Forces.

Social Service Notes and News

A HEARTY welcome must be given to the new organ of the Social Service Council of Canada, *Social Welfare*. Such a publication has long been needed in the Dominion, and all those who have read that most valuable, and indeed indispensable weekly, "The Survey," know the use that such a journal will be in Canada. It has been a serious drawback that no publication in Canada has so far given the news of current events in the work of social service, and the new monthly is calculated to supply this deficiency in admirable fashion. The editor is Dr. Shearer, and associated with him is Miss Charlotte Whitton, a recent graduate from Queen's University with the highest honours, and a devoted member of the Church of England. I have had numerous inquiries as to whether *Social Welfare* is at all likely to injure the circulation or usefulness of our own Bulletin, and I have been glad to say to all my correspondents that such will not be the case in any way, and I have advised all to subscribe to the new journal.

I am glad to be able to announce the forthcoming publication by the Federal Council of the Churches of Christ of a very useful pamphlet containing an outline of study on Social Service. The author is the Rev. Dr. Paul Strayer, of Rochester, and the purpose of it is to map out a course of study on social subjects, giving the important references, and the sources from which they may be procured. This is undoubtedly a useful thing, as everyone who has attempted to make any investigation into a subject of social import knows the difficulty of getting his information. He knows that it exists somewhere, but he does not know where to find it. This outline aims at supplying it, and does so very satisfactorily, telling the sources where many documents of the greatest value may be procured. It is, of course, written for students of social subjects in the United States, and the Canadian references are somewhat meagre, but in spite of this it will be of value to anyone. I have seen the advance sheets, and can recommend it thoroughly. I understand it is to be published very shortly, at the price of ten cents, and can be procured on publication from the office of the Federal Council of the Churches of Christ, 105 East 22nd Street, New York.

All England has been stirred by Mr. Lloyd George's striking phrase, "You cannot run an Empire on a C3 population," and the report of the medical commission that inquired into the reason for such a large proportion of rejections for the army on medical grounds makes rather startling reading. "Too long hours of work, too few hours of play, bad food, bad air, bad housing," those are the causes of this physical degeneration, the extent of which has shocked the English people. We may well pause and consider whether in our great cities there are not fast increasing and multiplying these very same causes of race deterioration. The reading of some of the reports of the Commission of Conservation of Canada gives one to pause and reflect.

A suggestion of Mr. J. H. T. Falk, the lately appointed director of the School of Social Service of McGill University, is an interesting one, and worthy of serious consideration. He says, why should the war activities of such organizations as the Red Cross cease at the declaration of peace, why should they not continue as permanent forces in the battle for social welfare? Here we have these expert and thoroughly efficient organizations, ready to cease work, and yet capable of becoming of the greatest value in after years as agencies for battling with disease, want and anti-social ills of all kinds. Why should they disband their forces, why not continue, and turn their energies towards the battle fields in our midst where the war against disease is being fought day by day? The suggestion is a significant one, and I pass it on to others as one well worth the closest consideration.

H. M.

Do not think because you have asked of God once that that is sufficient. Do not be afraid of asking too much. Ask of Him day by day. The more you ask, the more you will receive. God is very liberal and is always willing to give largely to His children. Prove it for yourself.—Rev. T. H. Ibbott.

From
Spectator

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

It would be interesting to have an exposition of the theology of public services of prayer and hymn singing in support of a war loan campaign, from one of the leaders in this effort. The loan itself is regarded by those of the highest financial authority to be the very best investment that Canada can offer. The investor is assured of a return of five and a half per cent. per annum with the prospect of being able to sell his bonds at a premium. The canvasser is to receive the half of one per cent. on the money he secures by his efforts. To assist him in those efforts he has one of the most elaborate systems of advertising that has ever been invoked in this country, and yet to all this commercial and sentimental stimulant we have added the element of public prayer. Who is responsible for this? What is the spiritual foundation for these things? Many are puzzled over the propriety of such a course, and it would relieve many anxious minds if a clear and forceful justification for this mingling of commerce and worship could be given by those who believe in its efficacy and necessity. "Spectator" hopes this will fall under the eye of some of our zealous laymen who will give us the benefit of their faith, and the basis of their spiritual vision. It is really a very serious question and should not be lightly cast aside.

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Few probably stop to think of some of the effects of peace on the German people. We have discussed the political changes, the economic difficulties and the effect on the pride of a singularly self-centred and deluded nation, but have we considered the absolute change in the future outlook of these people! The atmosphere of peace is something quite unknown to the oldest as well as the youngest citizen of Germany. It is true they had not been at war for a generation, but in their most peaceful days they lived in a war atmosphere. To them agricultural development meant war, the advance of science meant war, education was conceived in the war spirit, art and literature all led the mind and spirit to the one great goal, and the soldier everywhere was worshipped as the consummation of war. Unless every idea and determination of the Allies fail all this will be changed in the future. The German mind must undergo an entire reorientation. The theme of the "next war" will have lost its signification. The people will have to settle down to the hitherto contemptible occupations of peaceful pursuits. They will miss the excitement of measuring themselves against their neighbours and the world and coming to the comfortable conclusion of their vast superiority. Their inventors will not have some new implement of warfare to spur them on to new achievements. Their chemists will not be thinking continually of some inconceivable explosive or poisonous gas. Their jurists will not be obsessed with schemes to interpret the law in such a way that the military caste may retain its dominance over the public will. The press will have lost half its spice in the withdrawal of descriptions of foreign complications and the story of German might and German resolve to preserve the glory of her position. The military swash-buckler will have to retire to some obscure post of useful employment. The key to the past has always been the "Next War." The magic of its appeal thrilled the people from the Emperor to the serving maid, and formed the background of all their pursuits. It will now be a dead issue and they who have been its spectacular protagonists will lift their haughty heads no more. It will be an extremely interesting study to watch the progress of this resourceful people under the new conditions that face them. Up to the present there are no signs of inner repentance. There is no acknowledgment of the essential error of their way. Defeat has spoiled their plans and they must submit, but apparently the subjection of weaker or unguarded nations is still the privilege of the mighty and the cunning. Scientific savagery is still justifiable so long as the German is not the victim, and national faith is something to make merry over. The true spiritual awakening of Germany has yet to come. Our prayer is, "Lord open their eyes that they may see."

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"Spectator's" many readers will be glad to learn that the Dominion Government has taken over the entire responsibility of caring for the physical needs of the Eskimos and Indians on the

east coasts of James' and Hudson's Bays. This is the consummation of the efforts of the Rev. W. G. Walton, who has been in Eastern Canada for more than a year advocating the claims of these unfortunate people upon their more favoured fellow-citizens. Their isolation, their privations, their lack of almost everything that is valued in civilization is a story that stirs the hearts of all who hear it, and Mr. Walton who has shared their life for more than a quarter of a century was amply qualified to tell that story and point the way to the solution of their difficulties. He told us that his people required temporary relief, they needed a medical practitioner, a hospital and nurses. They needed the orderly administration of justice and the fundamentals of industrial education suited to their environment. And above all, they needed the means of permanent livelihood so that pauperism might be eliminated and starvation averted. To this end Mr. Walton advocated the introduction of the domesticated reindeer from Alaska, the various advantages of which have been outlined on former occasions in these columns. The whole scheme that Walton put forth seemed so comprehensive, so thorough and so reasonable to "Spectator" that it has been a surprise to him that it was not met with more enthusiasm by the M.S.C.C. The ears of the Church should be the most sensitive to the call of distress from the neglected, and there was no adequate attempt to make this proposition its very own. Our Missionary Society was warned by "Spectator" that the scheme would be successfully carried through whether the Church moved or not, and he was anxious that the Church could truthfully say that it had made the cause of the Eskimos and Indians its own cause in pressing upon the government its obligations to Canadian citizens in a remote corner of the Dominion. We are thankful to say that the Prime Minister of Quebec and his Attorney General, the Dominion Minister of the Interior and his departmental officers saw at once the force of the plea and promised their favourable consideration with the result that the Province of Quebec assumes responsibility for the administration of justice and the Dominion all else including the reindeer scheme. The Church is not called upon to spend a cent to bring about this most desirable end. Authority, permanence and continuity are secured by the government action, and we would venture to predict that the day will come when the Honourable Mr. Meighen will be as proud of this act of justice and development as of any in his political career. In appealing for an endowment for Indian and Eskimo work we would suggest that M.S.C.C. avail themselves to the limit of the services of Mr. Walton, who has almost unaided carried to a successful issue one of the great schemes of benevolence and justice to our northern aborigines. This shall be his monument and the crowning act of his missionary effort. These people were sick, and naked and hungry and they are to be cared for and made able to care for themselves. One closing suggestion. If the scheme now assured for the east coast of Hudson's and James' Bays is of value, what about the west coast?

"Spectator."

* * *

The Universal Religion.

Why is Christianity the universal and final religion?

1. It is the only religion that recognizes the universal brotherhood of man.
2. It denies the existence of, and therefore overturns, all racial, national, and sex barriers.
3. Its Leader and Inspirer, its Lord and Master, is not the son of any nation or of any people, but is "the Son of Man."
4. In its purpose, in its promise and in its command, it is the universal religion.
5. It is the only religion that needs no temple, no cathedral or special place for worship.
6. Its sacred Book is the only one that can be translated, for spiritual profit, into all languages of humanity.
7. As a universal religion, it has begun to hold the dominant place in the world of international law, culture, and morals.
8. It presents the highest and most comprehensive idea of God.
9. It offers the highest ideal of character and gives the highest ideal of redemption.
10. It offers the highest and most conclusive proof for its finality and absolute truthfulness—individual experience.—Samuel M. Zwemer.

The Bible Lesson

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

26th Sunday after Trinity, Nov. 24th, 1918.

Subject: Review.

THE lessons for the past quarter have been concerned with events touching the lives of Abraham, Jacob and Joseph—ten lessons in all. There were two breaks in the sequence of lessons, one on Children's Day, October 20th, and the other on the World's Temperance Sunday, November 3rd.

There are three main features to be traced through all these ten lessons.

1. The fact of God's Call. God called Abraham. He also called Jacob and Joseph for the special work He had for them to do. We think more often of the call of Abraham because it was a new thing in the religious history of the world. It was the beginning of that separation by which God provided witnesses for Himself in the world. But Jacob, also, was called. He was chosen of God in preference to Esau, his brother. Joseph, likewise, was selected from among the sons of Jacob for the special work God had for him to do. There can be no doubt in reading the histories of these men that they were the instruments by which God was doing His work. It was the conviction that God had called them that gave them the courage and hope which sustained them through many difficulties. God's call comes to us not by visions or by voices, but by the opportunities we have of doing God's will. The language of events or the opportunity for service presents to us as clear a call as any which came to men in ancient times. The real essence of the call of Abraham was that it made him know what the will of God was. We have that knowledge, and insofar as we do His will we are responding to the Divine call.

2. The fact of God's Providence. This is seen in the life of each of these men, Abraham, Jacob and Joseph. Even when Abraham and Jacob erred through sin God's Providence still was round about them. It was seen in punishment and discipline as well as in guidance and protection. By His Providence God gave to His servants the guardianship they needed and the training which came from experience of life. Abraham left his country at God's call and God led him in his journeyings so that it could be said of him, "Abraham went out not knowing whither he went." Jacob's experiences show the same manifestations of Divine Providence. Joseph definitely declares to his brothers, "It was not you that sent me hither, but God."

3. The fact of God's Purpose. From the call of Abraham to the settlement of Jacob and his sons in the land of Egypt there is clearly shown the purpose of God. It may not have been clear to those people themselves. It seemed to them that they simply went to Egypt to escape the famine. It looked to them like the working of Providence, but they probably had no conception of the Divine Purpose which was being fulfilled. God was preparing for Himself a people who were to be His witnesses, receive His Revelation and preserve them for mankind. Egypt was to be their protector while they grew to be a large nation. The labour and servitude of Egypt were part of their discipline and the deliverance from Egypt four hundred years later was their emancipation and the beginning of their national consciousness. The reason for it all was hidden from them, but the prophets of Israel at a later date were able to read the history of all these things and see the great purpose of God.

4. The Hand of God in History. Read again the ten lessons of this quarter, beginning with Gen. 12 and ending with Gen. 47, and see these three great facts of God's relationship to those times, the Divine Call, Divine Providence, and the Divine Purpose. It may help us to understand our own times. With the history of the past to help us we can understand our own times better than the people of Israel could understand their times. God taught them through the prophets from Moses onward how to read their history aright. A strong, clear faith in God is what we need to be able to see beyond the turmoil and strife of the present age the grand unfolding of the Divine Purpose for the world.

"God is working His purpose out, as year succeeds to year, God is working His purpose out, and the time is drawing near. Nearer and nearer draws the time—the time that shall surely be, when the earth shall be filled with the glory of God as the waters cover the sea. Hymnal 302.

Canadian Churchman

(Established 1871.)

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Correspondence

THE CHURCH AND WAR.

Sir,—I generally agree with "Spectator," but I must disagree with him when he says that before the war the clergy, as a whole, were pacifist. I made some little effort to enlist clergymen in the work of the Peace Society. I found them unsympathetic. The efforts of the Peace Society may have been visionary and impracticable but that was not the ground on which they refused to interest themselves. It was on the ground that as any boy who did not get into fights at school was a mollycoddle, so any nation that did not fight was lacking in spirit. A good stiff war, they said, would do the nation good. That was four or five years before the war broke out. I guarantee that if I made a similar effort to-day I would not get the same answer. I write this not to cast slurs upon any one, but that "Spectator" may not rest his argument on an inaccurate basis. A. L.

RECRUITS FOR THE MINISTRY.

Sir,—One hears from time to time the question discussed with a good deal of apparent apprehension as to whether students who were in preparation for the work of the ministry when they enlisted for overseas service will be willing to continue their courses of study, and ultimately enter the ministry after the war is over. I have just received a very interesting letter from one of our students who has been a prisoner in Germany for the past 18 months, and who had completed his Arts Course before the war. So far as I can tell, his attitude is, I am thankful to say, that of the great majority of men who have been and are still engaged in military service. My friend writes as follows:—

"I am getting along nicely. Am studying a little bit more and more and am gradually getting my rusty wheels oiled and in working order. The Hebrew has had to be dropped owing to various circumstances, but I'm keeping up my Greek Testament and am doing Church History as well as a great deal of good general reading. One nowadays hears a great deal about prospective Theological Students giving up all idea of entering the ministry. I want to again reassure you that my call to the ministry has become more insistent and clearer than ever before, and I am waiting with keen impatience the time when I shall resume my studies with this end in view."

T. R. O'Meara.

THE PRESENT STATE OF CHRISTIANITY.

Sir,—In a recent letter I said that Christians were satisfied with too small an extension of Christianity, and in this one I shall endeavour to show that we are equally readily satisfied with lack of depth. In other words, our present-day Christianity is not Christian enough. Some may think that I am about to refer to the examples of greed and profiteering shown during the present war, but such is not my intention for those things refer to the fruits of the tree and I will endeavour to show that the whole tree is corrupt and that, therefore, of necessity the fruit must be corrupt also. The greatest power which God permits man to use is the power of thought, the power of an idea, yet Christians have acted on the principle that it did not matter what a man thought, so long as he did not commit actual sin. In endeavouring to counteract the teaching of some man or woman inculcating what the Bible terms "doctrines of devils," I have been rebuked with the statement that the doctrine could not be wrong because the propagandist lived a respectable life and appeared to be "trying to do good."

I will touch on only one aspect—namely, the attitude of organized Christianity towards social and economic problems, hoping that others will deal with other aspects, and I will advance the contention that from the beginnings of the study of political economy in Great Britain down to within recent years that science has been dominated by non-Christian thinking. And while that has been palpably so the Church, instead of examining these theories and denouncing them as non-Christian, has counselled her children to abide under and bear the conditions produced by the hardening of these theories into customs and laws, as if these economic theories were indeed God-given laws. While the Church went on preaching brotherhood and peace, political economy organized society on a basis of hatred and war. Competition is, according to the Manchester school, the engine which is to weed out the weak and determine those fittest to survive, while all the rest are cast out "as rubbish to the void." Economists teach in so many words that population constantly tends to outrun subsistence and therefore wars and famines are necessary to reduce the population of the earth, that everyone should buy in the cheapest and sell in the dearest market regardless of consequences, that nothing should interfere with freedom of contract, that competition (war) is the life of trade and so on. The Church teaches her boys the golden rule in the Sunday School and then sends them out into a world dominated by the above and other jungle principles—and the result is bad for the boy and for organized Christianity.

It may be argued that these things which we see worked out every day in life are abnormal and that the powers of civilized life work constantly to bring them to the normal; that the man who cheats and oppresses in business will eventually be found out, will be deserted by his customers and will die in the poorhouse; that murder will out, and so on. In reply, I might prove that great houses and great families have flourished for hundreds of years on the proceeds of historic thefts and abominable trades, but I will not trouble with that because as I have pointed out, economists state that these things are the normal trend of life and that we might just as well try to argue with a wild beast, or to deny the existence of the law of gravitation as to endeavour to replace these economic laws, so called, by rules of the Sermon on the Mount. By reason of lack of faith we have been forced into submission to these non-Christian theories. We have worn our yoke so long that we have actually defended

many of the worst things in the state of society in which we are now living, just as our fathers defended chattel slavery as a divine institution. We have done so but the rapid spread of the Social Service Movement among all denominations shows that Christianity is waking up and is refusing to be dominated longer by theories laid down by men who were either antagonistic to Christianity or frankly regarded it with indifference and contempt. What we want is not more respectability nor more reverence for eminent non-Christian thinkers but more faith in God and in the power and completeness of the Gospel of Jesus Christ.

Central Canadian.

CAST-OFF GARMENTS.

Sir,—The influenza epidemic has left many people in the east end in poor circumstances. If any of your readers can spare us some cast-off garments of any sort or description I shall be very grateful. A card or phone message will have immediate attention.

H. C. DIXON,
 Trinity Rectory,
 417 King Street East.

AN URGENT TASK.

Sir,—Your item in the "Canadian Churchman" of October 24th re S.S.W.M.F. has renewed in my mind a subject I had thought of writing on for some time, viz., "Mission Work After the War." Had we, as Churchmen, been asked to provide for warfare on behalf of Christ's Kingdom as we have provided as members of the British Kingdom for her warfare on foreign soil, we would have stood aghast and cried impossible. When war is over and our big war expenses cut down, we ought (as we have learned something of our ability) to be able to do something on mission lines as never before.

What I thought of suggesting was the raising of a fund of, say, one million dollars for foreign missions, or at least something neither parochial or diocesan, say, for M.S.C.C. funds, not necessarily an endowment, nor to be used all at once, but as opportunity may arise.

There will be many who will desire to offer (1) a Thankoffering for loved

The Christmas Number
 OF
 The Canadian Churchman
 WILL BE ISSUED DEC. 12th
 A Splendid Gift Issue
 Look for order blank next week

ones who have gone forth in the path of duty and been brought safe home; (2) for the fact that circumstances were such that none were called from their home for active warfare; (3) a tribute in memoriam of loved ones who have gone and will not return.

I do not wish to interfere with the S.S.W.M.F. That idea was presented to our Sunday Schools too late to take up, as, although but few in number, they had already decided to buy a Victory Bond on other Church lines, and our congregation, though only, as it were, a handful of people, own already, through their W.A., some of 1917 issue.

If someone, with due authority, will take up the idea along somewhat the lines suggested and of suggested magnitude, I will, as a thankoffering for one who went forth, did his part

Progress of the War

Tuesday, Nov. 5th.—Allied Agreement on terms of armistice to be imposed on Germany was signed in Paris. Italy captures 500,000 Austrian soldiers and 5,000 guns. Terms of armistice signed by Austria.

Wednesday, Nov. 6th.—Premier Lloyd George promises a new Eastern front at the earliest possible moment. All allied forces operating of late on the various fronts to combine on one great converging attack upon Germany. Marshall Foch to be in supreme direction of all Allied armies operating against Germany. He is to receive and deal with Germany's representatives who seek an armistice.

Thursday, Nov. 7th.—Envoys from Berlin arrive at the Allied fighting front. Germany breaks with the Bolsheviks. Poland proclaimed a Republic.

Friday, Nov. 8th.—German fleet mutinies.

Saturday, Nov. 9th.—Revolution breaks out in Germany. Prince Henry of Prussia left Kiel. Kaiser refuses to abdicate. Prince Maximilian of Baden, German Chancellor, resigns. Republic in Bavaria nominally declared.

Monday, Nov. 11th.—The Kaiser abdicates and the Crown Prince renounces succession. Armistice signed. Revolution rife throughout Germany.

and returned, and in memory of one who lies "somewhere in France," contribute at least \$100, though only A Poor Parish Priest.

DEDICATION TRINITY COLLEGE SCHOOL.

A service of dedication was held at Evensong on November 9th in the chapel of Trinity College School at Port Hope, when a beautiful hand-wrought silver chalice and paten were presented by Mr. and Mrs. Dyce Saunders, of Toronto, in memory of their son, Lieut. Thomas Brehaut Saunders, 13th Battalion, a former pupil of the school, who was killed in action, aged 20, on June 13th, 1916, at Zillebeke. The prayers of dedication were read by the Rev. Canon Rigby, the late headmaster of the school.

NEW RECTOR FOR BURLINGTON, ONTARIO.

Bishop Clark has announced the appointment of Rev. George W. Tebbs as Rector of St. Luke's Church, Burlington, to succeed the late Rev. Canon Hovey, who died recently from influenza. Mr. Tebbs will assume the duties of the new position about December 1st, or as soon as the wardens of the Church of the Ascension make arrangements for an acting Rector to discharge the duties of Rev. Mr. Renison, who is overseas as a military Chaplain. Prior to his appointment at Ascension Church, Rev. Mr. Tebbs was Rector of St. James' Church, Hamilton. In both charges he made many warm friends through his indefatigable work in the interest of his parishioners and his able discourses from the pulpit. He is a graduate of Wycliffe College, Toronto, and before studying for the ministry was superintendent of the Boys' Home at Preston. Mr. Tebbs came to Hamilton about four years ago from Orangeville, Ont., and has taken an active part in work for the advancement of the public welfare.

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OFFICIAL PROSPECTUS

The Proceeds of this Loan will be used for War purposes only, and will be spent wholly in Canada



THE MINISTER OF FINANCE OF THE DOMINION OF CANADA offers for Public Subscription the

Victory Loan 1918

\$300,000,000 5½% Gold Bonds

Bearing interest from November 1st, 1918, and offered in two maturities, the choice of which is optional with the subscriber as follows:
5 year Bonds due November 1st, 1923
15 year Bonds due November 1st, 1934

Principal payable without charge at the Office of the Minister of Finance and Receiver General at Ottawa, or at the Office of the Assistant Receiver General at Halifax, St. John, Charlottetown, Montreal, Toronto, Winnipeg, Regina, Calgary and Victoria.
Bonds may be registered as to principal or as to principal and interest, at any of the above-mentioned offices.
Interest payable, without charge, half-yearly, May 1st and November 1st at any branch in Canada of any Chartered Bank.

Principal and Interest payable in Gold
Denominations: \$50, \$100, \$500 and \$1,000

Issue Price: 100 and Accrued Interest

Income Return 5½% per Annum

Free from taxes—including any income tax—imposed in pursuance of legislation enacted by the Parliament of Canada.

The proceeds of the Loan will be used for war purposes only, including the purchase of grain, foodstuffs, munitions and other supplies, and will be spent wholly in Canada.

Payment to be made as follows:
10 per cent. on application; 20 per cent. January 6th, 1919;
20 per cent. December 6th, 1918; 20 per cent. February 6th, 1919;
31.16 per cent. March 6th, 1919.

The last payment of 31.16 per cent. covers 30 per cent. balance of principal and 1.16 per cent. representing accrued interest at 5½ per cent. from November 1st to due dates of the respective instalments.

A full half year's interest will be paid on May 1st, 1919, making the cost of the bonds 100 and interest.
Subscriptions may be paid in full at the time of application at 100 without interest; or on any instalment due date thereafter together with accrued interest at the rate of 5½ per cent. per annum.

This Loan is authorized under Act of the Parliament of Canada, and both principal and interest are a charge upon the Consolidated Revenue Fund.
The Amount of this issue is \$300,000,000, exclusive of the amount (if any) paid for by the surrender of bonds of previous issues. The Minister of Finance, however, reserves the right to allot the whole or any part of the amount subscribed in excess of \$300,000,000.

Conversion Privileges

Bonds of this issue will, in the event of future issues of like maturity, or longer, made by the Government, during the remaining period of the War, other than issues made abroad, be accepted at 100 and accrued interest, as the equivalent of cash for the purpose of subscription to such issues.

Payments

All cheques, drafts, etc., covering instalments, are to be made payable to the Credit of the Minister of Finance. Failure to pay any instalment when due will render previous payments liable to forfeiture, and the allotment to cancellation. Subscriptions must be accompanied by a deposit of 10 per cent. of the amount subscribed. Official Canvassers will forward subscriptions or any branch in Canada of any Chartered Bank will accept subscription and issue receipts.

Subscriptions may be paid in full at time of application at 100 without interest; or on any instalment due date thereafter together with accrued interest to time of making payment in full. Under this provision, payment of subscriptions may be made as follows:—

- If paid in full on or before Nov. 16th, 1918, par without interest, or 100 per cent.
- If remaining instalments paid on Dec. 6th, 1918, balance of 90 per cent. and interest, (\$90.48 per \$100.)
- If remaining instalments paid on Jan. 6th, 1919, balance of 70 per cent. and interest, (\$70.80 per \$100.)
- If remaining instalments paid on Feb. 6th, 1919, balance of 50 per cent. and interest, (\$51.04 per \$100.)
- If remaining instalment paid on Mar. 6th, 1919, balance of 30 per cent. and interest, (\$31.16 per \$100.)

Denomination and Registration

Bearer bonds, with coupons, will be issued in denominations of \$50, \$100, \$500, and \$1,000, and may be registered as to principal. The first coupon attached to these bonds will be due on May 1st, 1919.

Fully registered bonds, the interest on which is paid direct to the owner by Government cheque, will be issued in denominations of \$50, \$100, \$500, \$1,000, \$5,000, \$10,000, \$25,000, \$50,000, \$100,000, or any multiple of \$100,000.

Payment of Interest

A full half year's interest at the rate of 5½ per cent. per annum will be paid May 1st, 1919.

Form of Bond and Delivery

Subscribers must indicate on their application the form of bond and the denominations required, and the securities so indicated will be delivered by the bank upon payment of the subscription in full.

Bearer bonds of this issue will be available for delivery at the time of application to subscribers desirous of making payment in full. Bonds registered as to principal only, or fully registered as to principal and interest, will be delivered to subscribers making payment in full, as soon as the required registration can be made.

Payment of all instalments must be made at the bank originally named by the subscriber.
Non-negotiable receipts will be furnished to all subscribers who desire to pay by instalments. These receipts will be exchangeable at subscriber's bank for bonds on any instalment date when subscription is paid in full.

Form of Bonds Interchangeable

Subject to the payment of 25 cents for each new bond issued, holders of fully registered bonds without coupons, will have the right to convert into bonds with coupons and holders of bonds with coupons will have the right to convert into fully registered bonds without coupons, at any time, on application to the Minister of Finance or any Assistant Receiver General.

Forms of application may be obtained from any Official Canvasser, from any Victory Loan Committee, or member thereof, or from any branch in Canada of any Chartered Bank.

Subscription Lists will close on or before November 16th, 1918

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Church News

Preferments, Appointments and Inductions.

Quarterman, Rev. Clive Henry, Incumbent of Fort Vermilion, Alta., to the temporary charge of Athabasca and district.

Scott, Rev. Malcolm, of Dynevor, Man., to be temporarily in charge of Fort Vermilion Mission.

Thomson, Rev. James W., Rector of St. Mark's, Calgary, to the charge of Spirit River Mission.

Atkinson, Rev. James Henry, Rector of Anyox, B.C. (Cal.), to the charge of a portion of West Peace River district. (Diocese of Athabasca.)

Tebbs, Rev. George W., minister in charge of the Church of the Ascension, Hamilton, to be Rector of St. Luke's, Burlington. (Diocese of Niagara.)

Mayes, Rev. Percival, former Curate of St. George's, Guelph, to be Rector of St. Mark's, Hamilton. (Diocese of Niagara.)

New Rector for St. Mark's, Hamilton.

The Bishop of Niagara has appointed Rev. Percival Mayes, formerly Curate of St. George's Church, Guelph, to the position of Rector of St. Mark's Church, of this city, as successor to the late Rev. C. A. Sparling, who died recently while doing Chaplain duty with the military forces. The new Rector has been in charge of the parish of St. Mark's as acting Rector since last spring, when the late Rector entered the service of the King as Chaplain. His permanent appointment will give satisfaction to the congregation generally.

Victory Celebration Service.

While the gongs were sounding in Toronto and the city was in a wild uproar, the bells of the Church of the Epiphany, in Parkdale, rang joyously for an hour, and at two o'clock a fine congregation came into the church for a service of praise and thanksgiving. The Vicar, the Rev. Dyson Hague, led in the Doxology, the Te Deum and the Gloria, and after the reading of two praise psalms by the Rev. S. K. Stiles, the assistant, the congregation bowed in praise and thanksgiving, in which the Rev. John Linton, the minister of Parkdale Baptist Church, joined. The service concluded with the singing of "Onward, Christian Soldiers," and "God Save the King." At five o'clock another congregation, which completely filled the assembly hall, gathered for praise and prayer and the singing of the Doxology, "Now Thank We all Our God" and "O God, Our Help in Ages Past." The services were wonderful and will never be forgotten by those who were present, for, as the Vicar said: "Whether the report is premature or not, enough has already transpired to call forth a unique service of praise and thanksgiving to our Heavenly Father, who hath done great things for us already; whereof we rejoice.

At six o'clock on Monday morning a large congregation assembled. The Vicar, in a brief address, said that peace had its victories, and the achievements of to-day would be the problems of to-morrow. The need of the hour was faith, more faith, and still more faith. Another service was held in the church at five o'clock.

CHURCH CAMP MISSION

J. MILLER McCORMICK, Superintendent

"IN the past year, in the work of the Mission, conditions have changed radically, and difficulties which formerly were undreamed of have been forced to the front for solution. In the first place, railway construction camps practically cease to exist; year by year the gradual pressure of war has had this effect. In the second place, when we turned with all the vigour we could command to mission the lumber camps, these contained an appreciable proportion of English-speaking men, but to-day, the foreigner has very largely taken the white man's place. In the third place the number of our missionaries in the field is reduced to three, with no certainty of even holding these, and less chance of finding others; but, 'Though faint we are pursuing.'

"Mr. George Kelly, for the past three years, has missioned the lumber district between Sudbury and the Soo, and he has proved to be a faithful worker. This summer he obtained leave to work on his brother's farm; he felt it his patriotic duty. During last winter I was able to accompany



J. MILLER McCORMICK,
As Sky Pilot on Church Camp
Mission Work.

him on an itinerary into the camps.

Mr. J. Richards' work lies along the Transcontinental Railway, between Cochrane and Kapuskasing; his principal point is Smooth Falls, the site of a large pulp and paper mill. For several years while the mill was under construction we had successive missionaries holding service among the gangs of builders and labourers. The mill is now complete and running, a little model town is springing up with a population of fully 500 to 600 people. A parish will soon be formed, it is hoped, and be joined up to the parochial system of the Moosonee diocese. Dotted along this line are small lumber camps and mills where services are held regularly and to those who speak a foreign language tracts and Gospels are distributed. He also tries to reach the section-men, who are mostly foreign, with literature in their own native tongue.

"It might be said, in passing, that in this northern country, amid almost inexhaustible forests of pulpwood, thousands of lumber men are being employed to feed the hungry maw of the several gigantic pulp and paper mills; another large mill, at least, is soon to be built at another point on the line.

"We skip away to the Yukon, where the Rev. W. Williams has undertaken the Mission work among the miners along Klondyke Creeks, left vacant by the Rev. Frank Buck, on active service

at the front. Mr. Williams was, up to three or four years ago, a young business man, and the energetic president of the Laymen's Missionary Movement in Vancouver. He got a vision of the larger ministry in the Church, so after taking his college course was ordained early in the summer. We have every reason to look for great things from this miners' Sky Pilot. The number of miners in the Yukon has been reduced by 500 who left their gold claims for the higher claims of King and country.

"For my own part, I have—I'm afraid all too feebly—tried to do the work of an Evangelist by spreading my labours over several large lumber districts bordering on the diocese of Algoma, Moosonee and Rupert's Land. In each of the four or five districts visited, there were from 2,000 to 5,000 men, and when missionaries are again available, should have a permanent agent in each district, more particularly in northern Saskatchewan, where one previous missionary, Mr. J. Browne, did such excellent lumber camp work; also the Rainy River district. During the coming winter I intend to devote my whole time (D.V.) to the holding of services in these two latter districts.

"With regard to the peculiar difficulties met with in the various lumber camps visited last winter, I found an overwhelming preponderance of the foreigner, and among them was a disconcerting restlessness and general disquietude.

"The anti-loafing law has driven all out to camps except the would-be shirker of employment, who is camouflaging an outward semblance of toil. This new camp atmosphere made the holding of services, as I have said before, most difficult, and had it not been for the use of the stereopticon, I doubt if any services could have been held at all. The fact is that all the young lumber jacks are in Forestry Battalions at the front and the 'Lumber John,' as he is called, has taken his place. The latter has never seen a lumber camp before. Notwithstanding these drawbacks the largest number of men that I ever have seen attended the services, in fact, the services were more often crowded than not. The pictures of the life of our Lord had a fascinating appeal and one had the assurance that the winter's work was not in vain. Tracts and Gospels in the various languages were of course distributed."

The foregoing was the report of the Superintendent to the Board of Missions. Mr. McCormick wanted to go overseas but the Board insisted that his work was pre-eminently at home. He is therefore devoting his time wholly to missionary work. Canon Gould said recently: "The Church Camp Mission requiring, as it does, the services of young men of military age and of Class A military fitness, immediately and properly felt the full effect of the call to war service. It is to the lasting honour of the Mission that not one of its agents, being of such age and fitness hesitated in the face of the call of the superior duty, or waited for the application of any pressure or compulsion."

The coming again of peace means tremendous activity in construction work and the Church Camp Mission occupies a strategic field of Church work.

Belleville Sunday School Convention.

With the hope that others may benefit from our experiment, I desire to write you briefly of a very successful Sunday School convention, which was organized on rather novel lines. The initiative was largely taken by

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MANCHESTER SHIP CANAL CO.
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28 Wellington Street E., Toronto
Seven large Steamers with Canadian Service.

Mr. John Elliott, a member of the Sunday School Commission, to whom belongs great credit for a most enthusiastic gathering. Instead of taking our Deanery as a unit, we got into communication with Rectors of parishes which were within easy reach by rail or road, and by this means embraced sections of three Deaneries. Making our arrangements several months in advance, we secured the assistance of Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, and also Rev. Ralph S. Mason, assistant secretary, Sunday School Commission. The General Secretary very kindly drafted our programme, the result being a splendidly balanced one, not overcrowded, and carried out on time. The clergy were notified of the coming event, and asked to interest their

A Tribute to Col. (Canon) F. G. Scott, D.S.O.

In "Canada's Day of Glory," by Mr. F. A. McKenzie, resident war correspondent of the Toronto "Star" in London, gives the following testimony to Canon Frederick George Scott, of Quebec:—"Dear Canon Scott, brave, straight, simple veteran, whose whole life is a better sermon than any spoken words, all the army loves him. What he has done in the battle-front it would take a volume to tell. At the battle of the Somme news came to him that his son had been killed in one of our storming parties. Towards evening he marched out into No Man's Land, with head erect, in full view of the enemy. He sought out the body of his boy, dug a grave, laid him to his final rest with one farewell kiss, and then, unharmed, marched back. The very enemy refrained from firing on him!"

teachers. Programmes were distributed two weeks in advance, with personal letters, requesting numbers of delegates expected. The conference began with a united Sunday School service. St. Thomas' Church was filled with scholars and teachers from three schools. The singing was all that could be desired. The reverent behaviour of the young people was excellent, and they were held spell-bound by the eloquent and appropriate addresses of Rev. Mr. Hiltz and Rev. Mr. Mason, who also preached both morning and evening to large, interested congregations in the local churches. On the following day, afternoon and evening, about one hundred Rectors and teachers met together and were enthused by the addresses, papers and discussion relating to the teaching of the young. It is felt such Deanery organizations would undoubtedly be of great benefit. Where it is not possible to have distinctive Deanery meetings such as ours, it might be convenient to form larger associations, including the more adjacent parishes of adjoining Deaneries, by which the valuable time of our busy workers would be spent to much greater advantage. We have just formed the Bay of Quinte Anglican Sunday School Association, covering the sections of the three Deaneries represented, and the officers for the ensuing year are: Honorary president, the Lord Bishop of Ontario; president, Mr. John Elliott, Belle-

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ville; vice-president, Mr. T. B. W. tary, Mr. A. Font Roll D. Bell, Belleville Miss M. Wil Department, Teen Age D Baker, Bellev Mrs. B. F. B. ary Department. Several nated to visit Sunday School season.

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"The Montreal Committee of Sixteen"

SOME public-spirited citizens of Montreal have financed a three-months investigation of the conditions of commercialized vice in their city under the direction of a Committee of Sixteen. Dr. Herbert Symonds is the chairman; Irving P. Rexford, the vice-chairman; Alex. Falconer, K.C., the treasurer, and Miss Kathleen Moore the secretary. The committee is made up of members of various religious denominations. In the preliminary report, just published, Dr. Symonds says:—

"The entire civilized world is today sensible to the gravity of the problems presented by the existence of prostitution, especially in the form of what is known as commercialized vice, and by the consequent prevalence and spread of venereal diseases. Everywhere men and women are preparing for a determined campaign against these evils, so destructive of the spiritual, moral and physical life of the race. From time to time earnest social workers have called attention to the grave temptations and perils which beset the path of the young, but, though their cry falls on not altogether deaf ears, yet so vast is the evil and so intricate and perplexing are the problems it presents, that the mass of the public despair of success, and conditions remain as they were.

"We venture to affirm that this spectacle of triumphant vice is intolerable. That this great city of churches and charities should throw up its hands with scarcely a struggle constitutes a situation that should fill us with shame. The situation constitutes nothing less than a challenge to our faith if we are Christians, and to our moral fibre if we are not.

"There is no reason for this despair. We have sufficient evidence from cities larger and worse than our own that the evil can be met, and, at least, diminished. Nevertheless, we do not close our eyes to the fact that of all the evils in our midst this is the most difficult to contend against. For this reason the prime necessity is the hearty and unanimous support of all well-disposed people.

"The Committee of Sixteen originated at a meeting called in June, 1918, by the Girls' Cottage Industrial School, at which Miss Maud E. Miner, of New York, gave a report of her brief survey on conditions in Montreal as affecting young girls. It was there decided that in order to lay bare some of the underlying vice conditions, an agency for dealing with delinquent and wayward girls by means of specially trained workers would fill a great need. The organization thus formed aims to make it possible to present a united front to combat the problem of commercialized vice. It is an effort to unify the religious and moral forces of the city, and is not to be regarded as a new society, but rather as a focus for the efforts of all other societies. It numbers in its membership Roman Catholics, Protestants, Jews. Its members (though not representatives) have been chosen from many social agencies without distinction of race, language or religion. It enters not into competition with any other organization, but aims at co-operation through a correlation of forces. Its members are nearly all specialists in some one or other of the social agencies of the city. Business men and representatives of the professions of medicine, law and the Church are also included in its membership. The report is the result of but three months' activity under the direction of its devoted and capable secretary, Miss Lucy C. Phinney. It has to do with indications of the conditions that exist, and suggestions as to possible methods of dealing with them, rather than with the endeavour to present positive conclusions at this early date as to the way of meeting the conditions. We believe it sufficiently justifies an earnest appeal for continued and larger support. For the successful prosecution of its work it is essential that there shall be a solid foundation of all kinds of facts bearing upon all phases of immorality. But the collection of facts and their careful tabulation and analysis involve expense, as the appended financial appeal shows.

"Our work aims at being the united effort of the citizens of Montreal,

irrespective of race or creed, and to them we confidently appeal for support. But even more important than strong committees and generous financial support is a fearless and outspoken public opinion. Without this even the police are powerless, but with it, strong, patient and determined, we are convinced that results can and will be achieved to the enduring benefit of this great community."

An Open-Air Communion Service in St. John.

A most unique service was held recently in front of St. Luke's Church rectory, St. John, when the service of Communion was administered by the Rector, Rev. R. P. McKim. St. Luke's Church has held open-air services ever since the order of the Board of Health placed a ban upon all public gatherings. Added to the usual service was that of administering the Communion. A large number were present, and the majority of them partook of the Communion rites. Although the service lasted nearly three-quarters of an hour, with the people standing; they did not seem to become weary, and those who partook of the Communion stated that it was the first time they had ever taken the service under such circumstances.

St. Matthew's Church, Ottawa.

St. Matthew's Parish Hall has been completely renovated during the past two months. A new floor was laid, the chapel was remodelled, a kitchen was fully equipped for the Ladies' Guild, a new piano was purchased, and the walls and ceilings painted and decorated. The different guilds and organizations have begun operations, and, although very much handicapped because of the epidemic, the indications predict a most successful winter's work. Rev. G. S. Anderson is the Rector.

A Unique Thanksgiving Service at St. James' Cathedral, Toronto.

A service of thanksgiving was held in St. James' Cathedral at 8.15 p.m. on Tuesday evening, November 12th. The service was conducted by the Rector, Canon Plumpre; Prof. Law, of Knox College, preached the sermon, and the Scripture was read by Rev. J. R. D. Simpson, president of the Methodist Ministerial Association. While such a united service in an Anglican church is of an unusual character, a similar service was held recently in Canterbury Cathedral, where the sermon was preached by a Baptist, and the ministers of the "Free Churches" walked in the procession with the Dean and clergy of the cathedral. A special form of service was drawn up for the occasion, including the victory hymn by Mrs. Plumpre, which is printed elsewhere in this issue. Seats were reserved for the Lieutenant-Governor and party, for the Premier and members of the Government, for the Mayor and city corporation.

St. Jude's, Montreal.

The corporation of this church decided to effect some necessary repairs to the fabric during the recent enforced closing of the church. These have cost in the neighbourhood of \$600. They include the rebuilding of a part of the wall of the vestry. At Christmas it is hoped to dedicate the Dixon memorial window.

Victory Bonds, Canada's Best Investment.

ville; vice-presidents, the clergy of Bay of Quinte parishes; treasurer, Mr. T. B. Wallace, Napanee; secretary, Mr. A. Drummond, Belleville; Font Roll Department, Mrs. R. J. Bell, Belleville; Primary Department, Miss M. Wilson, Napanee; Junior Department, Miss Bradshaw, Tweed; Teen Age Department, Mr. J. F. Baker, Bellevue; Home Department, Mrs. B. F. Byers, Stirling; Missionary Department, Mrs. Radcliffe, Deseronto. Several gentlemen were nominated to visit and assist the rural Sunday Schools during the summer season.

St. Martin's, West Toronto.

The harvest festival services, which had been postponed on account of the epidemic, were held at the Church of St. Martin's-in-the-Field, West Toronto, last Sunday. A very interesting ceremony took place at the Children's Service, when a beautiful flag of St. George, presented by Mr. Picie, was dedicated by the Rev. S. de K. Sweatman, Rector of the church, and afterwards hoisted by a sailor—a member of the congregation, who is home on leave—on the flagstaff outside the building. A very large number of children were present. The sermon in the evening was preached by the Lord Bishop of Toronto.

Thanksgiving Services at Manitow, Manitoba.

The Harvest Thanksgiving services in the above parish were exceptionally successful. Ideal weather prevailed, and record congregations gathered in united praise of God's goodness. The churches were tastefully decorated for the occasion. The Rector, Rev. F. Glover, preached at all services. The response of the people was very encouraging and gratifying. The total offertory amounted to \$500, which is by far the largest in the history of the parish. This year this parish has more than quadrupled its missionary givings.

Severe Epidemic at the Sarcee School, Calgary.

The Sarcee Mission School has about thirty-one Indian girls and boys, and is situated twelve miles south and west of Calgary. Every child in the school had the "Flu," and the entire staff, with the exception of the teacher, Miss Tims. Every precaution is being taken at present, and it is likely the epidemic will be stamped out in a few days. In Calgary the sickness seems to be on the wane. About 100 persons have succumbed to it. At a meeting of the clergy in response to the appeal of Archdeacon Tims for the children of the Sarcee Mission School, all of whom are stricken with influenza, as well as five members of the staff, it was agreed to ask the presidents of the ladies' organization of each parish to start a fund, called the Sarcee School Emergency Fund, in order to procure the necessary additional help in nursing and to provide extra nutritious food. A most generous response was immediately forthcoming from the clergy and Church people, and a substantial amount has been forwarded. Several Church women of Calgary have been helping with the nursing and housekeeping at the school. Contributions of money and provisions are needed.

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Generous Response to War Memorial

Notwithstanding all difficulties, most encouraging reports are beginning to come in from schools and individuals in every part of Canada. Some of the larger schools are subscribing a \$1,000 bond. Others report \$500, \$400, \$200 and \$100. In one school the Senior Bible Class is subscribing three bonds, the girls' class of ten members one bond, the Primary Department one bond, and the Intermediate two bonds. In another school one lady teacher and her twelve girls are giving a bond, and she herself has secured two others from members of the congregation, who have been glad to assist the school in this way. A group of thirty-two poor boys in a working boys' home are contributing \$1 apiece and have organized to raise the balance of \$18 in order to make a \$50 bond. Several schools, which started out to raise one bond, have tripled and quadrupled the amount. Individual contributions are coming in which show how general and deep an interest is being taken in this movement by those who are not actually in the Sunday Schools. In addition to the first donation of \$500 by Bishop Reeve, already announced, Rev. J. McQueen Baldwin, M.S.C.C., missionary to Japan, has contributed \$500. A bond for \$100 has been donated by Dr. and Mrs. Waller as a thankoffering. The sister of a Sunday School scholar, who is now a prisoner in Germany, has donated a bond on his behalf. These are but a few instances, showing the spirit of earnestness and devotion in connection with this cause. Surely every school, every clergyman, every superintendent, every teacher and every scholar will join loyally and earnestly to crown this effort with success.

The Bishop of Niagara's Pastoral on Public Prayer.

The Bishop of Niagara sent out a pastoral during the time of "closed churches," which contained the following testimony to public prayer: "God delights in the prayers of individuals and Christian families, but He has especial delight in receiving the devotions of the Church. 'My house,' He says, 'shall be called a house of prayer for my peoples.' 'All things whatsoever you shall ask in prayer, believing, ye shall receive.' 'Ask of Me, and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession.' The life of the Church, which is the body of Christ, is the highest life. Its office is to pray. Its prayer life is the highest life, the most odorous, the most conspicuous. Ask our great generals and admirals who are in the war zone to-day whether they believe in prayer. General Foch, Generals Currie, Haig, Byng and Pershing, and Admirals Jellicoe and Beatty are all men of prayer. Recall Admiral Beatty's words, 'When England can look out on the future with humble eyes and a prayer on her lips, then we can begin to count the days towards the end.' These were prophetic words. At the time everything seemed against us. Hearts trembled with fear and the faith of many was staggered as blow followed blow, but others knew that God's promise would not fail. While the Government called for more men, more munitions, more money, they hesitated to ask for prayer and to look to God. However, on the 4th of August last, the nation in its corporate capacity bowed for the first time before the Almighty, and from that moment we have been marvellously successful. From that day victory followed victory. There has not been a single reverse. There has been the unconditional surrender of Bulgaria and Turkey, and there is a knocking on

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the door at the present moment on the part of Austria and Germany. There has been the deliverance of the Holy Land from the cruel Turk, and the succession of the wonderful victories in France and Belgium. Let us not forget that the great change in the condition of things came with the decision of the King and his Cabinet to appoint a national day of prayer. There is still need for prayer, as well as thanksgiving, "That all things may be so ordered and settled upon the best and surest foundation, that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

Members of House of Commons at Thanksgiving Service.

In the House of Commons, London, on November 11th, after reading the terms of the armistice, Premier Lloyd George said: "Thus comes to an end the most terrible and the most cruel war that has ever scourged mankind. I hope we may say on this fateful morning that thus came to an end all wars. (Cheers.) This is no time for words. Our hearts are too full of a gratitude to which no language can give adequate expression. I, therefore, move that the House immediately adjourn until tomorrow, and that we proceed to St. Margaret's to give humble thanks for the deliverance of the world from its great peril." (Loud cheers.) Mr. Asquith, seconding, declared it was clear that the war was not only ended, but it is not to be resumed. He trusted we had entered a new chapter of international history, in which war would be regarded as an anachronism. The House could do nothing but acknowledge its gratitude to Almighty God. The motion was carried, and headed by the Speaker, and with the Premier and Mr. Asquith walking together and Messrs. Balfour, Bonar Law and McKenna immediately behind, with the other members following, the House crossed to St. Margaret's, where a thanksgiving service was held.

The Death of Major Ruttan, of Winnipeg.

Home on furlough just one week, Major A. Charles Ruttan, of Winnipeg, passed away on November 2nd, from double pneumonia, following an attack of Spanish influenza. Arthur Charles Ruttan was born at Kingston, Ont., in March, 1878, the son of Mr. and Mrs. Henry M. Ruttan. He was a graduate of Queen's University. Major Ruttan joined the 90th Winnipeg Rifles about ten years ago. When war broke out he was raised to the rank of captain. On the call for volunteers being made, he assisted Colonel Morley in raising the 144th Battalion, and was given the rank of major. He received a commission in the Imperial forces, retaining his rank as major. Crossing to France, he was appointed forwarding area commandant at Ypres, where he served for eight months. During the great drive of the Germans in March Major Ruttan commanded a labour battalion at Neuve Eglise, later being returned to his former position on the staff of the school of musketry. A few weeks ago he transferred back to the Canadian forces, and, his health having broken down to some extent, he obtained a furlough. Three weeks ago Major Ruttan landed in New York, and returned to his old home in Kingston, where he was joined by Mrs. Ruttan. In the death of A. C. Ruttan, Winnipeg loses one of its brightest and most promising young business men. He was a man of the highest integrity and known for both industry and ability. He was a member of St. Luke's Church.

A Stirring Appeal from the Bishop of Quebec.

The Bishop of Quebec has sent out a letter to the laymen of his diocese couched in strong terms, urging the necessity of increasing the clerical stipends. He writes in part: "There is one class of men who feel the pressure of increased cost of living just as much as any other, but do not go

on strike or demand higher pay; and because they do not think it right on their part to do so, and there is no one to speak for them, they are in many cases suffering untold hardships and privation—I mean the clergymen of Canada. This has been true for a long time in Canada, but at the present crisis of our national life it has become glaringly conspicuous, and I feel sure that every fair-minded man and woman will agree that it ought to be remedied at once. The salaries of the clergy, in spite of some small increase from time to time, are not equal in purchasing power to what they were twenty years ago. The clergy are not receiving a living wage. How can they possibly live, keep their families, educate their children, and pay their bills on the totally inadequate salaries they are receiving? I know how the constant, discouraging, hard struggle, which often entails doing without some of the bare necessities of life, is wearing down the men and their faithful wives, and taking the heart out of their working power as ministers of God. How can they do the work which is expected of them with the constant anxiety upon their minds as to how they are to keep out of debt, or get out of the debt into which they have unavoidably fallen? For the sake of the well-being of the Church and the honour of Our Lord and Master, as well as for the sake of the clergymen and their families, I am convinced you are not content that such a state of things shall continue. I have great confidence that the laity of the Diocese of Quebec will respond to this urgent appeal. If there should be no response, the only alternative that I can think of is to reduce the number of clergy, close some of the churches and unite some of the Missions. This would be a retrograde step and a great calamity to the cause of religion and of our beloved Church. If this course is to be avoided you must take action at once."

Thanksgiving Service at St. Alban's Cathedral, Toronto.

A short service of thanksgiving for victory was held on Monday evening last in St. Alban's Cathedral, Toronto, which was conducted by the Bishop of the diocese. The principal feature of the service was the reciting of a special Litany of thanksgiving for victory which had been sanctioned for general use in the churches by the Archbishops of Canterbury and York. The Bishop of Toronto said: "The vastly important event which we celebrated on Thursday last, prematurely, we have fittingly celebrated to-day. After four years, three months and one week of the world's greatest war, the most supremely important event in the world's history of warfare has transpired, and that in less than the 72 hours allowed, the strain of the belligerents is thus happily lifted. Once more God and the right have triumphed over the incarnated powers of darkness and evil, and the world acclaims Him King and accords to Him alone, the glory for what He hath wrought. The duty of the hour for all is to use their utmost strength in the matter of self-steadying and self-control, that they may first consciously and worthily offer unto God the thanksgiving which is His due, and then having adjusted themselves to the newborn spirit of this happy hour, to calmly as in His presence determine that the dawn of 'The Time of Peace,' following the darkness and devastation of 'the time of war,' shall not mean a reversion to the old pre-war conditions, which made the war a Divine necessity, but rather the entering upon a new order of things, that shall be more consciously in harmony with His will, and more worthy of the great things He hath done. May the loving correction of our Heavenly Father make us as a nation and as individuals truly great."

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Christ's Church

Our Duties
(By Very Rev.)

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Christ's Church Cathedral, Hamilton

Our Duties and Obligations
(By Very Rev. D. T. Owen, D.D.)

THOUGH we are unable to go to church to-day, that need not mean we must spend the day without listening to the message of the Church. If you open your Prayer Book at the Epistle and Gospel for the day—the 23rd Sunday after Trinity—you will find messages of help and courage for these days.

"Our conversation is in heaven," says St. Paul in to-day's Epistle, thereby inculcating that true other-worldliness of which his letters are so full. We are to live our lives in this world with our hearts set upon the other world.

"Our conversation," that is, the manner of life, the going in and out, the daily walk, is to be in heaven. It is in the atmosphere of heavenly places that the spirit is to live. Three-quarters of the bulk of the iceberg is underneath, down in the dark waters, while the crest stands upon the waters, reflecting in a thousand pinnacles the glory of the sunshine. So it should be with the Christian; while he lives his life in this world performing his daily duty, his spirit is bathed in the glory of the heavenly country.

In the Gospel for to-day Christ says, "Render, therefore, unto Cæsar the things that are Cæsar's." There is, of course, no contradiction; indeed the duty which we have to perform to this world is not only opposed to the duty of God, but is, as a matter of fact, part of our heavenly citizenship. No man has his conversation in heaven unless he is endeavouring to do his utmost to carry out his duties and obligations as a citizen of the community in which he lives.

And how great are the duties and obligations which are upon us now as citizens of our community and as members of our great empire! The call of the **Victory Loan** is, in my opinion, a definite religious call. It is our duty as Christians to respond to that call. And as we hear the news which comes to us from the theaters of war, filling our hearts with thankfulness and joy, do we not realize that our obligations and responsibilities will be greater than ever in the future, for this news means that our empire will be stronger and greater than ever. This means for the empire and for each of us greater duties, and constitutes a call to us to rise to greater heights of noble living than ever before. And to do this we must be better Christians and more truly "other-worldly." It is only in this way that we can best serve our country.

Indeed it is a fact that those people who, like Abraham, "look for a city which hath foundations, whose builder and maker is God," who desire "a better country, that is, a heavenly," are the people who have done the most enduring work for the city of time. It is the people of the stranger and the pilgrim spirit who ever builds the most enduring things of this world. As it has been well said: "The most abiding things on earth are to be found in the track of a band of pilgrims." The true source of all abiding work for this world is the spiritual world, and it is only the people whose "conversation is in heaven" who can build the things which shall abide forever. Such work as social service, of which we hear so much, can only be performed to the lasting good of this world if done in the strength of God, and the power which alone comes from constant communion with Him. It is the other world held steadily in view which alone can give

inspiration and guidance to our work on earth. We can do our duty to our neighbour only in the strength which comes from obedience to the first commandment—"Thou shalt love the Lord thy God."

There is no contradiction between duty to this world and duty to the other. It is not in spite of the fact that we are citizens of the heavenly country, that we must endeavour to do our duty to this, but it is because our "conversation is in heaven" that we truly and fully "render unto Cæsar the things which are Cæsar's."

The Death of Lieut-Col. T. Mowbray, Halifax.

AT Halifax, on October 28th, the death occurred of Lieut.-Col. Thomas Mowbray in the 80th year of his age. He was born in Donegal, Ireland, in 1838. When he was fifteen he came to Halifax and resided with his aunt, the wife of the late ex-Mayor Dunbar. In his younger days he was associated with the firm of William Hare and Co., one of the largest concerns of its day, engaged extensively in the West India trade. During the American Civil War Lieut.-Col. Mowbray represented that firm in Nassau.

In the old days he was a member of the Chebucto Greys, afterwards receiving the command of the Halifax Garrison Artillery, from which he retired in 1887. Lieut.-Col. Mowbray had been president of the Royal British Veterans since the death of Col. C. J. Macdonald. He was one of the oldest members of St. Paul's Church, of which he was a warden from 1897 to 1901.

Archdeacon Armitage, Rector of St. Paul's, on hearing of the passing away of Lieut.-Col. Mowbray, said: "St. Paul's Church has lost one of its most faithful and devoted members, and one who always stood ready to do all in his power to advance the spiritual and temporal interests of the congregation. When I came, in 1897, to Halifax to assume the Rectorship of St. Paul's Church, Colonel Mowbray was one of the churchwardens. Strangers visiting St. Paul's often remarked on the kindness of his manner in ushering them to seats in the sacred edifice. This all became him as a Christian gentleman and as a member of an ancient family, for the Mowbrays came to England with the Conqueror, and Colonel Mowbray had the added touch of Irish birth. A man of simple faith, of high and enduring purpose, he will be long missed."

The Rev. R. Poole Hooper, who recently died and was buried at Hove, lived in the reign of five monarchs. He was born in 1826 when George IV. was on the throne and he was just over 92 years old at the time of his death.

The Church Missionary Society will probably benefit under the will of the late Mr. James Tremlett, of Dedham, Essex. The deceased left the greater part of his estate to his adopted daughter, and then to the C.M.S. for the outcast tribes in the Punjab. If the C.M.S. decline the bequest, it is to be divided equally between the C.C.C.S. and the C.P.A.S. Mr. Tremlett formerly belonged to the Bengal Civil Service.

The anti-Semitic boycott in Poland which was held in check to some extent by Russia has been greatly aggravated by the German occupancy, according to "The Survey." Not economic, but racial and religious reasons are at the bottom of it. More Polish-Jews have been killed in pogroms (mob-risings) in neighbouring Russia during the Bolshevik rule than the whole Romanoff regime.

Victory Loan and Thanksgiving

NEVER in the history of Toronto have so many people assembled at one point as gathered for the solemn service of thanksgiving in Queen's Park last Sunday afternoon. The whole semi-circle of lawn in front of the Parliament Buildings was one solid mass of men and women gathered from all ends of the city. The sight from the balcony was one to move the immovable. It presented a vast forest of faces, and the voices that rose in sacred song were as "the sound of many waters."

One significant and appropriate feature of the service was the presence of the United States Naval Band, which led in the singing and rendered a selection of patriotic airs. The devotions were conducted by Major A. L. Burch, Senior Chaplain, Toronto Military Headquarters. Addresses were delivered by Hon. and Rev. Dr. H. J. Cody, Minister of Education; Sir John Hendrie, Lieut.-Governor of Ontario; Lieut. John Phillip Sousa, leader of the United States Naval Band. On the platform were a number of judges, members of the Senate and the House of Commons and of the Ontario Legislature.

The crowd was variously estimated at from 75,000 to over 100,000. It was impossible to hear the speakers more than 50 yards away.

Dr. Cody, who has just returned from Britain and France, referring to the war situation, said it proved that God reigned on high and would not allow wrong to triumph. "Victory is not only within sight, but actually within our grasp. What a change in the last few months! The enemy has discovered that Britons are never so dangerous as when they are fighting with their backs to the wall." The speaker referred to the gallantry of the British forces, the dash of the French poilus, the grip and daring of the Canadian Corps, and the efficiency of the ever-increasing army of Americans, and said the sudden counter-strokes delivered by the allied forces since July had "shattered the enemy's proud military power to fragments." In Germany itself the red flag of revolution is waving in city after city. The spectres of defeat, hunger and revolution are stalking through the land. In vain will the War Lords, who unloosed their hordes on Belgium and allowed the most fearful atrocities to take place, in vain will soldiers and people in common cry "Halt! Enough!" they shall not escape from justice. Though they escape from man, they have no wings with which to fly from God. Retribution is slowly and relentlessly overtaking Germany, and the Huns must be taught that the wicked shall not go unpunished.

Dr. Cody made an eloquent appeal for support of the Victory Loan. "Our country calls for our service to the very end," he said. "How paltry are our sacrifices compared to the sacrifices of the battle-line. Never was self-denial made more attractive and more profitable. Let us be worthy of our traditional liberality. Though the enemy surrenders within a few days, as probably he will, we shall need money to pay our troops, to send them supplies, to transport them back to their homes and supply credit to the Motherland for purchases of food-stuffs and other supplies in Canada. It is a high virtue not to waste. Let us take up the torch of truth and justice and hold it high. Let us not break faith with those who died on Flanders fields and the pastures of Picardy."

The invaded part of France contained one-fifth of the work shops and real estate of France. They supplied a quarter of the total wheat production and furnished the Treasury with one-quarter of its total receipts.



GEORGE KEEVIL
TORONTO OPTICIANS
LIMITED
6 BLOOR ST. E.
TORONTO

Major Allen Burgoyne, lecturing before the Royal Photographic Society, in London lately, told a good story of the surrender of Jerusalem. He said that the city was actually surrendered to a couple of British regimental cooks, who were out trying to get some salad, when the Arabs came out with the keys of the city. One Tommy asked what they were expected to do with the keys of the "blinkin' city." Major Burgoyne said that the scene was accounted so historic that it was reconstructed and photographed.

The Rev. Dr. Symonds, Vicar of Christ Church Cathedral, Montreal, left for overseas on November 12th in order to start out on his six months' lecture tour of Canadian camps in France and England, under the auspices of the Y.M.C.A. Dr. Symonds will be one of six speakers who will tour the two countries mentioned, speaking on Canadian citizenship, and dealing with it from varied aspects. Dr. Symonds will specially devote himself to defining the Christian ideal of citizenship and applying it to modern circumstances, and particularly those which will exist after the war. The lecturers will report to the overseas Y.M.C.A. headquarters in London, and will then spend three months in France, and three in England, during which they hope to visit all the Canadian camps and rest stations.

Pleasing the Children.

To please children the while you are instructing them is sound pedagogy; and the Practical Four-Year Lesson Course does this to perfection.

It also teaches the teachers how to teach; the Practical is the teacher's friend.

Rectors who have been harassed by complex lesson courses, perplexed teachers and restless scholars, are delighted with the freshness and simplicity of the Practical. It relieves those responsible of all worry about the Sunday School.

Send for samples to The Practical Publishing Company, Box 2174, Montreal, P.Q., and then begin in Advent.

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Church Organ Builders
ST. HYACINTHE, QUE.

Of the 800 Organs built by this firm, those of the following churches are some of the largest:

Emmanuel Church, Boston	137 stops
St. Paul's Anglican Church, Toronto	107 "
Eaton Memorial Church, Toronto	89 "
St. Andrew's Presbyterian Church, Toronto	88 "
Notre Dame Church, Montreal	82 "
First Baptist Church, Syracuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
St. George's Church, Montreal	60 "
All Saints' Cathedral, Halifax	52 "

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L. E. MOREL, 440 Spadina Avenue

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials & Specialty

That "GARDEN FRESHNESS" of
the genuine

"SALADA"

B406

TEA

is perfectly preserved in the sealed metal
packets. You will notice the difference at
once—try same today. **At your grocer.**

The Prayer of Childhood

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

What memories these words awaken—the childish prayer learned at mother's knee. Simple! Yes, but it has kept your heart warm all these years. It has made you better men and better women. You may have won fame and fortune, but you would give it all to be a child again and once more kneel by mother's knee.

The ambulance stopped and the stretcher bearers carried a badly wounded Canadian into the field hospital. A surgeon bent over him, and then turning to the Chaplain said: "You better talk to him. He won't live more than ten minutes."

The Chaplain went to the bedside of the dying soldier and asked if there was anything he could do for him. The wounded man promptly answered "No." But you won't live long," said the Chaplain.

"That does not matter," came the reply. And then a smile crept into his eyes as he said: "I am not afraid to die. This is the first decent thing I have done in thirty years."

The Chaplain asked if he should pray for him, to which came the reply: "I can pray for myself." Then he began:—

"Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake"—and he was gone.

A writer who has been close to hundreds of dying soldiers says he has never found one who was afraid to die. They all count it a great thing to give their lives for their country, and 90 per cent. of the men he has seen die and who pray at all, pray the simple prayer of their childhood: "Now I lay me down to sleep."

The soldiers believe in a mystical religion. They do not want advice as to what they should do. They say they know what to do—what they want is to get some power so they can do it. They do not want to be constantly told to keep away from bad surroundings. They all know that. They do not care for such hymns as "Onward, Christian Soldiers," they are sick of singing about war—although they are eager to fight—they prefer devotional music. They do not want sermons on war. They want addresses which will lift them out of their surroundings and bring them closer to God.

The soldiers are learning a lot about things that count and high in the list of these worth-while things are the teachings of mother. Major Gauthrie, a Chaplain with the Canadian volunteers, says that scores of men are being made over through memories of the things learned at mother's knee.—"Coast Advertiser."

Rev. Percy Dearmer, D.D., a well-known London clergyman, gave two lectures at the Episcopal Theological School, Cambridge, Mass., on November 1st and 2nd, respectively.

UNUSUAL — — NO INCREASE IN RATES!

War conditions have hit publishers just as hard as other industries. Paper, Printing, Labor and overhead expenses have all increased greatly. For the past two years the *Canadian Churchman* has faced these conditions *without increasing the subscription rates.*

Will you help us to maintain the \$1.50 rate?

If all subscribers in arrears would remit promptly they would help us to save time, labor and money in sending out unnecessary notices.

As soon as you finish reading this notice, please look at the expiry date appearing on the small address label on your paper; if you are in arrears, send in your remittance promptly.

LEST YOU FORGET

The Canadian Churchman, Ltd.

613 Continental Life Bldg., Toronto

No-Colour Line Here

IN a passenger-coach of a Southern train the other day was espied a veteran of Pershing's army. Upon an empty sleeve were two six months' foreign service stripes and a wound chevron, and on his breast a medal of honour. Ordinarily it would seem as if one who had sacrificed as much for his country and democracy would be certain of all courtesy and friendliness from every fellow-citizen he met. But as he sat there the conductor of the train came to him and touching his worn uniform said: "You're in the wrong coach. You b'long in the Jim Crow car. Get out of here." The negro looked him steadily in the eyes. "I'll stay right here," he said firmly. "You could have talked to me that way once, but you can't now!" and he pointed to his empty sleeve. "All right," said the conductor, "I'll soon fix you." Whereupon he called a burly brakeman and they were about to throw this one-armed veteran out of the car when the gorge of the Southern men who witnessed this humiliating scene rose, the train hands were ordered to desist, and Pershing's veteran rode on in peace, the sole coloured man in a carload of whites. "Oh, very well," said the conductor, just before he slammed the door. "That's just like you white folks. First you make the laws and then you break them." There are a good many laws that ought to be broken nowadays, which affect the coloured people. After the 150,000 coloured men now in France return from their glorious share in Pershing's victory, shall we continue to Jim Crow them, disfranchise them and remind them that though they may be good enough to fight for Uncle Sam they are still to be despised at home?—"The Nation."

FALLING LEAVES.

When walking through the avenues and streets of our city the last few days I notice the leaves from the trees, fluttering down with every gust of wind, lightly or in showers, in all their glorious colours. How different from the tender beauty of their first spring appearance!

And while musing on this, my thoughts rise to the Creator of all things, and my heart thanks God for our falling leaves, too.

With what pride we, too, take on, in the springtimes of life, our new tender leaves of hope, work, our new pleasures, fresh gains in wealth and love of life! How dearly and closely we cling to these new ambitions, these daily joys and cares, these tender leaves in all their first freshness!

But there comes a time when the winds arise, taking our leaves in ones and twos, leaving bare spaces where they were, and as they fall, quicker and quicker, we stand dismayed. Must we let them go?

Oh, can we not see that, just as the trees lose their leaves in order to be strong, to bear the weight of the coming snow, so must we, too, let our leaves go, for they have filled their purpose, so that we stand, clean and ready to bear our share of the work God has waiting for us.

If we persist in keeping these treasures of the past around us, we shall, like the leaf-laden tree, break under the weight of the snow.

God grant that we may let these treasured leaves go, cheerfully, willingly, so that when His call comes for the burdens of winter, we are ready and free for His service!

'Tis not in our treasures of the past we should glory, but in our humble future service for God and His Kingdom.

G. M.

Victory Bonds, Canada's Best Investment.

Boys and Girls

SUCH PIES AS MOTHER
NEVER MADE.

What pies are very conducive to sleepiness?—poppies.

What pies were considered very annoying in olden times—Harpies.

What pies do schoolboys usually dislike?—Copies.

What pies considered themselves quite swell?—Chappies.

What pies might bite you?—Puppies.

What pies might we sit under—Canopies.

What pies are noisy and mischievous?—Magpies.

What pies prance around the water?—Kelpies.

What pies are placed on the table but never eaten?—Nappies.

TRUSTWORTHY.

"You will be careful of it? There is a cheque inside, said Robert's mother as she handed to her son the letter she had just sealed.

"I'll take it right to the post-office and mail it before I do the other errands," the boy responded and went his way.

As the door closed behind him, Aunt Mary, on a visit from a distant State, shook her head dubiously. "I wouldn't trust the best boy living with such a letter as that," she declared, grimly.

Mother smiled serenely. "Perhaps you would if you had already trusted him many times and found him trustworthy every single time," she said.

This reply tells the secret of how to win such high praise.

A BURIAL-PLACE OF MONSTERS.

"Every boy and girl who has visited a great museum has stood awestruck, no doubt, in front of the skeleton of a dinosaur or some other monster that lived thousands of years ago, long before there were any men on the earth.

"The United States Government has assumed control of the greatest burial-place of these monsters ever discovered. This strange district is located in eastern Utah, and will be known as the Dinosaur National Monument, which means that the Government will control it as a public park, and that none of the valuable deposits of bones can be carried away by fossil-hunters without the permission of the authorities. In this way only the great museums will get the fossils for restoration purposes, and the patient scientists who work for these institutions will be assisted in piecing together a complete record of the animal life which teemed on the earth when this great burying-ground was formed.

"Some think that the carcasses of these giants, dead from some unknown cause, floated down a prehistoric river and became lodged on a sand-bar, becoming gradually covered with sand to a great depth. Then, in after ages, came some mighty upheaval which made the present Rocky Mountain range, of which the Uintahs are a part. The sand-bar became a mountain-top, and, with the passing of years—thousands, and no doubt millions of them (no one knows how many) the bones of the monsters became surrounded with their present covering of sandstone. Here, in the heart of the rock, they were buried until the keen-eyed scientist started the search which uncovered the most wonderful of all these strange fossil quarries."—Arthur Chapman, in St. Nicholas.

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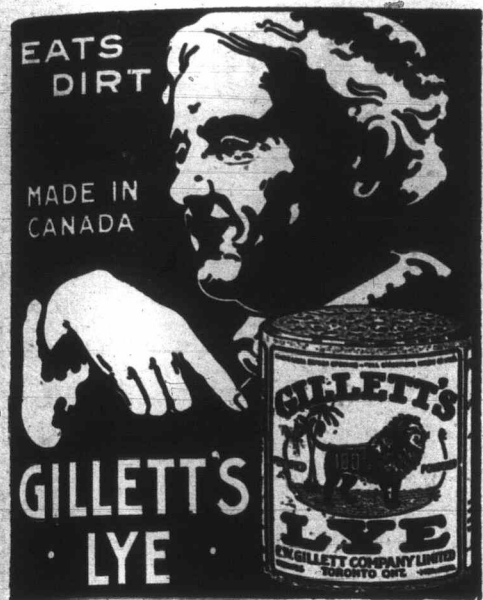
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The
Jolly Animals' Club
By LILIAN LEVERIDGE

XVIII.

Mr. Mockingbird Hears a New Song.

MR. MOCKINGBIRD, perched in a tall pine tree, was singing one of his evening songs. It was early, for the sun was still above the tree-tops, but the work of the day was done, and sleepy little chirpings and soft lullaby songs might be heard throughout the Merry Forest.

Having come to the end of his song, Mr. Mockingbird sat resting and listening to these sounds he loved so well. He was thinking how beautiful the world was, and what a happy place it would be if everybody loved everybody else, when he was awakened from his day-dream by a low musical sound something like a top spinning. There came a bright flash of colour in a beam of sunlight, and the musical top, which was really the tiniest of tiny birds, settled on a bough just above his head and said gaily: "Hallo, Mr. Mockingbird!"

"Hallo, little Jewel-In-The-Sun!" returned Mr. Mockingbird. This was his pet name for the tiny bird who was otherwise known as Hummingbird, or Rubythroat. Nobody ever thought of calling such a wee mite of beauty, "Mister." "Hallo, little Jewel-In-The-Sun! What have you got to say for yourself this fine summer evening?"

"Nothing for myself, Mr. Mockingbird, but something for you," replied the newcomer.

"Indeed! And what have you to say for me?"



MENEELY & CO. WATERLIET
THE OLD CHURCH
MENEELY CHIME
FOUNDRY & OTHER BELLS

Jewel-In-The-Sun darted up into the heart of a sunbeam and for half a minute turned himself into a bit of rainbow mist before he settled again on his twig and asked another question: "How would you like to learn a new song?"

"There's nothing in the world I'd like so well," replied Mr. Mockingbird. "Are you going to teach me one?"

The twinkle in the corners of his eye didn't escape the notice of little Jewel-In-The-Sun. "I'm not so green as I look," he said; and perhaps there was a wee touch of sadness in his voice as he went on. "I love music, but I know I can't sing."

"O well, never mind!" Mr. Mockingbird hastened to add. "There's real music in your hum, and I just love to hear it. But tell me about the new song. What is it? And who sings it?"

"I'm not going to tell you what it is just now, but I'll tell you who sings it. There's two of them sing together—Little Doll Dimple and Little Boy Blue."

"Who?"
"Little-Doll-Dimple and Little-Boy-Blue," Jewel-In-The-Sun repeated slowly, thoroughly enjoying Mr. Mockingbird's puzzled look and tone. "Didn't you ever hear of them before?"

"Never in my life!"
"Come on then! There's a treat in store for you. But we mustn't lose any more time or they'll be gone to bed. Just follow me."

Jewel-In-The-Sun was off, and because he was so tiny and flew so fast it was all Mr. Mockingbird could do to keep in sight of him. Up Elm Avenue, over Windy Hill, across the Winding River and the Railway Track they went, and then all of a sudden Mr. Mockingbird found that they were flying across an open field.

"Hold on!" he called breathlessly. "Isn't this a dangerous place?"

"No, don't be scared," returned Jewel-In-The-Sun, slackening his pace so they could talk. "I've been here lots of times—over to this little red cottage with the trees and the flowers around it, I mean. There's no cat or dog around, and the people are all good; there's nothing to be afraid of. Here we are! Sit right here in this silver maple tree, and look down! There! That's little Doll Dimple and Little Boy Blue, just getting into the swing."

Mr. Mockingbird looked, but scarcely dared to speak. Little Doll Dimple was a very tiny girl—that is, tiny as girls go. From the tree-top she looked scarcely so big as the White Owl. But she was all in pink—from the tiny bow of rose ribbon in her sunny curls to the tiny pink slippers on her little feet. Her cheeks were like soft pink wild rose petals, and her mouth, a half opened rose.

Little Boy Blue had yellow hair, blue eyes, and a pale little face like a daisy or a snowdrop. He was all in blue—the blue of the sky.

"Aren't they sweet?" whispered Jewel-In-The-Sun.

"They are little loves," replied Mr. Mockingbird.

By this time the children had settled themselves in the swing, which was a seat fastened by long ropes to two silver maple trees. The seat had been made on purpose for them, and they just fitted into it. They couldn't touch the ground without stretching down their toes.

"Mama!" called Little Boy Blue. "Come and give us a start."

"All right, Dearie!" a voice called, and in a minute a tall lady in white, with a kind look in her pretty eyes, came out and set the swing going. They went higher and higher till Little Doll Dimple could touch the boughs of a pink-blossomed locust tree with her toes. Then Mama ran away home into the red cottage.

"I'm just dying to hear them sing," whispered Mr. Mockingbird.

"They'll sing all right. Just sit tight and keep your feathers on!" answered Jewel-In-The-Sun, saucily. "Don't they look pretty, though? It was I who taught them how to swing."

"You did?"
"Yes. Haven't you ever seen me?"
"I'm sure I haven't. Where have you got your swing?"

"Where have I got it? You don't suppose I sit on a thing like that, do you? That's the best human beings can do, poor things! for they haven't any wings. But I carry my swing with me and hang it on any sunbeam that's handy. Just watch me."

Jewel-In-The-Sun darted from the silver maple bough, poised, a shimmering rainbow, in the air, then swung downward on a sunbeam—up again with a curving sweep. This he kept up for a minute or two, down and up, down and up, on his airy, invisible swing. Mr. Mockingbird thought it was the prettiest thing he had ever seen. But just as he was going to say so the children began to sing.

Jewel-In-The-Sun was beside him in an instant. "Hush!" he whispered. "That's the very song I wanted you to hear. Aren't their voices sweet?"

"Sweet as lily-bells ringing for church. But listen! I want to hear every word."

West Wind blew softly from the sunset, and even the leaves on the silver maple, and the pink locust blossoms seemed to listen. This is the song they heard:—

Now up, away up, with the birds in the sky,
(A-swinging, so airily swinging!)

Now down where a daisy is winking its eye,
(So airily, fairly swinging!)

The world is a wide and a wonderful place,
(A-swinging, so airily swinging!)

And sweet is the dew on the daffodil's face,
(So airily, fairly swinging!)

A bird in the maple is building her nest,
(A-swinging, so airily swinging!)

A bonny brown bird with a rosy-red breast,
(So airily, fairly swinging!)

There'll be pretty blue eggs in it, one, two and three,
(A-swinging, so airily swinging!)

And dear little baby birds soon we shall see,
(So airily, fairly swinging!)

We'll hear all the lullaby songs that she sings,
(A-swinging, so airily swinging!)

As the sleepy heads peep from her warm, brooding wings,
(So airily, fairly swinging!)

If you were a bird and if I were a bird,
(A-swinging, so airily swinging!)

Our songs would be sweeter than ever were heard,
(So airily, fairly swinging!)

We'd fly away up to the stars in the sky,
(A-swinging, so airily swinging!)

We'd shake the gold dust in the daffodil's eye,
(So airily, fairly swinging!)

We'd make the pale moon-flowers laugh and look up,
(A-swinging, so airily swinging!)

We'd pour the sweet dew in the violet's cup,
(So airily, fairly swinging!)

We'd fly to the land where the Northern Lights glow,
(A-swinging, so airily swinging!)

We'd fly to the land where the coconuts grow,
(So airily, fairly swinging!)

We'd fly to the land of the butterflies rare,
(A-swinging, so airily swinging!)

Like tiny bright rainbows afloat in the air,
(So airily, fairly swinging!)

ENO'S
FRUIT
SALT

The day will end
for you as fresh
as it begins—if
you take Eno's
each morning



We'd fly to the east and we'd fly to the west,
(A-swinging, so airily swinging!)

Then home again, home to our own little nest!
(So airily, fairly swinging!)

Just as the song was ended the sun, wrapped in gold and crimson curtains, sank to sleep. West Wind, whispering "Hush hush!" slipped away after him on tip-toe. All was very still. The children had almost sung themselves to sleep, and Jewel-In-The-Sun waited impatiently for Mr. Mockingbird's opinion of the new song. But Mr. Mockingbird was strangely silent.

At last Jewel-In-The-Sun could stand it no longer. "Didn't you like the song?" he whispered.

"Like it!" There was a strange little quiver in Mr. Mockingbird's voice. "Like it! It is so beautiful! I want all the Jolly Animals to hear it. But oh! I can never remember it all, never in the world!"

Jewel-In-The-Sun was silent too a while. Then he suggested: "Wouldn't it be nice if we could get them to come to the Club some night and sing it themselves?"

"It surely would be lovely. But how could we ever get them there? Tell me that!"

"They'd have to be kidnapped."

"Kidnapped? What do you mean?"
Jewel-In-The-Sun laughed. "We kidnapped the naughty little girl who wore a dead bird on her hat—or rather, Puck and Mrs. Black Bear did."

"Oh, I see, I see!" said Mr. Mockingbird nodding his head. "You mean carry them off, whether they will or no. But I couldn't bear to frighten these little dears."

"There's more ways than one of kidnapping," said Jewel-In-The-Sun. "There is! But never before nor since have two children been kidnapped as were Little Doll Dimple and Little Boy Blue."

A Baby's Skin

What is so beautiful as baby's soft, smooth, velvety skin? And how is it to be kept free from chafing, irritation and distressing eczema? This is every mother's question.

Many have found the answer in the use of Dr. Chase's Ointment. Applied after the bath, this soothing, healing ointment overcomes irritation of the skin and prevents the development of eczema and other annoying skin diseases.




Branksome Hall

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A Stable Loft Communion in France

By Rev. F. A. LA VIOLETTE, D.D., Seattle, Wash.

THE distant boom of great guns could be heard and the shells came screaming over and broke with a mighty bang upon the hills close by. Overhead could be heard the put-put-put of the guns where contending squadrons fought for aerial supremacy, while behind me the whip-like crack of the anti-aircraft guns that sought to take part in the fray. Our own artillery, parked under trees and along the hedges, added to the din of battle and hurled steel defiance to the enemy that were battling to cross the Marne.

It was in such a scene and with meditations easily imagined that my Sunday morning reflections were interrupted by a hail from an orderly down on the road.

"Say, Doctor, there's some of the boys and staff officers who want to see you in the attic."

Coming down to the old farm building, which was stable, granary and residence combined, I climbed up into the attic to find a group of earnest men, officers, non-coms and privates waiting for me.

"Well, what's up, fellows?" I inquired.

"It's like this, Doctor," spoke up one of the officers. "This regiment has been so much on the move, and we've not been able to get together that a few of us wondered if we could have a communion service."

"And we have to report at ten," said another.

"I can get you everything you need," volunteered the mess sergeant.

Looking into the earnest faces of these men who sought to express their faith in this holy act of devotion, there could be but one answer.

"Meet me in the back room in ten minutes, and bring any of your friends."

And so it came to pass that at the appointed time and place, eighteen soldiers met in an upper room in this old building in France. A table had been found and covered by the "Y" man's silken flag. Overhead were the great wooden rafters draped by spiders for many generations. In the corner was a pile of oats. Dormer windows cut through stone wall roof admitted a soft light upon this holy scene. Jerusalem—France, we could not help but make the comparison.

Before the "Y" man was grouped officers, non-coms and privates; Baptist, Episcopalian, Methodist, Congregationalist, Presbyterian, Lutheran,

Catholic and Jew, together with several who had never known church membership, but were attracted by the One who said, "I will draw all men unto me."

When the bugle called at ten each was in his place strengthened for his duty.

I felt impelled to put my arm over the shoulder of my Jewish friend who evidently lingered for the purpose to the last.

"Dick," I said, "you know that you were welcome, but if you are willing, tell me why you were there."

"I knew you would ask, Doctor," he said, speaking tensely, "but you know that I believe in a loving Heavenly Father, and somehow it all seemed so appropriate and to me so necessary, that while it was far from the forms to which I am accustomed, yet to me He seemed so near."

Together we went to our appointed stations, some never to come back, for ere a second sun had set a storm of iron hail fell upon us and beat us down with pitiless power.

Not until eight days had passed and the enemy had been driven back across the Marne and our glorious dead had been buried, was it possible to re-enter that "Upper Room."

There stood the rough table, nearby the overturned benches, and the pile of oats still lay in the corner. Overhead the great wooden rafters, spider draped and unchanged, while through the windows came a cool soft south wind and the shining light of the sun. That little company—no more would they meet until the final "Over There!" Softly we stole out from that place of sacred memories—memories of Him who made the supreme sacrifice for a world, and of brave men who had made the supreme sacrifice for freedom.—"Association News."

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