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THURSDAY, NOVEMBER 23rd, 1916.

No. 47.

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THIS WEEK

Christian Year _____
"Spectator" _____
Sermon _____ Rt. Rev. A. J. Doull, D.D.
With the Egyptian Expeditionary Forces _____
Memorials to the Fallen _____
The Bible Lesson _____ Rev. Canon Howard, M.A.

NEXT WEEK

Advent Sermon _____ Rev. Dyson Hague

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Personal & General

There are 60 men from Wycliffe College, Toronto, or a whole platoon, serving at the front and only one went with a commission.

Up to the present time Oxford University has lost in killed and missing 1,400 out of a total of between 10,000 and 11,000 Oxonians who have gone to the front.

The Rev. Canon Gould, General Secretary of the M.S.C.C., and the Rev. R. A. Hiltz, General Secretary of the S.S. Commission are both in Western Canada.

Canon H. A. P. Sawyer, the Head Master of St. Bees College since 1903, has been appointed Head Master of Shrewsbury in succession to the new Head Master of Eton.

The marriage of the Rev. W. M. Trivett and Miss Bessie Benbow, both missionaries of the Diocese in Honan, China, has been sanctioned by the Executive Committee of the M.S.C.C.

Lieut. Julian Tyndall-Biscoe, son of the Rev. C. E. Tyndall-Biscoe, the well-known C.M.S. missionary at Srinagar, in Kashmir, has been awarded the Military Cross for conspicuous gallantry in action.

The Rev. Principal Vance, of Latimer Hall, Vancouver, B.C., who was one of the speakers at the big Prohibition Rally held in Massey Hall, Toronto, on Sunday, November 19th, was recently elected President of the Canadian Club in Vancouver.

Captain Cuthbert C. Robinson, who has been awarded the Military Cross, is a graduate of Wycliffe College, Toronto. He is the son of the Rev. Cooper Robinson and Mrs. Robinson, who are missionaries of the M.S.C.C. in Japan. He trained with the Toronto University O.T.C.

Chaplain the Rev. A. H. McGreer has been gazetted for the Military Cross. He is the Chaplain serving with the third Field Ambulance and he was awarded the Cross for taking ten men out of a shell hole under a heavy fire. Mr. McGreer is an honour graduate of Trinity College, Toronto. He is a native of Napanee, Ont.

Lieutenant Charlewood D. Llwyd, son of the Dean of Nova Scotia, has been awarded the Military Cross. Lieutenant Llwyd, who went overseas with the second draft of the Sixty-Third Halifax Rifles, was at the time of his enlistment, a member of the staff of the Canadian Bank of Commerce. He has twice sustained minor wounds.

Captain Chavasse, of the R.M.C., the twin son of the Bishop of Liverpool, has been awarded the Victoria Cross for gallant work done under fire amongst the Canadians. Captain Chavasse was constantly exposed to the enemy's fire, yet although so exposed he continued to work right close up to the enemy's lines with the utmost coolness and bravery.

Information has been received that Lieutenant Francis Carl Howard, of the 75th Battalion has died in a German hospital from wounds received in a raid upon German trenches. The home of the deceased officer was in Toronto and he was a member of the congregation of the Church of the Redeemer in that city. He was educated at Upper Canada College.

An important Church event took place in Philadelphia lately when the corner-stone of the Chapel of the Mediator was laid by Bishop Garland. This chapel is to be a memorial to the late Mr. George C. Thomas and the entire Church in America has contributed towards its erection. Bishop Garland paid a high tribute to the memory of the late Mr. Thomas.

Fifty-five sons of British Peers have fallen on battlefields of the war. The last was Lieut. W. Wyndham Tennant, the eldest son of Lord Glenconner, who was killed in France on September 22nd at the age of nineteen. Only a few days before, the death in action of his cousin, Lieut. Mark Tennant, was reported. Four Cabinet Ministers—Mr. Asquith, Lord Lansdowne, Pike Pease and Arthur Henderson—have lost sons, and Lord Crewe a son-in-law.

The death occurred in Vancouver on Saturday last, of Mr. Edmund Baynes Reed, Weather Observer for Vancouver, and for the past three years Provincial Agent of the Meteorological Station. He was born in England 78 years ago and he has lived for 35 years past on the Pacific Coast. One son, the Rev. W. L. Baynes Reed, Rector of St. John's, Norway, Toronto, is at present serving as a Chaplain Overseas.

Further details regarding the conferring of the Victoria Cross upon Surgeon-Captain Noel Godfrey Chavasse, M.C.M.B., the second son of the Bishop of Liverpool, show that he tended the wounded all day in the open under a heavy fire, frequently in view of the enemy. In addition to this he saved the lives of some twenty badly wounded men besides the ordinary cases which passed through his hands. His courage and self-sacrifice were beyond all praise.

At a specially held meeting of the Diocesan Convention of the Diocese of Chicago, which was held in that city on the Eve of All Saints' Day, the Right Rev. Sheldon M. Griswold, D.D., Missionary Bishop of Salina, was elected Suffragan-Bishop of the diocese in the room of Bishop Toll, deceased. Bishop Griswold was born in 1861, and he was consecrated Missionary Bishop of Salina in 1902. He is an alumnus of the General Theological Seminary, New York.

The Rev. Ernest E. Ormiston, a Wesleyan minister, who has but lately completed three years' ministry at Luton, Beds., has tendered his resignation to the President of the Wesleyan Conference with a view to taking Holy Orders in the Church of England. Mr. Ormiston has been for twenty-eight years in the Wesleyan ministry, has held influential posts, and for many years has been a member of the Board of Examiners. Mr. Ormiston will shortly enter for a term at Ridley Hall, Cambridge, and he expects to be admitted to the diaconate at the next Advent ordination.

Through a suggestion that was made unofficially by Bishop Montgomery it has been resolved that a small commission shall be appointed to visit England on behalf of the American Church and carry the greetings of this Church to the Home Church in connection with the National Mission of Repentance and Hope. There have been appointed, as members of that commission, Bishop Brent, of the Philippine Islands, Bishop Leonard, of Ohio, the Rev. Dr. McIlvaine, of Pittsburg, and Mr. Robert H. Gardiner, of Maine. It is understood that each of these has accepted his appointment.

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Canadian Churchman

Toronto, November 23rd, 1916

The Christian Year

Advent Sunday, December 3rd.

"Thy King cometh"—so our Gospel, echoing the words of an old-time prophecy, sounds aloud the Advent proclamation. "Thy King cometh"—there lies the vital centre of the Advent message. The "Coming of the King"—that precisely is an "Advent." For one of the interesting facts brought to light by the recent discoveries among the "Papyri" and "Ostraka," those fragments of writing material from the ancient world which the dry climate of Egypt has preserved to us in such abundance, is this—that the Greek word "Parousia," of which the Latin word "Advent" is a precise equivalent, was commonly in use among the people of Our Lord's time to describe the Royal Visit to any place of a King or Emperor. When the great Potentate of Rome, a Trajan or a Hadrian, paid his visit of inspection to some provincial town, the inhabitants spoke of his arrival as a "Parousia," or an "Advent." And so as the Christian Church looked forward to the promised return of her heavenly King, that return was named the "Parousia," or the "Advent" of the Lord Jesus.

"Thy King cometh"! Wistfully did the disciples of Jesus in the early days look forward to that coming. As they faced the fury of the Roman Empire, and met the lions' gory mane in the amphitheatre, or the tyrant's brandished sword, or the crueller torments of the scorching flame, the Advent Hope promised relief from agony and the victor's crown of righteousness. One of the very few words in the language used by the Christians of Palestine which has been preserved to us in the New Testament, is the Syriac "Maranatha"—and it means "The Lord cometh," or, "O Lord, come."

But in recent years the world has become more comfortable, and the Advent Hope has lost its eagerness. In some hearts these dark days of blood and iron are reviving it. And yet it should ever have shone, and should ever shine, as the Church's beacon light, the glorious mountain standing sentinel at the end of the dark valley of the pilgrimage. For the Coming means the meeting of the King and His Bride, the Divine Lover and the beloved, for whom He died. "So shall we ever be with the Lord," says the Apostle; and in that eternal communion is included all that the heart of man can desire. There is an end of sin—"His servants shall serve Him." There is an end of sorrow and sighing—"And God shall wipe away all tears from their eyes." There is perfection of knowledge—"For now we see through a glass darkly; but then, face to face; now I know in part; but then shall I know, even as also I am known." And there is a marvellous assimilation of the believer into the likeness of His Lord. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Such," writes Dr. Robert Law, of Knox College, "is the furthest view opened to our hope . . . and it is that which, of all others, has proved most entrancing to the imagination and stimulating to the aspiration of the children of God." Well may we re-

(Continued on page 744.)

Editorial Notes

Boys' Leaders.

We endorse most heartily what was said by one of our correspondents in last week's issue regarding the need of greater interest on the part of the Church in the efforts to develop leaders in boys' work. Considerable was done along this line by the Brotherhood of St. Andrew but, unfortunately, this has been allowed in the main to cease. The Church, through the Sunday School Commission, has the machinery that is needed but here we are handicapped by lack of funds. One result of this, as was pointed out, is that many of our boys lose interest and drift away from the Church. In the past the "Boy Problem" was regarded by many as a hopeless one. We know to-day that it is most hopeful, provided we can get proper leaders. The Y.M.C.A. in its Coast-to-Coast Conferences, in which the Sunday School Commission is co-operating to the best of its ability, is trying to develop leaders. Hundreds of Church of England boys are attending these Conferences and yet for lack of a few hundred dollars they are left without leaders of their own Church who will not only guide them in their work but will take back to the Church the lessons learned. Church of England people have the reputation of being very generous to philanthropic objects. We do not grudge what is given to these, far from it. Would it not be wise, though, to extend the same spirit to the activities that are striving to lay better foundations for the future of both Church and State? "Better a fence at the top of a cliff than an ambulance at the foot."

* * * * *

Universities and the War.

There has been a good deal said recently about the enlistment of university students. It is doubtless true that there are many young men in our colleges yet who should have answered the call of their country, but for some reason, known perhaps only to themselves, have not done so. A study of the true facts of the case, though, ought to make any fair-minded man hesitate to indulge in generalities that tend to give a wrong impression and undermine the influence of our universities for many years to come. The Canadian universities cannot, of course, show as high a recruiting record as those of the Motherland, where, we are told, "the corporate life of colleges is suspended, and the Dons as well as their pupils are engaged in war work." We do not wish to distinguish between Canadian colleges, but as we happen to have readier access to the figures of Toronto University, we use them to illustrate the effect of the war on the highest educational institutions in this country. In 1914 there were 2,161 students in this University in all faculties; in 1915 there were 1,853, and in 1916 some 1,315, of whom 585 are women. The number in the faculty of Applied Science has dropped from 563 in 1914 to 192 in 1916, and in Medicine from 660 in 1914 to 399 in 1916. Some 1,340 undergraduates have enlisted since the outbreak of war and 1,823 graduates, or a total of 3,163, of whom 145 have already made the highest sacrifice. It surely ill becomes recruiting officers to say anything that will cast discredit upon institutions that can show records such as the above.

Attacks on the Universities.

It is an easy matter to say that our universities should be closed. It is only one more sample of the kind of thing one hears from men who are forgetting the future. We know, also, that anyone who ventures to enter a protest against this sort of talk is suspected by these same men of a certain degree of disloyalty. We are, however, quite willing to face this and to state unhesitatingly that the highest type of patriotism does not confine its interests to the immediate present alone. We do not mean to excuse any able-bodied young man from enlisting. Far from it. But there are scores who cannot go, whose brains can be turned to account in the days to come in gathering up the fragments that are left and in helping build up a strong national life in this young country. The men who cannot go to the front can still serve their country here at home both now and in the days to come and our universities, instead of being hot houses for a few silken-stockinged dilettantes, have provided thousands of men from the humblest homes with an opportunity to fit themselves for greater service to their God and country. The very existence of the war constitutes one of the strongest reasons for conserving to the utmost the young manhood of our country. One of the tragedies of the war is the loss of trained leaders, men like Captain Drummond, Major Moss and many others who might be mentioned, who will be sadly needed in the days of reconstruction. Their deaths will not, however, have been in vain if they spur the men who are left to greater efforts to preserve and develop in the highest sense the heritage for which they have died. Higher educational institutions are only too frequently made the butt of attacks which should be directed elsewhere, and their value to the life of the nation is far too often overlooked.

* * * * *

The Minister of Militia's Resignation.

The resignation of Sir Sam Hughes as Minister of Militia of Canada came with considerable surprise. We had heard rumours from time to time, but, as in the case of so many other such rumours, we had paid little attention to them. Regarding the reasons for his resignation and its effect we have nothing to say. So far as the fact itself is concerned, we do not see how the Prime Minister could have done other than he did, and the ex-Minister has acknowledged that he practically forced it upon the Premier. We regret exceedingly that it was found necessary, and, while we are not only willing, but glad to give Sir Sam every credit for the great amount of work he has done, for the improvements that he has been instrumental in having made in the camp life of our Canadian soldiers, especially the dry canteen, and for his infectious military enthusiasm, still a man who cannot himself submit to constituted authority is scarcely the man to place in a position of high authority over others. There are few men who could have accomplished what the ex-Minister did in the early days of the war, and we are grateful to him for it. We trust that the Premier will find a successor who will be able to grapple with the still greater problems that are ahead. The successful handling of large numbers of returning soldiers, the disposal of these to the best advantage, both to themselves and to their country, will demand extraordinary powers of judgment and tact.

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Meditations on the Lord's Supper

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

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

MEDITATION No. III.

THE QUESTIONS—ST. JOHN 13, 21:38.

The Lord's Supper was a time when the Disciples would ask questions of their Master. Let us examine the questions. (1) the question about the traitor. Lord, who is it? This question was asked by St. Peter through St. John and received an answer indicating Judas. The question itself was prompted by the Lord announcing, "One of you shall betray me." It suggests self examination, "Lord, is it I?" It is a warning to us all. Probably Judas' sin was the outcome of a series of acts of speculation. He never intended to go so far. The warning of his fall is surely intended as a warning to us all. (2) St. Peter again asked the next questions: "Lord, whither goest Thou?" and in regard to the answer to that, "Why cannot I follow Thee now?" Neither question was answered directly. In reply to the first, Jesus said: "Whither I go thou canst not follow me now." In reply to the second, He foretold the denial by Peter. Peter thought he was ready to go with Jesus even to death. Jesus knew Peter's character better than he knew it himself and warned him that He would deny Him thrice. Surely these two questions and that already considered drive us back to our Catechism and again to St. Paul's injunction. What is required of them that come to the Lord's Supper? To examine themselves, etc. Let a man so examine himself and so let him eat, etc. Had Judas been the only one of the apostolic band who failed we might have thought too little of the warning. We might have said, "He is an exception, the Devil entered into him. There cannot be a second Judas." Perhaps not, but St. Peter's case provides another warning. How often we fail to testify to our knowledge of Jesus Christ for fear of men. In the Brotherhood of St. Andrew there is a collect which begins: Heavenly Father, Thou knowest the cowardliness and weakness of my heart. Is there any worker for Jesus who has not had cause to repent, and to repent bitterly, of lost opportunities? Opportunities lost because of the cowardice of our hearts? Is not the tendency of most of us to live our lives in compartments? In the world we are of the world and conform to the fashions and standards of the world. In the Church we are religious and conform to the standards of the Church. Later, after Pentecost, in Acts 4, we read of the boldness of Peter and John and how the council took knowledge of them that they had been with Jesus. The Lord's Supper is intended to give us courage by bringing us to meet in Spirit face to face with Jesus Christ and living in the consciousness of His Abiding Presence to have the courage to speak to men and women for Him. Experience proves that our fears are often groundless, that when we do speak to men and women about their relation to Jesus they are ready to meet us half-way. But experience also teaches that only by living in the Presence of Jesus do we find the open doors of opportunity and have the words given to us.

Spectator

Comments on Matters of Interest from Week to Week.

"Spectator" attended a few sessions of a Public School Teachers' Convention not long ago and was impressed with one or two features of that educational assembly. In the first place, the extreme youth of about seventy-five or eighty per cent. of the teachers suggested much. Here is an important community, including the area of two populous Ontario counties, entrusting the intellectual training of the childhood and youth of the country to those who have had little experience in instruction and no experience in fatherhood or motherhood. In this situation he could easily see that even in Ontario, which, in some respects, has been an educational leader among the provinces of the Dominion, teaching is still a fugitive livelihood and not a profession. The impulse of economy is still stronger in the hearts of the people than the vision of sound learning, of intellectual enjoyment, of cultured speech and manners. The value set upon the services of teachers is so meagre that few continue in the service beyond the first favourable opportunity to step into something else. Over and over again the truism rings in our ears that of all the manifold and valued resources of this country, incomparably the most precious is the manhood and womanhood of the same. We have a commission of the Dominion appointment charged with the conservation of forests, water-powers, minerals and other things of material value. Are we showing equal solicitude for the development of our resources in humanity on the intellectual, and, above all, on the personality side of our riches? The stream of mere children from our High Schools entering the teaching craft and then making their exit before they have reached full maturity is one of the certain signs that the childhood of our country hasn't yet taken its rightful place in the plans of our leaders. The anything-will-do-for-children theory is far too prevalent. Economy in the character and calibre of teachers is the most unpardonable squandering of resources that a country can be guilty of perpetrating.

* * * *

Another feature of the assembly referred to was the absence of any consideration of those higher things of life, the way in which boys and girls of school age regard their relations to others, and the place of duty in their youthful outlook. How to find a royal road to learning and wisdom, how to make fractions a joy to youth, and geography as interesting as the movies—such, in some measure, seem to be the ambitions of teachers. To be wise without effort, and to be rich without toil, to be honest because it is profitable, and to be pious if it is pleasant—that appears to represent the ethics of the day in many quarters. It should be a standing phase of every teachers' convention to have a paper and discussion upon the ethical and spiritual side of education, using these terms in their broader significance. We have never heard the subject of the ethics of the playground discussed by our educators, and yet there, perhaps, more than anywhere else, is the characteristic inclination of child character manifested, and there, above all other places, may the higher ideal of life be inculcated. The trite remark of a great warrior to the effect that the decisive battles of the world are won

on the playgrounds of the nation's schools may be applied to those still more decisive battles of righteousness and truth within. The spirit of fair play; the spirit that impels youth to "play the game," and not some selfish variation of the same; the spirit of give and take, not with reluctance but good cheer—these are some of the important lessons of the playground, and the skilled instructors will be there to observe and unobtrusively direct. The writer knows one school at least where these principles are followed. In this school boys are presumed to play when it is play-time, and they have to be excused from games for cause, just as they may be excused from lessons. Under such a system play may sometimes assume the appearance of work, but it is an exceedingly important thing, physically, that young people should get the proper exercise out of doors, and it is equally important that they should be taught that they are not at liberty to spoil the pleasure of their neighbours simply because they have a preference for doing something else at the moment. The great sin of the age is selfishness, and, knowingly or unknowingly, the churches, schools, and public benefactors are conspiring to minister to the selfish element in humanity. The universal remedy for vice is to make virtue more attractive and enjoyable. The ideal of the school is to make its lessons so interesting that no one will think of playing truant or stealing off to the picture show. The remedy for empty pews is to make the music and the sermons of the church so delightful that people will go to church because it is the most enjoyable place to be. "Spectator" doesn't wish to be misunderstood. He isn't pleading for gloom and terror to shadow the path of the virtuous, but he does feel that the appeal now made is growingly an appeal to selfishness. We have to exalt duty, to stir the heroic in our boys, and restore to some extent the knightly days of chivalry. There is great need of the infusion of a strong solution of iron into the blood of our race. Youth and health should rejoice in difficult tasks. They should feel the driving impulse of conscience to do the unpleasant things, and congregations should learn to give of their love and enthusiasm rather than wait to be lifted into a seventh heaven by the genius of someone who never comes. It is this new call to duty and service, whether they be pleasant or unpleasant, is the call that the world needs to-day. It is such a call that produces men who defend the world's liberties.

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THE CHRISTIAN YEAR.

(Continued from page 743.)

solve, if this Hope be ours, "to purify ourselves, even as He is pure;" and well may we pray in the words of the Advent Collect, that God would give us grace to "cast away the works of darkness, and put upon us the armour of light." So shall we "have confidence, and not be ashamed" when the King comes.

* * *

Flattery is the politeness of contempt.—Bishop Spaulding.

* * * *

You think now that your burdens are heavy, that your trials are many, that your temptations are fierce; it may be every word true, but if God gives you a conscious hour in which to die, how profound will be the satisfaction and how sweet will be the joy that you bore all loyally and bravely for Christ's sake!

"HUMANITY'S CRY"

A Sermon by the Right Rev. A. J. DOULL, D.D.,
Bishop of Kootenay.

"And there were certain Greeks among them that came up to worship at the feast: These came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."—St. JOHN, xii.: 20, 21, 22.

WHO these Greeks were we know not, whether they were many or few in number we know not, whether their request was at that time granted or refused we know not. One thing we do know, they stand forth forever as types of humanity, and their cry has become the conscious, or unconscious, cry of all mankind in our day and generation.

Firstly. It is the cry of every earnest soul within the fold of the Christian Church.

"Back to Christ" has become an ever-increasing, ever-deepening longing on the part of thousands and tens of thousands in every portion of the Christian world, and in every Communion that calls itself after the sacred name of Jesus Christ. More and more men and women are becoming tired and weary of anything and everything in religion, except those things which really reveal, really unveil, really unite to the Living Christ. Consciously, or unconsciously, perhaps more often unconsciously than consciously, the religiously inclined amongst the men and women of our day are saying to their teachers and their guides, "Sirs, we would see Jesus."

Secondly. It is the cry, the unconscious cry if you like, but still the cry, of the ordinary men and women of our Empire and of our race in this day of dire crisis, and fiery ordeal. We are witnessing to-day the destruction of materialism, and that by the very forces which materialism has created and developed. Men and women to-day are just beginning to recover from the effect of that stunning blow which descended in all its fury and might upon the world of August, 1914. They are slowly, but none the less surely, beginning also to realize that the world, prior to August, 1914, was a world governed and controlled by principles and ideals utterly wrong, and hopelessly misleading. They are thus looking for some safer, truer, more reliable guide than materialism to help them in the task of gathering up the fragments of ruined hopes and shattered ambitions, and of making something out of life that will be permanent, abiding, really worth possessing.

But what is this save a cry deep, earnest, pathetic and passionate, addressed to any who can hear, to any who can help, "Sirs, we would see Jesus." Not only so, but from millions of hearts to-day there is going forth the deep, earnest prayer for the restoration of the blessing of peace, and an even more deep and earnest prayer that when peace is restored, it may be placed upon such a strong, firm, secure basis, that forever it may remain as the permanent, abiding, universal possession of the human race.

In social conversation as men and women meet together, in the columns of the daily newspapers, in magazine articles, in books and booklets, issuing almost daily from the press, you will find this all absorbing subject debated and discussed; how can a universal, permanent, international peace be secured and conserved.

What Christian who knows that peace is the possession and the gift of the Prince of Peace alone, what Christian who realizes that this wonderful and eagerly desired gift can only be bestowed by the Prince of Peace upon those who are ready and willing to own Him, to serve Him, to obey Him, to enthrone Him in their individual and national life as King of kings, and Lord of lords, can fail to hear in this great longing cry of humanity, for a universal and abiding peace, the cry of those whose voices sound again the eager petition of certain Greeks, "Sirs, we would see Jesus"?

Thirdly. The cry, however, is not by any means confined to men of so-called Christian lands. From an ever increasing area of the earth's surface, men who know not the One True God are awakening to a sense of their need of Him. The marvellous development of steam and electricity as motive powers in rapid transit and communication, the growth and expansion of world-wide commerce, the increase of travel, the mysterious, wonderful, and awe-inspiring manner

in which the effects of the great war have been, and are being, felt in every part of the habitable globe, all these have made the whole world one, and drawn even its most distant portions very near and close, the one to the other. In consequence, old Pagan forms of faith are losing their hold, old superstitions are dying out; men to-day in Japan, India, China, and parts of Africa are looking for a power strong enough, pure enough, sufficiently vital to shape anew, and to guide aright both their individual and their national life.

The Oriental world, with a quicker, truer perception than our own, sees, and sees rightly, in this conflict and clash of arms in Europe and Western Asia the clash of two ideals of life, the materialistic and the spiritual. And when the war is over they will look eagerly for some real power to develop and guide aright the revived and purified faith in the spiritual and the supernatural, and in this longing and in this hope of the Gentile world we hear once again in stronger, growing terms the cry of those who would know the truth, and seek until they find it, "Sirs, we would see Jesus." My brethren, the cry in some form is thus almost world wide, well nigh universal, and it goes forth like some S.O.S. signal addressed to no one in particular, yet addressed to all who have ears to hear and hearts attuned to receive it.

And surely, we who are believers in Jesus, we who are members of the Church which is His Body, we who are called and chosen to be witnesses unto Him at home and abroad, surely upon us the solemn, sacred duty and responsibility rests of hearing this cry, and answering it.

This is a day of magnificent opportunity and of tremendous responsibility.

If humanity's cry, "Sirs, we would see Jesus," is to be answered, then clergy and laity alike must realize that the answering of it constitutes the supreme duty of the hour for every Christian man, woman and child. Everything else is, and must be made, entirely, absolutely subordinate.

Christian people everywhere must hear afresh in all their solemnity and intense earnestness the words of our Blessed Redeemer: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"; and remembering that the work of a disciple is to follow and so to reveal the Master, we must one and all lay everything else aside, and concentrate our whole power and thought, our whole time and attention, our whole wealth and influence upon this one thing to bring Jesus to the world and the world to Jesus. How are we to do it?

Firstly. When the Greeks came to Philip, Philip at once consulted with Andrew. There must be consultation together so as to have a definite plan of action. There have been and there are many such consultative meetings.

The Pan-Anglican Congress of 1908, the Edinburgh Conference, the Panama Congress, of this year were of this nature. Our annual meetings of the M.S.C.C., the S.S.C., and the C.S.S. are ever held with this object in view.

It is right, helpful, necessary, most wise and Apostolic thus to consult together, if only we keep ever alive in our minds the supreme purpose of our meeting—namely, the consideration of how best we can answer this cry of humanity, "Sirs, we would see Jesus." All that we must be careful about is that secondary things take not the place of this one supreme primary question, and that these meetings do not degenerate into mere assemblies for the creation and exhibition of machinery, and the discussion of finance.

Secondly. When Philip had consulted with Andrew then Andrew and Philip together go and tell Jesus. They went straight to the fountain head, and so must we.

There must be approach to Christ, waiting upon Christ regarding this matter, and that not merely by individuals, as individuals, but by the Church in her corporate capacity. The great need of the day is not so much to arouse Christian people regarding the obligation of work and service, as it is to arouse them to the need of communion and fellowship with Christ in prayer, meditation and sacrament. To impress upon them that their greatest work and highest privilege is

to take their place by the side of Him who ever liveth to make intercession. When we have consulted together the result must be that together we go to Jesus, and lay our problems and the world's problems before Him.

This does not suit the intensely practical, business-like spirit which is abroad in the Church to-day, and which, when it really speaks the truth, will tell you that it regards prayer meetings, quiet days, retreats, etc., as taking up valuable time that could be more profitably occupied. But none the less it is the way Philip and Andrew found to be best, it is the way the early Church found to be best, it is the way the Church has always found to be best in days of revival and reform, and it is the way and the only way in which a longing, yearning world to-day can find Him Whom it really longs for and desires, and Whom it would really love if it really knew.

Prayer, fellowship, communion with Jesus will, however, not only bring a response from Him for those on whose behalf we make intercession, but they are the means whereby we ourselves shall become fitted, in the only way we can become fitted, to be ourselves the agents through whom He can, and through whom He will, perform this work. Prayer, fellowship, communion with Jesus will make us like Him, we shall know Him, we shall learn of Him, we shall catch His spirit, we shall become one with Him, our faces will glow, our lives become transfigured and transformed by the brightness of His Presence and the glory of His grace.

We shall become living epistles known and read of men; men will take knowledge of us that we have been with Jesus, they will see the life and the character of Christ reproduced in us, and they will have a living proof that cannot be disputed of His existence, of His power, and of His love.

And this is the only proof that the world can or will acknowledge, and only by offering this proof to it in our own lives can we really help the world and answer its cry, "Sirs, we would see Jesus." Jesus must be seen by the world first of all in us, His love and power, His life and character must be reflected, reproduced, shown forth in the lives of His disciples and His followers, and only when it is so will the world fall down and acknowledge that God is in us and with us of a truth.

May He, Who is the way, the truth and the life, grant us grace by His Holy Spirit to bear such faithful witness to Him, that humanity's cry may be answered, that the world may find Him as its Saviour, and that He may see of the travail of His soul and be satisfied.

NEW USE FOR A BAR

A Health Shop for Invalided Soldiers

The bar of the Ogden Hotel at Calgary has been turned into a "handicraft room."

Where liquor gurgled and glasses clinked, the hammer and chisel and plane are heard instead. The counter has been fitted with a sloping top for drawing boards and mathematical instruments.

The frequenters of this transmogrified bar have not to be turned out at closing time by law. On the contrary, when closing time comes they have all to be in.

The hotel, in fact, is now a health-shop for wounded and otherwise disabled members of our expeditionary force. The men do not have to buy health there; it is given them by us, the Canadian people, through our Military Hospitals Commission.

Not as a matter of charity, by any means. It is the repayment of the debt owing to these men, who lent us their bodies to defend our liberty and restore peace.

If we were luke-warm and careless about paying this debt of honour, we should not deserve the liberty and peace for which these men volunteered at the risk of their lives.

We cannot pay the debt with medicine and surgery alone. To restore them thoroughly, fitting them to take their place in the working world as soon as they leave, they need exercise of body and mind—exercise of course carefully arranged in proportion to their strength.

And so it comes about that wood-working and mechanical drawing, gardening and poultry-keeping, typewriting, and the good old "three Rs," are all enlisted to help in equipping the disabled soldier with health, energy and ability for a life of independence.

NEW BOOKS

The Grand Adventure.

By Rev. Professor Robert Law, D.D., LL.D., Knox College, Toronto. Upper Canada Tract Society, or McClelland, Goodchild and Stewart, Toronto. (219 pp.; \$1.25 net.)

Some years ago Professor Law established a reputation for accurate scholarship and lucid expression in his "Tests of Life," a commentary on the First Epistle of John. Later, his "Emotions of Jesus" edified an increasing circle of readers. This present book is his first volume of sermons, we hope, to be followed by many more. They are not war sermons, although some of them deal with problems of Providence and Life raised by the war. They are not to be classed with the "tonic" literature, which is so much in vogue to-day. They are sermons with all that the word "sermon" means in teaching, illustrating and applying the truths of the Word of God. The volume gives one the true idea of the dignity of preaching, because the sermons are not the efforts of a man struggling to hold the crowd by catchwords and witticisms, but rather of a man who is convinced that the clear statement and application of God's truth is the thing the people need and desire. So the sermons have a solid worth lacking in a great many pulpit "talks" of to-day. Dr. Law's scholarship and consecrated penetration can be seen in his treatments. He does not avoid doctrinal sermons. If all preachers used language as graceful and vigorous as he, everybody would desire doctrinal sermons. It is refreshing to read sermons which ring true on the Atonement, Incarnation and great Christian verities, amid these modern *ifs* and *ands*. Dr. Law admirably anticipates the difficulty of the average thinker on his subjects. He has read deeply in the book of human nature. His outlook on life is sanely optimistic and sympathetic. His directness of challenge and appeal regarding personal religion may well be copied. These seventeen sermons will make good reading for the layman and admirable examples for the clergyman. We wish we had space to give some aspects of his treatments. Here is one: "Why hast thou forsaken me," is the absolute of faith, its last and fiercest trial, its last and loftiest triumph." The dedication of the book is touching, "To my soldier-sons, Robert, Ralph and Ronald, and their comrades in the 19th and 187th Battalions, C.E.F."

The Old Blood.

By Frederick Palmer. McClelland, Goodchild and Stewart, Toronto. (390 pp.; \$1.40 net.)

A capital story about a young American in whom the "old blood" is fired by an experience of German bullying in the advance upon Paris. He enlists and is badly cut up. By a marvel of surgery he recovers sight, hearing and speech and marries the nursing sister who has been true to him through his deep darkness. The best of the story is that the background is not writer's stuff. Mr. Palmer knows better than most men what goes on at the front in battle, camp and hospital, as is shown by his book "My Year of the Great War." The book is not a mere war yarn. The characters are vividly and consistently drawn and developed.

The Village Gods of South India.

By the Bishop of Madras. Association Press. (170 pp.; cloth, 2s. 6d.)

The question is often asked by country clergy in Canada, "What are the actual conditions of village and town life in India as compared with corresponding conditions here?" So far as the religious life is concerned, this query has been most admirably answered by the Bishop of Madras in his recent book, "The Village Gods of South India." For some years past the Bishop, during his travels throughout his huge diocese, has made it a point to make full and careful enquiries about the gods of the villages he visited and how the lives of the people centred around them. The results of these personal investigations he has now published. They consist of a series of plain, unvarnished accounts of the actual characters and functions of the gods, their influence on their devotees, and the rites and ceremonies employed in their worship. The fifteen illustrations which accompany them help greatly in visualizing the scenes which are already very graphically described.

"To have the courage to take no notice of an injury is to be even with our enemy, to forgive is to be above him."

The General Convention of the Church in the United States.

From The Churchman, New York.

Bishop Gailor elected chairman of the House of Bishops.

Amendments to canon on marriage and divorce, refusing remarriage to all divorced persons, lost.

Bishop Lloyd and Mr. George Gordon King re-elected president and treasurer, respectively, of the Board of Missions.

Board of Missions reported receipts for last thirteen months: \$1,543,780.88, balance in hand, \$31,190; reserves, \$748,776.06. The Woman's Auxiliary gave \$352,174.04 and the Sunday Schools \$193,049.20 during the triennium. Apportionment for 1917 \$1,400,000; appropriations, \$1,640,000; difference to be made up from legacies and interest.

New Hymnal reported with 559 hymns; 126 new ones added and 200 old ones dropped. Final action in 1919.

Prayer Book revision begun. Further action in 1919.

Detroit selected as meeting place in 1919.

Albany permitted to elect a coadjutor.

Resignations of Bishop Osborne, of Springfield, Illinois, and Bishop Johnston, of West Texas, accepted.

Approval of election of the Rev. James Wise, of St. Louis, as Bishop-Coadjutor of Colorado (since consecrated).

Approval of Minority Report on election of negro suffragans in place of the creation of separate racial districts.

Suffragan Bishops refused a vote in the House of Bishops.

Revised translation of Italian Prayer Book ordered.

Women refused admission as deputies to the General Convention.

Proportional representation of dioceses in General Convention defeated.

Missionary suffragans may be elected for Missionary Districts.

Jewish communicants permitted to observe racial and national festivals.

Commission on Press and Publicity made permanent.

The Rev. Hugh Latimer Burleson, S.T.D., of New York, elected Missionary Bishop of South Dakota. The Rev. Frank Hale Touret, of Colorado Springs, elected Missionary Bishop of Western Colorado.

Suffragan Bishop's tenure of office not to be affected by death of diocesan.

The Panama Canal Zone was created a Missionary District.

New Lectionary approved.

Permissive use of alternative new Lectionary.

The Church was reported to have 5,750 clergy, 1,080,000 communicants and 4,000,000 adherents.

Fully \$100,000 was subscribed at the Convention for various missionary objects.

New missionary policy agreed upon.

The Church Abroad
Christianity Imitated

AN increase of 610 Sunday Schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, Secretary of the Japan Methodist Sunday School Board. This movement to hold the children of Japan for Buddha was inaugurated at the time of the Emperor's coronation in the fall of 1915, and in April of this year, six months after the coronation, there were 800 Buddhist Sunday Schools in Japan, with a registration of 120,000 children. The increased interest in Sunday School work in Japan, caused by the coming World's Sunday School Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday School Board that acts for all Japan. This board gives a banner to the best Buddhist Sunday School and confers medals for special merit. The child having the best record in each Buddhist Sunday School is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

In every detail the Buddhist Sunday School imitates the Christian school—the same officers and committees, the same classification of departments. They have even gone so far as to organize Mothers' Meetings, Young Men's Associations, and special meetings for children corresponding to our Children's Day, Rally Day, etc. In literature for children, it is difficult to tell which is Christian and which is Buddhist, so closely do the text cards, "Life of Buddha" series, attendance cards, etc., conform to those used in Christian Sunday Schools.

But the climax of imitation is reached in the music. Christian hymns, words, tunes and all, have been appropriated. Such songs as, "Oh for a Thousand Tongues to Sing," "Jesus Loves Me, This I Know," "Bringing in the Sheaves," "God is Love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as "Heavenly Father," and to him are ascribed many of the attributes of the Living God.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday School work. During the past two years there has been an increase of 898 Christian Sunday Schools in Japan, with an added enrollment of 41,753 students. It is also an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday School advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

In the course of an address made recently in Philadelphia, U.S.A., Baron Sakatani, former Mayor of Tokyo, a banker and one of Japan's most prominent business men, said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years," he said, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side." He expressed his opinion that the Sunday School was the best means of filling up this gap, and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday School work in America," said the Baron, "is that so many successful business men are giving so much of their time and energy to the building up of the Sunday School, and so many workers are giving free service. This safeguards the future of America."

Good deeds are very fruitful. Out of one good action of ours, God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren and incommensurable, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others—
Bishop Hall.

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With the Egyptian Expeditionary Force

From a letter to the Principal of Wycliffe College, Toronto, from a Student at the Front.

I HAVE had some varied experiences since I wrote last. Though we are not in the thick of the conflict we are kept tolerably busy in this segment of the "far-flung battle line." We live strenuous days far out on this ancient desert, battling, not only against our wily friends the Turks, but against climatic conditions well-nigh intolerable—scarceness of water, the blazing sun that beats pitilessly all day on the dazzling sand, the chilly nights, the fever-laden mists of morning, the plague of flies by day, the onslaughts of mosquitoes by night. In spite of such disadvantages we manage to scrape along fairly comfortably, a very brotherly company, making the best of everything as all true soldiers should.

Of course, we would like to be in France, and constantly discuss our prospects of getting there; not in any particular desire to be doing wondrous deeds of derring-do midst shot and shell—we have had too much of that in the last two years to hanker for it now—but simply because we greatly desire to be doing the most we can, bearing our full share of the burden, claiming our share in the victory.

At the same time we know that our post here is not without honour—our work is most important work; and now that the three-days' battle of a fortnight ago has crowned with complete and glorious success all our weary toil and patient waiting, we feel more content.

I had been out on solitary out-post duty, away in front—strenuous and uncomfortable enough, but tame and fruitless so far as excitement was concerned. After a week of it I contracted an attack of gastritis, and, on returning to the battalion, was, to my disgust, bundled off to hospital. It is a long journey from here to the Base Hospital, and I was well shaken up in the course of it, nor was I sorry to be carried at last aboard a comfortable hospital train, and, some time later, weary but content, I was enjoying the nigh-forgotten luxury of clean, white sheets, stone walls, cool drinks, and the tender ministrations of a gracious Sister. That was in Port Said.

After two days I was removed to Cairo. The hospital I was in there had been the Sirdar's Bungalow, the residence of Wingate and Kit-chener before him. The very fact that I was in Cairo helped more to get me better quickly than oceans of medicine could. I was so anxious to see the places I had read so much about. Soon I was allowed to sit in the garden, a big, shady, English garden, with cool green lawns, so restful to eyes tortured by six months of sand; by spreading trees; simple flowers breathing the fragrance of home; and bubbling fountains of clear water that seemed such a profligate waste to one who had so long measured out his scant daily supply in drops almost, so many for washing, for shaving, for teeth and for drinking.

There followed a wonderful week in which I went about in a veritable Arabian Nights Entertainment, saw the famous bazaars, visited the great mosques, the Coptic churches, tombs of innumerable kings, stood awestruck before the majesty of the Sphinx, and the ageless Pyramids, saw even the spot which tradition tells is that on which the little Moses was picked from the silver Nile by the daughter of Pharaoh.

Like a bolt from the blue there came, in the midst of such pleasant occupations, the news that there was furious fighting here, so at once I turned all my energies to beseeching the doctor to send me back to my battalion.

He had intimated that he intended to send me to a Rest Camp on the island of Cyprus. I managed to get out of that, but had to content my-

self with being passed on to a Convalescence Hospital at Alexandria.

There I spent a week in ideal surroundings, but could not appreciate it—I was so sick that I had missed the fight, and worried about the fate of this battalion in it—for I could get no news.

As a matter of fact their casualties were amazingly light, considering the fact that they played a large part in the battle, helping to withstand the fierce Turkish attack, spending three days under constant fire, and taking part in the pursuit of the shattered and fleeing enemy. They were specially congratulated on their work; and of course they were greatly bucked up by the King's telegram.

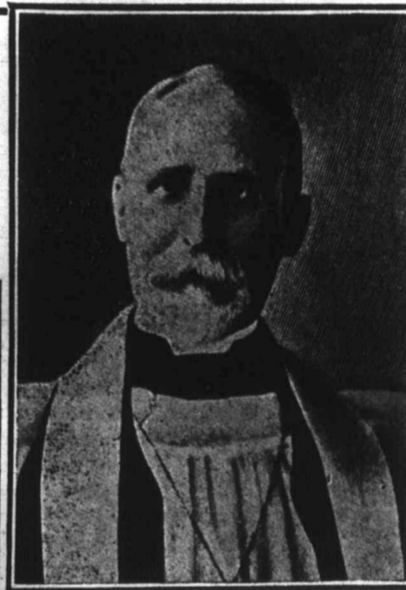
The victory was complete and decisive, the more to be welcomed since it is really the first definite victory we have had against the Turks in the war.

For once the tactics and foresight of the Staff were fully justified; everything happened just as we had hoped and planned.

Things are back to normal now; there is the usual aftermath of battle; the placid face of the desert is disfigured by ugly shell-holes; the verdant palm-groves are mown down in places, and there has sprung up the inevitable crop of little wooden crosses that mark the resting place of those good comrades who have joined the mightier army.

These, for a season, mar (and adorn) the face

All Saints Cathedral, Halifax.



Archbishop Worrell

of the desert, but she looks on unmoved and indifferent; the petty squabbles of men, the cries of victory, the groans in death—were they not old to her ten thousand years ago?

It must seem a small enough affair to you, this little victory of ours, fit to be crowded into a half-column of newspaper, and forgotten as quickly as read. So mind-staggering has this mad war become; the first shout of battle has swollen now to a thundering, jarring roar that deafens all the world; but through it, even now, there pipes the clear, sweet melody of victory, a melody that will continue, ever higher and more increasingly, until it drowns the rest in mighty organ peals that will gather all the music of the world into an anthem of peace.

I had a long journey getting back here, uneventful, save when at Kantara my wagon shed a wheel, and wagon, horse and I overturned in the crowded traffic—none the worse, saving the wagon of course.

It is good to be back here, and good it was to receive a hearty welcome back from all and to feel that my men were glad to see me again. We have been through many strange experiences together, and the ties of affection are real and strong. I am very proud of the battalion I belong to, and love my men, but we all naturally look forward to the happy day when this time of night will be overpast, and the appalling slaughter cease.

The Saviour the world craves is not a Saviour who shall explain away, but one who shall take away the sin of the world.—Selected.

"To the Glory of God"

Memorials to the Fallen.

IT is not my desire in the least degree, to ignore or despise the tokens of affection and love which are set up and being set up in our churches, in loving memory of those who have sacrificed their lives for the cause of right against wrong in this present war.

On the contrary, it is because I value the manifestation of such love and affection that I venture to express, not so much an opinion, but a suggestion on this matter which is looming up ever larger on the horizon.

A brass or bronze tablet, fittingly inscribed under the heading "To the Glory of God," is what we find erected to our blessed departed, and as I read the inscription, I ask myself, "is such a tablet, after all, adding very much to the glory of God, and is it a worthy memorial to our loved one, and, moreover, is it an adequate expression of our love for the departed?" and, in fullest respect to God, to parent, or widow—and to the brave fellow who has given the most tremendous thing he can give,—I feel I cannot but answer the question without the affirmative. A tablet is not a memorial in the true sense of the word, but a something which should or could be placed on the memorial proper.

So many are wondering what they shall do to perpetuate the memory of their departed; few seek the advice of either Bishop or Rector—and perhaps worst of all, there does not seem to have been the much looked for and needed lead and advice given by Bishops and Rectors in this matter; consequently, we see, what to many kindly disposed Church people appears to be, a negative sort of memorial.

Does not a tablet, unaccompanied by anything else, appear a rather dead sort of thing, when compared to something which is a real memorial?

What then is to be done? It is a time when many earnest Christians are longing to do something which will not only be a memorial, but fully justify and carry into lively effect, the dominating words, "To the Glory of God."

I would humbly suggest that the Bishops and clergy recognize this opportunity by deciding among themselves how best to advise those seeking to erect memorials. It is late in the day, perhaps, but not too late.

I am not altogether in favour of enriching the already beautiful churches in our cities and towns, although this enrichment might come as a local touch in addition to the truer memorial. There are other more important, and I may say, essential, memorials.

One man, as a memorial to his loved one, erected a much-needed church in the Mission field, another erected a hospital, and in both cases, the buildings were not only erected, but endowed sufficiently to carry on the work for all time. May I just say a word here regarding erection of memorials of this sort. There are such which are deprived of being fully to the Glory of God, simply because of lack of endowment. Is not such a building rather an unfinished memorial? Yet there are too many. So, let our memorials, if they are to take the shape of churches or hospitals, be adequately endowed. God created man, and endowed him with the necessary breath of life to do the work intended by the Creator, therefore, let our memorial buildings have the same necessary endowed breath.

We are in sore need of men for the ministry; there are sufficient to be had, but why do they not come forward? The clergy are quite human, yet from the meagre stipends which some receive, one would feel that these men are expected to live on air and water to too large an extent,

(Continued on page 755.)

THE FIERY TOTEM

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

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

CHAPTER III (Continued).

The day wore on, and still no signs of the wanderers, while the anxiety of the boys rapidly increased. And when night came, without bringing any news to allay concern, they then began to decide that some serious accident must have taken place.

Until late into the hours of darkness the two lads sat by the camp-fire, starting hopefully at each sound from the forest or river—ready to believe that any whisper of Nature must be the sound of a reassuring messenger.

How different it was from their usual little camp-fire gatherings! At such times they were wont to loll about while reciting the many incidents of the day just gone, and planning fresh exploits for the morrow. Even last night they had thus sat and planned the expedition that had ended in adding a heavier gloom to the night.

The fire-flies flickered their tiny lamps, the night-hawks shrieked as they swooped from the heavens, the owls hooted their dismal cries, and the wolves wailed in the distance as they fought over the remains of the antelope that had been left to them.

It must have been near midnight when Bob broke an unusually long spell of silence.

"Well, old boy," he said, with forced brightness, "I guess the best thing we can do is to turn in. They won't be back to-night, that's certain."

"Yet—one might come. I wouldn't like to be asleep if—if there was any call, you know."

"Then we'll take it turn about—two hours asleep, two hours watch," was the elder boy's practical suggestion. "Besides, very likely we are worrying ourselves without need. Anything may have happened to keep them from returning—not even an accident, as we've been supposing. One never knows what may take place in the backwoods, and—perhaps they were forced to wait till morning."

Bob knew, and Alf knew as well, that it was but a plucky attempt to look at fears in the best light—an effort to convince both against their conviction that their evil forebodings were groundless.

But Alf was not easily convinced. "I am sure that nothing except accident could have happened to prevent at least your father or mine from returning to camp. They would know that we should be worried. And no matter how far they went by canoe in the morning, there has been plenty of time to walk the distance. I can't help thinking that they came upon tracks of the moose, as they wanted, and —"

"Hush," interrupted Bob, kindly. "Don't let your imagination run away with you like that, old man. Besides, you know what good shots both our fathers are. They know the ways of most big game. No; I can't think that you are right. Such an accident *might* happen to one—even the finest trapper; but, to both—believe me, it's out of the question. Now, turn in like a good chap. I'll take first watch."

"You'll wake me as soon as the two hours are up?" pressed Alf, reluctant to leave the watch when he might have first signs of news.

"Yes, I'll waken you. Don't worry about that. You are tired as a dog as it is—what with fighting lynxes and other excitements. In two hours you'll find that I'll be too ready for sleep to let you doze a second over time."

CHAPTER IV.

Friends or Foes?

SO sudden had been the attack when the two men were snatched from the waters of the treacherous Athabasca, that they were too confused to realize what was taking place. No signs of any prowlers had been previously evident, though possibly the fact that danger from that quarter was unconsidered might have secluded what would have been discernable by suspicious eyes.

Moreover, the men were so exhausted by the adventures through which they had just passed that they were only able to offer feeble resistance, and, by the time their scattered faculties were collected, they found themselves lying bound in the centre of a chattering throng of Indians.

Such conduct was certainly surprising in these days, when the redmen are a peaceable people who have learned to regard the pale-faces as well-meaning friends, and have long since buried the hatchet of tribal feuds.

"What on earth can be the meaning of this?" Arnold questioned of his companion, who lay at his side.

"It's certainly extraordinary," the other man said. "Yet they don't seem particularly aggressive."

"No. They offered no indignities, such as would have been our fortune in olden days. But did you notice how that old warrior examined the knots himself? He seems to be a sort of headman. I can remember a smattering of a few dialects, and I am sure I heard him say to the braves; 'Not too tight. Do not hurt the pale-faces, but keep them firm.'"

"It's certainly mysterious," said Holden. "Perhaps we have arrived in the middle of some sacred feast. Or perhaps we've come upon them when they were about to carry out some form of lawlessness."

Arnold shook his head decidedly. "No. There are no signs of feasts. As for the latter, these are Dacotahs—one of the most law-abiding tribes. We'll have to look further than that for an explanation. Of this I am certain: we are in no immediate danger. That they are chattering about us is evident from these side-glances; but there is nothing hostile in the looks."

"More like awe than hostility." "Just what I was thinking. But see! That old warrior is coming our way again. We'll learn something this time, perhaps."

As Arnold spoke, an old Indian was seen to step from the chattering crowd. He was tall, well built, and still a fine specimen of manhood, though his face bore traces of many years.

That he received the homage due to rank as well as to years was made plain by the respectful way that a path was cleared, so that he might pass through the group of twenty or thirty redskins. He carried himself with the air of one who commands respect as his right.

All the same, though there was no hesitation in the steady stride with which the Indian approached the captives, nor in the stern set of his face, there was something in his eyes that indicated awe in the heart. The other Indians barely attempted to conceal their feelings. Throughout there was the expression that seemed to say (to put it in plain English): "Plucky of you, old chap. But better you than me!"

(Continued on page 755.)

Prayer Book Studies

By the Rev. Dyson Hague.

INTRODUCTORY.

IT is cheering to find what an interest the average Churchman takes in anything that elucidates the teaching of his Church or throws light upon the beauties and meanings of his Prayer Book. It seems to indicate that Canadian Churchmen are realizing the value of the Prayer Book and its importance as a present-day asset of the Canadian Church. The Prayer Book is more than a book. It is an institution. It is an education. It is a monument. It is an energy. It is a victory. It stands firm from age to age as a sign and a signal to tell to generations the story of a battle fought and a victory won by fire and blood, in truth and right for God and Christ's Gospel. For centuries the Church and nation of England had been enslaved. The tyranny of an alien usurper ground down the people, and under his imperious claim the submissive land sank in superstition (Is. 60:2). The national spirit was at times almost submerged and the national Church a mere appendage of Rome, with all its soul-numbing ceremonies and doctrines. And then the Spirit of God moved upon the darkness of the national chaos, and God said, Let there be light; and there was light. In 1382 the greatest reformer of Europe gave to England's Church the Bible in English. It is a year to be held in memory by English Churchmen. The translated Bible was the laying of the foundation-stone of the reformation of England's Church. And then came the printing press. And then came the New Testament in Greek (1516). And then came the study of the Bible by some of England's most influential Churchmen (1528-36). And then came opened eyes (Ps. 119:130), and young men began to see visions, and old men to dream dreams. And then came the Tyndale-Coverdale Bible in 1536-1538, translated by Tyndale, the martyr, and Coverdale, afterwards the Bishop. The Bible is now in the hands of the laity. And then came Cranmer's Bible in 1539-40, and the Word of God now lies open in every Church of England. And in the glory of that light the men whose eyes God opened began to do and dare, and at last the morning dawned, and the light broke over England again. They saw in that light how low they had sunk, and how nearly lost were the liberties of the Church and the rights of the laity. They resolved that England's Church should be once more the Church of the people, that the intolerable burden of the Romish ceremonies, the Latin services, the dark and dumb ritualism should forever be abolished, and the Church of England be free in the freedom of the Truth (John 8:32-36). And then at last, when we know not, how and where we know not, there came the Vision Splendid, the glorious ideal, that instead of a mass of services for ecclesiastics, and priests and choristers, that the laity could not attend, and could not enter into if they did, and, instead of the service of the Mass, with all its falsities, there should be just one Book of Common Prayer, with its simple, scriptural and edifying services, all in English, all for the people, and for all the people alike. It was a totally new concept in the Anglican Church. It was not a mere adaptation of the old Roman services. When our Bishop-reformers started out on the path of liturgical reform their ideal seems just to have been revision, adaptation, translation, and abbreviation of the old Latin services. The idea of compilation did not seem to have en-

Progress of the War

- November 14th.—Tuesday**—Sir Sam Hughes' resignation accepted by Premier Borden. British advance a mile on a five-mile front along the Ancre River and take 4,000 prisoners. Serbs make progress towards Monastir.
- November 15th.—Wednesday**—British advance continues. Village of Beaucourt taken and 1,000 more prisoners. Roumanians losing ground.
- November 16th.—Thursday**—Further gains and more prisoners by British. Serbians pressing in on Monastir. Roumania wins in the Dobruja but loses on the north.
- November 17th.—Friday**—Enemy retiring from Monastir.
- November 18th.—Saturday**—Roumania still losing ground in north. British make headway on Macedonian front.
- November 20th.—Monday**—Monastir taken by Serbs and French. Losses and gains reported from Roumania. Total prisoners taken by British on Ancre 6,962.

tered their minds. But, little by little, through the leading of God's Spirit, their thoughts were gradually led to the idea of a real Anglican liturgy. In 1532-34 the Pope was cast out and England severed from his rule. In 1544 the grand old Litany was produced, the first sample of Anglican liturgical originality. In 1549 the first Prayer Book was published, and in 1552 it was revised and re-edited, the Prayer Book practically of to-day. In 1559 the Prayer Book emerged from a Pentecost of calamity, signed and sealed by the blood of the Martyr-Bishops, who made the supreme sacrifice of life that the Church of England might be redeemed from the bondage of Roman tyranny. They died that England's Church might have the truth of the Bible and the liberties of the Prayer Book; the rights of England's people to worship God, in a worship "that every man may understand, and that heart, and spirit, and mind may be edified." They had grasped the meaning of John 4:23, 24; 1 Cor. 14:15. The Church of England was not born at the Reformation (as some men foolishly assert), but it was born again. It was released from Papal bondage. It was disenthralled from Romish superstition. It was revitalized by the Spirit of God (Ezek. 37:1-10). It received a new heart and a right spirit (Ezek. 36:26). It stood redeemed, regenerated, and disenthralled by the emancipating power of God's Word (Gal. 5:1) with two Books: one, the secret of its transformation, the Bible; the other, the expression and exponent of its reformation, the Prayer Book. No one can truly realize all that our Prayer Book has been to England, what inspirations, and energies, and spiritual activities it has generated, what a vitalizing and revitalizing force it has been in the heart, the home, the school, the State, the Empire, unless he grasps the marvel of the birth throes through which it was born, and the wonder of the grace by which it was developed. In fact, no one can truly appreciate and interpret the meaning of the Prayer Book unless he is guided by the same Spirit Who led the great Archbishop and his fellow-workers in the efforts of the first Compilation Committee to produce a volume which so pre-eminently exalts Christ, sets forth the Gospel, edifies the soul, and gives glory and honour to God. (See Canadian Church Prayer Book, pp. 19, 20.)

s of the War

11th.—Tuesday—Sir Sam... resignation accepted... British... along the Ancre River and 1,000 prisoners. Serbs progress towards Monas-

12th.—Wednesday—British... continues. Village of urt taken and 1,000 prisoners. Roumanians ground.

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the Choir of St. James' Cathedral, Toronto.

Sunday Next Before Advent. Holy Communion: 259, 260, 373, 525. Processional: 7, 536, 599, 604. Children: 688, 694, 701, 702.

First Sunday in Advent. Holy Communion: 237, 241, 250, 257. Processional: 58, 59, 63, 527. Children: 685, 697, 702, 704.

The Bible Lesson

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

First Sunday in Advent, 3rd December

Subject: The King and The Kingdom Isaiah II.: 1-9.

I.—To get the proper setting of the lesson we must consider, first, that this passage is a Prophecy. It was, therefore, given by a Prophet. A prophet is one who tells out God's truth. He may declare God's truth about the present or the future. He is God's spokesman. Abraham and Moses were prophets, although their witness had more to do with their own times than with the future.

The prophet who gave us this lesson was Isaiah. He was the greatest of the Old Testament prophets. His work as a prophet covered about forty years, from 740 B.C. to 701 B.C. This prophecy, then, was made by Isaiah more than 700 years before the coming of Christ. It was a prophecy about the future, but had special lessons for the prophet's own time.

II.—The Division of the Lesson. The former part of the lesson (verses 1-5) is about the King; the latter part (verses 6-9) is about the Kingdom. A great many prophecies of the Old Testament are about the King and the Kingdom. All true prophecies must have a fulfilment. The New Testament tells us about the fulfilment of some of the prophecies of the Old Testament. We may, therefore, look in the New Testament for much light upon the subject of the King and the Kingdom. Our lesson is an Advent lesson, because it tells us of the coming King and of the great days of His perfect Kingdom.

III.—What does Isaiah tell us of this coming King?

1. He tells us that the King is to come from an old Royal Family. A man named Jesse was the head of that family, and his son, David, was Israel's greatest King. The old kingdom had been broken up before this prophecy was made, and still darker days of division and exile were to come. Isaiah gave to the people a great Hope. A new shoot shall spring out of the old root of Jesse.

Suppose you had in your garden some valuable, named varieties of roses and that they had been trampled upon and broken down until nothing remained but the roots, and even many of these were dead. Then, one day, you observed that one root (let us call it Jesse) showed a strong, new shoot, and you were glad. This is the kind of illustration the prophet uses to give the hope and the promise of the coming King.

This prophecy was fulfilled when Jesus was born in Bethlehem. The old Royal line of David was revived in the new shoot that came out of the root of Jesse. Hence Jesus is called the Son of David.

The new King was not to restore the old Kingdom of David, but to found a new Kingdom, spiritual in character and everlasting in duration.

2. Isaiah tells us about the King's character. The chief thing is that "the Spirit of the Lord shall rest upon Him" (vs. 2). He is to have, in all their perfection, the gifts of the Holy Spirit. These are generally spoken of as sevenfold, and may be illustrated by the Scriptural picture of a seven-branched candlestick. Consider the main, upright part of the candlestick as representing the "Spirit of the Lord." Branches, in three pairs springing from this main stem, will then represent wisdom and understanding, counsel and might, knowledge and the fear of the Lord. (A simple drawing will indicate these and will aid the memory.)

At the baptism of Jesus there was literally fulfilled the foreshadowing of this text (St. Matt. 3:16). All the Saviour's life showed the power of the Spirit, "ripeness, but also sharpness of mind; moral decision and heroic energy; piety in its two forms of knowing the will of God and feeling the constraint to perform it." Jesus gave an interpretation of these in His own life, and showed even tenderer graces than any of which Isaiah spoke. See in the Bishop's prayer in the Confirmation service how these same gifts are asked for those who are confirmed. The same gifts which Jesus had and the same Divine spirit may be given in a measure to us. God giveth the Holy Spirit to them that ask Him.

3. Isaiah also shows how the King's actions will grow out of the King's character.

His judgments will not be superficial—not by sight or hearing—but by a Divine insight and a righteous standard. He needed not that anyone should testify concerning man, for He knew what was in man (St. John 2:25). For examples of the King's judgments and quick understanding, see His dealing with Nathaniel (St. John 1:47), the woman of Samaria (St. John 4:19, also 20), etc. For example of reproof, see His dealing with money changers (St. Matt. 21:12, 13), Pharisees, etc. (St. Matt. 16:2, 3, 6).

IV.—What does Isaiah say of the Kingdom?

1. He states that it is to be a Kingdom in which Peace and Love shall be forever. Beautifully poetic is his description of the unbroken harmony of that Kingdom, the wolf and the lamb, the leopard and the kid, the cow and the bear dwelling together in unity and peace. But this is more than poetry. It is a picture of Nature Redeemed, as well as man redeemed. Indeed, the redemption of Nature

seems to be bound up with the redemption of mankind.

In the beginning the lower animals, as we call them, appear to have been without fear of man and without hostility to him (Gen. 2:19, 20). One result of the Fall was the breaking of that concord in which all nature was joined. Isaiah indicates that there shall be a restoration of harmony. St. Paul also agrees with this. The whole creation groaneth and travaileth in pain together... waiting for the adoption, viz., the redemption of our body (Rom. 8:22, 23).

The poetic conception of the passage points to the quelling of man's rebellious heart, the overthrow of all evil and disturbing passions, and the emancipation of the race. True humanity, which is God-likeness, shall have its day. This is the shall be—the consummation of the Kingdom.

2. Has this Kingdom yet been realized? No, not in its fullness. It is still a coming Kingdom in this respect.

Yet it is true that the Kingdom is here among us. When Christ came the Kingdom began. He called attention to it. "The Kingdom of Heaven is at hand" (St. Mark 1:15). He called men into it, as He called Peter, Andrew, John, and others.

3. Where is this Kingdom to be found?

It is "the blessed company of all faithful people." For all practical purposes the Church is the Kingdom of God on earth. We are admitted to it by belief and baptism, according to Christ's appointment, and in it we are taught the laws of the Kingdom, and are directed to look for and to pray for the day when the Kingdom of this world shall become the Kingdom of God and of His Christ (Rev. 11:15).

St. Matthew 13 has many parables spoken by Jesus concerning the Kingdom.

PRACTICAL TEACHINGS.

1. Jesus is King, and we as subjects of His Kingdom are to be loyal. Let us learn our King's will and try to do it.

2. We must pray for the Kingdom, that it may grow in the world. "Thy Kingdom come, Thy will be done."

3. We must work for the Kingdom, first in our own lives, that the lions and leopards of anger and passion and every evil power may be subdued; and secondly, we must work that the mission of the Church may be brought to all the world.

4. We must worship Christ as our Spiritual King, asking Him to help us to live faithfully. "We, therefore, pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood."

The Churchwoman

Mothers' Union.

Mrs. Atkinson, organizing secretary for the Mothers' Union in Western Canada, visited Toronto recently, and addressed a meeting of ladies of St. Clement's Parish, Eglinton, at the home of Mrs. James Edmund Jones. Those present expressed themselves as unanimously in favour of the formation of a branch in this parish and a meeting to consider the matter was arranged for November 22nd in the chapel of the church.

A meeting was held in St. James' Parish House, Toronto, on Monday, November 13th, when the speaker was Mrs. Atkinson, organizing secretary for the M.U. for Western Canada. Mrs. Atkinson undertook her recent tour on the invitation of H.R.H. the Duchess of Connaught, and has been addressing meetings in various parts of Quebec and Ontario. The subject chosen was "The Reality of Membership." That our membership may

be a reality, there must be in it life, strength and work. Life is as a river running to the sea through which God's goodness may flow. There is great need to guide and guard the children, those souls for eternity that are ours to make or mar. Let us, therefore, give them truthful answers when to their unfolding minds life presents its mysteries. The speaker had known cases where lives had been wrecked because mothers had not explained the difference between right and wrong to their children. And in this important work we must seek strength from Him Who alone can supply. Regularity in our attendance at church and at the Holy Communion will keep us, as it were, in touch with God, and not only for our own children, but for those of others as well. At the close of her address Mrs. Atkinson expressed her willingness to confer with any of those present on points that presented difficulties. The library has been augmented by seven new volumes, kindly donated by a member. It is hoped that increased advantage will be taken of the opportunity of obtaining books on Church Doctrine, the Holy Communion, and Confirmation. There are also several books which children enjoy reading themselves. Will those who wish to subscribe to "Mothers in Council" note that the next meeting, on December 11th, will be their last opportunity.

Niagara W.A.

The November meeting of the Niagara Diocesan Board was held in the schoolroom of the Church of St. Thomas, Hamilton. The Girls' Branches joined in making it a most interesting one. The meeting was divided into two parts, business and addresses. The officers' reports showed progress during the month. One new Junior Branch was reported at Caledonia. The Christmas sales are being packed for the Sarcee Home. The Leaflet circulation is steadily increasing, 1,725 being taken this month. Mrs. Spencer has had a donation of \$5 given to her, a direct result of one person's reading of the work of the Zenana Mission. One hundred dollars of the Extra-Cent-a-Day Fund was voted to the general treasurer to be used as she sees fit. The addresses were on the Summer School held at Huron College, London, last June, and on the reports of the General Board meetings recently held in Montreal. Miss Kathleen Boddy gave a short sketch of the mornings spent at the Summer School. They began at 7.15 with Holy Communion in the beautiful little chapel, which was built by the Rev. Dr. Waller and some of his students. Miss May Taylor told of the recreation time and the evenings given to devotional study. As usual, the enthusiasm displayed by the two speakers made everyone present long for a term at the Summer School. Miss Woolverton, Miss Metcalf and Mrs. Hobson addressed the meeting on different matters connected with the recent meetings of the General Board. One special item of interest was that in 1920 the M.S.C.C. and the W.A. will be wholly responsible for the work among the Indians and Eskimos in the north, as the C.M.S. will withdraw all grants that year.

ACKNOWLEDGMENT.

MOOSONEE RELIEF FUND.

Table with 2 columns: Donor Name and Amount. Includes entries for Anon, Hamilton, Ont. (5.00), Young People's Society, Port Perry, Ont. (15.00), and a total of \$1,724.75. Amount asked for: 2,500.00.

Church News

Preferments, Appointments, and Inductions.

Crowfoot, Rev. A. H., M.A., Rector of Hampton, New Brunswick, to be Archdeacon of St. John, N.B., in succession to the Ven. Archdeacon Raymond, resigned.

Brown, Rev. E. P., B.A., Halifax, N.S., to be Curate of Trinity Church, St. John, N.B.

Chilcott, Rev. T. E., Rector of Mount Forest, to be Rector of St. John's, Ancaster. (Diocese of Niagara.)

Wilcox, Rev. Noel H., Curate of All Saints' Cathedral, Halifax, to be Rector of Christ Church, Dartmouth, N.S.

The Russian Jews' Relief Fund.

An appeal for this Fund was sent out in January last and resulted in a sum of \$353.81 being received by Mr. F. A. Blachford, 80 Roxborough St. West, Toronto, who was appointed treasurer to receive contributions on behalf of the Church of England toward the relief of the destitute Jews in Russia Poland. In all more than \$8,000 has been contributed through the Canadian Committee for this object, which has helped to swell the total of £33,000, or about \$158,000 received by the Central Committee in Great Britain. The magnitude of the need will be, to a certain extent, realized, when we consider the fact that to provide bread only to feed these destitute Jews and two cents a day to each person, \$800,000 a week would be needed.

They are now facing the horrors of another Russian winter under war conditions. Food and clothing are at prohibitive prices. Some months ago a Jew who had relatives there stated that a pair of boots for a man cost \$38, and so most of the refugees had to do without altogether. Other necessities of life are proportionately high. Although the amount we can give may be trifling in comparison with the need, it will be the expression of Christian sympathy, and may help some Jews to see a little of the boundless love for them of Him who said and still is saying to us, and will say in that day: "Inasmuch as ye did it unto one of these My brethren, even the least, ye did it unto Me." Mr. F. A. Blachford will be glad to receive and acknowledge any further contributions toward this object.

Fathers in Khaki.

One of the sad features of the war is the number of children deprived of the protection and care of their fathers. In the city of Kitchener, Ont., the font roll of St. John's Church, has on it the names of some 55 children, each of whom, with but few exceptions, has a father or a brother in khaki. Organizations such as the above can do a very great deal to help the wives of our soldiers at the present time.

Consecration of Bishop.

The consecration of the Very Rev. Dean Schofield to the Bishopric of Columbia, will take place in Christ Church Cathedral, Victoria, B.C., on November 30th, St. Andrew's Day. Bishop DuVernet, of Caledonia, the Metropolitan of the Province of British Columbia, will be the consecrator, and he will be assisted by Bishop Roper, of Ottawa, who held the See of Columbia prior to the late Bishop Scriven, Bishop Doull, of Kootenay, a former Dean of Columbia, Bishop

Keator, of Olympia, and Bishop Wells, of Fond du Lac. The Bishop-Elect asks for the prayers of the Church for God's blessing upon himself, the clergy and the diocese.

Memorial Tablets Unveiled.

On a recent Sunday morning tablets bearing the names of 153 men from 175 families belonging to St. James' Church, Paris, Ont., who have donned the khaki, were unveiled. One of these, to Sergeant James Gaile, recently killed at the front, was unveiled by Captain the Rev. G. E. McKegney, of the 215th Batt., and another to Private Reginald Smith, recently wounded, was unveiled by Hon. Col. Harry Cockshutt.

Lecture on Hymn Book.

Mr. James Edmund Jones, who was secretary of the Committee that compiled the Book of Common Praise, has recently given illustrated addresses at Newcastle, and St. Anne's Church, Toronto, on a large number of the hymns. Such lectures must do much towards giving a more intelligent knowledge of Church music.

Mission in Niagara Diocese.

The Bishop of Niagara has just completed a tour of the different deaneries in his diocese, in each of which he held a Quiet Day for his clergy. This was preparatory to the Diocesan Mission, in which the clergy will, with few exceptions, be their own missionaries.

An Interesting Confirmation.

The Bishop of Niagara held a Confirmation recently in the town of Thorold, when 47 persons, 3 of whom had been Roman Catholics, 7 Presbyterians, 8 Methodists and one Baptist received the rite.

Clergyman Enlists as Private.

The Rev. Sydney Baker Holmes, Rector of Ashton, in the diocese of Ottawa, has enlisted in the 207th Battalion as a private. He is a married man and was born in Delaware, Ont. For a time he served in the ranks of the Queen's Own, in Toronto.

Union Thanksgiving Service.

A Union Thanksgiving service was held on Thanksgiving Day in Rivers, Manitoba, at which the Methodist, Presbyterian and Anglican ministers all took part. The service was held in the Methodist Church and the sermon was preached by the Anglican minister, the Rev. H. P. Barrett.

Orangemen Use Old Service Form.

On Sunday, November 5th, the Orangemen of Elgin County, Province of Ontario, united in a special service in St. John's Church, St. Thomas, using the old service form found in the Prayer Books of a century ago. The service was printed by the lodge and distributed for the service.

Rev. R. H. A. Haslam Arousing Missionary Interest in Western Canada.

On Thursday, October 26th, at a special missionary meeting held in St. Andrew's Church, Morse, Sask., the Rev. R. H. A. Haslam, M.A., missionary from the Kangra District in In-

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dia, gave a most interesting and instructive address. The church was packed to the limit, extra seats having been procured in case of necessity. The meeting opened at 8 p.m. with prayer by the Vicar, and hearty singing of suitable hymns by the congregation. Mr. Haslam spoke in simple, plain language of the work being done in India and the power of Christ in the lives of those who turned from their old religions and accepted Christianity. As some have since said: "It was the most wonderful address I have heard. We lost sight of the messenger in hearing the message." An offering of \$22.95 was given to Mr. Haslam for Mission work in India.

Bishop DuVernet Visits Prince George.

At the request of Archdeacon Pugh, administrator of the diocese of Cariboo in the absence of Bishop de Pencier, Bishop DuVernet visited South Fort George and Prince George and preached at both places. He also administered the rite of Confirmation to one candidate at the former place. The candidate was presented by the Rev. J. N. Menin now in charge of the three Georges. In the days of the "boom," churches were built at South Fort George and Central Fort George, but not at Prince George, where an empty store has been rented and fitted up very neatly for Divine service. Now the church at Central Fort George is closed, there being only one Church family left. A bridge is almost completed across the Nechaco River. This will be a connecting link with the diocese of Caledonia, the river being the boundary at this point.



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Wycliffe College Students' Mission Society.

The annual meeting of the Wycliffe College Students' Mission Society was held in Sheraton Memorial Hall on Thursday evening last. The programme was provided by students and graduates of the College, the latter being the Rev. A. C. S. Trivett, M.A., who is in Canada on leave of absence from France, and the Rev. Canon Gould, General Secretary of the M.S.C.C. The undergraduates who addressed the meeting, Messrs. Traverser and Bunting, illustrated by means of lantern views, some features of the work done by them during the summer months, the former having gone through the fires in Northern Ontario. Mr. Trivett's speech was intensely interesting, giving, as he did, a picturesque description of life in the trenches. He described the levelling effect of the war on the men engaged in it and the spirit of self-sacrifice being developed by it. He emphasized the opportunities for personal Christian effort on the part of both soldiers and Chaplains. Canon Gould, in his own forceful manner, dealt briefly with the need of a great humanizing force in life to make impossible the awful evils revealed by the present war.

During the past summer vacation the members of the Society have conducted 1273 services, assisted in 134 others and taken charge of 413 Sunday Schools and Bible Classes.

The Bishop of Zanzibar as a Major.

A very well-known Churchwoman of the diocese of Niagara, who through modesty withholds her name from publication, tells the following charming story, the authority for which comes from her son, who is serving his King and country as a transport driver in German East Africa. The young man in question on one of his trips with his car overtook a number of native porters, each of them carrying a heavy load on his head. In front of them walked a very tired-looking Englishman in a major's uniform. Noticing his fatigue, the young Canadian stopped his car and offered the weary leader a lift, a kindness which was gratefully accepted. Bidding his men follow, the major took his seat beside the driver and was given a rest for some ten miles. In conversation with him the Hamilton lad learnt that the porters numbered 700, that each man carried forty pounds, that the weekly trip to the supply depot and back comprised a journey of 100 miles on foot, and that as there were no other means of transport in that district they were doing good and necessary work. Noticing that the major wore on his breast a large gold cross suspended by a chain about his neck, the driver asked him the question, "Who are you in peace time?" and was astonished when his companion answered simply, "I am the Bishop of Zanzibar."

Photograph of Rev. G. E. Lloyd Unveiled.

On Tuesday, November 7th, a large photograph of the Rev. George Exton Lloyd, ex-Principal of Emmanuel College, Saskatoon, was unveiled in the College in the presence of the Bishop, two Archdeacons, 50 clergy of the diocese and 14 students assembled for the Diocesan Retreat.

Retreat Held by Saskatchewan Clergy.

The diocesan Retreat held in Emmanuel College, Saskatoon, on the 7th, 8th and 9th inst, began with a service on the evening of the 7th. The Rev. R. B. McElheran, Rector of St. Matthew's Church, Winnipeg, was the

leader throughout. His first address was on the text, "Who going through the Valley of Baca use it for a well." He compared the present period of misery through which we are called to pass, with that barren valley which lay on the pilgrim road to Jerusalem. The failure of our Church to make any appeal which has stirred the popular imagination is the call to us to gird up our loins and go forward with the conviction that God will lead us out into His presence. The addresses on the first day of the Retreat were based upon the questions of the Ordination Service. The dignity and privilege of Ordination were reviewed with an appeal for an effort to restore the appreciation of that privilege in the public consciousness. The need of utilizing the power of the Holy Spirit was illustrated by the story of a visit, at night, to a prairie town where the lighting facilities in street and house, were of the most meagre character; while the morning showed that, over the town passed the wires which conveyed the power utilized by the whole city of Winnipeg. The afternoon address laid great stress on the importance of unfeignedly believing the Holy Scriptures, and the necessity of continually reading them. The evening address consisted of a searching examination of our faithfulness to our promise to frame and fashion our lives according to the doctrine of Christ. The addresses of the second day were equally helpful. The cause of the present movement for a National Mission was traced back beyond the present war, to that which lay on the other side of it—i.e., the failure of the Church to produce such a living Christianity as would have rendered it impossible. The need of repentance was shown by a review of the many cases of graft in the public departments. The missionary showed that the main stress in our call for repentance must be laid, not on drunkenness, nor on breaches of the Seventh Commandment, but on dishonesty, public and personal. In order to arouse the people there must be frequent and plain statements about the Law of God and the Day of Judgment. In his last address Rev. McElheran said that many conversations during his visit had led him to two conclusions: (1) that the problems and difficulties being faced by the workers in Saskatchewan were harder than those with which he had any acquaintance in any part of the Church; and (2) the long, lonely drives and the scattered nature of the population gave opportunity for prolonged prayer and personal dealing such as were not available for city clergymen. In the closing proceedings the clergy, by a standing vote, coupled with their expression of desire for a recovery of health by the Bishop, their adherence to a pledge to renew their covenant with God and to devote themselves

afresh to the work of the salvation of souls.

Presentation to Rev. C. F. Cox, Watrous, Sask.

On All Saints' Day, after the evening service, an illuminated address was presented to the Rev. G. F. and Mrs. Cox, Rector of Watrous, Sask., in the diocese of Qu'Appelle. The address was read by Mr. W. E. Thorne-loc, son of the Archbishop of Algoma. In replying, Mr. Cox appealed to his parishioners for their prayers and confidence and stated that it was his desire to build up a strong spiritual parish in Watrous. The Presbyterian and Methodist ministers were present and gave appropriate addresses. The W.A. of Watrous have raised \$300 since the 1st of July.

Three Weeks' Mission Services.

The Rector of Moorefield, in the diocese of Niagara, is conducting a Mission in each of his three stations giving a whole week to each. There are two daily services, Holy Communion in the morning and Prayer Meeting with address at night. He is also endeavouring to visit every family in an effort to introduce daily family prayer. The first week's Mission was very successful from the standpoint of attendance and God's presence was felt to be very precious. The Rev. H. H. Wilkinson, M.A., Rector of Har-riston, and the Rev. R. F. Nie, M.A., Rector of Palmerston, each addressed one of the week-night meetings.

Successful Sales of Work in a Western Mission.

Two very successful Sales of Work were held recently under the auspices of the W.A. at Bittern Lake and Camrose, diocese of Edmonton, respectively. The former was given in conjunction with a Harvest Supper; the net proceeds amounting to about \$30. Some interesting lantern views of the Old Country were shown during the evening. At Camrose, in addition to the W.A. work stall (from which every article with three exceptions was sold), was a candy stall and light suppers were served. As a result, \$110 was secured for the cause.

First Resident Minister at Huston, B.C.

Rev. Wm. Crarey, with his wife and daughter, arrived at Huston, B.C., on November 1st, and took possession of the new Mission house built by Bishop DuVernet, at a cost of \$1,200, largely through the generosity of the W.A. Mr. Crarey is the first resi-

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Honour Roll Unveiled.

An honour roll of over 80 names was unveiled in St. Patrick's Church, Winnipeg, on November 19th. Several of the men have made the supreme sacrifice, one of whom was awarded the V.C. St. Patrick's is the youngest of the Winnipeg parishes.

* * *

Parochial Mission in St. Thomas.

A ten-days' Mission in connection with both Trinity and St. John's Churches, is at present being held in this city. The Mission commenced on the 19th inst., and the missionaries are the Rev. J. W. J. Andrew, the Rector of Trinity in that parish, and the Rev. F. G. Newton, of Sarnia, at St. John's.

Heavy Death List.

Thirty-two members of St. Paul's Church, Halifax, have fallen in the war. The list of wounded contains 100 names. A memorial service for those who have fallen is being arranged for.

* * *

Acts of Vandalism.

There have been several acts of vandalism perpetrated in St. Paul's Church, Halifax, recently. The beautiful brocade silk hanging on the Prayer Desk, the gift of Mrs. Robie Uniacke, was stolen during the summer. Last month some one tore a strip of "rep" from one of the chairs in the chancel.

* * *

Choir Festival.

At Beeton, Ont., on Tuesday, November 7th, a successful choir festival for the churches in the Rural Deanery of South Simcoe, was held under the direction of the Rev. Canon Plummer. The parishes of Alliston, Beeton, Bondhead, Cookstown, Innisfil and Ivy were represented and about

80 voices constituted the combined choir. Service was held in the evening and an impressive and helpful sermon was preached by Canon Plummer. The music included hymns 448, 314, 339, 656; special Psalms, 98; Cantate Domino, and 67, Deus Misereatur; Magnificat and Nunc Dimittis; Plummer in E flat, and the anthem, "O Lord how manifold are Thy works," Barnby.

* * *

Archdeacon Fortin Congratulated.

The Ven. Archdeacon Fortin is receiving many congratulations on the occasion of the 41st anniversary of his rectorship of Holy Trinity Church, Winnipeg.

* * *

Chaplain of the 181st Battalion.

The Rev. W. Robertson, Rector of Viriden, Man., has been appointed Chaplain of the 181st Batt., with honorary rank of Captain. Mr. Robertson has been at Viriden for 15 years.

* * *

Generous Offerories.

The offertories at the anniversary services of St. Matthew's Church, Winnipeg, on Sunday, November 12th, were slightly over \$2,000. This will be used for the reduction of the capital debt on the new church.

* * *

Bishop and Mrs. Newnham go to California.

The Bishop of Saskatchewan and Mrs. Newnham, acting under doctor's orders, have left the severe winter climate of Saskatchewan for the milder one of Southern California. They left Prince Albert on the 20th of November and do not expect to return till late in March. Their departure was delayed that the Bishop might attend the clergy Retreat held in Emmanuel College, November 7th to 10th. They go with the assurance of the prayers of the clergy of the diocese, and of loyalty to the Bishop's commissary.

* * *

Mission of Repentance and Hope.

From November 12th to 19th a special Mission was held at St. James' Church, Hamilton, conducted in accordance with the Bishop's directions to the diocese by the Rector of the parish, Rev. G. W. Tebbs. In addition to the daily Mission service in the evening, children's services were held in the afternoon and special women's meetings on Tuesday and Thursday. The daily average attendance was 230 at the Mission. Many "Decision Cards" were signed and it was noticeably the fact that the older scholars of the Sunday School were deeply impressed by the Mission and freely signed the cards signifying their desire to accept Christ as their personal Saviour. The Mission was distinctly evangelistic in character to the unsaved, and many testimonies are being received by the Rector that it has been greatly owned and blessed by God. Quite a large number of requests for prayer were offered at the evening services during the Mission. Lantern addresses were given at the children's services each day, including Saturday. The largest attended meeting was on the Sunday afternoon when 530 children were gathered in the church. St. James' Sunday School has increased 300 per cent. in the last year in scholars and 100 per cent. in teachers, although many of the men teachers are at the front. In the primary room there are 107 children under the age of six.

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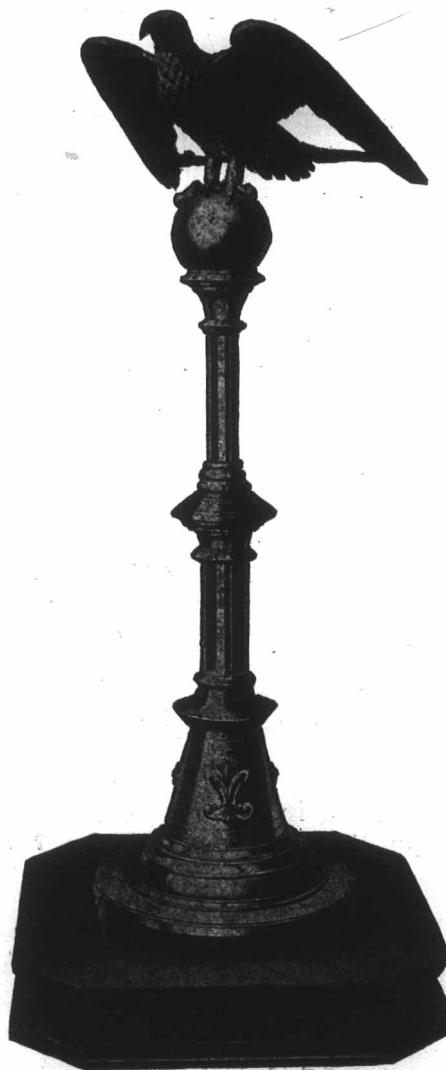
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admirers. The other was the British
Navy, an example of thoroughness
both in men and material.

The first action of each affords an
illustration of the difference between
efficiency and thoroughness. The
German army, admirably organized
and gorged with detail, forgot at the
last moment the one thing needful:
the siege guns for Liege. And it up-
set everything for a week. The
British Fleet went into the Bight of
Heligoland with its light cruisers, but
it did not forget its battle cruisers,
which at the critical moment were on
hand and effective.

To-day the efficiency of the German
army has carried it into a trench line
covering over two thousand miles,
and has left the German people in a
state of siege. Its incessant and
tremendous industry has made that
army hard to beat, but it has had to
halt long ago.

On the other hand the British Navy,
just because it was known to be thor-
ough, has with scarcely any percepti-
ble effort enabled every one of the
Allies to carry on the war unhamp-
pered, except by the activities of the
submarine, and to live its own life
behind the battle lines.

Contrast the two roles to-day.
One, the defensive, with every man
engaged; the other, almost idly wait-
ing for its chance. And yet the activi-
ties of the world go on under the
one, while within the other there is
wailing and gnashing of teeth.

THE CONSCRIPTION OF
WEALTH.

Sir,—I am always glad to see the
articles of Spectator and Downeaster
in your columns, because, while I do
not always agree with them, their
articles are always provocative of
thought and anything is better than
apathy. I sometimes wonder if, in
their effort to find out the mind of
the Church and to awaken interest,
they do not write things for the pur-
pose of provoking a reply. When I
note how quick men and women are to
write to the secular newspapers about
anything that concerns them I often
ask myself whether the people who
read religious journals have any warm
interest in the matters discussed there-
in, or care anything about the import-
ant statements made. Sometimes, sir,
I fancy that you are yourself tempted
to print something very unorthodox
just in order to see if your con-
stituency read your columns with
enough interest to resent it. I have
had considerable experience in prop-
agating reforms, and I know that
downright active opposition is to be
preferred to apathy. Perhaps it was
in this spirit that Downeaster wrote in
your issue of October 26th, "What
nonsense ordinary sensible people
sometimes talk or endorse. . . .
The English Labour Conference the
other day solemnly passed a resolution
calling for the 'conscription of wealth.'
Who, I would like to ask, is going to
produce wealth to have it 'conscripted'
or confiscated, for that is the same
thing?"

Now without subscribing to the con-
scription of wealth, I think in these
times it is pretty strong language to
call that 'nonsense' which in a measure
has been adopted by both Great Britain
and Canada. What is the taking of a
proportion of the profits of companies
and firms but conscription of wealth?
All taxation,—and we are going to

"This Is Where My Daddy Always Stays In Toronto."
"He told Mamma it's the best Hotel he ever stayed in, an' you know my Daddy
travels an awful lot. He says all the rooms have nice furniture, and the 'Tendants is always quick
an' polite. 'Talk about service' he said to Uncle Jim,
'Why the service at the Walker House is wonderful—
everything you want, when you want it, an' as for the
meals, I dunno how they can do it for the money. I
suppose they must make a profit somehow, but I'd like
to see how they do it, putting up such corking meals
and good service.' Daddy's goin' to take Mamma
and me to Toronto some day an' we're going to stay
at the House of Plenty; 'cos Daddy says it's specially
nice there for ladies and children."

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know in Canada what taxation is—dif-
fers from complete taking of wealth
only in degree and not in kind. Be-
sides, the man in the street regards
life as more valuable than wealth, and
surely the Church which has ever
preached the vanity of riches cannot
take lower ground. Why should my
brother be forced to give his life in
the trenches while I, who happen to be
a little too old, am allowed to retain all
my creature comforts, even to not
missing sugar on my morning por-
ridge. The trouble is that the people
of Canada do not even yet realize that
we are at war. A part of the people
of Great Britain still fail to realize it.
And let me ask, Downeaster this: If
our volunteer (or conscripted) broth-
ers fail to defeat Germans, of what use
is our unconscribed wealth going to
be to us?
Shamus O'Hoka.

"THE PATIENCE AND THE
FAITH OF THE SAINTS."


Sir,—We are flooded with books,
pamphlets; and tracts, on social and
religious questions, in connection with
this awful war. In many cases the
authors tell us what is going to happen
after the war is over. Many seem to
have an idea that they possess the
ability to direct the evolution of
affairs in such a way as to produce an-
other and a better world. We might
strike out that much misunderstood
passage about our "betters," and we
have in the Church Catechism out-
line of our duty to God and our neigh-
bour; a most practical guide for a
Christian's every-day life. What a
transformation would take place, if it
were taken seriously! While, of
course, evolution, (rightly un-
derstood), is a fact, many among us seem
to forget that God is the Great Evolu-
tionist, and it is folly to attempt to
snatch the threads of destiny out of
His hand. Our faith will be confirm-
ed by turning to the New Testament,
for there we find that "the final over-
throw of evil is not to be brought

about by the gradual wasting away of
evil, and the gradual growth and
spread of good, on the other hand, we
are continually warned, that the final
triumph of goodness, will be preced-
ed by wars and famines in the world,
and in the Church by apostasy, by
wide-spreading heresies, by waxing
iniquity and waning love. Of the
exact meaning of all the details and
the mysterious New Testament
pictures of the approaching end, we
know very little, but this much is clear,
they foreshadow not a great growth of
good and decay of evil, but the op-
posite before the end." "Of that day
or hour knoweth no man." "Not by
the completeness of her conquest over
evil, but by the completeness of her
antagonism to evil are we to judge
how far the Church is true to her mis-
sion. To look for more than this is
sure to lead to disappointment, per-
haps to unbelief, to look for less than
this is sure to lead to carelessness and
sloth." I have quoted these words of
a great Archbishop uttered in Oxford
in 1866; and they were never needed
more than to-day. However eloquent
the proclamation of a beautiful
altruistic system of selfish morality
thinly veneered with religionism, it is
not to be found in the New Testament,
nor is it the "faith once delivered to
the Saints," which is the message of
the Church. I will end with another
quotation from the Archbishop's ser-
mon at Oxford in 1866. "To know
that the warfare is still to be ours, and
the victory at last not ours, but our
Lord's; this is 'the patience and the
faith of the Saints.'"
Wm. Bevan.

All Saints' Rectory,
Niagara Falls, Ont.

THE CHURCH AND MODERN
HERESIES.

Sir,—I welcomed, and read with
much interest, a letter in the
"Churchman" of 12th October under
the heading, "The Church and Mod-

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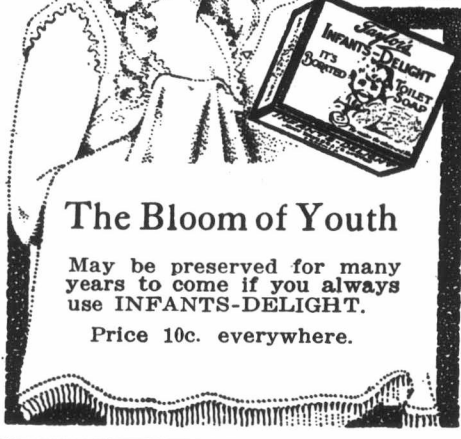
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| First Baptist Church, Syracuse, N.Y. | 77 " |
| University Convocation Hall, Toronto | 76 " |
| Sinai Temple, Chicago, Ill. | 63 " |
| All Saints' Cathedral, Halifax | 52 " |

ern Heresies," and have ever since been hoping that the request of the writer for other of your readers to give expression to their views upon this most important subject would have been complied with. Meanwhile, may an old Churchwoman of fourscore be permitted to raise a feeble voice as from the pews with reference to just one only of the protests made by your correspondent, "Watchman," against the several growing forces which he truthfully enumerates as heresies, but which, he adds, "it seems to be the policy of the Church to ignore?"

I venture to think that the danger he warns us against lies within rather than without the fortress. It is the traitor within the gates which is more to be feared than the open foe flaunting his banner outside the walls. Surely more to be dreaded than the propaganda of the Mormons, the Russellites, the Seventh Day Adventists, or the Christian Scientists is the unchecked teaching from some of our own pulpits to-day, which, as New Thought, Higher Criticism, or without any name at all, strikes at the very foundation of our faith, and is in direct contradiction to the solemn vows taken by the preacher before his ordination and confirmed by him in the face of his welcoming congregation during the ceremony of his induction as their Rector.

What kind of transformation, mental, moral and spiritual, must the same man have passed through who, having, by virtue of his office, just led in the beautiful services of our Church, can yet enter his pulpit and with a bewildering tangle of scholarly (?) references, poetical quotations and philosophical sophistries, practically dispute not only the authenticity of the records by Prophets and Apostles, but to so confuse their teachings that his hearers are left with Christ the Friend, Christ the Comrade, Christ the Exemplar, Christ the Perfect Man, but they have lost the Christ Who died upon the Cross to save them? "I tell you," I heard one of these preachers say recently, "your faith is mere superstition." I ask you, sir, is not unchecked teaching such as this a greater menace within our Church than any of the wild theories propounded by irresponsible preachers outside of it? And will not you, by means of the wide influence of our Canadian Church paper, invite the co-operation of your readers in helping to find out some definite remedy to stem the current which threatens to overwhelm us.

Octogenarian.

**THE SOCIETY OF SACRED
STUDY.**

This Society held its annual meeting on Thursday, September 28th, at the Church House, Westminster, London, England, the Dean of St. Paul's in the chair. The report stated that preoccupation with the war and, as it was felt at the meeting, with the National Mission, had reacted unfavourably upon the devotion of the clergy to Sacred Study. But some progress had been made—e.g., in Sheffield, where a new branch had started with the new diocese. So, too, in Australia, where the subjects of a course of lectures to clergy at Trinity College, Melbourne, in February, were based upon the Society's syllabus of studies.

The Society has published during the year (1) a list of books suitable for the nucleus of a theological library; (2) a very full syllabus with suggestions for study of 1 Kings, by Dr. W. E. Barnes; of Job, by Dr. R.

H. Kennett; of the Syriac Apocalypse of Baruch, by Dr. Oesterley; of our Lord's Witness to His Person and Mission, by Dr. Nolloth; of 2 Corinthians, by Dr. Plummer; of St. Athanasius, De Incarnatione Verbi and of St. Anselm, Cur Deus Homo? by Dr. Joyce; of the doctrine of the Atonement, by Rev. J. K. Mozley; of Western Monasticism from St. Athanasius to St. Benedict, by Dr. Kidd; of England and Rome in the Middle Ages, by Dr. Whitney; of the Western Sacramentaries, by Dr. Feltoe; of the Eucharistic Rites of 1549, 1637 (Scots) and 1789 (American), by Dr. Brightman; of Christianity in relation to War, by Dr. Holland; of the Forgiveness of Sins, by Dr. Swete; and of the theory of Sacrifice, by Dr. Jevons; and (3) a Supplemental Catalogue of its library, where most of the books mentioned in the above lists are to be had by its members. It was agreed to issue a third volume of Collected Papers, for 1912-16. The following elections were made: Warden, Very Rev. Dr. Strong, Dean of Christ Church and Vice-Chancellor of the University of Oxford; Secretary, Dr. Kidd, St. Paul's Vicarage, Oxford; Treasurer, Rev. J. K. Mozley; Editorial Secretaries, Rev. N. P. Williams and Rev. Canon du Buisson; Librarian, L. Brown, Esq., 6 Ledbury Rd., Hereford.

The General Secretary for Canada (Dr. Abbott Smith, Ingleholm, Bellevue Ave., Westmount, Que.), will be glad to furnish information and specimen literature to any who desire it, and to enter into correspondence with a view to the establishment of Reading Circles in connection with the Society.

A LITTLE CARE

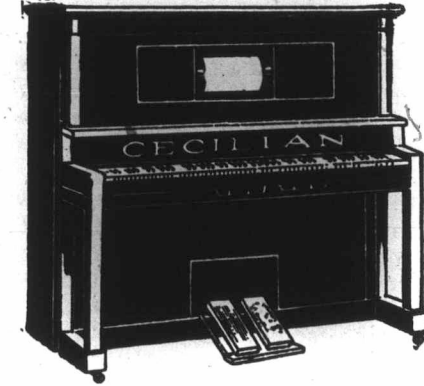
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For muscle-building, strength-giving nutriment the greatest food value for the least money is no doubt to be found in shredded wheat biscuit. Being made of the whole wheat grain steam-cooked, shredded and baked, these biscuits contain all the elements the human body needs, and being ready-cooked it is so easy to prepare with them a nourishing meal in a few moments.

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in themselves. They require something else to supply the necessary proteids and carbohydrates or fats. In shredded wheat biscuit, however, you have every element needed for the complete nourishment of the human body and at very small cost. Two of these biscuits eaten with hot milk or cream will supply all the strength-giving nutriment needed for a half day's work.

In these times when the prices of all kinds of food are advancing it is easy for the desk man and the man of sedentary employment to cut out meats and other high proteid foods, of which he should eat very sparingly under any conditions. Two shredded wheat biscuits, eaten with hot milk or cream, will supply more real, body-building nutriment than the same weight of eggs or beef and at a total cost of only a few cents.

For a deliciously nourishing breakfast or luncheon take one or more shredded wheat biscuits, cover with preserved fruits of any kind, serve with milk or cream. These biscuits not only contain all the nutritive material the body needs and in a digestible form, but they supply the bran coat of the wheat grain, which performs the useful function of keeping the bowels healthy and active.

A meal of shredded wheat biscuit with fruit and green vegetables is more nourishing than meat or potatoes and gives more strength for the day's work, and is easily and quickly prepared.

The inability of the stomach to digest the high proteid foods, such as meats, produces poisons which the kidneys and liver are not able to throw off. It is best to stick to cereals, vegetables and fruits. When it comes to cereals it is best to eat the whole wheat cereals such as shredded wheat biscuit. These biscuits contain more real nutriment, pound for pound, than meat or eggs.

"TO THE GLORY OF GOD."

(Continued from page 747.)

consequently, Mission stations and churches cannot be worked in a way which can be called "To the Glory of God." Surely one of the most fitting ways of expressing our idea of a true memorial, would be to endow some of our country churches—and town churches too.

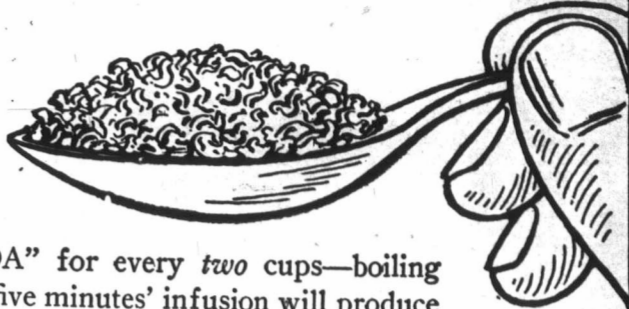
Has it ever occurred to memorialists that the founding of a bursary in one of our theological colleges would be a most glorifying memorial to erect. We want men in the ministry who are "called," and often-times I am inclined to feel that some of the "called of God" are not accepted by our colleges owing to being unable to pay college expenses.

There are the Lukes, Marks and Pauls in the ministry—men of refinement, from noble families, highly educated and adequately financed—but there will always be the "fishermen" type—men who are found in the humbler walks of life, yet who are truly called of God and who must be taken into the ministry if the Church is to remain truly Christian—but the heads of colleges say, "How can we accept these needed and good men, unless some one supplies the necessary financial aid." And so the cry continues, "the harvest is plenteous, but the labourers few," because of lack of funds.

It may be beyond the purse of some to erect such memorials, but "unity is strength," and if units will only join together, then there is little doubt that a real glory would be given to God.

Again let me say, I am not for one moment dreaming of casting any aspersion against those who have erected tablets, or against those who cannot afford to erect a church, hospital, or found a bursary, but a true me-

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morial is something greater and nobler than a tablet, no matter how gorgeous it may be.

I only hope this matter will be dealt with by clergy and laity alike, for not until we have looked into the question will we make true in spirit as well as letter the oft-misused words, "To the Glory of God." Observe.

THE FIERY TOTEM.

(Continued from page 748.)

Reaching the Englishmen, who were bound hands and legs, so that they were unable to adopt any position unaided except sitting or lying down, the old warrior stopped at a couple of yards' distance.

Drawing his blanket tightly round his figure, he folded his arms and thus addressed the strangers in excellent English—

"The tomahawk has been buried between the pale-faces and the red-man for countless suns, and for many suns their hands have met as the hands of brothers. And the heart of Swift Arrow is sore within him this day, for the hands of Dacotahs have been raised in their might against those whose faces shine as those of our pale-face brothers."

The old man paused, and Arnold jerked in—

"Then why on earth raise them? We did not bid you truss us up with these rawhide thongs?"

The Indian shook his head.

"The ears of Swift Arrow are old. They understand not as when he was a brave."

"Your idiom is too much for him, old man," said Holden quietly. "Try him with something easier. Better not let him know that we can speak Indian, though. It might be to our advantage later to know without being known."

"Quite right," answered the elder man. Then he addressed the Indian again.

"We would ask, O Swift Arrow, for what good purpose your braves have bound us. We have been in peril from the waters; we seek the friendship of your land. Is this the way the Dacotahs treat their white brothers when they seek the friendship of your shores?"

The Indian felt the reproach, and his eyes fell for a moment with shame.

"The pale-face speaks words that go right into the heart like burning arrows. But Swift Arrow knows well that all things must be fulfilled. The sun must come and the darkness follow. Then darkness come, and after—the sun again. All things must be as Manito* will."

The Englishmen looked at one another with puzzled expressions.

*Manito=God.

(To be continued).

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