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Personal & General

Major the Rev. George Wells, one of the Chaplains at the front, has received the C.M.G.

The Rev. W. E. Taylor, Ph.D., entered officially upon his new duties as General Secretary of the Anglican Laymen's Missionary Movement on January 1st.

The Rev. W. Wallace Judd, head master of the Collegiate School, Windsor, N.S., was the preacher at the evening service in St. Clement's Church, North Toronto, on the first Sunday in the New Year.

Colonel Noel Marshall and Mrs. H. P. Plumptre, both of Toronto, spent a couple of days last week in Ottawa, and on one of the evenings on which they were there they had the honour of dining at Government House.

The Rev. J. Russell McLean, Rector of St. John the Evangelist, Portland Street, Toronto, was operated upon for appendicitis at Grace Hospital, in that city, on the 2nd January. He has not been in good health for some time past.

Her Excellency the Duchess of Devonshire has sent 2,000 boxes of chocolates as a New Year's gift to the children of Halifax and Dartmouth, N.S. The chocolates have been specially prepared, and each packet bears her portrait and a message of good and kind wishes for the New Year.

Major A. E. Kirkpatrick, formerly a Queen's Own Rifles officer, who went overseas with the original 3rd Battalion, who was captured at St. Julien, and who was a prisoner of war in Germany for two years, reached home on Monday last. Major Kirkpatrick was accompanied by his wife and daughter.

Surgeon-Major Harold G. Parsons, of Bloor Street West, Toronto, who is attached to No. 4 Base Hospital, University of Toronto, has been gazetted a lieutenant-colonel. The medical department of the hospital, which is a large one, is in Lieut.-Col. Parsons' charge. The hospital is now located at Basingstoke, in Hampshire.

The churches of Bradford well answered the King's Call to Prayer on the 6th inst., special services being held in every church. The Great War Veterans' Association, to the number of 150, attended St. Jude's Church, the Chaplain, Rev. C. E. Jenkins, officiating. A men's service was held in the afternoon at the Y.M.C.A.

The Rev. J. W. J. Andrew, the Rector of Trinity Church, St. Thomas, made his initial appearance in municipal politics at the recent election in that city. He ran as a candidate for the Board of Education, and his first effort met with such success that he headed the polls, scoring a total of 1,142 votes. He also polled 102 more votes than did the successful candidate for mayor.

Major Francis Malloch, son of Mrs. E. S. Malloch, of Hamilton, has been awarded the Military Cross in recognition of his heroism in action. His name was included in the King's New Year's honour list. Major Malloch, who is with the C.E.F., is a cousin of Captain Colin Gibson, who has also been awarded the Military Cross. Both officers are graduates of Highfield House School, Hamilton.

Solemn and impressive memorial services were held in the churches of all denominations in Halifax on New Year's Day in memory of the victims of the explosion on December 6th. All the churches were thronged with worshippers. Among those attending were Lieutenant-Governor Grant, representatives of the civic and Provincial Governments and military and naval officers. The collection at all the churches was for those blinded through the great disaster.

Captain Leighton Ferrie, M.C., R.F.C., of Hamilton, was killed in action on January 3rd. The dead aviator was only 19 years of age, but during his brief career with the flying service had distinguished himself to such an extent that he had risen to the above rank and was awarded the Military Cross for bravery in the air. The deceased officer was an Old Highfield House, Hamilton, Boy, and he was the son of Mr. R. B. Ferrie, of Hamilton, President of the Hamilton Times Printing Company.

The King has been pleased to approve of the appointment of the Very Rev. Herbert Hensley Henson, Dean of Durham, to be Bishop of Hereford in succession to Dr. Percival, who has resigned the See. Dr. Henson, who was born in 1863, is a graduate of Oxford, and was for about a year Head of Oxford House, Bethnal Green, in the early days of the Settlement. Then for seven years he was Vicar of the huge parish of Barking, where he did a great work. From 1900 to 1912 he was Canon of Westminster and Vicar of St. Margaret's.

Captain Durie, of the 58th Battalion, has been killed in action. He was educated at Upper Canada College, and was subsequently on the staff of the Royal Bank of Canada. Prior to his enlistment he held a commission in the 36th Peel Regiment and took a keen interest in the Boy Scout movement. He went overseas with the 58th Battalion, and was seriously wounded at the third battle of Ypres in May, 1916. After six months he was able to rejoin the 58th Battalion in France, and had been at Avion, and recently at Passchendaele Ridge. He was a member of St. Thomas' Church, Toronto, and is survived by his mother, Mrs. Durie, now in London, England, and a sister, Miss Helen Durie, at home.

The degree of Doctor of Divinity, *honoris causa*, was conferred by Trinity University, Toronto, upon the Rev. J. T. Imai, Principal of the Central Divinity College of the Nippon Seikokwai (Church in Japan) at Tokyo. Mr. Imai is the senior Priest of the Church in Japan, having been converted to Christianity by the late the Venerable Archdeacon Shaw, who was the first graduate of Trinity College to go to Japan as a missionary. Under the Archdeacon's teaching Mr. Imai acquired an excellent knowledge of theology, and he is to-day recognized as one of the leading scholars and theologians of the Nippon Seikokwai. He has written several exegetical and devotional books, and is the editor of a weekly periodical, which was adopted last May by the General Synod in Japan as the official organ of that Church. The following representatives were elected to the Corporation of the College: The Honourable Mr. Justice Hodgins, in Law; Dr. Arthur Jukes Johnson, in Medicine; the Rev. Dr. Cayley and Dr. R. J. Reade in Arts and Divinity; Mr. J. A. Kammerer, for the associate members of Convocation; and Mr. C. M. Baldwin, for the sustaining members of Convocation.

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Canadian Churchman

Toronto, January 10th, 1918.

The Christian Year

The Second Sunday After the Epiphany,
January 20th, 1918.

The Epiphany is the manifestation of the Glory of Christ. To-day's Gospel ends with the words: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him." What is this Glory which is manifested at the Wedding Feast of Cana? St. John, who tells about the sign, tells in another place about the Glory. "And we beheld His Glory, the Glory as of the Only Begotten of the Father." It was the Glory of the Ineffable Godhead that was here manifested. By this sign the Glory of the Most High God flashed forth. I say, by this sign, because this act was distinctively a sign, a mark of the doer's power and grace and Divine character. But the Glory of Christ did not begin with that sign; the sign only manifested it. For thirty years He had been possessed of that power. It was not any the less Divine when unsuspected and unseen in Nazareth, than when in Cana it broke forth into visible manifestation. It was just as Divine in the simple daily acts as when shown in those more startling and wonderful. "It was just as much the life of God on earth when He did an act of ordinary human love or human duty, as when He did an extraordinary act, such as turning water into wine. God was as much in the daily life and love of Christ as He was in Christ's miracles. The miracles only made manifest the hidden Glory. The extraordinary only proved the ordinary was Divine. It was done to manifest forth His Glory."

Again, this miracle of Cana manifests His Glory in another way. Few things so wonderfully demonstrate the real breadth of a man's love for his fellows as this ability to share their joys and amusements. It requires even greater powers of sympathy to enter into the joys of people differently educated and brought up from ourselves than to share their sorrows and trials. Christ, the Son of God, is shown as sharing in the wedding festivities at Cana. He enters completely into touch with common life at every turn. He has to do with its joys as well as its sorrows; His sympathy embraces both. It has been said that the saddest thing in life is an unblest sorrow; surely there is one thing almost sadder—an unblest joy. Do not forget that Jesus Christ is concerned with the things which make you happy and glad, that the Unspeakable Glory of the Only Begotten of the Father is ready to embrace, transfigure and make beautiful your joys; that in them it will be manifested, if you ask in faith.

May we remember in all our ways that He, Who wrought the sign and thereby manifested the Glory that is always His, is still at hand to bless humble faith and simple obedience with like manifestation of His Glory. Has the wine of your life run out, and only weak water remains? Are the present opportunities, compared to the past, as water is to wine? Is the happiness of life, its brightness, its hope, threatened by some catastrophe? Are you weak where you once were strong? These are opportunities for you to let Him, Who worked a sign in Cana of Galilee, manifest His Glory in you.

Who overcomes by force hath overcome but half his foe.—Milton.

Editorial

PARISH FINANCES.

We have referred to this matter several times already, but in view of the approaching Vestry Meetings it is an opportune time to refer to it again. The haphazard financial methods employed in such a large percentage of parishes is sufficient excuse for doing so, if an excuse is needed. Moreover, during the past year, in a parish that we shall not name, we have seen an up-to-date set of books tried out, and we do not hesitate to say that, in this parish at any rate, the old system is gone for good.

We have said "set of books," but it would be more correct to say one book divided into three sections. It is a loose-leaf book, each leaf being fourteen by sixteen inches in size, which allows for all the columns that are necessary. The first section, of yellow paper, is for parochial purposes; the second section, of white paper, for extra-parochial purposes; and the third section, of pale-blue paper, is ruled for ledger purposes and has no printing. The sheets of the first two sections are ruled in columns for the various items of receipts and disbursements, covering all the ordinary sources of income, and the various objects receiving assistance. Receipts and disbursements are, of course, put on separate pages. The cash-ledger system is employed so that a separate ledger account is necessary only in a few instances. All money is deposited in the bank and all payments are made by cheque. Two separate accounts are kept, one for parochial funds and the other for extra-parochial funds. This is most important, otherwise it is almost impossible to prevent confusion. So much for the book. It may appear to some that it is too complicated for general adoption, but we feel certain that in ninety per cent. of our parishes some man can be found who, after half an hour's instruction, could handle it without difficulty.

This leads up to another point. In the particular parish referred to above, a treasurer has been appointed, who does all the book-keeping and banking, the Wardens, of course, counting the collections and signing cheques before issuing them. In too many parishes this work is undertaken by the people's Warden with the result that he finds it difficult, no matter how good his intentions may be, to keep the accounts up to date, and the different items separate. The wardens, moreover, like some church festivals, are not fixtures, and frequent changes in the personnel of those in charge of parish book-keeping are not beneficial. There is no reason why a treasurer should not be appointed who can remain in office for several years and we feel certain that it would not be necessary, except in a few of our largest parishes, to pay such an official.

One more reform is needed in the vast majority of our parishes. At present there are a number of organizations raising and disbursing money with a certain amount of duplicating and without co-operation or co-ordination. We would not advocate handing over all money to the treasurer of the parish but he should at least be given vouchers, say, every quarter, for all money received and paid out. Contributions from parish organizations towards the regular parochial or extra-parochial objects should, however, pass through his hands. At present a parish is asked for a certain amount for, say, diocesan missions, and payments towards this object are frequently made to the

diocesan treasurer by three or four organizations independently of one another. This should not be. In every parish there is needed an advisory board, meeting at least once each quarter and having on it, in addition to some half-a-dozen members appointed by the Vestry, one or two representatives from the Sunday School and from each permanent organization in the parish. In this way, not only the finances but also the missionary, educational, and social activities of the parish can be co-ordinated.

With the adoption of the envelope system of weekly giving, an annual every-member canvass, a business-like method of keeping accounts, united effort on the part of all organizations, and a spirit of earnestness and consecration, there is no reason why any parish should not do immensely more than it has done in the past.

* * * * *

The fuel situation in Canada is fast becoming serious. There are two classes of persons for whom one has little sympathy,—the man who lays by more than he needs and cares little what becomes of others, and the man who when he is able to lay by enough for the future, does not lift a finger to do so. There are thousands of others, though, who are unable, financially, to secure more than enough for a few weeks or a month in advance. There is no question that many a cellar contains far more than is needed for this winter and there should be no hesitation in compelling the owners of such to share up with those who are in necessity. Suffering, sickness, and even death in some cases will result from the present scarcity before the winter is over. It is too serious a matter to brook delay and we earnestly hope that those in whose hands lies the power to relieve the situation will take steps without delay to deal with it. In the meantime it is the duty of every person to do what he or she can individually, apart from any action on the part of government authorities.

* * * * *

A member of the Woman's Auxiliary in the Diocese of Columbia is bold enough to suggest an amalgamation of the Letter Leaflet and the Mission World. We realize fully the splendid service done by the Leaflet in the days gone by, but we hope that the day is not far distant when an amalgamation such as is suggested may take place. The interests of the whole Church are greater than the interests of any one organization in it, and we do not hesitate to say that the highest interests of the missionary work of our Church in Canada can, at present, be best served by one live missionary publication for adults. When the time comes for a second publication it should be for the junior members of the Church.

* * * * *

The death of William Wilfrid Campbell removes one of Canada's best-known and most popular poets. Times of peace and material prosperity are not the times of greatest encouragement for poets. At such times people's minds are too much occupied with earthly matters and find it difficult to grasp the beauty and the thought of the poet's verse. In spite of this, Canada has reason to feel proud of its poets, among whose names that of William Wilfrid Campbell will always occupy a foremost place. The war is producing much poetry of a very inferior order, but it is also producing some of a strikingly high order, and among our younger Canadian writers there are several who give promise of a bright future. Let us encourage them and not leave it to a future generation to discover their greatness.

Thoughts for the Thoughtful

It is blessed to know that death is not a state, but an act; not a condition, but a transition.—Exchange.

* * * *

"A Bible in the hands of a good Christian lasts about five years, but only a few Christians use their Bibles that hard."

* * * *

The pastoral instinct is the greatest evidence of the Good Shepherd. It never came into the world until He came. The hospitals of to-day are the greatest evidence of the Great Physician, and this living tide of service which we see is the greatest evidence of One Who laid down His life for His sheep.—Bishop Ingram.

* * * *

Make Him a name, a something vague, enskied,
You win cool heads, perchance, to cool assent;
Make Him a babe unwitting, open-eyed,
All mother hearts enclasp the Innocent;
Make Him a man, careworn and crucified,
And straight men love Him, knowing what is meant.
—Richard Burton.

* * * *

Every piece of work which is not as good as you can make it, which you have palmed off imperfect, meagerly thought, niggardly in execution, upon mankind, who is your paymaster on parole and in a sense your pupil—every hasty or slovenly or untrue performance should rise up against you in the court of your own heart and condemn you for a thief.—Robert Louis Stevenson.

* * *

SOLDIERS' PHOTOS WANTED.

The officer in charge of Canadian War Records has asked us to make known that it is desired to compile a complete history in photograph of the Canadians' share in the War, in the same way that all other belligerent countries are compiling similar records.

It is particularly desired to obtain photographs of all officers, N.C.O.'s and men who have served or are now serving in the Overseas Military Forces of Canada, and it is requested that an appeal should be made to this end through these columns.

All officers and other ranks serving overseas may find it difficult to send in their photographs and their relatives are therefore especially appealed to, to send in their photographs for them.

By preference the photographs should be unmounted and printed on bromide paper in order to ensure permanence. Each photograph should be accompanied by a concise record, not exceeding two or three hundred words, of the subject's military career, including date of enlistment, promotions, distinctions, and so on, as this will greatly assist in obtaining a full and accurate record of all concerned.

In addition, it is desired to collect all photographs dealing with the mobilization, training and departure of troops, together with pictures illustrating reviews, sports, presentations, etc. Any photograph of this nature is regarded as a document of historical importance, and it is hoped that the possessors of all such photographs will deem it their duty to send either the originals or copies, which will ultimately be placed in the permanent public archives of the Dominion.

All photographs, which will be acknowledged, should be addressed to the Officer i/c Canadian War Records, 14 Clifford Street, Bond Street, London, W.1., England.

The Manifestation of Christ to the Gentiles

Sermon preached by Rev. Herbert Symonds, D.D., in Christ Church Cathedral, Montreal, on Epiphany Day, January 6th, 1918.

"We saw His Star in the East and are come to worship Him."—ST. MATTHEW ii: 2.

TO-DAY is the festival of the Epiphany, or the commemoration of the first manifestation of Christ to the Gentiles. Wise men, of the Gentile race, St. Matthew tells us, came to Bethlehem led hither by the appearance of an unusual Star, which in their astrological lore indicated the birth of a King. So they came bearing precious gifts which they offered to the Infant Jesus, tokens of the inward devotion and of the outward wealth which hereafter was to be bestowed upon the Saviour of the world by many Gentile nations.

This is not only the festival of the Epiphany, but it is also the first Sunday of a New Year. And so I take these wise men, the men of the Epiphany, and I desire to present them to you as affording us a valuable lesson for the beginning of another year.

"We saw," they said to the Jews in Jerusalem, "we saw His star in the East, and are come to worship Him." I wish to take the two verbs in this verse and direct your attention to them. "We saw" and "we came." These are two quite distinct things. It is one thing to see, and quite another thing to do. "Seeing and Doing," then, is the subject which springs naturally out of this beautiful story of the wise men who saw a star and who followed it.

I.

First, Seeing.—It is very surprising, at first thought, what different things men see who look at the same thing. Here, for example, are four men who drive together through some beautiful, well-wooded, fertile district for the first time. As they go, one is impressed by its beauty. He is an artist and would fain paint it. He thinks of nothing else, and studies as he goes its different points of view. The second is, let us say, a farmer and he sees a series of possible farms. His mind is taken up with thoughts of crops and stock. The productiveness of the earth fills his mind. A third is a lumberman and his thoughts run to timber limits and logs. The fourth may have some feeling of all these. How beautiful, what a source of comfort and happiness to thousands. Yet his dominating thought is of the God who created it. The landscape is to him an Epiphany, a manifestation of God. Four men, you see, going over the same ground looking at the same thing, but seeing entirely different things.

Or, to take a very different example. Different people enter the ward of a great hospital. The physician sees here "cases." He is willing and desirous to help them because it is his profession. Another, a casual visitor, coming, it may be from curiosity, thinks it all dreadful. He quickly goes away and never returns. The horrible side of human suffering smites him. A third sees here a splendid work. It is not horrible to him, but blessed. He is rich and he goes away inspired to give to its support. A fourth looks down below the surface altogether and sees neither horrors nor cases nor physical blessings, but sees human souls and longs to minister to their needs. Here again, all look at the same thing but see very different things. So the wise men when they looked at the Star shining in the West, saw something that none of the other millions who looked at it saw. It told them of a King and they went in search of Him.

My brethren, there is an inward looking and seeing too. We possess not only bodies which can be seen with the outward eye, but faculties, capacities, powers, which can be seen only with the mental eye. But in that inner looking, there is the same difference in what we see as in the outer looking which I have been describing.

The politician, e.g., studies not the outer, physical man, but the inner, thinking, reflecting man. So the schoolmaster, so the judge, so the preacher. These look at the same people, it may be, but with different eyes.

When Jesus stood upon earth and talked, with what different eyes men looked at Him. Here were Priests and Pharisees who hated Him. Here was Judas who was perhaps speculating as to what was to be made out of Him. Here were the curiosity lovers, who follow the latest sensation. Here, no doubt, were the worldly wise who thought Him foolish to oppose the powers that be. And here, too, were those whose souls clave to Him because they loved Him. He had brought light and peace to their souls. He was Christ and Saviour and Lord and God to them. Yet all looked at the same Person, at the same deeds, and heard the same words. Was it not marvellous? Is it not still marvellous?

II.

There is one field of sight that is of supreme importance. It is the field of our own life. We are creatures endowed with the marvellous power of reflection. We can call up again to our mind's eye what we have seen and ponder it. A most valuable gift, which if used aright saves us from many mistakes.

When we reflect upon our own life, the kind of things which come into the field of our mental vision are these: What are my special powers? or gifts? What are my strong points? What are my chief virtues? What are my weaknesses? What mistakes have I made in the past springing out of these weaknesses? That is one class of introspection. We look at ourselves, make ourselves, as it were, the objects of our own study.

But in this same field of introspective vision there are other things to see.

Such as these: What is my highest ideal of life? What is it I want above all other things to be? What are the things I really love? Who are the people I most admire? Who are they whom I seek to imitate?

My brethren, what you are in respect of the outward life will depend upon what you see in respect of your inward life. "Take heed," cried our Saviour, "how ye hear." A curious expression that. He meant, I suppose, that men do here very differently. One man hears superficially. He thinks he knows more about it than the speaker, and could say it better. Another hears with prejudiced mind. He shuts out the light. Another hears in order to learn. Even if the speaking is poor, even though there should be nothing to learn, he has not lost anything by the attitude of receptivity.

May I not adapt the Saviour's words and say, "Take heed how ye see"?

With some people their ideals seem to be born in them. You may see the engineer, the soldier, the merchant, the preacher, in the nursery. "The child is father to the man," cried Wordsworth. With others, they seem to be framed out of circumstance. The truth probably is that in all cases the ideal is partly born with us and partly fashioned by circumstances.

Here is a young man who may have been born with some fair ideal of strength and goodness, of honour and chivalry. But as he grows up he looks around him. He sees the brilliant career of the rich, he sees the universal struggle for wealth. The Star of Bethlehem is blotted

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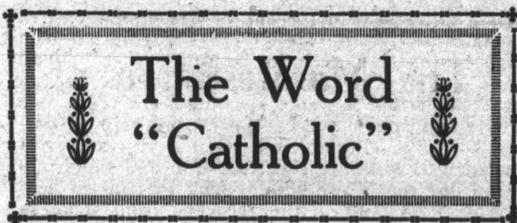
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Christmas in Belize BRITISH HONDURAS.

NEVER before have the people of Belize witnessed such a unique and impressive scene as that on the night of Christmas Eve, when the Bishop of British Honduras, the Right Rev. E. Arthur Dunn, and the Ven. Archdeacon Murray, with the choirs of the Cathedral and St. Mary's Church, accompanied by members of both congregations and others, went in solemn procession through the streets singing with great effectiveness well-known Christmas hymns, and at the various stopping-places, carols.

At 7.45 p.m. the surpliced and female choirs assembled at the Cathedral, and the Bishop prayed for God's blessing on this special effort to remind the people of the town of the Christmas news of peace and good-will to all men. Then, led by the cross-bearer, and followed by the Bishop vested in his scarlet robe and hood and carrying his pastoral staff, the choirs marched in procession to Government House singing "O Come, All Ye Faithful." On arriving there the carol, "In Excelsis Gloria," was sung, after which the Bishop spoke a few words and wished His Excellency, the Acting Governor, and Mrs. W. Walter and family a happy Christmas. His Excellency, in replying, thanked the Bishop and the choir for the good work they were doing in trying to promote a well-kept Christmas in Belize, and heartily wished them all a joyful Christmas. The procession then proceeded, singing "O Come, All Ye Faithful," to the Market Square, where they joined the surpliced and female choirs, with cross-bearer, from St. Mary's Church, who were waiting, with their Rector, the Ven. Archdeacon F. R. Murray, and a Deacon from Virginia, Guatemala. At this place a very large and expectant crowd had assembled.

Very picturesque was the scene under the flickering lights, and the noisy market-place was hushed as the sweet strains of "Carol, Sweetly Carol," rose and fell. At its close the Bishop gave a brief address, in which he said that the object of the unusual step which the Church of England was taking was to give to each of the citizens of Belize a Christmas greeting, and to remind them that Christmas Day is not a day for mere worldly pleasure, for drunkenness and impurity, but that it is a religious festival, and that it would be well for all to regard it in that light. He appealed to all to attend on Christmas Day the churches to which they belonged in order to worship the Saviour Who was born so many years ago on the first Christmas morn. He spoke of the Saviour's Passion, of which the crosses leading the choirs reminded them, and of the grievous war that is raging in Europe, which will not cease until the nations of the world repent, and he asked the people of Belize to do their part in bringing the war to a close by raising the moral and spiritual life of the town.

The carol, "Good Christian Men, Rejoice," was then sung, and the combined choirs, with St. Mary's leading, marched in procession over the bridge into St. Mary's parish, and proceeded to the public hospital singing, "White Shepherds Watched Their Flocks by Night." On arriving there the vast procession entered the grounds through the opened gates. Near the hospital verandah the two choirs were formed up and the same three carols sung, while the Bishop and the Archdeacon visited the wards. The Bishop said a prayer and spoke a few kindly words of Christmas greetings in the various wards. When he was giving his episcopal blessing to the inmates his voice could be distinctly heard in the grounds, which added to the impressiveness of the carol singing outside. On returning to the choirs the Bishop gave an address in words similar to the last. The quiet and peace of the hospital grounds was a great contrast to the bustle and noise of the market square. Every word of his earnest appeal could be distinctly heard. The procession then reformed and marched, singing, "Hark, the Herald Angels Sing," through several other streets, across the bridge again into the Cathedral parish, where, at a street corner, the Bishop gave once again his Christmas greeting and earnest appeal for the proper keeping of Christmas Day, and once again "Carol, Sweetly Carol," was sung. Shortly after the procession divided, part returning to the Cathedral and the remainder to St. Mary's Church. As the choirs entered the brightly lighted Cathedral and wound through the aisles, the beauty of the Christmas decorations and the long procession of choristers in scarlet cassocks and surplices made a sudden blaze of colour, very striking to eyes accustomed to the dimly-lighted streets. The Bishop said a few prayers and then dismissed the choir and congregation with his blessing.

out of his sight. His ideal is gone. He will be as others. No better, no worse. He no longer looks upwards, but only round about him.

My brother, you are going wrong. You are misinterpreting the meaning of the life that is spread before you. The ideal of truth and honour and chivalry is, indeed, a Star worth the following. The world, the flesh and the devil will strive to quench its light, will hold it up to ridicule, will deny its very existence. If you listen to their voices your eyes will be turned down to earth, and, though the Star still shines clear and bright about you, you will not see it.

There are many who escape, in part at least, from this entanglement of youth in the snares of scepticism and of worldliness. Their better self reasserts itself. Ere it is too late they realize the hollowness of mere self-seeking. They lift up head and heart. The Star shines again in their lives and leads them to Truth and Love.

Not less alluring, not less saddening, are the earthly ideals that beset the path of the young woman. It is not easy for a man to make allowances for the strength of the temptation which assails the woman whose highest ideal is to climb the social ladder. It presents no attraction to him, and he is, therefore, apt to be unjust. It is the more dangerous, however, inasmuch as it need lead to no positive vice. Indeed, for the highest social success, a kind of circumspectness and propriety of life and manner are necessary. The danger is this: Lest the mind become absorbed in dress, in the cultivation of affectations and mannerisms, in the study, not of good women, noble, loving, self-sacrificing women, but in the mere society success, or in the art of conversation, which is utterly empty and vain. The whole life of a young girl, from her debut to her marriage, may become absorbed in these things. For such there is no Star of Bethlehem.

Such are the false lights which draw men and women away from the true light of heaven, only at last to plunge them in utter darkness of despair or of disappointment.

III.

Next, Doing.—You say: "Yes, this is true. My own better instincts respond to it. I know that I am a man, made for something better than money or pleasure. Or a woman, with instincts for pure and lovely things of good report, with tender sympathies, with the heart of a mother, not made to be simply a frame for fine clothes or to indulge in frivolous thoughts and talk—to pay calls, to dance, to be in the society columns. I know these things. I see, when you lift up my eyes to heaven and point it out to me, the Star of Bethlehem."

You see, Yes; that is good. That is what I want first. I want you to see the things that are true and honourable and of good report. But seeing is not enough. The wise men saw and came. Seeing and Doing. That, remember, is our subject. Not simply seeing here in church, where you are surrounded with objects of worship that stimulate you, but also doing, which can only be accomplished outside of the church. In your offices, when you must be, or in those drawing-rooms to which you are invited, and to which you go.

The doing is not easy. Do you know anything in all the world worth doing that is really easy? Is there anyone who has not known what it was to feel that the task before him was too great, the burden too heavy? You have, in a sheer mechanical fashion, without joy, without satisfaction, worked on like a machine. You have risen in the morning with a feeling of dread, and gone to bed in the evening, thankful only that the day is over. I think there must be very few people who have ever accomplished anything who have not experienced this. But it is just in these very hours, when we seem to be doing nothing, when vigour and hope are dead, that we are doing most. For these are the crises of life. They do not last forever. The supreme thing at such times is to hold on. "We went through fire and water," cries the Psalmist, "and Thou broughtest us out into a wealthy place." Do you think the wise men who came so far had no difficulties? Palestine is surrounded by deserts. Those deserts are full of perils. There was lack of water, there was a scorching sun, there were brigands. There may have been many hours when they asked themselves whether it were not a foolish pursuit, this following of a Star. But they went doggedly on. Even when they neared the end of their journey, the greatest shock of all came to them. In Jerusalem, the capital of the country, they could get at first no information, and the Star itself could not be seen. Yet they went on. "O'er moor and fen," etc.

That is it to which I would call you this evening, i.e., to see the Star, and to follow it, not only when you are full of enthusiasm and glowing

(Continued on page 30.)

PROFESSOR HAIRE FORSTER recently reviewed the explanation of the word "Catholic," given by St. Cyril, of Jerusalem, in the fourth century. That writer applied it in five directions: (1) The whole earth covered. (2) The whole truth taught. (3) The whole race included. (4) All virtues fostered. (5) All vices checked. So comprehensive an explanation is a refreshing contrast to the crabbed use of the word which has become familiar in late years. Such a review is instructive, and may profitably be carried further. The question at once arises, What weight should we attach to the opinions or practices of any one Church doctor or father? St. Cyril himself makes the kiss of peace and the epiklesis (or invocation of the Holy Spirit) to be parts of the Communion service in his day; and he tells us the candidate for baptism was put three times into the water and anointed. If we depart from his sacramental practices in these respects, why should we accept his definitions?

Let us go further and ask, What weight should we attach to an Ecumenical Council? Gregory the Great deemed the first four General Councils to be as authoritative as the four Gospels. Yet our twenty-first Article says, "General Councils may err, and sometimes have erred." We do not follow them in many matters of the highest importance. For example:—

(a) The fifteenth Nicene Canon forbids the translation of Bishops, Priests and Deacons from one field of labour to another. Are the clergy who move, and the Bishops who move them, "uncatholic"?

(b) The twentieth Nicene Canon directs that prayer on Sundays and in the paschal season be made standing. Canon Bright says this practice continued for nine centuries. Are we "uncatholic" because we kneel now?

(c) Canon 6 of Chalcedon required all ordinations to have a title. Yet St. Jerome never had one. Was he, therefore, "uncatholic"?

(d) Canon 7 of Chalcedon orders clerics and monks not to engage in civil service. What shall we say of England's statesmen prelates in the past and of her Bishops now sitting in the House of Lords?

(e) The ninth Canon of Chalcedon forbids litigation among clergy in secular courts. How would this canon square with the English ritual cases in the last century, or ecclesiastical suits like Langtry vs. Dumoulin? Do the clergy who become parties to a law suit offend against "catholic" order? This same ninth canon gives an absolute appeal, in certain cases, to Alexandria without any reference to Rome, which (says Bright) is a witness against Roman claims. Is the Church of Rome "uncatholic" because she ignores this canon?

Many ecclesiastical terms (as Pope, parish, diocese, etc.), have changed their meaning. Why should we suppose that the word "catholic" has remained unchanged?

Bishop Cleveland Coxe strongly approved of the test of catholicity laid down by St. Vincent, of Lerins ("*semper ubique, et ab omnibus*"), yet Grotius declared it was broad enough to admit the whole Roman system. Harold Browne reminds us that we can only know that councils speak the language of the whole Church "when their decrees meet with universal acceptance." If the decision of a council must be tested by its subsequent approval, much more must the opinion of one man. Therefore, we are called on not only to look back to the great doctors of the past, but also to the living Church in the present. Our sixth Article teaches us that the Bible is now our rule of faith. Our eighth Article tells us we receive the creeds on the authority of the Bible. The word "catholic" being in all three creeds, is a credal word, and must, therefore, be tested by the Bible. The creeds call two things "catholic," viz., the Church and the Faith. She speaks of a "catholic church" and a "catholic faith." In both cases, by Article VIII., the word "catholic" really means scriptural. We go, then, to Scripture to find out what is a "catholic church" and what is a "catholic faith," and then we discover that St. Cyril's fivefold explanation is in complete harmony with the Word of God. We accept St. Cyril's exposition of the word "catholic" not on his authority alone, but on the authority of God's Word as interpreted by the living Church.

T. G. A. Wright.

London, November 6th, 1917.

THE BIBLE LESSON

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

2nd Sunday after Epiphany, January 20th, 1918.

Subject:

Our Lord at Work.—St. Mark 1: 21-34.

CAPERNAUM was the headquarters of our Lord during His Galilaean ministry. Our lesson relates the events of a Sabbath in that city at the beginning of His active work.

1. **The Synagogue** was the scene of much of our Lord's work. The apostles, afterwards, found it the most natural point of contact with the people they desired to teach. The synagogue was a place of meeting for worship and instruction. Every town of any considerable size had its synagogue, while large towns had more than one. Besides being a place of worship, the synagogue was also a court and a school, but in the Gospels we have it chiefly presented to us as a place of Jewish Sabbath worship. In its services portions of the Law and the Prophets were read, psalms were sung and prayer was offered. Considerable freedom seems to have existed regarding instruction. Any devout Jew entering the synagogue, even a stranger in the place, might be asked to give instruction or exhortation (Acts 13: 15). Our Lord frequently gave His teaching in the synagogue and, at Capernaum, He astonished the congregation by His teaching.

2. **How Jesus spent a Sabbath.** This Sabbath at Capernaum should be compared with others which are described as, for example, that at Nazareth (St. Luke 4). The great hostility of the Scribes and Pharisees against Jesus arose from their disapproval of what He did on Sabbath Days. They had very narrow views and were bound by hard and fast rules. These petty rules, arising out of literal and unspiritual interpretations of the Law, were better broken and Jesus broke them in the interests of a larger freedom and a true interpretation of the Law.

Jesus spent the Sabbath in worship and teaching in the synagogue and in works of mercy. **Worship and service** sum up His Sabbath activities. It is the example we should follow in our observance of Sunday.

3. **The new note of Authority.** His hearers recognized authority first in our Lord's teaching. The Scribes were content to quote what earlier teachers had said. The old traditions which had grown up around the Law were their constant theme. Even their greatest teachers seemed only to sift and choose their teaching from the great mass of that which came before them. The old Prophets of Israel had spoken with power, but the very strongest things they said were prefaced by, "Thus saith the Lord." In the Capernaum synagogue the people heard a new, clear note of authority. It amazed them. It was not like the teaching of the Scribes. It was not like anything they had ever heard or dreamed of. The marvelous self-assertion of Jesus was shown in the calling of men to Himself. He did not speak as one with delegated authority, but He said, "Come unto Me," "I am the Light of the World," etc. Whatever He said at Capernaum this note of authority was in it, and the people recognized it as something new.

4. **Authority over demons.** The synagogue worshippers at Capernaum received more than one shock that Sabbath. If this young Teacher surprised them by the authority with which He spoke, He more than surprised them by what He did next. In the synagogue was a man with an unclean spirit. This evil spirit recognized Jesus as the Holy One of God. Jesus, with the same authority He had shown in teaching, commanded the unclean spirit to come out of the man. With a loud cry the evil spirit obeyed. At the teaching of Jesus the people were astonished: now they were amazed. The impression they received was one of the supreme authority of Jesus. "What is this? a new teaching! with authority He commandeth even the unclean spirits and they obey Him."

5. **Authority over disease.** The Sabbath's work was not yet finished. On returning to Simon's house Jesus restored to health Simon's wife's mother who was sick of a fever. At the hour of sunset, when the Sabbath ended, many sick were brought to Him and He healed many and cast out many devils. So great was the excitement in the city at these wonders that it is said, "all the city was gathered together at the door." One of our most beautiful evening hymns is founded upon this work of power, "At even when the sun did set, The sick, O Lord, around Thee lay." We learn from these events: (1) The infinite power of

Jesus, as He said at the end of His ministry, "All power is given unto Me." (2) The true use of a Sabbath, Jesus used it for worship, teaching and doing good. Our Sundays will be brighter and more satisfying if we follow our Lord's example of worship and service. (3) Divine help is possible for us in all our need. God is still the great Healer and, while we rightly use means which are within our reach, we should look to Him to help and bless us both in the recovery from sickness and the conquest of sin.

TO MY SON.*

My son, at last the fateful day has come
For us to part. The hours have nearly run.
May God return you safe to land and home;
Yet, what God wills, so may His will be done.

Draw tight the belt about your slender frame;
Flash blue your eyes! Hold high your proud
young head!
To-day you march in Liberty's fair name,
To save the line enriched by France's dead!

I would not it were otherwise! And yet
'Tis hard to speed your marching forth, my son!
'Tis doubly hard to live without regret
For love unsaid, and kindnesses undone.

But would the chance were mine with you to stand
Upon those shores and see our flag unfurled!
To fight on France's brave, unconquered land
With Liberty's great sword for all the world!

Beyond the waves, my son, the siren calls,
The sky is black and Fastnet lies abreast,
A signal rocket flings its pale stars and falls
Across the night to welcome England's guest.

When midst the scud you see the Cornish lights,
And through the mist you hear faint Devon
chimes,
Thank God for memories of those other nights
And days on other ships in happier times.

Perhaps you'll stand within the pillared nave
And aisles where coloured sundust falls, and see
Old Canterbury Church where Becket gave
His life's best blood for England's liberty!

Some night you'll walk, perhaps, on Salisbury
plain;
Above Stonehenge the Druids' stars still sleep,
And on the turf within the circled fane
Beneath the autumn moon still lie the sheep.

And if you march beside some Kentish hedge,
And blackberries hang thick clustered o'er the
ways,
Pluck down a branch! Rest by the road's brown
edge;
Eat! Nor forget our last vacation days!

And then the trench in battle-scarred Lorraine;
The town half burned but held in spite of hell;
The bridge twice taken, lost, and won again;
The cratered glacis ripped with mine and shell.

The leafless trees, bare-branched in spite of June;
The sodden road, the desolated plain;
The mateless birds, the season out of tune;
Fair France, at bay, is calling through her pain.

O son! My son! God keep you safe and free—
Our flag and you! But if the hour must come
To chose at last 'twixt self and liberty—
We'll close our eyes! So let God's will be done!

*An anonymous poem sent to the *Chicago Post*
by an American whose boy was leaving the city
with his regiment.

The mind wants steady and setting right
many times a day. It resembles a compass placed
on a rickety table; the least stir of the table makes
the needle swing around and point untrue. Let it
settle, then, till it points aright. Be perfectly
silent for a few moments, thinking of Jesus; there
is an almost divine force in silence. Drop the
thing that worries, that excites, that interests, that
thwarts you; let it fall like a sediment to the
bottom, until the soul is no longer turbid; and
say, secretly, "Grant, I beseech Thee, merciful
Lord, to Thy faithful servant pardon and peace;
that I may be cleansed from all my sins and
serve Thee with a quiet mind."—Bishop Hunting-
ton.

FROM WEEK TO WEEK

"SPECTATOR" was pleased to have an opportunity of reading Mr. Hiltz's presentation of the claims of the "Standard Efficiency Tests" for boys, given in a recent issue of the "Canadian Churchman." Mr. Hiltz as general secretary of our Sunday School Commission naturally has to enquire into and sift the claims of the many schemes that are set forth for the well-being of the children and of the Church. No movement of this kind could possibly be recommended to the Church at large in the Dominion without the most careful weighing of its fundamental soundness and the reasonable possibility of putting it into successful operation. When, therefore, the wisdom of the method is questioned or is not understood it is manifestly the proper thing for the chief official of the S.S. Commission to set the public right and give them the full benefit of his experience and reflection.

"Spectator" agrees with Mr. Hiltz in the propriety and wisdom of holding up before youth a standard of efficiency, and that standard should be as simple and comprehensive as possible. The fourfold development that is called for in the "Tests" is fundamental and every pulpit presumably has with varying definiteness attempted to hold aloft such standards with emphasis always resting upon the spiritual. There is no tendency in the sound teacher to belittle the other elements of all round development. What the writer cannot quite understand is the method of applying these "Tests" to boys that are right before you in the flesh. It is apparent that the tests are an essential part of the scheme, not a mere accessory. The leader is expected to "chart" the boys progress or retrogression. We are quite familiar with physical tests—chest expansion, running ability, etc.—and we can soon settle those. Intellectual tests may very easily be applied by an examination on books or nature. Social tests are a little more difficult and undefined, but presumably one can arrive at some general conclusion as to how a boy gets on with his neighbours, even though the leader must necessarily see little of the boy's intimate life. The thing, however, that bothers "Spectator," and evidently bothers many thinking people who are keenly interested in boys, is the efficacy and the wisdom of spiritual tests. Who is sufficient for these things? Who dare "chart" spiritual experiences and write them down as progress or retrogression? It is this point that forms the crux of the whole scheme. It is here that the organization stands or falls. We have to bear in mind that the glory of the scheme is its comprehensiveness. The boy has to be developed "four square." We have to bear in mind also that the strength of the scheme lies in the tests, and the charts that are filed away for future reference so that boy and teacher may know whether or not it goes well with the lad. "Spectator" wonders if we haven't been carried just a little too far. In our enthusiasm for a formula have we taken the trouble to analyze it and ascertain its ethical elements? In applying tests to the spiritual progress of a boy one of two persons must be the judge. First of all, it may be the boy who is passing judgment on himself. If he feels that he has gone forward what shall he say? Shall he announce that he has attended church and Bible class, said no bad words, etc. Doesn't that sound like another person who was charting his virtues. "I fast twice in the week," etc. Isn't that what a correspondent referred to as the "development of prigs." If on the other hand the leader presumes to judge the spiritual condition of his boys is he not conscious of carrying out more or less of a bluff. He knows his boys only under conditions that can hardly be said to be normal. He certainly can form a generally accurate guess at what is going on, but is he justified in setting down that guess as a record for or against a boy. It is the development of this feature if the C.S.E.T. that "Spectator" would like to hear further from Mr. Hiltz and from Anglicans who have carefully tested the scheme.

In the judgment of "Spectator" no such difficulty as has been pointed out above arises out of the fundamental structure of the Boy Scouts. This organization may seem to emphasize too fully the intellectual and physical side of the boy to the neglect of the spiritual, but that would depend entirely upon the Scoutmaster. The Boy Scouts' organization has its pitfalls, but they do not appear to the writer to necessarily rise out of the organism. If boys solemnly pledge themselves to honour their God and their King and remind themselves of this obligation in the form of their salute and then systematically ignore the pledge and apply themselves with diligence to the fun and attention they can get out of Scout associa-

tion, their is not of the hood of St. forward fell good. It n belong to ignore thei such circu hindrance of the orde the charting and failure something able. We phase of th attained, b such result to have fu

In readin the "Mobi with the v of a great tion that with the m found in v vital and people, tha the church army when life of the local appli gested by some that arbiters of the sounde the proble encourage realm of t in a pitia In the nex close the t it may sp needs, ent is that ne and eating sire to he thing ever such a thi or a mach fundamen all cases knows hi essence, according of self is under the make goo mechanic to develop man that who know ity in its ister ther conciliatio relations hungry so

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tion, their works are a delusion. That, however, is not of the essence of the order. The Brotherhood of St. Andrew is a simple, lofty, straightforward fellowship capable of the greatest possible good. It not infrequently happens that men will belong to this Brotherhood and systematically ignore their freely assumed obligations. Under such circumstances the pledges become a hindrance and not a help. It is not the essence of the order that is at fault. On the other hand, the charting and testing of the spiritual successes and failures of youth does seem to an onlooker as something fundamentally defective and undesirable. We have no doubt but that without this phase of the work many excellent results may be attained, but is a new organization necessary for such results? It would be interesting nevertheless to have further discussion.

* * * *

In reading afresh Donald Hankey's chapter on the "Mobilization of the Church" one is struck with the vast chasm that separates the statement of a great problem and its solution. The affirmation that the Church is hopelessly out of touch with the men of to-day, that the remedy is to be found in the leaders of the Church getting into vital and sympathetic touch with the mass of people, that the way to do this is to shut up half the churches and enlist half the clergy in the army where they will live the rough and tumble life of the soldier, etc., is, one feels, a solution by local applications. There are two thoughts suggested by this utterance. First is it safe to assume that the so-called unchurched are the final arbiters of the truth? Is it from that quarter that the soundest and most comprehensive thinking on the problems of life come? Isn't public opinion encouraged to hold that the majority rules in the realm of thought and yet Christ was at one time in a pitiable minority even in his own country. In the next place while every one must realize how close the Church should live to the people so that it may speak their language, respond to their needs, enter into their hopes and disappointments is that nearness only to be obtained by sleeping and eating and dwelling with those whom we desire to help? Isn't humanity the same essential thing everywhere and at all times? There isn't such a thing as a soldier's humanity, or a miner's or a machinist's or a lumberjack's humanity. The fundamental appeals are essentially the same in all cases, and the man that really and truly knows himself knows every other person in essence. The carnal desires of the flesh differ not according to occupation or locality. The appeal of self is in essence the same thing any place under the sun. The Church is not called upon to make good soldiers, or good miners, or good mechanics, but to help to make good men. It is to develop and direct the eternal and universal in man that constitutes the Church's business. He who knows humanity in its essence knows humanity in its particular manifestations and can minister thereto. The remedy for the Church's reconciliation with men is hardly met by a new social relationship. It must go deeper in satisfying hungry souls with the bread of life.

"Spectator."

BRITISH AND FOREIGN BIBLE SOCIETY.

Recently the Home Office requested the British and Foreign Bible Society to supply New Testaments in twenty-eight different languages for the use of the foreign convicts in civil prisons in Great Britain.

In 1916 the C.M.S. book shops at Lagos and Onitsha, in West Africa, sold 11,486 English Bibles, and 23,315 Bibles in Yoruba and Ibo. The agent of the Society in Constantinople has been turned out of his house on the Bosphorus at twenty-four hours' notice. Otherwise Bible work in Turkey is not seriously restricted.

The Bible depot at Salonika was burned in the fire there last August.

A request has come through from Berlin for all the available Georgian stock in London to be sent to Germany for prisoners of war.

The new German catalogue shows that some of the prices have been advanced 100 per cent. compared with pre-war prices.

The Syriac New Testament has been at length completed by the Rev. A. S. Tritton, of Edinburgh. During its production, its editors, Professor Gwilliam, Rev. J. Pinkerton and Rev. J. Gwynn, D.D., died.

In October three new Versions were accepted for publication in languages reduced to writing for the purpose: in Nsenga, for the U.M.C.A. in Northern Rhodesia; in Zande, for C.M.S. in East Africa; in Mikir, for the American Baptist Mission in India. A handy pocket Bible, with special maps of Palestine, has been provided for the troops in Palestine.

Give the Young Men a Chance

THE Church of England is not the Church of the young man. The personnel of its Synods, General and Provincial, and its executive committees are principally men at or past the prime of life, except where some bold young Westerner has gained entrance. The Church of England, even in Canada, is throttled by the seniority system. Ability is not always synonymous with grey hairs. Experience, indeed, is an indispensable thing, but too often the process of gaining it has dulled the perception. Something more than mere experience is required. The stones of Canterbury have seen the experiences of a thousand years and more. To gather even the sobering lessons of experience there is necessary responsiveness, alertness—in a word, the youthful spirit.

A remarkable change has been coming over the business world in the last ten years. After you push your way through a half dozen brass gates you are surprised to find the chief of staff to be a young man. The same is true in the world of railway management. In military matters you find the young man to the fore. And naval matters, the happy hunting-ground of the senior old fogey, have been sadly upset by the appointment of young men over the heads of seniors whose experience was limited to rubber stamps. The world's big business to-day is being carried by young men. A man is valuable according to his ideas. Vigour and accurate response to new conditions and the enthusiasm of fresh contact have made short cuts through obsolete systems in every department except the Church.

Give the younger men a chance to have their say and do their bit in Church affairs. They would get somewhere. No doubt they would make mistakes, but they are better than nothing. We are under the impression that on most questions of the day the Church of England would not be the last in the procession—her usual place of honour. She might be more concerned with the questions of to-day instead of yesterday. Sometimes in contact with life our becassocked clergy put you in mind of an old woman lifting her skirts to clear the puddles on the street-crossing. Some of them give just enough cause for the "third-sex" slur as to make it biting.

Why do not the young men get a chance? Have you never noticed the patronizing air some of the older clergy adopt when a "youngster" gets on his feet in Synod? It changes to an incredulous air if the young man says anything more to the point than his seniors. He is a rival for the honours they hold, and is treated accordingly. The only way sometimes for a young man to get his ideas before any body of Churchmen is to carefully detail them to some senior. They run a better chance of being accepted then.

Did you ever notice the way an older man sometimes picks the brains of a young man for ideas. Quite recently a case occurred in which a Church official, in an interview with a young man, gained ideas which he confessed as new, and later he presented them to a larger body as "what he had been thinking," although they involved a radical change in his original proposals. It happened that others in the larger body knew of the matter, so the official got a deserved reputation, and not for omniscience, to say the least. Whenever you find an older man willing to give credit to a younger, you have there the natural leader of the young men. But surely the advance of the Kingdom is the main thing, so why should the young man complain? True; and then why should the older man dissemble?

The trouble at the basis of a good deal of Christian work is the desire for fame. A man is willing to work, give, go, and even die for the Master, but he wants people to read, mark, learn and inwardly digest that he was the man who did it. Blessed be the anonymous giver, for his reward shall be double—and the anonymous worker, too.

Whom do you consider to be a young man? Everybody who feels young, everybody who has not "settled down," everybody who desires efficiency before comfort is young. This war is increasing the youthfulness of all whom it is not crushing, because it has blown them out of their ruts; and the adventure of new conditions has sent the blood surging again. Just as soon as you look upon routine as a thing to be desired, and as soon as you find yourself being distressed

by the thing that does not fit into your scheme, be wise, and know that desire and distress as the sign of an encroaching old age. And it does not matter whether you are thirty or seventy. But to fix some limit, we should say that on the average after forty-five years of age a man may be young, but he is not a junior. He is a middler.

Do we really need the younger men in our Church business? To acknowledge a limit to human effort, foresight and ability is a reflection on nobody. What is the essential for Church business? Undoubtedly, vision. Remember that our Lord is the greatest "visionary" of the ages. Without vision the Church cannot frame up her own programme for the Master's work. Certainly, without vision she cannot lead the world. We need vision to realize our responsibilities to the problems about us in our own land and in the lands beyond the seas. Long service is not the pre-requisite for vision. Sometimes the usual obscures the possible, and the actual the ideal. That is where our young men may serve us.

It is pitiful to watch our Synods spending days seesawing over canons and amendments and relegating the live topics to the last hours, when the Synod should be counted out. To the young man coming fresh from the Mount of Transfiguration at his ordination to his first Synod, it certainly seems that the epileptic boy is still at the foot of the Mount.

The financial methods of our Church need radical change. Our clergy are the most poorly paid men in the country. The unskilled labourer is in a better financial position than many of our clergy, who have spent years in preparation for their work. If an individual refuses to go to a field because the stipend is too small, he is ostracized as a lover of filthy lucre. Sadly enough it is the outlying stations and mission fields where the state of affairs is the worst, and this is just where they ought to be best to offset the penalties of isolation and discomfort. We know of clergy in our Northern diocese who have had to face the winter without sufficient food for their families. Tea and flour scarcely furnish a sufficient variety of diet, yet that is all one family on Hudson's Bay had for a winter. It is not enough to talk about these things with pious hope and righteous indignation. We need the combined effort of the whole Church under effective leadership. It should not be tolerated a year longer. The clergy are penalized on account of their long-sufferingness.

Our Superannuation Funds are woefully inefficient. Their inadequacy operates to the hampering of the Church as well as the hardship of the man who has grown old in service. We need some twentieth century hustle to raise it. The Protestant Episcopal Church in the United States of America has given us an example as to how this may be done.

The budget of the whole Church needs coordinating. Some day we shall stumble on the advantage of using our General Synod organization for more than legislation. Other religious bodies in Canada have long ago centralized their general funds and administration. With us the Diocesan Synods are still really the controlling factors. We have made a start in the M.S.C.C. and S.S. Commission. The same principle should be applied to other business. There is no general Extension Fund from which poor churches can borrow. Each has to go in the market with its mortgage. Why not have a Central Fund which could take care of such mortgages, such as the Roman Catholics have. Then the development of the Church would not be limited by local financial abilities and the Church would be able to plan a policy of development to meet the actual situation. We need the methods of big business in the Church.

Where do the younger men touch these matters? In this way. The older heads have done their best and the present system is a bit of good pioneering. It is time to see what improvements the younger men could carry through.

Our missionary policy would be better for overhauling. To mention one thing, the whole problem of the Indian and Eskimo ought to be handled centrally. The nominal oversight of the M.S.C.C. is not sufficiently detailed. One question big enough for a Commission of Enquiry is the purchase and carriage of supplies to our northern fields. It is an open secret that the relations between some of our missionaries and the Hudson Bay Company are strained to such a point that supplies have been refused. The appointment and stationing of missionaries ought to be planned centrally with a definite policy of covering the north with Church Missions. For instance, today there is not one white missionary living in the Arctic Mission field, although there are white workers in the missions served from the McKenzie River base. The workers and equipment of the Roman Catholic missions are an example of what can be done by centralized control.

Progress of the War Prayer Book Studies

By
Dyson Hague.

THE HOLY COMMUNION (Continued).

December 31st.—Monday — French drive back enemy on Italian front, taking nearly 1,400 prisoners. Desperate attacks made by Germans on Cambria front.

January 3rd.—Thursday—Russians reject peace terms offered by Germans and Austrians.

January 5th.—Saturday—Germans refuse to transfer seat of peace negotiations with Russia to Stockholm.

January 6th.—Sunday—Day of Prayer observed in response to King's Call throughout the British Empire.

Our diocesan policies need co-ordination. No business could be run on the cast-iron departmental system which the Church adopts. The parochialism robs the Church of adequate expression. What we might accomplish is shown by the statement of the Social Service Council on the temperance question. One who is "in the know," at Ottawa said that it had more to do with present results than any other one thing. We have not tapped the resources of the bodies of representative men who meet in our diocesan Synods. You could not imagine two hundred men coming together and accomplishing less from the point of view of influence and impact on the general situation. Yet when younger men try to introduce live national questions, they are told that the diocesan Synod is limited to diocesan business.

Younger Bishops is not what we are arguing for. Heaven save us from the *enfant terrible* on the episcopal bench. Just the same we think it would be a good thing if more of our Bishops could reach the office in the height of their vigour and enthusiasm.

How can we get more of our younger men in our General and Provincial Synods? Why not try the rotation system of choosing delegates, as the Presbyterians do. That would work so long as the Archdeacons were assured a seat. It would be a distinct advantage to have a change from session to session. The new Synod would see the mistakes of the old Synod. Confirmation of previous legislation would be something more than saying that the same people were still in the same mind. Let us have more of our younger men in the higher Synods. The Church must minister to the needs of to-day, and it is the younger men who have the viewpoint of this generation.

MARCUS MANN.

CHINESE CHRISTIANS ENTERTAIN THEIR FRIENDS.

A most interesting entertainment was held on the evening of Thursday, December 20th, 1917, at the Anglican Chinese Mission in Vancouver, attended by some 150 Chinese and 50 English-speaking Churchpeople. Very neat formal invitations had been printed and sent out by the Chinese themselves, and the programme, apart from the addresses of the superintendent, Rev. N. L. Ward, the Ven. Archdeacon Heathcote and two Chinese Consuls, was provided by the Chinese members of the Mission, adults and children. It consisted of songs, hymns, recitations and a dialogue. Refreshments were provided in abundance for the visitors by the Chinese Christians. The superintendent has taken an active part in efforts made to check the vast amount of gambling among the Chinese, but some action on the part of the Federal Government in regard to the Criminal Code is apparently necessary before much can be accomplished. The work of the Mission is most encouraging, but is sadly handicapped through the lack of proper buildings. This is a matter that should be attended to at the earliest moment possible.

Prayer Book Studies

By
Dyson Hague.

THE HOLY COMMUNION (Continued).

WE have shown that the primary anxiety of the Church of England in this sacred service is the cleansing of the heart by the Holy Ghost, and the preparation of the mind by the searching of the lamp of God's Holy Word. The law and the Gospel are ever recognized in the system of the Church of England as being in complete harmony (Art. 7), and after the recitation of the Ten Commandments in the Old Testament, the people listen to the reading of the Epistle and the Gospel in the New Testament.

In the first Prayer Book of 1549, a little rubric was inserted after the words: The Holy Gospel written in the

The Glory be to Thee, O Lord. chapter of to this effect: The clerks and people shall answer,

Glory be to Thee, O Lord. But there was no direction whatever with regard to their saying: Thanks be to Thee, O Lord, after the reading of the Gospel. In the Prayer Book of 1552 this was omitted, and from that day to this there has been no sanction in the English Book of Common Prayer for the repetition of these two familiar sentences, though the practice is almost universal. The Scotch Prayer Book inserts the words: Glory be to Thee, O Lord, before the Gospel, and after its reading, a permission to say or sing, Thanks be to Thee, O Lord, for this Thy glorious Gospel. The American Prayer Book, following the example of the first Prayer Book of 1549, simply puts in, Glory be to Thee, O Lord, without any reference to the Thanks be to Thee, O Lord. The Canadian Prayer Book strikes out on a line of its own. It simply has Glory be to Thee, O Lord, before the Gospel, and then, Thanks be to Thee, O Lord, after the Gospel.

The Nicene Creed, which stands so conspicuously at the entry to the Communion service, used to be recited by the priests at the Mass for many hundred years before the Reformation. But it was not recited by the lay people, for the simple reason that they did not understand the Latin, and anyway, the phraseology of the Creed was far beyond their comprehension. It appears, however, that the lay people were ordered to say the Apostle's Creed in English, while the priests, in the Office of the Mass were reciting the Nicene, and if this was really the case (see Dowden's "Workmanship," p. 109), it must have had a very curious effect. The Nicene Creed was born in days of theological battle. The air of the Church was full of strife. Athanasius and his great opponent Arius, champions of the orthodox, and the heretical elements of Church thought, contended earnestly for their own respective views, and in the Council of Nicea 325, the Church finally decided the question whether Christ was a limited or a created person, or the Eternal Son of God. In 381, at the Council of Constantinople, the Church settled once and for all another fundamental of the Faith, the question of the Personality and Deity of the Holy Ghost. The Apostle's Creed was a simple profession of faith, but the Nicene Creed was originally a very formal composition. It was intended as a test of clerical orthodoxy, and ominously enough for the future of the Church, was provided with an anathema. It rings with the orthodox preciseness of a mind like that of Cyril of Jerusalem, and was probably formulated in its revised form by Epiphanius of Cyprus. It was not originally in Latin, but in Greek, and in the Eastern Church it began: *We believe, not credo, I be-*

lieve, as in the Western Church. Glorious as the Creed is from beginning to end in our Prayer Book, and as translated by Cranmer presumably, it has been the occasion

The Filioque Addition. of no little dissension in the history of the Catholic Church, for in

the year 589, at a Spanish Council, a little eight-lettered word was added to the third sentence of the last clause. That little word was *Filioque*, and for over 400 years the Roman Church refused to accept it. One Pope went so far as to have two silver shields made, abolishing, with all papal authority, the word *Filioque*, and had them hung in St. Peter's at Rome. Later on, when the great division took place between the Russian-Grecian-Syrian Church and the Roman Catholic, this little combination of letters was one of the reputed causes of the mighty schism. Oh, the pity of it! And all over a word! A word which seems to have been upheld by Scripture, St. John 15-26: 16-7. When we consider, moreover, that no earthly person knows, or ever did know, or ever will know what "proceeding from the Father" means, it is tragical to think that so slight a phrase should have been the occasion of so bitter and so prolonged a separation. No Creed, not even the Apostles' Creed, has been the subject of so many changes throughout the course of its history as this Nicene-Constantinopolitan confession. In fact, a dozen or more of the clauses have been added since the Creed was originally drawn up. Not only the orthodox, but the evangelical originality of the Anglican reformers was brought out in their translation of the Creed into that version in our Prayer Book, which centuries of sacred use have made familiar to the people of England's Church.

For instance, the phrase, I believe in, stands before the names of the three persons of the

I Believe In. ever-blessed Trinity, God, Jesus Christ, and the Holy Ghost. But when they come to the words: One Catholic and Apostolic Church, it is not, I believe in one Catholic and Apostolic Church (though Bishop Dowden says the best Greek text has the word in (eis) in that portion of the Creed), but it is simply, I believe. That is, they draw a distinction between to believe in, and to believe. To believe the Holy Catholic Church, is merely to accept its teachings as true, but to believe in it, is to trust in it as God's appointed channel of salvation. As Canon Daniel says the difference is not a trivial one. And so the word in was omitted, apparently to prevent anybody putting their trust in the Church instead of in Christ. Certainly, it was an expression which might be open to possible misuse, and might have countenanced teaching the reformers were anxious to avoid. Many and difficult are the statements of the Creed which growth in spiritual life and understanding alone will enable the Churchman to understand. For instance, the phrase, God of God, means of course, God from God, or out of God, and it has been suggested that the comma after the words God, Light, and Very God, that is, God, of God, Light, of Light, Very God, of Very God, would remove the very palpable ambiguity.

The phrase, the Lord and giver of Life, is another phrase which is clarified by a slight alteration. Though the primary and legal authority does not

countenance it, many Prayer Books have a capital G for giver. The Irish Church Prayer Book, which was followed by the American Church Prayer Book, put a comma after the word Lord and spelled Giver with a capital G, and the Canadian Church Prayer Book puts in a comma after the word Lord, but spells giver with a small g. The most dignified form would doubtless be to follow the text of the earlier Constantinopolitan Creed: I believe in the Holy Ghost, The Lord, The Giver

of life. The reasons why the reformers omitted the word Holy before the word Catholic are discussed very ably by Bishop Dowden. The word Holy was dropped probably on textual-critical grounds. It may be, however, that that aspect of the Church was so noticeably absent from the Catholic Church of their day, that they thought it better on the whole to omit it.

THE ARCHBISHOP OF ALGOMA'S TWENTY-FIRST ANNIVERSARY.

The King's call to prayer was duly observed by the congregations of all the churches in Sault Ste. Marie, Ont., and special prayers for the nation, our army and navy, and those of the Allies, were offered. Triple interests drew an especially large congregation to St. Luke's Pro-Cathedral, at the morning service. First was the unveiling of a bronze tablet placed on the walls of the south transept of the Cathedral in memory of the late Major George Reid, who was killed in the battle of the Somme on October 8th, 1916. The tablet was unveiled by Archbishop Thorneloe, who also celebrated the twenty-first anniversary of his consecration as Bishop of the diocese of Algoma. Referring to the call of the King to prayer, the Archbishop said: "We should be thankful that we have such a King, who, amidst the affairs of State and the many perplexing questions he is called upon to deal with, calls us to prayer, realizing the need of greater righteousness on the part of his subjects. I earnestly urge you to obey the King's commands and pray that victory may come to our armies and to those of our Allies, and that peace, a righteous peace, shall be established upon earth."

FUNERAL OF THE LATE DR. W. CAMPBELL.

The funeral of the late Dr. William Wilfrid Campbell, the well-known poet, who died in Ottawa on New Year's Day, took place from St. George's Church, in that city on the following afternoon. The church was full and amongst those present were many of the prominent men of the capital, including statesmen, clergy and military. The Rev. Canon Snowdon, the Rector, conducted the service, and the Bishop of Ottawa, Dr. Roper, gave a short address, before the coffin was removed from the church, in which he eulogized the dead poet. "He was a lover of Canada, Canadian history and this great land of vast potentialities, not only for its commercial resources, but for its great manhood and womanhood," said Bishop Roper. "His words will live as an interpreter of nature, for, like Wordsworth, he so listened to the voice of nature that he loved it, and loving it, he loved mankind and that gave him the inspiration. The deep faith that grew in him was the power of love. We are here to express our sympathy, appreciation and sorrow to those who mourn and those who knew and loved him best. There is a spirit of true Christianity that rings through his poems. He loved the Flag and the Empire and was a real leader, rejoicing to see the democracies of the world linked up against the German militarism. His poems reveal this sentiment and he longed for the day when the last fight would be fought for the freedom of humanity." Bishop Roper concluded by saying that Dr. Campbell had lived a life of indomitable courage; he had passed through the vale but his face was turned towards the dawn. Following the regular service, the organist, Mrs. F. M. S. Jenkins, played the "Dead March" in "Saul," while the mourners left the church. The Bishop officiated at the cemetery, where the interment took place, and he pronounced the sentence of committal as the body was laid in its last resting place. A number of friends of the deceased poet came from a distance to be present at the funeral.

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Correspondence

PRAYERS FOR THE DEPARTED.

Sir,—The confusion of thought on this subject referred to by "J.M.B.," in your issue of November 29, does not appear to me to be much simplified by his explanation or scriptural references given, some of which speak of prayers for the departed. He says: "The second petition of the prayer our Saviour taught us is a direct command to pray for the departed saints." The petition referred to I take to mean the words, "Hallowed be Thy Name." This prayer, which is on the Christian's lips continually, is the most scientific utterance ever breathed by man. The three opening petitions are: (1) To our Father in heaven, the first person of the Holy Trinity; (2) to the Name or personality of the Lord, the second person of the Trinity, John 12: 28, Ps. 103: 1, Phil. 2: 9, 10; and (3) the kingdom—the Holy Spirit—come, Luke 11: 21, the third person of the Trinity. All three persons are at the outset worshipped in spirit and in truth, that is scientifically realized as actual, essential, and prayed to that our will may be one with His will and that His will may be done in us on earth as in heaven. No thought of departed saints enters it anywhere. God and his omnipotency as creator and ruler of the heavens and the earth is the one Divine person to whom the prayer is addressed, with Whom we enter, and Who comes into the human soul in the power and light of God through His Holy Spirit.

Exception is taken to the clause of Phil. 1: 6: "That the good work thou didst begin in them may be perfected (performed) unto the day of Jesus Christ." Much depends on the word "Thou," for what God has begun in us, he will sustain and perfect unto the day of Jesus Christ. The atonement is God's plan of justification and perfecting. Christ's atoning work is complete in itself; but it is essential that the Christian be justified, sanctified and perfected through faith and His atoning grace unto the day of Jesus Christ. I might add that the accumulated number of the departed from righteous Abel are not to be prayed to or prayed for. Abel is safe in God's keeping without our prayers for him; so are the other saints, who, without us, will not be made perfect, Heb. 11: 40.

The doctrine of the Divided Life, a new doctrine, perhaps, to many of your readers, though evidenced everywhere in the Bible from the first to the last Adam, is most helpful in the appreciation of the texts which "J.M.B." quotes. Especially is this

true of the prayer which our Lord gave to His disciples which begins with the characteristics of the heavenly life of God and closes with the triune characteristics in the life of man, the kingdom of life, the power of life, and the glory of life, which David offers up and says are Thine O Lord. Whilst life is divided into life in sin and life is righteousness, it may be quite possible to serve the law of both in the one individual, Rom. 7: 25, the two positions through prayer, faith and worship culminate in the one person, the head of man, 1 Cor. 11: 3, for we are thine O Lord Christ. We pray to God as sinners; we unite with the Lord our righteousness; and we are thine O Lord, for ever and ever, 1 Chron. 29: 11.

Aurora. J. B. Spurr.

Sir,—It is written: "That was not first which is spiritual, but that which is natural." Satan contrived to intrude the mortal between. Now all those begotten of Adam are mortal, thus redemption is necessary. If that which is born of woman went to Paradise to await resurrection glory, there would be some sense in praying for it. But as it does not, why pray? Unless that which is born is grafted with the Word before it leaves this world, it is lost forever. If grafted, at death the graft goes to Paradise, and the mortal ends. The graft is at the grave set free from the old Adam suckers that needed to be continually made to die, else would they have hindered its development. Failure to see this is the error alike of the Roman Catholic and of the sinless perfectionists. The latter talks of old Adam being rooted out during this life so that the New Man may live a perfect life. If it were possible to root out old Adam, the person would at once drop dead, and the New Man leave this world. The difference between the Roman Catholic and the Evangelical can be stated in two words: the former says Restoration; the latter Recreate. When you restore an old building you take away all the shaky parts and leave the solid, then you rebuild the structure, leaving as much of the old as is safe. When you recreate, you tear it all down and build it altogether new. You may use some of the old material. So when I sow wheat, I do not reap what I sow, but a new thing made out of the old. If old Adam is fixed up to make him fit for heaven, then of course he needs all the prayer he can get. But to pray for the New Man after He has been delivered from all the hindering influence of the old Adam is nonsense, and betrays ignorance of the condition. The New Man while on earth needs prayer to strengthen Him for his fight with old Adam. When He is forever set free then prayer is turned into praise to the One Who gave the victory in answer to the prayer. It is woeful that so many souls should fail to see this great truth, and want to follow the New Man into Paradise with useless, vague prayers, instead of filling the mouth with praise to the Blessed God and Saviour Jesus Christ.

Capel B. St. George. Sprucedale, Parry Sound, Ont.

THE QUESTIONS OF TO-DAY.

Sir,—The letter of "An Anxious Layman," in your issue of November 22nd, touches the edge of an important subject. We have reason to believe that the plague to which he refers will grow worse rather than better. The tyranny and sins of "orthodoxy" may have been very galling, but the plagues and dry rot of innumerable heresies will be much worse. We are passing through a great crisis. Calamity and world

tragedy are all around us, from the whole history of the past, such times are always prolific of a terrible bedlam of strange heresies and confusion worse confounded; noxious ideas spring up like flies from a rotting carcass; necromancy, divination and strange fads fill the atmosphere. Hobson, the Economist, writes: "I expect to see a rapid spread of religious, political, economic, philosophical and scientific fads and superstitions, the product of mental irritability, sensationalism and credulity; in all likelihood we are in for an era of swift-changing, florid superstitions and quackeries of every sort."

In our Church we have certainly got rid of the spirit of unprogressive conservatism, which absolutely refused to move, but that should be no reason for the clergy and leaders of our Church tumbling over each other in an endeavour to be up-to-date, and altering the whole tenor of our Church life. No one who knows the history of our Anglican Church for the last four hundred years, could suppress a smile when listening to a Bishop preaching a sermon on "The Democratic Christ and His Democratic Creed." As Dean Inge remarks: "It was not thus that our Master brought comfort to the weary and heavy hearted." Thousands of quiet Church-people who never make a fuss expect from their leaders some loyalty to the undoubted spirit which animates the body of truth as put forth by the Church. These people's feelings are often ignored. The only effective way of attacking error is the positive, not the negative. We must make up our mind as to what it is we have to offer as stable truth! To-day, people need rest for their souls. Forty years ago, when our people were asleep in ecclesiastical self-satisfaction, we flooded them with literature encouraging them in their sloth. Now, in the midst of unrest and mental irritability, we are acting really in the same old spirit by doing the opposite and increasing the unrest by never-ending nostrums.

We have positive work to do. For instance, in 1850, there were more Frenchmen than Germans in Europe; when this war began, there were nearly 30 millions more Germans than Frenchmen. The British Empire simply grew because Australia, New Zealand and North America were largely peopled by the British people. Everything can be said for freedom, much can be said for democracy, but the besetting sin of democracy has been a rush for individual and family comfort; this had led to the decline in the size of families. The great Frenchman Guyot has declared that all his country's woes come from the empty cradles of France.

In the "Christian World Pulpit," this month, appears a sermon by the Rev. Robt. Horton, M.A., D.D., minister of the Congregational church at Hampstead, London, N.W., Eng. He was appointed by the British Government a member of the Royal Commission to enquire into this matter. Dr. Horton explains many of our difficulties: "If there be any excuse for the French, there is none for the British, with immense possessions in the temperate zone. When many of our young couples start off in 'flats,' with the idea of smartly looking after their material comfort, what is the natural consequence?" We are greatly indebted to Dr. Horton. May he arouse interest among those who are interested in the future of our Empire and our race and our religion. Most of our up-to-date endeavours are simply doctoring mere symptoms. Wholesome, fruitful family life gives the nation the power of replenishing and subduing; at least, the Old Book says so. Is our Christianity more virile than that of the fourth century? Our trouble is the same as Rome suffered from. If it is, then we shall hold our own.

The miserable betrayal of our cause by Russia, whose quarrel it first was, the indifference of Quebec—is it because these people are increasing so substantially that they feel they can risk the future? Is our determination by material force to end war forever, unconsciously begotten of fear for the future with our families diminishing in size every decade? Let us fight as brave men for the honour and very being of our Empire and our race. As for putting an end to war for all time, let us trust God who alone can do that, and may it be His gracious will to do it soon. You must turn to your New Testament to find the way the writers of that Book thought this would come about; of course, many think this way is a very antiquated idea, but for us of the Church of England, the Advent season now at hand will compel us to listen to what the Scriptures say.

Wm. Bevan. Niagara Falls, Ont.

NEW BISHOP OF CHURCH IN MALABAR.

Sir,—It will, I think, be of interest to a considerable number of your readers to know that the Rev. M. N. Abraham, M.A., B.D., was consecrated as Bishop of the Reformed Syrian Church of Malabar in India, on Thursday, December 27th, being the festival of St. John the Apostle and Evangelist. Having received his training in Arts and secured his Bachelor's degree at Madras University, and having been ordained deacon, in 1911 Mr. Abraham came to Toronto for post-graduate work in Arts and Theology, and remained here as a student in Wycliffe College for three years. While in Canada, in addition to taking his Master's degree and receiving his diploma in theology from Wycliffe, he qualified for the degree of Bachelor of Divinity, which he received from the Board of Examiners of the General Synod.

The new Bishop will have his centre of work at Tiruvalla, and has before him an almost unlimited sphere of influence and service in the great cause of Christian Missions in India.

While in Canada, Bishop Abraham was employed during the summer vacations as a special agent of the Upper Canada Bible Society, and in this way met a great many representative Christian people in the different Churches, and through his delightful personality and sterling Christian character made a host of friends wherever he went.

May I take this means of asking on behalf of the new Bishop the very earnest prayers of friends in Canada for him and the great and arduous work to which he is now called to devote his life and ministry as a Bishop of a Church which is in very close affiliation and co-operation with our own?

T. R. O'Meara.

INFERIOR MEN AND SERMONS.

Sir,—In your issue of November 15th, Mr. N. C. Smith gives two reasons for inferior quality in many sermons. (1) The inferior men that our Bishops are forced to accept as candidates for Holy Orders. (2) That the subjects of Homiletics and Elocution are considered among the least important on the curriculum of most of our theological colleges.

May I ask, if there are inferior men, what a superior man is like? In what does this inferiority consist? It might suggest that they do not possess a certain requisite social standing. Many men who enter the ministry come from other professions and occupations. Are they inferior for that? Does it imply that they are therefore to be ranked as "second-hand goods"?

Is it their education that is at fault? Surely we are not going to condemn a man as inferior because he has not a degree from some college or university. We often find good preachers among men with an ordinary theological training and, just as often, university graduates that are correspondingly poor.

Again, take the men whom our Lord chose to be not merely clergy, as we understand the term, nor even Bishops, but apostles, from whom the Church traces her historic ministry. Were they men of superior character or social standing, intellect or education? Does the fact that they were fishermen, etc., prior to the call to apostleship, in any respect alter the splendid results of their after work?

As to elocution our preaching is far too important to lay overmuch stress on any flowery language and delivery. The sooner we endeavour to impress people plainly and straightforwardly with the all-important message of Christ and His Church, and drop meaningless oratory, falsely called preaching, the better for the Church and the world.

Our Lord said to the Twelve on the eve of His Crucifixion, "Ye have not chosen me, but I have chosen you." We surely would not presume to tell Him that He had made a mistake in selection. We pray that "the Bishops and pastors . . . may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church." Yet we are told that they are forced to accept inferior men as candidates for Holy Orders. The only inferiority we ought really to consider is that of the man who is morally or spiritually inferior. If God has called a man to the sacred office, He will surely perform His part. It remains for us to do ours. Social standing counts for nothing. Usually a man is considerably aided in His ministerial work by His past experience in secular occupations. Educational deficiencies will be overcome by the proper training—provided the student is not of inferior ability. Otherwise what are our colleges for? Therefore I contend there are not two classes of candidates for Holy Orders, but one—"Those whose hearts God has touched."

J. H. Hill.

Winnipeg, Man.

EVANGELISTIC MISSIONS.

Sir,—To-day there is a spirit of pessimism abroad regarding the subject of Evangelistic Missions. Not only is this spirit prevalent among those who make no profession of Christianity but, unfortunately, it exists also among many members of the Church. Too many are of the opinion that all efforts to reclaim by means of special missions are of little avail. This idea, so common, is certainly a delusion.

While the results of special missionary effort do not always seem to produce sufficient fruit considering the labour put forth, yet it must be remembered that souls are won and hearts vibrate once more wherever and whenever the Gospel Truth is proclaimed and that there is joy in heaven even over one sinner who repents.

St. Thomas' Church, Winnipeg, during an eight-day mission in the month of September, had a deep spiritual awakening. God wrought a marvelous work. Previous to the mission prayer circles were formed in Regina, Calgary, Saskatoon, Ontario, New Brunswick and Winnipeg. Many friends in the Old Land also helped to "hold up the ropes."

The opening address by the missionary, the Rev. J. E. Purdie, St. James' Church, Saskatoon, on "There is no Difference," opened up the heart wounds. During the week the mis-

sioner was most unsparing with himself. Special noon-day services were conducted at the C.P.R. shops, where hundreds listened to searching Gospel addresses and the children's services, women's Bible readings and cottage services were held and greatly appreciated. No apparent definite result took place before the noon-day meeting on Thursday. In the early part of the week souls wrestled with God and "He Who is faithful" answered prayer. At this memorable noon-day meeting in the shops the gates of heaven were opened and God's Holy Spirit was made manifest in a most wonderful way. The noise of the place was hushed while the missionary unfolded "the old, old story." When the service closed men gathered closely round the missionary. Questions were asked and answered and the spirit of the living God moved on the hearts of men. At the evening service of the same day God showered blessings abundantly. Believers were restored to the joy of salvation and sinners found peace in the consciousness of sins forgiven. God's presence continued during the remainder of the mission, and the Holy Ghost is still present in the parish.

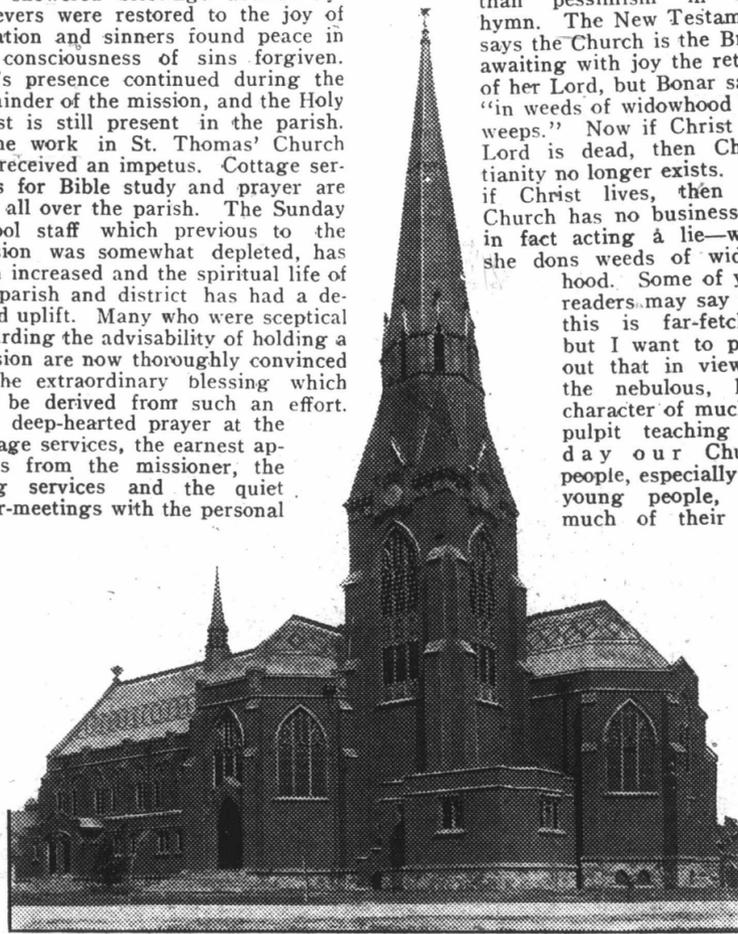
The work in St. Thomas' Church has received an impetus. Cottage services for Bible study and prayer are held all over the parish. The Sunday School staff which previous to the mission was somewhat depleted, has been increased and the spiritual life of the parish and district has had a decided uplift. Many who were sceptical regarding the advisability of holding a mission are now thoroughly convinced of the extraordinary blessing which can be derived from such an effort. The deep-hearted prayer at the cottage services, the earnest appeals from the missionary, the song services and the quiet after-meetings with the personal

tude is not likely to win back those who are half-way over to the cult. These heresies are serious, and if we do not do our part in destroying them they will destroy us.

Anxious Layman.

A HOPELESS HYMN.

Sir,—I desire to protest against the spirit of Horatius Bonar's hymn, "The Church has waited long," (Hymn 70 in the Book of Common Praise). The hymn is one long wail which in its awful pessimism is unchristian. Some have suggested that Bonar wrote this when an old and despondent man. Despondent he must have been, but he was only 37 years old if the hymn was written in 1845, the year to which it is commonly assigned. Let me point out that there is something even worse than pessimism in this hymn. The New Testament says the Church is the Bride awaiting with joy the return of her Lord, but Bonar says, "in weeds of widowhood she weeps." Now if Christ the Lord is dead, then Christianity no longer exists. But if Christ lives, then the Church has no business—is in fact acting a lie—when she dons weeds of widowhood. Some of your readers may say that this is far-fetched, but I want to point out that in view of the nebulous, hazy character of much of pulpit teaching today our Church people, especially our young people, get much of their no-



New St. John's Church, Saskatoon, Sask.

dealing with souls will be long remembered by all who participated. The mission, undoubtedly, has been beneficial to the parish and God is still being glorified.

THE ANTIDOTE FOR HERESY.

Sir,—I beg to thank you for the list of books, published in your issue of November 29th, which are useful in combating the spread of Christian Science, Seventh Day Adventism, etc. I desire, however, to offer two thoughts in regard to this list. In the first place the list contains no books dealing with Theosophy, and in the second place the tone of some of the books is decidedly flippant. I presume in regard to the first that a list of books dealing with Theosophy will be given later, for this heresy is too widespread and too vigorous to be ignored. I am aware in regard to the second point, that some Christian speakers and writers cannot contemplate with patience, or even without mirth the claims of some of these heresies, as when Dr. John Watson says that the claims of Theosophy add to the gaiety of nations, but this atti-

tions of Christianity from hymns and I repeat that this hymn is not Christian in its detail or in its outlook.

Delta.

CLERICAL STIPENDS.

Sir,—May I use your columns to draw the attention of the laymen residing in the Province of New Brunswick, to the fact that the stipend of the missionary clergy in that province is \$900. The stipend of the Presbyterian missionary clergy is \$1,200. There is a spirit of unrest at work among our clergy in the diocese of Fredericton.

N. B.

The men who have faced death together unafraid are not going to perpetuate religious dissensions or political quarrels on their return. They will have learned that courage, faith and hope are the prerogative of no particular school of theology, and that political differences are too often the result of environment as destructive to citizenship as religious narrowness is to human brotherhood.—"Ottawa Citizen."

The Churchwoman

Columbia W.A.

At the monthly meeting of the Diocesan Board held in St. Barnabas' Schoolroom on Friday, December 21st, special reference was made by the President, Miss Turner, to the taking of Jerusalem by the British, which was a cause of thanksgiving to the whole Christian world. Mrs. E. G. Millar read some interesting items on the same topic in her paper on "Current Topics." Another matter of special interest was the report of the secretary to Oriental work, Mrs. Gilbert Cook, who described the Christmas parties which had been enjoyed by the members of her evening class, and the little ones of Miss Orwin's kindergarten class a few days before Christmas. To the members of the W.A. who had attended these gatherings, it was a cause of deep thankfulness to see what the labours of these two ladies had accomplished in the short space of eleven months, in bringing to these Chinese children the knowledge of a Saviour's love. The singing of little songs and hymns, and performance of drills and marches and the exhibition of writing done by the children, all testified to the care and devotion that has been given to the work. Mrs. Schofield distributed the gifts from the Christmas tree to the children of the kindergarten, and also presented a beautifully framed picture to the Chinese catechist. Miss Turner reported having recently visited the Industrial Schools at Alert Bay, where she was much impressed by the order and discipline that prevails amongst the Indian children, who are being taught there. The Dorcas secretary reported large supplies of Christmas gifts sent by different branches to the schools and Missions of the diocese. A stove that is required for the laundry at the Alert Bay School was voted to be provided from the E.C.D.F. Prayer partners were found for the missionaries in the diocese, at the request of the diocesan president, who has appointed Mrs. Colin Cummins to attend to this part of the work. With reference to the improvement of the letter "Leaflet," Mrs. Luxton, a former diocesan president of Columbia W.A., spoke at length, urging the need for amalgamating the paper with the "Mission World," and making one paper of a high class standard, which would be of real value to all W.A. members and Churchpeople. One interesting item, reported through Mrs. Corker, was that the boys of the Industrial School at Alert Bay have voluntarily "adopted" two Armenian children, for whom they are providing at the rate of \$3 a month each, out of their own small savings, thus giving practical proof of the spirit of service and sacrifice they have learned. As it was the Festival of St. Thomas, the Rector of St. Barnabas', Rev. E. G. Miller, gave a short, but forceful and interesting address on the lessons to be learned from the honest doubt of the Apostle. A vote of thanks was tendered to the Bishop of the diocese for the helpful and instructive addresses given on the Quiet Day for women, held on November 30th, in Christ Church Cathedral.

The Mothers' Union.

A service for children was held in St. James' Cathedral, Toronto, on December 28th, 1917. The Rev. Canon Plumtre read the service and Dr. Ham presided at the organ, while the Rev. C. V. Pilcher gave a very interesting talk on the "Star." Taking the initial letter "S," he wove his address around the following texts, "Blessed are the pure in heart for they shall see God," "I am the bright and morning star," "Thou will show me the path of life," "Let your light so shine," explaining by anecdote and

clear word are open to His glory, and tion of that in one's daily boys were p added to the

Mrs. Snelg

The Girls' ish, Galt, C their presid Christmas her with a W.A.

Death of

The W.A. tained a sev Mrs. Desch devoted life has broken that past w lonely work ing Him W by such en lay sure-fo teaching of Rev. John tory in 1820 he assumed taking their land post. Budd and J. ucated at (founded by had come t now known Winnipeg. finished, th chists to t Budd had c trict reachi past the P to Cumberl and as far was ordain Fort La Cor born; she a educated at Andrews, Matilda Da known. F Budd, Jr., College, a ise, but dyi ed to do t the sacred school, Eli profession, days with who was s saintly Bish an enthusia er, and ve her girls, ideals. A Henry Des officer, sta the Budds was only c now fighti years Mrs Prince Alb home, she tion. Hers marked by limited pov always rea service, bu ferred that extent of l ago her he was persua Here she days and weakness, complaint, all done fo be said she not becau laid to res graveyard, old Emma op McLea by the B W.A. mem love and had been influence whose loss

clear word painting, that if our eyes are open to see, God will show us of His glory, and having seen, the reflection of that vision becomes apparent in one's daily life. A few of the choir boys were present, and their singing added to the beauty of the service.

Mrs. Snelgrove Made a W.A. Life Member.

The Girls' Auxiliary of Trinity Parish, Galt, Ont., pleasantly surprised their president, Mrs. Snelgrove, on Christmas morning, by presenting her with a life membership in the W.A.

Death of Mrs. Deschambeault.

The W.A. of Saskatchewan has sustained a severe loss in the passing of Mrs. Deschambeault, a faithful and devoted life member. Her removal has broken another link with the past, that past which reminds us of these lonely workers, who "endured as seeing Him Who is invisible," and who, by such endurance, were enabled to lay sure foundations for the Church teaching of later years. When the Rev. John West landed at York Factory in 1820 on his way to Red River, he assumed the charge of two boys, taking them with him to his far inland post. These boys were Henry Budd and James Settee, who were educated at the McCallum Academy (founded by Rev. J. McCallum, who had come to the Red River in 1832) now known as St. John's College, Winnipeg. When their education was finished, they were sent out as catechists to the pagan Indians. Henry Budd had charge of an immense district reaching from Grand Rapids, past the Pas, up the Saskatchewan to Cumberland House, Fort la Corne and as far west as Fort Carleton. He was ordained about 1846. While at Fort la Corne, his daughter Eliza was born; she and two of her sisters were educated at the Ladies' School at St. Andrews, Red River, under Miss Matilda Davis, whose work is so well known. Her only brother, Henry Budd, Jr., was educated at St. John's College, a young man of great promise, but dying early, he was not spared to do much work after entering the sacred ministry. After leaving school, Eliza took up teaching as a profession, spending most of her holidays with the family of Mr. Young, who was so well known later as the saintly Bishop of Athabasca. She was an enthusiastic Sunday School teacher, and very successful in winning her girls, inspiring them with high ideals. About 1880 Eliza married Henry Deschambeault, a Hudson Bay officer, stationed at The Pas, where the Budds were then living. There was only one child, a son, who is now fighting at the front. After some years Mrs. Deschambeault moved to Prince Albert, and here, in her little home, she lived a life of real devotion. Hers was an unusual character, marked by great humility, almost unlimited power of doing and bearing, always ready to volunteer for hard service, but so retiring that she preferred that no one should know the extent of her labours. Some months ago her health began to fail, and she was persuaded to go into the hospital. Here she lay for four months, long days and nights of weariness and weakness, but with never a word of complaint, only loving appreciation of all done for her. Truly of her it could be said she "walked with God and was not because God took her." She was laid to rest in the old St. Mary's graveyard, which dates back to the old Emmanuel College days and Bishop McLean. The service was taken by the Bishop and Rector. Many W.A. members gathered to show their love and respect for one whose life had been such an inspiration, whose influence had been so great, and whose loss is so deeply mourned.

Ladies' Aid, St. John's, St. Thomas.

The members of the Ladies' Aid Society of this parish held their initial meeting of the new year on January 2nd, Mrs. Brownlee presiding. The Society has again adopted the same Christian plan of "straight giving," as its means of raising money this year, this mode of giving having proven so very satisfactory, as was shown by the annual report which was read at the meeting. The Red Cross work in connection with this Society also showed the earnestness in which all are trying to do their share, by the splendid report read by Mrs. Gerrard, the representative. One item showed that 260 pairs of sock and 2 pairs of bed socks had been knit last year, besides a great amount of other work that was done. The election of officers resulted as follows: Pres., Mrs. Brownlee; first vice-pres., Mrs. Haslam; second vice-pres., Mrs. Dennee; sec., Mrs. E. Adderman; pres. of Red Cross work, Mrs. Gerrard.

Church News

Preferments, Appointments and Inductions.

Bargett, Rev. A. E., General Diocesan Missionary, to be Archdeacon.

Knowles, Rev. Canon, Clerical Secretary to the Diocesan Synod, to be Archdeacon. (Diocese of Qu'Appelle.)



New Parsonage of St. Nicholas' Church, Birchcliff, Ont.

Meek, Rev. H. A., Incumbent of the Mission of West-Mons, to be Rector of Bond Head and Tecumseth. (Diocese of Toronto.)

Sosman, Rev. J. J. S., M.A., inducted Rector of St. Thomas' Church, Montreal, by the Bishop of Montreal on January 2nd. (Diocese of Montreal.)

Christmas at Sutton West.

The festival of Christmas was most joyously observed at St. George's Church, Georgina (Sutton West), diocese of Toronto. A long standing custom still prevails for the village people to drive to the lake shore in buses provided by the Sibbalds. The new children's choir also went this year to help in the service. The church was prettily and appropriately decorated and all the surroundings seemed so very fitting—a sanctuary in which to rejoice with the angels in the nativity. The offertory amounting to \$74 was given to the Rector.

An Appeal for Help.

Just outside the extreme eastern limits of the city of Toronto, but still subject to all the difficulties of the

newer portions of our cities, is the Mission of Birchcliff. In June, 1912, the Mission was started, and the small church that was built, largely by the people themselves, was given the name St. Nicholas, after the church in the parish in England of which the missionary's father is Rector. This building was, however, burned to the ground in January, 1916, but fortunately was insured for some four thousand dollars. With this money they began at once to prepare for the future. As the ground on which the former building stood did not belong to the church, half an acre of land was purchased, and a new brick building began. Through their own efforts backed up by their friends in other places, this congregation has now a church property worth about \$16,000, with a mortgage of only \$6,000. In order to help in accomplishing this, the missionary has never taken more than \$750 by way of stipend, and the people feel that the time has come when something must be done to increase this. To do this in a way that will be beneficial to both missionary and church, they have undertaken to build a rectory and have the walls up and roof on. They have, however, used up all their money and are appealing once more to their friends for an additional \$1,500 to put it in shape for occupation. Throughout all their efforts for their own Mission, they have kept up their offerings for outside objects.

Kootenay Notes.

On December 21st (St. Thomas' Day), the public service of the dedication of the memorial chapel, All Saints' Church, Vernon, took place in connection with the memorial which has been erected on the north side of the church, to the sacred memory of those who have laid down their lives at the front (27 in number), for God, King and Empire. The service, which commenced at 8 p.m., was preceded by a short organ recital by Mr. W. H. Parker, A.R.C.O. Evensong was taken by Rev. H. King, M.A., of Armstrong, and the Lessons were read by the Rev. A. C. Mackie, B.D. (Headmaster of the Vernon Preparatory School for Boys) and the Rev. H. E. Wright, M.A. The Rev. A. V. Despard, M.A., Chaplain to the 30th British Columbia Horse, was present as representative of the regiment, which has its headquarters in Vernon. After the formal request by the Rector, Rev. E. P. Laycock, the Bishop proceeded to explain the difference between a dedication and a consecration, and then solemnly dedicated the chapel to the glory of God in memory of those who had volunteered for service with the flag, and in such service had made the great sacrifice. After the singing of a hymn the Bishop delivered an impressive address (St. John 3:16), in the course of which he referred to the presence of a number of returned soldiers, of the War Veterans' Association, and welcomed them back and paid a high tribute to the valiant deeds done by them, and their brothers in arms at the front. The Chapel contains a small organ and sitting accommodation for 40 people, and it is the intention to complete the interior with panelling as soon as funds permit. The Holy Table and silk frontal were presented in memory of the late John Dillon, and the carpets and curtains were also gifts to the chapel. Three stained glass windows are being prepared, and will be ready for insertion by February. The first service in the new building was held on the following morning at 8 o'clock.

The annual sale of work at Armstrong was held recently and proved a great success. The sale was opened by the Rector, Rev. H. King, and the hall was crowded all through the afternoon and evening. The proceeds were in the neighbourhood of \$150, which is a marked improvement upon similar efforts made in previous years.

The Rev. J. A. Cleland, of Penticton, has been obliged to spend some time at the coast for medical treatment, due to seriously affected hearing. We are glad to report that he is better, and has returned to the parish.

Fire at Bishop's College, Lennoxville.

A fire broke out beneath the library of Bishop's College, Lennoxville, early in the morning of December 31st, which at one time threatened to become a serious conflagration. Owing, however, to the splendid fight made by the firemen, despite the fact that the thermometer was standing at 40 degrees below zero, they succeeded in confining the blaze to the place of the original outbreak.

Watch-Night Service at St. Paul's, Toronto.

In the course of a review of the past year, the Rector, Archdeacon Cody, said: "Last year has been one of strangely blended achievements and disappointments; hopes for speedy success and failure to realize these hopes to the full. We have come to the point where the spirit of the people and of the nation as a whole must show itself determined not to have a temporary peace, but to endure and persist till a worthy victory is achieved. It has always

Condolence to Parishioners.

At a meeting held on Thursday evening, Dec. 20th, of the vestry of St. Mark's Church, Halifax, recently totally destroyed by explosion and fire, a resolution was passed expressing sympathy with the parishioners who had suffered the loss of dear ones, or were injured themselves in the catastrophe which visited Halifax on the morning of December 6. It was also stated that it is the unanimous desire and intention of the vestry to take steps to re-establish the church in the locality in which it formerly stood. Arrangements are being made to obtain a building in which to hold service for the present.

been in the darkest hours that our race has formed its most solemn resolves. The note of the new year must be one of hope as well as determination." ❊ ❊ ❊

White Gifts for the King.

This beautiful Christmas service was given at the Church of the Ascension, Toronto, on December 23rd, by the Sunday School, under the direction of the organist, Mr. F. Dursley, and the superintendent, Mr. J. H. Pogson. Gifts of Self, Service and Substance were presented to the King. The gifts of substance included an offering of \$23.48 for the Halifax Relief Fund, while other contributions were made to the church expenses, missions, soldiers' hospitals, Red Cross work, etc., totalling over \$73. The gifts of service were pledges to undertake work in connection with the church and Sunday School, such as being more faithful in attendance, lesson preparation, bringing new members, serving in the choir, or on the Chancel Guild, becoming envelope subscribers, offers to teach classes occasionally, to visit for the home department, daily reading of the Scripture, daily praying for the members overseas, and writing them letters monthly, while a very large number promised to forgive all who trespassed against them in any way during the year. These gifts numbered 182 in the Sunday School and 85 in the church. Better than all these were the gifts of self. Eleven renewed their consecration to Christ and six definitely accepted Jesus as their King and Saviour. The whole service was very impressive and at once all were imbued with the true Christmas spirit.

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Rev. K. McGoun Returns Home.

Lieutenant the Rev. K. McGoun, formerly Rector of Huntingford, has returned to his home at Woodstock, unexpectedly, on leave. Lieut. McGoun went over to France last spring with the "Oxford's Own" Battalion, and he has been in several stiff engagements. He was gassed and wounded at the Battle of Passchendaele.

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Presentations to Mr. and Mrs. Meek.

Upon resigning the charge of the Mission of West Mons (diocese of Toronto), for the rectorship of Bond Head, the Rev. H. A. Meek was presented with a purse containing \$67 by the congregation of St. Matthew's Church, accompanied by a very kindly worded address, and also \$20 from the congregation of Herald Angels'. At a farewell meeting of the W.A., Mrs. Meek was made a life member, in token of her faithful and untiring work in this parish and the Women's Institute also presented her with the gold badge of the Institute. Very affectionate and appreciative addresses accompanied the presentations.

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Annual Meeting O.B.A., Trinity College School, Port Hope.

At the annual meeting of the Old Boys' Association of Trinity College School, Port Hope, which was held in Toronto on January 3rd, it was unanimously decided that as a memorial to the valour of the men of Trinity College School, who have given their lives in the service of the Empire on the fields of France and Flanders, a new building is to be added to the College at Port Hope, to be known as the Junior School. A fund is to be raised for the purpose of the erection of the memorial building and also to establish some permanent and worthy record in the school chapel containing the names of the men who have fallen.

You May Banish Anxiety About Your War Bonds

War Bonds unless registered cannot be reinstated if once lost or destroyed without considerable trouble and inconvenience. Keep them in one of our Safety Deposit Boxes. Our All-Steel Safety Vaults are the final achievement in fire-proof and burglar-proof construction. A Private Box is always accessible to the holder during business hours, and costs only \$3.00 per year and upwards, according to size. Visitors would be interested to see the various devices for insuring safety, as well as the attractive accommodations, where box holders can inspect their papers in privacy.

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There was a large gathering of prominent members of the association at the meeting, which was presided over by Dr. Rigby. In the discussion preceding the adoption of the resolution there was an unanimity of opinion that additional accommodation for the junior classes was necessary, and the Headmaster, Rev. F. Graham Orchard, expressed the general opinion when he declared his belief that the Old Boys of the school who had made the supreme sacrifice would wish for such a memorial. The school, he said, had the second highest record for war service in the British Empire; 536 Trinity men have engaged in overseas service, and up to the present 84 had been killed in action. Amongst the list of honours that had been won by Trinity men in the present campaign for service in the field are the following: 1 K.C.B., 1 K.C.S.I., 1 C.B., 7 C.M.G.'s, 13 D.S.O.'s, 1 D.S.C., 21 M.C.'s, 1 D.C.-M., 2 Legion of Honour, 2 Croix de Guerre, 1 Italian Silver Medal for Valour, and 32 of the men had been mentioned in despatches, many of them several times. Others who spoke to the resolution were Messrs. C. A. Bogert, Frank Darling, Lionel Clark, J. Grayson-Smith, N. F. Davidson, K.C., and Archdeacon Inglis. The following officers were elected for the ensuing year: Hon. president, Rev. F. Graham Orchard; president, J. Grayson-Smith; vice-presidents, Frank Darling, A. E. Osler and C. A. Bogert; secretary-treasurer, P. E. Henderson; executive, Allen Campbell, Dr. O. Rigby, Wm. Ince, L. H. Baldwin, F. Gordon Osler, D'Arcy Martin, L. H. Clarke, D. W. Saunders, Morgan Jellett, Rev. J. S. Broughall, M. Whitehead, A. Martin.

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Presented with Centrepiece.

Mrs. A. J. Glazebrook, whose splendid work for returned soldiers at the Maple Leaf Club, College Street, Toronto, is now known to men on both sides of the Atlantic, was recognized by the men here in a New Year presentation of a beautiful silver "centrepiece." Corp. V. Guthrie spoke for himself and comrades, telling how much they appreciated the many kindnesses and comforts they had received from Mrs. Glazebrook.

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Presentation at Christ Church, Stellarton, N.S.

On the evening of December 31st, in spite of the very stormy weather, a large number of the congregation assembled in the Parish Hall, Stellarton, N.S., to spend a social evening together. Mr. Thos. Scott, who acted as chairman of the evening, called upon the Rector to open the meeting with a few words of prayer. The chairman, after a few preliminary remarks, read the following address:—

"To the Rev. E. Morris, Christ Church, Stellarton, N.S. Dear Mr. Morris,—With the passing of the Old Year, we, as members of the congregation of Christ Church, deem this a fitting occasion to express our deep and thankful appreciation of your earnest and faithful ministry in the services of the Church so dear to us all. While we fully realize that in the work of a parish like this, difficulties and disappointments may occasionally have tended to somewhat depress and discourage you, yet we gratefully recognize and value the inspiring and unsparring energy and ability you have at all times, and under all circumstances devoted to the furtherance and development of the various organizations connected with our church and parish. Though but a slight taken, we beg your acceptance of this small expression of our affectionate esteem, assuring you that the impulse which prompts the giving, far exceeds the value of the gift. And now as we bid farewell to the dying year, and retrospection gives place to anticipation, we invoke God's rich blessing on your future labours among us, and most fervently and sincerely wish you in your private life, as in every department of active ministerial work, a Healthful, Happy and Prosperous New Year. Signed on behalf of the Congregation, The Superintendent and Teachers of the Sunday School. Stellarton, Dec. 31, 1917."

Mr. Jas. Gordon then handed the Rev. Mr. Morris a gift of \$75. The Rector, taken off his guard by this unexpected event, and deeply impressed by the sincere evidence of gratitude, said he could scarcely find words to express his thankfulness to them for the appreciation they had shown of the little he had been able to do for them during the year and seven months he had been in Stellarton. "It has ever been," continued Mr. Morris, "my earnest endeavour, even though I may have failed many times, to try and win my people to a true faith in Jesus Christ, and to a more active work in the extension of His Kingdom." Before Mr. Morris was able to take his seat, the chairman, Mr. Scott, handed him a small package containing a beautiful Masonic pin, as a personal gift, with the following letter enclosed:—

"To the Rev. Edward Morris, Stellarton, N.S. Dear Sir,—I ask you to accept this small token, as a New Year's gift from a brother to a brother, who appreciates the valuable work which you have given to this parish, during your sojourn with us, and also the able manner in which you have expounded the words of the Master; and who also hopes that you will continue to carry on the good work for many years to come. And now, with the best and brightest wishes for your future welfare, I remain, Yours sincerely, Thomas I. Scott. Stellarton, N.S., December 31, 1917."

An enjoyable evening was then spent in song and recitation, followed

by refreshments and games. Many of those present remained to the midnight service, which, in spite of the stormy weather, was well attended.

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Port Arthur Notes.

St. John's Church in this beautiful Ontario city at the head of Canadian lake navigation, still continues to prosper under the guidance of Rev. John Leigh, priest-in-charge. Services on Sundays are exceptionally well attended, this being especially true in the evenings, when it is difficult to find seating accommodation a few minutes before service commences. On Christmas morning three services were held, at 7, 8 and 11, the last being a choral celebration. There were more communicants than at Christmas last year, and the offerings, which were, according to custom, for the clergyman, were exceptionally good, showing the esteem in which Mrs. Leigh and he himself are held. The choir rendered the special Christmas music unusually well, the anthem being "God From on High Hath Heard," in which Miss Nellie Fisher took the soprano solo.

At recent Friday evening choral services, which have been well attended, for several weeks the offertory has been devoted to the Canadian Chaplains' Fund, towards which St. John's, Port Arthur, was asked to contribute \$33.50 as its apportionment. Without any effort this amount was specially raised at these week-day services.

On Sunday, December 30th, Rev. John Leigh announced that the offertory at the New Year's Eve watch-night service would be set aside to form the nucleus of a fund for purchasing a pocket Communion set to use in sick visiting, the total cost of which would be about \$25, and which the parish sadly needed. When the time for the commencement of the choral celebration, 11.15 on New Year's Eve, drew near, St. John's Church was crowded with a large congregation, which listened most attentively to a splendid address from the priest-in-charge, in which he reviewed the progress of the war during 1917. When the offertory was counted at the close of the service, it was found that it amounted to \$27.10, more than enough to defray the total cost of the Communion service required. Over 130 people communicated and every member of the large congregation remained till the close of this impressive service.

A handsome new fald stool has been donated to St. John's Church by Mr. F. H. Tool, one of the members of the congregation. This was given in response to an appeal made by Rev. John Leigh for such an article of church furniture. Mr. Tool, who is an expert pattern-maker by trade, is making the fald stool himself, according to true ecclesiastical design.

The ladies of St. John's congregation, under the leadership of Mrs. J. D. MacKenzie, president of the Ladies' Guild, who, at their recent parish bazaar, took in \$1,500, netting over \$1,200, will, it is expected, by Easter of this year, have entirely removed the mortgage which has been a burden on the parish for so many years.

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Special Service at St James' Cathedral, Toronto.

At a special service for those at sea, which was held in this church on Sunday evening, January 6th, Canon Plumtre, the Rector, made an eloquent appeal on behalf of the Navy League of Canada. He preached from the 1st and 2nd verses of the 103rd Psalm. "Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases." He pointed out that there were many causes for thanksgiving at the present time, but added that no one should blind their eyes to the seriousness of the present

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conditions. He said the scales of victory were hanging in the balance, as the submarine problem had not as yet been solved. "Now we are passing through a critical period," he stated, "the outcome of which is still unsettled, for among other things the failure of Russia has upset all our calculations. The next few months will be extremely critical in the issue of the war, and if there ever was a time when the call of our King to prayer was opportune it is now, and the best prayer is the turning away of those sins within ourselves. The great need of the hour is, are we worthy of victory?—and our first desire should be to come to God with a clean hand and a pure heart. If we can do that, then I believe victory will soon be ours." A picturesque touch was given to the service by the procession of the various naval flags carried by members of the mine sweepers in H.M. Navy. A special "Hymn in Time of War," written by Mrs. Plumptre, with music composed by Dr. Albert Ham, the organist of St. James' Cathedral, was sung.

Entertainment at St. Bartholomew's, Ottawa.

Their Excellencies the Duke and Duchess of Devonshire entertained the teachers and scholars of St. Bartholomew's Church, Ottawa, at a Christmas tree and New Year festivity on New Year's Eve. Over 150 teachers and scholars, together with the Rector, the Rev. F. H. Brewin, and Mrs. Brewin, were present, and a most pleasant time was spent by all.

Induction of the Rev. J. J. S. Seaman.

The Rev. J. J. S. Seaman, formerly Rector of Hatley, P.Q., was inducted on the evening of January 2nd, Rector of St. Thomas' Church, Montreal, in succession to the late Canon Renaud, who was the Rector of the parish for many years. The service of induction was taken by the Bishop of Montreal and the Rev. A. H. Moore, Rector of St. Johns, Que., preached the sermon. He sketched the history of the parish, referring to the days when the church was on Notre Dame Street. The late Rector received high praise for his efforts for the congregation. The preacher urged a close co-operation between Rector and congregation. The conversion of the world, it had been well said, waited on the conversion of the laity from passive to active membership in Christ. There had been over much unsympathetic criticism of the clergy. The clergy present included Archdeacon Norton, the Revs. F. A. Pratt, who carried the pastoral staff, J. E. Fee, F. L. Whitley, J. F. Morris, D. B. Rogers, J. A. Osborne, H. E. Benoit, J. S. Ereaux, W. R. P. Lewis, R. H. Trill and J. Kenworthy. A large congregation was present at the service.

All Saints' Church, Collingwood.

The serious situation in coal is felt with some effect in Collingwood. With a temperature 23-30 degrees below, and an empty coal-bin, many of the townspeople have suffered considerably. On a recent Sunday during a very cold spell, the boilers at the heating plant of All Saints' Church burst, and as no heat was procurable, the services for the day had to be abandoned. Some of the churches of the town have arranged to hold their mid-week services jointly in order to conserve their coal supply. A general

curtailment of the mid-week work has been found necessary in all the churches. It has been suggested that union services be held on Sundays, but so far that has not been deemed necessary. If the present situation continues, and with the greater part of the winter still to come, some such step may have to be taken. The Sunday School children of All Saints decided unanimously to forego their own Christmas treat and instead to make a contribution to the work of relief among the children of Belgium. An illustrated lecture entitled "The Fire and Sword in Belgium" very realistically showed to the children how great was the need of help for their little Belgian brothers and sisters. On the Sunday following, a special children's service was held, and the offerings made in the relief envelopes totalled \$75. It was a splendid bit of self-denial and the children are most heartily to be commended. With the close of the financial year, All Saints has to report a full missionary apportionment. The heavy expense of restoring two new boilers in the furnaces and other necessary charges due to the severe weather, may affect adversely the current expenditures, but there is reason for congratulation and encouragement in having paid a full missionary apportionment. This is due to the businesslike handling of the funds by the church board.

Gifts to St. Alban's Cathedral, Toronto

Among the Christmas offerings at the Cathedral was a very handsome fair linen cloth for the Holy Table, donated by Miss M. Chant, of 111 Howland Ave., who also gave a fine linen cloth for the Credence Table. Both pieces of linen are beautifully embroidered, the work on which was done by Miss Betty Crewes, of Port Scatho, Cornwall, England, who is a past mistress in the matter of church embroidery. The handsomely worked white Antependium for the Lectern is the gift of Mrs. A. J. Arthurs, of 78 Admiral Road. On Christmas Day there were over four hundred communicants at the Cathedral.

Children of the Snow.

Rev. Dr. Renison, the Rector of the Church of the Ascension, Hamilton, gave a most interesting lecture on the Eskimos of the North, and more especially of those living in the neighbourhood of Hudson's Bay, in the Board of Trade rooms, Hamilton, on the evening of January 4th. The rooms were filled to their capacity by a large audience. The lecture was illustrated by about fifty exceptionally good slides made from photographs taken by the speaker on his trip to the north country last summer. Following a description of the geographical position occupied by the Eskimo, was an account of the manner of living of these people and of their customs during both the summer and the winter. Dr. Renison also told of the divergence of the type of Eskimo from the Indian, and expressed it as his opinion that the former were of Mongolian extraction. The address was both entertaining and instructive, and was highly appreciated by all who were in attendance.

Watch-Night Services in Montreal.

Watch-night services were very generally held in all the Anglican churches in this city on December 31st. Dr. Farthing, the Bishop of Montreal, was present and gave an address at the watch-night service which was held in St. George's Church. He spoke of the necessity of looking at essentials. It was necessary to realize that God sees through the veneer, seeing the hearts as they actually are. He wanted to speak of the heart, the wonderful thing so much spoken of in the Bible. The heart was the centre of the being,

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and religion had to do with the heart. The heart being right was above all else, and generally expressed through rites and observances. To some religion meant believing right, and it was most important that we should have a right belief, but God looked beneath and could see what was in the heart itself. Some others claimed that it was a matter of intellect, saying: "I am one of those who are guided by reason, by intellect." There is no opposition surely between intellect and emotion, and feeling brings them together. Do not divorce them. Whatever the power of your intellect may be, remember this, that no matter what your mind may say, 99 per cent. of people are governed by a feeling of emotion of heart, not by intellect. The heart is what governs most of us, and religion is a matter of the heart. The question was what God, in looking into the hearts, beneath the surface, found therein.

The Northern District, Montreal, W.C.T.U.

The Northern District W.C.T.U. observed the Day of Prayer at a meeting in the First Presbyterian Church, at which the Rev. J. R. Dobson presided, in the unavoidable absence of the pastor, the Rev. Malcolm Campbell. Major the Rev. J. E. Ward, of Trinity Church, Senior Chaplain to the Imperial Forces, gave an address on "The White Army of Prayer," emphasizing the spiritual forces which go to make an army powerful, the quiet work being done by the nurses at the front in caring for our wounded men, and appealing to the women at home to form an army of prayer which would support and strengthen our fighting forces. Prayers for "Our King, our Empire, and our men at the front," were offered by the Rev. Messrs. Wright, Dobson, Deeprose and Potter, and Mesdames Robertson and Norman. Miss Margaret Bennett sang Mendelssohn's "The Lord is Mindful of His Own," and Stenson's "A Perfect Prayer." The temperance song, "All Round the World," was sung by the members of the Excelsior Union (coloured), the audience joining in the chorus.

Two New Archdeacons.

Bishop Harding, of Qu'Appelle, conferred New Year's honours on two well-known Regina clergy, Rev. A. E. Burgett, General Missionary, and Rev. Canon Knowles, Clerical Secretary of the Synod. Rev. Mr. Burgett will in future be known as Ven. Archdeacon Burgett, Archdeacon of Assiniboia, and Canon Knowles as Ven. Archdeacon Knowles, Archdeacon of Qu'Appelle. Bishop Harding, in announcing the elevation of the two clergymen to the position of Archdeacon, stated that the increased work in the diocese was too much for Archdeacons Dobie (Regina), and Johnston (Moose Jaw). Further, the loyalty of the two men elevated in the priesthood, warranted some recognition and their ability and faithful services were rewarded by their preferment to the new office. By the creation of four districts in the diocese, the work of the two former archdeacons will be lessened considerably, for now the Qu'Appelle Archdeacon will have the greater part of the eastern section of the diocese and the Archdeacon of Assiniboia the greater part of the western section. Archdeacon Burgett will remain at his post as general missionary, and Archdeacon Knowles remains as secretary of the Synod.

A Tribute to Fallen Heroes

At the morning service in St. Paul's Church, Halifax, on December 2nd, a memorial service was held to the sixty men of that parish who have fallen at the front. In his sermon, the Rector, Ven. W. J. Armitage, said: There are many reasons for a memorial service for our departed heroes. And not the least is the sense of gratitude which wells up in our hearts of glad thanksgiving for all that they were by God's good grace in this life. There was a scene in the life of the far-famed Scottish singer, Harry Lauder, which illustrates the point. It is said that he was tremendously affected at the graveside of his son, but that when the storm had spent itself he rose and prayed, "O God that I could have but one request, it would be that I might embrace my laddie just this once and thank him for what he has done for his country and humanity." It was a natural thought, simply and beautifully expressed.

The text furnishes us with an insight into the life beyond in the unseen world of God. It certainly exists, and it may be very near, as the text suggests. And it is largely peopled, for the thought in the Greek is "so immense a crowd of witnesses." The word witness may be misunderstood, for in our language it has two meanings, one who looks on and sees, and one who gives evidence. But in the original the thought is not that of a spectator, for it is the very word we have adopted in English, a martyr, one who testifies by his life.

We are not surrounded by a crowd of cold and curious lookers-on, of mere spectators, but by friends who have fought the good fight, who have borne the faithful testimony with their lives.

The supreme sacrifice has become a phrase rich and full of meaning as descriptive of those who have given their all, even life itself, in the great conflict against the enemy of God and man. It may become hackneyed by use, but it will always be significant in meaning. Donald Hankey, in "A Student at Arms," tells us that to the world death is always a tragedy, but not so to the Christian.

This is true in ordinary life to the Christian. But it gains force and adds to itself richer meaning, when life is given for the sake of others. Then it is truly glorified. There is in suffering for the truth's sake a nobility which nothing else can give. It furnishes a comfort, too, the world cannot take away. The Christian mother found it in the days of Marcus Aurelius, when she was able to call to her son led off to suffer a martyr's death: "My son, my son, keep the living God in thy heart, we cannot fear death which leads so certainly to life. Thy life is not taken from thee to-day, but thou art conducted to a better."

It has often been noticed in the world's history that the greatest sacrifices have always been demanded for liberty. For the cause of freedom men and women have been called upon to sacrifice their dearest and their best. It is so in the world war of to-day. There is more than a halo of romance around the lives of those who have not selfishly clung to life, but have given their heart's blood that

Many the mid- e of the ended.

beautiful Canadian s to pros- rev. John vices on ll attend- e in the to find y minutes n Christ- vere held, being a ere more tmas last ch were, e clergy- od, show- rs. Leigh The choir has music m being Heard," took the

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Cathedral, pose at sea, church on 6th, Canon de an elo- f the Navy eached from O my soul, nefits; Who ities, Who He pointed causes for t time, but blind their the present

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freedom might not perish from the face of the earth

The brave men whom we specially commemorate have given us deep and abiding lessons of free, full and faithful service. They were devoted in life to the great cause for which our Empire is in arms, and they yielded up their young and valuable lives in the supreme sacrifice. Their names will be kept in constant memory, ever fresh and green. We name them over one by one the noble and true heroes who gave freely of their life blood that we might enjoy the blessings of liberty. We can never be grateful enough for all that they have wrought and suffered. They literally took our place, and bore our burdens, and died our death.

"Give thanks, O heart, for the high souls
That points us to the deathless goals—
For all the courage of their cry
That echoes down from sky to sky."

In our roll of honour there are shining examples, lives as the ancient writer said, we might look into as though into a mirror, so salutary was their influence. Of one officer, the reference being to Capt. J. P. Edwards, who fell splendidly leading a detachment of engineers in support of a battalion, his preceptor wrote: "His presence and companionship were a benediction wherever he was." A brother officer wrote of him: "He was always cheerful and forgetful of self, his men adored him, and he was the friend of every officer."

Of one possessed with such a spirit, so earnest in character, so devoted in life, I do not wonder that his commanding officer declared, "I hope that when my time comes I may go as gallantly as he did." Another might, without making invidious distinctions, be mentioned, one who giving up all that makes for a successful career in life, sacrificed all ambitions for the sake of the great cause, and fell gloriously fighting leading on his men to a victorious issue. And still another, a mere youth, looking forward to glorious manhood, yielding up all that life holds dear, consecrating to the Empire his life blood.

The noble lives that have been given have not been sacrificed in vain. Their sufferings beyond all power of tongue to tell, the hardships they so willingly endured, the privations they so uncomplainingly met, the manifold trials they faced with such a gallant and high hearted courage, all worked together in the development of an army of men of which we may be forever proud. The British arms in this awful conflict does not bear a stain. We have met the brutality of our enemies with a spirit of splendid chivalry akin to that of the knights of old. And out of the crucible of suffering heroes have emerged that will ever be the glory of our race, said Dr. Armtage in conclusion.

THE MANIFESTATION OF CHRIST TO THE GENTILES

(Continued from page 21.)

eagerness, but when the enthusiasm has cooled down, and when questions arise and old temptations return. "Count it all joy when ye fall into divers trials," cries St. James. Because, if you endure them, you will come to a knowledge of yourself, which will give you confidence.

It is, no doubt, delightful to see people ready and willing to respond to appeals for workers. It is delightful to see the enthusiastic start of a new work—the bright faces, the light hearts, the swing and verve with which it goes. That is delightful. It is as it should be. But there is something better than this. It is to see a man going on, though his brow is overcast, and troubles and difficulties and failures are about him. When he is

overwrought and cross, when he himself doubts the good of this or that, and yet goes on, like Gideon's host, "faint, yet pursuing." I tell you, my younger brethren, that the work you do, then, is good work. "Ah," you say, "not so good as I can do when I am feeling fit and all goes well." You are wrong. You are doing your very best work in your dark hours, not in your bright ones.

How well Matthew Arnold has put this:—

"We cannot kindle when we will
The fire which in the heart resides,
The Spirit bloweth and is still,
In mystery our soul abides,
But tasks in hours of insight
willed
Can be through hours of gloom
fulfilled.
"With aching hands and bleeding
feet
We dig and heap, lay stone to stone,
We bear the burden and the heat
Of the long day and wish 'twere
done,
Not till the hours of light return
All we have built do we discern."
"Tasks in hours of insight
willed
Can be through hours of gloom
fulfilled."

Yes; there must be insight. Insight is the vision. Insight is the guiding Star. But, the journey to the goal indicated, the fulfilment of the vision can only be accomplished with toil. Through much tribulation we enter into the Kingdom of Heaven.

One Last Thought.—The Star of Bethlehem was from God. All vision is from God. That must be your faith if you are to succeed. You do not create your own vision. Even those false lights of worldliness or of frivolity of which I have spoken are not your own creation. They come from the world around you. But the high and holy things for which you yearn—these are of God. They belong to the Infinite things. You remember St. Paul's speech to King Agrippa, in which he tells of the bright light from heaven in which he saw the Lord Christ. The vision was from God, and the Apostle says, "Whereupon I was not disobedient to the heavenly vision." Yes; the vision constitutes

a call. Let us not be disobedient to the heavenly wisdom.

You will not be without help. The vision itself, the Star itself, sheds light upon your path. Do not fear that you will be abandoned on the way. The peace of God is sufficient to supply every need. I would stir up every faculty of your being—your emotions, your intellect, your will; but I would not have you forget that these must be brought into communion with the Infinite Feeling, the Infinite Mind, the Infinite Will, which we call God, in order that they may continue strong and true. Thus will you be brought upon your way through the coming year, through all the coming years, be they few or many, rejoicing even in tribulation, until you come to that heavenly country, the home of all visions of Truth and of Goodness.

FOR PEACE.

(Tune 77, B.C.P.)

Lord God of Righteousness
On Thee Thy people call,
To ease a world in dire distress,
To pity all in thrall.
For man hath grasped the sword,
And by the sword is slain;
For will to power, hath spurned Thy
word
'Till chaos reigns again.
Oh hear us in Thy love,
Grant penitential tears,
Draw now the distraught heart above,
Remove all guilty fears.
Teach us to know Thy will,
And knowing it to serve;
Though warring may our minds be
still,
Nor from our duty swerve.
Lord God of Righteousness
Arise to judge our cause,
That purity and peace may bless
Where now are sin and wars,
Amen.

Arthur J. Patstone, The Rectory,
Doaktown, N.B. Dec. 21, 1917.

F. E. Hodgins' Sailors' Fund

Date.	Particulars.	Dr.	Cr.
1916.			
June 8.	A. MacRae		\$ 1.00
27.	A. MacRae		1.00
July 27.	A. MacRae		1.00
Aug. 17.	A. MacRae		1.00
Sept. 13.	A. MacRae		1.00
Oct. 17.	R. S. Cassells		25.00
Dec. 4.	Local Council of Women, New Westminster		528.97
5.	Woman's Auxiliary, Vancouver		3,000.00
27.	Drafts in favour Lady Jellicoe	\$3,558.97	
	Particulars of drafts in favour of Lady Jellicoe (£6 5s. 9d.) \$30; (£110 15s. 7d.) \$528.97; (£628 5s. 5d.) \$3,000		
30.	H. F. Hodgins		100.00
Feb. 7.	Drafts in favour of Lady Jellicoe, £20 16s. 8d.	100.00	
9.	For Postal Patriotic Association		150.00
19.	Baldwin		10.00
Mar. 12.	Thurston		25.00
	Turner		5.00
14.	Mary L. Grist		10.00
30.	Draft for Lady Jellicoe, £41 13s. 4d.	200.00	
1917.			
May 3.	Girls of Bishop Strachan School		10.00
June 9.	Com. Lockhart		10.00
	Com. Taylor (Whp.)		4.00
	Mr. Justice Hodgins		25.00
19.	Mrs. R. D. MacDonnell		10.00
	Draft favour of Lady Jellicoe, £12 6s. 10d.	59.00	
25.	Girls of Bishop Strachan School		13.00
July 26.	Rem. to Lady Jellicoe, £2 13s. 5d.	13.00	
I certify that this is a correct copy of the account of F. E. Hodgins' Sailors' Fund, on our books from June 8th, 1916, to and including July 26, 1917			
Geo. H. Ross, Mgr., the Bank of Ottawa, Toronto.			

ROSE ISLAND

By Lilian Leveridge

CHAPTER XXI. (Continued.)

As she sang, a humming bird, glowing in the sun like a living jewel, a ruby set in emerald, hovered a moment above a honeysuckle blossom at her feet, then darted away in search of other sweets. June's eyes, following its airy flight down the hillside, fell upon a gleam of red amid the grass. Perhaps it was a new flower. Rising to investigate, she discovered a patch of luscious ripe strawberries.

"Oh, here's my breakfast!" she cried, hastening to the spot. Having eaten nothing since yesterday noon, her appetite was keen, and she thought she had never tasted such delicious strawberries before.

Refreshed by the fragrant meal, June began to look around her with renewed interest. This was really a lovely spot, and she might as well make the best of it. As she flitted from flower to flower, in and out among the sunshine and the shadows, her clothing quickly dried and she felt more comfortable.

Sparsely scattered oaks and maples sprang from a soft grass carpet on the crest of the hill, and its steep, rocky face was thickly covered with blossoming plants and ferns, with here and there a vivid green moosewood bush, or a little clump of hazels, hung with clusters of nuts in their prickly husks. Bush honeysuckle with pale yellow blossoms, turning to deep orange when rifled of their honey, clambered over the sunny slopes. Here and there its more beautiful sister hung her graceful garlands of clustering honey-cups. Slender corydalis with pale, bloomy leaves and rosy, yellow-tipped flowers, grew in crevices of the rocks, blending harmoniously with the airily graceful wild buckwheat that trailed its festoons of tiny white blossoms from crag to crag; while here and there a late columbine brightened a shady spot. Purple flowering raspberry, rich and rose-like; luxurious clusters of snowy viburnum; spikenard, stately and tall, and pink-belled spreading dogbane draped the hillsides in luxuriant summer splendour.

June's eyes delighted in all this beauty. From bush to bush, from flower to flower she went, until she had reached the lower levels. Here new friends of the flower sisterhood waited to greet her—dainty, pink-veined wood-sorrel carpeting many a bank; fragrant wild lily of the valley, shy pale Indian cucumber root; tiny fragrant blossoms of the one-flowered pyrola, scattered like stars in mossy nooks; fragile, fairylike mitrewort, wonderful in its almost microscopic perfection; banks of nodding pink twin-flower bells, filling the air with a most delicious fragrance; pale green orchids, hardly noticeable in their mossy setting, side by side with their prouder sister, the round-leaved orchid, its spike of silvery blossoms rising tall and stately.

June forgot her weariness as she visited these flower friends, but she must not linger there too long. Across the valley she had seen a hill much higher than the one she had just descended. If she could once reach its grassy peak she felt sure she would be able to find out in what direction home lay.

But that hill was farther away than she had dreamed. The way along the valley was rough and difficult, and the steep wooded slope hard to climb. Long before she reached the top her limbs were tottering with weariness, and she almost despaired of gaining that sunny height against the sky. Only her growing longing for home spurred her on and up until at last, faint and dazed, she stood upon the

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summit. Eagerly she gazed around, north, south, east and west; yet nothing but leagues and leagues of unbroken forest met her eyes. Nothing looked familiar; there was not a solitary landmark to point the homeward way. The last hope died within her heart, and she sank, faint and exhausted upon the grass.

Then again came that sweet whisper, singing in her thoughts: "Fear not, for I am with thee." "The eternal God is thy refuge, and underneath are the everlasting arms." Again the sense of that strong, protective Presence soothed her fears, and overcome with fatigue, she fell asleep.

When June awoke the afternoon was waning. Somewhat refreshed from her slumber, she arose and gathered handfuls of strawberries that were sprinkled plentifully through the grass, and these partially satisfied the cravings of hunger and thirst. Feeling incapable of any further effort she then lay down again under the friendly shade of an oak tree, hoping, trusting, waiting.

As the evening shadows lengthened, the woods became filled with the sweet, echoing melodies of bird songs. A few voices she knew, but many were as yet unfamiliar. A little company of warblers, variously marked with yellow and black and white and orange, passed through the low bushes near her, lisping their little call notes, or trilling their simple melodies. A scarlet tanager flashed, flame-like, in and out amid the deep green foliage, while a bluebird perched just above her head and sang his cheery song. There was a flash of black and white in a rosy beam, and a rose-breasted grosbeak, the beautiful bird that had sung in her dreams that long-ago morning on the Island, alighted in a poplar tree only a few feet away, and poured forth his rich, sweet madrigal. Then up from the tree-tops in the valley floated the wistfully tender, sweetly varied strain of the hermit thrush, the liquid, melting measures of the wood thrush, and the "wood-notes of the veery." There was a rustling sweep of wings close to her face; and a whip-poor-will, that bird of shadows and of mystery, settled in the grass only a few inches from her hand and uttered its plaint of woe. Over the valley a night hawk circled and swooped, and a white owl flew across the setting sun. Did the birds know that one who loved them was lonely? And were they telling her in their own sweet language to hope and trust and pray?

As she listened, June felt impelled to join her own voice in this evensong of love, and raising herself she sang her evening hymn. The birds drew closer around their little human friend and thrilled the air with a wild ecstasy of joy.

Hark! What was that? Scarcely drawing a breath in the intensity of her eagerness, June listened. It came again on the wind—a long, far-away call. Some one must be hunting for her. Could it be that they would find her and bring her home to-night—to Brownie and Robin and Aunt Hilda, and her own little white bed? With all her strength she answered the call, but her voice was faint and weak. How could she expect to be heard? Once, twice again there came that far-away "Halloo!" and then it was heard no more.

The stars came out one by one, and with little flutterings, and sleepy songs the birds quieted down and

went to sleep. June, too, pillowed her head upon the dewy grass, and in dreams visited the dear little home on Rose Island. After a time she awoke, and, sitting with her hands clasped around her knees, she thought of many things.

How strange and solemn it seemed there alone on the hill-top in that silent midnight hour! The moonlight fell in silver splendour over the wide, still world, and the great blue dome of the sky was spangled with a million million stars. The air was soft and warm, and not a breath of wind whispered among the myriads of forest leaves. From far away echoed the eerie cry of a loon, and a wood thrush fluted one silver strain, then hushed again to rest.

June wondered at the deep calm that had fallen over her heart, and why she felt no fear. Her spirit was steeped in the mystic beauty of the night; and awed with its grandeur and immensity, but she was not afraid. As she sank again to sleep it seemed doubtful if she would ever wake again; but waking or sleeping, she felt that all would be well.

The next morning, after a breakfast of strawberries and wood-sorrel blossoms, she set out falteringly in the direction of that call. Home must be over there. It seemed very, very far away, and her strength was ebbing fast, but she must at least make the attempt. Besides, she was very thirsty, and there was no water on the hill. Into the forest-clad valley then she ventured, but made little headway, for she had to rest so often. Flowers she had never seen before and birds of strange and beautiful plumage cheered the painful, lonely way, but home seemed never any nearer. At last she gave up the quest, and sinking in utter exhaustion upon the moss, fell asleep.

Just at sunset June awoke, and raising herself upon her elbow, gazed around her. She had not noticed before what a beautiful spot this was—a little open glade among the pines and tamaracks. In the soft, springy moss, checkered with a lacy network of woven sun and shadow, stood a troop of pink ladies' slippers, floating airily and gracefully on their slender stems. Here, too, was a colony of pitcher plants, their queer little green pitchers filled with water, and their tall, peculiarly fragrant, greenish pink and purple flowers a delight even to June's tired eyes. Labrador tea, snowy and spicily sweet, swamp blackberries laden with white blossoms, exquisite blooms of pink laurel, and tufted grasses, like fairy powder puffs, all contributed to the dreamlike loveliness of this wild garden in the woods.

It was a beautiful place to go to sleep in. Summoning all her remaining strength, June obeyed a sudden impulse to sing the words that rose unbidden to her lips:—

"Anywhere with Jesus I can go to sleep,
While the quiet shadows round about me creep,
Knowing I shall waken, nevermore to roam,
Anywhere with Jesus will be home,
Sweet home."

Then again she fell asleep and dreamed that Robin came and carried her home to Rose Island.

(To be continued.)

She Refused It

"Here's something as good," said the clerk in the store. Said the lady, "I think I have heard that before; pray keep your advice, pray keep yourself calm; what I want is Campana's Italian Balm." This was a sagacious woman. She wouldn't be put off with an inferior substitute; she insisted on having the best toilet preparation on the market.—E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

Boys and Girls

Dear Cousins,—There is a great, long icicle just outside my window, and the sun and Jack Frost are having a fight. Jack Frost is trying to keep him and Mr. Sun is trying his very best to melt him away, so every now and then I look up from my table to see how they are getting on. I think Mr. Sun is winning, but the icicle is melting very, very slowly. He has several little brothers and sisters on each side of him, though, and they keep dropping off, one by one, so my poor, old icicle will be very lonely, I fear, if he does stay on the roof.

I am writing to you with my window wide open and looking south, even though it is cold weather. The air is beautiful, and every now and then a cool, little breeze makes the bare branches rattle. There are lots of squirrels up here, and yesterday I got so close to a big black fellow that I could almost count the hairs in his big, bushy tail. One of the boys christened him Mr. Bushytail, and I think that is a beautiful name. I'm not in the country, though you might easily think it. No; I'm still in the city, but not the smoky, noisy part. I am away up on a hill, and when I go out I can see the city stretching away on each side of me for ever so far. There is one good thing about being a Cousin Mike. I don't have to be in the office *always*, though I've got to go back soon—before I write you another letter.

Big Brother Icicle has just dropped off with quite a loud crack, considering his size. Don't you wish you could see them all?

With love and good wishes for this competition,

Your affectionate
Cousin Mike.

January Competition.

Where, in the second book of Kings, do the following texts occur?

1. Thou shalt not come down from that bed on which thou art gone up.
2. There came down fire from heaven.
3. Knowest thou that the Lord will take away thy master from thy head to-day?
4. The spirit of Elijah doth rest on Elisha.
5. Jeroboam, the son of Nebat, which made Israel to sin.
6. The hand of the Lord came upon him.
7. And the oil stayed.
8. Take up thy son.
9. There is a prophet in Israel.
10. Wash and be clean.
11. They that be with us are more than they that be with him.
12. Wouldest thou smite those whom thou hast taken captive?
13. Two measures of barley for a shekel.
14. The man of God wept.
15. Is it peace?
16. Is thine heart right as my heart is with thy heart?
17. And they brake down the image of Baal.
18. God save the king.
19. For they dealt faithfully.
20. The arrow of the Lord's deliverance.
21. The high places are not taken away.
22. He was a leper unto the day of his death.
23. The brazen altar shall be for me to enquire by.
24. The King of Assyria took Samaria and carried Israel away into Assyria.
25. Let him teach them the manner of the God of the land.
26. They feared the Lord and served their own gods.
27. The Lord will deliver us.

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28. Save thou us out of his hand.
29. And he forsook the Lord God of his fathers.
30. And he carried away all Jerusalem and all the princes.
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Mr. Charles R. Tait, Newtown, N.B., writes: "I was nearly always troubled with headaches, and would often have to stop work for a day or two. I lost many a night's sleep every month with bilious sick headaches, and although I tried doctors' medicines and also many other patent medicines, it was without success. When I had these headaches I would vomit, and could keep nothing on my stomach."

"I purchased a box of Dr. Chase's Kidney-Liver Pills from G. M. Fairweather, Druggist, of Sussex, N.B., and after taking one box I was so much relieved that I continued to take them until I am now completely cured. My advice to anyone suffering from sick headaches is to try Dr. Chase's Kidney-Liver Pills and be completely cured."

Mr. A. S. Mace, J.P., endorses the above statement, and says: "This is to certify that I am personally acquainted with Charles R. Tait, and believe his statement in every way to be true and correct."

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